GURPS® Fourth Edition

Monster Hunters™ 6

Holy Hunters™

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A man consists of the faith that is in him. Whatever his faith is, he is.

– *Bhagavad Gita*

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Rules and statistics in this book are specifically for the ***GURPS Basic Set,*** *Fourth Edition.* Page references that begin with B refer to that book, not this one.

Introduction

The stench was cloying, as if it were trying to crawl down Danielle's throat. She had dealt with dead bodies before, even seen bigger corpse piles than this, but never any this decomposed. Aging gave them a tangy, sickly sweetness that somehow made everything even worse. "Baron Samedi," she muttered, "please make my heart stone. Harden my senses. Just . . . don't let me puke."

"You okay in there?" Scott asked over the radio.

"You and Everett just keep the cops busy, please." She reached down and touched what remained of a young man, atop the pile. Images flashed in her mind: a smiling woman and man, suddenly gone; out of nowhere, a lion's paw slashing at the face, tearing it in half; darkness.

"Guys, this doesn't make sense." Brad's voice was breaking up from distance. "I've spoken with two people who walk by that house twice a day to the bus stop, and they never smelled ***anything*** *until today."*

"Not possible," Scott insisted. "I can barely stand it, and I'm way across the street! Danni, please tell me you didn't go in there for nothing."

"I didn't recognize The Enemy, but I will pray for guidance – while taking a very long shower."

Stories of brave holy warriors, empowered by their faith to fight the forces of evil, have long captured our hearts and minds. Some of the most iconic supernatural threats can be traced back to religious beliefs, like the demons of Christianity and the zombies of Vudú. So it's no surprise that religion and monster hunting are intertwined. ***GURPS Monster Hunters*** reflects this with the crusader and brother templates, the mystic lens, and the Mysticism power – with faiths broken down into three rough categories (Abrahamic, Shamanic, and Voodoo).

But ***GURPS Monster Hunters*** takes place in the real world – a version of it, at least – and our wide range of faiths is one of the things that makes this world so interesting and diverse! A Hindu crusader may have a completely different worldview from a Jewish one, yet both can devote their lives to The Mission. And these religions offer new ideas for miracles along with new threats to keep these holy warriors on alert. It's time to ramp up the battle between Good and Evil, with ***GURPS Monster Hunters 6: Holy Hunters.***

Holy Hunters briefly presents the fundamental beliefs of several faiths (or categories of faiths), with a particular focus on why an adherent would take up arms against The Enemy. Use the advice within to build a believable crusader, or to add interesting religious flavor to a different kind of champion. This includes expanding Mysticism – learn how to animate objects via spirit possession, open up your heart and share your body, or banish demons with a wave of your hand. You'll need it when facing the monsters drawn from various cultures and beliefs, like the lightning-summoning impundulu, the demonic illusionist rakshasas, or the stone-shattering shamir.

Champions aren't just fighting to save *a* world; they're fighting to save *ours*. ***Holy Hunters*** is a way to drive that home by making things a little more real – and a lot more fun!

Respecting the Faith

This work discusses real-world religions with millions of active adherents or more, so it tries to ensure that each is presented respectfully and accurately. However, the need to summarize means that numerous details and sectarian differences have been condensed or omitted, and each faith has been addressed in the context of ***GURPS Monster Hunters*** – that is, less liturgy and more "kicking butt in the name of a higher power." If that sounds good to you, you should enjoy this book.

Recommended Books

This book requires the ***GURPS Basic Set*** and ***GURPS Monster Hunters 1: Champions*** to use fully. There are also several references to ***GURPS Monster Hunters 2: The Mission, GURPS Monster Hunters 3: The Enemy,*** and ***GURPS Monster Hunters 4: Sidekicks.*** Although it doesn't connect directly to ***GURPS Monster Hunters 5: Applied Xenology,*** the two works are fully compatible – crusaders can kick alien butt, too!

Those without any ***GURPS Monster Hunters*** supplements can still find inspiration here. The summaries of faiths will help when creating *any* religious character, the new Mysticism abilities can be easily adapted into other powers (in fact, one already comes with a psi conversion), and the monsters are fun to throw at any group.

About the Author

It's no surprise that this work was written by a holy man – Reverend "PK" Levine of the Church of the SubGenius. In his time as the Assistant ***GURPS*** Line Editor, he created or helped to launch several new series, including his two biggest, ***GURPS After the End*** and ***GURPS Monster Hunters.*** When he isn't championing the apocalypse or throwing apocalypses at champions, he maintains the website **mygurps.com** and goes on dates with his amazing and loving wife.

Go forth alone, you will soon find a stone on the road that you that you cannot pass.

– Zulu Proverb

Chapter One
Comparative Theology

Danielle closed the book with an angry thump. The others turned. "Nothing," she sighed. "Nothing about werelions who can mask smells, nothing about leonine in-betweeners who devour flesh, nothing that helps us."

"And whatever did this is blocking my divination spell," Brad replied.

"But you said there was no trace of magic anywhere in the house," Everett countered. "So that means . . . actually, I don't know what that means."

Anna cleared her throat. "I think it's time to admit that we're stuck, and explore alternative options. I have a friend whose girlfriend knows this guy Minoru, a Shinto diviner who might be able to help us –"

"Shinto?" Danielle bristled. "You really think his little spirits are gonna learn something that the loa couldn't?"

Brad frowned. "That hurts. Or did you forget that the 'little spirits' of this Wiccan have saved your butt repeatedly?"

"I know, but . . . that's magic. It's different. I wasn't trying to insult you."

"It may be magic, but it's still all about faith. And none of us have a monopoly on that."

Crusaders (***GURPS Monster Hunters 1: Champions,*** pp. 10-11) are empowered by *faith* – an unshakable belief in their religion and deity or deities. Deciding on a fitting doctrine is crucial, which is why this chapter looks at several real-world creeds with an eye toward how each influences a ***Monster Hunters*** crusader's attitude and abilities.

These are all active religions with countless devout followers; as such, an in-depth analysis of just one could fill a library! Thus, what follows are *summaries* that intentionally simplify beliefs and tenets, and avoid going into the differences between most denominations, so that someone new to the faith can understand the basics without being overwhelmed. The result is a mix of realism and fantasy – theologies that offer spiritual enlightenment while also fueling Mysticism powers for hunting vicious monsters.

Most important, remember that, both in and out of game, *most religious folk do not believe in blatant, tangible supernatural things.* For most modern believers, prayer is a show of faith; demons or the equivalent are metaphorical (nothing but the root of unwholesome urges); and things like lycanthropes and aliens are frankly unbelievable. Obviously, a crusader requires a very different mindset! Each summary in this chapter thus discusses the religion's view of the supernatural; for the more "rational" faiths, this includes which specific denominations may be more mystical or open-minded.

Each summary comprises:

Description: A brief treatment of the religion, including any sects that make particular sense for a crusader.

Theology Skill: The appropriate specialty – Abrahamic, Polytheistic (p. 8), Shamanic, or Voodoo – for Theology and Religious Ritual skills.

Behavior: Some roleplaying tips along with specific disadvantages that fit a typical practitioner.

Training: Suggested skills for the crusader.

Mysticism: Notes on how the faith views miracles and spiritual power, followed by a list of particularly appropriate Mysticism abilities. Unless the GM rules otherwise, the latter is a *suggestion;* crusaders of all creeds have access to the entire Mysticism power.

The One True Way?

A practitioner of Mysticism must have confidence in his beliefs, but this does not automatically make him dogmatic or intolerant! Many religions (or denominations within a religion) are *universalist,* recognizing the validity of other faiths – or at least believing that their true god(s) will forgive and accept the "spiritually misguided." And even religious exclusivism can be spun as "my faith is the only valid choice *for me*" rather than "my faith is the only valid choice." That said, Intolerance (Religious) *is* a valid crusader option, but first make sure the other players are okay with it; it's not a disadvantage choice worth offending your friends over.

African (Traditional and Diasporic)

While the traditional religions of Africa vary from region to region, they share enough in common to be discussed as a whole. They believe in a distant, supreme Creator, named differently in each language (e.g., Bondye, Chukwu, Nyame, or Olorun). But rather than worshiping this deity directly, they venerate the spirits who serve as intermediaries between the mortal and the divine. These spirits include ascended ancestors and cosmic servitors, with the most powerful known as *loa* (this term also varies by language).

All traditional African religions started as oral tradition, which kept them growing and changing – not fixed institutions. As each new generation passed the knowledge on, they incorporated new information about the world and new concepts imported from other African religions. Upon encountering new, radically different faiths (most notably Christianity, pp. 6-7), they assimilated compatible features from each new belief system into their own (a process known as *syncretism*), producing *African diasporic religions* such as Candomblé, Hoodoo, Santería, Vodun, and Vudú.

Ideal practitioners are obedient to the Creator by living in harmony with nature, their community, and (via rituals and offerings) the proper spirits. For most diasporic religions, the latter include saints imported from Catholicism. Some African faiths believe in an afterlife, while others believe in reincarnation – but neither is ever seen as a punishment or reward, as both punishment and reward are things that happen to a person in *life*. Murderers, thieves, practitioners of black magic, and those who had an unnatural death or improper burial are at risk of returning as an angry spirit.

Virtually all African religions welcome the concept of a crusader; most communities have at least one person who divines the future and mediates between the physical and spirit world. Calling upon loa for mystical favors is a basic part of life. The diasporic religions (most notably Hoodoo) tend to embrace active supernatural power more openly, with many blurring the line between "servant of the loa" and "wielder of arcane energy." As such, the witch (***Champions,*** pp. 20-21) template may fit a diasporic holy warrior even better than the crusader. See *Mysticism or Magic?* (p. 16) for more on this.

Theology Skill: Voodoo. This is a slang term used to describe many different diasporic religions, not the proper name of any particular religion.

Behavior: You were taught to put your people and community before yourself, and also to live in harmony with the world and its spirits. The former calls for Sense of Duty (Coreligionists) while the latter is Disciplines of Faith (Mysticism) – but consider making one your moral code and taking the other as a personal disadvantage. Further choices reflect your role as the intermediary between your people and the spirit world: Chummy or Gregarious, Code of Honor (Professional), Guilt Complex, Truthfulness, and Workaholic. Many practitioners are from marginalized minorities, suggesting a Social Stigma and low Wealth.

Training: A *bokor* might focus on Meditation for communing with the spirit world, Religious Ritual to appease spirits, and then spend his remaining two options to raise Exorcism (for when those spirits turn hostile) and Theology. A *houngan* is often a healer, relying on Diplomacy to calm others, Meditation to calm himself, and then Naturalist and Pharmacy (Herbal) to cure ailments. Secondary skills tend to be practical, such as Fast-Draw, Holdout, Intimidation, Observation, Psychology, Stealth, and Tactics.

