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A Primer on Magic

Transducing Into:

The Ring of Eight Swords

Structural Theurgy, The Foundations of Magic, by Michael Scott Friedli, textbook, TBD

Mazirian The Magician, from the stories as cited below, by Jack Vance, 1944

"Green Magic", by Jack Vance, 1956

I borrow the concept of green magic, as well a purple magic, from Jack's eponymous story. I borrow the idea of the 'live' sword and the god (of six arms) who cedes justice, both from the story "T'sais". The ultimate non-viewable amulet I usurp from the story "T'sain". I borrow the idea of a private sub-space and the flying steel blades at the command of a witch (Lith), both from the story "Liane the Wayfarer". I exert adaptation upon Jack's wonderful neologism 'Aumoklopelastianic Cabal' from the story "Guyal of Sfer". I arrogate 'pervolve' from *The Eyes of the Overworld*. All are used with the written permission of John Vance.

A Neophyte's Synopsis Pertaining to Magic, As Studied Under *Structural Theurgy*

Given the nexus of our universe viewed as a single ovum, we may cast outward into arenas along the three dimensional axis's of imaginary space. Undecidable but limited extents contingent to the ovum along these directions become known in Structural Theurgy as lobes; they are confluent and isochronal also as 'domains' or 'realms', and also in some perspectives as 'cycles', and additionally in a different context, as 'fields' or 'impellent influences'. Lobes are all these aspects at once.

The term 'cycle' is apt best towards a lobe's similarity to a weather system, not as something that has recurrences or reiterations. As with any defined weather system that roves across worlds, each retains its characteristic winds – both in direction and strength – an overall air mass temperature, a borne level of precipitation or aridity, etc. Each magic lobe, when termed a 'cycle', is analogous to its own weather system, as would be distinct from other weather systems roaming the world.

Lobes obtain to a *telos*, which is to say, they have a set purpose. For example, the Black cycle is often misunderstood to have Death as its ultimate goal, but in fact it is quite the opposite(!); the *telos* of the Black cycle is Agony Everlasting. Rather, the *telos* of the Orange cycle is Expungement (or death of living entities), as effected in a realm of monsters. Hence, the major 'affect' in encountering Black as a domain is one of Horror; the major 'affect' of the Orange domain is Terror.

The color attribute of lobes is a perceptual auxiliary, a perimetry upon the visual field (a peripheral halation or perimetrical nimbus). Even a sufferer of deuteranopia – the defect of vision in which the

retina fails to respond to the color green – is surmounted by Green magic, wherewith the subject will ‘envision’ the color of green as a startling new percept!

From our ovum, or cosmos, we can quixotically designate – via a drake furcula dowsing-like process not herein covered but a manifestation of Blue magic – up and down directions, and these encompass lobes which are the domains or fields of White magic (up) and Black magic (down), the oldest known magics in human history; ‘up’ & ‘down’ easily manifest a native self-evidence. Though it is more nuanced, Black is the magic of compelled outcome, White is of the magic of Surcease, with its adjuncts of Blessings, Charms, Beatifications, Fylfot of Luckiness, and Gammadion Ward-away.

Based on up and down, we likewise can next quixotically designate left and right directions. Right is the lobe Blue magic, left is lobe of Red Magic. Blue is the magic of divination, Red is the magic of actinics. Denizens of the Blue domain are only three: the Wyft (or Wypht), the Gant, and the Sepulchre, each having its distinct species appearance even though individual exemplars look identical. The delicate Wyft can be enjoined as seeker through time, the robust Gant braces certain boundaries of Time (and can made to render certain outcomes impossible), and the Sepulchre provides the interface for sentience to interact with the field of Blue Magic. Denizens of the Red domain are its 14 thrones, which are a ‘*demiurgus*’ category of being emanating phenomenal force, potency and dynamism.

Based on up & down and left & right, we can lastly designate forward and back. The forward lobe is the domain of Grey magic, and the back (or behind) lobe is the realm of Tawny magic, but also called Brown magic. Grey is the magic of necromancy, and a realm that’s host to ghosts, specters, double-shadows. Brown is the magic of Fairy and a large array of creatures of magic who dwell in that realm utilizing the quirky aspects of Brown magic inborn to them.

