

PLAYERS HANDBOOK:

All refers to spells usable by any priest, regardless of mythos. There are no Powers (deities) of the Sphere of All. This group includes spells the priest needs to perform basic functions.

Animal spells are those that affect or alter creatures. It does not include spells that affect people. Deities of nature and husbandry typically operate in this sphere.

Astral is a small sphere of spells that enable movement or communication between the different planes of existence. The masters of a plane or particularly meddlesome powers often grant spells from this sphere.

Charm spells are those that affect the attitudes and actions of people. Deities of love, beauty, trickery, and art often allow access to this sphere.

Combat spells are those that can be used to directly attack or harm the enemies of the priest or his mythos. These are often granted by deities of war or death.

Creation spells enable the priest to produce something from nothing, often to benefit his followers. This sphere can fill many different roles, from a provider to a trickster.

Divination enables the priest to learn the safest course of action in a particular situation, find a hidden item, or recover long-forgotten information. Deities of wisdom and knowledge typically have access to this sphere.

Elemental spells are all those that affect the four basic elements of creation--earth, air, fire, and water. Nature deities, elemental deities, those representing or protecting various crafts, and the deities of sailors would all draw spells from this sphere.

Guardian spells place magical sentries over an item or person. These spells are more active than protection spells because they create an actual guardian creature of some type. Protective, healing, and trickster deities may all grant spells of this sphere.

Healing spells are those that cure diseases, remove afflictions, or heal wounds. These spells cannot restore life or regrow lost limbs. Healing spells can be reversed to cause injury, but such use is restricted to evil priests. Protective and merciful deities are most likely to grant these spells, while nature deities may have lesser access to them.

Necromantic spells restore to a creature some element of its life-force that has been totally destroyed. It might be life, a limb, or an experience level. These spells in reverse are powerfully destructive, and are used only by extremely evil priests. Deities of life or death are most likely to act in this sphere.

Plant spells affect plants, ranging from simple agriculture (improving crops and the like) to communicating with plant-like creatures. Agricultural and nature Powers grant spells in this sphere.

Protection spells create mystical shields to defend the priest or his charges from evil attacks. War and protective deities are most likely to use these, although one devoted to mercy and kindness might also bestow these spells.

Summoning spells serve to call creatures from other places, or even other dimensions, to the service of the priest. Such service is often against the will of the creature, so casting these spells often involves great risk. Since creatures summoned often cause great harm and destruction, these spells are sometimes bestowed by war or death powers.

Sun spells are those dealing in the basic powers of the solar universe--the purity of light and its counterpart darkness. Sun spells are very common with nature, agricultural, or life-giving powers.

Weather spells enable the priest to manipulate the forces of weather. Such manipulation can be as simple as providing rain to parched fields, or as complex as unbridling the power of a raging tempest. Not surprisingly, these tend to be the province of nature and agricultural powers and appear in the repertoire of sea and ocean powers.

TOMEBOOK:

Chaos. Most of the spells in the Sphere of Chaos give the spellcaster the ability to add randomness and confusion to the world around him. Some of the spells change the probability of the outcomes of events, while others offer protection against Lawful influences.

Many of the spells of this sphere are tricky; while they usually help the spellcaster, there are times when the spell might harm the priest. Such is the way of Chaos--anyone who draws upon chaotic energy knows that nothing is certain, not even the influences of his god.

Powers that operate in this sphere are deities of mischief, trickery, ill luck, and those gods devoted to the power of the individual.

Law. The Sphere of Law is based on two principles. The first is that the group is more powerful than the sum of the individuals who make up the group. The second is that the individual must obey established rules whether or not he personally thinks they are good rules. In both cases, the idea of order is exploited, sometimes beneficially, sometimes harmfully.

The beneficial spells of the Sphere of Law draw upon the first principle. Such spells coordinate the power of a group of characters. By using spells of this sphere, individuals who work closely together can become focused into a strong, united force.

The harmful spells of the sphere draw upon the second principle; they take the concept of law one step too far and prevent the individual from operating with a free will. These spells limit a person's choices and obliterate spontaneity and individual thought and action. Whereas beneficial spells draw a group together, harmful spells isolate the individual or even subjugate him to the commands of another person.

Deities of rulership, kingship, community, and culture are likely to act in this sphere.

Numbers. The Sphere of Numbers revolves around the concept that numbers and mathematical relationships between numbers represent the "core truths" of reality or the "secrets of the universe." By studying numbers and their relationships, some scholars believe they can learn truths otherwise inaccessible; by manipulating numbers, they believe they can actually alter the fabric of reality.

