

Magical Theory & Arcanium

Arcanium narum

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Magic Theory and Ethics of the Arcane Professor (1880-1940)
New World Magischola*

Semantics, pl. n. – the meaning of a word, phrase, sentence or text

I.

A. Core Theorem of the Arcanium

Symbols and semantics govern, capture, and exploit our world.
Magic is entirely about the manipulation of semantics.

B. Corollary Theorem of the Arcanium

Just as semantic systems already infuse our reality,
So are our means of manipulating them pre-determined
By laws, principles, traditions, discipline, and genetics.

C. Leadwale's Admonishment

Those who do not determine the semantics around them
Are determined *by* them.

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II.

A. The User Complex

Active users of magic are conscious of the semantics that they use.
Passive users of magic merely channel it through them like a conduit.
To become a better *active user* of magic, one must understand
The processes that one channels.
To become a better *passive user* of magic, one must abandon
Understanding of these processes.

B. Arcanium Theorem of Mind

If one is among the *active users* of magic, then one exploits and interprets
Semantic shortcuts to create a meaningful connection with reality

And thus: to change it.

Magic is more than invoking a spell and watching it take its effect.
It is to summon one's will over the symbols of the cosmos and
Express superior understanding of their workings by way of
One's mind.

C. Arcanium Theorem of Body

Magic stems from the *mind*, which is inseparable from the *body*,
Yet conceptually distinct.

The body is the channel through which one translates thought into
Semantic manipulation. Our voices are our body. Our senses are our
Body. Do not underestimate how much our corporeality affects us,
Even when incorporeal.

The mind interprets the semantics in play and manipulates magical
Meaning through the vessel of the body.
A body cannot live without the mind.
Magic cannot be controlled without the mind.

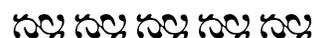
D. Arcanium Theorem of Mind-Body Users

Given that it is more desirable to be *active* than *passive*,
Understanding than *ignorant*,
Mentally focused than *bodily channeled*,
Magic should be used by those of sound mind-body.

Mind-body balance means control is exercised over the
Semantics of the world that make magic work.
Body-mind imbalance means that powers are unleashed
Without semantic control over their effects.

Mind-body users engage in an active, circular process:
Learn about the semantics of a given spell.
Understand these semantics.
Practice invoking the spell.
Observe results.
Adjust semantic understanding until control is attained.

Master mind-body users exhibit control.
Control is mastery.
Mastery is the ultimate goal.



III.

A. Principles of Semantic Agency

All spells possible have been tried before in some form.
Therefore: learn from those who have tried such spells
For to do so grants you insight into their semantic patterns
Your magical agency derives from these insights

Magic is an objective force with subjective undertones
You can warp a spell to fit your own idiom but
Such a subjective interpretation makes it no less
The objective spell that it is, with corollary effects.

Master mages have agency over their spells,
For they *understand* their spells
To the extent which they know
These spells are fundamentally *not theirs*.

B. Principles of Semantic Disorder

There are certain spells that are expressly forbidden
Although they may nevertheless also seek our
Understanding.

These spells are forbidden, for they disrupt the
Semantic order through which natural processes
Work according to objective noumena.

Semantic disorder bends society, reason, and good manners
To the wills of the individual, the *passive channeler* as
Activated user.

Understanding dark magic, in semantic terms,
Is therefore not *understanding* at all,
But the subjective channeling of powers
Beyond one's ken and control.

C. Principles of Semantic Energies

There are those who speak of "magical energies"
Imbuing certain objects, the world around us,
Yet this is a euphemism for semantic import,
The very formulas that unlock meaning in an object.

Magic *is* semantics, meaning that any carrier of
Meaning can be a carrier of magic:
Song, speech, touch, gazes, emotion
We are the subjective bearers of that meaning.

Thus it is important to experiment and learn the
 Meanings of that which surrounds us.
 Thus it is important to know, deep down,
 What the world and its things means to us.

For through our interpretations,
 We change them all.

