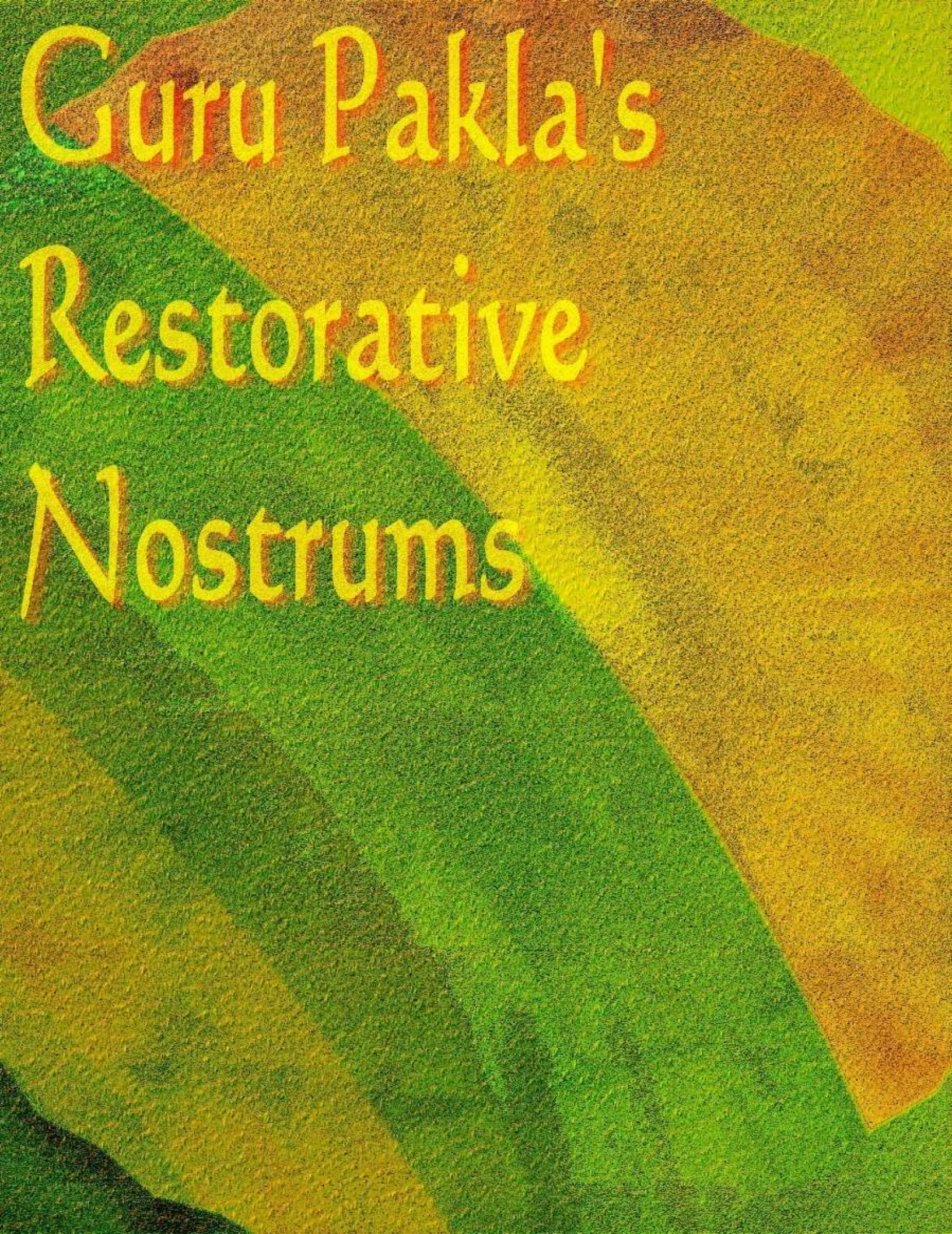
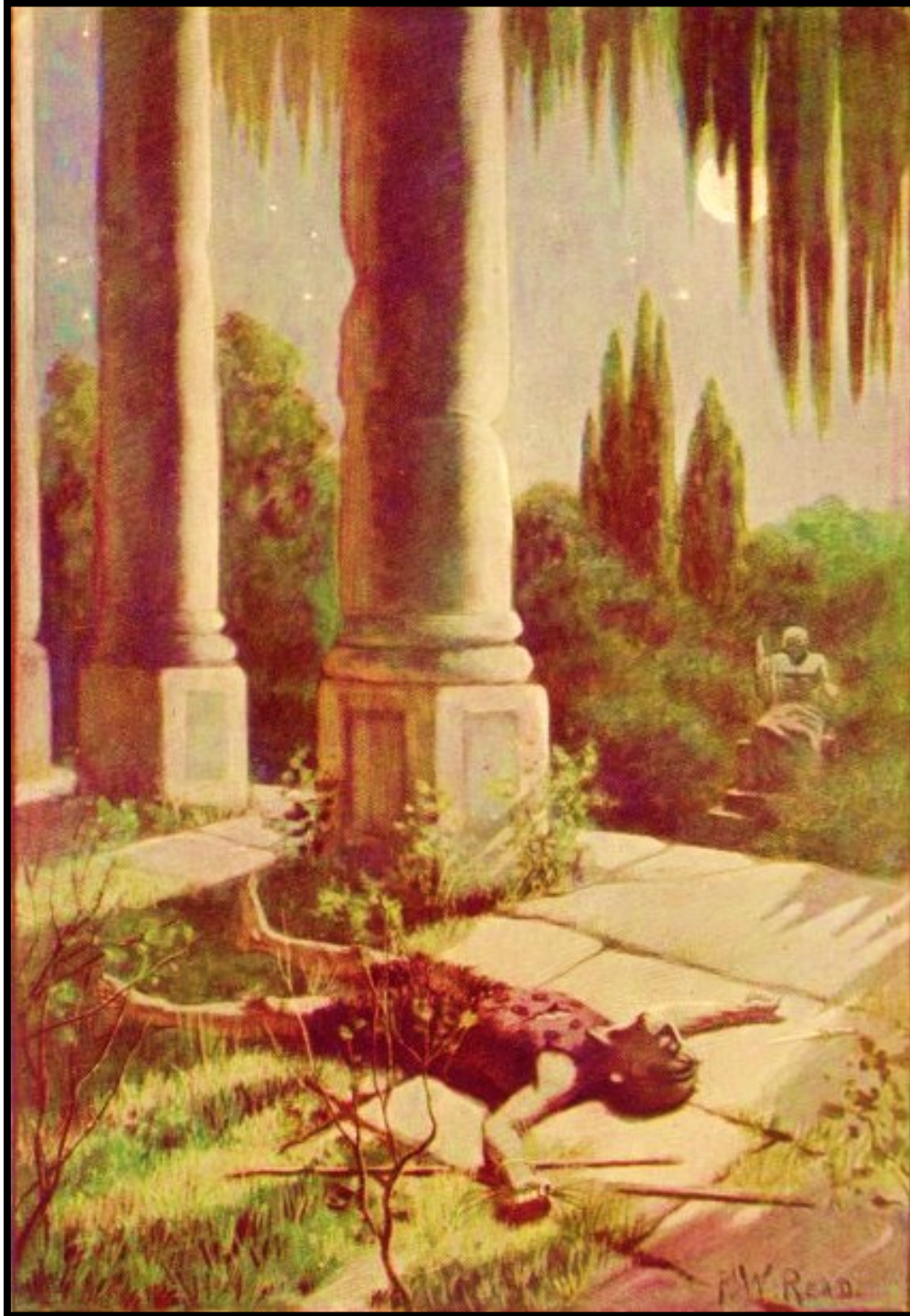