Mysticism: Any effect that can be justified as the act of a spirit fits your Mysticism. While this is loose enough to include *any* miracle, the most appropriate are Animated Servitor (pp. 12-13), Astral Projection (p. 13), Blessed, Eyes of the Dead, Ghost Weapon, Instant Karma (p. 15), Spirit Channeling, Spirit Communication, Spirit Empathy, Supernatural Sense, and Turn Evil. Divine Vessel (pp. 14-15) deserves special mention for being common among traditional religions and nigh ubiquitous among the diasporic ones; as such, it would be reasonable for the GM to *insist* that you take it!

Worship as though those ye worship stood before you; worship the spirits, as though they stood before you.

– Confucius (Leonard A. Lyall, trans.), ***The Sayings of Confucius***

Chinese Traditional

The traditional religions of China – popular folk religion, Wuism, Confucianism, Taoism, and others – are inextricably tangled together. (Buddhism, though also part of this mix, is covered under *Other Faiths,* p. 6.) Although some scholars study them as discreet faiths, a crusader who follows one will almost certainly incorporate parts of them all. They are extremely common (followed by over 1/3 of the population) in China and Taiwan, less widespread throughout the rest of Southeast Asia, and rare elsewhere.

Chinese *folk religion* does not venerate a personified Creator; it instead considers both godly creation and human creativity part of *Tian* ("Heaven" or "Sky"). Worship is instead directed at *shén* ("small gods"): a mix of nature spirits, embodiments of places and concepts, and former humans (ancestors and cultural heroes) who have ascended to godhood. Daily rituals and the occasional large festival – with one or more *wu* (shamans) leading the rest of the village – keep these gods appeased and willing to improve their worshipers' lives. The line between mortal and spirit is a thin one; worthy people can attain apotheosis either in life or after death, and gods commonly incarnate in mortal form.

Confucianism believes that proper worship of *shén* allows an understanding of *Tian* and the practitioner's place in both society and the universe, ultimately allowing him to overcome the limits of the self. However, Confucianism is more of a philosophy (one which greatly influenced Chinese law) than a religion; its primary focus is on real-world behavior and ethics, teaching that a person can eventually reach perfection via constant virtuous behaviors. These include humaneness, justice, ritualism, knowledge, integrity, loyalty, respect for family and ancestors, self-restraint (continency), and righteousness.

While *Taoism* did not invent the concepts of *yin/yang, qi* ("the breath of life"), or the five elements, it expands and merges them: The world is constantly recreating itself (Wood feeds Fire, Fire creates Earth, Earth bears Metal, Metal enriches Water, and Water nourishes Wood) via the condensing (*yin*) and expanding (*yang*) of *qi*. A Taoist lives in harmony with the world and this cycle, taking only "effortless action" to avoid disruption while practicing the "Three Treasures" of mercy or nonaggression, frugality or economy, and "daring not to put oneself first."

At the extreme, balancing his own *yin* and *yang* via *neidan* ("internal alchemy") can grant amazing power and even immortality. A Taoism-inspired crusader thus may wish to draw upon the magic of ***GURPS Thaumatology: Chinese Elemental Powers*** instead of Mysticism. For a template built around this change, see "Elemental Xia Champions vs. the Shenguai" from *Pyramid #3/70: Fourth Edition Festival*. (Note that the *xia* there can use the godlike extra effort described on p. 39 of ***Chinese Elemental Powers,*** with no fixed limit.)

Theology Skill: Shamanic.

Behavior: Your specific conduct will depend on which religion you follow most closely. Folk practitioners put their community first, with Sense of Duty (Coreligionists). A *wu*'s constant negotiation with spirits is Disciplines of Faith (Mysticism). Most Confucians will have Vow (Help those in need who ask) to represent living a virtuous life, though Sense of Duty is an option as well. Taoists vary in focus; Disciplines of Faith suits mystics, while Vow may best represent living in harmony with the world. Many Chinese mystics are known for humble behavior [Charitable, Odious Personal Habit (Dirty), Selfless, Vow (Never kill a human), and low Wealth] or quirkiness (Absent-Mindedness, Bad Temper, Curious, Gluttony, and Manic-Depressive).

Training: Meditation is ubiquitous. Past that, divide your priorities between leading your people (Diplomacy, Public Speaking, and Religious Ritual), herbalism (Naturalist, Pharmacy, and raised Esoteric Medicine), and shamanism (Religious Ritual and raised Exorcism, Occultism, or Theology). Your secondary skills should reflect a harmonious life and general awareness; consider Body Language, Detect Lies, Leadership, Observation, Psychology, Stealth, and Tactics.

Mysticism: Chinese religion is comfortable with the idea of divination, spirit favors, and personal *qi* focused into powerful abilities. However, the two most Mysticism-friendly faiths are Wuism (for anything involving spirits) and Taoism (for displays of prowess), with divination and protection from evil monsters fitting them all. Fitting miracles are Astral Projection* (p. 13), Armor of Faith*†, Blessed*†, Divine Vessel (pp. 14-15)*†, Eyes of the Dead*, Ghost Weapon*, Heroic Feats†, Lay on Hands†, Mind Shield*†, Mystic Coincidence*, Purifying Incense† (p. 15), Rapid Cleansing* (pp. 15-16), Resistant to Evil Supernatural Powers*†, Spirit Channeling*, Spirit Communication*, Spirit Empathy*, Supernatural Sense†, and Visualization†. Abilities with a * particularly fit Wuism while those with a † suit Taoism.

Christianity

Christianity teaches that humanity, although created by God the Father, is flawed and estranged from God, but Jesus Christ, the Messiah and Son of God, was sent to bring us back. He permitted himself to be crucified as a sacrifice, to "pay" for humanity's sins (mistakes that further distance a person from God); as such, anyone who accepts him as Lord and Savior is *saved,* their sins forgiven. Continuing to pray to and follow the teachings of Jesus helps a person stay free from sin. After death, the faithful enter Heaven, while the unrepentant are condemned to Hell, ruled by the evil Satan.

The holy text of Christianity, the *Bible,* comprises the Old Testament (shared with Judaism, pp. 10-11) and New Testament; the latter focuses on Jesus' life and teachings and is thus more emphasized. Jesus spread a message of respect, love, and peace; Christians are expected to be charitable and humble, helping other people and treating each other kindly.

Other Faiths

"Why didn't you include [insert religion] here?"

The beliefs in this supplement were chosen based on three factors: their number of adherents in the real world, their popularity as a source of mystical strength in fiction, and whether their worldview supports the idea of a crusader. Sadly, that meant leaving out countless interesting religions, including . . .

Bahá'í Faith: This modern religion teaches its adherents to be pragmatic, "unfettered by superstition or tradition," which leaves little room for miracles or even believing in the supernatural enough to take up arms against it. A devoted Bahá'í who overcame his skepticism to become a champion would use a different (non-crusader) template with the clergy lens (***Champions,*** pp. 7-8).

Buddhism: Buddhists do not believe in a higher power, which makes them ineligible for Mysticism. A Buddhist champion makes sense, just not a Buddhist crusader. Instead, the warrior template (***Champions,*** pp. 19-20), with as many cinematic skills as possible, is particularly fitting. (*Exception:* Many adherents blend their Buddhism with Chinese traditional religion, pp. 5-6, Hinduism, pp. 7-8, or Shinto, p. 9, and would follow those guidelines instead.)

Jainism: While many religions preach pacifism as a theoretical ideal but are willing to break out the weapons when necessary, non-violence is a *crucial* tenet of Jainism. A truly devoted Jain cannot take up arms, even against evil.

Sikhism: The Gurus spoke at length against pursuing supernatural power, cautioning that miracles "delude fools only, who have no God in their hearts." Just as important, Sikhism does not believe in supernatural enemies; its only "demons" are human vices such as selfishness. That said, few religions are as concerned with justice and fighting evil as Sikhism is. A Sikh whose eyes were opened to The Mission would likely become a champion, just one with a template other than crusader, psi, or witch; a *kirpan*-wielding warrior is thematically appropriate.

And All the Others: Most other religions were left out due to underrepresentation in the real world and monster-hunting fiction. There's no reason a crusader can't follow Cao Dai or Zoroastrianism, but they simply fell outside the scope of this work.

Christianity is the largest religion; one-third of the world's population is Christian. It is a common faith everywhere except for northern Africa, the Middle East, and Asia (with the exception of Russia). Most Christians are *Catholic* or *Orthodox,* though *Protestants* are common in the Americas and northern Europe; the first two denominations heavily emphasize the role of the church and formal rituals while the latter focuses on a parishioner's personal relationship with Jesus the Son and God the Father.

Crusaders for Christ are likely to be in one of a few sects. Even in the modern age, the *Catholic Church* retains much knowledge of and belief in the supernatural; many Catholic priests are trained in exorcism and spiritual warfare. (Popular fiction has painted the Church's *Opus Dei* as a supernaturally powerful group with access to secret archives full of holy relics.) Many *Southern Baptists* and *Pentecostals* preach that our world is a literal battleground between demons and the faithful; they perform exorcisms and seek closeness to God via a variety of holy acts, such as speaking in tongues and (in a few Pentecostal churches) handling snakes. *Gnosticism* is a far less visible (many say heretical!) offshoot of Christianity that shuns the material world in favor of the mystic one, channeling their faith to achieve direct divine revelation and other minor miracles; they reject the Old Testament, believing that this sinful world was created by the *demiurge* (Satan or a different, flawed god) and that Jesus empowered us to save it. And *Christian Kabbalah* is very similar to the Jewish (pp. 10-11) version, but layered over a different set of beliefs.

Theology Skill: Abrahamic.

Behavior: The Christian ideal is a combination of humility and unwavering faith. The New Testament teaches Christians to utterly reject all things evil (particularly demons), but focuses more on saving other people and administering to those in need. As such, your moral code should be represented by Sense of Duty (Coreligionists) if you put your flock first or Vow (Help those in need who ask) if your concern is for humanity as a whole. Other disadvantages are likely to reflect various commandments: Fanaticism (Religious), Honesty, Selfless, Truthfulness, and Vow (Never kill a human). Christianity is an exclusive religion; see *The One True Way?* (p. 4).

Training: A traditional preacher has Diplomacy for reassuring the flock, Meditation for prayer, Public Speaking for sermons, and Religious Ritual for everything from baptisms to last rites. Secondary skills should focus on understanding people and supporting the team, with apt choices being Armoury, Body Language, Detect Lies, Interrogation, Intimidation, Leadership, and Psychology.

