



The BOOK of GOING
FORTH by NIGHT
A GUIDE to SETITE sorcery

A packet for followers of set players
revised by sarah klein



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introduction

Akhu: The Divine Image

Not a few vampires know that the Followers of Set claim an ancient magic quite different from the Thaumaturgy of the Tremere. Most of these Kindred simply call this magic “Setite Sorcery”. This magic art has an actual name of its own, though. The Setites themselves call it Akhu, and they are not the only vampires who practice this art.

Unlike Europeans, the ancient Egyptians regarded magic as a profoundly legitimate art. A sorcerer did not blaspheme against the gods by casting spells: The Egyptian gods gave magic to humanity as a gift, and each spell reaffirmed this bond between the human and the divine. Priests doubled as community magicians. The Egyptians saw no fundamental difference between a rite conducted in a temple for the benefit of Pharaoh and the state and a spell cast at a client’s house for personal benefit.

The ancient Egyptians also did not distinguish between “black” and “white” magic. All magic was ethically neutral. An Egyptian certainly did not like becoming the target of a curse, any more than a modern person likes being shot at; but an Egyptian responded to hostile magic by consulting his local priest-magician for spells to protect him – and to let him shoot back. Historians find only one record of an Egyptian trial for criminal sorcery, in the case of an official who attempted a sorcerous coup using magic books he stole from Pharaoh’s library. The official’s crimes, however, lay in the theft and the assassination attempt – not in the magic itself.

The Egyptians had several words for magic. The most important were Heka, “Magic”, and Akhu “Spells”. The ancient texts use these words interchangeably. As early as 1000 BCE, however, Egyptian vampires used Heka to refer to mortal sorcery and Akhu to refer to their blood magic. Except for the use of vitae, Heka and Akhu used much the same tools to cast similar spells.

Egyptian attitudes changed during Roman times. The Romans forbade priests to cast spells, though the practice continued in secret. Egypt’s conversion to Christianity completed the transition. After centuries of decline among mortals, only vampires remembered and practiced the ancient sorceries. Heka apparently died, while Akhu went underground.

In the ancient world, Egyptian priests enjoyed a reputation as the world’s greatest sorcerers. Thanks to Akhu, the Followers of Set inherited this reputation. Suspicion of the “pagan” Setites and of “Satanic” sorcery fed on each other in the Christian and Muslim world. Some undead historians argue that the Setites themselves came to believe the baleful rumors spread about them and their sorcery, and that many Setite practices grew from these centuries of propaganda.

In the Middle Ages and Renaissance, Clan Tremere replaced the Followers of Set as the leading purveyors of magic in Europe. A dreadful Inquisition in their native Egypt further reduced Setite power and destroyed most sorcerers from other clans. Egyptian sorcery became an increasingly rare art. Relatively few Setites (or Egyptian vampires of other clans) bothered to learn Akhu – not least because so few Kindred could read the ancient papyrus grimoires.

In the 19th century, however, Champollion’s translation of Egyptian hieroglyphs led to renewed interest in all things Egyptian among Kindred and kine. Some Tremere became interested in the magic of their old rivals and sought to learn Akhu. A large percentage of these Warlocks rebelled against their clan’s hierarchy and became Set-cultists themselves. In 1930, the Council of Seven banned research into Akhu. In 1973, Muharram Rasul ibn Babar, Pontifex of Antioch, persuaded the Council of Seven to lift the ban. The Pontifex, known for his hatred of the Setites, argued that House and Clan needed to master the Serpents’ magic in order to defend against it. The clan’s elders, however, still look askance at any Warlock who shows too much interest in Egyptian magic. The Tremere have lost too many secrets because of defectors.

Not all Setite vampires actually worship Set directly. A noteworthy minority of Setites identifies the Dark God with deities from other pantheons. One prominent cult, for instance, identifies Set with the Greek monster Typhon and the Roman gods Mars, Bacchus, and Pluto. Another cult actually links Set to Jesus through some truly amazing “secret doctrines”. A handful of lector-priests translate Akhu to exploit these other pantheons. Most Setites who learn Akhu simply move beyond the “mask” of the other

pantheon to worship Set directly and use the old Egyptian forms. So far, no vampire from any other clan has learned any of these hybrid forms of Akhu.

Not all lector-priests come from the Followers of Set clan. They are all Setites in the sense of worshipping the Dark God, but a significant percentage come from other lineages – such as the Tremere defectors and their childer. Few Kindred of other clans adopt the Setite faith, but the Followers of Set teach them Akhu as freely as they teach their own childer.

Raiding the western lands

Unfortunately for the Kindred, the Egyptian religion did not grant them the benefits of divine magic. Vampires lacked breath and vital force; their banishment from the sun's light proclaimed them anathema to the gods. No divine contract gave them the right to cast spells. Just as vampires stole blood from the living, however, the ancient Egyptian Kindred found ways to steal magic from the gods. Even so, the Egyptian blood magicians drew their charter from a divine legend: the Myth of Set and Osiris. When the sun-god Ra grew too old to continue as king of the gods and the world, he appointed Osiris as his successor. This decision outraged Osiris' brother Set. The warrior-god reminded Ra of his nightly service, battling the chaos-serpent Apep so the sun-boat could pass the gates of dawn, but Ra would not change his mind.

Set took revenge by murdering Osiris and dismembering his body. Isis, the sister-wife of Osiris, recovered his body, mummified it and magically conceived a son by her dead husband. This son, Horus, grew up to avenge his father and become the next king of the gods, while Osiris became king of the dead. For a time, however, Set successfully usurped the powers of light and life. In the same way, all blood magicians fuel their spells with the life force they steal from the living. Practitioners of Akhu go even further. They additionally steal power from the dead by reenacting the dismemberment of Osiris, the greatest act of blasphemy in Egyptian legend. *The Book of Going Forth by Night*, - a text written by Set himself, according to legend – tells them how to do it. This power enhances their magic. Lector-priest can cast many spells without expending vitae, relying entirely upon the power stolen from the dead and from Osiris himself.

Blasphemy-shrines

As the Egyptians condensed their funerary magic from the *Pyramid Texts* to the *Book of Coming Forth by Day*, they allowed more people to enjoy the afterlife privileges once restricted to pharaohs. By Hellenistic times, the Egyptian priests opened the Western Lands to any commoner who could afford the mummification process and a copy of the *Book of the Dead*. All these people joined the kingdom of Osiris. By emulating the god's mummification, they mystically became Osiris.

Cultists of Set take this claim seriously. They interpret “becoming Osiris” to mean that these souls become extension of the god and feed his power through a spiritual vampirism. Even tonight, they believe, souls can find themselves in Amenti and become the happy, deluded slaves of the god. The Egyptian religion may have died out, but people still seek immortality through extravagant burials, monuments or a cadaver preserved for the ages.

Since people pass to Amenti through obsession with their cadaver or the pomp of their burial, lector-priests free them from the Western Lands by reversing these conditions. They desecrate the body by breaking bones, splitting the ribcage and using hooks and cords to pull the corpse into a torturous position. By mutilating the corpse, they imitate Set's murder and dismemberment of Osiris.

The Setite magician likewise mocks and perverts the grave goods. In a full Egyptian burial, the viscera went in four special “canopic jars” placed in a specific arrangement. A Setite reverses that arrangement, placing the northern jar in the south and the eastern jar in the west. Other grave goods join the tableau after suitable defilement. The magician might load a beautiful coffin with manure and turn it into a mushroom farm. Rich clothing becomes a rag-rug for the magician to wipe his feet upon. Set's book supplies insulting uses for classically Egyptian grave goods such as amulets, jewelry, *usabti* figures, furniture, weapons and cases for unguents. Setites dealing with latter-day burials must exercise their ingenuity. For instance, given a person who sought immortality by endowing a library, museum or hospital, a Setite might steal and defile the commemorative plaque, the official stationary and other objects from the building.

The Book of Going Forth by Night says that this desecration withers the soul in the Western Lands and inflicts eternal torment upon it. At least, part of the soul writhes and howls in pain. Some Setites believe that the wailing spirit is merely the person's *ka* or "astral double". The imperishable true soul, the *sahu*, slips free of the broken *ka* like a snake sloughing its skin, a second death to a genuine and transcendent new life. Other Setites omit this point of doctrine. They say that anyone who serves Osiris deserves a few millennia of torture. After all, the tortured cadaver eventually falls apart., no matter how carefully a Setite preserves it, and then the soul's torment ends.

Metaphysics aside, an Akhu practitioner absolutely must perform this rite of desecration in order to work magic. The broken cadaver and tortured *ka* pull magical power from Amenti to the lector-priest's ritual chamber. A lector-priest can perform magic elsewhere, but must conduct monthly rites to honor Set in the blasphemy-shrine. If some ill luck destroys the blasphemy-shrine, the lector-priest can no longer perform even the simplest magic ritual.

For a full description of the game mechanics behind the blasphemy-shrine, see the ritual *Opening the Gate* below.

THE BOOK OF GOING FORTH BY NIGHT

Set's book gives full instructions for "Opening the Gate". *The Book of Going Forth by Night* also tells how to inscribe a consecrated copy that makes other magic rituals more likely to succeed, and how to brew a vitae-laced sacramental beer (see the Rituals section for a full description of these rituals). *The Book of Going Forth by Night* contains no other rituals of Setite sorcery. Many Akhu rituals employ its legends and liturgies, though. Some sendings demand the physical presence of a copy. A tradition-bound Setite would insist upon a copy of *The Book of Going Forth by Night* written in hieroglyphics upon a genuine papyrus scroll. Less formal lector-priests accept printed copies bound as a modern book (scrolls are not very convenient), and written in hieratic, demotic, or Coptic script. Setites have translated the book into Greek, Arabic, English and several other languages for their neonates to study, but these have no value in magic.

DEMONS AND MESSENGERS

The Egyptians believed in several classes of spirits. The ghosts of the blessed dead were called akhu (singular *akh*). Spells sometimes appealed to them for help. *Mut* were evil or at least unredeemed ghosts. Gods could project spirit-images of themselves, called *bau* (singular *ba*), to serve as messengers and convey blessings or curses. Duat held a variety of demons and monsters. Apep, the Great Serpent of chaos, became the most notorious. Egyptian funerary texts describe other monsters too, though, such as Maka, a flint armored and knife-slashing serpent 50 feet long. The lesser demons, called *sebau*, serve Set. Their chief, Seba, looks like a giant snake with 12 human heads sprouting from its body. *Sebau* look like serpents, crocodiles, or patchworks of these creatures with human parts.

The blessed souls lie beyond the reach of Akhu, but lector-priests can evoke *mut*, *bau*, and *sebau*. Setite sorcerers greatly prefer the *sebau*: Some Setites believe that clanmates who suffer Final Death become *sebau*, transformed by the power of Set. Divine messengers possess Disciplines or Thaumaturgical paths suitable for the god that emanates them. A *ba* of Ptah might possess the Path of Conjuring, while a *ba* of Seker might know Necromancy paths, and the *bau* of a kingship god such as Ra, Amun, or Horus would have Presence. All *sebau* have Sepentis to *The From of the Cobra*, and do not have to spend their analog of blood points to fuel these powers.

Rarity Levels

for all setites and bloodline variants

Path Name	Rarity	Location
Alchemy	2	LotN Storyteller's Guide
Blood, Path of	1 Sadhus, Tlacique – 2 all others	LotN Revised
Blood Nectar, Path of	4 Sadhus – 6 all others	Blood Sacrifices
Conjuring	2	LotN Revised
Corruption	1	LotN Storyteller's Guide
Curses	3	LotN Storyteller's Guide
Divine Hand	3	Blood Sacrifices
Dry Nile, Path of	2	Blood Magic
Duat, Path of	3	Blood Sacrifices
Flow of Ashe, The	1 Wangateurs – 4 all others	Blood Sacrifices
Focused Mind	2 Sadhus – 4 all others	LotN Storyteller's Guide
Immanence of Set	6	Libellus Sanguinis 3
Karma, Path of	4 Sadhus – 6 all others	Blood Sacrifices
Lash of Xipe Totec	1 Tlacique – 6 all others	Blood Sacrifices
Lure of Flames	1 Tlacique – 6 all others	LotN Revised
Mars	1 Warrior – 3 all others	MET Sabbat Guide
Mastery of the Mortal Shell	3	LotN Storyteller's Guide
Orisha's Fortune	1 Wangateurs – 4 all others	Blood Sacrifices
Snake Inside	2	Blood Magic
Soul of the Serpent	6	Cairo by Night
Spirit Manipulation	2	MET Camarilla Guide
Ushabti	2	Blood Sacrifices
Vine of Dionysus	2 Cult of Typhon – 4 all others	MET Camarilla Guide
Voice of the Wild	1 Wangateurs – 4 all others	Blood Sacrifices
Weather Control	1 Priest – 2 all others	MET Camarilla Guide

Rarity 1: No approval requirement.

Rarity 2: Storytellers advised to utilize discretion.

Rarity 3: Subcoordinator approval required.

Rarity 4: Coordinator approval required.

Rarity 5: Player-created. Must be learned from the creator (or documented degrees of separation) and requires subcoordinator approval.

Rarity 6: Disallowed for PCs. Coordinator approval required for NPCs.

Primary Paths:

Priests	Weather Control (Breath of Set)
Warriors	Mars (Valor of Sutekh)
Citizens and Ecstasies	Corruption (The False Heart)
Serpents of the Light (wagateurs)	Voice of the Wild
Daitya (sadhus)	Blood (Path of Kali)
Tlacique	Blood (Flower of the Divine Liquor)

setite paths

Setite sorcery is unlike normal Thaumaturgy, in that its paths don't necessarily require inherent vitae expenditure, and may not require a mental challenge. The power for these paths usually comes from the Western Lands, not from the sorcerer herself. In fact, these paths are more like closed-ended Disciplines than more traditional thaumaturgical paths, though they are finite and depend on the larger theory of Setite sorcery. For teaching requirements, as well as morality/Code of Honor requirements for learning Akhu, please see the FAQ.

A lector-priest character needs at least one level of Occult and one level of Linguistics: Egyptian to know the requisite mysteries of Egyptian myth, magic and language. Alchemical rituals demand that the magician possess at least one level of Medicine or Science. If a character lacks at least one level of (an appropriate type of) Crafts, the lector-priest is down one trait on all rituals that involve written spells, engraved amulets or other inscriptions. Additional levels in Mummification, Crafts: Calligraphy, Crafts: Sculpture, etc. may be needed for specific paths or rituals.

Storytellers may impose other difficulty penalties or bonuses upon a player's challenge, depending on how thoroughly the character adheres to the full pomp of Egyptian priestly tradition. For instance, rituals that involve writing assume that the character employs an authentic reed pen, ink, and papyrus. She could also draw her inscription on a moist clay tablet and bake it hard. Chiseling the spell into a stone stela and painting the hieroglyphs would merit a two-trait bonus. Conversely, scribbling spells with a ballpoint pen on a three-by-five note card would incur a two-trait penalty. Other factors that could reduce difficulties include the use of genuine Nile water, ancient ritual tools or a congregation of fellow Set cultists (such as a personal blood cult). Negative factors include wearing synthetic or animal-derived fabrics (Egyptian priests wore linen), or improvised ritual tools. We recommend that Storytellers do not adjust bonuses or penalties by more than three traits.

Presented below are Five Paths unique to Setites. Akhu also employs its own versions of other paths practiced by the Tremere or others, but often gives them different names. Each path relates in some way to Set or Set-cultist activities.

The following Paths can be found in previously published source books from White Wolf. They can be used with the same game mechanics, though usually the performance is significantly more "Egyptian-ized" and they rely on Social instead of Mental Challenges. Read *Blood Sacrifice: the Thaumaturgy Companion* pg. 21 for ideas of how to subtly change these paths to the Follower of Set outlook.

Alchemy (Alchemy): Laws of the Night Storytellers Guide

Blood (Blood): Laws of the Night

Conjuring (Path of Ptah): Laws of the Night

Corruption (The False Heart): Laws of the Night Storytellers Guide

Curses (Sebau's Touch): Laws of the Night Storytellers Guide

Focused Mind (Path of Thoth): Laws of the Night Storytellers Guide

Mars (Valor of Sutekh): Laws of the Night Guide to the Sabbat

Mastery of the Mortal Shell (Vengeance of Khnum): Laws of the Night Storytellers Guide

Spirit Manipulation (Path of Anubis): Laws of the Night Guide to the Camarilla

Weather Control (Breath of Set): Laws of the Night Guide to the Camarilla

the snake inside

Setites love debasement of all kinds, but have developed a special taste for the self-destruction of others. Although the modern concept of addiction exists far from the ancient Egyptian worldview, tonight's Setites confidently believe that their god would approve. Even if he doesn't care for their favorite pursuit, they're not about to stop. After all, it's habit-forming. In all uses of this path the lector-priest must be in the presence of target for the power to have affect. Line of sight would suffice.

basic snake inside

First Taste

The Setite uses this power while his target is conducting some minor, repetitive action. The power makes him unconsciously associate his action with pleasure, so he'll want to do it again. And again. And again. Creative Setites can addict their victims to thoroughly bizarre substances or behaviors.

The magician engages in a Social challenge with the target. If successful, whenever a chance to repeat the triggered action arises the target must repeat the action unless she spends Willpower to stop. This is not a power that can be used in combat. Once the victim has successfully resisted the effects of First Taste on five occasions the power's effects expire.

cross-addiction

The Setite temporarily changes the focus of an addict or compulsive's dependency to a substance or behavior of her own choosing. For example, a cocaine addict could be made to crave the act of sex while on the rush, or a compulsive gambler may become a kleptomaniac as well.

With a successful Social challenge the Setite can force a target that is currently under the influence of an addiction to tack on a second addiction of the Setite's choice. The target must then satisfy both of the addictions, usually through role-playing. The second addiction's duration is a number of hours equal to the Setite's permanent Willpower.

intermediate snake inside

The Jones

The Setite reinforces a victim's preexisting addiction or compulsion, so that he'll set aside all of his moral impulses and ethical beliefs to satisfy his craving.

The Setite engages in a Social challenge against the target and spends at least one blood point. If successful, any qualms the victim might have about removing the barriers to the satisfaction of her cravings melt away. She may not even spend Willpower points to overcome the addiction, and she'll gladly leave her office during the middle of work to score a hit. The effect lasts for one scene per blood point spent.