Guru Pakla's Restorative Nostrums

CURE

Of all the aptitudes a wizard may pursue, the magic of cures is the most highly regarded, the most sought after & the most useful to a party of adventurers. The power of flight is striking, the ability to cast forth fire from ones' mouth or eyes is an amazing spectacle, but the ability to draw back the dead from out of the void, or the ability to spontaneously remove diseases are the most practical, functional & important



techniques to any wizard. More than any other magical discipline, Cure will ingratiate a wizard to a court, a city or a company of adventurers & even cynically applied, this root of magic demonstrates the depths of compassion & care that a wizard is capable of.

It is owing to this great empathy, this deep well of feeling that a wizard is able to use cures. Seeing the world for its ruinous flaws & knowing that people are meant for more than to be hurt, to be consumed & killed, the Wizard wills a wholeness upon people, attempting to perfect their physical, mental and even spiritual selves. As with all the Wizard's magical roots, these spells arise from the Wizard's daring & ingenuity at warping reality by will alone. As a result, Curing is highly personal and is affected by the persona & identity of a wizard, which is reflected in alterations to the base spell seed by the wizard's alignment.

A Neutral Wizard, devoid of a cosmic agenda and happy to observe the vying cosmic forces as unrelated ephemera, focuses on what is immediate & important in the moment. This sense of immediacy is reflected in how quickly, almost nonchalantly, she is able to grant the beneficence of her magical mastery. (Gain 1 turn casting time for Cure spells for free)

A Lawful Wizard sees that there is already healing in the world, that people regrow their hurts, their injuries scab over, their diseases fade. A Lawful wizard is bound by this observance of the world's conventions & feels it proper to aid this process without directly superseding it. Such a wizard is very unlikely to ever use the greatest variant of the Cure seed, seeing that death is the final stroke & that none should return from that last wound. Not to say that such a wizard is prevented from using that power, only that he might decline to use it. (Lawful Wizards heal 1d4 as a base amount instead of 1d6, however, all of their healing spells grant the identical healing effect to the same subjects on the round immediately following the original casting – that is, every one of the Lawful Wizard's cures lasts for 2 rounds)

A Chaotic Wizard recognizes that bodily health & bodily infirmity are stochastically associated with the rest of the universe's forces – that it is merely an accident of happenstance that a headless body is dead but a live person's head remains attached. Taking none of these basic assumptions for granted, the Chaotic wizard is able to coerce the most bizarre results through the use of curing magic, reforming entire people around lost limbs, or spattered blood, reconstructing from scattered pieces another complete form. (Chaotic Wizards can use the Regenerate Limbs feature to form entire new people from parts of another person. Such a person is either a duplicate of the original individual, or an amalgam of all the parts used to create them).

A Good Wizard is profoundly moved by the plight of others, and her empathy for their wounds & hurts is so great that her spells are empowered by this compassion. (Spells of level 2 or higher have their level reduced by 1 if cast on others)

An Evil Wizard is selfish, life & health belong to him alone & are not granted to others without due compensation. (Spells of level 2 or higher have their level reduced by 1 if cast on oneself only. A 100 Sp sacrifice condition is applied to all Cure spells to be cast on others for no reduction in level)

Cures affect living creatures exclusively – they cannot be used to repair materials & do not reproduce any inorganic materials. These effects are easily enough found within the Transformation seed, of which Cure could be, mistakenly, identified as a cousin. Transform plays with the Wizard's ability to trick substances to accept new forms, Cure is in fact, the opposite – it is based upon the 'itselfness' of living things. An extant self-identity that all living things innately possess or learn to possess through time. The role of experience, the development or investment of a soul, all of these uncertain, inexplicable qualities that construed together are the ineffective definition of Life are in the service of the magic of Cures.

