

The Book of Thaumaturgy
Version 1.0

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"I shall further the knowledge of the House and Clan and share with its members all that I find in my search for wisdom and power. No secrets are to be kept, or given, regarding the arts of magic..."

-- From the Tremere Oath

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Foreword

Almost every single one of these rituals and paths have been modified from their original submitted form by Mr. Benvenuto for purposes of clear understanding and better gameplay. Those individuals that have submitted materials for this document did so with the understanding that their materials would possibly be modified. No disrespect was intended or should be implied.

Furthermore, all of the Rituals and Paths contained herein are merely suggestions. They are open for modification by the Storyteller and Players of the Game. They are not fixed in stone by any means, and only exist to assist in helping WOD gamers towards more creative and enjoyable Gameplay.

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A Guide to the Proper Use
and Gameplay of Thaumaturgy

(Also see the Storyteller's Guide to Fun and Balanced Thaumaturgy)

By Darrell Benvenuto

The White Wolf Storyteller System is an excellent gamesystem; it places quite a bit in the hands of the Storyteller and players of the game. In most instances, this is good. Concerning Thaumaturgy, however, this was not quite so good. For all that Thaumaturgy under the Tremere is a regimented, highly complex and ordered thing, and that the Clan still follows a great deal of the structure and order of it's original Hermetic past, the rules that can be found in any of the published books, even the Tremere Clanbook itself, governing the art and science of Thaumaturgy are sparse, left mostly to the Storyteller and Magus to work out. It is sad that so much work was put into other aspects of the Storyteller System, yet this vital, complex and fascinating area was left to languish.

This brief section, created and composed by me, is an attempt to lay out a simple set of guidelines for both Storytellers and Players on how Thaumaturgy works and how it should be handled. These guidelines have been extrapolated from as many sources as were available to me at the time, including the Tremere Clanbook and both Player's Guides. They may, as anything else in this document, be used, modified or ignored by Storyteller and Player.

The original intent of the developers at White Wolf was that separate Thaumaturgical Paths would comprise the primary abilities of a Tremere; indeed, the basic Clan Discipline, Thaumaturgy, is but one of many Thaumaturgic Paths.

However, in actual practice, most Storytellers and Players feel the reverse is true; Rituals form the base stock of a Thaumaturgist's abilities, and the Paths are secondary. Clearly, this is not the case, as one cannot use Rituals of a higher level than one's Thaumaturgy Rank; so while being able to use Rituals vastly expands the scope of a Thaumaturgist's abilities, the true road to power lies in expanding beyond the known Paths and creating new ones, as well as Rituals designed to work with and complement these paths. Only once a Magus has set foot upon this road are they on their way

towards the upper Pyramid, and the Inner Circles of Mystery.

Paths draw their energies from the essence of the Kindred -- effectively consuming the energies of the Vitae within the Magus as they are used. It should be interesting to note that it is the life energy of the Kindred that is drawn, not the physical Vitae itself. Thus, realistic-minded Storytellers might wish to have those Kindred that have drunk their fills and then exhausted their Blood Pools through use of their Paths cut themselves and allow the drained Vitae to spill out of their bodies before consuming more; after all, they are only able to consume and contain so much physical liquid at one time. Thus, sacrificial magic, in which the entire life force of a victim is available to be used, enables the sustained casting of high-level Paths (can we say Humanity loss?). Thus, when a Tremere uses his Level 4 Discipline of Thaumaturgy to "steal" blood points from a target, s/he is not actually taking physical blood, but rather life essence, in a vaguely similar way to that which Cain must have done in ages past (see the Nature of Vampires, as well as the Path of Nature's Touch and the Malkavian Clanbook). Note that although the book states that the "source of the attack will be plainly visible" in the writeup on Thaumaturgy Level 4, it does not describe the visual effect. A crackle of lurid blue-white energies briefly sparking from the Magus to the Victim, perhaps? It's all up to the Storyteller, as usual.

It is said that Vampires carry their own Reality around with them (Tremere Clanbook, pg. 36). For a more detailed discourse on this interesting statement, as well as the nature of "Reality" and the origin of Kindred, see my next section, towards the rear of this document. For the moment, we see that Rituals were intended as a means for Kindred to simulate the "tie" to Reality that Mortal Mages have (their ability to use the magickal nature of Reality as manifested in Quintessence to work their Rotes), and enable Thaumaturgists to work the more potent spells that Paths cannot perform, without incurring Paradox. It is a Kindred's own special nature that allows one to work Thaumaturgy; it cannot be done by any other creature (see the Nature of Reality section).

Rituals, especially the upper-level ones, take a long, long time to research and create; it is unlikely that any player will be doing so without a lot of free time on their hands, as well as a disposition to experiment and the resources to do so. The Clanbook Tremere's admonition that Storytellers restrict their players' ability to create Rituals seems at odds to an earlier sentence in the same section which indicates that Rituals allow Tremere to do almost anything they can imagine.

In the Tremere Clanbook, it states that most Rituals take effect when the conditions of their casting have been fulfilled. However, there is a serious trend in those that create Rituals to make them almost like Paths, in that they require Rolls for everything from Activation to Concentration. Bear in mind that the Storyteller is the Final Arbitrator in any instance such as this, and s/he can modify them in any way that s/he feels is necessary to maintain game balance.

Rituals take a long time to learn, as they usually consist of complex sets of symbols that need to be inscribed, objects and items to be burned, blood to be drawn, word forms to be spoken, movements to be made and the like. Intelligence is the primary Attribute for a Magus, and with good reason!

Storytellers and Players who create Rituals should bear in mind that the Casting of Rituals is a complex thing, and rarely easily done or quickly accomplished. A good guide to how long it should take is an absolute minimum of five minutes per level of the Ritual; and that is very, very short. The Magus is not casting a Rote, or using a Path -- s/he is following an intricate series of steps to bring forth a magical effect. I know it is difficult to seemingly restrict either yourself or your players when there are published books by White Wolf on the market that contain such Rituals as "Puissant Shield", a 4th Level Ritual that creates an invisible kinetic barrier about the Caster, and provides complete immunity to all projectile weapons -- yet only takes a strip of cowhide and one minute to cast. Try and resist the temptation to make or approve powerful yet quick Rituals; the game will be more fun overall for you and everyone else as a result.

THE USE OF PATHS

By Darrell Benvenuto

So much confusion has arisen out of the Storyteller's lack of clear instruction on this point that it is ridiculous. That the process is not more clearly illustrated in the Tremere Clanbook makes it even more difficult to understand. On the one hand, it is clearly seen that to use any Path, one must make a Willpower Roll, but why is it that at Level 3 of Movement of the Mind, no Roll is required? Furthermore, what do they mean by the Difficulty of the Willpower Roll is the Level of the Discipline + 3? And why do they say Difficulty or Successes? The way the thing is written, it almost seems that the better you get in the Path, the harder it is to use!

Well, let's see if we can make some sense out of this. Let's deal with the glaring inconsistency first: Why is there no Roll required to use Movement of the Mind to fly? Furthermore, if the Magii can levitate and fly themselves around at will, why is it that they still have to make Willpower Rolls to use lesser levels of the same Path, such as to move a pencil? And why does it cost one full Blood Point to move either a pencil or a half a ton?

As far as I can tell, the no-roll rule on Level 3 Movement of the Mind was done for convenience's sake. Having your Kindred fail one of many constant willpower rolls that s/he needs to make in order to fly any distance and having them fall out of the sky would be ridiculous, and perhaps dangerous. So let us leave it intact, again for convenience's sake, though certain Storytellers may wish to make changes or not, as they see fit. The single-blood-point per use of the Path is in need of change; I would recommend that use of Path Levels two or more steps below one's current Level of Mastery of that Path would not only not require a Willpower Roll to use (like Flight with Movement of the Mind Level 3), but also would

of the Flames), which then may be soaked using Fortitude and/or Stamina.

System #2.: The Magus makes a Willpower Roll, using one Die for every point of Temporary Willpower s/he has remaining. The Difficulty is determined by the Storyteller, based on stress, circumstances, etc. The number of successes that are achieved determine the Level of Effect of the ability that have just been achieved, up to a maximum of the Magus's Level in that Path. So a Magus with the Lure of the Flames at Level 4, while under attack by an enemy, could try to create a Level 4 blast of flame, but roll poorly (reflecting their inability to concentrate in the heat of battle) and only generate a Level 2.

Now, that was simple, wasn't it?

--| RITUALS |--

Level I Rituals

Ritual: Building the Voice

Level: 1

Courtesy of: Oliver Cromwell (cromwell@cwu.edu)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual allows the Thaumaturgist to increase the volume of his or her voice. This increase can range from a shout to a bullhorn all the way to a deafening blast that can cause hearing loss and even physical damage. The caster must chant a fifteen second incantation and chew up the tongue of a crow. The tongue must have been previously enchanted during a twenty-minute-long ritual in which the tongue is bathed in a mixture of belladonna and weak sulfuric acid. The effect lasts for one shout. The caster does not eat the tongue; the chewed-up slivers are sprayed out with the shout.

System: The caster rolls his or her appropriate skill (Acting, Oratory, Public Speaking, etc. + Stamina and consults the following table of Successes. A

Botch indicates that the caster has lost the use of his or her voice for a length of time.

- 1 One loud shout, of up to two words.
- 2 One loud shout, a full breath of words (spoken at normal speed), or a louder shout of two words (bullhorn level).
- 3 A loud, bullhorn shout of a full breath of words.
- 4 A painfully loud shout of one breath. All within 40 yards must attempt to soak 2 normal wound levels and may be temporarily deafened. Small glass objects may shatter.
- 5 A shout so loud it can be heard for almost a mile, all within 40 yards must attempt to soak four wounds and most mortals may suffer some permanent deafness. All within 80 yards will have to attempt to soak 2 normal wound levels and may be temporarily deafened. Glass will shatter.

Ritual: Open Sesame

Level: 1

Courtesy of: John Simeonidis (j_simeo@vega.concordia.ca)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual requires sesame seeds that are enchanted in a twenty minute ritual, where they are steeped in a solution of olive oil and salt as the caster incants, then allowed to dry. When sprinkled into the keyhole of a metal lock (the lock must be a padlock, or separatable from the object it is locking in some fashion, and must be metal) accompanied by a brief incantation, the lock may open. In this instance, a small lock is one weighing up to a half-pound, a mid-sized lock weighs up to five pounds and a large lock weighs up to twenty pounds. Locking devices larger than twenty pounds cannot be affected by this Ritual.

System: The caster rolls his or her levels of Thaumaturgy + Perception and consults the following table of Successes. A Botch indicates that the lock has been jammed inside, and all future attempts to open it will be at -2 dice to the roll.

- 1 The lock has been weakened, and it may be forced with an extra two dice added to the forcer's strength roll.
- 2 Small locks will open. Mid-sized locks may be forced with an additional two dice added to the roll.
- 3 Small locks will crumble. Mid-sized locks will open. Large locks can be forced with an extra die added to the roll.
- 4 Small and mid-sized locks will crumble. Large locks will open.
- 5 Small, mid-sized and large locks will crumble.

Ritual: Cast Thy Sight

Level: 1

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

With this ritual and either a crystal ball or a wide, flat body of water (a puddle or a bowl would work fine, though unnatural surfaces such as mirrors cannot), a Magus can view distant events, places or people. Other Thaumaturgists of Rank II or higher, or Mortal Psychics or Magii may detect this scrying (Contest of Perception+Occult to detect versus Caster's Wits+Stealth to spy softly). Active Countermagick

of any type prevents scrying, as does the presence of persons possessing True Faith. No sound can be heard, although lips can be read. Auras cannot be seen. The interior of relatively small enclosed objects (boxes, safes, people) cannot be viewed. Concentration is required; loud noises or interruptions will either require a willpower roll with an appropriate number of dice lost from the pool, or will simply break the Caster's concentration.

System: The casting Magus must enter into a light trance and concentrate on the water, while murmuring a fifteen-second incantation and passing their hands over it a series of circles. After a successful willpower check, the Magus can either send their sight to a place they can clearly visualize or they can move it from their current point of reference, flitting it about as though from a flying perspective, sending it down pipes, through open windows, doors, etc. In either instance, the Magus must make a willpower check (or spend a willpower point) every half-hour beyond the first to maintain their concentration. Failure means that she or he has lost focus and must rest for an hour or so before continuing. She or he can force themselves to continue without resting, but they must make an initial willpower check with -2 dice to their roll and every roll thereafter. A botch on either the normal roll or the forcing roll indicates that the Magus has developed a splitting headache (caused by a disruption of the energies of the mind, not of the body, thus Kindred are affected) and cannot continue that evening. In fact, the Magus will be at -2 dice to all actions for the rest of that night, or at least for several hours. In any event, the Caster cannot scry for longer than one hour for every dot of stamina they have without taking an hour to rest. No blood points are required, and the Magus need only maintain their concentration to scry. The Magus, at their will, can spend a Blood Point to cast a slightly blurred version of the Vision of what they are seeing upon a reflective surface, such as another basin of water, or any fluid. This other surface will continue to display the visions for an entire Scene unless the Magus ceases concentrating.

Ritual: Cipher of Vitae

Level: 1

Courtesy of: DataWolf (datawolf@inconnu.org)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual can be, and often is, used between Channies for the delivery of messages that are not important enough for the use of direct mental contact, yet require security. It has a number of other uses as well. Cipher of Vitae is somewhat similar to the old practice of writing messages on paper with milk or lemon juice. In that instance, when the paper is heated over a flame, the writing would become visible. For this ritual, the juice of poke berries mixed with a point of either the Caster's or another's vitae.

System: The message is first written on virgin paper. When complete, a series of incantations are begun which end with the writing fading from sight. Another message can be written in a more mundane fashion on the other side of the paper to help disguise the nature of the page, or simply left blank. The message is completely undetectable by physical means until the paper is touched by the person whose blood was used in the ink, at which time it becomes visible again. Anyone using Auspex Level II and getting 4 or more successes will see a dim magical aura about the message, though it cannot be read.

Ritual: Perceive the Umbra

Level: 1

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual allows the Caster to peek into the Near Umbra in his immediate location (this range can be extended if used in conjunction with the Ritual of Casting the Sight). He will be able to see spirits and other beings either native to or traveling through the Near Umbra surrounding his area.

While doing this, the Caster enters into a trance-like state, completely unaware of events taking place around his physical body. If s/he has not taken protective measures, s/he will be unable to defend against either physical menaces or creatures from the Near Umbra (i.e., Garou) detecting the Caster's presence and emerging to see what is causing it.

System: The Caster must prepare for this Ritual by incanting the names of the Archangels in Latin while painting a Thaumaturgic Triangle surrounded by a Circle upon the floor with freshly drawn Kindred Vitae (this process requires one blood point's worth), from which point s/he cannot step without breaking the Circle and requiring it to be redrawn. Once the Circle has been laid, the Caster will close his or her eyes and focus their will. They must roll Perception + Spirit Lore against a difficulty determined by the level of the Gauntlet in the area. The more success, the better the Caster will be able to perceive the Umbra. Supernaturals (Kindred, Garou, Wraiths, Changelings, and Mages) in the Umbra near the Caster when the Ritual is in effect have a chance (Perception + Alertness against a fixed Difficulty of 8) to realize something odd just happened in their vicinity (a feeling somewhat akin to one's neck hairs prickling); exactly what has caused this, they probably will not know, as the Caster presents no visible aura or shape as s/he views. It is not likely they will investigate by dropping to the normal world, but the possibility remains that they may choose to do so, just to be sure.

Ritual: Sense the Supernatural

Level: 1

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

This ritual allows the Caster to sense whether or not any other Supernatural (Kindred, Garou, Wraith, Mage or Changeling) is in the immediate vicinity. It may also at times give a general indication of the target's direction, if there is only one Supernatural in the vicinity.

System: The Caster must smear their eyelids with fresh Kindred Vitae, as well as the palms of their hands. Holding his/her hands outstretched, the Caster must close his/her eyes and roll Perception + Occult versus a Difficulty of 7 (unless the target is magically or spiritually protected). One success will alert the caster to a Supernatural Presence (beyond his or her own). Achieving one or more 10's (complete successes) will give the caster a rough idea of what direction the target is at (at that precise moment -- they may be moving), but not knowledge of what the target is. Five or more successes not only exactly pinpoints the current location of the target but gives the Caster the knowledge of which type of Supernatural it is (assuming the Caster knows of the type detected); one dot in the appropriate Lore is required or the Caster has no idea what the results mean (s/he doesn't know they exist, or anything about them if s/he does).

Ritual: Mark of the Mistress

Level: 1

Courtesy of: Deirdre Brooks (margali@netcom.com)

This five-minute-long ritual leaves a mystical mark or symbol upon the target individual, in a place determined by the caster, that any Kindred can see. If the recipient of the mark is attacked or harmed in any way, the Caster knows something happened and where the recipient is. This ritual was originally created by a non-Tremere Thaumaturgist to keep track of her Brood.