Fatal Compulsion

The Setite twists a victim's dependency, turning it into a literal hunger. If the subject doesn't satisfy his addiction, he starves to death.

A Social challenge against the target and the expenditure of 3 blood points are necessary to invoke *Fatal Compulsion*. Whenever she goes for three consecutive nights without indulging her addiction or compulsion, the subject suffers one health level of unsoakable lethal damage. The only way to regain health levels lost in this way is to satisfy the compulsion; the character recovers all of them immediately and the power's influence ends.

advanced snake inside

Temperance

The final power of the Snake Inside puzzles Setites who do not fully understand their clan's seductive ways. What's the point of preventing addictions? Forcing an addict to abstain, however, can

shatter many habits and force a complete lifestyle (or unlifestyle) change - not just an easily visible addiction.

Temperance renders a victim unable to take pleasure from satisfying an addiction. The physical or psychological craving still exists, but the substance or behavior that once gave such pleasure now provokes pain and disgust.

The lector-priest engages her target in an extended Social challenge. If successful, the victim suffers one health level of bashing damage from the nausea and pain of satisfying her addiction. Storytellers may impose other problems, too, based on the nature of the victim's addiction. For instance, an alcoholic forced to go cold turkey might need a successful Willpower challenge to avoid vomiting when he drinks. Storytellers may also wish to impose withdrawal symptoms on those whose addictions would likely produce such a result for "coming off the junk." The length of *Temperance* follows the table below.

One success	One night
Two successes	One week
Three successes	Two weeks
Four successes	One month
Five successes	Three months
Six or more successes	Six months or more

The sorcerer's player must select one and only one craving for Temperance to affect. The character may use the power more than once, however, to block multiple addictions. Temperance does not work against true physiological necessities such as food (for mortals) or blood (for vampires).

PATH OF THE DRY NILE

When the son of Osiris killed Set, the snake god vowed that he would take his revenge by working to destroy everything that his brother had held dear in life. Like the god they from which they take inspiration, practitioners of this path swear to destroy everything that makes a society work. Some accept this task as the price of the power Set grants them. Others revel in it, as they seek their own revenge against an uncaring universe. The Path of the Dry Nile serves as their greatest weapon in this crusade.

Unless otherwise stated, each power requires the Setite to place a faience (blue-glazed earthenware) amulet in the personal effects or dwelling of a target individual. The magic lasts until the individual destroys or otherwise gets rid of the amulet. However, it may do permanent harm while active. A husband who leaves his wife under the influence of Love Dies, for example, won't necessarily be able to win her forgiveness after he discards the amulet and comes to his senses.

BASIC DRY NILE

BEAUTY FADES

The Setite causes a work of art, such as a painting, sculpture, novel, film or live performance, to be perceived by its audience as repellent, ugly, badly executed and cruelly nihilistic. Using the power on a work of art that already displays one or more of these qualities is redundant.

The Setite engages in a Static Social challenge (the difficulty is at Storyteller's discretion: a sitcom episode rates a 5; the Mona Lisa, a 14.) The Setite must be in the presence of the work when he uses the power. If multiple copies of a work exist, only the one(s) in her presence is affected. For example, characters watching a television broadcast with her see it as repulsive, while viewers in other households perceive it to be nothing out of the ordinary. The effect lasts for the length of time required to experience the work, or for one scene, whichever is greater. This power doesn't require the amulet described above.

TRUST WITHERS

The victim begins to suspect that a specified, trusted ally or associate intends to betray him. The victim's delusion escalates from mild unease to wild-eyed paranoia.

With an extended static Social challenge (against a difficulty of twice the target's willpower) and the expenditure of a blood trait, the Setite can induce a feeling of unease or even paranoia on a Target towards a specific trusted ally. It takes 9 weeks minus the amount of success to induce the paranoia. As listed above the target will continue to have this feeling while the faience is amongst her possessions. The target gains the derangement Paranoia towards the person chosen by the Setite. This derangement is to be considered active when around that person. Appropriate role-play should be encouraged.

intermediate dry nife

Love Dies

The Setite suppresses all feelings of love felt by the victim toward a specified secondary target. The first victim feels nothing but emptiness and confusion when he sees or thinks about the second. Love Dies counters romantic, platonic and familial love.

The Setite must be in the presence of her subject to initiate this power. The player wins a Social challenge against the target and spends two blood points. Thereafter, the subject's emotional attachment - which must have been love in origin - withers over the course of the next few nights (consider the target to eventually gain the Flaw: Hatred towards the formerly loved one). This power does not affect blood bonds. Love Dies ends after a number of months equal to one-half the Setite's Willpower at the time it is used (round up).

Hope Dissolves

The Setite's victim can't shake the absolute conviction that a specified goal he meant to accomplish can under no circumstances be achieved. He rapidly grows disheartened and indolent.

The Setite must be in the presence of the subject at the time he invokes this power. The player engages in an extended static Social challenge against a difficulty equal to twice the target's Willpower and spends three blood points. If successful, the subject sinks into a deep depression over the course of one day or night, and becomes distinctly morose. While in this state, a character may only bid a number of traits equal to her Self-Control Virtue. If she wishes to use her full Traits, she must spend a Willpower point to undertake that action. Although this power is unlikely to drive a character to suicidal depression, a character already predisposed toward that end may find the urge more compelling.

The duration of this power varies by the number of successes the Setite acquired. It may be cured through therapy, drugs, etc., before this time period, however, should the victim seek help.

One success	One night
Two successes	One week
Three successes	Two weeks
Four successes	One month
Five successes	Three months
Six or more successes	Six months or more

Advanced dry nife

Thrones crumble

The Setite selects an individual and causes him to re-examine his loyalty to an authority figure. No matter why the target followed his leader, admiration, ideological fervor, fear, greed or simple ambivalence, he now bitterly rejects his allegiance. Whether the victim actively works against the former object of his loyalty, or simply drops out of the picture, remains his choice.

The Setite must see his subject to initiate this power. The player engages the target in a social challenge and spends three blood points. If the challenge is successful, the character acquires an active antipathy for some leadership figure who affects his life - a manager, a vicar, a king, a president, his father - and reacts in order with his Nature against that figure. This will not always result in physical conflict; a Conformist may well "play along" grudgingly with the authority figure, but he might seek the company of others who oppose the leader, whereas a Rogue may make a grand show of rebellion against the leader. This power lasts for as long as the faience remains intact.

divine hand

This path deals with sympathetic magic. What the magician does to a model of an object happens in truth to the real object. More frighteningly, the Divine Hand can affect people, too

The composition of a model object does not matter – cardboard works as well as anything – but the model should resemble the object as closely as possible. (Realistic scale model cars, trucks, and other toys are a boon to magicians with Divine Hand.) The lector-priest must hand-craft models of people, animals, or spirits out of beeswax. The magician inscribes words of power on the model while chanting invocations to the gods. What the magician then does to the model happens to the real object within the next 24 hours. The magician can also cause instantaneous, “real time” damage to a target, but only if the magician can actually see the victim. As a magician becomes more powerful, he can affect larger objects and a wider variety of victims.

Every application of the Divine Hand calls for a Mental Challenge against the victim’s Physical Traits, whether that victim is a car or another vampire. The spell to activate the Divine Hand takes at least five minutes to cast. Making an adequate model requires a Mental Challenge (using the appropriate Crafts for a retest) with a difficulty determined by the Storyteller.

basic divine hand

hand of ptah

At first, the magician can affect only small objects with the Divine Hand – 200 pounds at most. Typical targets might be a wooden support beam, an item of furniture or a small motorcycle. The lector-priest identifies himself with the artisan-god Ptah.

The magician can inflict (or repair) one health level of damage on the object or attempt to move it in a Mental vs. the Physical Challenge.

hand of khnum

At this level of mastery, a magician gains the power to affect mortal beings – humans and animals – with the Divine Hand. The magician takes on the power of Khnum, divine shaper of life. Innately supernatural creatures such as vampires and werewolves, however, remain immune.

To cast the Hand of Khnum upon a mortal, the magician inscribes the person’s name on the wax doll and incorporates bits of the person in the doll – a snippet of hair, say, or fingernail clippings. A supernatural “True Name” removes the need for body relics, but most modern people do not have a True Name, or at least they do not know it.

The magician can also affect more massive objects, up to 1,000 pounds, such as a telephone pole, steel support beam, large motorcycle or dumpster.

The magician can inflict one level of Lethal damage upon a mortal victim or attempt to manipulate the victim (for instance, the magician could wrap her hand tightly around a doll to immobilize the victim). If used against an inanimate object she can inflict two levels of damage.

intermediate divine hand

hand of anubis

At this level, the magician gains the power to influence corporeal supernatural entities: vampires, werewolves, changelings, and other such creatures of mixed natures. The character calls upon Anubis, the mediator between worlds. He cannot affect wraiths or other sorts of spirits. As with the Hand of Khnum, the magician needs the victim’s True Name or a sample of her body and her mundane name. The magician must make an extraordinary effort (spending two points of blood and two Willpower), however, to overpower the innate magic of the victim’s being, thereby inflicting one health level of Lethal damage.

The magician can also now affect inanimate objects weighing up to 5,000 pounds, such as a car or a large speedboat, and can inflict three levels of damage.

hand of thoth

At this level of mastery, the magician can employ the Divine Hand against all sorts of spirits, including wraiths. Since spirits do not have corporeal forms, the magician needs the spirit’s True Name or

(in the case of wraiths) a relic of the deceased's khat (body) or some object (called a Fetter) that was supremely important to the person in life. The lector-priest can also affect a spirit that she sees directly. The magic only affects spirits who manifest on Earth. The Hand of Thoth cannot reach spirits in their own realms.

At this level, the magician can use the Divine Hand against inanimate objects weighing up to 20,000 pounds, such as an armored limousine, a semi, or a Learjet.

The magician's player spends two blood points and two Willpower to affect a spirit to inflict one level of damage on a spirit. She can also inflict four levels of damage on an inanimate object or two Lethal damage to an animate or supernatural creature.

Advanced Divine Hand

Hand of Heka

A master of the Divine Hand can transmit magical powers to affect a target anywhere in the world by calling upon Heka, personified magic itself. The transmitted magic can be a Discipline effect or another path or ritual power. For instance, a lector-priest could make a person fall in love with her by pouring a love potion over a consecrated doll, or by using the Presence power Entrancement upon the doll. The Hand of Heka cannot transmit purely physical effects such as Feral Claws or Queitus attack, but the Hand can transmit non-physical effects to objects, mortals, supernatural beings and spirits.

At this level of mastery the magician can also damage or manipulate inanimate objects weighing up to 100,000 pounds. Examples include a small house (or a section of a larger building), a large yacht, a passenger plane, a boxcar, or a good-sized tree.

The magician's player spends two blood points and two Willpower points to affect supernatural or spiritual targets. The player also expends whatever vitae the transmitted magic demands, and makes separate challenges for the Hand of Heka and the transmitted magic. Either the Hand or the other magic might fail. To influence mortal or corporeal targets the magician needs the victim's True Name or something from the victim's body. Affecting spirits requires possession of the spirit's True Name, a body relic or Fetter for wraiths, or line of sight. The lector-priest can inflict up to five levels of damage on an object or three Lethal damage to an animate or supernatural creature.

path of duat

Through the Path of Duat, a practitioner of Akhu conjures the attributes of the Egyptian netherworld and inflicts them upon an enemy. The effects are mental and hypnotica rather than physical; an observer sees no physical cause for the victim's malady.

Each power calls for a Social Challenge against the victim. Except for the Advanced Level, the effect lasts as long as the magician concentrates upon maintaining it. This means that the magician cannot engage in any violent physical activity, or employ other path or ritual magic. The character can, however, use passive amulets. None of the Duat powers cost blood points. The magician relies upon her blasphemy-shrine's power.

To use the Path of Duat, the magician must carry a talismanic gem of black onyx carved in the image of a mummified man – the form of Sokar, the god of Duat. A few minutes before using the path, the magician smears the talisman with a drop of her own blood as an offering to Sokar, and whispers a short prayer.

The hypnotic aspects of the Path of Duat mean that the player is down two traits if the lector-priest does not catch the victim's attention using the darkly glittering talisman on the turn when she initiates the magic. The victim does not need to see the magician on subsequent turns. If the character does not feel the need to attract the victim's attention, the Path of Duat can affect any victim that the magician can see with his own eyes. Once the magician can no longer see the victim, the Path of Duat attacks end.

Basic path of duat

A sending of serpents

Serpents, the spawn of Apep, haunt the 12 caverns of Duat. They swim in the river and coil about the limbs of the unredeemed dead. Through this power, the magician makes her victim hallucinate about snakes. The victim starts seeing a single asp slithering nearby. No matter what the victim does, the snake comes closer. If he runs, another snake drops down before him or slithers from behind the furniture. If he

attacks the snake, it vanishes but another serpent takes its place. Before long, more serpents appear, and one manages to coil around his body.... Although the snakes look real and deadly, they never actually bite. They can only frighten the victim. Game mechanics are considered to be identical to the Dementation power of “the Haunting”, as the victim gains the derangement Schizophrenia (LotN:R p. 214) for the remainder of the scene.

Other people, of course, do not see these phantom serpents and might assume that a frightened victim is on drugs or has lost his mind.

darkness of duat

The dead in Duat exist in darkness, relieved only by the nightly passage of the ship of Ra. This power casts the darkness of Duat into a victim’s eyes, rendering him blind (the victim suffers under the total darkness penalties listed on p. 164 of *Laws of the Night: Revised under Shroud of Night*). The victim also hears the soft lapping of the River of Death as it flows through the Underworld.

intermediate path of duat

suffocation of the tomb

Along with their other torments, the dead in Duat cannot breathe or speak. The “opening of the Tomb” funerary ritual was meant to deliver the deceased from this unhappy condition. Through this power, a magician renders a victim as breathless as the dead.

If the magician succeeds in her Social challenge (in this case vs. the victim’s Physical not Social traits), the victim can neither breathe nor speak for as long as the vampire concentrates on her. For vampires, muteness is a minor inconvenience; they do not, of course, need to breathe. For a mortal, loss of breath can kill and deliver him to the netherworld in truth if the magician persists long enough. Mortals can survive a few minutes of suffocation, but immediately drop to the second Bruised level. For each turn of physical activity that a mortal attempts while suffocating, the player engages in a Static Physical Challenge (bidding a Stamina-related trait), difficulty 6. Failure means that the character suffers another health level of bashing damage. Once a mortal loses consciousness from this attack, she can live as many minutes as she has Stamina-related Traits before suffocating to death.

the narrow house

The dead in Duat rest in coffins that open only when the sun-god Ra makes his nightly passage. At this level, the magician makes her victim feel that he is trapped in a coffin, unable to move.

A successfully paralyzed victim can take no action at all so long as the magician concentrates upon her, unless the player spends a Willpower point. In that case, the victim can act for that single turn (turn, not round), at a two-trait penalty. This power affects vampires, other corporeal supernatural entities and wraiths, but not other sorts of spirits.

advanced path of duat

consignment to duat

The ultimate power of this path sends the victim’s entire consciousness to Duat. For a mortal, this means death. For a vampire, it merely means torpor – but since the victim is at the magician’s mercy, in all likelihood Final Death soon follows anyway.

Unlike the other powers in this path, the magician’s player spends a Willpower point. The victim, feeling himself die, can also expend Willpower to stay active for another turn. While doing this, the victim must spend an additional trait to act, as if attempting to do two things at once. The victim’s player spends another Willpower point to keep the character alive (or undead at least), but the magician’s player does not have to expend more Willpower points to continue the attack. To survive the attack, the victim needs some way to break the magician’s concentration or escape her line of sight.

Torpor induced by Consignment to Duat lasts the normal duration set by the victim’s Humanity or Path of Enlightenment rating – barring further action by the magician.

ushabti

The name of the path comes from the figurines that prosperous Egyptians had buried with them. In the Afterlife, these figurines supposedly became servants who would work for the interred person's soul. Images of objects also became real in the death-realm. Egyptian magicians also brought images to life in this world.

Each use of this path requires a separate figurine. Thus, a magician who wants to create a crocodile, fashions a model crocodile; to create a falcon, he uses a model falcon. Animal figures are as easy to animate as images of humans. A magician can use a figurine only once.

In every case, the magician makes the figurine out of wax, or clay mixed with one blood point's worth of her own vitae and speaks an incantation. The lector-priest writes words of power upon the model, including its name in Egyptian hieroglyphs – “digger”, “bullock”, “guard” or the like. Then she bathes the figure in honey and beer and fumigates it in the smoke of various herbs. At this point, the player makes a Mental Challenge (retest with the Crafts ability) against a variable difficulty (6 traits for a Basic working, 7 for an Intermediate, 8 for an Advanced) to determine whether the magic succeeds. If the magic works, the statuette expands into a life-sized, animate figure. If the player fails – after all appropriate retests – a second Static Test is made. If this challenge fails as well, the statuette animates, but an evil spirit possesses the *ushabti* and sets about making the character's unlife miserable.

Ushabti creatures have Attributes and Abilities. Attributes are limited only by the magician's mastery of the path. A lector-priest cannot give an *ushabti* any Ability that she herself does not possess, and cannot grant an Ability rating above her own. Only at the highest level of mastery can an *ushabti* have Virtues, Humanity, or Willpower, because they have no genuine minds or free will. Most *ushabti* can only follow orders. They cannot think for themselves, even to preserve their own existence.

An *ushabti* has health levels identical to a human or vampire. Although *ushabti* can possess the physical abilities intrinsic to an animal form, such as flight for a bird or a lion's claw's and teeth, they cannot have any sort of magical powers.

Ushabti range from obviously animate manikins to simulacra almost indistinguishable from life. The number of mental traits spent at the time of creation indicates the realism of the animate figure.

One Trait	Obviously clay or wax, like a china doll
Two Traits	Lifelike; could fool a casual viewer (Static Mental Challenge against 8 Traits to detect as false).
Three Traits	Indistinguishable from life.

An *ushabti*'s “realism rating can never exceed the level of the power that created it (one trait for Basic, two for Intermediate, three for Advanced).