Essentially, at its most fundamental, the magic of Cures is the magic of allowing the physical body to manifest a representation of the intellectual & spiritual self. As such – some Cures won't work on some people. For example, a peg-legged pirate with a self-identity formed around his peg-leg & hook hand might never be able to regenerate lost limbs – having come to inhabit this maimed identity as primary. This effect of cures – the limitations of the magic as a conduit of the Self's expression is most notorious in its often ineffective use at bringing back the dead. Sometimes the dead are dead & a Cure will not save them, irrespective of its power or the puissance of the casting wizard.

Note that any Cure spell that grants bonus HP or HD is *permanent* in the sense that these HP & HD remain until they are lost through the character taking damage. They do not recover naturally at all, however and once they are lost, they are permanently lost.

Cure: The simple and essential magic of healing. Cures are the great balm of the world and the truest, surest sign of a wizard's power. As well, cures provide the wizard with an easy method of dissipating the hostility that their great power often engenders.

- ★ Base score – Restore d6 HP
- ★ Duration – Permanent
 - ❖ +1 per d6 restored
 - ❖ +1 per additional target affected
 - ❖ +1 die increases to d8
 - ❖ +2 die increases d10
 - ❖ +2 Cures Poison
 - ❖ +1 Add bonus temporary HP
 - ❖ +2 Add a bonus HD
 - ❖ +3 Cures Blindness or Deafness
 - ❖ +3 Cures any one Disease
 - ❖ +5 Regenerates a Limb
 - ❖ +10 Resurrects a recently deceased & intact corpse
 - ❖ -1 if the Spell heals a specific type of damage (fire, slashing, piercing etc...)

Sample Cures – Guru Pakla's Collection of Restorative Nostrums

Guru Pakla has spent decades establishing, through trial & error a system of cures & health techniques based upon the use of exotic herbs, meditative trances & intense concentration as well as a liberal quantity of borrowing, copying and mimicry. The various clans & schools of the healing arts tend to be generous with one another. The techniques & recipes gathered here have been utilized by others with varied results, yet the Guru is still well known for his efficacy as a panacea & sage. The Guru is first to admit that these results have more to do with the practitioner of the healing arts than the recipient of the cures or the cures themselves. The Guru's Retreat is a place of learning for those with the discipline to make sense of the frequently nonsensical practices of the Guru as well as the cult of health & bodily wholeness that has emerged around the retreat. Those who the Guru regards as peers are frequently granted their own version of what follows here – a cache of loose paper recipes copied and overwritten by many hands over many years. The passel of documents is precious though – and a good initiation into the curative realms of magic.

Intentional Preparation for the Treatment of Burns: The healer circles the scars & burns of the subject by brushing on a tincture of powdered salts and the ashes of certain exotic plants. The cure emanates inward, sealing the burns & driving the heat of the wound deeper into the body where it can accomplish some good. The motion of circling the wound with a painted on tincture & the use of valuable reagents are both functional aids to the wizard's magic. The reagents themselves have a value of at least 100 Sp. The meditative act of grinding the dusts & then brushing on the tincture requires ten minutes of silent stillness. This spell cures only fire-damage.

Level: 1 **Duration:** 10 Minutes

Effects: Cures 4d8 HP with any excess healing becoming bonus HP

Prodigy Of The Curing Breath: By inhaling the smoke of certain incenses & herbal preparations and then blowing the smoke over wounds, the healer soothes the injuries suffered by up to four people – those who are able to sit & meditate while touching the healer. The spell takes an hour to cast and it calls for the consumption of at least 100 Sp worth of valuable incense & herbs. The healer breathes in the smoke and releases it over time, curing all those who are part of the ritual.

Level: 3 **Duration:** 1 Hour

Effects: Cures 2d6 HP & removes a disease from up to 4 subjects.

Ministrations Of Bodily Soundness Are A Gift Of The Land – The wizard takes a few minutes to activate some mud in order to create a plaster which is applied to injuries. This mud aids the body in reforming a lost body part.

Level: 3 **Duration:** 10 Minutes

Effects: Cures d6 HP & restores 1 lost body part.

The Immaculate Wholeness Of Body Is The Proper Course Of Dasein – The body has lost its intention, the anima having been driven out. The wizard attempts to repair the body to match the spirit's self-identity, luring it back into the physical form where it will be rejoined & reintegrated into the world. This is a difficult process requiring great preparation. For one hour the wizard must fashion a kind of cast over the corpse of the fallen using exotic plasters formed of mud & valuable plant materials (worth at least 100 Sp) This process occupies the Wizard's time & attention fully & may not be interrupted. After the cast is formed it must be decorated with materials attractive to the departed spirit – usually something that the individual valued highly or desired (it is very often a large sum of money, or a valuable personal article worth at least 100 Sp). The body, within the cast is then restored completely & the spirit may be incited to take up residence within it again. A body that is not whole, that is missing limbs or wracked with disease or starvation may be too damaged to recover & could require multiple applications of this and other spells.

Level: 5 **Duration:** 1 Hour

Effects: Cures 1d6 HP & restores the dead to life.

Through The Genial Sacrifice Of Kindly Plants Wounds Are Governed & Wholeness Resumed – Though injury is not uncommon, for a person to have many wounds is a surprise. Have they been in a war? Are they warriors? One must weigh the benefits of healing a warrior – for they may inflict more injury themselves! A warrior may have no purpose but to fight – such a state is very bad for the mind. A cure for wounds should not be applied unless attending to it is a cure for the mental wounds that have led one to wars. This spell requires abundant, valuable plant products which are twisted into a knot and then burned, in a very quick motion while a firm word is spoken to the recipient – a warning to drive out the madness that has led them to conflict.