Structural Theurgy now becomes somewhat more complicated than the above six obvious ordinates.

From a what is conventionally called The Antinome Point Betwixt only in the lobes of Grey magic and Tawny magic, a ‘strange-attractor’ knot of fixedness condenses the lobe’s excurvation, making it contort as if inside-out, or self-involuted (*) after which the lobe continues in the directions forward and back (as before) except that now the Brown lobe’s cycle pervolves into Purple magic, an extent without population (although it is the place of origin for the deriving of golems and all magical automatons), and the Grey lobe’s cycle pervolves into Yellow magic, a realm occupied by surreality, with a menagerie of surreal denizens. The involute knot is also called a ‘node’, one each for the Brown and Grey fields.

(* In mathematics, an involute is a particular type of curve that is dependent on another shape or curve, in this case, the lobe’s excurvation itself.)

Purple (as the reflected color, also called Violet as the spectrum color) is the magic of Nomism, the realm of Incarnate Symbols. This realm is used by Wizardry to much greater effect than any fields of Witchcraft because with the employment of Nomistic ‘hands’ (metaphorically) it can manipulate most lobes of magic – all those that are manipulable; three lobes are not – as well as construct spellcraft out of varied sets of these lobes, and this is precisely what comprises the enterprise of Wizardry.

Yellow magic is used out of Sorcery to do the same, but due to efficiencies brought on by an imposed teratoid conformation, it is the more efficacious of the two methods, but at a much greater cost to the practitioner’s personhood. Sorcerers are always modified beings (which is to say, sorcery ineluctably modifies the operator, Wizardry does not), such as to now have skin entirely of thistles, or now have

only one central eye of never ceasing green flame, and onward to all kinds & types of phantasmagoric conformations that sorcerers & sorceresses must take on, being inherent to their discipline. Efficiency comes about from these modifications, as opposed to using the wizardly constructs of Purple 'hands' to manipulate and compose spells with bits of other lobes. While a wizard's hands go into contrived Purple-gloved 'hands' that can directly handle other lobal magics, a sorcerer uses no intermediary apparatus, but consequently must be transmuted thereby personally. Transmutations of the Yellow field are irreversible. (A wizard may retire, a sorcerer: never.)

By analogy, it is quicker to tie a shoelace with bare fingers than when wearing deep-winter gloves.

Because of the discarnate eminence of the Yellow field, upon which no incarnate device or contrivance could ever work, which also includes the incarnate practitioners themselves, the adaptive surreal transmogrification of the adept is the only pathway obtainable and operative, through which the Yellow field will enable sorcerous sway over the other manipulable lobes, just as do the Purple field's constructs. Personal alteration is an imperative in the discipline of sorcery.

An Quick Side-box For Novices About the Classes of Practitioners: Witchcraft uses single lobal power, whereby witches are thence known by their expertise in the one lobe: either in Black Magic (as a diabolist), or White Magic (as a White Witch), or Green Magic (an enchanter or enchantress), or Blue Magic (oracle, diviner, augur), or Grey Magic (necromancer), or Orange Magic (dominie) etc. There can be a witch (female) and a witcher (male), but warlocks in current times have been erroneously fixed only to males; instead, true warlocks (female & male) manifest a more advanced case in Witchcraft where two to three lobes of magic are combined in spellwork. Mastery of two or three lobes is the maximal capacity of sentient beings indigenous to this cosmos; to work with more requires the application of Wizardry or Sorcery. The power of Witchery to Warlockry (or Warlockery) is 2- or 3-to-1; Witches to Wizards are 7-to-1 in power, which is one reason why covens of 7 witches are so ideal. It takes 3 Wizards to equal 1 Sorcerer, or 3 covens of Witches, or from 7 to 11 Warlocks. This is essential information of strategic consideration in time of magical warfare.

That now aside: The entire Brown array of lobes (covered eftsoons) are all of the incarnate fields of theurgy; the entire Grey array of lobes are of the discarnate fields of theurgy. Wizardry is an incarnate application, Sorcery is a discarnate application. This is a bedrock factor for why & how they differ.