An *ushabti* creature remains active for one lunar month, so long as it has no contact with mundane humanity and stays within the vampire's haven. At the end of this period, the magician can extend the *ushabti*'s existence for another lunar month by feeding it another blood point. If an *ushabti* interacts with ordinary humans outside the creator's haven, the magic degrades rapidly: within an hour, the *ushabti* reverts to wax or clay and becomes a crumbling statuette again. A “slain” *ushabti* becomes a figurine at the moment of its “death.”

Ushabti figurines are always made for use by a specific person; no one else can employ them. Most of the time, the magician makes *ushabti* for his own use, but she can prepare *ushabti* for another person to use at a later time. This costs the magician a point of Willpower. The other person activates the *ushabti* using the requisite magic words, but does not need to expend vitae.

Basic *ushabti*

Laborer

At first the magician can produce only simple, nearly mindless servants. These *ushabti* can perform simple repetitive tasks such as digging, sweeping, pulling and carrying. Laborers cannot fight.

Whether human or animal, these basic *ushabti* have three Physical traits, one Mental trait, and no Social traits. (*Ushabti* can be beautiful, if their maker fashions them so. Having no Social Traits represents an *ushabti*'s inability to perform any task requiring Social Traits.) They have no Abilities.

servitor

A more skilled magician can produce *ushabti* with greater intelligence and usefulness. Servitors can perform moderately complex tasks that require some small degree of common sense.

To the basic Laborer, add three more Traits (but Social and Mental Trait totals cannot rise above three). Also add two dots of Abilities. At this level these cannot be combat Abilities.

intermediate *ushabti* guard

At this level, the magician can create *ushabti* with simulated minds that work quickly enough to handle combat. An *ushabti* created with this level of mastery doesn't *have* to be an actual guard, but it is a common application.

To the basic Laborer, add six more Traits and four Abilities. Guards can have Social Attributes, but Social and Mental Trait totals cannot rise above three; neither can any Ability.

overseer

A truly skilled magician can create formidable *ushabti* – powerful beasts, or servants more skilled than many humans. Such an *ushabti* can command lesser *ushabti*, and perform complex tasks without supervision.

To the basic Laborer, add nine Traits and six Abilities. Social and Mental Trait totals cannot rise above four; neither can any Ability.

advanced *ushabti* gift of khnum

The ancient Egyptians believed that the god Khnum shaped human beings in the womb, as a potter shapes clay. A master of *Ushabti* can create servants of remarkable skill or power who are utterly loyal, but do not know that they are fakes. Even more remarkably, a magician can craft a body for a spirit and that spirit and body will truly live, as a free-willed being from then on. Through the Gift of Khnum, a blood-sorcerer can raise the dead – or release demons on the world.

To the Basic Laborer, add 12 Traits and eight Abilities. The *ushabti* also has Virtues, Humanity and Willpower like a starting **Vampire** character. It can think for itself, but remains emotionally bound to its creator as if blood bound. Alternately, the magician can simply craft a body and infuse it with a pre-existing soul: either a wraith or some other sort of spirit. The *ushabti* then has whatever Abilities, Virtues and other Traits the spirit had. The magician can create whatever body he pleases, but the spirit must agree of its own free will to occupy the body.

The Gift of Khnum costs two Willpower traits. For every Willpower Trait past the two required Traits spent raises the level of the *ushabti's* "realism rating".

An *ushabti* created by the Gift of Khnum does not degrade in the presence of ordinary humans, or at the end of a month. It *will* degrade within minutes, however, if someone challenges its identity and convinces it that it is not a real person. One Setite legend tells of a faithful *ushabti* who served its creator for a hundred years before it saw its reflection and realized that it was just another of its master's statues. Another story tells of a perfectly lifelike *ushabti* who married and bore children to her husband. She crumbled to dust, however, when her husband sought to discover her past and found that she did not have one.

NOTE: Attempting to Embrace an *ushabti* created with the *Gift of Khnum* is enough to challenge its identity and destroy the creation. Similarly, attempting to ghoul one is a waste of vitae. *Ushabti* cannot learn Disciplines, though they are subject to the Blood Bond.

"Lost" paths

The following Paths aren't lost in the sense that no one knows them, they are merely extraordinarily difficult to learn. One Path has fallen out of general use since the middle ages, while the

other is an adaptation of a Tremere Path, learned by the Lector-Priest converting her to Set. Player Characters may not learn these Paths, see the Rarity chart for more information.

the immanence of set

The Setite clan is grounded solidly in the belief that their creator is nothing less than a god, and the blood that courses through their veins is the essence of Set himself, shared amongst his followers to grant them powers over mortals and supernatural creatures alike. Along with this belief comes the sure knowledge that they have become houses of the god – they are utterly joined with their creator, and he may touch his children no matter where they are. Setites employ this sorcerous path to call upon the energies of the god for purposes of communication, manipulation and destruction.

basic immanence of set whisper of the sands

The shared blood of Set that sings in the veins of all Setites creates a bond between them that allows a Serpent to communicate his thoughts to his servants and childer, no matter how far away they may be. This power allows the sorcerer to share news and information with his network all over the world, and set plans in motion from hundreds of miles away.

To use this power, the player spends a blood point (and an appropriate number of Social Traits) and engages in a social challenge against those he wishes to communicate with. If successful, the lector-priest may communicate with any of his progeny or ghouls, no matter how far away. For each Social Trait spent, one target can receive the message, though all targets receive the same message. The communication last for one turn, and can consist of no more than two short sentences. They player may maintain the link and have the vampire communicate further by spending a Willpower point for each succeeding turn.

tongue of the tempter

Many Setites are chosen for their ability to manipulate the minds of mortal and Cainite alike, but this ability heightens these qualities to the utmost, giving their words a hypnotic sweetness that can loosen the tightest lips and release a victim's innermost desires.

The Setite must invoke this power immediately after sundown. The player spends two blood points and makes a Social challenge against the target. That night, the Setite must seek out her victim and engage him in conversation for at least one half-hour. If the invocation was successful, the victim lets slip one of his secret fears or desires, though without remembering having done so.

intermediate immanence of set voice of the prophet

In ancient times, the powers of the oracle could change a mortal life forever, bringing even the greatest heroes to glory or ruin depending on how they interpreted the words of the god. The Setites were very often the serpent lingering in the shadows of oracular temples such as Siwa or Delphi, sharing the corrupting words of the god with those seeking confirmation of their fears or ambitions. When a Setite employs this power he is supposedly communicating with his akh, lingering in Duat and drawing on the supernatural knowledge available there.

In the presence of the intended victim the player spends two blood points and a Willpower point, then engages in a Mental Challenge against the target. If successful, the Setite delivers a cryptic message to the victim that speaks directly to her deepest desires. The nature of this message is determined by the Storyteller, and may mean little or nothing to the lector-priest using the power. The victim, however, will take the message as confirmation of her secret ambitions, and will be driven to acting upon them regardless of the apparent risks or disadvantages. This ability can be unpredictable, turning a complacent pawn into a raging madman (or vice versa).

Lord of storms

Long before his incarnation as a tempter, Set was the god of darkness and storm. This ability allows the lector-priest to summon up a sandstorm (or thunderstorm) of ferocious intensity, blocking out the sky and driving any sane person to cover, but allowing the Setite to move about quickly and easily.

The Setite spends three blood points and a Willpower point, summoning a raging storm that blankets the area within a square mile of the lector-priest who summoned it. She may increase the radius of the storm by spending additional Willpower, increasing the area by 10 miles per Willpower point. While the howling winds and sand (or rain) are severe enough to drive most sensible creatures to cover (as per the Intermediate levels of the Breath of Set, time to summon the storm is based on the same table as well), the Setite (and anyone in his immediate retinue) may travel untouched by the raging weather, as though it were a calm, clear night. The effects of the storm last for at least one scene, but can last much longer, at the Storyteller's discretion. More than one Setite has used this power to hinder the movements of his enemies while making a well-timed escape, most notably during the catastrophe at Tanis.

Advanced immanence of set

Dark invocation

For thousands of years, the people of Egypt protected their tombs and treasure vaults with foul curses that called upon the gods for vengeance. This ability allows a lector-priest to lay a curse upon an object or place, or direct a damaging one against a particular enemy.

To lay the curse against a person, the Setite must know the victim's name, and in the case of a vampire, must have a drop of the Cainite's blood. The Setite must first devise the nature of the curse - it must have a single, specific effect and a specific duration, no longer than a lunar cycle. The effect can be virtually anything: *let his strength wither like the parched reed; let his mind be dulled as though by strong wine; let his tongue speak nothing but the truth; let the skin fall from his bones.*

Once the curse has been devised, the player spends four blood points and a Willpower point, and then engages in a Social Challenge against the target. If successful, the curse takes effect immediately. In most cases the storyteller applies a trait penalty to the target for appropriate circumstances. In the case of a curse laid to protect a place or object, the Setite must state specific "triggers" that would activate the curse, as well as its affect and duration, and this information must be inscribed around the place or object in question.

The soul of the serpent

This path was originally created as a Hermetic Path used by a Tremere under the sway of the Setite sorceress Kahina and a member of the secret society "The Eye of the Serpent". I include this as an Akhu Path due to the unique circumstances surrounding its creation.

To quote the description of the Path in Cairo by Night: "Thanks in part to the living asp residing in her stomach (EN: provided by Kahina), the acting Tremere regent in Cairo has developed a Thaumaturgical path of her own over several decades of intense study and experimentation - a discovery she firmly believes to be her own. The path exemplifies and embodies the perfection of the serpent's form...."

The levels of this path are not "stackable" with Serpentinis, and quite frequently function as a lesser (or variant) version of the powers of that Discipline.

Basic soul of the serpent

Serpentine sense

The most basic level allows the lector-priest to access the considerable olfactory prowess of the serpent, granting acute sensitivity to all smells for the duration of the scene. The possible effects are varied, from allowing the lector-priest to identify poisons and poisoned foods by smell, to effectively letting her "see" in the dark.

Functionally this power works like Tongue of the Asp for darkness penalties, and otherwise grants the user a 1 Trait bonus when comparing ties to smell something. Smells not normally detectable via non-supernaturally heightened senses become apparent to the user. Note that use of this power causes the ophidian character's hearing to suffer commensurately, imposing a 2 trait difficulty on all related challenges until the Serpentine Sense is no longer employed.

scaleskin

When this application of the path is invoked, the user's outer layers of skin become smooth and scaly like those of an anaconda or other river snake, allowing for greater flexibility on land as well as considerable freedom of movement through water.

The character gains the Physical Trait Dexterous, and she gains the ability to pass through any opening large enough for her head. In addition, swimming in this form is exceptionally efficient, allowing the user to travel through water at normal land speed. While use of this power is obvious (to say the least) it does allow for some nick-of-time escapes from handcuffs and other difficult situations.

intermediate soul of the serpent

venom curse

The lector-priest can transform her own vitae into a deadly poison capable of blinding the eyes of nearby opponents, like that of a spitting cobra.

The character coughs a point of vitae into her mouth, where it transforms mystically into a deadly blood-venom. The vampire then spits the venom at any one opponent within range (equal to three feet per Strength related trait + level of Potence (i.e. Basic, Intermediate, Advanced)). The player engages the target in a physical challenge (bidding two traits due to the difficulty to hit the eyes). If the attack succeeds, the target must immediately make a static Physical Challenge (bidding a Stamina-related Trait) to soak the toxin. If the Stamina Challenge fails the victim remains blind until the venom has run its course.

The blindness lasts for a scene or an hour. Supernatural targets can conceivably shorten this time. Vampires may spend three blood points to eliminate the problem. Lupines will regenerate the blindness in short order, reducing the duration to 1 minute. The blood-venom is extremely toxic to mortals, however, who are blinded for life unless they receive immediate medical attention (within the hour). Thankfully, this supernatural venom is quite thin, and its potency cannot be maintained outside of the lector-priest's body.

touch of typhon

The lector-priest can now metamorphose her entire forearm and hand into a deadly asp, complete with a writhing, venomous snakehead.

Effective range is only five feet, but the bite of the serpent "arm" is deadly, doing an additional level of aggravated damage to anyone struck in combat. Mortals bitten thus must immediately succeed in a Static Physical challenge (vs. 7 traits, bidding a Stamina-related Trait) or die within (total number of Stamina related traits possessed + 5) minutes from the snakehead's virulent toxin.

If a mortal is killed in this way, the venom begins to seep out of the corpse's wound shortly thereafter, carrying the unfortunate mortal's essence along with it. The blood-venom then pools nearby, slowly coagulating to form a small supernatural asp under the control of the lector-priest. From that point forward, that mortal's soul knows no peace until such time as its new "boy" is killed, thus freeing the tortured spirit within.

Advanced soul of the serpent

form of the HYDRA

This powerful incantation – the ultimate plateau of achievement for one studying this path – allows the lector-priest to transform instantly into a writhing mass of vipers, her body erupting in a spectacular shower of black, red, green, and gold.

The player must spend two blood points to effect the change, which takes three turns to complete. During this time, the character may take no other action, and no transition of any kind is apparent in her form. At the end of the turn, her body simply bursts into a number of vipers equal to the maximum number of blood points the character can hold. (For example, an 8th generation Setite using this power would explode into 15 separate snakes.) Alternatively, the player may opt to transform instantaneously, but she does so at a cost of five blood points rather than two.

Individuals assuming the Form of the Hydra are nearly impossible to destroy. Every last viper must first be located, as the lector-priest may reform later if even a single serpent remains. This transformation last until the Warlock wills herself to assume normal form once again, which takes another three turns.

Rituals

Unless otherwise noted within the ritual's description, all follow the similar challenges to those laid out in LotN:R –the only differences are in Trait type, Social instead of Mental, and the retest of Subterfuge instead of Occult. Basic rituals require a Static Social Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits. All rituals listed below are Rarity 1 for Priest/Warrior/Ecstatic/Citizen Setites, unless noted otherwise. See their separate sections for Serpents of the Light, Daitya and Tlaciue rituals and ritual rarities.

BASIC RITUALS

DREAMS OF DUAT

By invoking Set, the magician curses a victim to suffer terrifying dreams. The magician needs some part of her victim's body, such as hair or nail clippings. She seals them inside a wax figurine that she inscribes with the person's name (as closely as hieroglyphic script can approximate it). While reciting the curse, the magician bathes the figurine in water made bitter with natron and declared to come from the river of Duat. The victim then dreams of Duat's horrors.

Unlike most rituals, this one uses the victim's Willpower as the difficulty. For each night in which the magician successfully curses her with nightmares, the victim loses one point of temporary Willpower.

If the magician's player fails the ritual test, a second Static Challenge should be conducted. On a loss of the second challenge, the victim has a different dream. Into the nightmare of darkness, monsters and death sails a shining boat staffed by animal-headed men and women. An ibis-headed man – the god Thoth – tells the dreamer how the magician has cursed her, and gives the magician's name. (Religious magic has the problem that it goes wrong in religious ways. By accepting the reality of one god, Setite magicians also accept the power of other gods to interfere.)

INSCRIBE THE BOOK OF SET

Many Akhu rituals involve reading prayers from *The Book of Going Forth by Night*. For some purposes, the words themselves suffice. Powerful rituals, however, demand the use of a specially consecrated scroll. A sorcerer hand-copies the book in hieroglyphic script, on a scroll of authentic papyrus, using vampiric vitae for ink. This generally takes a few years. No one else may handle the copy until it is complete. Consecrated copies of *The Book of Going Forth by Night* are worth large amounts of money or significant boons to a Setite temple.

Apart from their absolute necessity in some powerful rituals, a consecrated *Book of Set* increases a lector-priest's chance of success at other rituals through its mere presence. As a final magical effect, sunlight burns such scrolls to ash.

A sorcerer may also use this highly extended ritual to inscribe other texts. In this case, the resulting book burns in daylight, but has no other magical properties. The Setites use this aspect of the ritual to keep their sacred texts out of mortal hands.

Inscribing the Book of Set requires the usual Mental Challenge. Failure indicates that the character did not observe some ritual condition while copying the text, or made too many errors. The copyist does not have to use his own vitae, although this adds prestige to a copy.

MILK OF SET (RARITY 2)

This entry is a catchall for a range of rituals too numerous to mention, though many Setites have their own names for concoctions created in this fashion. In each, the Setite creates a salve or unguent with magical properties. The exact details of the ritual and ingredients of the salve vary depending on the desired effect.

Each effect must be learned as a separate ritual. When he wants his character to gain a new ritual, the player specifies a desired effect; the Storyteller determines its level, according to her judgment of the unguent's effectiveness as compared to other ritual effects. She should rule out any effect that too closely resembles an existing path or ritual from any tradition, unless the effect is a common one already available to a number of Disciplines. Effects must change their targets for the worse, or alter them so that they serve a new purpose. It takes one week per level to produce a single dose of salve or unguent. It stays potent for two weeks times the level of the ritual, and then becomes useless.

To adversely affect an inanimate object, the starting level of the ritual is Basic. To harm mortals requires an Intermediate ritual. Other supernatural creatures are resilient enough that only Advanced rituals (or above) have any effect. The more complex effects (note the gas tank ritual) raise the level of the ritual. For instance, the ritual to burn through steel or concrete is a Basic one. The same salve, if used to burn the flesh from mortals is Intermediate, and if you want to use it on the Prince, it must be created at the Advanced level.

Here are some common manifestations of the Milk of Set.

Effect	Level
Add to gas tank of vehicle, so that it goes where Setite wants, not where driver steers it	Intermediate
Alter a lock so that it conforms to a key the Setite owns	Basic
Bum through steel or concrete	Basic
Make drug more addictive	Basic
Make hollow replica of object coated in salve	Varies by object size
Melt flesh on contact	Intermediate for mortals Advanced for supernaturals Two health levels of damage dealt
Salve slithers along the ground in slug-like manner, following trail of specified individual	Basic
Seek out a computer and maliciously alter contents of its hard drive.	Basic

OPENING THE GATE

This ritual prepares a corpse so that it becomes a focus for the Setite's magic and allows even greater benefit from a blasphemy-shrine. If the corpse is not already mummified according to ancient Egyptian tradition, it must undergo the procedure before the ritual begins. This process alone can take several nights, and is usually performed by a coven of Setite priests and sorcerers.