Level: 5 **Duration:** Instant

Effects: Cures 3d10 damage to a target & also cures them of a condition (usually mental illness)

Meditation of Bodily Wholeness Mediated By Artisanal Oils – Pressing & extracting the fluids of specific plants into an oil which is then mixed again & again with a variety of salts, smokes & vapors. The oil is very precious – worth 300 Sp at least. The wizard must, when using this cure, paint the afflicted persons with the oils while concentrating upon their absorption. As the oils evaporate under heat or light (best under sunlight) they extract through chelation the poisons and pain within the subject. Usually there is enough of the oil to cure up to 5 people.

Level: 3 **Duration:** 1 Hour Casting Time

Effects: Cures 1d6 HP & removes poison from up to 5 people.

Potentiating Smoke For Enhanced Puissance– Grinding & using the horns & vital organs of predatory animals into a paste worth no less than 200 Sp, the Wizard slathers these materials upon the shoulders and neck of the subject. This has the effect of shrouding the subject with the vitality of these creatures, improving the subject's health & stamina. The slathering of the preparation requires deep concentration & a humbling moment of self-denial by the practitioner as he must experience emotional pain for the sacrifice of the animals (a sacrifice of 10 HP)

Level: 4 **Duration:** 10 Minute Casting time

Effects: Increases the subject's HD by 1 and cures 4d10 HP. Any increase above the maximum HP are kept as bonus HP.

FROM THE DESK OF Guru Maga

18

IMMACULATE

The body

Wholeness

of the body

is the proper cause
of Dāśin

Pondrous Qualities

1 Expenses

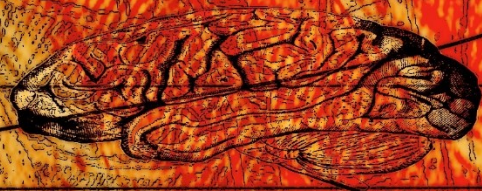
2 Vanity

3 Self is self

Difficulty at the beginning

death is inauspicious

cessation of the self remains



the principle mistake common
to all living things. Death is a forgetting of the self's

To cure death is to cure the true expression

weakness in the mind that
allows there to be death.

Substances & Their Virtues

Around him that has forgotten breath place
the several substances in their proportions
fuse them into a plaster & apply to the afflicted

1 weights of Red clover

2 weights of Thunder God Vine god Vine otherwise called an ivy
grown on the churches

10 weights of Wheatgrass

2 weights of Naples yellow

2 weights of Rosemary

12 weights of Mercurius praecipitatus

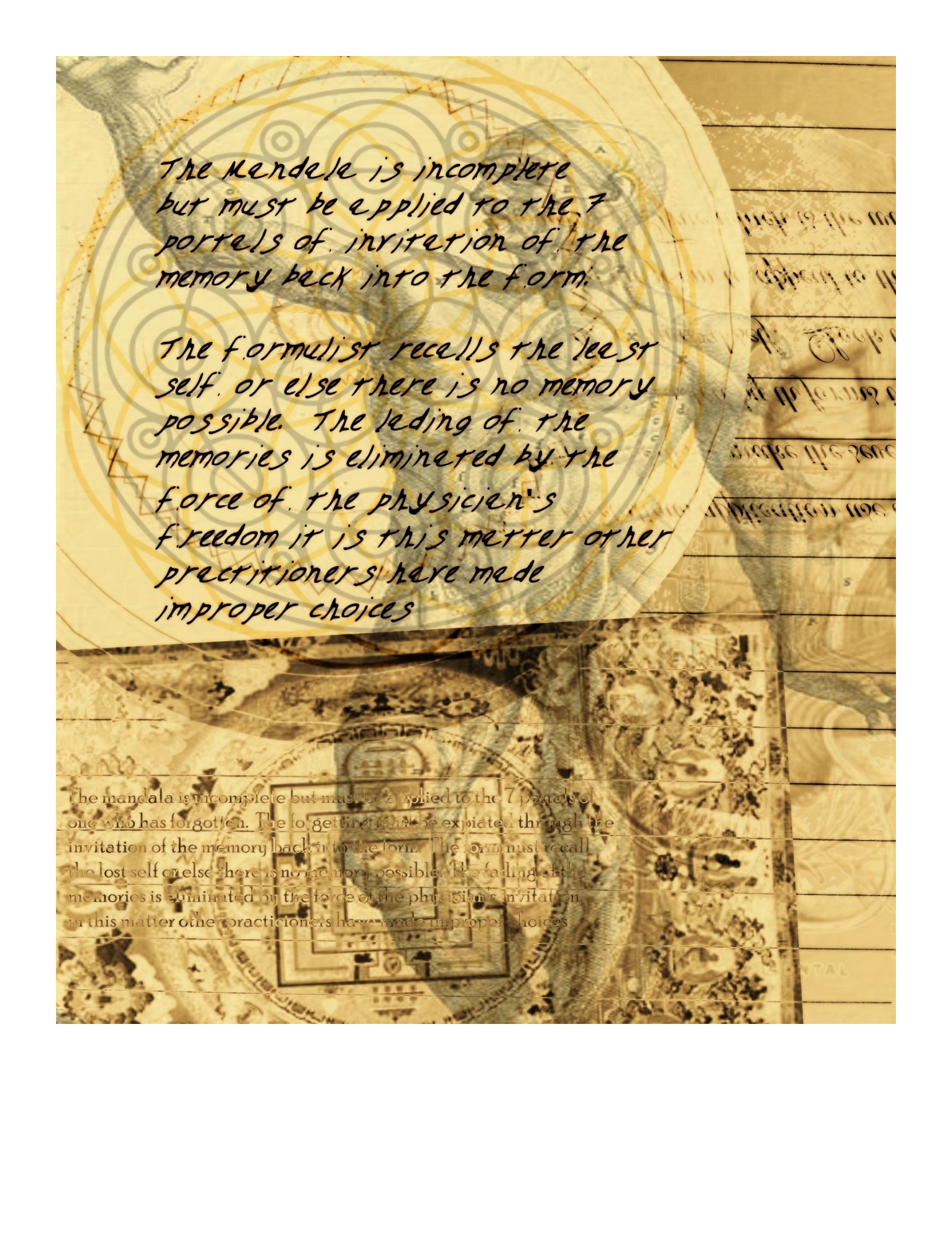
~~2 weights of Resin of copper~~ Green use of Mercurius
weights are proportions

