LECTURE NOTES for

The Magic Chain and the Witch’s Power to Bless

These lecture notes are provided for the purpose of accessibility. Five generous volunteers took these notes on all our behalf. Notes for the supplemental video after Chapter 4, “If and When You Are Closeted,” Chapter 11, “The Magic Chain and the Witch’s Power to Bless,” and Chapter 12 are provided by me. I may add further points of clarification after the notation “BW Addition:” in these lecture notes where, in retrospect, I feel like I wasn’t clear enough in the video and now want to add more commentary.

I recommend that you take notes on these notes—extract what you want from these notes and either write them into the margins of your workbook or print out passages of notes you want to keep and tape those print-outs into your workbook.

Video Lecture & Reading Assignment Downloads:
https://youtu.be/IPg9_n_MvZ4

Western Witchcraft I: The Fundamentals and Doctrinal Basis
Learn more about the online course here:
https://wp.me/p32or0-4kw
The witch’s power to bless people or things, and extending also to the witch’s power to hex people or things (i.e., producing the magic chain), comes from your character.

The authority and the source of power for the witch to bless or hex comes from your character. This is derived from the Abrahamic and other religious traditions—the idea that clergy have the authority to bless through their character. As Levi noted, the witch or magus is a form of clergy. So your authority to bless comes from your interactions with the spirit realm—we are the conduit of the spirits we interact or attune with as a witch/magus.

What exactly is the witch’s blessing?

Working within the paradigm of Catholicism that Levi would have relied on, a blessing is a conference of supernatural virtue onto a natural object. Converting that into terminology that Levi would have used based on the context of his writings, that supernatural virtue is sourced from astral light that has been transmuted into the magic chain.

The triple chain is formed by the transmutation of astral light through:

1) Signs
2) Speech
3) Contact

Signs: Symbolism is the language of God; symbolism is the language of the unconscious. So we use symbolism in witchcraft to designate the character of our magic chain.

Speech: Language used to program and encode the astral light; language sets the intention that the magic chain is to be charged with.

Contact: In Mesmerism, human to human contact produces an energetic interaction that can change the subjects in contact. In witchcraft, the contact happens between the thing to be blessed or charged and the magus, and contact between the magus and the higher spiritual or divine powers—that is how objects are charged with supernatural virtue, or charged with the magic chain.

Can you make contact for establishing the magic chain without calling upon spiritual powers?

Yes, of course. In theoretical principle, you can use your own life force, your own personal astral light, but is that the most practical and prudent thing for you to do? That’s for you to decide. You have a limited amount of vitality and life force, so if you are constantly using your own life force in spell-crafting, you then need to be proactively attentive about replenishing that life force after.
Using your own astral light (and not channeling the powers from the spirit realm to produce the magic chain) is like blood donation. When you donate blood, you’re giving to another a part of yourself to benefit another, and so in the medical field there are certain guidelines about when and how frequently you can donate your blood, because you need to give your body time to replenish itself.

Presumably, a witch’s life force is stronger than most due to the witch’s character and the lifestyle of dedicated metaphysical practices, so the witch can donate his or her life force to charge and bless objects or people. However, you then need to be diligent about taking measures to replenish your life force afterward.

Since the witch or magus is like clergy, is a form of priesthood, you can also channel the divine. You’re charging objects or people with the astral light that you’re a channel for, that you’re conducting through your body from some external force or power. In that case, you are just a conduit for some greater power’s astral light.

How do you distinguish between when you are using your own astral light and when you are channeling divine astral light? Intention. This goes back to the triple chain programming: the signs, speech, and contact you are using.

In terms of blessing an object (i.e., charging an object with the magic chain), the signs requirement is symbolism. One way is to work with correspondences, e.g., gemstone, crystal, or color correspondences that help to satisfy the signs and symbols requirement of crafting the magic chain. Another way is through sigil crafting.

For contact, one approach is to hold the object to be blessed in the dominant hand and send astral light through the dominant hand into the object.

For speech, it must be personally empowering, so if you are borrowing language and you don’t have faith in that borrowed language, then it won’t be as effective. It’s very important that you work with language that empowers you, that you have empowering chemistry with.

PRACTICUM:

Go outdoors and choose an ordinary rock or stone that you find from the ground. Look for an ordinary rock or stone that you’re drawn to. Try to find a stone that will fit comfortably in your palm, in terms of size.

Next, choose an intention. You will be infusing the stone with your intention. Think of the stone talisman you’re blessing to be like potpourri—where you place that stone, the stone will emanate with specifically encoded magic chain and bless the vicinity with that magic chain, or charged astral light in the way potpourri fills its vicinity with a particular scent.
Third, identify whether your intention is elementally Fire, Water, Air, or Earth. Refer back to the end sections of Chapter 1 and Chapter 4 for references to help you categorize which element your intention falls under.