Once the body is prepared, the ritualist begins the ceremony by verbally recounting the victory of Set over Osiris, and informing the corpse of Set's subsequent penetration of the Western Lands and the powerlessness of Osiris to stop his progress. He arranges the canopic jars in reversed order, placing the jar that's supposed to be positioned to the west of the body to its east, and so on. The ritualist then saws open the corpse's chest cavity and breaks open the ribcage. He severs the corpse's spine and drills dozens of hooks into the corpse. Into the hooks he threads catgut strings, which he then attaches to a metal frame around the mummy. The sorcerer pulls the strings tight, forcing the body into a tortured position. The ritual takes 12 hours to complete.

The player engages in five simple challenges, succeeding only on a win (retest with the Thanatology [if Storytellers are using the new Abilities mentioned in the Genre packet] or Mummification Ability). Each success on these challenges gives the corpse a rating, showing the degree to which its funeral arrangements satisfied the requirements of The Egyptian Book of the Dead. Zero successes represents no similarity whatsoever, which will most often be the case, and five successes signals the greatest adherence to those rituals possible in modern times.

A successful Setite now possesses a means of siphoning energy from the Western Lands. He may at any time increase his blood or Willpower pools by a number of points equal to the rating the Storyteller

assigned the mummy. After the passage of a number of hours equal to his successes on the ritual, he loses the points. He may do this once per session and may only have one ritually desecrated mummy in use at any one time.

If anyone destroys the corpse or unstrings it from the frame, the Setite loses a sum of blood and Willpower points (distributed by the Storyteller) equal to twice his mummy's rating and can no longer perform Akhu. (*This is always the first ritual learned – just as the Tremere always learn Rite of Introduction. Without this ritual the sorcerer cannot perform the necessary magics as the energies of the Western Lands cannot be accessed.)

opening the mouth

This magic ritual imitates one of the standard Egyptian rites performed before burial. The funerary rite enabled the deceased to breathe and speak in the Underworld. The Akhu ritual enables a dead person to speak through his own cadaver.

Opening the mouth works only if the body retains an intact head and tongue. The magician sprinkles the cadaver with water and natron (a natural salt used in mummification), places three amulets on the body and recites a funeral prayer. At the end, the magician touches the cadaver's mouth with his ceremonial rod while commanding it to speak.

If the priest correctly performs the ritual, the deceased can hear and speak for one minute, but takes no other action. The ritual does not compel the deceased to tell the truth; nor does the person know anything he did not know when alive. He cannot speak of the afterlife or the Underworld, though. (If asked, he says that Osiris forbids him to speak of such things... even if the person never heard of Osiris in life. Magic is mysterious.) Opening the Mouth works only once for a particular magician.

seal the gates of blood

Egyptian doctor-priests prescribed an amulet of Set to prevent miscarriage and excessive menstrual bleeding, as the Dark God's masculinity frightened the womb into shutting tight. Egyptian Setites still vend the charm, though they do not tell clients about one of its powers.

The amulet requires no special effort to scribe and consecrate. A woman who wears the amulet does not miscarry, and her menses are greatly reduced. The menstrual blood, however, actually passes to the lector-priest: one blood point, once a month, but never more than that. If the recipient does not wear the amulet through one menstrual cycle, the spell breaks. The spell otherwise lasts one month per mental trait spent at the time of casting (max 3).

typhon's brew

Most preparations of Setite alchemy begin with this magical, vitae-laced beer. A lector-priest who does not know how to create Typhon's Brew can forget about pursuing further knowledge of alchemy. This beer sustains ghouls as if it were true vampiric vitae. Vampires can drink it too.

By itself, Typhon's Brew has no other properties. It cannot be used to Embrace a mortal, nor to blood bond the imbiber: The brewing process negates this aspect of vitae.

Brewing the Typhon's Brew takes a full month, beginning and ending at the dark of the moon. For every gallon brewed, the alchemist includes one blood point's worth of his own vitae. The brewing process multiplies the vitae, so that a ghoul can gain one blood point per quart of the magic beer. Vampires, however, gain only one blood point per gallon consumed – the same rate as in brewing the beer. For vampires, the beer's magic is limited to the fact that they can drink it at all without heaving it up seconds later. They can even get drunk on it, and suffer a hangover later.

intermediate rituals

DISMEMBERMENT OF OSIRIS (Rarity 3)

The Setite ritually dismembers the captured leader of a group or organization, starting with the limbs and finishing with the penis. (The ritual works only on male victims.) At the conclusion of the ritual, the Setite drops the phallus into a tank full of fish. It only works if the fish devour the severed organ. The organization headed by the victim suffers a serious calamity, as determined by the Storyteller. A

corporation might lose half of its stock value overnight, a military unit could fall in battle, or a religious order might experience mass defections.

The ritual takes six hours to complete.

linked soul elixir

This magical drug consists of Typhon's Brew mixed with juices and resins from seven herbs, including hashish, opium and mandrake. Before administering the Linked Soul Elixir, the magician pours the brew over a steal bearing a spell-prayer to Anubis and collects the liquid in a basin. The prayer recalls the god's role in judging the dead and demands a similar power to see into the hearts of others.

People who drink the elixir feel each other's sensations and emotions, as long as they remain within line of sight of each other. It also renders the imbiber completely unable to resist any sort of mind control. The drug opens his soul and he can no longer tell which thoughts are his own. Vampires as well as mortals can drink Linked Soul Elixir.

Each preparation of the Linked Soul Elixir creates two doses. A person under the elixir's influence feels the pleasure, pain, thoughts and emotions of every other elixir-user within sight. For instance, if one elixir-user suffers a wound penalty, all the other elixir-users suffer the same wound penalty. If one user's player must roll for the character to resist frenzy or rötschreck, all the other elixir-users must do so. On the other hand, all the characters joined by Linked Soul Elixir can use each other's Abilities as if they were their own.

An imbiber of Linked Soul Elixir cannot resist Dominate, Presence, or any other sort of mind control magic. Every use of such Disciplines or magic automatically succeeds. The target's player cannot expend Willpower to resist the magic. What's more, every linked character receives the effect of the mind control magic. Every hour after drinking the elixir, a subject engages in a Static Physical Challenge (difficulty 8 - bidding a Stamina-related Trait) to throw off the effects.

PREPARE CANOPIC JARS (Rarity 2)

The Setite takes bodily tissues of a desired victim and places them in the four canopic jars used in ancient Egyptian funerary practice. He inverts the ritual designed to ensure speedy passage to the Western Lands, gaining advantage over the chosen victim. The jars and their associated tissue types are described fully in *Blood Magic: Secrets of Thaumaturgy* page 115.

Samples of other tissues can be used, though they are not so potent. The Setite can still direct a working against a target even if he lacks the requisite bits of flesh; he can use an object stolen from the victim that symbolically resonates with the desired organ. The remaining bits of a meal half-eaten by the target work as substitute contents of south or north jars. Heart pills and asthma inhalers, even breath mints and syringes make acceptable substitutes for the contents of the east jar. Drugs or alcohol once in the possession of the target can represent the liver and gall bladder in a jar of the west. The ritual takes four hours to perform. Once completed, the Setite can at any time interfere with any action performed by the victim, provided he is somehow aware of the target's current activities. Examples of interference include making the victim miss a bus or plane, lose her wallet, become the subject of a random mugging, and any number of other significant yet indirect effects. The Setite may interfere with a number of actions each night equal to the number of additional Mental Traits spent during the ritual challenge (up to three). He may do this until the jars are moved or destroyed.

scorpion sending

Set dispatched a scorpion to sting the Infant Horus. This ritual emulates the myth by creating a magical scorpion that attacks a single, predetermined victim. The scorpion's magical venom has an excellent chance of killing a mortal and can seriously inconvenience a vampire.

The magician makes a model scorpion out of wax; incorporating hair, nail clippings, spittle, or something else that came from the victim's body. She writes the name of Set on the wax scorpion in green ink and recites the myth of the poisoning of Horus. Then she leaves the model scorpion in a place frequented by the victim. The next time the victim comes near the model it becomes a real scorpion and stings him.

The scorpion's venom inflicts one health level of lethal damage every 15 minutes. The damage ends if the victim's player succeeds in a Physical Challenge (bidding a Stamina related trait) at a Static

difficulty of 9 (check at every increment of damage). The venom harms both mortals and vampires. It also affects Lupines, changelings and other supernatural races that have physical bodies.

The victim might see the scorpion before it strikes (a Mental Challenge difficulty 11, reduce the difficulty to 9 if the character is actively looking). If the target kills the scorpion before it stings him, it reverts to a wax model. If the scorpion dies after stinging, it stays a real scorpion.

severing sand

A handful of consecrated Nile sand can force all sorts of spirits to return from whence they came. Indeed the Severing Sand possesses a limited power over all supernatural creatures. For instance, one magician used Nile sand to prevent a magical giant snake from re-joining its severed halves.

The magician must obtain authentic Egyptian river sand, washed clean and dried in sunlight. She sprinkles the sand with perfumes, natron and a few drops of her own vitae and chants a litany of praise to the Nile.

When using the Severing Sand, the magician invokes an appropriate Egyptian god counter to whatever supernatural creature he faces. Against wraiths, a magician might call upon Anubis to pull the ghost back to the Underworld; Ra or Set work equally well to banish the demons of Duat. Seker affects vampires. A wise magician intuitively knows what god works best for particular circumstances.

A magician may enchant Severing Sand in advance. The sand retains its power until sunrise. An exorcised spirit returns to its home; the magic sand works against all spirits, not just Egyptian ones. The spirit cannot return to Earth until the next nightfall.

A vampire, werewolf or other supernatural creature temporarily loses whatever healing powers it may possess. This effect lasts one minute.

summon sebau (Rarity 3)

A lector-priest can use a clay model to summon sebau – the demons of Duat – and send them to harry her enemies or perform other tasks. The magician must make the model with his own hands, using clay mixed with one blood point of his vitae.

If the ritual succeeds, the magician can command one service from the *sebau*-fiend that the demon can accomplish in one night. If the player fails the ritual challenge, he must immediately make another Static Challenge (no traits risked). Failure of the second challenge means the demon attacks the magician. If the magician wants the *sebau*-fiend to attack a specific enemy, he needs the victim's True Name or some part of the victim's body. For information and stats on Sebau see the Sebau and Others section on page 21.

Advanced Rituals

DISMEMBERING THE GOD (Rarity 2)

The Setite removes from a canopic jar a tissue sample taken from the chosen victim; the sample must have steeped in the urine of a jackal, hyena or other scavenging predator for at least 24 hours. She brews an unguent in which the tissue sample, vitae and papyrus are ingredients, then covers her genitals with this unguent. The Setite completes the ritual by coming into skin contact with the victim before the next sunrise.

The lector-priest spends a between one and three Social traits and engages in a Social challenge against the target of the spell. If the ritual succeeds, the victim loses both a number of Willpower points and a number of blood points equal to twice the caster's number of Traits spent. Further, the victim can't refresh either pool for one night. Note that a significant blood loss (3 or more points) may very well kill a mortal, or at least require medical attention.

warding cippus

The ancient Egyptians prized stelae carved with the figure of the infant Horus trampling on crocodiles and strangling serpents or scorpions in his fists. Such statues – called cippi – served as amulets to repel these harmful creatures and, more generally, all the malign forces of the world. The Followers of Set still craft these cippi on rare occasions. Setites seldom use figures of Horus in their magic, but the power of an enemy is still power.

This enchanted stela protects against spirits, not material animals. A consecrated cippus bars all but the most powerful or determined demons of Duat from its proximity. Spirits of Duat cannot approach within 100 feet of a Warding Cippus. If they try, they vanish back to Duat.

No special conditions apply to the carving of the cippus. Enchanting the stela requires several hours of prayers, exorcisms with sand and water, incense, and bathing the stela in honey, beer and the blood of a crocodile, an asp, and crushed scorpions. At the end, the magician lets the rising sun burn his hand to ash while it rests upon the cippus. Completing the final prayer while burning off one's own hand costs a point of *permanent* Willpower. Note that this also means taking one health level of aggravated damage. The Warding Cippus works by itself from then on, continuously. Some Warding Cippi are thousands of years old.

elder rituals

Hybrid mummy (Rarity 3)

A magician can stitch together parts of human and animal cadavers, mummify them and invite a spirit to occupy and animate the patchwork khat. Typical hybrid mummy forms included animal-headed men and women in imitation (or parody) of the Egyptian gods, or beasts given human heads and hands.

Creating a hybrid mummy requires suitable human and animal body parts and typical mummification equipment. The physical process takes 40 days, just like a normal, non-supernatural mummy, and includes various subsidiary rituals. At the end, the magician conducts an hour-long invocation to Apep and other dreadful, deathly powers of the Underworld while smoking the wrapped, patchwork cadaver over a noxious and stinking fire.

Few normal ghosts consent to occupy such a butchered, composite cadaver. Instead, debased lector-priests call upon evil and insane ghosts called specters who somehow escaped judgment and the Eater of Hearts, or demons of Duat that were never human at all. A few powerful Setite magicians employ hybrid mummies as their servants.

Although the Hybrid Mummy spell requires the normal Social Challenge to succeed, the magician's player also spends a variable number of points of Willpower in the final rite. Hybrid mummies are more durable than Necromantic zombies: They can endure for thousands of years as long as they remain in subterranean crypts and labyrinths. Mercifully, they decay quickly when exposed to sunlight and a incredulous modern world.

The magician's player defines a hybrid mummy's Traits beforehand. A hybrid mummy starts with three Traits in the Physical and Mental categories. A lector-priest can make a hybrid mummy with up to three Dexterity-related Traits, while Strength-related and Stamina-related traits can go as high as the magician wants (as adjudicated by the Storyteller): the sorcerer just uses bigger, stronger parts. Hybrids can also have up to two Traits in each Intelligence-, Wits-related Traits and Abilities. (They have no Social Traits, though.) For every three traits in Attributes or Abilities they hybrid mummy receives, the magician spends one Willpower point. A new hybrid mummy cannot have any Ability that its creator does not, or at a higher level.

Hybrid mummies can learn through experience, however, and raise their Charisma-, Manipulation-related, Mental Traits or Abilities. Raising a Trait costs four experience points each.

The hybrid mummy is a character in its own right. Its creator may bind its will with other spells or Disciplines, but the hybrid has a mind and interests of its own.

other rituals

The following rituals have been culled from other sources, but are considered to be accessible to lector-priests who have the appropriate resources to gather them. The sources each ritual can be found in are listed following the ritual name.

Basic

Blood Rush (Sabbat)

Brand of the Paramour (ST Guide)

Devil's Touch (Bes' Disfavor) (LotN: R)

Defense of Sacred Haven (Warding of the Tomb) (LotN: R)
 Domino of Life (Return from Du'at) (Sabbat)
 Encrypt Missive (Secret of Thoth) (ST Guide) – Rarity 1 Priests, Rarity 2 all others
 Eyes of the Night Hawk (Sabbat Guide)
 Illuminate the Trail of Prey (Sabbat Guide) – Rarity 1 Warriors, Rarity 2 all others
 Incantation of the Shepherd (Calling of the Worshipers) (Camarilla*) - Rarity 1 Priests, Rarity 2 all others
 Rebirth of Mortal Vanity (ST Guide)
 Recure of the Homeland (Nile's Favor) (the Akhu version of this ritual requires Nile mud instead of soil from one's homeland) (Sabbat)
 Ward (and Warding Circle) vs Ghouls (LotN: R)

intermediate

A Touch of Nightshade (Scorpion's Sting) (ST Guide) - Rarity 1 Warriors, Rarity 2 all others
 Cleansing of Flesh (the Akhu version requires the subject to be ritually shaven from head to toe before immersion in water) (ST Guide) - Rarity 1 Priests, Rarity 2 all others
 The Curse Belated (Osiris Defied) (ST Guide)
 Major Creation (Gift of Ptah) (ST Guide)
 Return of the Heart (Balance of Ma'at)(ST Guide) (*Path of the Blood's Curse* requirement not applicable) – Rarity 3
 Scry (Eyes of Hathor)(ST Guide) - Rarity 1 Priests, Rarity 2 all others
 Splinter Servant (Ptah's Shaft) (the Akhu version requires the lector-priest possess at least the Intermediate Level of Ushabti before this ritual can be learned)(Camarilla*) - Rarity 1 Warriors, Rarity 2 all others
 Stolen Kisses (ST Guide)
 Ward (and Warding Circle) vs Cainite (Camarilla*)
 Ward vs Fae (Eshu) (ST Guide) (and Warding Circle (Camarilla*))
 Ward (and Warding Circle) vs Lupines (Camarilla*)

Advanced

Cobra's Favor (Blessing of the Asp)(ST Guide) - Rarity 1 Warriors, Rarity 2 all others
 Severed Hand (Set's Judgment or Rending of Osiris)(ST Guide)
 Ward (and Warding Circle) vs Demon (Sebau) (This should be fairly prevalent considering the use of Sebau in Akhu) (Camarilla*)
 Ward (and Warding Circle) vs Ghosts (Ka)(Camarilla*)
 Ward (and Warding Circle) vs Spirit (Bau)(Camarilla*)

*Note: Use the MET conversion in the OWbN Tremere Thaumaturgy packet.

player-created rituals

As with the Tremere Thaumaturgy in *One World by Night*, **ALL PLAYER-CREATED RITUALS ARE CONSIDERED RARITY 5**; they may only be learned from the individuals who created them. It is suggested that Storytellers keep strict control over these rituals, especially those dealing with combat. See the Rarity chart for more information.

Basic

milk of set variant: snake oil

This ritual takes one week to cast and the lector-priest may only have one measure of this ritual undergoing ritual preparation at a time. A few drops of cold pressed extra virgin olive oil from Egypt are placed on a platter decorated with hieroglyphs of and incense must be burned on the platter each night while the ritual is being cast. At the end of this time the olive oil is enchanted such that if it is placed in a bottle of perfume (or another cosmetic scent – aftershave and cologne work just as well) it will raise the perceived quality by one (Crafts +1). The wearer of the scent is also up one trait in social challenges for

determining ties if the challenger can smell the scent. The sorcerer who enchanted the oil is up two traits in social or mental challenges that attempt to influence the wearer (Presence, Dominate, Path of Corruption, etc.) All effects of this ritual fade two weeks after it is cast. No sorcerer can have more than three preparations of this ritual in existence at a time.