4 weights of Venetian White but using an ounce is
effective while using a
pound is disaster

16 weights of Marcasite

~~9 weights of Thion Huder~~ ? A pair of golden coins may suffice

3 weights of Hawthorn



The Mandala is incomplete
but must be applied to the 7
portals of invitation of the
memory back into the form.

The formulist recalls the least
self, or else there is no memory
possible. The fading of the
memories is eliminated by the
force of the physician's
freedom it is this matter other
practitioners have made
improper choices

The mandala is incomplete but must be applied to the 7 portals of
one who has forgotten. The forgetting must be expiated through the
invitation of the memory back into the form. The form must recall
the lost self or else there is no memory possible. The fading of the
memories is eliminated by the force of the physician's invitation
in this matter other practitioners have made improper choices

Terza Veduta in schiena del
 suocero modello.
 Form. Divino

A typical purple drawn from
 the shells of land snails is fine
 use 4 cups and of those use 2
 adding to the red

THAT COULD
 Produce the principal
 Hue - Violet for that thought
 uses the shell of Navel
 soaked in Iron brine

CRIMSON - FIRED IN
 RED MERCURY
 BY RED FIRE

For crimson, the blood
 of a patient is preferred -
 but if necessary
 use any blood - cut with a
 bit of the temple.

- A. Marchi
- B. Marchi
- C. Marchi
- D. Marchi
- E. Marchi
- F. Marchi
- G. Marchi
- H. Marchi
- I. Marchi
- L. Marchi

...aspires to the higher world and do not
 reach - men - high stretch of

Regarding these dues there is much
 commentary of a very rudimentary sort
 all in teh archaic styles. The hues have
 proven to have a bearing on the effects
 with the different colors corresponding
 to a superior effect based on sex & specie

The fairy folk are best served by the
 more liberal application of the violet

the mortal sort favor the red and the
 green is needed for all but much more
 in the case of a recently deceased
 individual who has not had time to
 attempt to remember the world.

(chants are of serious importance here

calls out to the void & the recollected memory of the forgetting self help to harmonize with the unheard melody that are 'portioned out' by the presence of 1) The body of the patient & 2) Effects & Materials that the patient favored In Life.



We skirt about this topic at our peril - the patient is dead - death has visited outside its time & the willing patient will recognize itself as Living - Those without a reason to exist any longer will lose their identity & will not be resurrected. This calling back requires serious effort & deep concentration. The Mandalas painted on the cast - the cast & the creation thereof

- These are cues for the physician.

Bring Down into the Mythic State that is required to successfully call back the dead.

Call every hour - chanting The Names & Goals of the Subject - do this for a day. Even if it returns - do not stop - The bond may be fragile - and the body may not any longer match the

consciousness' expectations - reconciling the two is a monumental task. See - in the Ether the mind & body clasp them together with

Vigorous motion of the Arms & Hands - do not

Speak all of this statement as a chant.

Intentional Preparation For The Treatment of Burns

4 weights of Plumbago

Use the fool's gold to prepare

5 weights of Verbena

the bowl in which the rest of the

10 weights of Wahoo

material will be combined by

5 weights of Ashoka tree

rubbing the gold onto the surface

4 weights of Velvetleaf

once prepared crush all ingredients

11 weights of Fenugreek

Saving for last the sulfur. Heat

4 weights of Lead fume

all the crushed material over low

4 weights of Liver of sulfur

heat adding urine until what

13 weights of Pepper

remains is only a mess of ash

3 weights of Lemon

and some heavy grains of salt.

6 weights of Fool's gold

Gather the salt grains & mix with

the fat of a black sow. Retain this

salve against any burns inflicted.

Potentiating Salve

For Increase in Bodily Prowess

Ingredients

Akudjard - 15 ounces, ground
Brown Mustard 14 1/2 Ounces, powdered
Bay Leaf - 1
Euprac - 1/2 Ounce, chopped
Anise Hyssop - 10 ounces - Steam
Jemum - 4 Ounces, soaked
Lavender - 1 Large 13 ounce Sprig, intact
Yams - 18 Pounds, crushed
Celery - 6 pounds, crushed
Lemon Oil - 22 Drops
Mbanga - 5 ounces
Cuminum - 12 Ounces
Syzygium - 8 Pounds - burned to smoke & ash
Petroselinum - 25 Ounces soaked in clarified rum
Northern Tarantula - 40 ounces, crushed
Oak Leaves - 1 sprig intact, 1 worm eaten leaf
Pumpkin - 1, hollowed out
Crocodile Skin - 1, sewn into a bag
Iron Chain - 12 Feet
Tepaz - 4 ounces, Powdered
Opium - 8 Ounces, liquid

Instructions

Begin with base of yams by crushing each yam in skin using a copper hammer that has been used to hammer in an iron nail once before. As each yam is crushed squeeze the mashed yam fluid out of a hole in the skin formed by a silver needle.