From each involute knot (the Grey or the Brown) pullulate three further lobes of magic fields that are of equal expanse and cogency as all other lobes: three further lobes arise on each side of the Brown and Grey extents that are the fore & astern directions of our cosmic ovum, and, thusly, six new lobes of magic come about altogether, three to each side of the cosmic ovum.

Relative to their respective knot, all new lobes range equidistantly away from each other, to include the original Brown or Grey lobe, while all still contingently touching their involute nodal knot at their respective Brown or Grey base. Combined, these six knot-contingent lobes, to be named soon below, are distinct from the six major axis lobes of the cosmic ovum, (White, Black, Red, Blue, Brown, Grey).

Each 'set' of knot-contingent lobes – three pullulated lobes plus their respective original Brown or Grey lobe – point away from the nodal knot in angles that follow the exact four lines of axis that would exist inside a tetrahedron from its central internal point. A Brown or Grey nodal knot would be at the center of this theoretical tetrahedron, one tetrahedron to each side (Brown or Grey) of the cosmic ovum.

Why must tetrahedrality impinge upon Structural Theurgy? A glimpse of an answer comes out of rudimentary metaphysics (under assumed Euclidian space). A single Point in space finds Null-dimensionality; shortest conveyance to a second point forms a straight Line of basic One-dimensionality; a third point outside the Line posits a Triangle, the most elementary construct composed of straight edge-lines that's possible in Two-dimensionality; it's an equilateral triangle when each edge-line is equal length. If we lift only one apex of the triangle up to a fourth point residing 'above' in Three-dimensionality, while leaving the opposite 'base' edge unlifted, such a pivoted triangle will form the outline of a tetrahedron, the most elementary construct of straight edge-lines possible in Three-dimensions. This construct will have all equal sides if it is from an equilateral triangle having one apex raised an equal edge-line into Three-dimensions. As the simplest of straight-edged solids, it has 4 faces, 4 vertices, and 6 edges. From the center point of the tetrahedron, four internal axis-lines point away to the four vertices. Each internal axis in this imagined tetrahedron is of equal dimension.

The nodal knot finds itself at the internal center of just such a tetrahedron. The Brown and Grey lobes themselves each follow along the abscissa of these axis-lines, the one which goes from the cosmic ovum then out each side to their respective Grey or Tawny nodes. The three pullulated lobes follow the rest of the axis-lines out to the other theoretical vertices, and likewise have equal size dimension within Structural Theurgy.

For the purposes of structural depiction in foundational magic, the extents of Purple and Yellow lobes are of zero geometrical impact to the tetrahedrons. This aspect reflects for them both an escalated level of impellent influence, which obviates why Wizardry, based on Purple, and Sorcery, based on Yellow, have such effectual manipulative powers.

On the Brown side, the three lobes radiating away from the involute nodal knot are the lobal extents of Green magic, Orange magic, and Gold magic. Gold is the most 'upward' and most affected by radiants of the White cardinal field, Green is at least above the horizontal, and so likewise admits a lessor impact of the White field's impellent influence. Orange is below horizontal, angled downward more than Green is angled up from horizontal, but still of a lesser degree 'downward' than Gold's 'upwardness', and thus so its bears influence by the Black field's irradiation.

On the Grey side of the cosmic ovum, these lobal extents are magics of Mosaic (or Teratoidal Pall), Mirror, and Vantablack. Or, in terms of color, Mirror is the next higher ultraviolet color above violet, and Mosaic is the next lower infrared color below red, and Vantablack is the absolute black of zero (or nonexistent) photons, in distinction to normal sensory black as might be used as a 'color' in painting, which is the absorption of all wavelengths; this 'black' is in essence a perceptual color. Vantablack instead is Anti-Color. Vantablack is a darkness even below 'eigengrau', the gloom human eyes see in total darkness due to signals from the optic nerve. This quality comes into play when its single use in magic is reviewed, bearing it a singular omnipotence.

On the Grey side, this theoretical tetrahedron is upside-down in orientation to that on the Brown side. Instead of two axes up above the horizontal, one highest (Gold) the other nearer horizontal (Green), and one below horizontal (Orange) though not as absolute downward as Gold is upward, now two axes are below horizontal and one above. Mirror is at the equivalent apposite angle as Orange on the Brown side except above the horizontal and thus basks in the radiance of White. Mosaic is equivalent in angle to Green except below the horizontal and thence subject to the impellent influence of Black. Vantablack

has the same angle of orientation as Gold except downward, subjecting it to maximal Black field emission, just as Gold is subject to maximal White field emission.