Mysticism: A Christian crusader does not take credit for Mysticism; all miracles are performed by Christ and merely channeled *through* the champion. Any ability that protects you or others, staves off evil creatures, or benefits you in a subtle way is appropriate. The Bible is full of blatant miracles, however, so you have a lot of leeway! Especially appropriate abilities include Armor of Faith, Extra Life, Instant Karma (p. 15), Lay on Hands, Mind Shield, Mystic Coincidence, Purifying Incense (p. 15), Prayer, Rapid Cleansing (pp. 15-16), Resistant to Evil Supernatural Powers, Smite, Turn Evil, and Visualization.

Hinduism

The third-largest religion in the world, and arguably the oldest existing one, Hinduism grew out of the varied cultural traditions of India – organically, without a central prophet, god, or tenet to direct it. As such, it comprises many conflicting denominations. Some worship a single deity, others are polytheistic or pantheistic, and a few are agnostic or even atheistic! As well, followers of *any* of them may practice Buddhism (*Other Faiths,* p. 6) alongside Hinduism. This summary focuses on dualistic Hinduism (belief in independent, personified deities), as this best fits a crusader.

A Hindu follows several paths to align his soul (*Ātman*) with the supreme divine force which underpins Creation (*Brahman*): *Dharma* requires living a virtuous life, true to the self and in harmony with the world; *Kāma* is desire, passion, love, and enjoying life; *Artha* is improving social position and standing in life; and *yogas* are various mental and physical techniques to improve spiritual focus. Hinduism believes in karma and reincarnation (*samsāra*); those who live properly will reap rewards, both in this life and in their next. The ultimate reward is *moksha* – to leave the cycle of reincarnation behind, achieving true spiritual purity. These are detailed in Hinduism's holy texts, which include the *Bhagavad Gita* and the ancient *Vedas*, which helped unify India's cultures.

The Hindu pantheon comprises a vast number of deities. Most major denominations worship a specific one as the Supreme Being while acknowledging the existence of the others (as lesser gods). However, adherents will often pray to whichever deity most befits the situation; e.g., a Hindu may worship Vishnu above all others, yet still pray to Surya for a sunny day. *Brahma* is the Creator of the universe, whose four faces each spoke one of the *Vedas;* He is rarely worshiped directly, however, but is instead folded into the general reverence for *Brahman.* The pale-blue *Vishnu,* "Preserver and Protector," is the most commonly revered Indian deity; His four arms hold a lotus flower, mace, conch, and discus. *Shiva* "the Destroyer" is also "the Transformer" who reveals truths and encourages progress; He holds a trident and has a third eye and/or crescent moon on His forehead.

(Some consider Brahma, Vishnu, and Shiva to be a unified trinity, the *Trimūrti*.) *Ganesha* is the elephant-headed god of wisdom and new beginnings. *Shakti* is the personification of feminine energy and motherhood, often paired with the similar (but masculine) Shiva. The four-armed *Kali* brings destruction to evil beings. *Surya* is the god of the sun and astrology. Countless others exist, some as separate beings but many as *incarnations* – new forms taken by existing gods. For example, *Rama* and *Krishna,* though both worshiped on their own, are actually incarnations of Vishnu.

Theology (Polytheistic)

This new specialty (also valid for Religious Ritual) encompasses belief in a pantheon of multiple deities – even if a typical practitioner *worships* only one. For the purposes of *Know Thy Enemy* (***Champions,*** p. 16), it can be used to answer questions about demons and free-willed spirits.

A typical Hindu crusader will either worship one of the above deities or follow the *Smarta* tradition, which venerates several of them equally. Most will practice yoga – the ancient spiritual training, not the modern stretching! – which is said to unlock power within the practitioner. Classic Hinduism recognizes supernatural beings, classifying them as divine spirits (*devas*), nature spirits (*yaksha*), or evil spirits (*rakshasas,* pp. 21-22) like demons, ghosts, and ogres. A crusader looking for help may thus find others who believe similarly – but also plenty of modern Hindus who consider such things allegorical.

Theology Skill: Polytheistic; see above.

Behavior: While ideal behavior varies by denomination, every Hindu is expected to live a virtuous life. Though this includes respect for the social order, Hindus are not supposed to follow mindlessly; several *Vedas* emphasize the need to question authority. Choose Sense of Duty (Coreligionists) if your *Dharma* is to quietly support your community or Vow (Help those in need who ask) if you prefer good deeds. Further disadvantages usually focus on proper behavior, like Charitable, Code of Honor (Professional), Honesty, Stubbornness, Truthfulness, and Workaholic. Vow (Vegetarianism) and the quirk "Reverence for cows" are common, as the cow is a symbol of holy virtue and harmony; the latter includes abstaining from beef, maintaining a high-dairy diet, and keeping cattle safe (e.g., not using them as bait for a monster).

Training: Take Diplomacy to defuse difficult social situations, Religious Ritual for proper prayer ceremonies, either Meditation or Public Speaking based on whether you're an introvert or extrovert, and raise either Occultism or Theology depending on how broadly you've studied. Secondary skills should mix human understanding and unobtrusiveness, like Holdout, Interrogation, Leadership, Observation, Psychology, and Stealth.

Mysticism: Your abilities may come from yoga, from treating reality as a mere illusion (*maya*), or from being a weak incarnation of a deity. Abilities should draw upon your inner strength or ability to manipulate reality, such as Armor of Faith, Divine Vessel (pp. 14-15), Extra Life, Ghost Weapon, Heroic Feats, Lay on Hands, Mind Shield, Purifying Incense (p. 15), Rapid Cleansing (pp. 15-16), Resistant to Evil Supernatural Powers, Shock and Awe, Smite, and Visualization.

Indigenous Animism and Shamanism

As an indigenous people's culture develops, so does their traditional religion. This is often supplanted by a new faith later on, but sometimes the indigenous religion survives to the present day (or is given new life through a modern revival). Though each is unique, these belief systems share a surprising degree of similarity. In particular, indigenous faiths are often *animistic, shamanic,* or both.

Animists consider everything – every bird, every tree, every rock – to have a type of spiritual or divine essence. Some believe that this essence empowers the creature or thing, giving it a soul and thus a purpose and sense of self. Others consider the spiritual spark separate from its host; in other words, this rock doesn't have a soul or awareness, but it's inhabited by a bonded spirit who *does*. Either way, this means the world around the animist must be treated with respect and reverence. Animals, objects, and sometimes even phenomena like the weather are all sentient beings (or are inhabited by sentient spirits) to be bargained with and appeased. While most indigenous religions also believe in some form of Creator, Creators, or a creative force, it is usually seen as distant and unapproachable.

In a shamanic religion, some or all of the religious leaders (the equivalents of priests) are *shamans* who have learned how to go into a trance to commune with the spirit world. From there, they can parley (or battle) with spirits and perform divination and faith healing. Some shamans want their path, while others have it forced upon them (either by circumstances of birth or being "chosen by the spirits" later in life).

Many indigenous shamanic faiths are animistic (see above) and call upon nearby animals or objects as "spirit guides"; others believe in an active spirit world all around them, just not one where the spirits are connected to physical beings and things. A champion who focuses exclusively on shamanism and spirit-workings may be better built as a witch (***Champions,*** pp. 20-21) than as a crusader.

Dreamtime, the creation myth and beliefs of the Australian Aborigines, teaches that groups of people "descended from" mountains, lakes, and other features of the landscape. Their shamans ("clever men/women") often enforce tribal law.

Many *Native American faiths* have shamans ("medicine men/women") who act as teachers, healers, and spiritual leaders, in addition to communicating and dealing with spirits. Some traditions follow a type of animism known as *totemism,* in which the life and fate of a practitioner and an animistic spirit are linked (or sometimes an entire tribe is bound to a single, powerful spirit).

Traditional Māori beliefs take a "tiered" approach to animism, where both people and objects contain a certain rank of spiritual power (*mana*); tribal members of a given "mana rank" won't touch objects from a lower or higher rank. Their priests (*tohunga*) are not shamans; they maintain the tribe's holiness by ensuring that no spiritual taboos are violated.

Several *religions of the Yup'ik* (indigenous to Siberia, Alaska, and Canada) are shamanic and somewhat animistic, treating animals as spiritual messengers and harbingers of omens. Some, like the Caribou Inuit, add a blend of ancestor worship and reincarnation; each newborn is given the name of a recently deceased relative, who then shares his soul with the child for added strength and wisdom.

Shinto (the traditional Japanese religion) is not formally considered an animistic or shamanic faith, but these terms suffice for game purposes. It teaches that *kami* (which means both "spirits" and "divine essence") can be found in the things around us. This dualism is intentional, implying both "spirits exist around us" and "divine wonder is found in all things." Adherents worship kami, including ascended ancestors, by praying at shrines and undertaking purification rituals to clear spiritual pollution from themselves and the area.

Theology Skill: Shamanic – even for those that are animistic only. The specialty encompasses both concepts.

Behavior: Unless you came here via *Neo-Paganism* (p. 11), you don't really see this as a "religion" – there's no church to attend, sect to join, etc. – it's just your people's way of life. As a spiritual leader (and possibly shaman), your job is to keep the spirits happy (or cowed). In most cases, the spirits are demanding, requiring constant supplication via endless minor rituals; your moral code is likely Disciplines of Faith (Mysticism). If the spirits are quieter (or subjugated), Vow (Help those in need who ask) can let you focus on the living. Your other choices should reflect your connection to the spirit world rather than the material one, such as Absent-Mindedness, Loner, Nightmares, Odious Personal Habit (Dirty), Selfless, and low Wealth.

Training: A true indigenous practitioner has Diplomacy for negotiating with people *and* spirits, Meditation for focus and insight, Naturalist for awareness of the spirit vessels around him, and Pharmacy (Herbal) for traditional cures. A Shinto or Neo-Pagan leader swaps Pharmacy for Religious Ritual, to better focus on leading prayers and rituals. Secondary skills tend toward the "primitive" and practical, like Armoury (Melee Weapons), Body Language, Interrogation, Intimidation, Leadership, Psychology, and Stealth.