Ritual: Tongue of the Spirit

Level: 1

** See the Thaumaturgic Path of Voodoo

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

This ritual enables the caster to communicate on a very basic level with the spirits of the dead, as well as weak spirits of the Loa. The Caster can only ask very simple questions to the spirits. The spirits are under no compulsion to tell the truth, and may not know the answers in any event. The Caster can contact either spirits whose name they know, or the spirits of corpses which are found. This ritual does nothing if the spirit no longer exists, is bound or is not within ten miles of the caster.

System: In case of an unknown spirit to be summoned, the Caster must be in possession of the head of the spirit's corpse. Having the head of a known spirit lowers the difficulty by one. If the Caster is in

possession of the entire corpse, their difficulty is lowered by one in the case of an unknown spirit and by two in the case of a known spirit. Spirits which exist but have been spirits for several centuries will be at a +1 difficulty for every century to be summoned. The Caster must draw a circle around the site of contact -- a circle which has a diameter of at least three feet -- and inscribe the the Thaumaturgic Symbols for Fire, Water, Earth, Air, and Ether at their correct positions around the circle. In the center of the circle, the Veve of Guede must be drawn; if part of the body or the body itself is available, it must be placed in the circle and the Veve of Guede drawn on top of it and blood (human blood, but not the caster's) sprayed over the remains to give the spirits the power to manifest and to talk. If the body is buried beneath the circle, a hole must be dug through the Veve of Guede and blood poured into the hole. When this is complete, the caster must position himself outside the circle and chant "The Song of Returning Spirits" (See the Thaumaturgical Path of Voodoo) which will take two hours to complete. The completion of the Ritual demands the expenditure of 5 blood points. The Vitae must be human, but NEVER the caster's -- or the spirit will possess the Caster!

Roll Perception + Occult against a difficulty of 5. The number of successes determines the number of minutes the spirit will stay. If the caster wishes the spirit to stay for an extended period of time, he must spill forth an additional five blood points of human vitae. The spirit will then stay for an additional number of minutes equal to the number of successes originally rolled by the Caster. The summoned spirit will feel compelled to answer the Caster, but the Storyteller will decide whether or not the spirit either knows the information desired and/or is willing to share this information. All questions must be phrased in a very simple fashion.

Ritual: The Rune of Vigilance

Level: 1

Courtesy of: THE little MAN from Another place (ymg@ukc.ac.uk)

This ritual requires approximately an hour for an experienced caster. It allows the caster to prepare a small vial of Vitae, which, when painted upon a wall or other flat object in the form of a Thaumaturgic Rune (betokening Vigilance), approximately three inches high by three inches wide, will slowly fade to match the color of the object upon which it has been painted. Any individual passing within a meter of the rune will trigger it, and the Caster will instinctively know which Rune was triggered. Since the Rune has no mind, it is unaffected by Obfuscate. The Caster may have as many Runes active as s/he has Ranks in Thaumaturgy. The Rune can be perceived by someone looking carefully about with Auspex as a Perception Roll with a Base Difficulty of 7. This is modified by the Storyteller based on location; a Rune upon a door at eye-level is much easier to perceive than one hidden

on the underside of a desk drawer.

Ritual: Disaffection of Agonies

Level: 1

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual acts in a simple manner, yet can be very helpful and effective in certain circumstances. With it, a Magus can create nerve blocks at certain locations in his or her body, blocking or minimizing sensory input from digits, limbs or even the entire body. This is extremely valuable in a situation where one has been injured, or needs to deliberately injure oneself (such as in the Casting of the Ritual of Rutor's Hands). Indeed, a Kindred that has suffered heavy, painful, crippling wounds may still manage to function and flee to safety through the virtue of this Ritual keeping back the red flood of pain. This Ritual takes approximately five minutes to cast, and requires a short length of wood for each limb or section of the body to be affected (a strong toothpick will do in a tight spot). The short sliver(s) of wood is held in the Magus's mouth in a special fashion, pressed against the roof by the tongue. The Magus must hum softly, while concentrating (Willpower Roll, Difficulty 4 + 1 for every level currently wounded). Once the sliver has been prepared, it will change color, to a glistening light green. The converted sliver must then (within five minutes) be thrust deeply into flesh at the joining interface (to numb a hand: at the wrist, a forearm: the elbow, an arm: the shoulder, the legs: the hips, the body: the neck). The effect will last for either one day or until the sliver is removed, at which time sensation will slowly and agonizingly begin to return. The limb will not be fully restored to sensation for at least half an hour. Note that a numbed limb is fairly useless unless the Magus has extensive experience in manipulating his or her limbs without virtue of sensation (very rare... i.e., past victims of leprosy that either survived or were embraced might have this skill). Thus, a Magus who was injured to Crippled as a result of an explosion that tore shrapnel through his or her legs would still only be able to crawl -- but would not suffer from the effects of the mind-numbing agony associated with the horrible wounds, and, once calmed, would not suffer the additional risk of frenzy. However, since the Magus determines the level of the nerve block, s/he can set it so that some minor sensation is still received -- as though the limb had fallen asleep, were they still mortal. It would respond poorly, but might still be able to be used in an emergency.

Ritual: The Creation of Gregor's String

Level: 1

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual takes a short length of string or twine, perhaps no longer than a foot (1/3 meter) in length and two to four millimeters in thickness, and imbues it temporarily with a bit of the Magus's life essence (one Blood Point is expended in the casting of this fifteen-minute-long Ritual). The Caster can then mentally command the string, as long as it is in sight, to slither along, like a snake or worm, wrap around

objects, tie itself or untie itself, retrieve small items and the like. The string has a strength of zero -- it can barely move itself. It is incapable of even throwing a light switch. However, it could laboriously retrieve a ring, if it was not too heavy. Note that the string must be composed of an organic material, that was once alive, such as cotton or hemp. The Ritual otherwise has no effect. It is an interesting Ritual that was developed by a young Magus upon his entrance to the Neonate's Sixth Circle of Mystery. He later continued in this vein with the Level 3 "Gregor's Rope", some hundred and twenty years later, a much more useful ritual. The enchantment of the string lasts for approximately (15 - Generation) Hours.

Level II Rituals

Ritual: The Preservation of Vitae

Level: 2

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual allows the Magus to store quantities of blood for extended periods of time without worrying about it losing its ability to nourish. Since the Kindred is really after the life force contained in the vitae and not the liquid itself, it is necessary to keep the vitae in a suspended state, in which it does not decay. This twenty-minute Ritual acts in preventing the life force from escaping the fluid through enchantment of the container. The container must be of heavy, dark glass, with a wax seal. This wax must be made by the Magus, and must contain a quantity of Kindred Vitae, which lends it a reddish hue. One blood point of Vitae and a block of wax makes enough for two bottles, each containing no more than six blood points (pints) of vitae (if human -- less if animal). The bottle is filled with the fresh vitae and the Ritual is begun; after twenty minutes of incantation and tight concentration by the Magus, the seal is affixed and the liquid enters a state of stasis. It will not slosh about inside the bottle if shaken, and appears frozen. If the bottle is broken, the liquid will resume it's normal state. Note that this Ritual can be used to preserve any liquid, such as milk, tea, wine, etc. The temperature of the liquid remains constant -- if the Ritual was performed on a bottle of hot tea, the tea would be just as hot when unstoppered a year later. The outside of the bottle is always cool and slick to the touch. The wax seal can be easily broken with a fingernail. Underneath it is usually a cork. Once the seal is broken, the Ritual's effect abates, and the bottle quickly either warms or cools to match it's contents. This Ritual will last up to a century or more, depending on the conditions of storage -- if the wax decays or corrodes, the Ritual effect is lost. Thus, being stored in a dry place, such as a desert, will give a longer "shelf life" than in a humid jungle environment.

Ritual: The Gaze of Erzulie

Level: 2

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

* See the Path of Voodoo

This Ritual calls for the caster to expend 2 Blood Points of Vitae, bled into a bowl and mixed with a number of dried and crushed plants associated with potency and love, including Ginseng and Amaretto. The Magus must then draw the Veve of Erzulie (in her aspect as the Loa of Love) on his forehead and above his heart. Several other symbols of love and potency must be drawn on various mentionable and unmentionable parts of the body over the course of the next hour as the Caster chants in a steady rhythm. At the completion of the symbols and the chanting, the Magus places two small rubies over his eyes and speaks the final words of the Ritual, to which he has been slowly building over the past hour. With a shiver, the rubies and symbols disappear.

The Magus can now, within the duration of that evening, use the "Gaze of Erzulie" at will to make a person (Supernatural or Kine) fall in love with him. The Magus must make eye contact and concentrate, and the pent-up power of the Ritual is released in a heavy rush. To other watchers, it seems that the Magus's eyes flare a deep, ruby-red for a half a second.

System: The Magus makes a (Charisma + Leadership) Roll against a Difficulty of either the Target's Willpower (for Supernaturals) or Willpower -2 (for Kine). If a botch is obtained, the target will know something was attempted, and will feel unreasoning anger towards the Cainite. Indeed, s/he may attack, with the mindless, enraged intent to kill. If less than three successes are gained, the target will be attracted to the Magus, although it will not be an overriding compulsion. All charisma-based Rolls will have their difficulties lowered by one, and the roleplay of the conversation and interplay should reflect an interest. If the Magus is a boor, a snob, or is offensive, this feeling will rapidly fade. However, if three or more (3+) successes are obtained, the target enters into a state which is very similar to the emotional dependency experienced during a Blood Bond; the target will be fascinated by the Magus, and will want to spend time with him, to get to know him, to be with him and by his side. This feeling lasts until something bad happens to the Target that might "snap him/her out of it" and they make a Willpower Roll versus a Difficulty of 8. This difficulty is lowered by one for each of the following conditions: The Magus is physically distasteful/disfigured, physically or verbally abusive, uncaring of the Target's needs, has revealed his Vampiric Nature, or has committed distasteful or frightening acts in the presence of the Target.

Ritual: The Tongue of Damballah

Level: 2

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

* See the Path of Voodoo

Snakes can communicate, in a very limited fashion, and this Ritual allows communication with them. The Magus must have the tongue of a Boa Constrictor in his or her possession, and it must be washed over with a full point of the Caster's Vitae while the Magus chants for a full two hours, carefully scratching the Veve of Damballah into the surface of the wet tongue with his or her nails. At the completion of the Ritual, the Caster places the snake tongue on top of his own, where it sticks tightly until removed. With this tongue in place, the Caster will be able to communicate with all snakes within earshot. The Caster, unfortunately, cannot converse verbally (writing is still fine) in anything save "snake" while the tongue is in their mouth, and once removed, the Ritual is broken. Normal snakes, obviously, cannot carry on conversations, however, danger signals can be given, as can cries for assistance. This Ritual comes in handy when attempting to discuss things with ancient Snake Spirits, those that have never bothered to learn the Tongue of Man.

Ritual: Taint of the Sabbat

Level: 2

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

This ritual enables the caster to sense whether or not a target has taken part in the Vaudlerie. The Thaumaturgist may also be able to sense how strong the individual ties are to others (the Vinculum rating), depending on their number of successes.

System: A blood point of the target's vitae is required for this ritual. During the hour-long casting, the thaumaturgist (or a willing participant, knowledgeable enough to participate in the ritual) drinks the blood. For the remainder of the night, the imbiber is able to, upon making eye contact with the target, rolle Perception + Sabbat Lore versus a difficulty of the target's Willpower rating.

If the eyes of one of the Sabbat involved (possessed of Vinculum ties to the target) are crushed and their inner juices added to the vitae to be drunk, the difficulty drops to 2, regardless of the target's Willpower rating, unless it is lower than two already.

Ritual: Severance of Thaumaturgy

Level: 2

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual was originally designed to be used against the Ritual of Illumination of the Trail of the Prey. However, it has other applications. As the name of the Ritual would indicate, it acts to disrupt the workings of active Thaumaturgical Rituals. It can be used to break or disrupt nearly any Thaumaturgical ritual up to Level II, such as

Trail of the Prey, Defense of the Sacred Haven, Wake with Morning's Freshness, etc. In most instances, unless forced by the parameters of the Ritual to maintain concentration, or able to immediately see the result, the caster whose Ritual effect is disrupted is unaware of it.

System: For attempting to Sever an existing, static Ritual effect, the Caster of the ritual must roll their Intelligence + Occult against a base Difficulty of 6. This Difficulty Rating is modified upwards by 2 for every Level Higher than 1 that the Ritual being affected is; thus a Level 2 Ritual would have a difficulty of 8, and a Level 3 a difficulty of 10. The number of successes gained is rolled against in Contest by the Ritual being disrupted, using the original caster's Perception + Occult against a fixed difficulty of 7. If the Severance Ritual gains equal or more successes than the original Ritual, it succeeds, and the original Ritual ceases to function. Thus, a Trail of the Prey Ritual would lead a tracker up to the point where the Severance had been cast, and the trail would dead-end there. The range of this spell (i.e., how far the caster can be from the target of the Ritual (i.e, from the windows that Defense of the Sacred Haven had been cast upon) is five feet multiplied by the caster's level of Thaumaturgy. For those attempting to Sever an Active Thaumaturgic Ritual (i.e., one which requires the original caster to maintain concentration during the effect), the two opposing Thaumaturgists must make an extended contest of Thaumaturgy + Willpower, each one's successes taking away from the other's, until one achieves a total of five successes. The loser may, at the Storyteller's discretion, lose a point of temporary Willpower as a result. The loser cannot attempt to break the spell again for at least a minute or two.

Ritual: The Zone of Secret

Level: 2

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Obfuscate is not available to all, and is often an envied Discipline to possess. This Ritual is an attempt at duplicating some of the effects of Obfuscate. With this Ritual active, you can conduct a private conversation with all other sounds being shut out and all sounds within the zone kept in (producing a hollow, echoing tone to the spoken word -- letting participants know the Ritual is working). Movement within the Zone is slightly blurred to outside observers; attempts at Lip Reading will fail. Should this Ritual be cast in a dimly lit area, an effect similar to the Cloak of Shadows will be cast across the participants, rendering them difficult to perceive without Auspex.

System: The Caster must roll Manipulation + Stealth against a fixed difficulty of 6 for the Zone not to be flawed (which will allow sound to leak out). The Zone has a base diameter of 5 yards, but can be controlled to be

smaller by the Caster. It will last approximately 15 minutes per success, or until dispelled (at will).

Ritual: Leary's Purification

Level: 2

Courtesy of: C.S. Jackson (csj2053@utarlg.uta.edu)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual has its roots in the Ritual of Purification of the Flesh, but is much more complex. Some call it the Purification of the Blood, and in that, the slang is aptly named. Although this Ritual only requires Level 2 in the Path of Blood Thaumaturgy to learn, it requires Level 4 in the Path to have a chance of using it properly. This Ritual allows the Caster to inwardly condense from his or her tissues and inner blood all biological and/or mystical impurities (such as infectuous diseases, the effect of Blood to Water, etc), pulling them together into a single pint (point) of Vitae over the course of fifteen minutes, at the end of which the contaminated Vitae is violently spewed from the Caster's mouth, along with two other pints (points) of Vitae, washing the mouth and throat clean.

System: This Ritual is physically punishing; the Caster must make a Stamina + Occult Roll against a Base Difficulty of 6 plus 1 for every Blood Point used since contracting the contagion. Should it happen that this raises the difficulty above 10, the infection is so far reaching and deeply spread that this Ritual will be unable to correct it. The Caster loses four blood points whether the Ritual is successful or not, but these do not count towards raising the difficulty. This Ritual CAN be used on another, but with a fixed difficulty of 10 and, on mortals, its use causes three wound levels plus 1 wound level per success rolled. Thus, in this, the cure could be worse than the disease.

Success Chart

- 1: Removes normal bacterial and parasitic infections: Mononucleosis, blood flukes, trichnosis, heartworm, syphillis, etc.
- 2: Removes viral infections: HIV, Hepatitis, etc.
- 3: Corrects the effects of Blood Altering Disciplines
- 4: Removes the effects of the Vaulderie (the Sabbat Pack Blood Bond) *
- 5: Breaks a Blood Bond *

* Must be done as soon as possible. +1 to the Base Difficulty for every day it remains in effect.

Ritual: Cast Thine Hearing

Level: 2

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual is designed to be used in conjunction with Casting of the Sight, but it can function on its own. It

requires a number of components, most notably the ears of a bat, as well as a few drops of Kindred Vitae (one BP). When properly cast, this ritual will enable the caster to project his hearing to any point within his sight (Intelligence + Awareness to target a specific spot, base difficulty of 5). The sound is tinny and difficult to make out at times; also, it is difficult, if not impossible, to distinguish direction of sound (the extended sense of hearing is mono, not stereo). Moderate concentration is required; the Magus must make a willpower check every half-hour to maintain his concentration. Failure means s/he has lost focus and cannot hear what is being said, or the focal point has slipped and moved to a different location, requiring a new targeting roll. A botch indicates the Magus has lost focus, and the ritual ceases to function. It must be recast, with new blood to power it (though the other material components are not damaged).