Submitted by Aaron Rice, in use in Milwaukee, Chicago, Green Bay, Winona, and Gary.

intermediate

courtesan's smile

When worn, this amulet will raise the wearer's visage to the levels usually reserved for supermodels and Tzimisce.

This talisman grants the user four Social Traits, determined by the caster when the item is made. These traits stack with the wearers and can even raise them above her normal generational maximum. They may be bid and lost as normal traits. However it takes one full day for the traits to refresh once lost. Alternately, they may be refreshed at the cost of one willpower point per trait. With beauty comes vanity, though, and the wearer gains the negative Social Trait: Vain. She must also pass a static Social Challenge each time she passes a mirror – or other reflective surface – to avoid staring at her own perfection. If the possessor of the talisman attempts to use engage the caster in a Social Challenge, the magical item fails to perform as usual, granting no supplementary Social Traits. In addition the caster need not bid a Social Trait against the user, and gains a free retest. The enchantment of the talisman lasts for 1 month after creation unless it is bathed in the suns rays and one blood trait from the caster at least once during that month.

milk of set variant: blood of the aeons

With the Setite penchant for impersonating other clans, something had to be done to pass the tests of the meddling Tremere and other Blood Sorcerers. The ritual allows the caster to modify his blood for the purposes of Thaumaturgy path of blood: Taste of Vitae. This milk of Set variant requires a trait of blood from a vampire of a given clan.

To cast this ritual, the lector-priest creates a mixture of Fennec fox blood and a pint of Typhon's Brew made of blood from a given clan of the Aeons (one of the 12 core clans). She must then place a cippis of disguise (a small amulet with the hieroglyph for disguise) in the mixture for a lunar cycle starting at the new moon. The ritual activates when the concoction is imbibed. Upon a successful casting the ritual, any magical means to determine clan of origin on the recipient of the ritual will reveal her to be of the same clan as the blood consumed for the casting. The caster however takes on the clan weakness of the clan impersonated in addition to her own.

This ritual lasts for one night and immediately fails if Caitiff or bloodline blood is used.

the hungry blade (milk of set variant)

Warriors among the Followers of Set are constantly working on variants of the Milk of Set to improve in their battles against the pawns of the Aeons. This ritual is a natural development from their desire for blood from their enemies.

A blade is coated in a mixture of vampiric vitae (up to three traits worth) and quicklime and left on a brass tray outdoors on a sunny day to soak in the full passage of Ra overhead. Once the ritual is completed the blade gains a hunger for the vitae of the clan whose blood was used during casting. After each successful strike with the blade - up to the number of traits used in it's casting - a Simple test is conducted. On a win, the blade in addition to any damage done, consumes a point of the struck vampire's blood. Only a kindred from the clan who's blood was used during casting is affected by this ritual, all other vampires are immune.

No more than three traits will ever be drained per casting, and only one trait per trait of the clan's blood used in the initial casting will be affected. So if two traits of Brujah blood and one of Gangrel are applied, the next 2 successful strikes against a Brujah will call for the test as well as the next single successful strike against a Gangrel.

Advanced

celebration of the defeat of osiris

Castable only on the anniversary of Set's victory over Osiris, this is ritual allows the Sorcerer to sacrifice dark energy directly to the Father himself. The ritual takes the form of an entire night of prayer and sacrifice, requiring massive amounts of "dark" emotions (a minimum of 2,000 "vessels") and a minimum of three sacrifices of either mortals or kindred. The ritual is very taxing on the will of the Sorcerer as well requiring a minimum of one willpower point spent every two hours, and a willpower test (vs. your new level) every hour. Success however has great rewards. Powers placed inside the *uas* (common priest-architect's measuring-rod with a twisted crossbar at the top) are determined by the lector-priest's ST and should reflect how "appropriate" the sacrifice was, how many of the willpower tests the sorcerer won, and mostly the personality of the sorcerer. The caster has no control over what powers the Father gifts him with.

door of the queen's chamber

This ritual enchants two doorways allowing passage from one through the other despite the distance between them. Functioning similarly to the Hearth Path Advanced Level. One trait of vitae is required from each participant (who need not be present at the rituals casting), which is collected in a clay jar, in which is placed a papyrus copy of Anubis' leading of the dead through the underworld from the Book of the Dead. Each door to be enchanted is carved with hieroglyphs and then painted in the vitae of those who are to be attuned to the doors, and, therefore able to travel between them.

This passage works by creating a small passageway into Duat through which the lector-priest - and those she has attuned to the doors - may travel. This brings about its own unique difficulties. If the ritual challenge is failed (after all applicable retests), another Simple challenge is thrown (no traits risked). Failure on this follow-up challenge means that not only was the passageway not constructed properly, but something has come through from Duat and will trouble the caster until she finds a way to get rid of it (Storyteller's discretion). Those who have not been attuned to the ritual who travel through the door, exit wherever the door would normally exit in the real world.

The ritual passageway lasts for one Sothic year (year based on the rising of Sirius), at which time it needs to be recast (using another trait of blood from each who wishes to pass through it) or the ritual lapses.

the desert's thirst

Calling upon the thirst that Set suffered in his journey through the wastes of Egypt before coming to the river of Duat a lector-priest can confer that thirst upon a weapon of his choosing.

Mixing waters from the Nile with sand from the Egyptian desert, this ritual's caster coats the small weapon (no larger than a short sword, only effects piercing weapons) in this mixture and the dust from a point of his blood that has been evaporated in the sun. The lector priest then invests a number of social traits (up to five) into the weapon and conducts the usual mental challenge.

After the next successful piercing attack with the ensorcelled weapon the lector-priest conducts a simple test. If successful, no damage is dealt to the target. Instead the weapon drinks a number of blood traits equal to the damage that would have been afflicted. If the weapon is not removed during successive rounds, it continues to draw a point of blood each round until it reaches the number of traits spent during casting. After the weapon consumes blood it takes on a reddish tint and a slight coating of rust (if made from ferrous metals).

Bloodline paths and Rituals

Four distinct bloodlines exist within the Setite Clan. The Warriors practice their martial sorcery within the standard framework of Akhu, as do the lector-priests. The others come at sorcery from a completely different angle. Serpents of the Light practice the Caribbean Wanga with its decidedly necromatically bent, Tlacique still give homage to Tezcatlipoca with the pre-Columbian Nahuallotl, and the Daitya, the Holy Blasphemers, perform their own Brahmin-style sorcery called Sadhana. Like Akhu they approach magic from a religious stance, calling on certain gods or spirits to perform tasks, or asking their favor, unlike the formulaic Thaumaturgy of the Tremere.

These paths are only taught to “priests” of the particular religion and only by other holy men. There are many levels of initiation into the mysteries of that particular brand of sorcery that one must learn before being able to practice the magic.

Wanga

Building upon the Afro-Caribbean styles of spirit and ancestor worship, Wanga is a thaumaturgical practice that draws upon a pantheon of spirits in all things. Voudoun, Santería, Candomblé, Shango cults, Palo Mayombe, and Obeayisne all contribute to the philosophies and traditions of *wangateurs*. Wanga focuses on creating offerings that are pleasing to the appropriate spirits, offerings that will coax them to aid the caster and the caster’s allies or to harm the caster’s enemies.

Any *wangateur* (user of Wanga) knows that simple rote and ritual will not please the spirits, as they require the caster to have the dedication to the belief in the system in order to create items of ritual focus, from boiling cauldrons filled with blood, iron spikes, herbs, and other nasty things, to fetishes and charms designed to concentrate the power the spirits will grant when invoked properly. Wanga is often a bloody and dirty practice, but it is a labor of faith, and its results are undeniable. For more information on the practice and its tools, please consult Blood Sacrifice, pages 69 to 83.

In order to teach, learn, or use Wanga, you must possess one of the following as a Merit:

Code of Honor: Voudoun

Code of Honor: Santería

Code of Honor: Candomblé

Code of Honor: Shango

Code of Honor: Palo Mayombe

Code of Honor: Obeayisne

Code of Honor: Olodumare

Teaching Wanga further follows the same requirements listed in the FAQ as Akhu, adapted for the particular religion of the teacher, using Serpent of the Light Lore and a culturally appropriate ritual magical accoutrements, instead of a blasphemy shrine.

Several standard paths of Thaumaturgy are available to practitioners of Wanga. In addition, Wanga claims at least three unique paths detailed below. Unless stated otherwise these paths are activated in the standard manner (with the expenditure of one blood point) and require a Mental Challenge retested with Occult. In addition, the *wangateur* must call aloud (though it need not be at great volume) upon the power of an appropriate spirit (orisha, loa, Enkisi or the like), and many require the presence of specific items or components. Many *wangateurs* eventually branch out towards necromancy considering the degree of ancestor-worship inherent in Wanga.

Blood: Laws of the Night

Conjuring: Laws of the Night

Corruption: Laws of the Night Storytellers Guide

Curses: Laws of the Night Storytellers Guide

Spirit Manipulation: Laws of the Night Guide to the Camarilla

The Flow of Ashé

Ashé is the spirit-essence of all things. Kindred who master the Flow of Ashé learn to draw power from sources of ashé other than vitae. The *wangateur* can perform supernatural feats without the need to spend the blood in his system. He instead draws the power – “a phantom blood point”, if you will – from components carried on his person. These materials are consumed in the process. Unlike other Thaumaturgical paths, the Flow of Ashé does not require the expenditure of blood to invoke, as that would largely defeat the purpose. If, however, the player fails the challenge, she must engage in a second Static challenge. Failure of this follow-up challenge causes the character to lose two points of blood, in addition to any other penalties.

The player must invoke this path the turn immediately before she wishes to spend the substitute blood point (ex. The level five power). If the “blood” is not used in the turn immediately following, it is lost and the path must be attempted again; the herbs and other components are still consumed. The Flow of

Ashé can create only one “phantom blood point” at a time. This path does not affect powers that require more than one blood point to activate.

Most requisite powders and herbs are relatively rare and require that the *wangateur* frequent occult and specialty shops in order to obtain them. Occult Influence will generally be required to obtain them.

Basic Flow of Ashé

Basic Flow of Ashé

Touch of Life

The *wangateur* may perform the most minor feats of blood – causing her skin to flush, causing her heart to beat and the like – without actually spending a blood point

The character must have in her possession two handfuls of herbs and powdered minerals including aroeira (a Brazilian herb used to treat skin ailments) and copper shavings. The effect lasts for one scene. To enact this power, the *wangateur* must engage in a static Mental challenge vs. 4 traits.

Strength of Root and Stone

The *wangateur* may use the Flow of Ashé to power an increase in Physical Traits – for a scene – as though she’d spent one blood point. The components include two handfuls of herbs and powdered minerals including jurubeba (an herb often used to cure stomach and liver ailments, and for the treatment of general weakness) and pure iron filings. To enact this power, the *wangateur* must engage in a static Mental challenge vs. 4 traits.

Intermediate Flow of Ashé

Breath of Life

The *wangateur* calls upon the power of Ashé to heal injuries to her. Wounds close as though she’d spent a blood point to repair the damage. Note this can only heal lethal or bashing damage, not aggravated.

In order to use this power, the character must smear a paste on the wound. This paste includes crushed cambara (an shrub once used for the treatment of cuts and skin injuries), powdered human bone and at least a few drops of blood (human or animal and it need not amount to even a single blood point’s worth; it cannot, however, come from the *wangateur* herself). The ingredients must be mixed immediately prior to the invocation of the path. If the mixture dries for more than a minute or so after mixing, the power fails to function. Unlike normal healing, a *wangateur* may not use this power to heal while engaged in any other activity; all her attention must be concentrated on applying the salve and activating its power. To enact this power, the *wangateur* must engage in a static Mental challenge vs. 6 traits.

Favor of the Orishas

At this level, the *wangateur* may substitute other sources of Ashé even when powering Disciplines, including other Thaumaturgy paths (but not rituals). This power may be used only to activate a Discipline; it cannot be used to maintain a power already active.

The *wangateur* must possess several leaves of tobacco (this must be pure; a box of cigarettes won’t do) and a handful of powdered ivory. In addition, the mixture must include a few drops of blood. The *wangateur* may not shed her own blood to invoke this power, though the blood of a foe struck in melee combat is acceptable.

Once Favor of the Orishas has been used to power another Discipline, all rules and systems of that Discipline – including challenges, maintenance costs, duration and so forth – apply as normal. To enact this power, the *wangateur* must engage in a static Mental challenge vs. 6 traits.

Advanced Flow of Ashé

Gift of Ashé

At this level, the powders or pastes created by levels 1 through 3 of the Flow of Ashé may be imbued with enough power that they hold their magic for a time, and need not be used the following turn.

Furthermore, the ashé in these components may be granted to other Kindred for their use if the *wangateur* chooses to do so.

The effects of the power may be delayed for an entire scene. At any point, the character may activate the stored power, either on her own person or on another Kindred. For instance, a *wangateur* who anticipates combat might invoke the Breath of Life and mix the paste, then give the paste to a companion, allowing her to heal a single wound level without spending blood should be forced to do so. A *wangateur* may have a total number of pastes and powders prepared at any time equal to her Occult rating. To enact this power, the *wangateur* must engage in a static Mental challenge vs. 8 traits.

orisha's Fortune

Orisha's Fortune allows the thaumaturge to manipulate the whim of luck, the vagaries of random chance. By spending his own blood in sacrifice, the *wangateur* beseeches the spirits to bring fortune to herself and her allies, and misfortune to his foes.

The blood point required cannot simply be spent; the *wangateur* must physically shed the blood point when the power is activated. The wound need not cause any health levels of damage; merely get the attention of the spirits. Because of this requirement the fourth level of the Flow of Ashé cannot power Orisha's Fortune. Similarly the blood point shed is magically consumed shortly after it leaves the *wangateur's* body and cannot be collected by other thaumaturges for use against her; it disappears, taken as an offering to the orisha. The *wangateur* can target anyone in her line of sight.

Basic orisha's Fortune

sheltering Hand

At this level, the *wangateur* can use Orisha's Fortune to prevent catastrophe. The subject is granted just a bit of extra fortune; she may still fail, but she finds disasters occurring far less frequently.

The *wangateur* chooses her subject – either herself or an ally. The next action taken by the subject gains 1 bonus trait per 2 levels of the caster's Occult rating (rounded up). To enact Sheltering Hand the player must succeed in a Static Mental Challenge vs. 6 traits. Multiple uses of this power are not cumulative. Any attempt to use it on someone already under its influence automatically fails.

Fortune's Blessing

The *wangateur* requests the orisha's aid for herself or an ally. Luck is with her; tasks become simpler and less likely to fail and the recipient may even find herself capable of feats that would normally be too difficult to perform.

The specific task – hacking, driving, shooting, or any other mundane action – must be declared when the power is invoked. For the duration of the scene the target is considered to have one bonus Ability of that type (for use in retest or for the ability to perform a task that the subject does not normally have the Ability to do).

Multiple uses of this power are not cumulative. Any attempt to use it on someone already under its influence automatically fails. To enact Fortune's Blessing the player must succeed in a Static Mental Challenge vs. 7 traits.

Intermediate orisha's Fortune

Fortune's Curse

The reverse of Fortune's Blessing, this power allows the *wangateur* to inflict minor misfortune upon an enemy, making a single task more difficult and likely to fail.

The caster must declare a specific sort of action – brawling, sneaking or the like – when the power is invoked and then must defeat the victim in a Mental Challenge. The target of the spell must spend an additional Trait when attempting that action; this power lasts for the scene.

This power is not cumulative, and should be considered a failure if used on someone already under its influence.

Fortune's Favor

The *wangateur* calls upon the spirits to perform some truly hefty twisting of the laws of probability. Blows that should land, contests that clearly favor the opposition – all seem to shift inexplicably in favor of the *wangateur*.

At the moment of casting, the caster must choose a specific individual against whom this power operates. Once this power is invoked, the *wangateur* is protected by an effect that seems to combine aspects of the previous two powers. The target must bid an additional trait on all challenges, the caster is considered to be up one trait in all challenges, but only when they are in direct opposition. To enact, the caster must defeat the target in a Mental Challenge. Fortune's Favor lasts for a number of turns equal to the *wangateur's* Occult rating.

The caster cannot use Fortune's Favor while under the effects of Fortune's Blessing, nor can she use it against anyone already influenced by Fortune's Curse.

Advanced Orisha's Fortune Smiting Hand

A truly nasty magic, Smiting Hand, sets the power of the orishas directly against a foe, transforming almost any attempted task into a catastrophic failure.

The caster engages the target in a Mental Challenge. If the *wangateur's* player is successful, her victim adds an increased difficulty to his next action. If the target wins the next challenge, she must then be successful in a follow-up Static challenge (no traits risked, success on a win only, not a tie) otherwise the action fails. If the target fails her next action, she must still engage in the follow-up Static challenge (no traits risked, success on a win only, not a tie) though in this case a failure would result in a uniquely catastrophic failure. Storytellers are encouraged to envision the worst result possible in the current situation.

Voice of the Wild

Quite possibly the oldest Wanga path still practiced, Voice of the Wild was originally created to grant influence over the predators of the savannas and jungles. In addition to vitae, this path requires certain materials that are consumed by the magic during casting.

A *wangateur* may attempt to influence the same animal as Kindred who are utilizing Animalism. Assuming both challenges are successful, control goes to whoever has the highest rating in their respective Discipline (tied levels go to the character with Animalism).

Basic Voice of the Wild Scent of the Beast

The magician can produce scents and pheromones appropriate to a particular species of animal. Used in ancient nights to attract game and ward off predators, it finds similar use tonight among more creative *wangateurs*.

The caster must have in her possession a sample (tuft of fur, whisker, tooth, drop of blood, etc.) from the animal she wishes to smell like. If successful in a static Mental challenge vs. six Traits, the Kindred gives off a scent identical to that of the target animal for the remainder of the scene. If an additional Mental Trait is spent she could smell like that animal in a particular emotional state; she could, for instance, duplicate the scent of a scared cat or a dog in heat. With the expenditure of three Mental Traits, the power is effective enough to fool an animal ghoul. Three Mental Traits will also permit the caster to fool Lupines, Kindred in animal form, or Kindred using Auspex to heighten their sense of smell, but the victims may call for a Mental challenge vs. the caster. If the victim succeeds, they notices something subtly off about the caster's scent, and may well investigate further.