Mysticism: Your abilities all come from the spirits with which you surround yourself. You've worked out arrangements with them so that, in a pinch, you command and they obey. The GM should feel free to throw little "quirks" into how your abilities play out (e.g., your Lay on Hands sometimes leaves a small scar symbolizing the spirit who empowered the healing), as long as these are as useful (on average) as they are annoying. Consider Animated Servitor (p. 12-13), Armor of Faith, Astral Projection (p. 13), Blessed, Divine Vessel (pp. 14-15), Eyes of the Dead, Ghost Weapon, Lay on Hands, Mystic Coincidence, Prayer, Rapid Cleansing (pp. 15-16), Spirit Channeling, Spirit Communication, Spirit Empathy, Supernatural Sense, Totem Bond (p. 16), Turn Evil, and Visualization.

Other Native American Faiths

Monster hunters of Native American descent are particulary popular in fiction, especially in the urban fantasy and Weird West genres (two notable examples include Patricia Briggs' Mercedes Thompson series and C.E. Murphy's *The Walker Papers* series). Players or GMs interested in running ***Monster Hunters*** campaigns featuring Native American crusaders have a *wide* variety of folklore and beliefs to draw from – too much for this supplement to cover. Native beliefs run the gamut of animistic, monotheistic, polytheistic, and combinations of these; for some traditions, Polytheistic (p. 8) may be a better specialty for Theology and Religious Ritual. For instance, Wakan Tanka (the Great Mystery – sometimes referred to as the Great Spirit) is the term for a supreme divine being or force despite the fact that the Lakota have other beings that they worship. The Diné (Navajos) believe in an entire pantheon of beings with angelic-like messengers. There are even examples of syncretic belief systems fusing native mythology with Western beliefs, with the prime example of this being the Ghost Dances in the later 19th century.

Native American mythology is ripe with gods, monsters, witches, and spirits that beg to be used as fodder for campaigns. From the small to the large, there is much a GM could find inspiring about Native American beliefs. As just one interesting example, the Cherokee raven mocker is part witch, part evil shapeshifting spirit (typically an elderly looking shape) who feasts on the life force of their chosen prey – something that can take days or weeks.

Islam

Islam is a firmly monotheistic and exclusive religion (see *The One True Way?,* p. 4) that preaches submission to God (*Allah*) in all aspects of life. Its holy book, the *Qur'an,* is considered the verbatim word of God as revealed to the prophet Muhammad. Further holy texts, the *Sunnah,* collect secondhand accounts (*hadiths*) of Muhammad's teachings. It is the second-largest religion; almost a quarter of the world is Muslim, with the majority of adherents found in the Middle East, North Africa, and Southeast Asia. They are split between the *Sunni* and *Shia* sects, who disagree about Muhammad's line of succession but agree on Islam's core tenets.

A Muslim (Islam practitioner) follows the "Five Pillars of Islam": testifying under oath at least once that "There is no god but God and Muhammad is the messenger of God"; praying five times daily; giving alms (often levied as an income tax in Islamic countries); fasting from dawn to dusk during the month of *Ramadan;* and making at least one pilgrimage to the holy city of Mecca in Saudi Arabia. A Muslim is also expected to follow *Sharia,* a set of laws derived from the holy texts prescribing hygiene, diet (*halal*), male-female interaction, dress code, and more – all with a focus on modesty, propriety, and avoiding impure things (*najis*) such as pork, alcohol, and lustful thoughts. Finally, *Jihad* ("striving, struggling, persevering") refers both to striving internally to serve God and an external, physical struggle against the enemies of God (for a crusader, this is The Enemy). After death, all souls are held by God until *Qiyāmah,* the day of resurrection when humanity will be judged – by how well they followed these laws, but also by their good or bad deeds in general – and sorted into Paradise or Hell.

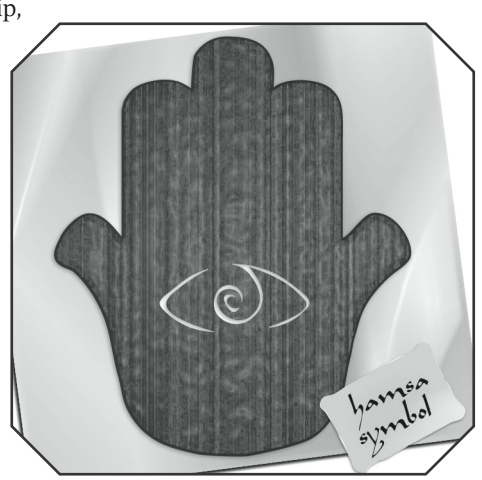
A Muslim crusader is likely to practice *Sufism* (Islamic mysticism). This is *not* a separate sect (like the Sunni/Shia split) but is instead one of the paths that any Muslim may follow. A Sufi seeks to purify his heart and soul, rejecting materialism and turning away from everything else but God. Many practice asceticism and sequester themselves for long periods of time, praying and chanting the many names of God. Others join one of the many Sufism schools to learn from others. Some, known as *Dervishes,* engage in enthusiastic physical activity such as "whirling" (a spinning dance). Certain Sufis believe that the cosmos is made of *wujūd* (divine essence) "borrowed" from God – a force that may very well empower a crusader.

Theology Skill: Abrahamic.

Behavior: It's possible to take an extreme position on *Sharia* law: avoiding any conversation with the opposite sex, ritually washing your hands for minutes if you even suspect something you touched was impure, refusing to enter any restaurant where alcohol is served, etc. If so, this is effectively Disciplines of Faith (Mysticism); if not, it isn't strict enough to be your holy code, but add Disciplines of Faith (Ritualism) as a personal disadvantage. (The names aren't very accurate – you're neither a mystic nor ritualist – but the game effects match up well enough that you should always have one or the other.) If you still need a moral code, take Sense of Duty (Coreligionists) if tradition will get you into Paradise or Vow (Help those in need who ask) if good deeds will. Other disadvantages reflect your commitment, like Code of Honor (Professional), Fanaticism (Religious), Guilt Complex, Honesty, Stubbornness, and Workaholic.

Training: A Sufi wants Meditation for inner strength, Religious Ritual for spiritual ceremonies, and increased Meditation *and* Theology for enlightenment. A *mullah* (religious scholar) has Diplomacy for guiding fellow Muslims, Meditation for quiet reflection, Public Speaking for reading the holy texts before a crowd, and Religious Ritual (plus Law as a background skill) for following Islamic law. Secondary skills often focus on keeping the peace; consider Armoury (either), Fast-Draw, Intimidation, Leadership, Psychology, Soldier, and Tactics.

Mysticism: Even the most enlightened Sufi credits God with the miracles, worked on the Muslim's behalf. Appropriate abilities favor the defensive, except where evil demons and spirits are involved – in which case, go on the offensive! Fitting examples include Armor of Faith, Extra Life, Ghost Weapon, Instant Karma (p. 15), Mind Shield, Mystic Coincidence, Prayer, Purifying Incense (p. 15), Rapid Cleansing (pp. 15-16), Resistant to Evil Supernatural Powers, Shock and Awe, Smite, Supernatural Sense, and Turn Evil.



Judaism

According to Judaism, God created the universe and gave humanity the free will to choose between right and wrong. God chose the Jews as pioneers of religion and piety, leading by example to provide moral guidance to the rest of the world. Judaism does not focus on afterlife judgment; most sects believe that, because God is all-loving, everyone eventually ends up in Heaven. Instead, the results of virtue in *this* life are far more important. As such, while Judaism states that no deity exists except God, it is universalist (*The One True Way?,* p. 4) in its acceptance that God cares more about whether people are moral than if or how they believe in Him.

The religion's holy texts – the *Hebrew Bible* (which forms the basis of the Old Testament of Christianity, pp. 6-7) and *Talmud* (teachings from ancient rabbis) – present *Halakha,* the holy laws by which God wishes the Jews to live. These include revering God and the *Torah* (p. 11), respecting and doing good deeds (*mitzvahs*) for others, keeping a specific diet (*kosher*), maintaining sexual fidelity and morality, and reserving Saturday (*Shabbat*) for rest and prayer.

"Jew" is both a religious and ethnic descriptor; nearly all who follow the faith are descended from the Hebrews of Israel. Jews do not proselytize; outsiders (*gentiles*) who wish to convert must demonstrate faith in *and* knowledge of the religion and *Halakha.* The largest denominations of Judaism are *Orthodox,* who consider the rules of *Halakha* strictly binding and maintain a traditional, separate Jewish culture; *Reform,* who favor personal interpretation of the Torah and believe Jews should integrate with local culture; and *Conservative,* who fall somewhere between these two views.

The mystical tradition of *Kabbalah* (also *Cabala* or *Qabala*) studies the Written Torah using Hebrew numerology to reveal secrets about God and the universe. Kabbalists believe that the 10 interlocked *Sephiroth* are the means by which God sustains the universe; the Pillar of Mercy on the right serves as a direct channel for divine energy, the Pillar of Severity on the left focuses this energy into understandable forms, and the Pillar of Balance in the middle equalizes and combines them. (For more on this, see ***GURPS Thaumatology,*** pp. 253-254**.**) The goal of a Kabbalist is to become a *Tzadik,* one who has replaced his "animal" side with true holiness – an apt description of a Jewish crusader!

The Sephiroth empower Ritual Path magic as well; for more on this, see *Mysticism or Magic?* (p. 16).

Theology Skill: Abrahamic.

Behavior: It's possible for an Orthodox Jew to follow the rules of *Halakha* with such rigor that it becomes his holy code, effectively Disciplines of Faith (Mysticism). This is uncommon, however; in fact, while Jews *may* take the corresponding Disciplines of Faith (Ritualism), they aren't required to. Far more likely is Vow (Help those in need who ask), reflecting God's decree to aid others and do good deeds. Additional disadvantages should continue this theme, such as Charitable, Code of Honor (Professional), Selfless, Truthfulness, and Vow (Never kill a human).

Training: A rabbi's primary skills include Diplomacy for reassuring his congregation, Meditation for prayer, and Public Speaking for sermons and lectures. A less-social Kabbalist might instead take Meditation and Religious Ritual, and then raise Occultism and Theology, all in pursuit of becoming (or remaining) *Tzadik* via closeness to God.

Either way, secondary skills are likely to reflect a life well-lived, as Jews celebrate God by experiencing His creation. Thus, *all* options fit, including more "worldly" ones like Interrogation, Intimidation, Leadership, Observation, Psychology, and Soldier.

Mysticism: Even if you eschew Kabbalah, other Jews will likely call you *Tzadik – if* they believe that you're channeling God's will and that this isn't some trick. Most of your miracles will empower you to deal with a problem rather than fixing it for you, such as Animated Servitor (pp. 12-13), Armor of Faith, Blessed, Ghost Weapon, Heroic Feats, Instant Karma (p. 15), Mind Shield, Mystic Coincidence, Prayer (with the understanding that it's a last-ditch effort), Purifying Incense (p. 15), Rapid Cleansing (pp. 15-16), Resistant to Evil Supernatural Powers, Supernatural Sense, and Visualization.