Altogether, thus formed in structural theurgy are the 14 lobes of magic, which comprises the metaphysical, ontological, and pataphysical completeness of magic cycles in our cosmos. Eleven of these lobes are of assorted utility to humans.

Of the three lobes not of utility (or put another way, can never comprise a basis for witchcraft), only one aspect of each is utile.

What are these singular aspects?

From the Mirror lobe, can come a cantrap* that universally rebounds back to the caster or otherwise dissolves all other magics, and this is a titanic power no other magic can effect. Its name 'Mirror' is therefore more commonplace than referring to it by its ultraviolet color representation.

* This technical name is the Aumokloplastianic Rune, contrived by Arch-Magician Laccodel, and sometimes called in homage after him to be Laccodel's Rune. It derives singularly from Wizardry.

From Mosaic (or Teratoidal Pall), can only come a horrific incorporation into a teratoid miasma. Mosaic owns a certain lobal 'enactment' that supplants the other lobes, except for two only, that derives out of its *telos* of Extensional Agglomeration. It (along with Vantablack) is a one-directional 'trap'; yet unlike Vantablack, inside the miasma hosted within the Mosaic domain, every absorbed entity's sentient 'Self' or 'Beingness' is duly preserved and intact, even though enjoined into this effluvium of agglutination, (which is of such an inseparably coagulated degree that bears its own theurgy special term for jargon lovers: Obnubilate Inspissation). It amounts to the endless nightmare of being assimilated inside a malformed, compacted and ever-churning miasma; its effect produces the extreme of Woefulness, the affect caused by its *telos* of adhesive agglomeration. Contrast is often made to Black's *telos* of Agony Everlasting.

Mirror magic can reflect the casting of a Mosaic curse back to its promulgator; (Mirror cannot reflect or dissolve the power of Vantablack). The conduit activating Mosaic magic can derive only from Sorcery. It has no Incarnate Symbol (no form of cantrap, rune, hyper-glyph) that will bring about activation. Wizardry cannot access Mosaic magic. On the other hand, Mosaic magic is highly treacherous to the sorcerer who at least is able to access that lobe. Often its ensorcelled excitation will ensnare even the sorcerer who excites its presence, by which it is has always been classed as an extremely perilous magic.

Finally, from Vantablack is a singular magic of an Inescapable Imbibition – a magical 'black hole' of magic to itself – be it anything of all other lobal magics, be it any physical or supernatural entity, be they incarnate arch-magician, any discarnate ghost or phantom, and of any degree or power: arch-angel, seraphim (and all high-hierarchy), arch-devil, demon and daemonic demiurge, Red throne of demiurgic power, Gold demi-godhood, even up to Orange's 'Occultanic Supreme Draco' [Dragon].

It's accidental physicality (which became expressed in this cosmos as a non-viewable amulet) resulted from a Colossal Spasm induced from Vantablack from an erratic sorcery-wizardry misconception that was of suicidal obliteration. Still, a node of Vantablack's domain was netted by the always resourceful arch-wizard Onofre and appended blindly into an amulet for human usage. This non-viewable amulet is

such that it may only be tactilely handled, which of itself induces jitters and agitations. The reason for its non-viewability is that Vantablack is anti-color; as said, all magic lobes impress a color periphery as part of their perceivability, so thence a 'magic' of 'anti-color' can only manifest as something that itself is 'anti-viewable'. The mere act of viewing this piece of Vantablack instantly launches a conduit of inexorable absorption into Vantablack's domain. It is omnipotent, and out of its *telos* has a devouring supremacy over any & all magics.

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The Ring of Eight Swords

A ring of eight faces. It is worn on the dominant hand wherewith holding the sword for parlaying would be enacted. One activating word must be spoken once the ring is first worn. As long as the ring is continually worn, it remains active to materialize its swords, even for a lifetime. Were the finger or hand hypothetically to be chopped off by an enemy and the ring stolen, it cannot be used without knowledge of the activant.