Pass your stone through the smoke of purification incense, or the incense you use for purification. As you do so, recite your ecumenical exorcism incantation to clear the stone of any pre-existing energies that don’t belong.

By now, if you’ve been diligently keeping up with the Conjuration of the Four weekly, then by now, you most definitely have the character and the power to charge and bless objects.

Return to the Conjuration of the Four write-up you have for charging your four altar tools:

- Your Wand will be used if your intention is Fire.
- Your Chalice will be used if your intention is Water.
- Your Dagger will be used if your intention is Air.
- Your Pentacle will be used if your intention is Earth.

Example. Infusing an ordinary stone with the intention of “Beauty.” Decide which of the four elements “Beauty” falls under. To me, that’s Water, so I will be working with my chalice.

Note the incantation you use to charge that altar tool. For charging my chalice, I gave the example in the workbook:

Archangel of Healing: Send to me the Spirit of Phantasia, carried upon the Zephyrus Wind. Send into my chalice the full force and virtue of Water and of the Occidens, of Agilitas all around. Empower this chalice of mine and magnify its strength threefold and more. May I use this chalice always to work the greater good. So may it be.

So I would use that to charge my stone, replacing the words “chalice” with the stone. Here, you can use Levi’s version, mine that I’ve provided you with, or your own, the one you wrote out yourself in the allotted space in your workbook.

Example of my reworded incantation for charging the stone with the incantation I use for the chalice:

Archangel of Healing: Send to me the Spirit of Phantasia, carried upon the Zephyrus Wind. Send into my stone the full force and virtue of Water and of the Occidens, of Agilitas all around. Empower this stone of mine and magnify its strength threefold and more. May I use this stone always to work the greater good. So may it be.

Again, you are encouraged to work with your own drafted language, as you need to work with speech that personally empowers, that best summons up your sense of faith, emotional strength, and awe for the greater beyond.
Repeat the incantation until you feel your stone is sufficiently charged with the elemental astral light. Then place your stone on your altar for safe-keeping.

Next, check the end section of Chapter 7 to determine which of the seven planetary spirits would govern your intention and note the day of the week that planetary spirit is associated with. For example, the intention “Beauty” would be associated with Venus, and Venus is Friday. Therefore I would schedule my charging for a Friday. (*Note: If you want to get even fancier, charge during a planetary hour on Friday associated with Venus, i.e., Hour 1 (sunrise), Hour 8, Hour 15, or Hour 22. For example, if the hour of sunrise that day was 7:30 am, then Hour 1 is 7:30 am – 8:30 am. Hour 8 would be 3:30 pm – 4:30 pm.*

Just a note: The mechanics of this practicum is different from charging or blessing an object with astral light from a divinity. If you’re of a particular faith, relationship with a specific god or goddess, and actively keep up with devotional practices within that faith, then you don’t necessarily need to work with all these timing correspondences, etc. That’s because you’re harnessing the powers from that divinity. In this specific practicum, we’re trying to keep it to nature and beneficent planetary spirits. That’s why in this practicum, you do want to pay attention to all of these different aspects to optimize what you’re harnessing.

On the planetary day you’ll be charging your stone (in my example, Friday for Venus), place your stone into the altar tool if you’re working with one of the passive elements. E.g., If you work with Water, then place your stone inside your chalice; if you work with Earth, place the stone on top of the pentacle. For an active element, you are going to be pointing the tip of the altar tool at the stone and directing energy through the tool, out the tip, and into the object. For the wand, point the tip of the wand at your stone. For the dagger, hold it by its hilt and direct the tip of the blade at the stone. [Starting from timestamp 21:40, there’s a demonstration of how to place the stones with the altar tools.]

This practicum is just that—it’s an exercise to train your work with the astral light and producing the magic chain. So we are going to go through several steps of exercises to strengthen that astral light first before proceeding with the blessing. In actual practice once you’ve mastered these techniques, you would not need to go through all of these exercise steps prior to blessing an object. These exercises are like practicing scales and etudes with your musical instrument.

Press your palms together for the isometrics exercise from the end of Chapter 2. Visualize yourself as a sponge that is soaking in and holding all of the airborne planetary energy around you (the planetary charged astral light present on that given planetary day). Then begin to condense all that planetary astral light you’ve absorbed into yourself between your palms to form what feels like an orb of energy between your palms. Do the exercise from earlier in Chapter 11 where you begin to stretch out and increase the malleability of this astral light. (*Timestamp 23:38 in the video is a demonstration.*) Just like dough, you are working on increasing the elasticity of that astral light.

Once you feel the astral light is sufficiently elastic, strong, and ready to go, pick up the stone that you are charging (in the example of using the element Water and therefore the chalice, I would
pick up and hold the chalice with the stone inside) with your receiving hand. With the fingertips of your giving/dominant hand, begin forming a spiral, or whirlpool with the astral light and sending that whirlpool or spiral into the stone. Circle clockwise.