Torah

Judaism uses the term *Torah* in a few different ways, which can confuse the unaware. The *Written Torah* is the word of God as recorded by Moses in the first five books of the Hebrew Bible, and the *Oral Torah* is another term for the Talmud. The term *Torah* with no qualifiers can mean two very different things; it's *usually* a synonym for the Written Torah, but may also refer to the entirety of Jewish religious knowledge, of which the Written Torah is but a subset.

Neo-Paganism

This is not a single belief system, but a category of faiths that draw inspiration from ancient religions no longer in common use. Some follow the old ways as closely as possible (though often with minor editing to remove racism, sexism, etc.), while others blend reconstructed faiths with modern ideals to create a new, unique religion (a process known as *syncretism*). For simplicity, the following focuses on animistic and polytheistic Neo-Paganism.

Many Neo-Pagan faiths overlap with the New Age movement, which teaches practitioners to look within themselves, not to the gods, for spiritual enlightenment. A champion who follows a syncretic New Age/Neo-Pagan blend is more likely to use magic than Mysticism; see p. 16.

Animistic Neo-Paganism

Many Neo-Pagan religions are based on the indigenous faiths of tribal societies, who are seen as further removed from the modern world and thus more closely connected to the mystical one. Many such faiths are direct reconstructions of the old ways and need no further elaboration; e.g., notes about Dreamtime apply to both Aboriginal descendants and Dreamtime Neo-Pagans from the West. Thus, these follow the guidelines, skills, behaviors, etc. under *Indigenous Animistic and Shamanic* (pp. 8-9) rather than those below.

Polytheistic Neo-Paganism

These faiths worship the deities of ancient pantheons, such as the Celtic, Egyptian, Greek, and Norse gods. Many focus on a single Goddess – either a specific figure from the pantheon in question or an unnamed "universal" Goddess who represents the feminine power that gave birth to Creation – but encourage prayer to the other deities regarding situations that fall within their demesnes.

There are as many examples as there are ancient religions. *Celtic Reconstructionism* worships deities like the horse goddess Epona, the bull god Tarvos, the healing goddess Brighid, and the triple battle goddess known as the Morrígan. (The similar *Neo-Druidism* worships the same gods but also Nature as a whole, with some variants being effectively animistic; see above.) *Ásatrú* or *Heathenry* is a Nordic faith that venerates the god-king Odin, war god Thor, fertility goddess Freyja, et al. *Kemetism* revives Ancient Egyptian deities, like the sun god Ra, the goddess of motherhood and magic Isis, and the guardian of the afterlife Osiris.

Other faiths are syncretic and unique, such as the Egyptian-themed *Thelema,* developed by Aleister Crowley on the principle, "Do what thou wilt shall be the whole of the Law. Love is the law, love under will." (That is, follow your own path in life and embrace love over hate.) Thelemites worship the sky goddess Nuit, the sun god Hadit, and the war god Heru-ra-ha.

The more recent *Wicca* reveres the Moon Goddess and Horned God, aspects of femininity and masculinity. However, many Wiccans pray to deities from a variety of pantheons; e.g., one might ask the Hindu Kali for strength and the Egyptian Thoth for wisdom. The faith's central tenet is the *Wiccan Rede:* "An ye harm none, do what ye will." It openly embraces the concept of magic; a Wiccan champion should review *Mysticism or Magic?* (p. 16).

Theology Skill: Polytheistic (p. 8).

Behavior: Ideal behavior varies significantly from faith to faith, but there are a few commonly recurring themes: be compassionate, be true to yourself, respect the world and Nature, and try not to initiate violence against other people (monsters are fair game). This is best represented with Vow (Help those in need who ask), though if you engage in ritual prayer and focus more on appeasing nature spirits, Disciplines of Faith (Mysticism) makes sense. These religions encourage individualism, so choose your disadvantages freely, though Thelemites might tend toward Curious, Loner, Nightmares, and Stubbornness while Wiccans are more likely to have Charitable, Easy to Read, Guilt Complex, and Vow (Never kill a human).

Training: You're all about a return to the old ways, which means Meditation for prayer and focus, Naturalist for getting around in the outdoors, and Pharmacy (Herbal) for curative blends. Then add Diplomacy if you lead a circle, raise Exorcism if you purify areas, or raise Occultism if you're a syncretist. Much like disadvantages, secondary skills can vary greatly, though consider Body Language, Holdout, Psychology, and Stealth.

Mysticism: Even if you draw your power from a potent central Goddess, you have the flexibility of calling on a variety of deities. As such, focus on versatility (lots of low-cost abilities) instead of power (fewer high-cost ones): Animated Servitor (pp. 12-13), Astral Projection (p. 13), Blessed, Divine Vessel (pp. 14-15), Ghost Weapon, Heroic Feats, Mind Shield, Mystic Coincidence, Purifying Incense (p. 15), Resistant to Evil Supernatural Powers, Spirit Channeling, Spirit Communication, Spirit Empathy, Supernatural Sense, Totem Bond (p. 16), Turn Evil, and Visualization.

Chapter Two
Miracles

The young Japanese man nodded as Everett finished explaining. "Wow, that sounds pretty intense. And terrible. Sorry."

"Thanks. We were hoping you might help us figure out what did this and how to track them down."

Minoru nodded. "Yeah, I can totally reach out if you want. Just call it a favor? You guys can get me back some time."

Danielle shot an "I told you so" look to Anna, who pretended not to see it. "That sounds great," Anna said. "I know we're all on the same side here."

"Cool, cool. Just lemme get into character here." Minoru took off his blazer. "Can you keep that picture up on your tablet so he can see it?"

"Who?" Brad asked, but Minoru was already meditating, so he complied.

A few moments later, the room seemed to light up, and a soft breeze carried the salty scent of ocean air. Minoru looked up, but with dark, piercing eyes and a countenance that commanded attention. "The beasts responsible for this slaughter must face justice!"

The team shared a glance. Scott asked, "Which beasts?"

"Rakshasas. Flesh-eating demons. Masters of illusion. They can mask even the strongest scent, take on the appearance of humans, and kill with clawed paws. Swear to me that you will punish them!"

Anna spoke quickly, "We swear! We swear! It'll be taken care of, I promise."

Minoru closed his eyes, took a few deep breaths, and then opened them. The intensity was gone. "Hey, don't mind Susanoo. He just gets really passionate." He grinned. "But he's definitely smarter than me when it comes to this stuff."

These new Mysticism abilities dovetail with those on pp. 43-45 of ***GURPS Monster Hunters 1: Champions,*** giving crusaders and mystics access to more "miracles on demand." Comparatively, these new abilities are more complex, but you wouldn't be reading this if you didn't want to better tools to use in spiritual warfare, right?

Champions offers the option of replacing Mysticism with the unique power framework of ***GURPS Powers: Divine Favor.*** However, it's not strictly necessary to choose! ***Divine Favor***'s "learned prayers" can all be used as Mysticism abilities as-is, because the Divine limitation from ***Divine Favor*** is identical to the Mysticism PM. (And the reverse is true, as every Mysticism ability is also a ready-made "learned prayer.") Between these three books, your crusaders shouldn't run out of options anytime soon.

> *To one who has faith, no explanation is necessary. To one without faith, no explanation is possible.*
>
> *– Thomas Aquinas*

Animated Servitor

Variable

By empowering a spirit, you allow it to possess and animate an object. Examples include the tsukumogami (animated tool or object) of Shinto and Buddhism, the golem (animated statue) of Judaism, the zombi (animated corpse) of African diasporic religions, and the assorted nature gods (animated earth, trees, etc.) of the animistic (and related Neo-Pagan) religions. The GM should work with the crusader to determine what type of object the spirits can animate, and come up with an appropriate 0-point lens if necessary; see p. 13 for some examples.

You must spend 1d seconds (rolled secretly by the GM) concentrating on your communion with the spirit, after which you may attempt your summoning roll. If that roll fails, you may try again, but at a cumulative -1 until a day has passed. Once the spirit animates the object, it will stick around until the end of the day (when you sleep) *or* until injuries force it to -1×HP, at which point it vanishes and cannot be summoned until the next day (when it will be fully healed). It will not *automatically* follow your orders, however; you must make a reaction roll, with a bonus equal to your Mysticism Talent and another +3 if you have Spirit Empathy. Alternatively, you may make an Influence roll using Theology, with the same bonuses.

The cost of this ability depends on your summoning roll, but also upon your power level – because the *relative* potency of this servitor is much greater for a 200-point gifted than it is for a 400-point crusader! A "N/A" means you don't have to roll; just pray for 1d seconds and the spirit will come.

Power Level	*9 or less*	*12 or less*	*15 or less*	*N/A*
200-249 points	21	42	63	84
250-299 points	16	32	48	63
300-349 points	11	21	32	42
350-399 points	9	17	26	34
400-499 points	7	13	19	26
500-599 points	6	11	16	22
600+ points	5	9	13	17

Once your point total is high enough to reach the next tier, the cost of this ability drops! When that happens, you have two options. You can retain the same summoning roll, at a lower cost, in which case the GM will refund the difference – but you *must* spend those refunded points on other Mysticism abilities (which can include additional servitors, see below).

Or you may transition to a higher summoning roll; if that means a cost increase, you are now in "point debt" and must devote at least half of all earned character points to this ability until the debt is paid.

Example: Dara is a 248-point hero with Animate Servitor (Golem; 12 or less) [42]. She earns four character points, which puts her into a higher power-level tier. She can keep the same summoning roll, as Animate Servitor (Golem; 12 or less) [32], in which case the GM will refund her 10 character points to spend on more Mysticism. Or she could transition to Animate Servitor (Golem; 15 or less) [48], in which case she's in "point debt" for six character points and will need to spend at *least* two of those four earned points on this ability, and then half of all future earned points until its cost is fully covered.

You may take this ability multiple times (all at full cost) for the ability to summon multiple servitors. Your communion time remains a flat 1d seconds, not 1d seconds per spirit.

Statistics (200 points): Ally (Servitor; Built on 150%; 9 or less; Accessibility, Requires proper type of object, -10%; Conjured, +100%; Minion, +50%; PM, -10%; Takes Extra Time 2, -20%) [21], (12 or less) [42], (15 or less) [63], or (Constantly) [84].

Statistics (300 points): Ally (Servitor; Built on 100%; 9 or less; Accessibility, Requires proper type of object, -10%; Conjured, +100%; Minion, +50%; PM, -10%; Takes Extra Time 2, -20%) [11], (12 or less) [21], (15 or less) [32], or (Constantly) [42].