Any attempt to attract an animal requires the expenditure of a single Mental Trait to inspire the creature to overcome its instinctive aversion to vampires; without the expenditure, the animal will approach to within a few yards, but no closer. Any attempt to create a scent strong enough to affect a human or Kindred not using Auspex (duplicating the spray of a skunk, for instance) also requires the expenditure of a Mental Trait.

hide from hunter's eyes

With this power, the Kindred causes animals to overlook her completely. This applies to scent and hearing as well as sight. The *wangateur* must have a body part (fur, hair, or a tooth will suffice) from the kind of animal she wishes to hide from and a pinch of pepper, a drop of perfume or any other strongly scented material. This must be rubbed on the sample as the blood is spent and a Static Mental Challenge (difficulty 6) is conducted. For the remainder of the scene, animals of the specified variety (dogs being the most common in modern cities) simply don't notice the Kindred's presence unless she specifically does something to attract attention (touching the animal, making any noise louder than low conversations or the like).

This power requires the expenditure of 3 Mental Traits to fool Lupines, Kindred in animal form, or Kindred using Auspex. The Lupine or Kindred may ask for a contested Mental Challenge to detect the caster while under the effects of this power. Animal ghouls may be fooled by this power if mental traits were expended during casting. If no mental traits were spent at the time of casting, a ghouled animal may challenge the caster in a Mental Challenge in order to detect them.

intermediate voice of the wild

marking the prey

Working off the premise, "I don't have to run faster than the bear, I just have to run faster than you," this power allows the caster to fix the attention of a given variety of animal on a specific target. The beasts in question will focus only on that individual, unless someone else makes a concerted effort to get their attention (physical contact is required; shouting at them accomplishes nothing).

The caster must have a sample from the variety of animal to be influenced, and a pinch or drop of something that animal might find attractive (catnip for cats, the fur of a small rodent for snakes, etc.).

These must be combined at the time the blood is spent to invoke the magic. The target must be visible to the *wangateur* and must be defeated in a Mental Challenge to take affect. If successful, all animals of the chosen variety in the area will focus exclusively on the target for the duration of the scene, or until the target is able to escape their immediate vicinity (and avoid pursuit) for several minutes. Friendly animals will frolic and play around the target, whereas hostile animals will attack.

guiding spirit

This power allows the *wangateur* to manipulate the emotional state of an animal. This means more than just "angry" or "sad". The caster can achieve a specific degree of control by causing the animal to react one way to some stimuli, and entirely differently to another. Although not as particular as the control granted by Animalism, Guiding Spirit can create some truly impressive results.

The caster must have in his possession some body part (see above) from the type of animal to be influenced. The caster must make eye contact or direct physical contact with the animal as she spends vitae and engages in a Static Mental Challenge (vs. 7 Traits) to invoke this power. The animal may make this a contested challenge instead of a Static by spending a Willpower only if the *wangateur* is influencing it to do something totally against its instincts or training. This power lasts for one scene or an hour.

The target can be made to calm down, grow enraged enough to attack a specific target, become playful or any other emotional effect on which the Storyteller and the player can agree. The animal cannot be made to perform specific tricks for which it has not been trained, nor can it be made to place itself in the path of certain harm (though it can be made to take risks). The exact limits of this power are deliberately vague, as animals react on a much more emotional and instinctive level than humans. It is ultimately the Storyteller's call as to what is and is not possible with Guiding Spirit.

advanced voice of the wild

mantle of the beast

The caster may assume a single physical characteristic of an animal. The eyes of a cat will allow vision in areas of very low lighting (though not complete darkness). The claws of a bear are sufficient for shredding opponents, and aid in climbing to boot. The nose of a bloodhound can tell you exactly where that

snooping reporter ran off to. And though Kindred aren't built for flight, a set of wings will at least break your fall, allowing you to glide to (relative) safety.

The character must have on her person a sample (as above) of the animal whose feature she wishes to duplicate, and make a static Mental Challenge vs. 8 traits. This power duplicates a single feature only. Thus, the character could not take a snake's ability to wriggle through small places, because that is a factor of the snake's body structure and not a specific feature; she could, however, take the compressible ribcage of a mouse and accomplish must the same thing, as that is a single physical feature of the animal.

Claws created with Mantle of the Beast do a level of aggravated damage. They also grant two bonus traits for climbing. Wings require a Static Stamina-related Physical challenge (difficulty seven, retest with Athletics) to use properly. Kindred can glide for a distance of 100 yards (further with a strong tailwind), and she can safely fall almost any distance without taking damage. A protective covering like a turtle's shell or an insect's carapace adds two bonus levels of armor. Advantages for taking other features are at Storyteller discretion.

wanga Rituals

To perform a ritual, a *wangateur* must wield an asson, an ekwele, a kisengue or other religious talisman, in addition to listed components. Unless otherwise noted within the ritual's description, all follow the similar challenges to those laid out in LotN:R – basic rituals require a Static Mental Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits, retested with Occult. A failure on this challenge indicates that the magic has not been properly invoked; any required components are still consumed, and must be replaced if the caster wishes to try again.

Some rituals, such as Grandfather's Gift, Ori Sight, and Shackles of Blood, call specifically on ancestor spirits. The Ara Orun, while often generous and helpful, can also be malicious and cruel on whim. Any time such a ritual is attempted and failed, the player must engage in a Simple Challenge (success on a win or tie). If this challenge fails, the failed ritual backfires on the *wangateur* in some way; the Ara Orun have proven exceptionally hostile this night.

Wangateurs have access to several rituals of "traditional" Thaumaturgy. These include many wards and other defensive rituals, divinations, various bone-related rituals and those that are designed to cause injury or consternation from a distance ("curse" rituals). In addition, Wanga has its own rich library of unique magics that call upon the spirits and the ashé of the world around them. Wanga Rituals, unless noted otherwise, are all considered Rarity 1 for a *wangateur*. Suggested rituals include:

Basic

Devil's Touch (LotN: R)
Defense of Sacred Haven (LotN: R)
Impassable Trail (ST Guide)
Ward (and Warding Circle) vs Ghouls (LotN: R)

Intermediate

Bone of Lies (LotN: R)
Bottled Voice (LotN: R) – Rarity 3
The Curse Belated (ST Guide) – Rarity 2
Scry (ST Guide) – Rarity 2
Ward (and Warding Circle) vs Cainite (Camarilla*)
Ward vs Fae (ST Guide) (and Warding Circle (Camarilla*))
Ward (and Warding Circle) vs Lupines (Camarilla*)

Advanced

Ward (and Warding Circle) vs Demon (Camarilla*)
Ward (and Warding Circle) vs Ghosts (Camarilla*)
Ward (and Warding Circle) vs Spirit (Camarilla*)

*Note: Use the MET conversion in the OWbN Tremere Thaumaturgy packet.

BASIC RITUALS

singing charm

A small item is enchanted to send out a constant call that only the caster can hear. This “song” is audible for many miles, and the magician can always determine direction and approximate distance to the charm. On Sunday night, the caster slices off an earlobe, which is then placed in a pot or other metallic receptacle. To this is added one point of the caster’s blood and the tongue of a bird. The entire mixture must be burned and the remains mixed with the ashes of a cremated corpse. The ash is then placed in a small leather or hide pouch (about the size of an apricot), which must be sewn shut.

The Singing Charm can be heard by the *wangateur* as long as he is within a hundred miles, and the charm sings for a week. During this time, the caster need merely concentrate to learn the object’s approximate direction and distance (direction is accurate to within a few degrees, and distance to within a few yards).

craft garde

The caster creates gardes (also called paquets Congo), talismans designed to protect the bearer against hostile magics. The garde may look like nearly anything – a small leather pouch, a doll or a bit of ornamental jewelry are all common forms. The caster mixes two points of her own blood with various powdered healing herbs (such as jurubeba), exactly nine drops of rum and some sample (hair, fingernail, etc.) from the intended recipient of the garde. The garde thus created will function only for that person. This ritual does not allow the caster to create a talisman to protect herself.

The garde functions for a week. It must be worn at all times to be effective, and it must touch the bearer’s skin. For the duration, any attempt to use blood magic rituals (but not paths) against the bearer has its difficulty increased by 2 Traits.

craft gris-gris

The *wangateur* creates a gris-gris that will bring harm and misfortune to the recipient. The victim feels ill, suffers from ailment such as headaches and muscle pains and is unable to concentrate. The caster must mix two points of his own blood, the finger bone of an infant, nine pinches of graveyard dirt and a sample taken from the intended victim. The gris-gris must then be hidden within a few feet of the victim’s home or haven.

Against Kindred the gris-gris functions for one night per Mental Trait spent during the ritual, (to a maximum of three Traits) unless the gris-gris is moved first; against mortals, the magic is permanent until the gris-gris is located and removed. All actions performed while under the effects of the gris-gris have a one trait penalty. A *wangateur* with a higher level of Wanga than the caster who finds the hidden gris-gris can turn its effects back on the caster with a successful Mental Challenge.

grandfather's gift

The *wangateur* contacts the Ara Orun and asks them to grant her their skills and knowledge. The caster must mix one full handful of graveyard earth and an offering to the spirits into a small container while spending between one and three Mental Traits. This offering should consist of rum, fruits, cigarettes, pennies and any other gifts she feels appropriate. If successful, the spirits grant her temporary knowledge.

Every mental trait spend must be divided between Abilities and turns of duration. For instance, three Mental Traits could be used to raise the caster’s Occult by two for one turn or by one for two turns. The ability raised must be one that the caster’s deceased ancestors – Kindred or kine – could reasonably have possessed.

intermediate rituals

curse candle

On a Friday night, the magician creates a black candle incorporating the brains and bones of a dead man, nine pinches of cemetery dirt, pepper, the leaves of an itching plant and other herbs. By burning the candle for 20 minutes each night while concentrating on the victim, the magician plagues the victim with poltergeist-like activity such as thrown objects or furniture that moves to trip him. This only happens when no one else is looking. Other people will soon think that the victim is crazy, clumsy or both. Most of

the time, the curse is merely a nuisance. If the ghostly force shoves a victim while he walks down a steep flight of stairs, though, or throws something while the victim drives a car, the victim might be seriously injured.

The Curse Candle does not require any expenditure of vitae to create, but each 20 minutes of use costs the magician one blood point. The poltergeist plagues the victim for 24 hours for each use. The magician must be within (Willpower x 10) miles of the victim. The poltergeist has six Physical Traits for enacting all of its pranks and attacks. It will try to cause serious harm at least once every night that it harasses the victim, using whatever props it finds on hand. The candle is large enough to burn for three 20-minute periods.

ori sight

In voodoo, the ori is the soul, of both the individual and her family, that resides in the head. By petitioning the Ara Orun, the magician may attempt to use the senses of someone else's ori, thus seeing through the subject's eyes and hearing through her ears. The caster must burn one of her own eyes and ears (removing these causes three levels of unsoakable aggravated damage, which can be healed in the normal fashion). The resulting ash must be placed inside a human skull and mixed with a splash of rum, tobacco and an eyelash or drop of blood from the individual in question. The resulting paste must be applied to the caster's empty eye socket and the flesh where her ear used to be. She may then see and hear everything the target experiences.

The caster may shift back and forth between her own senses and those of the target at will. If the caster has eyelashes or blood from more than one individual, she may include a number of people in the spell equal to the level of Wanga, and may shift back and forth between her own senses or any of theirs as she chooses. The gauging out of an eye and the slicing off of an ear each require a Willpower challenge (difficulty 8). The ritual lasts until the player spends blood to heal the injuries to her eye and ear.

candle of rage

This is constructed much like the Curse Candle, save that the brains and bones must come from a man who died violently, and that nightshade is substituted for pepper. By burning the candle for 20 minutes each night while concentrating on the victim, the caster may influence the victim's emotional state. The most common result is to drive the target into a rage, but other options exist.

The Candle of Rage does not require any expenditure of vitae to create, but each 20 minutes of use costs the magician one blood point. Every night the candle is burned, the *wangateur* engages the victim in a mental challenge, defeat means the candle has no effect that night, but the magician may try again the following night. If the ritual functions, the victim finds the difficulty of all Self-Control Challenges raised by two traits for the night. This often results in a great deal of bloodshed as the victim loses his temper or frenzies on a regular basis. The candle may be burned three times.

The Candle of Rage will affect mortals and other creatures that do not normally frenzy. These enter into a near-mindless, berserk rage, though they gain none of the benefits normally associated with a Kindred frenzy. Targets that do not have a Self-Control Trait (such as animals) should use instead use their Willpower at half its normal level.

Advanced rituals

shackles of blood

The *wangateur* must spill three points of her own blood, numerous herbs (with both healing and hallucinogenic effects), various peppers, tobacco and the heart of a recently deceased person (male if the intended victim is female and vice versa) into a nganga. The mixture is then stirred with an iron rod as many of the orishas, including the Ara Orun, are invoked. This takes three full hours of stirring. The result must then be strained through unbleached cotton. The liquid produced, when drunk by the subject, creates an instant – though temporary – emotional attachment that is equivalent to a blood bond. This occurs even if the victim has never fed from the magician.

The false bond lasts for a number of nights equal to the number of Mental Traits spent at the time of creation (between one and three). The caster may attempt to create a true blood bond with the victim during this time. If the ritual expires before a true bond is formed, however, any partial bonds are instantly nullified, as if the victim had never fed from the magician.

Kindred who feed from a mortal who has consumed this mixture within the past 24 hours are themselves affected as though they themselves had drunk it directly.

sadhana

Sadhana, Sanskrit for “means of attainment”, is the blood-magic of the Indian sub-continent. Practiced primarily by Daitya and Ravnos *rakta-sadhus* (blood sorcerers). Based largely on ancient practices of the Hindu religion, it is the closest to Hermetic Thaumaturgy of the theocratic sorceries. Along, with meditation, mantras, fasting and mandalas, the Brahminist tradition holds that a letter-perfect sacrifice compels the gods to work the sadhu’s will.

In order to teach, learn, or use Sadhana, Daitya must possess the Merit *Code of Honor: Hinduism*, to reflect faith in the Hindu religion, or be on an appropriate alternate version of Path of Sutekh/Typhon (substituting the Hindu pantheon for Sutekh in the Hierarchy of Sins, etc.).

Teaching Sadhana further follows the same requirements listed in the FAQ as Akhu, adapted for the particular religion of the teacher, using Daitya Lore and culturally appropriate ritual magical accoutrements, instead of a blasphemy shrine.

Ravnos sadhus are bound by the Ravnos Sadhana Learning and Teaching requirements in the OWbN Ravnos genre packet, but use the mechanics for Sadhana printed below, as well as the same Primary Path and Rarity requirements as Daitya, with necessary approvals garnered from the Ravnos Coordinator.

Like Tremere Thaumaturgy, Sadhana paths call for a Mental challenge (unless otherwise noted) and rituals function the same. Unlike Hermetic magi, a sadhu must learn the Meditation ability to practice her sorcery. A sorcerer cannot employ path magic at a higher level than her Meditation Trait rating, though she may perform rituals at a higher level. She still knows her primary path to the level of her full Thaumaturgical mastery; she simply lacks the spiritual force or focus to use it. When her player raises the character’s Meditation Trait, she can use the path to a higher level. At the Storyteller’s discretion, a sadhu’s player can retest Sadhana with Meditation instead of Occult – but at the cost of the power taking as much time as a ritual of the same level. Meditation is not quick.

Sadhus independently developed some versions of well-known Hermetic paths. Contact with the Middle Eastern ashipu inspired other paths. Ancient contact between the Daitya and their Setite cousins in Egypt led to a Sadhana version of the Path of Duat. This “Path of Yama” named after the Hindu king of the Dead, employs a mental challenge, rather than a social one, and does not require any sort of talisman. Many Indian Path names include the suffixes *-Raja*, “Rulership, Mastery” or *-Vidya*, “Lore”.

Alchemy (Rasayana): Laws of the Night Storytellers Guide

Blood (Path of Kali): Laws of the Night

Conjuring (Brahma-Vidya): Laws of the Night

Duat (Path of Yama): Blood Sacrifices

Elemental Mastery (Yaksha-Vidya): Laws of the Night Guide to the Camarilla

Focused Mind (Echo of Nirvana): Laws of the Night Storytellers Guide

Hands of Destruction (Hand of Mahakala): Laws of the Night Guide to the Sabbat

Movement of the Mind (Rishi’s Hand): Laws of the Night

Oneiromancy (Lakshmi’s Wishes): Laws of the Night Storytellers Guide

Snake Inside (Temptation of Mara): Blood Magic

Spirit Manipulation (Asura-Raja): Laws of the Night Guide to the Camarilla

the path of blood nectar

The Path of Blood Nectar allows the sadhu to convert their blood into a potion that briefly grants the drinker any one of her powers. The Path requires one minute of concentration per level, during which the vampire engages in yogic and vitae-shifting exercises and meditation. At the end of this time the character engages in a mental challenge vs (Path level +5) traits. The sorcerer then opens a vein and

releases the blood nectar, which must be immediately consumed (within 1 minute) to have any effect. Unlike most paths, Blood Nectar costs one blood point per level to use.

Each dose confers one of the sadhu's powers (Disciplines or Thaumaturgical Paths – not rituals) to another for one scene. The sorcerer cannot impart a Discipline at a higher level than she herself knows.

Someone who consumes the elixir created gains that Discipline or Path, up to the level that the sorcerer chose to store (i.e. a level 3 nectar of Dominate would give the imbiber Command, Mesmerism and Forgetful Mind for the scene). If the target already knows the Discipline at that level or higher, the Blood Nectar has no effect except to grant one blood point's worth of vitae, and a step towards a blood bond to the sadhu. A character can only be under the effects of one nectar at a time. Upon consuming a second draught, the higher-level potion cancels out the lower-level. If two of the same potency are consumed, they cancel each other out, leaving nothing. Only one Discipline cannot be contained by the Path of Blood Nectar: the Path of Blood Nectar itself.