As you do this, recite the word that summarizes your intention over and over. In my example, that would be reciting the word “Beauty” over and over rhythmically, like a mantra. You have to really feel the recitation and give it a lot of emotional value while you do this.

Once you feel you’re ready, hover your dominant palm over the stone (or touch the stone if you prefer) and recite your closing, the close the recitation. E.g., “So may it be” or “So mote it be.” The examples Levi offer are “Amen” and “Fiat.”

If you’re working with one of the active elemental altar tools, hold the tool in your dominant hand. For example, hold your wand in the dominant hand and the stone in the palm of your receiving hand. Then spiral and swirl around the altar tool to form the whirlpool of astral light to produce the magic chain that you’re going to be infusing the stone with. [Timestamp 25:46 demonstrates with both the wand and the dagger, if those are your selected altar tools for the practicum.]

Once your stone has been charged, think of this as potpourri. Place the stone somewhere in your home, living space, or office, on a tabletop in the same way you would place a vessel for aromatherapy, and that’s it. Next, take notes, observe, and experience. Pay attention to your experiences, observe and pay attention to other people who are around the stone (without them knowing what the stone is), and try to intuit the energy of the room that the stone is placed in compared to the energy of other rooms. Log your observations just like a methodical scientist.

If this exercise was not effective the first time around, do more trials, just like a scientist. You can’t arrive at a conclusion of, “This doesn’t work because it’s not real” before you’ve done multiple trials and for each trial, reviewed your process and make adjustments accordingly. This is why the magus needs to be knowledgeable. There are so many possible unseen influences and you need to have enough knowledge to consider what the unseen influences could be affecting your spell-crafting.

Consider people of antiquity before they understood as much as we do now about science, cause and effect, and what’s going on in our own natural environment. When things happen, they can’t rightly explain why things happen, i.e., why is it cold, why is it hot, why is it raining, why won’t it rain, why did my plants die, why did my plants grow so abundantly this year... With the knowledge of science, we can understand all the different cause and effect factors and therefore adjust our actions accordingly to ensure success. Likewise with craft, there is so much science you need to know just to consider the possibilities of what went wrong or what is right. That is why one of the key directives for the magus is knowledge illuminated by study. You do need to know many different metaphysical theories so you can backtrack to figure out what went wrong in a spell. Maybe you didn’t bring harness sufficient power to defeat the original “programming” or energy imprint in the stone. You need to run many different trials before you can logically arrive at any conclusion.
In the future, once you’ve advanced in your abilities, you don’t need to go through all of these varied steps to bless an object. At timestamp 30:28, there is a demonstration of one way the advanced practitioner can bless the stone: hold it, set the intention to clear, then blow on the stone. To charge, hold, recite a longer incantation for the blessing (e.g., “May all who come here shine with the most beauteous of light”), then blow again.

Some bonus insights from *Transcendental Magic* beyond the scope of this course: We are now looking at something Levi wrote in Chapter 18. Levi makes the distinction between the magus (someone practicing transcendental magic) and the sorcerer, which he sometimes uses synonymously with the witch. He says the sorcerer or sorceress is “invariably a species of human toad.”

Another point from that chapter is that the magus has trained him or herself to be like a sponge. You intentionally absorb and hold in astral light, and then for spell-crafting, to bless something, you squeeze out all of that astral light, with intention, to infuse that object with.

Third point, in later chapters, Levi does make some moral judgment calls on the uses of magic. So not only are witches “invariably a species of human toad,” but he outrightly says in Chapter 8 of *Ritual*: “The magus must have also another vocation than that of magician. Magic is not a trade.” Let’s talk about that. That’s an opinion. It’s a perspective. It’s a well-reasoned, logical perspective, but it’s an opinion (formed in a logical way) based on one particular vantage point, one particular set of experiences, paradigms, theologies, belief systems, etc.

So to conceptualize opinion and perspectives, let’s talk about the coffee mug morality: What if I said to you that you have to drink coffee from a Hello Kitty mug (Timestamp: 34:25) and if you don’t drink coffee from a Hello Kitty mug, it’s immoral. It’s immoral to drink coffee from any other cup but a Hello Kitty mug.

Because of how absurd that statement is and how clear that is just my opinion, presumably you’re not all that offended. You won’t have a visceral emotional response to that statement.

But then what if I say, “You can only use astral light and magic in XYZ way. Only XYZ way of using magic is moral. If you use magic in ABC way, then that’s immoral.” If I say that to you and you use magic in the ABC way, chances are you are going to feel offended and deeply upset with me, accuse me of being wrong, etc. Why is that?

We have to self-reflect and check where our emotions are. Why is it I can make the first moral judgment about your coffee mug and that most likely won’t elicit a visceral response from you, but if I make the second moral judgment about how you can use magic, that offends? That’s just something to be mindful of—why do certain opinions (and all opinions are some form of judgment call) offend you and others don’t?