Statistics (400 points): Ally (Servitor; Built on 75%; 9 or less; Accessibility, Requires proper type of object, -10%; Conjured, +100%; Minion, +50%; PM, -10%; Takes Extra Time 2, -20%) [7], (12 or less) [13], (15 or less) [19], or (Constantly) [26].

Statistics (600 points): Ally (Servitor; Built on 50%; 9 or less; Accessibility, Requires proper type of object, -10%; Conjured, +100%; Minion, +50%; PM, -10%; Takes Extra Time 2, -20%) [5], (12 or less) [9], (15 or less) [13], or (Constantly) [17].

In-between statistics were interpolated.

Astral Projection

28 or 52 points

You can fall into a trance, sending your soul on a journey outside of your body. At level 1, this requires a full 10 minutes of concentration, after which you may travel for up to 30 minutes before your soul automatically snaps back into your body. At level 2, it takes only one minute of concentration and you may stay out for up to an hour.

While projecting, you are invisible and inaudible to the real world, though you and other spirits can easily see each other. If you have some supernatural means of communicating with substantial people (telepathy, a Path of Mind charm, etc.), you may use it normally. You pass through solid objects, and do not have to hold your breath while doing so, but you are affected by any wards, psychotronics, etc. that target spirits. *None* of your gear comes with you!

This suits most faiths described by Theology (Shamanic or Voodoo), and some that use Theology (Polytheistic). The GM may also allow this as a new ability for psis, either as part of ESP or as its own Astral Projection power; just change the PM.

Statistics: Level 1 is Insubstantiality (Ghost Air*, +10%; Immediate Preparation Required, 10 minutes, -45%; Maximum Duration, 30 minutes, -25%; PM, -10%; Projection, -50%; Substantial Communication†, +40%) [16] + Invisibility (Accessibility, Only on the astral plane, -30%; PM, -10%; Substantial Only, -10%; Temporary Disadvantage, Mute with Substantial Only, -22%) [12]. Level 2 modifies Insubstantiality by changing Immediate Preparation to 1 minute (-30%) and Maximum Duration to 1 hour (-10%) for a net +24 points.

* The entire astral plane is considered "air" for you, even within solid objects, though you can still be suffocated or strangled by hostile spirits.

† You may use supernatural communications abilities, despite lacking the Affect Substantial enhancement.

Servitor

ST: 25 [150]	**HP:** 25 [0]	**Speed:** 6.00 [-10]
DX: 13 [60]	**Will:** 12 [10]	**Move:** 6 [0]
IQ: 10 [0]	**Per:** 12 [10]	
HT: 13 [30]	**FP:** N/A	**SM:** 0
Dodge: 10	**Parry:** 12	**DR:** 6 [30]

Kick (14): 2d+5 crushing. Reach C, 1.
Punch (16): 2d+4 crushing. Reach C.

Advantages: Combat Reflexes [15]; Doesn't Breathe [20]; Doesn't Eat or Drink [10]; Doesn't Sleep [20]; High Pain Threshold [10]; Immunity to Metabolic Hazards [30]; Indomitable [15]; Injury Tolerance (No Blood; No Brain; No Eyes; No Vitals; Unliving) [40]; Sealed [15]; Striking Surface [1]; Unfazeable [15].

Disadvantages: Fragile (Unnatural) [-50]; Hidebound [-5]; Low Empathy [-20]; Mute [-25]; No Sense of Humor [-10]; Reprogrammable [-10]; Social Stigma (Monster) [-15]; Unhealing (Total) [-30]; Wealth (Dead Broke) [-25].

Skills: Brawling-16 [8]; Forced Entry-15 [4]; Lifting-12 [1]; Observation-12 [2]; Stealth-14 [4].

Notes: Neither has nor uses fatigue. Affected by Path of Spirit magic.

Lenses

Golem (+0 points): Change Injury Tolerance to Injury Tolerance (Homogenous; No Blood; No Eyes) [50], raise Will to 13, and remove Combat Reflexes (lowering Dodge to 9 and Parry to 11). For animal statues, also see *Tsukumogami,* below.

Nature God (+0 points): Change Injury Tolerance to Injury Tolerance (Homogenous; No Blood; No Eyes) [50] and lower DR to 4.

Tsukumogami (+0 points): No changes unless the object resembles an animal more than a humanoid, in which case raise Move to 7 and add Extra Legs (Four Legs) [5] and Horizontal [-10].

Zombi (+0 points): Raise Will to 15 and add Appearance (Monstrous) [-20] and Single-Minded [5].

Closer is He than breathing,
and nearer than hands and feet.
– Alfred, Lord Tennyson,
"The Higher Pantheism"

This ability fits many religions, but not those covered by Theology (Abrahamic), as they emphasize the division between mortality and godliness.

Statistics: Loa (PM, -10%; Reduced Time 1, +20%) [17 + 90% of spirit template's cost] + Oracle (PM, -10%; Reduced Time 1, +20%) [4]. *Notes:* Loa is a Shapeshifting variant from ***GURPS Horror: The Madness Dossier.*** Oracle is an alternative ability to Loa. The need for three separate skills to make use of this ability offsets the benefit of being able to pick a topic for Oracle.

Divine Vessel

Variable

You share a spiritual bond with a loa, powerful spirit, or a lesser embodiment (avatar) of a deity. You may commune with this being for spiritual guidance, or even open your soul and allow it to possess ("ride") your body. As usual, Mysticism Talent adds to all rolls below.

Communion requires half an hour of quiet contemplation, followed by a Meditation roll. Success puts you in touch with the spirit, at which point you can ask for general guidance *or* for insight regarding a particular topic. Note that you can choose the *topic* but cannot demand answers to specific questions; such spirits are fickle and see themselves as teachers bestowing wisdom, not as equals to be interrogated. Roll against Theology, at +5 if your Meditation roll was a critical success, to interpret the spirit's answer. (For simplicity, roll this *first,* and then the GM will use that, along with his estimation of how knowledgeable your spirit is on this particular topic, as a guideline for how cryptic to be.) Succeed or fail, communion may be attempted only *once per day per spirit*.

Possession may be done as often as you wish – every spirit enjoys the novelty of having flesh and blood for a while – but physically taxes your body. The "rider" does not push your mind out; instead, you both *share* your body, giving you access to your traits – including all of your other Mysticism abilities – *and* those of the spirit. To initiate this, you must spend 1 FP, take a Concentrate maneuver, and successfully roll against Religious Ritual; if you fail, you may try again. After that, it takes 5 seconds for the spirit to settle in, during which you can act normally (it doesn't require 6 seconds of constant concentration). The "ride" lasts for three minutes, after which you may pay 1 FP for every additional six minutes of duration. The possession ends automatically if you fall unconscious.

If the "rider" has a skill or leveled trait that you already have, add the points together to determine the final level; e.g., if both you and the spirit have 1 point in Broadsword and Bad Temper (12) [-10], together you have 2 points in Broadsword and Bad Temper (6) [-20]. Where this is not possible or traits conflict, adjust the spirit's template as necessary and then use the rules below to figure its new cost.

Several sample spirit templates appear below. To create new ones, sum the cost of the positive and negative traits, multiply by 0.9, round up, and then add 21.

If you are a vessel for multiple divine entities, only pay full price for the most expensive one, plus a flat 21 points for each additional one.

Sample Spirits

Chango (39 points): Santería/Vodun loa of fire and lightning. Grants Bad Temper (12) [-10], DR 5 (Tough Skin, -40%) [15], DR 5 (Limited, Energy, -20%; Tough Skin, -40%) [10], Lecherousness (12) [-15], and Striking ST 4 [20].

Geb (41 points): Ancient Egyptian god of earth and father of snakes. Grants Double-Jointed [15], Flail* (H) DX+1 [8], Jealousy [-10], Lecherousness (12) [-15], and Striking ST 6 (Accessibility, Only when standing on earth or stone, -20%) [24].

Kali (57 points): Four-armed Hindu goddess, destroyer of evil and protector of the innocent. Grants Extra Arms 2 [20], Extra Attack 2 [50], Social Stigma (Monster) [-15], and Vow (Protect everyone from any deadly threat) [-15]. *Note:* The Social Stigma is due to the extra arms, which simply manifest (clothing and armor adapting) as if they'd always been there.

Koxinga (40 points): Chinese pirate and general, a folk-hero ascended to godhood. Grants Broadsword* (A) DX+1 [4], Charisma 4 [20], Leadership (A) IQ+5 [4], Overconfidence (12) [-5], Tactics (H) IQ+1 [8], and Vow (Never surrender) [-10]. *Note:* Leadership includes +4 for Charisma.

Morrígan (38 points): Celtic goddess of doom and fate on the battlefield. Grants Odious Personal Habit (Strikes everyone as creepy, dark, and wrong) [-15], Ridiculous Luck (Aspected, Combat, -20%) [48], and Trickster (12) [-15]. *Note:* For simplicity, track Morrigan's Luck recovery separately from your own innate Luck, if any.

Ogun (47 points): African/Candomblé/Vodun loa of the forge and sword. Grants Bloodlust (12) [-10], Broadsword* (A) DX+3 [12], DR 7 (Tough Skin, -40%) [21], Odious Personal Habit (Constant profanity) [-10], Overconfidence (12) [-5], and Striking ST 4 [20].

Rama (42 points): Hindu avatar of archery and strength. Grants Bow (A) DX+3 [12], Charitable (12) [-15], Striking ST 6 [30], Strongbow† [1], and Vow (Never leave a companion behind) [-5].

Susanoo (44 points): Brave, impetuous Shinto warrior-god of sea and storms, whose footsteps are like thunder. Grants Broadsword* (A) DX+3 [12], Enhanced Parry 2 (Broadsword*) [10], Impulsiveness (12) [-10], Manic-Depressive [-20], Noisy 1 [-2], Striking ST 4 [20], and Unfazeable [15].

Thunderbird (45 points): Thunder and lightning totem common to many Native American faiths. Grants Disturbing Voice (Harsh, loud rumbles) [-10], Divine Curse (Actions tend to cause collateral damage) [-10], Penetrating Voice [1], Striking ST 4 [20], and Thunderclap‡ [25]. *Note:* If you have Voice, you lose it as the Thunderbird; this lowers its cost to 36 points.

Xuanwu (39 points): Chinese/Taoist god of dark mystery, who sacrificed his organs for immortality. Grants Chameleon 2 [10], Frightens Animals [-10], Injury Tolerance (No Vitals; Unliving) [25], Silence 2 [10], and Weirdness Magnet [-15].