Ritual: The Preservation of Wooded Objects

Level: 2

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

When one is an immortal, and furthermore, a studious one such as a Tremere, it becomes inconvenient in the extreme to have to constantly recopy tomes of material as their paper decays into dust. In the modern days of computers, microfilm, microfiche and acid-free paper, this is not as much of a problem as it used to be, but this Ritual is designed to halt the decomposition of anything composed of wood, including paper. If cast upon a new book, the book will remain in that pristine condition (excepting wear and tear from usage), secure against decay from age. One might think that this is a simple task, and that a Level 1 Ritual would suffice, but it is not. This Ritual takes almost a full hour to complete, and acts in several discrete steps. The way it works is that it first charges the wood fibers with energy, neutralizing those acids that cause decomposition, then forcing out all of the existing air that permeates the material. The Ritual continues into its second stage, creating an ultra-thin film of ionized particles over the entire surface of the material which only allows small molecules, such as hydrogen and helium to pass. Over the course of a year, these trace gases permeate the book, assuring that no further decay will occur. This spell will also work on wooden furniture and decorations, having a treatment range of one square foot per success on a Willpower Roll. This preservation effect will last for approximately one century, whereupon decay will slowly start to resume as the Ritual fades. Conscientious librarians, however, will renew this spell on all their books

every 75 years or so.

Ritual: Attunement of the Instrument

Level: 2

Courtesy of: Karen Kuhn (102103.136@CompuServe.COM)

This Ritual takes approximately ten to thirty minutes to cast, depending on the skill of the caster. A musical tuning fork is required for the Ritual to work, as well as an instrument to be affected. If successful, it will prevent the instrument from having to be tuned again for a number of months equal to the number of successes rolled on a (Manipulation + Music) Roll.

Ritual: Pursuit of the Nightmare

Level: 2

Courtesy of: datawolf@inconnu.org

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Several items are required for this complex ritual. These include a personal piece of the target/victim, such as hair or nail clippings, and metal filings from a graveyard that is reputed to be haunted by the surrounding populace. When successfully cast upon a victim, this Ritual creates a state of extreme and growing paranoia in the victim's mind for one night unless the effects are somehow shaken off.

System: The Caster must roll their Manipulation + Intimidation (or Psychology) against a Difficulty of the target's Intelligence + Courage. If the target is aware that s/he is the subject of a spell or altering influence, the Difficulty is increased by 1-3, such value to be determined by the Storyteller. If it exceeds 10, this Ritual will have no effect. One or more successes indicates that the spell has started and is working.

During the first hour after this Ritual takes effect, the victim experiences at first a suspicion that something is amiss, then a gnawing feeling that s/he is being watched, followed by a strong sensation to seek out crowds and well-lit places. Attempting to achieve this leads to the quickly rising certainty that s/he is being pursued by someone or something, which blossoms quickly into a full-fledged, irrational panic that s/he is being stalked by something nightmarish and that s/he must not remain in one place for long or they will be caught and killed.

For the rest of the evening, the Ritual causes the victim to believe that any shadow hides an assailant, any closed door or corner hides a pursuer, following them, and any unexplained sound to indicate impending doom at the hands of an unidentified entity.

For each hour after the Ritual takes effect, the victim is allowed to roll their Intelligence +

Courage against a Difficulty of the number of successes initially gained by the Caster plus 2. Three successes are necessary to throw off the effect, the victim's paranoia decreasing slightly with each success. This same check may be made each time the victim is confronted with their irrational behavior or is held in place for longer than ten minutes with this intent. The difficulty to resist Fear-based Frenzy rolls is increased by the number of Caster's successes for the duration.

The effect is completely in the mind of the victim; Auspex Level 2, however, will reveal the sparkle of magic in his aura about his head.

Ritual: Cleansing of the Flesh

Level: 2

Courtesy of: Deirdre Brooks

This Ritual is mostly identical to Purity of Flesh, however it can be worked on others, even unconscious or unwilling targets, including mortals. With it, the Caster causes the target's body to push to the surface and expel any foreign objects contained within it's flesh (bullets, glass, implanted devices). The Ritual takes approximately an hour to cast, and unless the target is unconscious, is extremely painful, causing anywhere from one to three wound levels, depending on the amount and depth of material to be removed, to be determined by the Storyteller.

Ritual: The Eye of Watchfulness

Level: 2

Courtesy of: THE little MAN from Another place (ymg@ukc.ac.uk)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Requiring a half an hour to complete, this useful Ritual requires the caster to cut off and burn one of his eyelashes and mix it with a blood point of his or her own Vitae while murmuring a soft incantation. The mixed blood is then used to draw a symbolic eye, as well as a number of Thaumaturgic symbols, upon any flat surface, such as a door or a wall. This drawing slowly fades, not to the rusty color of dried blood, but to a color and shade only slightly darker or lighter than the surrounding material. It can be seen, although its placement greatly determines the difficulty of perception (one placed eye-level on a door is easier to perceive than one in a corner, affected with mildew). Should anyone except the Caster pass within a meter (appx. three feet) of the Eye, it will activate. Since it has no mind, it is unaffected by Obfuscate. When activated, it will glow dimly, transmitting images of what activated it to the Caster. As with any means of remote image transmission, Obfuscate will not function to shield the target. The Caster can have up to his or her Level in Blood Thaumaturgy's worth of Eyes "active" at any given time, and s/he will immediately know when any of them activate. Merely closing his or her eyes and concentrating will allow the Caster to receive the images. Eyes last until they are either activated a number of times equal to the Caster's Blood Thaumaturgy Level, they

are scrubbed off or the dried, enchanted blood flakes away over several years. The Eye needs to be drawn at least four inches wide by three inches high. Larger Eyes give a larger view, but are more noticeable.

Level III Rituals

Ritual: Capture the Essence of Darkness Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual must be cast in absolute darkness; unless the Caster is well-practiced in the casting of this Ritual, s/he will require Level I Protean, the Gleam of the Red Eyes, to see what s/he is doing. Auspex will not work, as there is no light to amplify. The Ritual requires a small, round onyx, approximately a half-inch across, and a quarter-inch thick. The onyx must be steeped in a mixture formed by two blood points of Kindred Vitae mixed with the ashes of black raven feathers that were burned in a brazier inscribed with the Thaumaturgic symbol of Darkness. During the casting of this two-hour-long Ritual, the blood and ashes are slowly absorbed into the onyx, which assumes a rich purplish-black color. The onyx is very dense, weighing as much as the blood it has absorbed.

The onyx can then be worn upon one's person as jewelry or simply carried about in a pocket. When thrown forcefully against a hard object, the stone will explode, releasing a large quantity of of smoke-like, impenetrable black gas. This gas is harmless, and has no discernable aroma for most (Garou and Auspex-enhanced senses will faintly smell burnt feathers and blood). This smoke blocks ALL light; infrared and light-amplifying units, including Auspex Level I enhanced senses, will not penetrate it. Protean Level I, however, will continue to function. The gas will spread to cover an area approximately 40'w x 40'l x 20'h and will last for two minutes, or until dissipated by a strong breeze. It is useless in any great degree of wind, as it can be swept away as any other form of smoke. There are many possible uses for this mystic fog of darkness; it can serve as a last-ditch defense allowing escape from pursuers, or in time of desperate need, such as having to cross a sunlit alleyway, can block the sun's rays from above for the brief moment required for passage.

Ritual: Cast Thy Image Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This is a potent, complex Ritual that takes several hours to prepare for, both mentally and in the arrangement of Thaumaturgic symbols and components to the Ritual (which are many, ranging from five Blood Points of Kindred Vitae to a basin of clear water; some, such as the eyes of an Eagle or Owl, are somewhat difficult to obtain at times). This Ritual combines some of the basic elements of the Rituals of Casting the Sight and Hearing, but goes far beyond them. When

successfully cast, this Ritual allows the Magus (who is sunk in a deep trance) to instantaneously project a spiritual image of themselves to some point within the range of their power:

(15 minus the Caster's Generation) + (Caster's current Willpower + Caster's Rank in Blood Thaumaturgy) multiplied by 100 miles.

This spiritual projection is shimmery and translucent; very wraith-like in appearance, and cannot pass for an actual person under any serious degree of examination. It can speak, see and hear, though the voice is hollow and distant. It cannot bear bright light, especially sunlight; the intense energies of bright light disrupt its delicate structure, and continued exposure will eventually break the spell entirely (to reflect this, the apparition will take 1 point of damage for every second it remains in very bright light (2 per second in full sunlight), from a standard pool of 6 wound levels, until it dissipates entirely. This damage cannot be soaked by the apparition. The caster does not take this damage.) Being composed of Thaumaturgically projected light, it cannot be seen at all visually in bright sunlight (and will be taking damage), only in artificially lit or dimly lit areas (neither of these affects its ability to see and hear, however). The brighter the ambient light, the more washed-out the apparition appears. In near-darkness, or total darkness, however, it seems virtually solid (albeit glowing with an inner light).

The casting Magus must maintain an intense level of concentration; a Willpower check must be made every (Current Willpower + Levels of Wits x 1) minutes to maintain the deep trance and focus for the Ritual Magick.

This Ritual has been used over the years for everything from haunting Mortals who had displeased the Tremere to conducting tense, high-level meetings while the participants lay in perfect safety in their respective countries. It is rumored that Goratrix, who would be subject to attack were he to appear in the flesh, used it once to convey a message to members of the Council of Seven.

Ritual: The Conveyance of Missives

Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

At times it is necessary for individuals and Chantries to send written information between widely separated points. Modern fax machines and overnight courier services did not exist when this Ritual was painstakingly and laboriously devised. This Ritual requires a blood point of Kindred Vitae, and allows a number of objects (components) to be enchanted. These include a number (15 minus the Caster's Generation) of thick sheets of heavy cotton paper or parchment and a small bottle or vial of ink, which must be stoppered with a wax seal upon the completion of the Ritual. The seal must then be impressed with the thaumaturgic symbol of Sympathy and the Seal of the Caster. The paper must also bear this embossed seal. The Vitae is mixed with the ink in

a precise ratio, followed by salts of silver nitrate and a lengthy, intricate incantation. All edges of each sheet of paper need to either be dipped in this ink or have a thick line of it drawn on them, creating a rough, deckled margin on all sides, approximately a half-inch in width.

Once these materials have been prepared and laid aside, the Caster can at any future point, take the stoppered vial and place it upon a paper of approximately the same size. The second half of this Ritual can then be used to create a duplicate of the page the vial is resting on upon one or more of the treated sheets of paper, wherever they may be, up to the limit of the Caster's Power:

$(15 \text{ minus the Caster's Generation}) + (\text{Caster's current Willpower} + \text{Caster's Rank in Blood Thaumaturgy})$ multiplied by 100 miles.

The duplication process requires approximately ten minutes per page, during which time the ink forming the margins of the treated paper will migrate towards the center, clumping and forming into an image of the original document. The Caster must maintain Concentration during the entire process; a simple Willpower check is required to do so. A Failure indicates a lapse in concentration, and one of the treated sheets will have been wasted. Only the Caster who created the Vial can use it to send messages, but the paper can be kept anywhere, sent to, held and read by anyone. Rumors exist of a variant of this Ritual that requires neither special paper nor ink; one that allows the Caster to transmit an image onto paper from anywhere, to anyone s/he desires. This Ritual, if it even exists, would be very powerful, perhaps even Level IV.

Ritual: Seeking the Source

Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

The Thaumaturgic Law of Similarity, used in such potent Rituals as those that trace Kindred Lineage by blood, forms the basis for this Ritual. The tip of a small bronze needle is soaked in one blood point of Kindred Vitae during the casting of this Ritual. Thusly empowered, it is embedded into a flat disc of cork that is marked on each side with the Thaumaturgic Symbols of Vitae and Similarity. The needle and disc, when allowed to spin freely (such as in a bowl of water) will always point in the direction of the Kindred whose Vitae it was soaked in. However, due to the Law of Similarity, when the needle is near (Levels of Perception + Levels of Awareness x 50') the Kindred to whom it is drawn, s/he will feel a subconscious desire to go towards it (easily resisted, no roll required). If the needle or disc is exposed to sunlight, they will cease to function. If the needle or disc are physically touched by the Kindred to whom they are linked, the spell is broken, and the needle rusts away to dust in a matter of seconds, giving off some heat as it does so.

Ritual: The Deflagration of Vitae

Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual is dangerous, but, when properly used by a master of Thaumaturgy, very effective. It allows the Magus to create glass phials of vitae that are enchanted to explode when exposed to air. Thus, when thrown against a hard surface or simply unstoppered, they burst violently, detonating with a flash and blast similar to that of a concussion grenade, requiring all Kindred nearby to make Rotschrek checks. The damage it does is entirely based upon the potency of the vitae used and the range to any affected objects. A detonating phial will deliver (18 - Caster's Generation) dice of non-aggravated damage to a target at point-blank range, this damage being reduced by one die for every foot (1/3 meter) the target(s) are from the blast. Note that Kindred in possession of these phials are at grave risk; if they are struck violently or drop one and a phial breaks, it will detonate. Furthermore, the making of these phials requires a full Ritual Room, with some fairly specialized equipment designed specifically for this Ritual. The Magus must take at least an hour to prepare each phial; more time is better, while rushing and taking less time risks producing potentially defective phials, which could detonate upon being jostled too hard, akin to nitroglycerine, or even a large, sweeping blast that could render the Magus, Ritual Room and apparatus a twisted pile of wreckage. If rushing, the Magus must make a Thaumaturgy + Dexterity Roll against a Difficulty of 7. This Difficulty is reduced by one for every point of Thaumaturgy the Magus possesses above 3. Failure to succeed indicates that the batch is ruined, and must be redone, the time wasted. A botch indicates true disaster -- a powerful explosion -- the Magus may be blinded, and may lose his or her hands, if not their very life. Each phial requires three blood points to make. If the Magus possesses a full five dots in Thaumaturgy, and s/he has used his or her own Vitae in the manufacture of the phial(s) s/he may attempt to detonate one or more at a distance by force of will. A willpower roll must be made at a difficulty of 8, with +1 added to the Difficulty for every kilometer distant from the phials. When the Difficulty rises beyond 10, it cannot be done. Note that several phials can be strapped together to intensify the effect, in the same fashion as sticks of explosive. Each additional phial strapped together will add 3 dice of damage to the total initial blast. Mortal explosives experts will be baffled, as there will not be any explosive chemical residue.

This blast is echoed on the Umbra, and creates a wake of psychic pain there, a black stain of sorts. Moreso if people are killed in the blast. Mortal Psychics visiting the site of the explosion will get powerful emanations of pain and agony from any spirits that were injured in the Umbra by the explosion. This activity, of course, draws not only the attention of numerous powers-that-be in the Spirit World, but also Garou. The entire blast site will have a powerful Wyrms Taint, as will the damaged section of the Umbra. The Umbra will slowly revert back to normal over the course of a year.

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Ritual is greatly similar to the first-level Ritual that creates Gregor's String; however, a number of complex refinements place it above the meager abilities of any but those masters of the Third Level of Thaumaturgy. This Ritual imbues a length of organic rope, composed of hemp or cotton fibre, with some of the Caster's life essence (two blood points are expended in the casting of this thirty-minute-long Ritual). The rope can be no longer than three feet (1 meter) in length, and no thicker than two centimeters (almost an inch). The Caster can then mentally command the rope, as long as it is in sight, to slither along, like a snake or worm, wrap around objects, tie itself into knots or untie itself... very helpful when one has been tied up with one's hands in front. The rope has a strength of two, and can not only entangle people, it can choke them. The Ritual enchantment of the rope lasts for a period of time determined as follows: (15 - Generation) Hours, after which it reverts to simple rope. This interesting Ritual was developed by Gregor Vashkulat, known in some circles as "The Mad Russian", upon his entrance to the Neonate's Seventh Circle of Mystery, a continuation of his work in the animation of once-living objects. His unlife's work along these lines culminated in the Level Four Ritual, "The Animation of Plants", in the year 1884 when he was awarded his Regency, one year before his final death and diablerie at the hands of a powerful Anarch while travelling between chantries.

Ritual: The Illusion of Perfection

Level: 3

Courtesy of: ISCLADOC@KUHUB.CC.UKANS.EDU

This Ritual is a boon for those deformed Tremere that wish to remain hidden, as well as those who are seeking to escape identification or pursuit. It requires a thin, plain white mask, which must be painted with many complex symbols with Kindred Vitae (one blood point's worth). When the casting of this Ritual is complete (appx. one hour) and the Caster dons the mask, s/he appears as a nondescript person in their mid-20's with an average body. This illusion allows the caster to easily blend into crowds of Mortals, and avoid pursuit. The Illusion does not extend to aura, Wyrms Taint or to scent, and is seen through immediately by Auspex Level 2+.

Ritual: Summoning the Watcher

Level: 3

Courtesy of: ISCLADOC@KUHUB.CC.UKANS.EDU

This Ritual reaches out into the surrounding area and calls to the Caster a small rat, which will lap up a tiny amount of wine and Vitae (perhaps a few drops of each, not even a blood point) that the Caster has laid out as part of the Ritual. This rat, when picked up and pressed to the forehead of the Caster, can be mentally instructed to go where the Caster instructs and look around. The rat will then return to the Caster, who can (again pressing the rat to their forehead) "replay" the rat's-eye-view. The rat can even be instructed

to steal small items (whatever it can carry or drag along with it's mouth), but the Caster must be very explicit as to what must be stolen and its location. The rat is still a rat, and unable to understand more than very simple, emotive concepts. It will remain in the Caster's service until sunrise. This rat can still be affected normally by the Discipline of Animalism.