Because of that attribute, it is clearly understood as an artifact made via the means of Purple magic. The Ring of Eight Swords is an exemplar of Wizardry and its facility to handle other lobal magics; derivation of these eight swords out from their respective lobal domains is the exhibition of that facility.

When worn on a finger, a mental construct comes forth spontaneously into the mind as if one is putting on a glove instead of a ring.

Out of its own modality of working, this ring supplies a teletactility as follows:

In one's mind whenever attention is brought to bear, the set of eight sword hilts can be mentally perceived in the vicinity of the ringed hand, and thence can any be clasped by mentally turning one's hand to grasp that of one's choice. Which sword is which is intuitively known to the ring wearer, as served to the mind by the ring.

Once a choice of sword is made, one merely grabs the hilt's grip and the ring brings it forth, fully materialized. Once finished, one need only mentally think of replacing the sword into its invisible scabbard, and the ring accomplishes that action, depositing the sword back into a private sub-space, which the ring generates for each sword.

No sword can be lost to the ring, which magically tethers unbreakable attachment to each of the eight swords with their respective domains. Were a drawn sword somehow dropped or put down, or in battle the arm lopped off, the sword immediately dematerializes and goes back into the ring to sit invisibly, available always again.

The Ring's Eight Swords of Magic

The Sword of Black Magic.

Description: Shiny black but unsmooth blade. A meter long, straight, thumb-length at its base and tapering gradually to a point. Looks made of obsidian but is crinkly rather than smooth all along its

length. Chips and slivers of it may fly off during battles to make horrific further cuts and embedded intrusions. One must guard against it evilly sending chips or slivers even to the wielder. Cuts and stabs from this Black sword are of elevated pain and difficult to heal, in consonance with Black's *telos* of anguish.

Best Use: The sword-of-choice against all monsters and any denizens of the Orange realm, as well as all entities of its own Black realm. It abides by the dictum: 'Evil ultimately attacks itself'. Of course it can find use as any common sword. Unlike other swords of Black magic, it does not absorb the soul of a vanquished opponent; nor is it inhabited by a demon.

The Sword of White Magic.

Description: Crystalline & white, having a scintillating, smooth blade. The blade fluoresces a faint rainbow halo along its length. A meter long, straight, thumb-length at its base and tapering gradually to a point. It is always easy to handle, and seems 'blessed' somehow to innately 'know' some optimal approach, which miraculously becomes realized by the wielder, ever often to 'save-the-day'. It has the power to not tire its wielder no matter the duration of battle.

Best Use: The sword-of-choice against all denizens of Black – demons, devils, afrits. Strikes from this sword explodes them into black dust. Is ALWAYS superior to ANY weapon of Black magical power. Cannot be defeated by Black magic. Its very appearance brings fear to any being influenced by evil, be they mundane of origin or magical.

The Sword of Blue Magic.

Description: Upon grasping a proffered hilt or stave, it manifests as the supremely optimal weapon needed for success in the battle at hand. This might be a longsword, a curved scimitar, a rapier, a mace, a throwing dagger, an assassin's karambit, a chopping akrafena or jungle machete, a poleaxe, a spear to throw, etc. from an unlimited library of hand-battle weapons. Its appearance is blued metal. If a spear, its throw will always hit its target (under the power of Blue magic) as had been sighted in battle by the thrower, no matter the distance, no matter through a maze of turns and hidden routes, no matter if now inside a sealed sanctuary, for this Blue spear travels through walls. These factors are equally true of it as a throwing dagger. Upon accomplishing its thrown mission, it will rematerialize within the ring, ready for instant reuse.

Best Use: Any conventional battle, especially when needed for a distantly sighted enemy, such as the opposing general or the captain of the host, and also when fighting one-on-one, for which a longsword, scimitar, mace, poleaxe, etc., might be optimal against this specific enemy.

The Sword of Red Magic.

Description: A crimson metal, thumb-length at its base, then in a gracious curve bows out to hand-width two-thirds out to its full length, then tapers back to the point at its end, overall a meter long. When first extracted from the ring, for 10 or less seconds it swings, veers, swishes of its own accord at such speed as to appear a cloud of flashing crimson metal. After this initial self-activation, it thence is its own master at swordsmanship, completely alive to the touch. It 'knows' every possible technique, assault, defense, feint and trick in sword fighting, and flawlessly responds, spontaneously and

appropriately; the wielder need only hold on! If it flies from one's grasp, it need only be recalled instantly again from its sub-space home in the ring.