* You may replace this with the crusader's melee weapon of choice.

† You can use a bow of up to +2 ST above your own.

‡ As an attack, you can strike your arms together to produce a loud clap of thunder. This costs 2 FP. Roll a Quick Contest of your Will vs. the HT of everyone within 4 yards; anyone who loses is stunned, and can roll against HT on subsequent turns to recover. Anyone who loses by 5+ or critically fails is also deafened for (margin of loss) minutes. *Statistics:* Affliction 1 (HT; Area Effect, 4 yards, +100%; Costs Fatigue, 2 FP, -10%; Emanation, -20%; Hearing-Based, -20%; Malediction 1, +100%; Nuisance Effect, Cannot use if arms restrained, -5%; Secondary Disadvantage, Deafness, +4%) [25].

Mysticism Skills

In addition to Exorcism, brothers and crusaders may choose Hazardous Materials (Magical) as a secondary or background skill. This helps them deal with cursed things that are more sorcerous than unholy, and might represent formal or extensive on-the-job training for such situations.

Vessel Bond

14 points/spirit

Prerequisites: Divine Vessel *and* Spirit Empathy.

This ability is a power-up for Divine Vessel. You are so in tune with your bonded spirit(s) that you can align your souls almost instantly. Communion takes you only two minutes (instead of 30), and being ridden is now a *free action* – you can do it at the start of a turn and (if successful) gain immediate access to your spirit's traits.

Vessel Bond costs 14 points *per spirit;* e.g., if you have Divine Vessel (Chango) [21] and Divine Vessel (Ogun) [47], you could spend 14 points for a Vessel Bond with one of them *or* 28 points for both.

Statistics: Divine Vessel becomes Loa (PM, -10%; Reduced Time 5, +100%) [29 + 90% of spirit template's cost] + Oracle (PM, -10%; Reduced Time 5, +100%) [6], for a net +14 points.

Instant Karma

30 points

Your god(s) or spirits are looking out for you. Once per fight, when an enemy is about to roll to physically attack *you* – not attacking your friends, tossing a grenade, casting a spell, etc. – you may dictate that, instead of rolling, the opponent critically fails.

Resetting this holy protection requires *both* your character performing a one-minute ritual (in game) *and* at least an hour of real time passing (out of game).

This fits just about any religion; "karma" may be a Hindu term, but the concept itself is ubiquitous.

Statistics: Super Luck (Accessibility, Only to make a foe critically fail while attacking you, -20%; Aspected, Combat, -20%; PM, -10%; Preparation Required, 1 minute, -20%; Wishing Only, +0%) [30].

Purifying Incense

40 points

Many faiths use incense for spiritual cleansing or as an offering, including Buddhism, Catholicism, Hinduism, Islam, Judaism, Neo-Paganism, and Taoism. But when *you* do it, it carries extra "oomph." Ritually starting a cone or stick of incense takes one minute of work and a successful Religious Ritual roll; failure has no consequence other than wasted time and incense. Once lit, the incense smoke spreads out to fill a four-yard-radius area, and it continues to burn for 1d+13 minutes regardless of circumstances (e.g., even water won't put it out). You can't achieve a longer duration by packing lots of incense together – it has to be done *right* – but you can set up multiple "zones" of smoke. Overlapping zones grant no additional protection.

Any evil undead or spirit being within the incense-sanctified area must roll a Quick Contest of Will with you *every turn*. As long as it wins or ties, it is unaffected, but as soon as it loses, it suffers a penalty equal to its margin of loss to *every attribute and skill roll* – and half that penalty (drop fractions) to its active defenses! In addition, any spirit who loses by 5+ or critically fails is forced to materialize. This lasts for (margin of loss) minutes *or* until the creature leaves the area. However, if it returns while the incense is still burning, the Quick Contests begin anew.

Incense. 20-pack of cones or sticks. $5, 0.1 lb.

Statistics: Affliction 1 (Will; Accessibility, Evil undead or spirit beings, -50%; Accessibility, Requires incense, -10%; Area Effect, 4 yards, +100%; Attribute Penalty, -1 to ST, DX, IQ, and HT, Margin-Based, +90%; Based on Will, +20%; Emanation, -20%; Extended Duration on Persistent, 100×, +80%; Immediate Preparation Required, 1 minute, -30%; Malediction 1, +100%; Persistent, +40%; PM, -10%; Requires Religious Ritual Roll, -10%; Secondary Negated Advantage, Insubstantiality, +16%; Terminal Condition, Leaving the area, -20%) [40].

Rapid Cleansing

10 points

You may attempt to cleanse a curse (***GURPS Monster Hunters 2: The Mission,*** p. 23) as a single Concentrate maneuver, at just -1 to your Exorcism skill! This becomes no penalty with an aged holy symbol, or a net +1 with an ancient one (see ***Champions,*** p. 57). This also applies to attempts to banish a demon (***GURPS Monster Hunters 3: The Enemy,*** p. 18). Assistants make this take a bit longer, requiring one Concentrate maneuver *per assistant* to get everyone in order before making the Religious Ritual roll. If you tie or lose, you must still wait a full week before attempting it again.

This ability fits most faiths, but is particular common for Shinto and those covered by Theology (Abrahamic or Polytheistic).

Statistics: Efficient (Exorcism) [1] + Unique Technique (Rapid Cleansing) [1] + Rapid Cleansing (H) Skill-3 [8].

Some hauntings can be challenging for even the most skilled exorcist.

Exorcised While You Wait

Per ***The Mission,*** p. 23, every cleansing takes 1d hours (modified for *Time Spent,* p. B346). While this is fair for major curses and problems, it represents the upper bound of difficulty; the GM may reduce the required time for simpler, smaller issues. Here are some guidelines.

Weak (1d minutes): Anything inherently tenuous, such as a ghost or demon only bound to this plane via a spell, or a curse due to break in a few weeks on its own.

Moderate (1d×10 minutes): Most localized problems, like a demon who entered our plane via a typical summoning spell (***The Enemy,*** p. 17), a typical ghost haunting or possession, or a curse tied to a single place or small group of people.

Potent (1d hours): Something with a strong grip on reality, such as a ghost or curse tied to a ley line that crosses the state, or a demon who's found a way to trick the universe into thinking he belongs on this plane.

Unstoppable (1d×8 hours or worse): The GM is always free to create a haunting or bit of Hell on Earth that even the most skilled exorcism would find daunting. These *cannot* be cleansed instantly! Anyone taking -10 to Exorcism *or* using Rapid Cleansing divides the required time by 60 (reading "hours" as "minutes"). An exorcist with Rapid Cleansing who *also* takes -10 to his roll can treat "hours" as "seconds" . . . but good luck winning that Quick Contest.

The foe's *personal* strength is not a determining factor here. For example, a weak demon and a demon lord are both (usually) moderate challenges; the demon lord *will* be harder to banish, but only because its Will is much higher.

Mysticism or Magic?

At first glance, ***Champions'*** Mysticism and Ritual Path magic (RPM) don't seem to overlap much . . . at least, not if you think of the former as "a supreme Creator answers your prayers" and the latter as "altering reality through Hermetic understanding and force of will." However, both can *also* represent a champion who petitions local minor spirits to provide direct supernatural aid. Consider a Wiccan (p. 11) who prays for guidance from the local nature spirits and receives a supernatural vision – is that person a crusader using Blessed or a witch evoking a divination ritual? Kabbalism, whether Judaic (pp. 10-11) or Christian (pp. 6-7), blurs this line further, as Kabbalistic Mysticism and RPM are both tied to the Sephiroth (a connection explored more deeply in ***GURPS Thaumatology: Ritual Path Magic***).

Thus, a crusader *may* be better served by RPM instead of Mysticism, or even a mix of both. Consider whether one of the following approaches might fit the hero:

- A crusader (***Champions,*** pp. 10-11) who spends the 75 points earmarked for Mysticism instead on Magery, Ritual Adept, Thaumatology, and Path skills. As an optional rule, to give the magic a more religious flavor, skip Thaumatology; the core skill for RPM is now Religious Ritual, but with the *additional* prerequisite that Theology (same specialty) must be known at IQ level or higher.
- A witch (***Champions,*** pp. 20-21) who chooses the last 25 points of advantages from the crusader's third bullet point ("Another 35 points chosen from among ST . . .") instead.
- A magician (***Sidekicks,*** pp. 11-12) with the mystic lens (***Sidekicks,*** p. 22). This combines potent Mysticism with weak RPM ability and mundane skills split between the two.
- A gifted (***Sidekicks,*** pp. 8-10) empowered by Mysticism, with the caster lens (***Sidekicks,*** p. 21). The result is a potent RPM caster with impressive Mysticism as well, but few other skills or abilities.

In all cases, *Clergy* (***Champions,*** pp. 7-8) is often, though not always, the most appropriate motivational lens. And those choosing a non-crusader option should consider taking disadvantages from the crusader template anyway. Finally, for magic that focuses on spirits, undead, and exorcisms (rather than general spellcasting), add Dark Walker, a Talent from "Ritual Path Specialists" in *Pyramid #3/66: The Laws of Magic*.

Totem Bond

10 or 27 points

When you take this ability, you must choose a type of animal (e.g., "rats and mice," "cats, whether big or small," or "songbirds") that is spiritually significant to you. When near such an animal, you may roll a Quick Contest of your IQ (plus Talent, but minus range penalties) versus its Will; success means that it will follow your mental commands for as long as you continue to concentrate and then for minutes equal to your margin of victory afterward. It doesn't get any smarter, so you must be very basic and general; "fetch that package" is fine, but "wait until the path is clear, then grab the package and take it to the car across the street" will just confuse the poor beast.

With level 2, you can also experience all of the totem animal's senses – seeing through its eyes, hearing through its ears, and so on – for as long as you continue to concentrate on this ability.

Animistic, shamanic, and Neo-Pagan faiths are the most likely to have a spiritual connection to animals.

Statistics: Mind Control (PM, -10%; Specialized, Small class of animals, -35%; Suggestion, -40%) [10]. Level 2 is Mind Control (Link, +10%; PM, -10%; Specialized, Small class of animals, -35%; Suggestion, -40%) [13] + Mind Reading (Link, +10%; PM, -10%; Sensory Only, -20%; Specialized, Small class of animals, -35%) [14].