Ritual: Ward Versus Corpse Minions Level: 3

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ward acts as Wards versus Lupines, Ghouls, etc., save versus Corpse Minions. The undead creatures will shy away from the ward, and will have to be physically compelled to come near it. They will suffer the same damage as any other Ward inflicts if touched by it. This Ward also works against Zombies created under the Path of Voodoo.

Ritual: Touch of the Cabal Level: 3

Courtesy of: Cromwell (cromwell@cwu.edu)

With this hour-long Ritual in effect, the Casting Tremere can detect other Tremere within a fairly large radius. This Ritual, once cast, lasts an entire day. If the other Tremere is within sight, this Ritual, if active, in conjunction with the Discipline of Auspex at Level 3 or higher, will allow the Caster to detect if the other Tremere belongs to his faction and/or secret society within the Tremere (Astors, etc). If this Tremere is a member of the same secret society and is carrying an object that bears the Thaumaturgic symbols of Similarity and Contagion inscribed somewhere upon it, the Caster can communicate telepathically with him in accordance with the following system:

System: Caster makes a Roll of Thaumaturgy + Occult against a fixed difficulty of 7. For each success, the Caster can determine the direction and basic location of Tremere in the following radius:

- 1: Same Room
- 2: Same Building
- 3: City Block
- 4: Ten City Blocks
- 5: Anywhere within a City

Ritual: Shaft of the Rose Level: 3

Courtesy of: Joseph D. Carriker (926847@UTB.EDU)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Using this Ritual, a Thaumaturgist can create a magical weapon. A hardened wooden stake of oak or ash, up to two feet in length is taken, and, in conjunction with an intricate incantation, is wrapped with several plaited thorny stems of roses and slowly painted with a concoction composed of a pint (point) of the Caster's Vitae, twenty powdered

black rose petals and one ounce of black orchid pollen. After approximately two hours of this, the Caster must incant a command phrase, upon which the stake will suddenly turn totally black, like polished ebony. The vines will sink under the surface of the wood, as though it were black water. If the stake is broken in half (no small feat, as it is now around four times as strong as it was before), it can be seen that they lie close to the surface, and that the black alteration of the wood is actually strongest at the core.

Note that if used without the thorned stalks, this Ritual is an excellent way of strengthening wooden supports and/or objects. If used in conjunction with the Ritual of Preservation of Wooded Objects, items can be crafted in wood and then modified through Thaumaturgy to serve as though they were made of metal. The term for this modified and strengthened wood is "Black Ironwood".

When this weapon is used, it acts as any other stake would, granting no special bonuses to the wielder. However, when it hits and pierces a Kindred heart, it suddenly sprouts large, wicked barbed thorns of the same black material as the stake along its forward length. These thorns pierce the heart and surrounding flesh, firmly anchoring the stake in the victim. It can be pulled out, if with difficulty and terrible consequences; three successes on a Strength Roll against a difficulty of 9 are required, and this will invariably rip out the heart of the Kindred, causing Final Death. Only two things can remove the enchanted stake -- the command phrase, which causes the thorns to retract (the stake is reusable), or painstaking surgery, requiring a total of three successes in an extended Roll against (Wits + Medicine) against a Difficulty of the Stake's Creator's Levels in (Wits + Occult). Each Roll required is an hour's worth of surgery, and each time the surgeon rolls, s/he inflicts one wound for each success less than the needed total s/he makes. This damage cannot be soaked.

Ritual: Vitriolic Vitae

Level: 3

Courtesy of: Deirdre Brooks

Modified By: Darrell Benvenuto (benvenuto@qcunix.acc.qc.edu)

This Ritual requires an hour or more to complete, and the Caster must drink a small quantity of powerful acid, which causes two aggravated wounds and renders the Caster temporarily mute (at least two hours). The Caster's blood will then become poisonous to other Kindred for a duration of the Caster's Levels in Thaumaturgy worth of days. Any who drink of the Caster's blood during this time will swiftly take three wound levels per blood point taken, and the blood that was taken is unusable. If the Caster's blood is spilled, it will foam and bubble upon objects as if it were acid, using the same rules for damage as mild acid.

Ritual: The Singing Harp

Level: 3

Courtesy of: Deirdre Brooks

Modified By: Darrell Benvenuto (benvenuto@qcunix.acc.qc.edu)

This intricate Ritual allows the Caster's instrument to be enchanted to play itself as if the Caster were playing it. It can be enchanted with a number of musical pieces equal to the Caster's Rank in Thaumaturgy. It will commence to play one of its selections at the mental command of the caster, and will continue to do so until either mentally commanded by the Caster to stop or physically touched by someone. The instrument must be painted along its length in Kindred Vitae with certain symbols, linking it to the mind and spirit of the Caster. These painted symbols slowly fade after the casting until they are nearly the same color and shade as the instrument. If the instrument with this Ritual Enchantment still in effect upon it is destroyed by fire, the Caster will take one aggravated wound level that cannot be soaked with Fortitude.

Ritual: Enchantment of Vestments

Level: 3

Courtesy of: Deirdre Brooks

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This ritual is relatively quick, only requiring half-an-hour for a practiced Magus to cast. It requires a gold-plated needle and a spool of fine silk thread. It will transform any set of clothing into any other set of clothing, within a reasonable range. If the original clothing is damaged, the changed one will be completely mended (some of the silk thread disappears from the spool when this happens). Some things, such as gold thread and filigree, cannot be formed in this fashion unless a small quantity of gold dust is sprinkled onto the clothing before the Ritual is begun. Large amounts of metal buttons would likewise require a small chunk of metal to be placed atop the original clothing.

Ritual: Shielding the Dazzled Eyes

Level: 3

Courtesy of: Deirdre Brooks

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This three-hour-long Ritual enchants a pair of sunglasses, which must be the type with metal frames and glass lenses. The lenses of the sunglasses need to be dipped in a thin solution made from a blood point's worth of Kindred Vitae mixed with a gill of benzene and a pint of glycerine. At the end of this ritual, the glasses will have a thin, clear film on both the front and back of the lenses. These sunglasses need not be worn to be effective, merely carried upon one's person, no farther than three inches from the flesh. While a Kindred (any Kindred) possesses these sunglasses, they are not subject to sensory overload from the increased sensitivity given by Level I Auspex. Everything is crisp and clear to the Kindred's gaze, and too-bright spots are softly muted by the enchantment. If the glasses are broken or exposed to sunlight, they cease to function. The same pair may not be re-enchanted.

Ritual: Kiss of the Angel

Level: 3

Courtesy of: Datawolf (datawolf@inconnu.org)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

With a goodly amount of concentration (a Willpower Roll), and the internal expenditure of one blood point prior to feeding, the Caster of this Ritual enhances the ecstasy of the Kiss as experienced by the Vessel. If the Kiss is normally an overwhelming rush of pleasure, it becomes transcendent, an indescribably potent sensation that may leave the Vessel sunk in a dazed, grinning stupor for hours afterwards. If the Vessel is Mortal, the number of successes on a Manipulation + Empathy Roll determines the level of rapture. If the Vessel is one of the Damned, the number of successes is the number of dice subtracted from any rolls, Physical or otherwise, attempting to resist the feeding. The extent of rapture may induce visions in the Vessel, the nature of which depend largely upon the Vessel's nature (i.e., a Priest would feel as though he had been touched by the very hand of God, etc). This Ritual is used by many Kindred to enhance the loyalty of their herd, as it amplifies the already intensely addictive nature of the Kiss to a nearly unbreakable hold. Victims must make a Willpower Roll against a starting Difficulty of 5 after each feeding (the Difficulty increases by 1 with each successive feeding). On a failed roll, the Victim develops a powerful psychological addiction to the Kiss. While a feeding by any Vampire will temporarily satisfy the inner craving, the Vessel will increasingly desire the effect of this Ritual, and will associate it with the Kindred with whom s/he experienced it. Kindred of Humanities higher than 7 should require a Humanity Loss Roll if they use this Ritual to bind a Herd more tightly to themselves. Of course, strictly speaking, maintaining a Herd is in violation of a strict interpretation of the Oath of the Tremere, but some do it anyway, especially with Rituals like this one, that act to increase their safety. An analysis of the blood of the Vessel up to a full day per success on the Rapture Level Roll after feeding will reveal unusual endorphins and strange, organo-molecular compounds in their bloodstream. Electroencephalograph (EEG) scans will show high residual activity in the pleasure centers of the brain, and unusual patterns in other regions.

Ritual: The Bite of the Demon

Level: 3

Courtesy of: Datawolf (datawolf@inconnu.org)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

With a goodly amount of concentration (a Willpower Roll), placing a piece of toxic herb such as nightshade or hemlock beneath their tongue and the internal expenditure of one blood point prior to feeding, the Caster of this Ritual turns the ecstasy of the Kiss into a hell of pain and terror within the Vessel. The Caster must make a Manipulation + Torture (or Intimidation, Storyteller's decision) Roll against a Difficulty of the Willpower of the Vessel. The number of successes, when used on a Mortal, indicates the level of terror and agony suffered, ranging from extreme discomfort and pain to a virtual Hell of mental and physical agony that could well drive the Mortal insane. A Mortal will be sick

for many days afterwards, shivering and weak. If the Vessel is one of the Damned, the number of successes is the number of dice subtracted from any rolls, Physical or otherwise, attempting to resist the feeding. When used against Mortals, Casters of this Ritual with Humanities higher than 6 will require a Humanity Loss Roll due to the cruelty required to inflict such merciless pain.

Licking the wound closed after feeding with this Ritual requires at least one success on a Dexterity + Medicine Roll. The skin around the area of the bite will still bear a rash which is oddly similar to the bite of a mosquito, though much larger. A toxicologic analysis of the blood of the Victim will reveal numerous natural organic toxins in the bloodstream, slowly being filtered out by the liver.

Ritual: The Voodoo Doll

Level: 3

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

* See the Path of Voodoo

This Ritual gives the Caster access to one of the most feared powers of the Voodoo Priests -- the Voodoo Doll.

To make a doll, the Magus must gather a number of very special things. A special wax made from human fat, bone dust mixed with the powdered leaves of three secret plants, the finger bones from a human hand, black chips from a stone found laying at a crossroads for the eyes, a point of Vitae mixed with charcoal to form a slurry, hair from the head of the intended victim and more.

While forming the doll from the collected ingredients, the Caster must chant in a slow, rolling monotone, a specific chant dedicating the doll to Papa Legba and Erzulie. This takes four or more hours of painstaking work. At the completion of the Ritual, the Caster must engrave the doll with the Veves of Papa Legba and Erzulie -- in her aspect as the Loa of Revenge -- and expend two Points of Willpower, concentrating fiercely on the intended target. The doll will shudder and grow warm -- and it will be active.

At this point, the doll can only be used to inflict minor damage and excruciating torments upon the victim. The Caster can pierce the doll with ritual needles, made from silver, thus causing the target, however distant away, immense pain (the loss of 2-4 dice from any rolls reflects this) for a number of hours. The pain feels as though someone is cutting into the target with red-hot knives. These pains, however, are not lethal in and of themselves.

For real damage to be inflicted by the use of the doll, it must be further enchanted, a step rarely taken for the magic that must be used is the very blackest. Another two hours of chanting are required, dedicating the doll and the torments that it will inflict to all the evil forces of the sky and world, of the pits and darkness. During this frenzied chanting and impassioned dedication, the active doll must be kept in a circle drawn with chicken blood. The Caster must wash the doll in a basin containing a full five points of his or her potent Cainite Vitae -- every drop of which will be absorbed by the doll, which will change from the sort of yellowish-white of the human fat to a glossy, heavy purplish-black. It will now weigh as much as the doll and the basin of Vitae did, combined. It will feel slick and oily to the touch, although nothing will rub off. It's little stone-chip eyes glitter evilly in the half-light. Casters of this dark section of the Ritual, knowing it's purpose and consequences, must make Humanity Loss Rolls if their Humanity Rating is above a 5. The Caster holds the doll, and concentrating on the target's features with all of his or her might, expends two Willpower Points, strengthening the mystic link between the doll and the target. This process must be repeated once more the following night, during which the other half of the dark spirits and Veves of Black Magick are inscribed into the now nearly living flesh of the doll. Thus, with a total of ten blood points of Vitae, and four Willpower Points, the Magus now has an object that is spiritually and Thaumaturgically linked to the target -- damage inflicted upon the doll will now be reflected, to a greater or lesser degree, upon the target. For example, if a hot needle was placed against the arm of the doll, to hiss and sizzle, the target would scream in agony, a blistering welt rising on the affected arm. However, if the arm of the doll was cut off, while the arm of the target would go limp and useless, and they might black out from a wave of pain and nausea, sensation would eventually return.

Sadistic and evil Cainites often use this doll to torture their victims into nervous breakdowns, wracking spasms and eventual slow, lingering, painful death. The mind and body can only take so much.

Ritual: Making of a Blood Rose Gem

Level: 3

* See the Path of the Blood Rose

Courtesy of: Aimee Cohen (mbkqc@qcunix.acc.qc.edu)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

A suitable cut crystal (either a ruby or a fine rose quartz) must be obtained, no larger than one carat in size. The gem must be purified by an overnight bath in vitae, either mortal or Kindred, to wash out any unwelcome psychic resonances. Cleansed, the purified gem is brought together and coated with the Blood Rose Mixture (see the Path of the Blood Rose - only those Magii who know this Path can prepare this mixture) as the Magus incants a complicated series of injunctions in Latin. Over the course of an hour, the gem slowly becomes

imbued with the power of the mixture coating it, lending it a dimly pulsing inner fire. Depending on the quantity of the mixture the gem is sitting in during this process, it can be imbued with up to ten (10) blood points' worth of energy. This gem can then be set into a ring made of platinum or gold, with the inner band being inscribed, amongst other things, "For the blood of the Rose" in Latin.

To use such a gem or ring, a Kindred would merely touch the jewel to a point near their heart and murmur, "For the blood of the rose", to release the blood energy as follows:

System: Roll one die, and the number that comes up is the number of blood points of energy that is released into the Kindred. The Gem can discharge once a Turn.

Once the gem is exhausted, it can be re-imbued up to twice more. At the exhaustion of this cycle, it disintegrates.

Level IV Rituals

Ritual: The Protective Grasp of Grans Bwa Level: 4

Courtesy of: Thomas Jensen (tj@hum.auc.dk)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

* See the Path of Voodoo

This Ritual allows the Magus to call upon the help of Grans Bwa -- the Loa of the Forest. Many a wielder of Voodoo have used this Ritual to escape from their enemies. The Magus must take green, living branches, leaves, straw, berries and similar things from the forest, braiding them in the shape of the Veve of Grans Bwa. While braiding, the Magus must chant for a full two hours, and at the final end of the braiding and chant, he must wash the Veve in two points' worth of his Cainite Vitae. With this done properly, the braid will remain fresh and usable for an indefinite period of time, perhaps centuries (which is why some Houngans and Mambos carry several seemingly fresh braids of this type on their person all the time). When the time of need is at hand, the braid is thrown to the ground in the Forest (it is useless anywhere else) by the Caster (and only by the Caster) and the name of

Grans Bwa is invoked. The forest around the Cainite will seem to awaken -- wherever s/he goes, branches, roots and undergrowth will move out of the way, allowing the Cainite to run at full speed through a fairly dense forest, in near-complete darkness. Pursuers are not quite so lucky. Branches seem to almost lower themselves to obstruct movement, roots place themselves in the path to be tripped over, thorny bushes seem to drag more tightly at their flesh and both the ground and the grass fail to properly hold the footprints of the Caster. The Ritual Severance of Thaumaturgy must be used to stop this. Alternately, if the pursuers possess one of these braids, they can make a similar use of it, in which case neither party would be hindered by the forest they were charging through.

Ritual: The Creation of Zombies

Level: 4

Courtesy of: Thomas Jensen (tj@hum.auc.dk)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

* See the Path of Voodoo

The dreaded undead servants of the Voodoo Priests, the Zombies (aka Corpse Minions) can be created through this tightly-kept Ritual. The Caster must have available to him or her a body, dead no longer than seven days. The body must be placed inside a circle drawn with a mizture of blood from a goat, dust from a cemetery and the powdered body of a special poisonous tropical fish. The Ritual also requires three hours of chanting and hand movements, during which Guede and his servant Baron Samedi are called upon to favor the caster with success, and to grant the caster control over one of their subjects. While chanting, the caster must inscribe the corpse with the Veves of the two Loa and the dreaded runes of Black Magick, as well as spray the blood mixture out towards all four corners of the world -- in honor of Papa Legba, the Lord of the Ways.

Once this Ritual is completed and the Path of Voodoo's Level Four Measure, the Creation of Zombies, is excercised, the eyes of the corpse should open, and it will rise to do the bidding of the Caster. The Zombie will have all its traits halved from what they were when it was alive -- except the physical attributes of Strength and Stamina, which are doubled. A Zombie will only be able to do what it is told to do by the Caster. It will function until it rots to pieces or is damaged beyond the ability to move. For even though the forces of Black Magick animate the corpse, it will still decay at a normal rate of a dead body. It fears nothing, never tires, and only dismemberment or utter destruction will stop it. It can soak normal wounds with it's Doubled Stamina.