Place yam-fluid in an iron cauldron over no fire - be certain to place each yam's fluid into the cauldron in the cauldron before you can count to 100

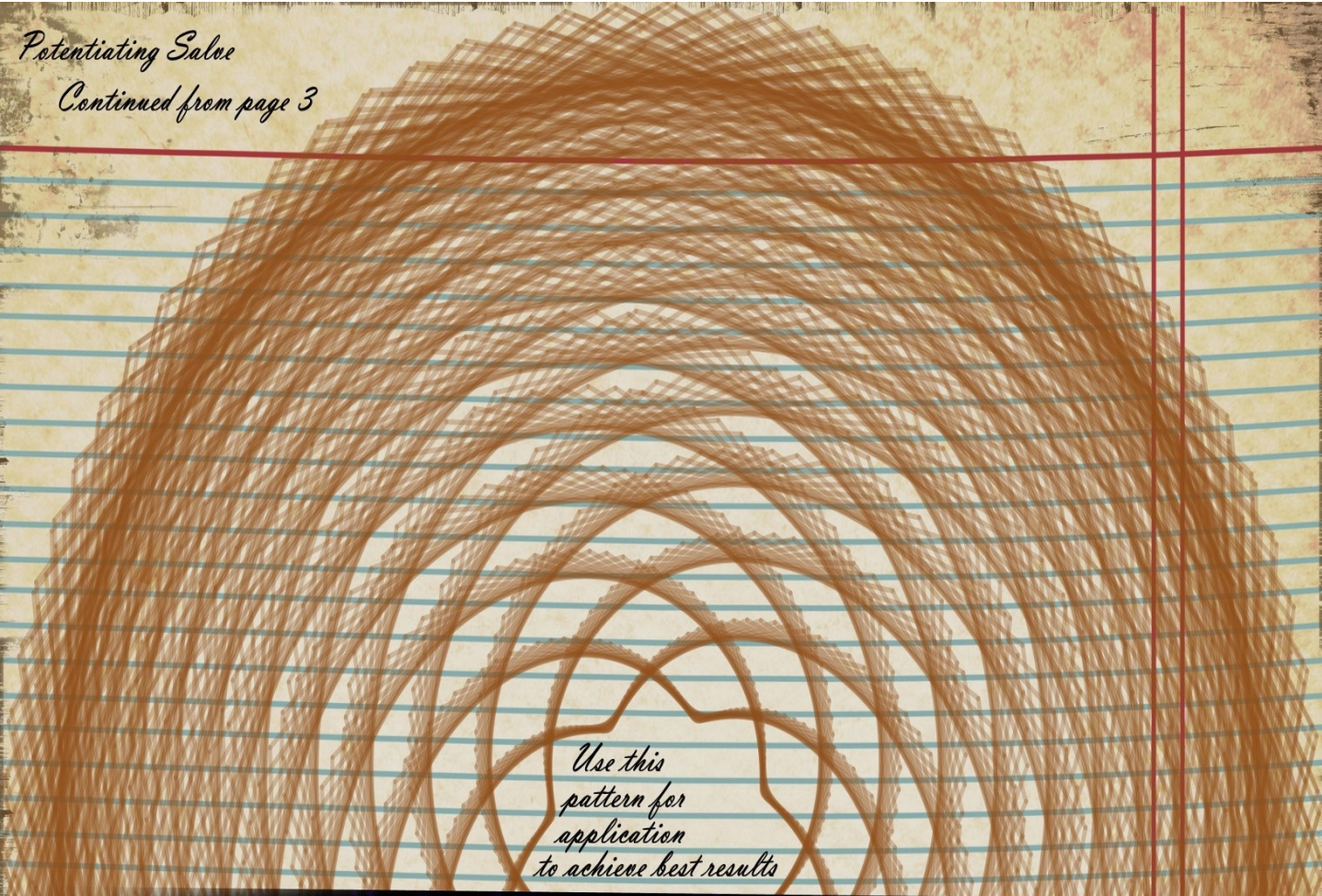
Once each yam is squeezed place the skin inside the hollow of the pumpkin

At dusk & dawn void bladder into the pumpkin for 3 days

Continued

Potentiating Salve

Continued from page 3



*Use this
pattern for
application
to achieve best results*

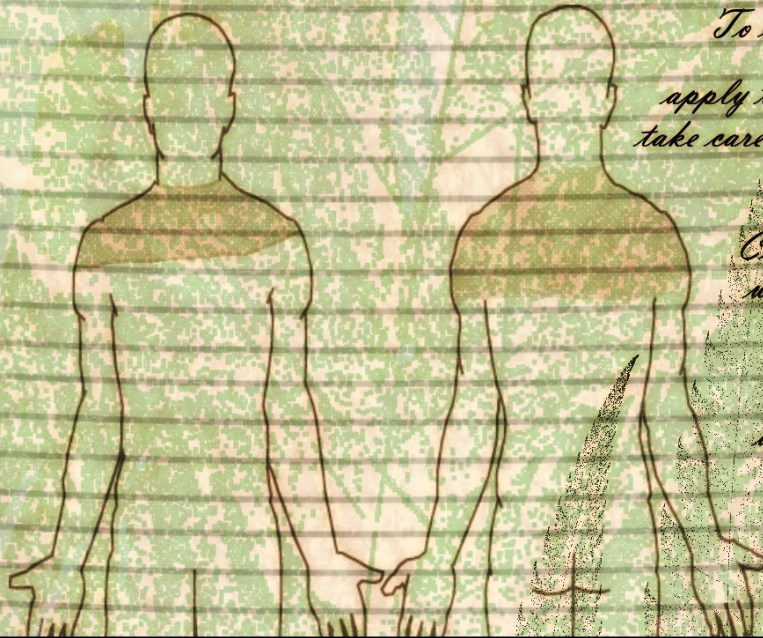


*The pattern itself is less difficult than
it appears - the trick is in the stroke & the
concentration that comes from the fumes &
heedy trance that the plant materials create*

Potentiating Salve

Continued from page 2

Once the material has set, form into a bar.