This sphere uses spells that allow a priest to comprehend and use the mysteries of numbers. Since many of these spells are incredibly intricate and depend on very esoteric concepts in mathematics and hypermathematics, only priests with relatively high intelligence (13 or higher) are allowed access to these spells. Spells from this sphere are most likely to be granted by deities of knowledge (particularly arcane or hidden knowledge).

Many of the philosophies central to this sphere sound unusual, illogical, or even insane -- things one might expect to hear from the lips of a senile "prophet" who has discovered the "truth of All" in the pseudomathematical scratchings he makes in his notebooks. There are many cranks and charlatans claiming to predict the future who are often mistaken for true practitioners of this sphere and vice versa. A priest who is granted spells from the Sphere of Numbers may sound like a crank when he claims the birth dates of kings predict the date of Doomsday, but there is one fundamental difference between him and the charlatan: The priest's spells work.

Thought. The Sphere of Thought is rooted in the philosophy of mentation and the effects of mental acts and structures on reality. Priests of this sphere believe that the common conception of the thought (i.e., a more-or-less objective analysis of sensory input which is in turn an objective perception of reality) is fallacious and misleading. These philosophers maintain that thought is and must be tied closely to reality. In effect, they believe that the thinker, the thought, and the subject of that thought somehow interact. Thus, thinking about an object or condition can sometimes cause a physical change in that object or condition.

Philosophers of this sphere also believe that once a thought has been created ("once a thought is thought"), it exists as a "freestanding mental object." This

"thought object" can sometimes be detected and manipulated. This sphere uses spells related to these philosophical beliefs. Like the Sphere of Numbers, these spells are intricate and are based on some esoteric concepts of philosophy. It is suggested that only priests with relatively high intelligence (13 or higher) be allowed access to these spells. Spells of this sphere are most likely to be granted by deities of thought or knowledge (especially arcane or hidden knowledge). This sphere might have as its patrons certain deities who rule and exist in the abstract realms of thought. Certain isolated philosophers discuss the existence of a deity of solipsism (the philosophical belief that only the self exists). Since such a deity would believe that it exists alone in the universe, it would have no worshipers.

Time. The spells of the Sphere of Time explore ways in which time can be altered and perceived. These spells manipulate the effects of the passage of time on objects and creatures and can also affect the passage of time itself. Such spells are often the province of deities associated with nature, philosophy, divination, and trickery.

Travelers. Spells of this sphere provide aid and comfort to travelers, making their journeys safer, easier, and more enjoyable. Deities sympathetic to the well-being of explorers, nomads, and other wayfarers often allow access to this sphere.

War. The Sphere of War involves magic specifically for use on the battlefield--in mass combat between large units. Usually, these spells are granted by deities of war: those Powers who believe that victory and courage in battle are the ultimate goals for mortals.

Priests who follow these gods are sometimes generals or leaders of armies. For these priests, tactical and strategic brilliance are as important as personal skill in combat.

There are significant differences between the spheres of War and Combat. Combat spells are those the priest can use in personal altercations. These spells inflict physical damage on an opponent or improve the combat abilities of the priest and several comrades. War spells, on the other hand, are concerned with aspects of large-scale battles other than direct infliction of damage: observation, identification, movement, morale, and the like. Few spells of this sphere inflict physical damage on the enemy. Unlike spells of other spheres, most War spells can be cast only on a single military "unit." The deities who preside over the Sphere of War are careful when granting these spells to their priests. They will generally grant such spells only when a priest is about to enter battle. In the case of the more militant war gods, a priest who petitions for these spells inappropriately or misuses them may suffer dire consequences.

Wards. This sphere includes spells that provide protection of clearly defined areas, ranging from small objects to entire villages. The magical boundaries established by these spells prevent entry or negate the effects of specific creatures, energies, or conditions. Many of the spells take advantage of cooperative magic, involving the casting of a spell by a number of assembled priests to enchant exceptionally large areas (refer to specific spells and the sections in this book on Faith Magic, Devotional Power, and Cooperative Magic for more information). Deities of war and protection, as well as those associated with benevolence and mercy, might bestow these spells.

MANA:

Mana is the "life force" of magic. Each spell takes a specific amount to complete its invocation (amounts are listed next to the spells). Mana can be regained through SLEEP or PRAYER, the later being quicker. A Priest's Mana is determined his Wisdom and level of experience:

MANA = Wisdom Score + Sigma(Level x2)

Thus a 4th level Priest with a Wisdom of 15 would have Mana of 35.

(15+2+4+6+8= 35) Mana is cumulative as a Priest rises in levels.

Another bonus is the Spell Progression chart now becomes the number spell TYPES and not the limit. Thus a 2nd level Priest can chose two different spells and yet cast only one of them till his Mana is depleted.