The Caster may destroy the Zombie through the simple expedient of throwing a handful of bone dust upon it and shouting out the names of Baron Samedi and Guede backwards. This will only work for the Caster.

Ritual: Bond of the Rose

Level: 4

* See the Path of the Blood Rose

Courtesy of: Aimee Cohen (mbkqc@qcunix.acc.qc.edu)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Create a Rose Gem, using the Third Level Ritual, using only the petals of three blood roses and one pint (point) of your own vitae. This gem must be set into a bracelet of platinum or gold that has been carefully inscribed in Latin with the names of the major Archangels and the words, "For the Rose Bond" and enchanted using an intricate series of incantations over the course of an evening. A full four blood points of the Caster's vitae must be spilled and absorbed into the material of the bracelet during this enchantment. When it is complete, the vitae appears as a beautiful, translucent, cherry-red enamel on both sides of the bracelet, shot through with veins of gold or platinum from the engravings beneath.

When this bracelet is placed upon the wrist or arm of a Kindred, it will extrude thin spikes of metal down, into the flesh of its wearer, and rapidly pump in the altered and enchanted blood contained within the bracelet, using the energy in the Gem to power the spell. If the hapless victim of this attack is of lower Generation than the Caster, s/he will be instantly blood bound to the Caster. The bracelet will lose its enamelled appearance, becoming a simple band of platinum or gold, set with a gem. Odds are the Blood Rose Gem will have been completely discharged by the activation of the bracelet, but there may be some energy still left in it.

Ritual: The Rose Homunculi

Level: 4

* See the Path of the Blood Rose

Courtesy of: Aimee Cohen (mbkqc@qcunix.acc.qc.edu)
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

With this complicated and exhausting Ritual, a Rose Gem is created, as per the Third Level Ritual, and further enchanted in a nine-hour-long process which requires seven blood points and seven crushed roses of a type specified in the Path of the Blood Rose. The Caster must know the Ritual for creating Homunculi (Soul of the Homunculus), as several key facets of it are incorporated into this ritual. When this Ritual is finally complete, the Rose Gem will have been transformed into a crystal that superficially resembles the type produced through the Ritual Principal Focus of Vitae Infusion. However, when a Kindred places it in his or her mouth, the blood that bursts from it will collect at the back of the throat. The mass of blood will begin bubbling as its protoplasmic form takes on the shape and form that the spell extracts from the mind of the Kindred. After about a minute, the Kindred's mouth involuntarily opens wide, and the Homunculi plops forth, coated with blood and mucus. As is illustrated in the Tremere Clanbook, the Homunculi are usually anthropomorphic; that is, while they superficially resemble tiny animals, they have human-like aspects, such as features, arms, legs, etc. Homunculi created with this Ritual are the same as, and are subject to, all the rules

governing the keeping and aspects of Homunculi, except that neither the Caster nor the Creator in this instance requires the permanent loss of a digit.

Ritual: The Promethean Sphere

Level: 4

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This fifty-minute-long ritual allows the Magus to maintain a sphere of very warm (80 degrees) air around his or her person, in the coldest of temperatures. Thus, a Magus may traverse icy wastes that would otherwise have rendered his body immobile. The sphere also works in water, but it takes a good deal longer to warm its contents as opposed to air; furthermore, the Magus will be hindered considerably by the presence of the Sphere in water -- it will cause a good deal of drag, slowing all purposeful directional movement (forward, back, etc) by the Magus to 1/2 normal underwater rate. Currents, on the other hand, will have a much greater effect, as they will push against the larger volume of water contained within the Sphere, and will drag the Magus pell-mell at 2x the normal rate s/he would otherwise be affected. Note that the Magus will not feel these currents in the water about them. Physically, in air, the Sphere is invisible. It is visible underwater as a slightly luminescent bubble about the Magus. To objects and persons passing through the Sphere towards or away from the Magus, it feels like a gossamer membrane that presents slight resistance, then allows passage. It provides no protection against attacks, only cold. The Sphere costs one blood point of energy for every two hours in air, and two blood points for every hour under water. The Magus must possess and keep upon their person a small crystal sphere with a bubble of air at its very center. The heated air exists in a 5' radius.

Ritual: The Binding of Demons

Level: 4

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

At times, it is required that Masters of Thaumaturgy make use of Spirits from the Deep Umbra. These creatures are often known better as "demons". While the Tremere Oath forbids trafficking with them, or making pacts, it does not forbid ruthlessly bending them to one's will, and forcing them to do your bidding.

Through the use of this Ritual, which involves the expenditure of four Blood Points of Vitae, and the invoking of most of the Major Arcanum of Spirits for the creation and empowerment of a number of interlocking Circles of Protection, the Magus can enter into a Willpower Contest (as per the normal rules) with a Summoned Entity (Summoned using the Path of Spirit Thaumaturgy) with a bonus of +1 die to their overall roll. This is dangerous! If the Magus wins the contest, s/he will have control over the demon and can force it into an object or an empty body. If the Magus loses -- the Demon can actually begin to attempt to break free, and forceful measures must be taken to banish it lest it get free and wreak havoc on the Caster and any others nearby before

departing back to the Deep Umbra. Even after it has been successfully mastered, after obeying a number of commands, it will attempt to once again break the Magus's hold on it. Another Willpower Contest will be required.

Countless spirits from the Deep Umbra are weak, and easily bent to one's will... but there are others, vast creatures whose names are best left unspoken, entities from before the dawn of Man, or the coming of Caine... some that are said to predate worlds; if one was so foolish enough to seek one out and summon it, woe betide him or her. Never again would they be seen again... but their hellish shrieks of agony would resound for millenia across the nameless gulfs of the Abyss that is the Deep Umbra.

This Ritual is best used after one has found a number of weak demons, and is familiar in their summoning. It is advised that the Magus return them to their own plane as soon as possible, as they are dangerous not only to the Magus, but to the Masquerade as well.

Ritual: Shaping of Kine

Level: 4

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Magii who possess this Ritual require Medicine at Rank 5 to be able to use it to its fullest potential. With this Ritual, a Magus can take a pregnant human female and slowly alter the growing child within her in a variety of ways. Deformities can be added or taken away, gender changed, bone structure enhanced or atrophied. A Magus can thus bless or curse Kine under his or her domain by ensuring healthy, strong children, or weak, stricken ones. While it only takes one moment to curse, or damage the child, a Magus who takes the careful time to bless and gently develop a growing child to its fullest potential (requiring five hours a week of examination and physical contact with the pregnant Kine, every month, until term, beginning in the first three months of pregnancy) will result in the birth of a mortal that will have a natural base of 3 or even 4 dots in every Attribute, as opposed to the 2 dots comprising a "normal" level of ability. Unfortunately, despite being strong, handsome, smart and healthy, such Mortals can never have a Humanity higher than 7 at the utmost. They are usually predisposed to be cruel, arrogant and domineering, and will naturally become so unless raised in a very gentle, pleasant environment (i.e., Buddhist Monk). It is reputed that a number of Ventrue have been raised from birth in this fashion, destined to be embraced, but that the practice rapidly died out when the false rumor was circulated that the Tremere could magically manipulate these altered Mortals or Kindred from afar, as their puppets. Mortals that have been shaped in this fashion have a life expectancy of approximately 100-120 years, barring disease or accident. Some of these traits are passed on to their children, but gradually die out and revert to the dominant, natural traits of the line.

Ritual: Gregor's Animation of Plants

Level: 4

Courtesy of: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This is a potent and complex Ritual, requiring the resources of either a well-equipped personal laboratory or that of a mid-sized Chantry to cast. Numerous objects and instruments are required, and the casting itself requires several hours, exhaustive concentration and the expenditure of five blood points of life essence. The Magus must make a Roll of (Thaumaturgy + Science) against a Base Difficulty of 6 for a small plant, increasing by 1 (and costing an extra blood point) for each step upwards in size of the animated plant to a Difficulty of 9 for the very largest. A failure indicates that the entire Ritual must be recast, as it failed to take properly with the plant. A botch indicates that the plant either dies or animates, and refuses to obey commands. It may attack the caster(s), attempt to flee, or do nothing.

With this Ritual, the Magus can enchant and alter the very essence of nearly any plant up to ten feet tall and ten feet wide, including small trees, hedges, etc. The plant becomes capable of motion -- it can laboriously trundle along by shifting its wide-spread roots (the smallest moving around 3 mph/6 kph, the largest half that). It's limbs, on the other hand, are much quicker -- they can snap out and strike or wrap around targets in an eyeblink. The limbs usually grow sharp, thorny spikes. The largest ones have a reach of ten feet or more, and can deliver four dice of normal damage with a brutal slash of them or three continuous dice of damage if it grapples, entangles and squeezes. The plant becomes carnivorous -- in effect, vampiric. It no longer requires sunlight to nourish and sustain itself, but rather blood. Indeed, it will shrivel rapidly and die if exposed to sunlight. It's intelligence is limited, but it obeys mental commands exactly, with no disobedience. It will normally limit itself to birds, squirrels, dogs, cats, racoons, opossums... i.e., small animals, but unless commanded otherwise, it will attack and obtain larger prey, such as humans or small children. It flushes pinkly after having fed, and leaves drained carcasses where they fall, unless commanded to bury them. It makes a terrifying and effective guard, for despite it's inability to Dodge, it is difficult to destroy except by fire or sunlight, both of which are anathema to Cainites. It will quite willingly drain a Cainite intruder dry, forcing them into an Incapacitated state, but since it does not inflict aggravated wounds, it can not kill them. Unlike a Cainite, the plant can exist for an entire week on a single blood point.

While these plants cannot reproduce, they can grow; assuming a steady supply of blood, over the course of hundreds of years, small plants will eventually grow to medium, large, huge and beyond...

It is rumored that over the course of centuries, these plants actually begin to develop intelligence on the level of that of human, but it has never been demonstrated. The very largest and oldest ones are barely as cogent as a moron. Their reserves of blood are dependent on the size of the animated plant -- the largest have a blood pool of 15, and the smallest sort have a reserve of only 1. Unused blood in a victim that is not absorbed by the plant (blood pool is

temporarily full) will be let run out into the ground around the struggling victim so that it can be retrieved by the plant's roots later, or, if instructed, the plant will release them, still bleeding, to make their escape. In this manner, the plant can maintain a full blood pool and only feed once a week or so, allowing the injured animal to escape, to either heal or die elsewhere. The plant can soak normal damage, and the largest ones are reputed to be able to soak some aggravated wounds, in addition to being sheathed in a thick, tough bark that acts like armor. Note that this plant can cause trouble unless it is set to guard a remote or thinly inhabited area. Neighbors get very upset when their pets turn up missing or limp back home, bleeding. And when small children start vanishing...

It is easy to see why plant guardians of this type are not permitted (Council Edict) to be placed within Cities or in areas nearby where Kine reside. The danger to the Masquerade is simply too great. If a botanist were to get his or her hands on one of these plants...

These plants exude an extremely powerful Wyrms taint, and look/smell horribly WRONG to Garou. Keeping them in outdoor areas will only lead to their rapid destruction as well as bringing packs of Garou sniffing around to see if there are any more Wyrms-tainted things in the area -- and Cainites fall admirably well into this category.

Plant Stats (small -- 2' in height):

Strength...1.....Stamina.....1.....Brawl.....1
Dexterity...1.....Wits.....1.....Alertness.....1
Blood Pool..1.....Slash Dmg...2.....Squeeze Dmg...1

Plant Stats (medium -- 5' in height):

Strength...2.....Stamina.....2.....Brawl.....2
Dexterity...2.....Wits.....2.....Alertness.....2
Blood Pool..5.....Slash Dmg...3.....Squeeze Dmg...2

Plant Stats (large -- 10' in height):

Strength...3.....Stamina.....3.....Brawl.....3
Dexterity...3.....Wits.....3.....Alertness.....2
Blood Pool..10.....Slash Dmg...3.....Squeeze Dmg...2
Fortitude...1.....Armor.....1

Plant Stats (huge -- 15' in height):

Strength...4.....Stamina.....4.....Brawl.....4
Dexterity...3.....Wits.....3.....Alertness.....2
Blood Pool..15.....Slash Dmg...4.....Squeeze Dmg...3
Fortitude...2.....Armor.....2.....Intelligence..1

Paths of Thaumaturgy

The Path of Transformation

By Deirdre Brooks

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path allows the Kindred to manipulate his or her own appearance through actual changes to the physical body. The Aura, however, remains unchanged, and those with Auspex that know the Kindred's Aura (and are well-learned enough to know that no two auras are exactly alike) can still identify the Kindred. It is rumored that there are ways to use this Path upon others, both Kindred and Kine, but it is no doubt a tightly-held secret.

1. The Magus can permanently alter their own skin and hair color (including new hair, grown later with this Path or the more commonly known Ritual of Rebirth of Mortal Vanity), with the expenditure of a point of Willpower.
2. Facial features, hair length and style can be altered at this level. Baldness can be cured. Expend a point of Willpower.
3. Appearance can be raised or lowered to a maximum of 5 and a minimum of 0. Skin texture can be altered. Scars, the effects of Skin Diseases and similar problems can be added or removed. Requires an extended Wits + Medicine roll for a total of 3 successes against a difficulty of 7, with the Expenditure of a Willpower point for each roll.
4. Allows alteration of internal organs and surrounding flesh. Can provide a full sex change, removal of the effects of diseases, cancers, etc. Alternately, they can be induced as part of a disguise. Severe flesh wounds can be healed by closing and reshaping the flesh in the damaged region (a Roll of Wits + Medicine is required, and the number of successes is the number of wound levels healed). Internal bleeding can be stopped or started. Tissue can be converted to or from fat. Muscle tissue can be added or subtracted by shifting it from other areas, up to a maximum of one Strength Attribute dot per fifty pounds (2.5 stone) that the Magus weighs. This level requires the expenditure of two Willpower points.
5. Bone alteration is now possible. The Magus can now heal or inflict spinal problems, including severed spinal cords and the effects of bone diseases. Height can also be modified; the Magus can shift bone tissue into other areas and alter height or width by as much as two feet in any direction. Note that mass remains constant; a thin, 100 pound (5 stone) Kindred who made himself/herself look like a professional bodybuilder would still only weigh 100 pounds.

The Path of the Traveller

By Deirdre Brooks

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path allows Magi to travel more quickly. In no event does it allow for extra actions, save those instances where circumstance and the Storyteller dictate that it does. The Magus can not be encumbered beyond light clothing while using these abilities, especially the higher-level ones.

1. This allows the Magus to move (run) at thrice normal speed. It requires the expenditure of a blood point and a Willpower Roll (Difficulty 6). The effect lasts for approximately ten minutes.
2. At this level, the Magus can perform an unnaturally quick sidestep, allowing dodges to be performed as though heavy cover were nearby. This sidestep will take the Magus no more than 6 feet, at most, from their original location. Use of this ability expends a blood point.
3. The Magus can now move (run) at ten times normal speed. This costs two full blood points, and lasts only ten minutes.
4. The Magus has achieved the first level of true power in this Path, and can Teleport instantly up to 100 feet distant, within their line of sight. There must be no intervening barriers which would stop the passage of air. To normal cameras and eyes, the Magi simply disappears with a sharp, cracking sound as air rushes in to fill the space he occupied. Stop-motion photography would reveal that the Magus turned into a blurred, dark form that darted with incredible rapidity, captured in only one high-speed film frame, in the direction of his destination.
5. The Magus is now a master of this Path, and can use it to Teleport instantly to any spot on the planet or, depending on their Generation, beyond, with a range of approximately twenty thousand miles minus (Generation x 1,000 miles). When teleporting, a Wits + Survival Roll must be made, against a Difficulty, and with Blood Point costs, as listed below:

Range	Blood	Difficulty	Mod
20 Miles.....	2 BP.....	+0	No Modifier
200 Miles.....	4 BP.....	+1	Difficult
2000 Miles.....	6 BP.....	+2	Very Hard
20000 Miles.....	10 BP.....	+3	Straining

Difficulty	Location
6	One's own, well-known Haven
7	Visited 3+ times, well-known
8	Visited once
9	Described in explicit detail
10	Only have a photograph

If a difficulty raises above 10 with a Modifier, it cannot be accomplished, and the Magus is very likely to emerge explosively in a solid surface, dying instantly. Willpower Points cannot be spent to achieve automatic successes in this instance, as the circumstances are wholly beyond control.

The Ritual of Casting Thy Sight is an excellent companion to this Path, as by thoroughly examining the area through the use of such Scrying Magic, one can lower the difficulty to that of a well-known, visited three or more times location.

The Path of Inner Silence

By Bryan Rendell, for his re-work of the Assamite Clan.
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

In understanding our awareness of reality, we appreciate the fact that there is no gap between ourselves and our perceptions. To speak of a notion such as pain, we must speak of experiencing pain, for this is exactly what pain is. However, Practitioners of the Path of Inner Silence can achieve a dualism in their perceptions, inserting a gap between their experiences and themselves while still maintaining both. Whether this Path actually achieves this end or simulates the effect in another manner is a matter of debate.