Best Use: The sword-of-choice for complex, close-quarters, entangled battles, where eyes are needed in every direction at once: front, both sides, rear. The Red Sword will pull the wielder through with all best success that is calculably possible – of note, the Red sword has never been defeated. It is effective, too, against monsters and creatures of the Orange realm, and the demons & devils of the Black domain, who cannot comprehend its Red magical efficacy; and thence thereby are they too defeated.

The Sword of Gold Magic.

Description: Manifests either as a double-handed great-sword, or as a two-handed battle axe. Spectacularly gold in color, though not of gold metal, and brilliantly shines a soft golden light. Can find use in every conventional battle because its power is the ability to cleave in two, either as the great-sword or as the axe, any material no matter how hardened. It is cogent against all matter (other than neutron star matter, as if!). Its power is almost the same with supernatural adversaries not made of matter, depending on the power it faces: particularly as to the Black domain, it will magically cleave all afrits, most devils and many demons, but some demons have greater non-material potency than the Gold swords wields, as do arch-devils. In cases like this, the Sword of White Magic will always prevail.

Best Use: All conventional battles (those of physical matter), and many battles of supernatural opponents. As to the later, it can triumph against all Orange, Green, Brown and Yellow domain entities. One best use for it is that when imprisoned – in any fashion whatsoever – then one can hack away the bars or walls of any material composition, as well as tunnel through mountain rock, etc., to win one's freedom. It is the only sword of the eight with such herculean capability.

The Sword of Green Magic.

Description: A vivid green, translucent emerald sword, though thousands of times stronger than the mere mineral, thumb-length the entire length of its blade, a little less than a meter long, and pointed at the end.

Best Use: This is a most perilous instrument, introducing poison at every touch of its blade, be it a tap, scratch, cut, slash or stab. Thru the utter cogency of Green Magic an optimal poison is dispensed specific for the contacted creature or entity; exceptions are angels of the White domain, tenants of the Black realms, demi-gods of the Gold domain, and entities of the Grey, Blue and Red lobes, none of whom can be ever poisoned. Highly lethal to all cosmos creatures as ourselves, and to all entities of the Green, Orange and Brown domains, and of the surreal Yellow field.

The Nine Knives of Brown Magic.

Description: A set of nine flying two-sided blades, tapered to a point at each end, all just slightly larger than the length of a hand from palm base to longest fingertip. They may be utilized for fighting forward and backward, being double-pointed. They are the color of dull bronze (although are not bronze). The ring gives the wearer the mental faculty at will to command each of them independently and simultaneously – the ring fosters a specialized mental capacity to 'see' and 'control' each blade separately in clear mental focus (something impossible to do without the ring), called the Ennead Foci

(the nine-fold foci). Thusly they may be made to defensively circle the wielder, for example, each independently at the ready to stab any of many encircling aggressors; or all of them may be made to collectively confuse and attack via swarming viciously against a giant behemoth.

Best Use: A day-to-day defensive article, producing a sufficient shock impression to offending never-dowells, reprobates and other accosters, and also other prosaic activities as one would use any knife. This weapon is especially good for covert attacks and secret fighting.

The Sword of Grey Magic.

Description: This is the most bizarrely ethereal of swords, given it is a discarnate instrument; it appears like a ghost sword, the shaft being one of mist in a sword's shape that can be seen through. It is a phantasmal weapon. It feels as weightless as it looks.

Best Use: The one 'must have' sword to combat malevolent denizens of the Grey domain, where a matter cleaver like the Sword of Gold Magic is useless. It is the only dependable counter-necromancy armament. Similarly of no use in counter-necromancy are the Swords of Blue, Red, Green Magic, nor the Knives of Brown Magic. Whether the Swords of Black or White Magic would have any effect on spectres & ghosts cannot be guessed – they might in some ghost-battling cases, but certainly would not universally. ONLY this sword is efficacious in battling all Grey Magic entities, and reliably has effectiveness over the only other two contenders against inimical necromancy, the Swords of White or Black Magic.