As mastery of the Path of Blood Nectar increases, a sorcerer can store a Discipline to a higher level

φ	Confer the first Basic level of a Discipline or Path.
φφ	Confer the second Basic level of a Discipline or Path.
φφφ	Confer the first Intermediate level of a Discipline or Path.
φφφφ	Confer the second Intermediate level of a Discipline or Path.
φφφφφ	Confer the Advanced level of a Discipline or Path.

The path of karma

Knowledge of other people's pasts is one of the most common powers claimed for Indian magicians, even to knowing a person's previous incarnations. Any mystic worth his title can remember his own past lives. Knowledge of the future is nearly as easy. Through the Siddhi of Karma, an Indian sorcerer can learn many secrets about another person's life, both past and yet to come. At higher levels, a sadhu can call upon the Abilities from his past lives. A true master can wrench control of the cycle of reincarnation to change destinies in this life and beyond.

Each power requires the expenditure of one blood point. Because of the heavy reliance on Storyteller involvement, it is recommended that this path only be used in the presence of a Storyteller.

Basic path of karma

Threads of the past

The first siddhi of this path is knowledge of another person's past – the events that made her who she is tonight, and brought her to her present place.

After engaging in a Static Mental Challenge against the target, the character receives one brief impression of an important event in the target's past, and may opt to continue in an extended challenge after success of the first for further impressions. As a guideline, the Storyteller should describe each impression in one short paragraph of pure description, like a snapshot. The sadhu does not receive these impressions in any particular order; he can only guess at their interpretation. If the sadhu uses this power on a Kindred, however, the list of impressions always includes the subject's Embrace as the single most important event in that person's existence. The sorcerer also learns the target's common name (though not his True Name).

Weave of the future

The sadhu can receive brief impressions of potentially important events within the next year of the subject's existence. The events may be good or bad, dangers or opportunities. A person can try to avoid foreseen dangers, but this is never reliable. Sometimes the very action taken to avoid an event causes it to take place.

A sadhu can use this power for his own benefit, but only rarely. He cannot learn about events from his own future until all the events previously foreseen either have taken place or he has successfully avoided them.

The player engages in Static Mental Challenge vs. 7 Traits. If successful, the sadhu sees one brief scene from the target's future (or his own). Again, the Storyteller should describe these in one image, like

a snapshot, with no explanation of context or meaning, though the character can see if the subject faces obvious danger.

intermediate path of karma

certain fate

At this level, a sadhu can see farther and pick out the events, people and forces that inexorably shape the person's future. The magician gains more detailed knowledge, but the subject has less chance to change the future. The events grow from the whole shape of the person's life and, Hindu's believe, past lives. Once again, these aren't necessarily bad things, but the Certain Fate often presents dire but obscure warnings. A sadhu cannot use this power on herself.

After engaging in a Static Mental Challenge against the target, the character receives one fact about the subject's entire future existence – for example, an important conflict he will face, or a person who will become important to him in some way – and may opt to continue in an extended challenge after success of the first for further facts. As is the way with prophecies, the sorcerer sees the setup of future situations but generally not how they turn out. If the sadhu succeeds three or more times, the visions include a scene of the subject's most probable death and whether or not a mortal subject is destined to become a Kindred, wraith or kuei-jin.

past lives

At this level, a Sadhu obtains moderately detailed, capsule biographies of a person's previous incarnations. A sorcerer can examine her own past lives, too. In India, people believe that events in this life reward and punish their deeds in past lives, so knowing previous incarnations can help one cope with life's trials. The sooner you expiate your sins, the sooner you can accumulate merit for a better life in your next incarnation.

On a more practical level, a sadhu can use this power to temporarily gain Abilities that she knew in her past lives. She can thus gain virtually any skill she wants.

Each use of this power (by defeating the subject in a Mental Challenge) provides an overview of one of the subject's past lives. By itself, this has no immediate, practical benefit, but it's a great way to impress one's aptitudes on other people: They instinctively know that the sadhu tells them the truth.

A sadhu can also use this power to "remember" Abilities from her own past lives. After winning a Static Mental Challenge (vs. 8 traits) the sadhu gains one Ability of her choice, subject only to the limitation that she cannot raise any Ability above three "dots". The Ability lasts for a single scene. Note that the Ability comes from a past life, and are thus limited by the age of the Cainite in question. For example, a thousand-year-old sadhu would not be able to call upon her past lives for potential with the Computer Knowledge.

advanced path of karma

master of samsara

Samsara is the cycle of birth, death and rebirth. A master of Karma can not only look ahead to see a person's next incarnation, he can shape that incarnation to some degree. Even more amazingly, he has a limited power to reverse the wheel or samsara and briefly restore people to a previous incarnation.

All applications of this power require only a Mental Challenge against the individual the sadhu is attempting to affect, but demand that the player spend one point of *permanent* Willpower. For this, the sadhu not only receives a capsule description of the person's next life, he can perform one of the following feats:

- Ordain one fact about that person's future life (nearly anything, comparable in power to imposing a Dark Fate but it could just as easily be a good thing).
- Preordain that a person becomes a wraith or Cathayan vampire upon death... or not.
- Transform a mortal (not a vampire) into whatever or whoever she was in a previous life for one scene. The target character retains only a dreamlike awareness of her "current" self. The subject temporarily becomes a different character. The sadhu can choose among the incarnations revealed by the Past Lives power, transform the subject into her immediately previous incarnation, or leave it all to chance and the Storyteller's whim.

- Transform a mortal (not a vampire) into whatever or whoever she will be in her next life; or
- Set the circumstances of his own next incarnation

An undead sadhu can view and select his own future existence after his destruction as a vampire, but cannot use any of the other powers on himself. A sadhu who uses Master of Samsara often takes a casual attitude toward the prospect of Final Death, since the sadhu has already selected a comfortable next incarnation... possibly including revenge on his enemies.

sadhana rituals

Sadhus have access to several rituals of “traditional” Thaumaturgy. These include many wards and hunting rituals, as well as those that are designed to cause injury or difficulty to an attacker or victim.

Unless otherwise noted within the ritual’s description, all follow the similar challenges to those laid out in LotN:R – basic rituals require a Static Mental Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits. All Sadhana rituals are considered Rarity 1 for sadhus (practitioners of Sadhana) unless noted otherwise.

Suggested rituals include:

Basic

Blood Walk (Elysium)

Craft Bloodstone (ST Guide)(Additionally requires the blood of a sacrifice in its creation) -Rarity 2

Defense of Sacred Haven (LotN: R)

Deflection of Wooden Doom (LotN: R)(Additionally requires the wood fragment passed through a sacrifice’s heart prior to use)

Impassable Trail (ST Guide)

Impressive Visage (ST Guide) -Rarity 2

Jinx (ST Guide) -Rarity 3

Purity of the Flesh (Camarilla*) -Rarity 2

Steps of the Terrified (Blood Magic*) -Rarity 4

The Open Passage (LotN: R)

Ward (and Warding Circle) vs Ghouls (LotN: R) –Rarity 1 for Ward, 2 for Warding Circle

Intermediate

Bladed Hands (Elysium) -Rarity 2

Cling of the Insect (Sabbat) -Rarity 3

Eyes of the Past (Elysium) -Rarity 2

Firewalker (Sabbat) -Rarity 6

Flesh of the Fiery Touch (Elysium) -Rarity 3

Incorporeal Passage (LotN: R)(Requires a bloodied blade, rather than a mirror fragment) -Rarity 2

Scry (ST Guide) -Rarity 4

Ward (and Warding Circle) vs Cainite (Camarilla*) –Rarity 1 for Ward, 2 for Warding Circle

Advanced

Lion Heart (Elysium)(Requires the sacrifice of a male lion) -Rarity 6

Severed Hand (ST Guide) -Rarity 4

Ward (and Warding Circle) vs Demon (Camarilla*) –Rarity 1 for Ward, 2 for Warding Circle

Ward (and Warding Circle) vs Ghosts (Camarilla*) –Rarity 1 for Ward, 2 for Warding Circle

Ward (and Warding Circle) vs Spirit (Camarilla*) –Rarity 1 for Ward, 2 for Warding Circle

*Note: Use the MET conversion in the OWbN Tremere Thaumaturgy packet.

BASIC RITUALS

armor of diamond serenity

This tantra beseeches Shiva, the demon king Bali or some other ascetic god to purge the magician’s mind of all the snares of mortal passions. This foretaste of Enlightenment temporarily grants a will as unyielding as diamond

If the ritual succeeds the magician becomes immune to frenzy and Röttschreck for the rest of the night. The character is also up 2 Traits on Willpower challenges. On the other hand, the magician cannot expend vitae to gain Physical Traits while this ritual remains in effect.

RAKTA-MAYA Rituals

This label covers numerous rituals. Each ritual enables a magician to hypnotize a willing audience into seeing one specific illusion. For instance, one maya ritual makes an audience see the Indian Rope Trick. Another ritual makes the audience see the magician levitate. A third produces the hypnotic illusion of maidens leaping out of a basket, dancing for the amusement of the crowd, then vanishing into the basket once more.

Unlike other rituals, these illusions call for a Social Challenge against the audience (simply choose any one member of the audience to contest the challenge without risking a trait). These rituals can affect several dozen people, whom the magician sets apart from the mundane world through an enclosure scratched in the ground.

water walking

Through a sacrifice of porridge and ghee to Varuna, the god of waters, the sadhu gains the classic holy man's power of walking on water.

If the tantra succeeds, the magician can walk on water. The power lasts a full scene. If something should knock the sorcerer off his feet, however, the magic ends and the sadhu splashes into the water.

ANIMAA

This ritual grants one of the classic siddhis, the power of clairvoyant shrinking, or microscopic vision. The magician can see tiny things clearly, as if he were the size of a bird, a mouse, an ant, a grain of dust, or even smaller.

For each mental trait spent while casting the ritual, the magician gains magnification on her eyesight as per the table below. She concentrates and closes her eyes. Then she imagines opening her eyes, and finds herself apparently shrunk to the appropriate size. The power is entirely clairvoyant, though; the magician does not physically shrink.

Traits spent	Magnification
1 Mental Trait	10x
2 Mental Trait	30x
3 Mental Trait	50x

Ash of Agni's curse

The magician burns an offering to Agni, god of fire and the sacrifice, while beseeching the god to withdraw his favor from the fires of the magician's enemies. The magician then gathers the ash of the sacrifice and stores it in a box or jar. A handful of the ash, scattered on a fire, extinguishes any mundane blaze.

The magician gains one dose of magic ash that she (but no one else) can use later. Each dose of ash extinguishes 100 square feet of flame.

GARIMAA

This ritual grants another classic siddhi, the power of becoming "immovably heavy." For a time, the magician becomes almost impossible to knock off her feet or push in any direction she does not want to go.

If the ritual succeeds an effective 17 Physical Traits resists any force that attempts to move the magician against his will. The sadhu does not personally gain any Physical Traits; he cannot lift boulders or crash through walls. The magical force acts in a purely passive way to resist other forces.

intermediate rituals

Destiny's call

Indian magicians have a reputation for weaving the strands of fate. This tantra enables the magician to meet a person having whatever qualities she wants. Somehow, coincidence brings the magician and the target together – although the magician does not know in advance precisely who comes at Destiny's Call.

This ritual acts like the Presence power of Summon, but instead of a specific person known to the sorcerer, Destiny's Call draws in an unknown person who meets three conditions set by the magician. The sadhu can set physical conditions, such as "an old man with green eyes" or a "blonde virgin girl"; or mental conditions such as "a person interested in Ming pottery," "a skilled mathematician" or "a person of absolute honesty"; or social conditions, such as "the richest man in Benares" or "a recently jilted lover." She cannot set supernatural conditions, such as "a werewolf" or "a Methuselah." Since the sorcerer cannot specify every aspect of who comes, she must stay alert to recognize when the desired person appears. Sometimes the sadhu calls a person who fits all the conditions, but who proves surprising in other ways.

Destiny's Call dissipates at dawn. The desired person might not appear by then: This may happen if the only person who fits the conditions started at a great distance. The magician can perform the ritual again on subsequent nights, until the person appears or the sadhu gives up. The target feels drawn to the sorcerer's location without knowing why, and may well resist the call even though outrageous coincidences help her along the way.

Leper's curse

The Atharva-Veda includes several charms to cure leprosy... but a Brahmin can reverse a sacred rite and turn it into a curse upon an enemy. To curse a mortal with leprosy, a sadhu calls upon Agni, Indra and other gods of light and life to deliver the victim unto Nirriti, the goddess of misery and destruction.

If the sadhu performs the curse correctly, the mortal victim contracts leprosy within a week. This is true leprosy, not a magical simulation. The leprosy-curing spell from the Atharva-Veda can remove the curse, however if the victim uses it within one month of contracting the disease.

milk of puutanaa

Indian legend tells of a demoness called Puutanaa who kills infants by suckling them with her poisoned milk. Undead sadhus can all upon Puutanaa, by their family connection as fellow demons, to poison a child of their choice.

The sadhu needs a sympathetic link to the victim consisting of the child's name and the names of the child's parents. The next milk that the child drinks carries Puutanaa's venom, which always kills. The curse cannot affect anyone after his first adult tooth grows in.

AURAVA

Some Indian sorcerers can conjure aurava, a magical fire that burns under water. Sadhus have learned to imitate this feat. The ritual involves drawing a mandala on a golden tray underwater, placing an offering at the center, and challenging Agni to claim his due. When the offering bursts into flame, the magician can carry the tray about and use the aurava to set other things on fire.

The magical golden fire burns on the tray for a full scene. Substances that would be flammable in air can catch fire from the aurava, and they burn until the magic fire runs out of fuel, or something other than water extinguishes them.

warded womb

The Indians have a story about a snake-demoness who destroys a pregnant woman's embryo and replaces it with one of her own spawn, so the woman gives birth to a snake. Through an oblation of milk and ghee and an amulet of lead, a sadhu can ban the snake-demoness from a woman's womb and guarantee that she delivers a safely human child.

Correctly performed, the ritual protects a pregnant woman against miscarriage and guarantees an easy delivery of a healthy child. It also eradicates any supernatural taint from the infant. Progeny of werewolves, werecats, or (most particularly) the weresnakes of India do not inherit any supernatural

heritage. The ritual also negates the condition of being born a revenant and the potential for any other innate supernatural talent other than True Faith.

Advanced Rituals

Transcendentally Satisfying Body-Filling

In Sanskrit, this powerful tantra has the sesquipedalian name of *parapurakayapravesa*. It enables a magician to enter and possess the body of another person. The sorcerer can then “learn his mind, understand his experiences, and even enjoy his wives.” Although the sexual possibilities are not lost on sadhus, they also find more practical uses for the ritual. For instance, this ritual enables an undead sadhu to live again in another person’s body, if only for a short time.

The tantra requires a drum made from the top of a human skull, the sacrifice of a horse to Shiva, an oblation of soma and finally drinking the soma dregs mixed with the horse’s blood. The spell also requires something that came from the mortal victim’s body, such as hair or feces, which likewise burns in the sacrificial fire. The sadhu vanishes and merges with the victim, wherever he may be. The sadhu performs the ritual at a shrine to Shiva previously consecrated by the magician and used for worship for at least a year.

The ritual works only on mortal humans (not anyone with any sort of supernatural powers), but they cannot resist its power – assuming the ritual challenge was successful. The ritual works no matter how great the target’s distance.

The effect resembles the Dominate power of Possession, but with certain advantages and limitations. The possessing sadhu can act freely during the day – her own body doesn’t have to stay awake because it doesn’t exist – and she can riffle freely through the victim’s memories and use his Abilities as if they were her own. If she wants, the sorcerer can simply “ride along” and share the victim’s mind and experiences while remaining hidden. On the other hand, the possessor cannot use any Disciplines at all. The possession ends at the next sunset, when the sadhu reappears in his own body at the site of the sacrifice. The sadhu can voluntarily end the body-filling before then, but had best be sure that her shrine is not then in daylight....

When the possession ends, the victim regains control of his mind and body. The effect on the victim depends on the Storyteller’s discretion. If the magician passively “rode along”, the victim might suffer nothing worse than a few nightmares. If the sadhu engages in abhorrent crimes and degradations while in the victim’s body, the spiritual violation might place the victim in a coma for days, or even have accompanying Humanity problems.

Master Rituals

Loom of Vishnu

This potent tantra enables a magician to usurp the god Vishnu’s power of cosmic illusion. The magician burns an oblation of milk, ghee, soma and her own vitae within a special mandala, then burns a picture of a scene she wants to create. That scene then appears in solid form – real to every test that mortal senses can devise.

The zone of maya lasts until dawn. At the sun’s rising, it vanishes like a dream. The power of illusion has three limits.

- The illusion has a maximum diameter of 60 feet (although it may seem much larger from inside). If a person steps outside the illusion’s actual boundary, he returns to normal reality.
- The illusion cannot cause real harm to anyone who enters it. The magician can set whatever rules he wants for this pocket of altered reality: People can fly, they become rotting animate corpses, *anything*, but the maya itself cannot inflict any real damage. If a person does something stupid and hurts himself, however that’s not the illusion’s doing.
- The zone of maya must include the magician’s sacrificial fire. The magician can place it in some context that hides its significance, such as placing it in a fireplace or disguising it as a campfire. Extinguishing the fire instantly breaks the illusion.

Auspex hints at the falsity of the scene. To Heightened Senses, everything in the scene looks a little too regular, without the fine detail of real things. Illusory creatures lack auras; the Spirit’s Touch

detects no psychic impressions on objects. The Storyteller should not come out and tell players that their characters have entered an illusion; let them figure it out for themselves.

Nahuallotl

Like Wanga, Nahuallotl is as much a religious system as a form of magic. The Tlacique believe that their magic comes from Tezcatlipoca and other ancient gods of Central and South America, gods upon whom the Tlacique still call. They believe these gods demand sacrifices, that the sun requires blood and hearts to keep it alive from day to day. Aztec faith maintained that the Earth has already died four times and that the end of this, the fifth age, will be the end of all that is. The Tlacique believe this still, and their religious rites – and their magic – reflect the need to offer constant sacrifice to the powers that be. In order to teach, learn, or use Nahuallotl, you must possess, as a Merit, a *Code of Honor* relating to faith in the Aztec, Tenochca, Mixtec, Mayan, or other similar South/Central American ancient religion.