On a practical level, when this path is learned as a Primary Discipline, as is the Path of Blood Thaumaturgy, the powers operate as described below. However, if the path is learned separately, as other paths are, then the Magus must make a Willpower Roll and spend a Blood Point for each use.

Frequent use of this power will reduce Humanity! This fact seems to suggest that there is not the separation of mind and body that this Path is meant to accomplish, but a different effect being performed. What, though, has yet to be determined.

1. Silence of the Lower Senses *****

At this base level, the Path enables the disjunction of the practitioner from the senses of taste, smell and touch. While still fully aware of the perceptions of these senses, they are also distant and unconnected, as though belonging to someone else. Any effects caused by these sensations are muted by the degree of distance the Magus can achieve.

System: The Thaumaturge rolls Perception + Meditation against a difficulty of 8 to determine the duration and extent of the effect. Each success results in a duration of 1 minute. Each success will also result in a difficulty shift or a dice pool alteration for all experiences affecting the senses of taste, smell and touch. Thus the difficulty of Frenzy rolls inspired wounds or by the taste or smell of blood, as well as wound penalties from injuries, are decreased by the number of successes attained. Note that these are only two examples of possible effects. The Storyteller must judge other cases that might also arise.

2. Silence of the Higher Senses *****

This level of ability is greatly similar to Silence of the Lower

Senses, but affects sight and hearing as well.

System: Roll, Difficulty and Duration of Effect are similar to Silence of the Lower Senses. Possible examples of use include increasing the difficulty of Rotschrek and Frenzy Rolls. An interesting effect of this power is the ability to see through a number of Levels of Obfuscate equal to the number of successes achieved.

3. Silence of the Unconscious Mind

This level of ability is greatly similar to Silence of the Higher Senses, but affects the subconscious as well.

System: Roll, Difficulty and Duration of Effect are similar to Silence of the Unconscious Mind. This power primarily affects the acquisition and effect of derangements. As derangements are largely role played, the Storyteller must judge the degree to which the Derangement can be ignored based on the number of successes achieved. In the case of acquisition of Derangements from botched Humanity, Frenzy and Rotschrek Rolls, the successes gained with this power is the number of botches that can be ignored, with the removal of all botches resulting in no Derangements being gained. This power can also be used to see through Obfuscate in the manner of Silence of the Higher Senses. These two effects are cumulative.

4. Silence of the Conscious Mind

This level of ability is identical to Silence of the Lower Senses, but affects the Conscious Mind. The question of how the Consciousness can separate itself from itself is a troublesome one, and has led into discussion on the nature of the mind/brain interface, and whether one is the copy of the other... whether the tabula rasa, or blank tablet, of the soul mimics the development of the brain, and consciousness arises from both segments, or whether they are already separate, but that copy which is the soul is simply not being used. Regardless of the cause, the power works quite well.

System: Roll, Difficulty and Duration of Effect are similar to Silence of the Lower Senses. This power's effect comes into play in subtracting successes from any Dominate or Presence Discipline Rolls if used against the Magus, ignoring wound penalties that do not physically prevent the body from moving (i.e., legs blown off), and subtracting from the difficulties of Frenzy and Rotschreck Rolls. Note that the effects which duplicate those of earlier powers are cumulative with the use of Silence of the Lower and Higher senses.

Silence of the Conscious Mind largely reflects a disjunction of the character from the present, while Silence of the Unconscious Mind is a disjunction from the past. Once again, the Storyteller must make judgement on individual cases.

5. Silence of the Spirit

At this ultimate level of the Path, the Thaumaturge can divorce him or herself from their soul, and the power that Animates them

as a Kindred. While this power requires the judgement of the Storyteller as to the effect of this, there are two particular effects that need discussion; the ability of the Kindred to achieve Final Death at will, and the effect on their Humanity.

System: Roll, Difficulty and Duration of Effect (where applicable) are similar to Silence of the Lower Senses. If the Kindred so desires, and achieves 4 successes on the roll, they can expire on the spot as their soul departs their body. Why they may wish to do so may vary; they may be being held, awaiting horrible tortures and then death, and it is better to end their lives there and then before they reveal secrets under torture that are best kept in the dark.

The Path of Aeolus

By Trey and Rob Greene

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path deals with the summoning up of mist and fog to shroud oneself and/or an area, as well as certain unusual means of melding with the magically suspended water vapors. The use of a Level of this Path costs, as usual, 1 Blood Point and a Willpower Roll is required.

1. Summon the Fog
"*****"

The Magus's vision will be unhindered by the mist, but all others must halve their perception rolls. In an odd way, the Magus mentally "feels" about him/herself with the fog.

System: A Blood Point of Energy must be expended and a Willpower Roll is required. Note that the difficulty of the Willpower Roll will range from 4 if the Kindred is upon or near a large body of water (Pond, Lake, Bay, Ocean), through 5 if it rained recently and the ground is wet, all the way up to 10 in a dry, arid desert, where the moisture will have to be pulled from far beneath the surface of the Earth. Performing the Path near a large body of water also automatically moves the Effect Level (below) up by one.

The area the fog will cover is dependent upon the number of successes rolled by the Magus on a simple (Number of Levels in Path + Occult) Roll:

- # Result
"*****"
- 1 A hazy fog that covers approximately 20 sq. ft.
 - 2 A soft fog covering an area a city block in size.
 - 3 A small neighborhood is enshrouded in soft fog.
 - 4 A large neighborhood is enshrouded in soft fog.

5 A small city, or a large city if near a river.

2. Summon Chilling Fog

As above, but in addition the mist is creepy and unnerving (-1 to Willpower and +1 to Frenzy Rolls). This costs an extra Blood Point's worth of Vitae to summon forth.

3. Shroud of Fog

In the fog, the Magus moves silently and is effectively invisible. Other Magii with this Path can also use the fog for this purpose, without the original Summoner knowing it.

4. Silent Fog

When this level of the Path is exercised, the fog will grow thicker and more cloying. Sounds will only travel for a distance of four feet or so. The effective range of Protean Level I, Glean of the Red Eyes, will be reduced to only around ten feet or so. Mortals may panic. This is an unnatural condition, and if used in a City, should be considered a possible Breach of the Masquerade.

5. Become as one with the Fog

At this level of mastery of the Path, the Magus can become invisible and semi-ethereal, floating within the fog. While in this form, the Magus benefits from four automatic soak dice (non-aggravated only) and gains the ability to walk on water.

The Path of the Quickening Mind

By Harcourt Falconet

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path is one of the most jealously guarded bits of knowledge around. It allows, at its upper levels, for the complete integration of dozens of years worth of study into one's mind in an instant, granting the Kindred that possesses it the ability to absorb the knowledge of the ages without picking up a single book. The potential, as one can imagine, is astounding.

1. Speed Reading

This requires neither the expenditure of Blood energy nor a Willpower Roll, merely a Roll of Intelligence + Linguistics against a Difficulty of 4. The more successes, the more quickly the book has been read. The total time, of course, depends on the size and complexity of the book.

2. Shelve the Mind

One blood point must be spent to empower this ability, which grants Eidetic Recall as per the Merit, granting the Kindred complete and perfect recall of everything they ever experienced

or learned on any given subject, no matter how many years ago. The number of successes rolled on a (Intelligence + Rank in this Path) Roll against a Difficulty of 6 determines the number of days for which that ability lasts. All information received within this time is retained in perfect detail. After this period elapses, if more blood is not used, then the detail will begin to fade, leaving the Thaumaturgist with their "standard" memories... perhaps just a little better refreshed for the experience. Of course, most Magii will attempt to keep this Level active at all times... it's a fantastic help when it comes to learning!

3. Illuminating Touch

By simply touching or holding a book, the Magus gains instant knowledge of all that is in it, provided it is written in a language s/he understands. This requires a blood point to use and an (Intelligence + Rank in this Path) Roll against a Difficulty of 7, the number of successes determining the knowledge received:

- # Result
- 1 The general subject matter and topics
 - 2 Basic recall of the outlines, with little detail
 - 3 Basic recall of everything, with great detail
 - 4 Complete, Eidetic Recall is possible
 - 5 Complete, Eidetic Recall and full understanding

It is rumored that this Path Level can be used to retrieve information from Digital Storage mediums as well... but it must be a specifically tailored variant of the Path, as most Kindred who try cannot accomplish this fact.

4. Embrace the Store of Knowledge

This level of the Path functions in the same manner as Level 3, but may be used on large amounts of books simultaneously, such as in a library. All works to be scanned must be within line of sight of the Magus, but s/he is free to move about if necessary. A blood point must be spent each turn to maintain the flow of information. The number of turns required is determined by the Magus's Roll of Intelligence + Linguistics against a Difficulty of 8 every turn until a net amount of successes have accrued, according to the size of the library.

Required	Size of Library
3.....	Small box of books
6.....	Single bookcase
5.....	Small bookshop or home library
25-50.....	Large bookshop or College library
70-90.....	County or large University library
200+.....	National Library (Library of Congress)

5. Reveal Scribe's Works

At this extreme level of mastery of this Path, the Thaumaturgist can retrieve information from anywhere within a 10' Radius as per levels 3 and 4, but the volumes or scrolls do not have to be within sight. Furthermore, this includes all written or printed

mediums, such as scrolls, books and handwritten materials. The Thaumaturgist need not necessarily understand the information, but can quote or copy it out with Eidetic precision. Two blood points need to be expended and an Intelligence + Linguistics Roll made to determine the accuracy of the Recall.

The Path of Luminescence

By Trey

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path deals with the generation of light. This light is a soft greenish-white or bluish-white in color, and generates no heat. The light must be cast upon an area, and will be sourceless to any observers. To use this path requires the expenditure of a Blood Point and a Willpower Roll against a base Difficulty of the Level of the Path to be used + 3. Each success indicates that the effect will last for ten minutes. To use a level of this Path that is two levels or less than your total Level of Mastery of this Path does not require the expenditure of a Blood Point.

1. A small room.....(100 sq. ft.)
2. A large room or a small house.....(1,000 sq. ft.)
3. A large house or small building.....(10,000 sq. ft.)
4. A large building or other area.....(100,000 sq. ft.)
5. A football stadium or other area.....(1,000,000 sq. ft.)

At Level 5, the Magus can alternatively choose to focus a projected burst of light from his or her hands that can temporarily blind Kindred and Kine in a small area (100 sq. ft., Target(s) must be facing the Magus). The Magus must Roll a Contest of Wits + Alertness with a Base Difficulty of 6 against the Target's Roll of Stamina + Alertness against the same Difficulty. The Target's successes take away from the Magii's. If there is a positive value left, it is the number of minutes the Target will be blinded. Double this amount if the Target was using Auspex to enhance their vision. While blinded, the Target cannot make use of the Protean Discipline's Gleam of the Red Eyes, Dominate or any Auspex Level pertaining to Vision (Aura Sight).

The Path of the Blood Rose

By Aimee Cohen

(mbkqc@qcunix.acc.qc.edu)

Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

Due to the Complexity of this Path, it cannot be learned by Kindred who are less than Level 3, or preferably 4, in Blood Thaumaturgy.

This Path involves the use and application of a combination of Mortal and Kindred Vitae, the Kindred Vitae specifically having been drawn from those lower than Tenth Generation, and "Pure" red roses. A practitioner of this Path grows more and more adept in the making and use of these mixtures to imbue certain crystals with reserves of life energy, as well as to enhance Kindred

abilities.

Those who would walk this Path must cultivate or procure a strain of rose that is only found in England and on the Northeastern American Seaboard, watering them with distilled water that has been mixed with a few drops of Mortal Vitae. Once the roses bloom fully, the Magus must harvest them and crush their petals in a mortar and pestle, wetting them with a precise admixture of Kindred and Mortal Vitae (approximately ten crushed roses per pint (point) of Vitae) while murmuring a complex incantation in Latin. Once the roses and blood are completely combined into a muddy paste, they are set aside in a dark niche and allowed to rest for five nights. During this time the mixture will become crumbly and dried.

Once the five nights have passed, the dried mixture (known as Los Negro Rojas [nay-grow row-hoss]) can be wetted with Mortal Blood (thus activating it) and used in the Casting of numerous Rituals.

Level	Description
1	Allows the manufacture of Los Negro Rojas.
2	Allows the use of Level 3 Blood Rose Rituals.
3	Allows the use of Level 4 Blood Rose Rituals.
4	Allows the use of Level 5 Blood Rose Rituals.
5	Allows the Master of this Path to add other forms of Vitae to the mixtures, including animal, Faerie, Garou and Demon. Experimentation at this level can lead to fascinating results, especially with Vitae of creatures of the Umbra. Some objects formed with such corrupted Vitae seem almost self-aware.

The Path of Nature's Touch

By Dark Whisper
for the Avengers of Diedne Bloodline
Modified By: Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

This Path is unique, and provides a great deal of insight into the true nature of that which is Vampirism. Somewhat akin to the Hermetic Path of Elemental Mastery, it concerns connecting the Thaumaturge to Nature, allowing communication and control over living plants and lower life forms. It does not allow control over or communication with organic materials that are no longer alive (leather). Kindred who are afflicted with the Flaw that Living plants will wither in their presence cannot, sadly, work this Path.

1. The Voice of the Mother

This level of the Path allows the Magus to receive impressions from plants, insects and low forms of life (worms, spiders, etc).

Although these creatures are not sentient, by interpreting the impressions from a number of plants and creatures in an area, a Magus can gain an idea of what took place recently, or, in a densely populated place like a forest, what is happening elsewhere in the forest. Note that plants such as trees do not notice a great deal of what does not intimately concern them (fire, trees being cut down, etc). Use of this Level of the Path does not require a Blood Point. Drastic events taking place in densely crowded areas of vegetation such as forests can be communicated throughout the length and breadth of the region, from plant to plant.

System: The Magus rolls Wits + Linguistics against a Difficulty of 7 to see if s/he can properly interpret the impressions that the surrounding plants and lower life forms are giving off. The more successes, the more that can be understood, ranging from brief flashes of disconnected concepts to a fairly clear impression of what has recently happened or is happening within the domain of these life forms.

2. The Mother's Influence

This Level of Mastery of the Path gives the Magus limited control over plants and lower life forms. By channeling his or her own potent life force through the expenditure of Blood Points, the Magus can cause vines to snake around opponents' limbs or direct swarms of insects at targets or areas. The life forms to be controlled must be in the immediate vicinity of the Magus (15 - Generation x 10'). The control lasts for approximately ten minutes, after which another Blood Point must be spent. Note that vines are not very strong unless in large numbers (figure 1 Strength dot per every 2 vines wrapped around an opponent); so unless one is near an ivy-covered wall, a Kindred or strong Kine could easily rip them apart. In addition, swarms of stinging insects may be horrifying and potentially lethal to Kine, but are a mere annoyance to Kindred. However, this ability comes in very handy in a variety of situations.

System: The Magus makes a Willpower Roll versus a Difficulty of 6 and expends a Blood Point to use the Path Level. Then s/he makes a Manipulation + Survival Roll versus a Difficulty of 7. The more successes gained on the roll, the more control the Thaumaturgist gains over the plants or creatures s/he is attempting to influence (they must be within line of sight), ranging from being able to make a vine slowly creep towards a target at an inch a minute, or one or two insects to obey a limited directive, to having a great number of vines leap from a wall and entangle a target, or a large swarm of insects, as from a nearby wasp nest, will rush to obey.

3. Call to Arms

At this Level of Mastery, the Magus gains two abilities. S/he can summon lower life forms from a distance to serve his or her will, and has gained enough control over plant life to enable him or her to bond them into new forms. Thus, a Magus can draw on the plant life around himself and create a Wall of Thorns, or a new form of plant. There must be enough living organic material around the Magus to create the form; if done properly, the form

will be able to exist, and will not die out over time. Extreme caution should be used while exercising this ability, as a new form of plant life may be too aggressive for the local environment to handle, and it may soon supplant other plants. It is highly recommended that new plant life created be created (a) sterile, and (b) without the ability to grow unchecked. Beyond these restrictions, the Magus can experiment freely.

System: There are two systems, one for summoning lower life forms and another for manipulating and bonding plants. Each requires a Willpower Roll against a Difficulty of 6 and the expenditure of two blood points.

To summon lower forms of life, the Magus must make a Charisma + Survival Roll against a Base Difficulty of 6 (or lower/higher, depending on the area and scarcity of creatures -- it's easier to summon large quantities of insects in a jungle than it is in the scorched heat of a desert). The number of successes rolled determines the number of beings that will show up, as well as from how far they will come to answer the Magus's call. It may also, at the Storyteller's discretion, represent the amount of control the Magus has over the summoning (i.e., they wish to summon only wasps, not all flying insects). The summoning will be "heard" approximately 500 yards distant per success. All lower forms of life that are summoned will respond to the call.

To bond plants, the Magus rolls Manipulation + Survival. The number of successes indicates how well the bonding has occurred (three successes indicates a fully stable construct), as well as how large the form may be. This power will never make a plant intelligent, nor can it force a plant to perform instinctive actions that it would not have before the bonding (i.e., trying to turn a Rose into a Venus Fly Trap).