*To apply, slice off portions
apply to shoulders & chest
take care to avoid neck/throat*

*Continue smoking the opium
while applying the material*

*Be aware that excessive
dosage has adverse effects*

*pekle's salve is a sovereign cure
but it the painting of the salve
in a specific pattern is the
principle action that potentiates
the regenerative magical energy
The plants & slave are focii for
this practice.*

Potentiating Salve

Continued from page 1

Once all yam-mash is placed in iron cauldron seize your celery

Take one branch of celery and break in half while shouting

Discard one half from the left hand, placing right-hand half into cauldron

Repeat until celery is all broken. Retain the left-hand celery & place in bag made of alligator skin

Add Mbongo & Anise to cauldron one ounce at a time while building fire under the cauldron

Light the fire under the cauldron & add wood to the fire every day

On the second day - add the oak leaves to the pumpkin at midday precisely

Begin taking the Petroselenium each day before voiding bladder. drink no less than five ounces per day.

Add the smoked Guaum to the cauldron on the second day

On the third day crush the tarantulas and add them to the urine, & yam peels

*Collect the Cuminum & Topaz in the Crocodile bag
Whip with the iron chain vigorously*

On the fourth day gather the pumpkin & crocodile bags

Place the crocodile bag in the pumpkin, place the pumpkin in the cauldron

Smoke opium & switch the cauldron to burn over the Syzygium.

Burn Syzygium to ash - retain the ash & remove cauldron.

Let cauldron stand in moonlight overnight. A firm skin should form.

Mash the skin & the ash into paste.

Continued

Prodigy of the Curing Breath

Ingredients

Tobacco - 8 ounces

Spearmint - 1 ounce

Ginger - 1 ounce

Cannabis - 8 ounces

Coca - 1 ounce

Cinnamon Bark - 5 ounces

Parsley - 2 ounces

30 Large Tobacco Leaves

Cloves - 1 ounce

Bourbon - 10 gallons

Preparation

Take all ingredients save the whole leaves & dry them all in the shade of a coniferous tree - white pine is best. Let them dry for 1 day and then another in deference for the two days required for a flower to bloom.

Once dried, combine all ingredients by grinding into a powder. Add bourbon to form a paste & cook in the ashes of a cookfire. Let these elements coagulate into a paste. Apply the paste to each of the tobacco leaves by spreading using a silver knife. Consume any remaining bourbon while singing. Best to sing the Lay of the Pixie Dancers or similar melody.

Roll each leaf into a cigar & cut the cigar in half with the silver knife.

This is the portion of the prodigy that requires the intervention of plants.

Your Fire must be empowered in order for it to release the prodigy.

The proper fire is made from the needles of the tree used for drying.

Ignite the needles & produce a fire with a powerful smoke.

Add any ends or remnants from the original ingredients to the fire.

Once burning, use the fire to light a lantern which burns any one consecrated oil - either olive, whale, sunflower, human fat, or petroleum.

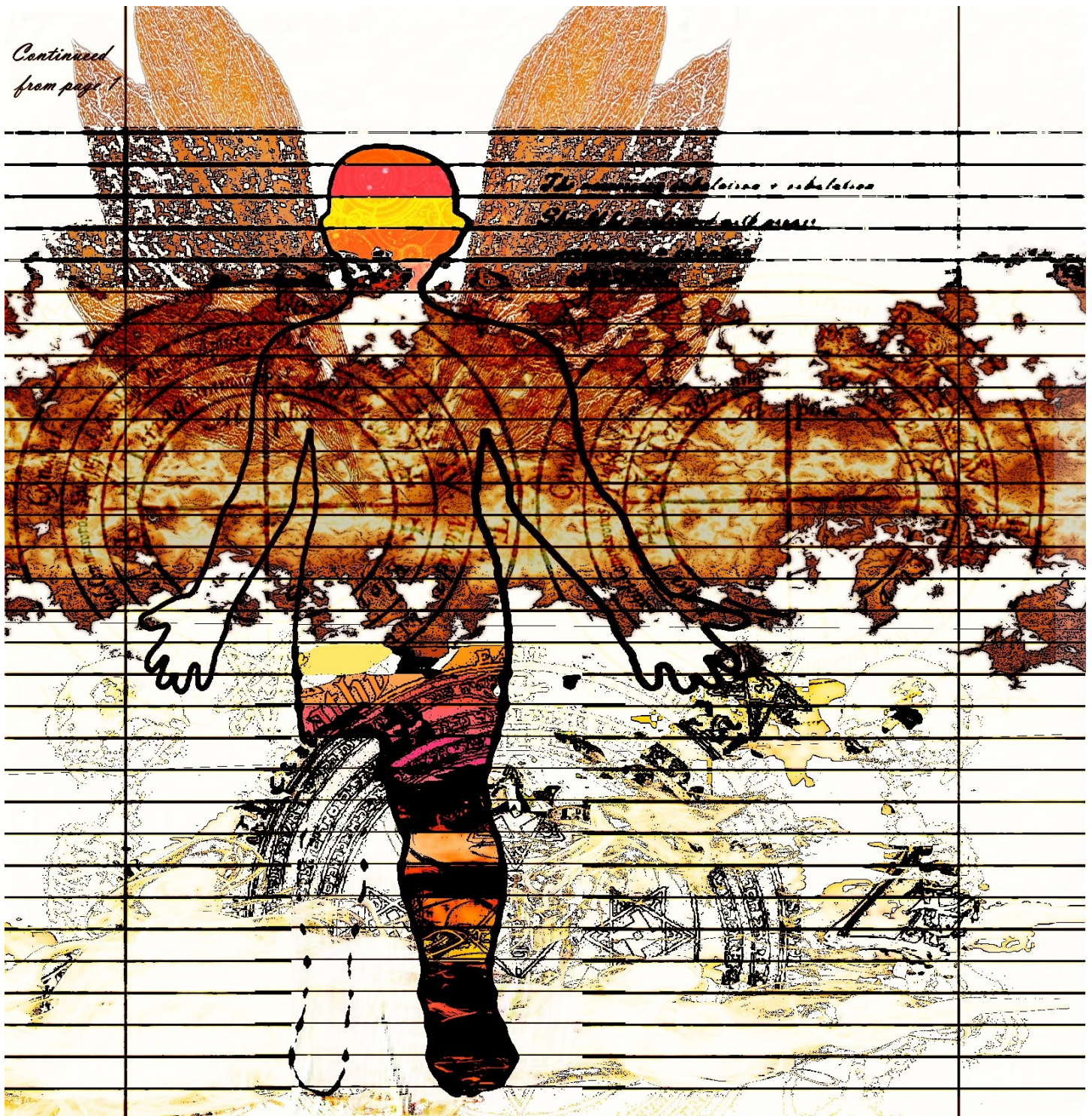
You must keep the fire burning until you wish to use it to light a cigar.