Teaching Nahuallotl further follows the same requirements listed in the FAQ as Akhu, adapted for the particular religion of the teacher, using Tlacique Lore and a culturally appropriate ritual magical accoutrements, instead of a blasphemy shrine.

Nahuallotl employs the same mechanics as Hermetic thaumaturgy (blood expenditure, Mental Challenges, Occult retest), but it remains a distinct and incompatible Discipline due to its forms and procedures.

Although they were created independently, most of Nahuallotl's paths emulate those invoked in more familiar forms of blood magic; only names and procedures vary. When a nahualli invokes a path power, she must physically spill the blood points spent. The Aztecs believed that blood from the earlobe, tongue and genitals was of particular potency, and many nahualli carry a large cactus spine used to draw the required blood. In addition, the caster prays aloud to the gods. The most common paths of Nahuallotl and their Thaumaturgical equivalents follow. In addition Nahuallotl claims one unique path.

Blood (Flower of the Divine Liquor): Laws of the Night

Corruption (Secret Ways of Tezcatlipoca): Laws of the Night Storytellers Guide

Lure of Flames (Huehuetotl's Glory): Laws of the Night

Spirit Manipulation (Rites of Tezcatlipoca): Laws of the Night Guide to the Camarilla

Weather Control (Breath of Quetzacoatl): Laws of the Night Guide to the Camarilla

Lash of Xipe Totec

Xipe Totec, "Our Lord of the Flayed One," is the god of suffering, and many of his rites involved the flaying of the skin from the victim with an obsidian blade. This path allows the nahualli to control pain itself.

Basic Lash of Xipe Totec

Another's Burden

The nahualli can lessen the pain of another by taking some or all of his suffering onto herself.

The caster touches the subject after shedding a blood point and praying to Xipe Totec. The nahualli engages in a Static Mental Challenge (vs six Traits) and spends between one and three Mental Traits. For each Trait spent, the subject's wound penalties are considered to be at one wound category (Healthy, Bruised, Wounded, Incapacitated, or Torpor) higher and the sorcerer is considered to be at one category lower. She does not actually take any wounds, just the penalties associated with them. The power lasts for a scene or until the nahualli chooses to deactivate it. If the subject wishes to resist the power for whatever reason, she may engage the magician in a Mental Challenge.

Obsidian Shattered

The nahualli may temporarily ignore wound penalties or even temporarily avoid entering torpor. This does not actually heal any damage; it simply dulls pain. This power may be used on the caster only.

The nahualli sheds a blood point and prays to Xipe Totec. After engaging in a Static Mental Challenge (vs. six Traits) and spending between one and four Mental traits the caster's wound penalties are

considered to be at one wound category (Healthy, Bruised, Wounded, Incapacitated, or Torpor) higher for each Trait spent.

intermediate lash of xipe totec

burden another

The caster may reduce his own pain by inflicting it upon another.

The caster must touch the subject while shedding a blood point and praying to Xipe Totec. The power is activated just like Another's Burden (with a Mental Challenge against the subject). For each Trait spent, the sorcerer's wound penalties are considered to be at one wound category (Healthy, Bruised, Wounded, Incapacitated, or Torpor) higher and the subject is considered to be at one category lower. She does not actually take any wounds, just the penalties associated with them. A nahualli may not transfer more pain – or penalties – than she currently suffers. The power lasts for a scene or until the nahualli chooses to deactivate it.

obsidian's edge

The nahualli may now cause actual damage at a distance. Wounds appear on the target's skin as though an invisible blade is being applied.

Obsidian's Edge requires the standard prayers and shedding of blood. The challenge in this case pits the caster's Mental Traits against the victim's Physical Traits and the caster inflicts one level of damage per Mental Trait spent (to a maximum of Three Traits). This power may target anyone within line of sight.

advanced lash of xipe totec

flay

A further enhancement to the power of Obsidian's Edge, Flay may be used to cause severe pain and injury to multiple foes at once.

Flay requires the caster to pray, shed blood, and engage the victims in the same challenge as with Obsidian's Edge. The power can target a number of victims in a single turn equal to the number of Intelligence-related Mental Traits currently possessed by the caster (to a maximum of five); it otherwise employs the same mechanics as Obsidian's Edge.

nahuallotl rituals

When invoking paths, the nahualli's own vitae serves as sufficient sacrifice. Where rituals are concerned, however, the gods demand more. Rituals require an offering of life, not just vitae. Some less potent rituals function with animal sacrifice, but the most powerful require human life. The nahualli normally sacrifice a human by opening the chest and rib cage and removing the heart. When they feel they can get away with it, the Tlacique perform such sacrifices regularly, even when not casting Nahuallotl rituals. They see this as doing their part to keep the sun rising day to day.

Most of the Tlacique's sacrifices come from three potential groups. Occasionally, they find members of their community desperate enough to go under the knife willingly, in exchange for promises of wealth and protection for their families. Other sacrifices come from those criminals who dare prey upon a Tlacique's community. Finally, many Tlacique hate the Sabbat so much that anyone connected with that sect becomes an enemy, and a potential sacrifice. The Tlacique treasure those few people who volunteer for the procedure; a willing sacrifice lowers the difficulty of the ritual by 2.

Unless otherwise noted within the ritual's description, all follow the similar challenges to those laid out in LotN:R – basic rituals require a Static Mental Challenge versus five Traits, Intermediate is vs. seven Traits, and Advanced is vs. nine Traits, retested with Occult. All Nahuallotl rituals are considered Rarity 1 for nahualli (practitioners of Nahuallotl) unless noted otherwise.

BASIC RITUALS

mirror of the gods

The nahualli utters a prayer to Tezcatlipoca and smears a mixture of his own blood (one point) and the blood of a sacrificial animal (anything the size of a cat suffices) across the surface of a mirror. The blood fades as it is smeared. For the rest of the night, the reflection of any person or item currently under the effects of a path or ritual (from any variety of blood magic, be it Thaumaturgy, Necromancy, or any others) glows softly when viewed in the mirror. If the mirror is made of obsidian, the ritual lasts an additional night.

shroud of day

Developed so the besieged Tlacique might move or otherwise make use of captured foes without their knowledge, Shroud of Day is cast upon a sharp wooden implement of sufficient size to stake a vampire. The ritual requires the sacrifice of two small animals, one nocturnal, one diurnal. Their blood is mixed with a single point of the caster's own vitae, and the stake is soaked in this mixture for two hours. The next vampire staked with that particular weapon is put to sleep (as though the sun were up) in addition to being paralyzed. This prevents the victim from seeing or hearing what is happening around him; he is not aware that time has elapsed at all. This ritual does not grant any other special powers or qualities to the weapon.

intermediate rituals

brother's eyes

This ritual is identical, in most respects, to Ori Sight (see the Wanga section), in that it allows the nahualli to see and hear through the eyes and ears of another. To invoke this ritual, the caster spends a blood point while uttering a prayer to Tezcatlipoca. If she wishes to see through the eyes of a mortal, she must have in her possession the heart of a close blood relative of the person. If the subject of the ritual is Kindred, she must have in her possession the heart of the Kindred whose eyes and ears she wishes to use. The ritual does *not*, however, require the caster to remove her own eye and ear, as does Ori Sight.

strength of the vanquished (Rarity 3)

The nahualli absorbs the strength of her foes by consuming specific portions of their bodies. This ritual requires an hour of prayer to both Tezcatlipoca and Xipe Totec, followed by the sacrifice of the subject with an obsidian-bladed knife. The subject must be alive – or undead – when the ritual begins. The nahualli's player must spend one Willpower point to make the character consume the organs, along with one blood point for each organ consumed. The consumption is symbolic, as the organs are quickly vomited up in one pulpy mass. The nahualli gains a temporary increase to one or more of her Attribute categories (determined by the parts consumed). If the Attribute category (Strength-related, Dexterity-related and Stamina-related for Physical, etc.) of the "donor" is higher than that of the caster, the caster gains a number of temporary Traits of that type to match. If the victim's Attribute category is equal or lower, the nahualli gains one Trait of the appropriate type. Thus if the nahualli has 2 Intelligence-related Traits and consumes the brain of someone with 5 Intelligence-related Traits, she gains 3 Intelligence-related Traits of her choice; if, however, the victim had only 2 Intelligence-related Traits, the caster gains a single Intelligence-related Trait of her choice. Attributes can be raised to 1 higher than generational maximum. The increase lasts for the rest of the night. This power does not function if the victim is a vampire of sufficient age to decay immediately upon Final Death.

Organ	Attribute category
Heart	Strength
Soles of Feet	Dexterity
Lungs	Stamina
Lips	Charisma
Tongue	Manipulation
Face	Appearance
Eyes	Perception
Brain	Intelligence

Spine (a portion only)	Wits
------------------------	------

Advanced rituals

severance (Rarity 4)

This ritual is one of the most important to the Tlacique blood sorcerers, as it connects to fundamental aspects of their religious. It is also their greatest secret. The ritual greatly resembles the Serpentis power Heart of Darkness, but it works on other body parts as well as the heart. Using this ritual a nahualli can remove any part of a vampire's body without killing the vampire – heart, head, whatever – and keep the body part undead and potentially animate. Most often, however, the nahualli will remove his or another vampire's heart.

A vampire with a removed heart is affected just like Heart of Darkness, with all of the benefits and the drawbacks. Removing a mortal's heart kills her.

Nahualli who know this ritual routinely extract the hearts of captured enemies, preferring to force service from them instead of simply killing them. A nahualli who holds a vampire's heart removed with this ritual, may use Disciplines on that vampire as if he were actually present, no matter how far away the other vampire might be. Crueler nahualli use the ritual to sever an enemy's head and send it, still animate and speaking, to the victim's allies as a warning while keeping the vampire's body.

The magician can cast this ritual only at the dark of the moon, when Texcatlipoca is most powerful. The ritual itself demands an obsidian-bladed knife, a previously consecrated urn, a variety of amulets, and a human sacrifice to appease Mictlantecuhtli, god of the dead, for cheating him of a death. The magician must inflict one health level of aggravated damage while cutting out the body part, even if she uses this ritual on herself. The severed part must immediately be placed in the consecrated clay urn with a blood point of the magician's own vitae. Cutting out one's own heart or severing one's head or hand (unlikely, but it could happen) demands the expenditure of two Willpower points.

sebau and others

Egyptian demons and spirits can come in many forms. It is recommended that previously established rules be used for each category of entity. Akhu should use the rules for Wraiths (Oblivion), Mut should be considered Spectres, and Bau uses the spirit rules from Laws of the Wild: Revised.

Sebau, on the other hand, are the demons of Egyptian myth. That being said they aren't demons in the Judeo-Christian-Muslim sense. Nor are they just spirits or banes in the Werewolf-oriented sense. In Egyptian myth and legend the sebau would cause mischief among humans and sometimes cause harm, yet they were also praised and feasts held in their honor as invisible and unknown. Sebau were usually uprooted from wherever they were causing trouble by gods (through their statues) or more powerful spirits. In game terms we will be using the demon traits from LotN: Sabbat pg. 108. Lector-Priests can summon a sebau by spending the appropriate number of traits listed up to their Akhu level. They are not barred by demon wards, nor by spirit wards, and do not show up as "Infernal" by the usual means of detection. Due to its unique nature, only a Warding Cippus can keep a sebau out 100% of the time. Storytellers may rule that heavily warded areas (that incorporate both demon and spirit wards) may keep sebau out, but their unique nature should pose an interesting storytelling experience for those (read: Tremere) who thought they knew everything about "spirits".

The following Traits define the power of the sebau that the lector-priest may summon with "Summon Sebau" varied by her mastery of Akhu. These Traits are restricted by exact level, rather than by Basic/Intermediate/Advanced classification: a character who only knows Akhu at the first Intermediate level cannot summon sebau with the second set of Intermediate traits. The Storyteller creates the exact traits for the sebau, keeping in mind that every one has Serpentis up to Form of the Cobra.

Any sebau has a number of Health Levels equal to its number of Physical Traits, and it suffers no wound penalties. A "killed" sebau returns to Set and Seba, and that particular creature may not be summoned again for a year and a day. A demon who displays "Disciplines" usually does so in accordance with its role in service to Set. Commonly they display Potence, Obfuscate, Presence, Path of Corruption,

Auspex and Celerity, though any Discipline is available and no “blood” needs to be spent to power them (spend Attribute Traits instead).

Basic

Imp (cost 1 Social Trait): 6 Attribute Traits, 2 Ability Traits, 1 Willpower Trait

Fiend (2 Socials): 10 Attributes, 3 Abilities, 2 Willpower, 2 Basic Disciplines

Intermediate

Shade (4 Socials): 15 Attributes, 5 Abilities, 4 Willpower, 4 Basic Disciplines

Servitor (6 Socials): 21 Attributes, 8 Abilities, 6 Willpower, 6 Basic & Intermediate Disciplines

Advanced

Duat Lord (8 Socials): 28 Attributes, 13 Abilities, 8 Willpower, 10 Disciplines through Advanced

FAQ

I'm playing a Tremere/Assamite/Caitiff can I "steal" Setite Sorcery? Yes, and no. People with Thaumaturgy In-Clan can "steal" Setite Sorcery. HOWEVER, if they just attempt to duplicate what they saw, it will fail to work. In order for them to make it work, they must "convert" the Path/Ritual/Whatever from the Setite religious/social paradigm, to their Hermetic/mental paradigm. This requires them to spend the learn time, multiplied by ten, to convert the power, in effect, reconstructing it to achieve an identical effect from their paradigm, and in addition, they must then spend the learn time, learning the power (ie. they take 11 times as long to learn it..) If they do not convert the power, they are effectively trying to spend the wrong types of traits, and the power simply fails.

What do I need in order to teach Setite Sorcery? If a lector-priest wishes to teach Akhu to another she must first have mastered (learned to the Advanced Level) Serpentis and two Paths of Akhu (including the Path to be taught), have an Occult Ability rating of 5, and a Setite Lore of at least 4. A Blasphemy Shrine must also be accessible so that the fledgling blood-magician has access to the energies of the Western Lands required to work the eldritch art. PC teachers are asked to notify the Coordinator's office, for genre-tracking head-count purposes.

This is an exception to the OWbN bylaw prohibition on teaching Out-of-Clan disciplines.

Can someone not of the lineage of the Followers of Set learn Akhu? Yes. To quote from Blood Sacrifice: the Thaumaturgy Companion p. 23,

"Not all lector-priests come from the Followers of Set Clan. They are all Setite in the sense of worshipping the Dark God, but a significant percentage come from other lineages.... Few Kindred of other clans adopt the Setite faith, but the Followers of Set teach them Akhu as freely as they teach their own childer."

In other words if you are a Cainite who wants to learn Akhu, you must find a Setite teacher and be on the Path of Sutekh (or at least Typhon). Alternately, an approved Code of Honor that includes a doctrine of faith in Set as a god would work as an equivalent for those on other paths (such as Humanity or Honorable Accord). Akhu is religious magic and fails without belief in the Dark God (and the rest of the Egyptian pantheon) that can bring forth the magic. There are some paths (Caine, Blood, Lilith, Metamorphosis) with which Akhu is completely incompatible.

I'm playing a member of the Cult of Typhon. Can I learn Akhu? Yes, but you will have to be taught by a lector-priest who shares or can incorporate your beliefs.

Can I build an *ushabti* to bring to life at a later point? Yes, as long as all of the prerequisites are carried out before hand, one can create the statue (win the Mental Challenge, etc.) but spend the vitae and speak the "words of power" at a later date.

Are these the only Paths of Blood Magic that I, as a Setite Sorcerer can learn? To quote from Blood Sacrifice, page 24:

"Akhu employs its own versions of other paths presented in various Vampires supplements, but often gives them other names.... This list does not exclude Akhu versions of other paths, but we recommend that Storytellers not import too many paths from other styles, as this can dilute the mystique of each school of blood magic."

If your game wants to add Path of Blood, Lure of Flames, Movement of the Mind, or Hands of Destruction (listed in the newest sourcebooks as common to "all sects") or any of the other paths, they may feel free to do so. Note that other games may not accept them as Setite Sorcery Paths. In fact it is recommended that the specific cults have their own paths outside of the normal realms of Akhu. For instance one potential variation would have the Cult of Typhon use the Greek Rituals and Paths from Blood Magic (Vine of Dionysus, Onieromancy, Blood Mead, Trima, etc).

What Path(s) should I learn as a Priest/Citizen/Warrior?

Priests - some hear Set's call to worship and that brings them to a more spiritual outlook and leadership role. As Akhu is a greatly religious working, they tend to learn the most paths of sorcery, and those relating to the spiritual aspects of their god.

Breath of Set (aka Weather Control) - the primary path for the followers of the Lord of Storms

Alchemy

Conjuring

Curses

Spirit Manipulation

Path of Duat

Divine Hand

Immanence of Set

Path of Thoth (aka Focused Mind)

Ushabti

Citizens - defined as those Setites not of the Warrior way who have not chosen to become Priests of Set. Heshu Ruhadze is a great example of this; he has no temple yet he conducts Set's will in other ways. For them the Paths of Influence and Corruption are foremost.

The False Heart (aka Corruption)

The Snake Inside

The Dry Nile

Warriors - as Set's Vengeance made manifest, they are best suited to those paths that in some way aid them in their martial aspect. Therefore the following paths are recommended for Warriors:

Valor of Sutekh (aka Mars) - should be the Warrior's primary Path

Vengeance of Khnum (aka Mastery of the Mortal Shell) - control over the body of others

Path of Thoth (aka Focused Mind) - a Warrior must have mastery over the mind as well as the body

Ushabti - How better to learn the physical form, then to create it?

This is not to say that any of these Paths are exclusive to any of the divisions within the clan, only that these are the Paths most often learned by those Followers.

credits

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Blood Sacrifice: the Thaumaturgy Companion (softcover), ISBN 1-58846-222-6, pages 17-31, 62-67, 70, 77-83, 88-90.

Authors: Dean Shomskak and Ari Marmell

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Blood Magic: Secrets of Thaumaturgy (softcover), ISBN 1-56504-246-8, pages 113-119.

Authors: Jim Moore, Jess Heinig, Justin Achilli, Patrick Lambert, Robin D. Laws, and James Moore

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Libellus Sanguinis 3: Wolves at the Door (softcover), ISBN 1-56504-203-4, pages 105-106.

Author: Michael B. Lee

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