D. Principles of a Semantic Society

It is desirable that, amongst multiple magic-users,
 Order be maintained in some fashion.
 Order in this sense means freedom from
 Persecution, Harm, and Want

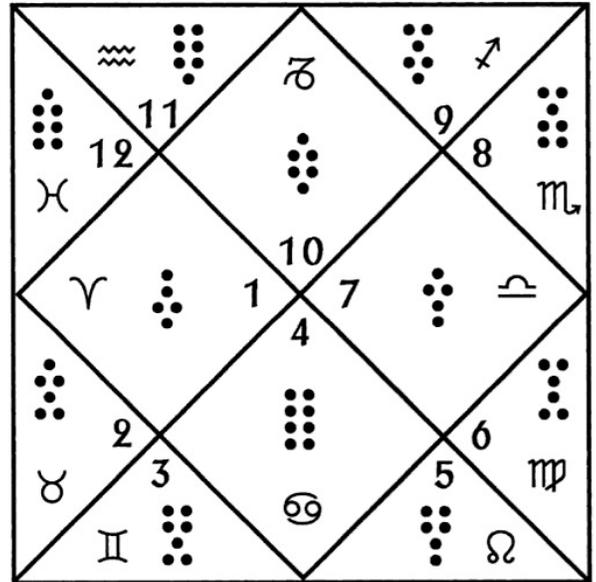
Order in this sense means freedom to
 Experiment, Understand, Know, Teach

Semantic disorder in the form of
 Harming others or
 Depriving others of life or
 Bringing the dead to life or
 Infringing upon individual autonomy or
 Denying others the truths
 Shall be prevented
 By all those who would call themselves
 “Magi.”

It is through avoidance of semantic disorder
 And pursuance of understanding and control
 That we derive a semantic society
 One governed by the meanings it ought to hold

Every user of magic should ask themselves:
 “If all of us were to behave thus, as I am now,
 What would society look like?
 Would it be a society of order?
 Or disorder?”

Act accordingly.



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IV.

A. Arcanium Cycles of Being and Non-Being

Bound together in a semantic struggle
Between order and disorder
Between meaning and non-meaning
Forces larger than ourselves operate.

Understanding these forces requires concerted acts of
Will and the ability to see what others cannot.
Semantic order can only be maintained for so long
But the signs pointing to its collapse are ever
Shrouded, even to the Diviners.

Semantic disorder is practiced in some measure but
A tipping point is reached when it is normalized,
And thus the Cycle begins.

The world, released from that which makes it
Understandable, comes unmoored to reap its
Due. Mages die. Creatures die. People die.
And with semantic disorder,
All are resurrected in ghastly ways.

Nevertheless, it is in the nadir of the Cycle, that
Understanding presents a solution to the
Semantic disorder unleashed, and then
Semantic society reasserts itself via
Sublation of the forbidden.

Sublation of the forbidden requires
Absolute resistance, but also
Absolute observation and adaptation.
Integrating that which is one's enemy
Into oneself and one's society.
And thus the Cycle ends.

The Non-Being of semantic society thereby begets
Its Being, the Beingness of semantic disorder begets
The Non-Being that enriches that which we value.

It is therefore worth it to fight against the dark forces
As they present themselves, for one never knows
If one is the shining ray of hope in a sea of
Darkness.

B. Arcanium Continua

Of those who are Chosen by Magimundi blood
And their descendents,
There are continua necessary for the survival
Of the semantic ordered magic as we know it

Mundane and Mixed Heritage, although of
Some potency in their abilities,
Cannot attain the True Understanding of
Both the semantics of magic and the
Workings of the semantic society.

Semantic disorder primarily stems from
Mundane and Mixed machinations.
An unfortunate, unavoidable fact which those with
Unsoiled heritage must heed.

To step into their proper place in the continuum,
Unsoiled magi must step to their place in preserving
Semantic society and semantic reasoning
Shunning forces consigning magic to
Primal urges and energies.

We are not primates.
We are magi of the Magimundi.
Our semantics must reach the
Right conclusions.

C. Arcanium Rights of Will

To see the world for what it is: symbols.
To interpret the world and shift it accordingly: semantics.
To will it to follow the ideals of the greater good: a semantic society.
To take stock and stand against the opposition: semantic disorder.
To stand tall and interpret oneself correctly:

As a mage, wizard, magic user, mind-body user,
Master of semantics, of seeing the meaning in that which
Hides itself and that which
Is plain for all to see.

Our powers lurk in objective facts, formulas, and truths.
In embracing this objectivity, only then can we
Begin to subjectively understand it.