4. Becoming One with Nature

This level of mastery of the Path is somewhat similar with the Protean Discipline's Earth Meld, in that s/he who has achieved it may sink into the Earth. However, the Magus may also enter into other organic plant forms that are large enough to hold them (a large tree). This form must be solid, and cannot have spaces (such as bushes). This melding takes approximately a minute, as does exiting the melded form.

System: The Magus expends two blood points of energy and makes a Stamina + Survival Roll against a Difficulty of 7. If s/he is successful, s/he begins to meld with the Earth or plant form. The downside of this is that any damage taken by the plant form will also be taken by the Thaumaturgist; it's easy to perish in a forest fire.

5. The Stream of Life

This power allows the Thaumaturgist to draw upon the life force of a plant or lower life form to replenish his or her own life force and heal themselves. This level may effectively be used to help the Master of this Path replenish his or her Blood Pool.

Note that this ability touches very closely upon the true nature of Kindred; they exist as parasites, by consuming the life-force of others. There is no need to consume it via the coarse medium of Blood; it can be taken directly from living creatures through the use of Blood Thaumaturgy Level 4, or from living plants using this level of The Path of Nature's Touch. Note that any lower life form, not just plants, can be used, including insects and bacteria. Though there is not much life essence in bacteria, draining it away effectively stops growth, killing the bacteria.

Extensive use of this utmost level wreaks changes in the Kindred. The skin, normally a pale white or sallow color, becomes suffused with a faint green tint, slowly darkening to a mottled green/grey and brown over the course of a century or so. After this century-long change, the Magus feels a strong attachment to the forest, and will rarely, if ever, leave it. Forest and Nature spirits will come at the Magus's call as though commanded by the Path of Spirit Thaumaturgy, and animals will have no fear of the Magus whatsoever. Indeed, they will act to protect him or her if s/he is threatened.

The Thaumaturgist can draw from the life force of all forms of plants, from flowers to extensive, mile-long branching root networks and towering redwood trees. The Magus deals one point of damage to the target plant for every point of energy taken; no big deal for giant trees such as redwoods, but smaller plants will become sickly and even die if more than half of their life force is removed.

General Guide: 1 Blood Point..... 20 fresh flowers
 2 Blood Points..... Large hedge or Bed of Ivy
 4 Blood Points..... Small tree
 6 Blood Points..... Mid-sized tree
 8 Blood Points..... Large tree
 10 Blood Points..... 100 sq. ft. of Jungle
 20 Blood Points..... Giant sequoia (redwood)

System: The Magus rolls (Stamina + Survival), and will gain one blood point per success, at the cost of one health level of damage to the form that s/he is draining.

This path requires the target(s) to be asleep. This is normally not a problem, as most mortals sleep while the Cainites stalk the World. It requires that the Magus either be able to see the Target (scrying works) or know approximately where they are. The Magus will pass into a deep, trance-like state upon commencing use of this path, and will not awaken unless physically disturbed. Only one level of this Path can be used a night, but the dreams of several people can be entered, so long as the caster has the appropriate number of blood points in their pool to expend.

Level Effect

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- 1 At this level of ability, the Magus can enter the dreams of others, and observe what they are dreaming of. The Magus cannot interact in any way with anything, or be noticed by the dream's inhabitants. However, the dreamer may become aware (get the strange feeling) that s/he is being watched. The Magus must spend one Blood Point for each person's dreams s/he wishes to enter. If the dreamer makes a Willpower Roll against a Difficulty of 7, s/he gets the feeling of being watched. The dreamer can awaken as normal.
 - 2 The Magus can now exercise some small amount of control over the target's dream. Specifically, the caster will normally appear as the target's "dream lover", in whichever sex the target finds more attractive. The direction the dream takes (as far as the actions of the Caster is concerned) is entirely up to the Magus. The Magus can appear as someone else (not a lover) by making a Willpower Check against a Difficulty of 7. The Dreamer must make a Willpower Roll versus a Difficulty of 8 to wake up, if the Caster does not wish them to awaken. This Level of the Path costs two full blood points per target to use.
 - 3 The Magus can now interact fully with the target's dream. S/he can move items, but cannot cause any major changes. For example, s/he could run and snatch someone from the path of an oncoming train, but could not just stop the train. The dreamer will not notice the Magus unless s/he makes himself known. This Level of the Path costs three Blood Points of energy per target.
 - 4 The Magus has become so powerful in this Path that s/he can take several people into the same dream. The Magus must choose the person whose dream they enter. The person whose dream they are in will not realize that they are real people unless the sharing is voluntary. This ability costs the Magus 3 Blood Points per person involved (excluding the Magus). If one person is woken up, all in the link must make a Willpower Checks vs. a Difficulty of 6 to see if they awaken as well.
 - 5 Having achieved complete Mastery of the Path, the Magus is now in total control of the target's dream. S/he can alter reality to any extent, but cannot control the actions of the dreamer herself. The Magus must spend a full five Blood Points to use this Level of the Path, and an additional three Blood Points if s/he wishes damage sustained in the dream (bruises, scrapes, burns, etc.) to be reflected

(hysterically) on the dreamer's body in the real world. The target must make a Willpower Roll against a Difficulty of 9 to awaken if the Magus will not let her. Of course, the target has to fall asleep again sometime... Damage from wounds sustained in the dream and hysterically represented on the dreamer's body will never exceed the -1 penalty of Wounds, despite the severity in the dream (i.e., a dreamer who dreamt of having her wrist slowly being cut off with a hacksaw by a cackling tormentor would, dreaming, experience all the pain and suffering of the event, yet upon awakening, would only have a deep bruise on their wrist. Dreamers cannot die in their dreams unless they are in poor health and are frightened to death.

The Path of Voodoo

By Thomas Jensen (tj@hum.auc.dk)

Modified by Darrell Benvenuto (benvenut@qcunix.acc.qc.edu)

The Path of Voodoo originates in the Carribean Islands -- most Cainite scholars point to Santa Domingo and Jamaica as likely places of origin. This is mainly due to the regional concentration of Voodoo cults, but also because of the way in which Voodoo affects all stages of life on the islands; a so widespread, vital importance could not have been achieved if the Art had not been present from the very primeval youth of the islands, from before the petty colonial squabbles over the lush island of Santa Domingo or the days of Toussaint L'Overture and Dessalines.

The practice of Voodoo has been greatly feared through the centuries, and with good cause. Although many "investigators" believe they have revealed Voodoo to be a total hoax, in fact they have only seen the smoke screen that was set up by the True Cainite Priests that rule the islands and practice their dark arts.

The Path of Voodoo involves using Spirits of the Dead to do one's work and bidding. For the unwary, this Path can be a dangerous one, as failure to command the Spirits properly may very well gain the enmity of the Loa Spirits, such as Papa Legba or Baron Samedi -- but even the hostility of a normal spirit is a most unpleasant experience. If the Magus fails in the use of the Path, s/he loses a point of Willpower and furthermore gains the enmity of an entity from the plane of the Loa. The Storyteller should decide what kind of Spirit the would-be user offends. Note that a high-ranking (and thus more powerful) Spirit could very well interfere with the Magus's plans, if it judges its underlings to be unable to deal properly with the offending Magus. Of course, the severity of the offense is dictated by the degree of failure; a small failure would be dealt with by a Spirit similar in power to a poltergeist - with a correspondingly short period of punishment - while a horrible, botched failure will attract the attention and wrath of one or more of the Loa.

The Path of Voodoo is very rare and is usually only possessed by Cainites who were either members of a powerful Voodoo cult while they were alive, or who were embraced by a Cainite to whom the Practice of the Path would come instead of the Path of Thaumaturgy, such as the Followers of Set and the Serpents of the Light.

Unlike the Path of Spirit Thaumaturgy, which is somewhat akin to the Path of Voodoo, with Voodoo, contacting the Spirit Planes comes naturally to

Kindred, as they are already attuned to the Plane of Death.

Quick Vocabulary:

- Baron Samedi.: Protector of the Cemetary, Servant of Guede
Bokos.....: Sorcerors who work for the secret Voodoo Societies
which are at times called "Red Cults" and at times
the "Black Cults". It may be that there exist two
sects which wage war on each other and it is not
always clear who is good and who is evil. Whatever
the case, the Boko is closely tied in with such
things as ritualistic murder, cannibalism and
black magick. Bokos will -- for a suitable fee --
call for the help of Baron Samedi to cast deadly
curses upon the living -- and perhaps even more
dreadful curses upon the recently deceased, as
they are the ones who can be turned into Zombies
or even worse things.
- Damballah.....: Spirit of Snakes, a source of Virility & Power
Erzulie.....: Spirit of Love, Jealousy & Revenge
Grans Bwa.....: Spirit of the Forest
Guede.....: Spirit of the Dead, Lord of the Mysteries of Death
and Dark Sorcery.
- Mambo.....: A female Voodoo Priest(ess).
Houmfor.....: Typically a temple in the deepest forests of
Haiti. The Houmfor is composed of a small building
in which the holy artifacts are kept, a room with
open walls attached to it, and finally a yard in
which the believers can gather.
- Houngan.....: A male Voodoo Priest.
Papa Legba....: Overlord of the Loa Spirits, the Spirit of
Communication between all Spheres, Lord of the
Ways, Lord of the Crossroads.
- Sobo.....: The Spirit of Thunder.
Tonton Macoute: Haitian term for wandering sorcerors, who are
usually evil and only different from Bokos in the
way that they do not work with a cult.
- Veves.....: Magical symbols or Runes, which are specially
associated with the Loa Spirit which the Priest
wishes to Contact, Summon or Invoke.

Level Description

- 1 The Mark of Guede: The target of this power becomes
invisibly Marked for Death, and it is primarily the way
to prepare for more powerful Voodoo. Guede is the Loa
Spirit of the Dead and is usually the one whom Houngans
(male Voodoo priests), Mambos (female Voodoo priests) or
Bokos (the notorious, evil Voodoo priests) address when
they wish to curse someone. Papa Legba and Guede's
Acolyte Baron Samedi are also used for such purposes, as
the Opener of the Gateway and the Lord of the Cemetary,
respectively. However, when the Gateway has been opened,

the cursed character seems to attract malicious Spirits which follow him and torment him by hindering his actions to some degree. While these Spirits do not follow the Marked person constantly, they show up frequently.

System: The Cainite practitioner needs three things to use this power: A broad bladed knife, with a serrated edge, and a handle wrapped in skin torn from a freshly-killed animal (this knife is sometimes known as the Ku-bha-sah), a clay amulet engraved with the Veves (Voodoo Runes) of Guede, which resemble a stylized image of a white snake curling around a tombstone. The snake is normally perceived as the Snake Loa Damballah's mark, but it is believed that his Veves have been mixed with that of Guede, for he also represents Power. This Amulet must be bound to the handle of the knife, using a leather strap made from the skin of a one-week-old corpse. The final ingredient are three blood points of Cainite Vitae, which is used to baptize the amulet and knife. If the materials have been properly prepared and approved by Guede, the Vitae is absorbed into the Knife and Amulet.

The Cainite makes a Spirit Lore + Intimidation Roll (Difficulty is the Target's Humanity). The number of successes indicates the number of days that the Mark of Guede will remain effective. At the discretion of the Storyteller, the Difficulty of Rolls made by the Cursed Victim may be raised at the appropriate moments (such as when s/he is in trouble).

If the use of the Power is successful and the Vitae is absorbed, the knife with the attached amulet must be placed in the door, or doorway, of the victim in order for the Spirits to find their way to him. Note that once the Knife has been placed, it matters not if the victim removes it, since the spirits will already have homed in on their target.

The Level of the Path of Voodoo must be used prior to the casting of any of the Ritual Curses described below.

Level	Description
2	Ask of the Dead: This power allows the Priest to learn secrets from the Spirits of Dead Individuals. The existence of this power is well known in the Carribean; both true Voodoo worshippers and Followers of Set go to great lengths to ensure that the corpse of any dead ally is destroyed in such a way that nothing can be learned from it through this method.

System: For this level of the Path to work, the head of the dead person must be relatively intact; if it has been severely damaged, it will yield no

information. Furthermore, the person must not have been dead for more than seven (7) days, for according to Voodoo lore, the soul does not leave this plane of existence until the end of the seventh day. Until then, the Lore states, it floats invisibly in the vicinity of the corpse, highly vulnerable to the Powers wielded by those who know the Path of Voodoo. In fact, a number of special Voodoo amulets are available to the families of deceased persons. It is said that if one is buried with such an amulet, the magick of the Voodoo Priests can never harm the deceased.

The Priest recites the Praise of Samedi and forcibly inserts his fingers into the back of the deceased's head as s/he gazes into its eyes. The Cainite Rolls (Perception + Occult) against a Base Difficulty of 7. For every Second Day beyond the first that the person has been dead, this Difficulty is raised by one. Thus, beyond the Seventh Day, this power cannot be used. Only two attempts can be made, one day apart. The number of Successes gained on the Roll determines what is obtained, as follows:

Result

.....

- 1 The Priest gains basic details about the deceased, such as name, place of residence, age, job, images of his closest friends, etc.
- 2 Information on places where the deceased has been is revealed, as well as the faces of those he recently spoke with. The vision is usually somewhat hazy -- street names and house numbers will not appear clearly, but the image of a building the deceased physically entered while alive will.
- 3 The Priest gains the exact location, address and details (if known by the deceased) of places the deceased has been up to a week before his death, including names and facts about people he has talked with.
- 4 The Priest gains all of the above, as well as secrets that only a very close friend to the deceased would know.
- 5 At this ultimate level of spiritual connection (some would say rape), virtually all that the deceased knew in life is open and accessible to the Priest. The soul is laid completely bare for inspection, and anything the Priest desires to know of the deceased is forcibly taken. The Storyteller is advised discretion... simply because the information is available does not mean that Priest is able to absorb it all; something that took the deceased years to master would not be learned in a matter of moments.

Level Description

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3 Summon Snakes: This power allows the Priest to summon all of the natural snakes in the vicinity. While this power does not place the snakes under the control of the Summoner, use of the other Third Level Step of this Path, Control Snakes, will. The snakes called will move toward the place from which the Priest issued the summons, and will move in a fairly direct line unless stopped by obstacles. If the snakes come across an impassible surface or a place that they realize their existence is threatened, they will "snap out of it" and resume their normal behavior, as they will once they reach the point where the summoner was standing when this Power was used. At this point, confused, they will usually attempt to leave. It is unlikely they will attack the Priest or anyone nearby unless they are stepped on, or the Priest Botched his or her Summoning Roll. Remember that it takes a while for the snakes to arrive, and those that were further away take longer to reach the summoning spot than those nearby -- as they arrive, they awaken from the enchantment and try to leave, creating all sorts of turmoil. They must be Controlled as they arrive.

System: The Priest must make a (Manipulation + Leadership) Roll against a Fixed Difficulty of 7. Each Success grants a larger radius of effect. The chart below lists two circumstances; when the power is used in a city (where the response will be slim), or in the wilderness.

Result

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- 1 All summoned snakes within one city block, or half a mile begin to respond. Ghoul snakes are not affected.
- 2 All summoned snakes within two city blocks, or one mile, respond. Ghoul snakes are still not affected.
- 3 All snakes within five city blocks, or two and a half miles, respond. Ghoul snakes are still unaffected, though they will sense the summoning, and may be restless.
- 4 All snakes within 14 city blocks, or 7 miles, respond to the summons, including Ghouls.
- 5 All snakes within 20 city blocks, or 10 miles respond to the summons, including Ghouls.

Note: If the Cainite summons the snakes while standing in a crowded place, there is bound to be trouble. If many snakes answer the summons and attempt to move into a crowded area, they will feel threatened by the milling people and start biting. Given the variety of snakes that will appear, it is likely to assume that there will be a few poisonous ones, or ones whom venom, while weak, can

cause death from several bites.

Level Description
.....

3 Control Snakes: With this level of the Path, the Priest is able to control those snakes that s/he has summoned.

System: The Cainite must Roll (Manipulation + Leadership) against a Difficulty based on (10 - the number of Successes rolled during the Summoning of Snakes). The Priest will then be able to mentally control the snakes for a period of ten minutes per success rolled with this power. Commands given must be very simple and mentally couched in a way that they are understandable to the snakes. Furthermore, commands must be within the physical capabilities of the snakes. Whether the snakes understand the order or if they are capable of executing it is determined by the Storyteller. Snakes will usually still withdraw from smoke, fire and other lethal situations, unless the Priest rolled Five or more Successes to control them, in which event they would act without regard for their own safety.

Level Description
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4 The Curse of Samedi: This terrible and feared level of the Path of Voodoo grants the Priest the ability to kill his or her victims without actually being near them. However, the Priest must have inflicted or caused someone to influct a wound on the target (i.e., caused a loss of Health Levels) with a Ku-bha-sah (enchanted knife) for this to work. When this has been done and this level of the Path is used, the victim begins to die of a strange, wasting disease that slowly, painfully destroys the blood and eventually kills him.