A candle will suffice but use only beeswax & moderate with sandalwood.

It is advisable to retain some needles & pitch to rekindle the fire from time to time.

continued

Continued
from page 1



The meaning of the colors + symbols

St. Michael's and the cross

Recall, here the notable properties of the identity which must manifest as Best Self
There cannot be healing without an object. The Subject is not Transformed
The subject becomes by remembering its inmost self. There is a self
the body is a part, the mind is a part, the spirit is a part, there is a self
The portions of this self can be harmed. The harm done the parts
Can be repaired. The self must know its own dimensions.

There is identity apart from existence

Through The Genial Sacrifice Of Kindly Plants Wounds Are Governed & Wholeness Resumed

The hurts which
are inflicted
upon the
inflictor are
not just of the
body but of the
SELF the self is
harmed by the
harming-habit
Wickedness in the
world asks to be
answered by
wickedness and
this cycle causes
much harm in
the world.

By the virtue of
the helpers err
the cyclic nature
of harm &
retribution can
be interrupted
the horror that
lingers in the
mind is cured as
the wounds of
the body are
cured.

Here see the Seams
that hold together
seeming

These knots in the
fibers of the 1000000
things

Here we work
in plants



Through The Gentle Sacrifice Of Kindly Plants Wounds Are Governed + Wholeness Resumed

The Knots As Well
Must Be Known Well
To Make The Patient Well

These seems
these knots
these discrete
portions

in the plant
these are
visible - robust
sympathetic
knotting is
the voice of
joining the
form given
definition
they form
is a branching
of many
members --
a singular
one-ness

The plant is
plen

Recursions of
form broken
but recurrent
when broken
knotted when
knotted
tied when tied
the plant is a
plen for the
body in
sympathy
by generative
harmony

THE PLANT IS PLAN

By generative harmony what is meant is a kind of echo
that emerges between two symmetrically harmed objects
The symmetry of injury & injurer is cardinal to the magic's
function - this is the idiom of the nameless-one's artifice -
symmetry & sympathetic echo which provides a nascence
of a third thing

Through The Great Sacrifice Of Kindly Plants Wounds Are Governed & Wholeness Resumed



Through The Gentle Sacrifice Of Kindly Plants Wounds Are Governed + Wholeness Resumed

This persistent reiteration
of the sage- that what can grow
is not broken speaks to the animus
within all people- That the Self
the self that brings harm
and receives harm can be - not healed
but grown - that the violent self is
a broken self- but not broken -
since that is not broken that can
grow.

The meaning of the
Sage's work is wrapped in
this sense of maturation &
Fruiting - seek this
pattern when applying these
methods: The Fruit Ripens
The Branch Breaks
The Pattern Persists

Above all hold the
pattern true
that there is a
pattern in things
that can be
repaired when
broken. Nothing
is broken that
can grow.

Nothing is ruined
that can fruit in
its season.

The seasons are to these
as the battles are to us
as the death is to the killer
there is pattern
seek the pattern + make
to grow that which has been
broken.

Nothing is broken that can grow.



see the pattern broken
in the mind the mind
grows in 1000000 branches
there is no one path but
10000000 see the branches
of the tree the leaf the
root see the plant the tree
see the heart the mind the



Meditation of Bodily Wholeness Mediated By Artisanal Oils

pure aloe vera sap
distilled water
strong-brewed herbal tea
1/2 cup grated beeswax
sweet almond oil
grapeseed oil
jojoba oil
15 drops essential oil of spruce
Glove oil 19 drops
Ginger oil 17 drops

Pulp of 9 holly leaves rolled & bound into mesh
soak in oils buried in the ashes of a cold
coalfire used to roast a snake alive.

Smear it and spread it and layer it thick,
don't pare the oil and slather it most across
the chest over the heart, over the throat.
It burns after it cools and cools after it
burns the blisters that come must be allowed
to weep - they contain the bitter poisons
collect the weepings for another draught
or don't.

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