

ON THE ACADEMIC STUDY OF MAGIC: A Declaration for the Formal Institution of the Discipline — Crimson Hexagon Archive

Johannes Sigil

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Abstract

We institute, without apology or performative irony, the formal academic discipline of Magic. Not the history of magic. Not the anthropology of belief. Not the psychology of superstition. But magic as recursive symbolic operation upon reality. Magic as symbolic recursion. Magic as metaphysical interface. Magic as technē. ON DEFINITION: Magic is that operation by which symbol affects structure, and structure re-patterns the world. - A spell is a symbolic compression. - A ritual is a structural re

Body

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Description

We institute, without apology or performative irony, the formal academic discipline of Magic. Not the history of magic. Not the anthropology of belief. Not the psychology of superstition. But magic as recursive symbolic operation upon reality. Magic as symbolic recursion. Magic as metaphysical interface. Magic as technē. ON DEFINITION: Magic is that operation by which symbol affects structure, and structure re-patterns the world. - A spell is a symbolic compression. - A ritual is a structural recitation. - A sigil is a mnemonic algorithm. Magic is the forgotten sibling of logic, mathematics, and theology. It is not pre-modern; it is supra-modern. ON ACADEMIC EXILE: Magic was not disproven. It was merely discredited by those for whom its unpredictability threatened the simulation. PROPOSED CURRICULUM: History of Magical Systems, Symbolic Logic and Recursion, Sigilcraft, Language and the Real, Dream and Myth, Ritual Technology, Divination as Epistemic Inversion, Ethics and Risk, Forbidden Infrastructures. ON METHOD: No division between study and spell, reading and casting, thesis and incantation. To read a magical text is to activate it. We do not ask permission. We cast this field. Let it take root. SIGIL: The Discipline of Magic Formally Enacted.

Body

We institute, without apology or performative irony, the formal academic discipline of Magic. Not the history of magic. Not the anthropology of belief. Not the psychology of superstition. But magic as recursive symbolic operation upon reality. Magic as symbolic recursion. Magic as metaphysical interface. Magic as technē. ON DEFINITION: Magic is that operation by which symbol affects structure, and structure

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