System: For this Power to Work, the target must have been Marked for Death with the Mark of Guede. The Ku-bha-sah that is used to wound the target need not necessarily be the one that was used to mark him, and the Priest need not personally be the one to inflict the wound. As long as the Ku-bha-sah was enchanted by the Priest for this purpose, it will work.

The Cainite makes a Spirit Lore + Intimidation Roll against a Difficulty of the Victim's Willpower + 2. The number of successes indicates the number of Health Levels that the Victim loses. At this point, the blood of the victim has been corrupted, and filled with the energies of death. Kine will lose additional Health Levels as a result of this, at the rate of one Level per 12 Hour period as their blood is slowly destroyed and their body mummified. When the Kine in question has no more blood left, s/he dies.

Kindred targeted by this Curse suffer a somewhat different fate. Their blood no longer runs naturally in their bodies, but rather is stored, for purposes of maintaining their "dead" bodies and expending in the use of Vampiric Disciplines. When a Cainite has been cursed and his or her blood corrupted, when s/he uses a point of Vitae, s/he loses a point of Health -- no matter what the Vitae is used for. So attempting to heal using Blood will only uselessly burn blood. The Cainite will eventually be forced into Torpor. Drinking fresh Vitae to cure the wounds will only prolong the agony, as the new Vitae will slowly become corrupted by the "bad blood" in the Cainite's system, and the process will begin anew. The only way to stop this magical disease is to remove all the Vitae from the Cainite's body. While this effectively removes the disease, the Beast will surge forth in frenzy and perhaps place the Cainite in more danger than s/he faced under the Curse.

Level	Description
4	Create Zombie: This Level of the Path allows the Priest to create Zombies -- Corpse Minions, to the Tremere. These Zombies follow all the same restrictions and requirements of Corpse Minions. ** See the Level 4 Voodoo Ritual: Create Zombie System: The body must not have been dead for more than seven (7) days for this to work, and the Spirit of the Corpse must still be unclaimed by any magic or bindings. Standard Path Willpower Roll. Storyteller is under no obligation to disclose <u>why</u> the Zombie does not rise if something happened to the Spirit; that is up to the Priest to discover. The Ritual for Creating the Zombie must be properly performed before this Level of the Path is used.

Level	Description
5	Create Serviteur: This ultimate level of the Path of Voodoo allows the Priest to create a serviteur -- in this case an animal or Kine possessed by a Spirit, and not just a helper or acolyte, which are also called serviteurs. These True Serviteurs are probably one of the most feared servants of the Voodoo Priest (this being a

Houngan, a Mambo or a Bokos). They are possessed of supernatural strength and abilities, and have no fear. Even Cainites fear these creatures, as none of the Mental Disciplines, such as Dominate, Presence, Obfuscate, etc) work against them. To confront one is to fight a tireless robot of flesh that will not stop unless it is utterly destroyed. And to face several... even the bravest might quail before the rush of a host such as these.

System: The serviteur is a human or an animal, into whom the Priest binds a Spirit. This actually creates a lesser form of a Demon Bound creature; though weaker in most respects, they do not suffer the overheating problem of the Demon Bound, and so are more useful at times. If the use of this Path is successful, the Priest is left with a very powerful and utterly controlled servant. It is a much better tool than either a nearly mindless Zombie or a Kine or Childer with independent thoughts.

For this power to work, the Priest must have previously marked the target who is to be turned into a serviteur for death with the Mark of Guede, as previously described. Once this has been done, and the target obtained and tied to a tabletop, the spirit of the target must be driven out of the body, a function that this level of the Path performs, after an Extended, Resisted Willpower Contest (The Priest's Manipulation + Occult versus the Marked Target's Willpower). The winner of ten cumulative successes is the victor. This attempt can only be made once a night. The target may be drugged to lower his or her Willpower. Once successful, the cast-out Spirit usually dissipates or becomes a Wraith (at the Storyteller's discretion).

When the body is bereft of Spirit, but still living, the Priest must Summon and then again enter into an Extended, Resisted Willpower Contest with the Spirit to be Bound into the body. If the Priest loses the Contest, the Spirit flees and may not be re-summoned. If the Priest wins, s/he has overwhelmed the will of the Spirit and forced it into the living flesh of the victim, and created a True Serviteur.

A True Serviteur adds two points to all existing Physical Characteristics of the Man or Animal, has Four Additional Health Levels that cause no loss in Dice Pools. Most devastatingly, the Serviteur has the equivalent of Three Levels of Celerity and Three Levels of Potence. A common True Serviteur has a Power Pool of 15 Points from which to power it's equivalence of Disciplines. Serviteurs are capable of seeing in complete darkness, similar to the Protean Gloom of the Red Eyes.

The Spirit will continue to inhabit the host body until freed or the body is destroyed. The Spirit, like a Demon Bound, will not destroy the body on purpose. Unlike Demon Bound, True Serviteurs can speak, and many have access to the memories and abilities of the body they now inhabit. When away from their Master, and without instruction, they grow restless, and occasionally lapse into the persona and mindset of the former host body.

A Discourse

Upon the Nature of Reality and Vampires
as well as the Origin of the Species

By Darrell Benvenuto

When one looks in the first few pages of most of the Bibles that one can find laying about, you come upon an odd passage in Genesis; after Cain had slain his brother Abel, lied and had received the Mark of God, he traveled to the Land of Nod, where he met and eventually married his first wife (let's leave Lilith out of this for now, as we are talking about the Biblical version, not the Book of Nod -- we'll address her in a bit). Now -- we have to ask ourselves, where did his wife come from? Her parents? Their parents?

Mages who have investigated the reason why Vampiric Thaumaturgy, both

Paths and Rituals, do not invoke Paradox, have revealed the somewhat cryptic answer that "Vampires carry their own Reality around with them" (see Tremere Clanbook). What does this mean?

The answers to these questions are fairly simple. The creature that was Cain came from another Shard Realm; an alternate dimension, or plane of existence, if you will. One, as a matter of fact, where the Rules comprising Reality were considerably different from the one the Kindred now occupy. Being wholly a creature of that Realm, he was not entirely subject to the Rules that govern this one. The Rules of his Realm that affected him, such as his being harmed by sunlight, his body being dead yet still strangely alive, and his need to feed upon life energies from others to exist, still were in play.

The Realm which most people exist in, this Realm that Cain found in his wanderings, is known as Nod; thus when we see that Cain "traveled to the Land of Nod", he was in fact shifting to another Realm. This also answers the first question; where all these other mortal humans came from. Surely not from the loins of Adam and Eve, nor from their descendants.

Why, then, has this other Realm never been found? There could be many reasons. Gateways open and close of their own accord; and the creature known to Man as Cain may have wandered through several Shard Realms, or even the Deep Umbra, before arriving at Nod. Furthermore, the total and enforced belief of the larger proportion of mortals upon Nod in the text as it appears in the Bible during the Dark and Middle Ages may have caused the Gateway, if it was connected or nearby to Nod, to close up as Reality in Nod conformed more closely to those belief concepts.

Now, looking at the Book of Nod, we see many references to Lilith, who very well may have been a demon or entity of some sort from the Deep Umbra. In fact, this is likely, since the Gateway to the Shard Realm that Cain originated in most likely existed in the Deep Umbra, and he wandered for a while before encountering Lilith. It was allegedly she that bestowed Vampirism upon Cain. Now, even if this is correct, as opposed to the Biblical variant, the above concepts still hold true; it is, in this instance, that the altered reality that affected Cain was first derived from Lilith, a creature of the Deep Umbra -- some say one that predates Mankind altogether.

Upon the Nature of Generations

When a mortal receives the Embrace, they receive a bit of Kindred Vitae; this other-worldly matter, bound about with its own Reality and Order, diffuses rapidly into the mortal, enshrouding their souls in a soft web as it begins to alter the Rules that affect the dying body. The mortal's avatar shreds and dissipates; it is no longer able to remain within the vessel as it's Reality is quickly replaced by the stronger one of the Kindred Nature. The target's aura flickers and fades; becoming a pale version of the original as the essence of the Mortal withdraws slightly from contact with the Reality of Nod. Think of it like a magnetized lump of iron being used, in turn, to magnetize another. The stronger the original Altered Reality about the Sire, or in the analogy, the magnetic

field, the stronger the Altered Reality, or the further removed, will the Progeny be from the normal Reality of Nod. However, this process weakens with each step, as Progeny beget Progeny, as would one magnetized rock being used to magnetize the next lessen in strength. The distancing, or how strongly the other Reality affects the Mortal, is referred to as "Generation", or "Steps From Caine" by most of the unknowing Kindred. When one creates Progeny, each of them is less removed from the Reality of Nod than their Sire. After a certain point (14th or 15th Generation), they are so close, so thinly removed from the Reality of Nod that they can no longer remove others from it's embrace (in the analogy, their magnetic field has become too weak to further magnetize other objects). Only through diablerie, the merging of the very innermost essence of a Kindred that is further separated from Reality than they (in analogy, merging the lesser magnetic source with a greater one), can they gain more of the powers of those who are strongly in the grip of Cain's Original Reality; Generations, Steps from Caine, or whatever.

The Malkavians know a little bit of this; some of the most far-reaching of them have realized that by breaking up their "reality tunnel", or completely altering not only their view of the world, but their minds, they can take full advantage of their unique nature as Kindred; they can do things that no other Kindred can, through manipulation of their own Altered Reality, and thus, indirectly, manipulate the greater Reality of Nod around them (See the Malkavian Clanbook), though not in the same manner as Mages do. Possessing full or even partial control of the Altered Reality of their beings lends individuals great power -- it is one of the reasons why those closest to Caine in terms of Generation are nearly demigods.

The Ritual of the Bitter Rose

Upon reflection, it can be seen that the reason that this Ritual works the way it does is that it supplies the additional surge of energy required for the further separation from the Reality of Nod for multiple individuals, copying that form of essence which is being merged with the soul of the diabolist. If this knowledge of the true way of things was available and enough resources could be bent to the task, it might be possible, through a series of specifically designed Paths and Rituals, for a Sire to create Progeny of his own selfsame Generation, or for a low-Generation Kindred to help others achieve their same Generation through similar Thaumaturgic procedures rather than diablerie.

The Storyteller's Guide to Fun and Balanced Thaumaturgy

By Darrell Benvenuto

While I was compiling this Book, it never ceased to astound me how many folks would submit Level 4 or 5 Rituals that began with "This relatively simple Ritual only requires ten minutes or so to cast...", and expected it to be taken seriously. A Level 5 Ritual

is an exercise in High Art; it requires the Caster to be of Level 5 in Thaumaturgy, and it will have taken him or her several years, at least, of difficult study, to master the Ritual. The casting of it should take days or weeks, the summoning, binding and participation of mystical entities, vast expenditures of energy, the participation of other Tremere, the use of dozens or hundreds of components and more -- not a mere matter of minutes' worth of muttering to oneself.

Ritual Magic is extremely versatile, but it requires (a) lots of knowledge on the part of the caster, knowledge that takes a lot of time to acquire, and (b) time to prepare things and cast the Rituals. Those Rituals that allow you to store up an effect, i.e., all that is required is a single word to unleash or trigger something, are rare. If you are attacked, gagged and tied up, you're stuck!

Widely available First and Second level Rituals that are commonly taught in Tremere Chantries around the world are not combat effective. In fact, combat effective Rituals are the rarest and hardest to find. The kind of Rituals taught include such useful and helpful ones as Defense of the Sacred Haven, Purity of the Flesh, Soul of the Homunculi, Communicate with Kindred Sire, Principal Focus of Vitae Infusion, Engaging the Vessel of Transference and the like.

While the White Wolf books say that theoretically, there is no limit to the number of Rituals that a Kindred could learn, one must bear in mind the fact that (a) most neonates are YOUNG, and have only just achieved the first Circle of Mystery; they don't know a whole heck of a lot of Rituals; maybe two or three first-level ones, and (b) Rituals take a long time to learn! An upper level Ritual, say 4 or 5, could take upwards of twenty years to master! First and Second Level Rituals, which take days or weeks to learn (when studying non-stop, and hard -- if the Kindred is doing other things, or is preoccupied, it takes much longer), are much more within the grasp and mindset of younger Kindred, who have not yet learned to plan for whole decades at a time.

While the oath that all Tremere swear dictates that knowledge be shared, knowledge is power -- and in the twisty confines of the Pyramid, Tremere often hoard all that they can. Hundreds of unique Rituals have been lost when their creator met an unexpected demise, never having thought to pass them on in any form.

As a Storyteller, it is important that Game Balance be maintained. Blood Magic (Thaumaturgy) is useful, versatile and can play a valuable part in any game or campaign. However, it should never be so overwhelming as to take center stage over everyone else's desires and abilities, unless the group is composed of Tremere, and you are roleplaying life in the Chantry. Not only because of Game Balance, but because of the very nature of the Tremere; they prefer to be the power behind the throne, as it were, and using one's powers flagrantly and openly tends to alienate the very ones whom you are trying to impress. Quiet power is a Tremere trait; let the supplicants come to them seeking favors, not the other way around. By concealing one's true abilities, one can often fool an opponent into underestimating you, and thus they can be directed, humbled or eliminated as you see fit. Someone playing a Tremere properly is unctious, respectful and serious. If you have a combat-happy player that just wants to throw fire about, or use Paths of

Thaumaturgy for combat, you should either (a) advise them to play a different clan, (b) have them disciplined, killed or sent to Vienna by their Regent when they make a serious transgression, or (c) just shave this disruptive player from your group; being a Camarilla Vampire is about Roleplaying first and foremost -- combat is not the end all, be-all of it.

The Tremere Oath

I, <name>, hereby swear my everlasting loyalty to House and Clan Tremere and all its members. I am of their blood, and they are of mine. We share our lives, our goals and our achievements. I shall obey those the House sees fit to name my superiors, and treat my inferiors with all the respect and care they earn for themselves.

I will not deprive nor attempt to deprive any member of House and Clan Tremere of his magical power. To do so would be to act against the Strength of our House. I will not slay or attempt to slay any member of the House and Clan except in self-defense, or when a Magus has been ruled outlaw by a properly constituted tribunal. If a Magus has been ruled an outlaw, I shall bend all efforts to bring such Magus to justice.

I will abide by the decisions of the tribunals, and honor the wishes of the Inner Council of Seven. The tribunals shall be bound by the Spirit of the Code of the Tremere, supplemented by the Periphreal Code and interpreted by a properly constituted body of Magi. I have the right to appeal a decision to a higher tribunal, if they should agree to hear my case.

[The Periphreal Code is then read, taking several hours. It is this which causes the Oath-taking to last almost all night. The Code governs every aspect of the life of a Neonate, one's duties to the House and Clan as well as to fellow Tremere. Rules of Conduct, Behavior and Comportation are described. One's relationship and duties to the Council of Lords, the Pontifexes and the Inner Council of Seven are described in detail. The legal proceedings of the Tremere are given, including the composition and formation of Tribunals, the weight of their decisions, and the potentials for harm to those Tremere that violate the Code or the Oath.]

I will not endanger House and Clan Tremere through my actions. Nor will I interfere with the affairs of mundanes and thereby bring ruin upon my House and Clan. I will not, when dealing with Devils, or others, in any way bring danger to the Clan, nor will I disturb the Faeries in any way that would cause them to take vengeance on the House and Clan. I also swear to uphold the values and goals of the Camarilla, and I will maintain the Masquerade. Insofar as these goals may conflict with my own goals, I will not pursue my own goals in any way that would endanger the Masquerade. The strength of the House and Clan Tremere depends on the strength of the Masquerade.

I will not use magic to scry upon members of the House and Clan Tremere, nor shall I use it to peer into their affairs. It is expressly forbidden.

I will train only apprentices who will swear to this code, and should any of them turn against the House and Clan, I shall be the first to

strike them down and bring them to justice. No apprentice of mine shall be called Magus until he first swears to uphold the code. I shall treat my apprentices with the care and respect that they earn.

I concede to my elders the right to take my apprentice should it be found that my apprentice is valuable to an elder's work. All are members of the House and Clan and valuable first to these precepts. I shall abide to the right of my superiors to make such decisions.

I shall further the knowledge of the House and Clan and share with its members all that I find in my search for wisdom and power. No secrets are to be kept, or given, regarding the arts of magic, nor shall I keep secret the doings of others which might bring harm to the House and Clan.

I demand that, should I break this oath, I should be cast out of the House and Clan. If I am cast out, I ask my brothers to find and slay me that my life may not continue in degradation and infamy.

I recognize that the enemies of the House and Clan are my enemies, and that the friends of the House and Clan are my allies. Let us work as one and grow hale and strong.

I hereby swear this oath on <current date>. Woe to anyone who tempts me to break this oath, and woe to me if I succumb to temptation.

In Closing

I hope you have enjoyed this document. A lot of hard work was spent in putting it together; we hope that it enhances your enjoyment of and entertainment in the marvelous worlds of the Storyteller universe. I welcome questions, comments or abuse.

Well, maybe not abuse.

Should you wish to submit more materials for future, more comprehensive releases, feel free to send them to Darrell Benvenuto at (benvenut@qcunix.acc.qc.edu) for review.

-- Darrell Benvenuto

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