Chapter Three
Unholy Adversaries

"Wake up, beasts!" Scott yelled as he crashed through the window. His silenced rifle shot holy-water rounds into the heads of the sleeping middle-aged couple. "At least I ***hope*** *we're right and you're beasts, 'cause otherwise I am in a* ***whole*** *lot of trouble for doing this."*

The couple leaped from the bed without hesitation, as Danielle kicked in the door and thrust her fetish at the "man." "By the will of Papa Legba, he who commands the crossroads between worlds, I order you back to Hell, demon!" The rakshasa screamed, its illusion dropping to reveal an unholy amalgamation of animal and human parts, right before it flashed and disappeared.

The "woman" let loose a throaty roar and pointed at Danielle. "That was the last mistake you'll ever make!" And then she was gone . . . but the charms Brad had hung around their necks countered her invisibility. Danielle dove to the side, just barely avoiding the demon's attack, allowing Everett to dash in and plant his axe deep into her torso.

The rakshasi glanced around, seeming to realize that her tricks weren't working. "You'll only live long enough to regret this, meat!" And with that, she dove out the window before they could stop her.

As Scott fired after her, Everett whispered into his radio, "Plan B, one target, south window. You got her?"

A moment later, Brad subvocalized back, "Tailing her now. Think it'll ever occur to her that we can use illusions, too?"

Building crusaders with appropriate traits is one way to incorporate real-world religion into a game, but that's only the second half of "monster hunters." If the heroes draw power from specific faiths, so should The Enemy! Most religions describe the world in terms of a battle between righteous champions and vile forces, and many of those dark monstrosities are perfect for testing the hunters' mettle.

The following creatures use the same format as those in ***GURPS Monster Hunters 3: The Enemy.***

Abaddon Locust

Origin: Christianity (pp. 6-7).

These inch-long (SM -11) insects, described in Revelations 9:2-11, appear to be locusts from a distance. But viewed from a yard or less away, each has a horse-shaped body with wings and a chitinous chest, a woman's head with long fangs, and a scorpion-like stinger. They are usually encountered as a swarm, with the subtle sound of horse hooves underlying the buzzing of their wings. Anyone with Hidden Lore (Angels or Demons) or Theology (Abrahamic) can make a *Per*-based roll (with Hearing modifiers) to notice this and recognize what they are before getting close.

As a swarm (p. B461), each hex comprises just over 650 locusts; this is dense enough to obscure vision (-4 to see anything within or past a swarm). The swarm flies at Move 8. It stings for 1d impaling damage per turn (plus the painful effects detailed below). Sealed armor protects with its DR indefinitely, but other protection only provides its DR for five seconds before the insects get in.

Unlike most swarms, this one has DR 5 against attacks. It cannot be dispersed, but upon losing 10 HP – or if the swarm realizes that it cannot hurt a target in this form – it *coalesces.* This takes one full turn, after which the entire one-hex swarm becomes a single, huge, uninjured Abaddon locust with the stats below!

Whether as a swarm or coalesced, the locusts' stingers are incredibly painful. Anyone injured by one suffers *double* the usual shock penalty; High Pain Threshold reduces this to the standard shock penalty, while Low Pain Threshold triples it instead of doubling. As well, anyone who loses 1/3 HP or more to this sting suffers from moderate pain until the injury is fully healed; this progresses to severe pain after losing 1/2 HP, terrible pain after 2/3 HP, and agony after HP (see *Pain,* p. B428). This is a supernatural curse; Immunity to Poison or Metabolic Hazards has no effect on it.

Experts disagree on the locusts' cosmological place. They are usually under the control of a powerful demon lord, but there have been situations in which they appeared at the behest of an angel (of unknown status). Their most common task is to torment a small town or render an area impassible. To date, no known hunter has encountered a demon *or* angel by the name of Abaddon.

One to two swarms per champion are usually a fair fight.

ST: 25	**HP:** 25	**Speed:** 7.00
DX: 15	**Will:** 16	**Move:** 8 (Ground) or 16 (Air)
IQ: 4	**Per:** 14	**Weight:** 120 lbs.
HT: 13	**FP:** 13	**SM:** 0
Dodge: 11	**Parry:** N/A	**DR:** See notes

Fright Check: -3

Fangs (17): 2d+3 impaling. Reach C.
Hooves (15): 2d+6 crushing; Reach C, 1.
Tail (17): 2d+6 impaling + pain (see text). Reach C-2.

Traits: Appearance (Monstrous); Combat Reflexes; Doesn't Breathe; Doesn't Eat or Drink; Doesn't Sleep; Frightens Animals; High Pain Threshold; Immunity to Metabolic Hazards; Immunity to Mind Control; Injury Tolerance (Homogenous; No Blood); Reprogrammable; Slave Mentality; Social Stigma (Monster); Weakness (Holy attacks; 1d per minute; See notes); Wealth (Dead Broke); Wild Animal.

Skills: Aerobatics-14; Brawling-17.

Notes: Torso has DR 10 with Hardened 1; feet have DR 6; other body parts have DR 5. Affected by True Faith and Path of Spirit magic. Sterile. Some locusts lack Weakness and are not vulnerable to True Faith.

More Adversaries

Many monsters in religious traditions can be based on ghosts (***The Enemy,*** pp. 4-6) or demons (***The Enemy,*** pp. 17-20). You can also look through other supplements in your ***GURPS*** library for additional inspiration. For example, ***GURPS Dungeon Fantasy 9: Summoners*** has embodied animal-spirits (***Summoners,*** pp. 21-22), household guardians (***Summoners,*** pp. 23-24), and spirits of place (***Summoners,*** p. 24). Likewise, in addition to many creatures Neo-Pagans might recognize from ancient cultures, ***GURPS Horror*** briefly describes beings from other traditions (page numbers refer to ***Horror***): dybbuk (Jewish ghost, p. 78), gaki (Japanese hungry spirit, p. 72), ghul (Islamic ghoul, p. 60), jiangshi (Chinese vampire, p. 58), lilitu (Jewish demon, pp. 93-94), manitou (Native American spirit of a deceased shaman, p. 66), ngojama (African demons, pp. 96-97), piasa bird (Native American cryptid, pp. 81-82), and wendigo (Native American hungry spirit, pp. 72-73, including a Cree witiko variant).

Huli Jing

Origin: Chinese Traditional (pp. 5-6).

This free fox-spirit is normally insubstantial (though visible), but it can materialize by assuming any desired human form. It is vampiric, requiring human life essence (HP) to survive; it takes pains to obtain this essence surreptitiously, usually by seducing someone and absorbing it during sex. While in spirit form, the huli jing can enter a person and "possess" him – not taking over his body fully, but becoming a voice in his head, using Brainwashing and Psychology to coerce certain behavior. Over time, the average victim either submits to the spirit's will or goes insane.

Huli jing are wildcards; some are even good folk who integrate into a community and siphon minimal life essence from a rotating list of lovers. However, even the best huli jing is an egomaniacal trickster, and the worst are sadistic sociopaths who stave off boredom by finding new and exciting ways to ruin lives. Evil huli jing have possessed (or killed and replaced) high-ranking officials, solely for the purpose of implementing terrible new laws, sending troops on suicide missions, and worse. On a smaller scale, they like to torment the living by "haunting" them in the assumed form of a dead loved one. On rare occasions, multiple huli jing will even work together, though only briefly before falling out.

A huli jing encounter is not a straightforward fight, but a shadowy figure to uncover. The entity is vulnerable to intoxication, at which point it may revert to its true form. Many are also afraid of dogs, though the GM can substitute a different -5-point Phobia; those able to study the fox can treat uncovering its fear as a deduction (***GURPS Monster Hunters 2: The Mission,*** p. 9) requiring Hidden Lore (Free Spirits) or Theology (Polytheistic, Shamanic, or Voodoo), all at a base -5.

For further traditional Chinese monsters, see "Elemental Xia Champions vs. the Shenguai" in *Pyramid #3/70: Fourth Edition Festival.*

ST: 19	**HP:** 19	**Speed:** 7.50
DX: 16	**Will:** 15	**Move:** 7
IQ: 15	**Per:** 15	**Weight:** Varies
HT: 14	**FP:** 14	**SM:** 0
Dodge: 11	**Parry:** 13	**DR:** 0

Fright Check: +2

Bite or Punch (16): 2d-2 crushing. Reach C.
Weapon (varies): Based on Damage 2d-1/3d+1.

Traits: Appearance (Very Handsome or Beautiful); Callous; Combat Reflexes; Dark Vision; Distinctive Features (Unnaturally bushy tail; Only while insubstantial); Doesn't Breathe; Doesn't Eat or Drink; Doesn't Sleep; Draining; Gluttony (12); High Pain Threshold; Horizontal (Only when insubstantial); Immunity to Metabolic Hazards (Except intoxication); Injury Tolerance (Homogenous); Insubstantiality; Leech 1 (No Signature; Slow, 1 HP/minute); Morph (Only when substantial; Reduced Time 4, takes one second); Phobia (Dogs) (12); Possession (Only while insubstantial; Weak variant); Regeneration (Fast); Sadism (12); Telescopic Vision 4; Trickster (6).

Skills: Acting-18; Brainwashing-16; Detect Lies-15; Fast-Talk-18; Psychology-16; Sex Appeal-20; Wrestling-18.
- Other skills as determined by the GM.

Notes: Can use Morph to reduce Appearance as needed. Affected by Path of Spirit magic. Sterile.

Ifrit

Origin: Islam (pp. 9-10).

Though sometimes mistaken for demons, ifrit are native to the material plane. Ifrit tribes live in the middle of harsh deserts, dark caves underground, and similar inhospitable places. Also unlike demons, ifrit are not *inherently* evil. In fact, some tribes want nothing more than a cloistered and isolated life. But the majority are wicked and ruthless, filled with jealousy and anger at their place in the grand scheme of things: weaker than the angels, yet less beloved than humanity.

Physically, ifrit are shimmering humanoids made of smokeless fire. They can interact with the physical world without restriction, from exerting great strength to delicately lifting thin paper without igniting it. When they *want* the world to burn, however, they can make it happen! Similarly, they are immune to all mundane physical attacks; blades, fists, bullets, and so on just pass right through them.

Only magical and holy attacks can damage them – a missile spell, a sword with a magical "buff" on it, a holy weapon (***GURPS Monster Hunters 1: Champions,*** p. 59), anything wielded by a crusader with Ghost Weapon (***Champions,*** p. 43), holy-water ammo (***Champions,*** p. 63), and so on – at which point, it's like tearing into molten glass. Note that the ifrit do not have a *Vulnerability* to holy attacks; they don't take extra damage from them, but the holy nature is what allows them to harm the ifrit *at all*.

Ifrit have limited spellcasting ability; they are masters of the Path of Energy. Much like magic-wielding demons (***The Enemy,*** p. 17), they have a mana reserve equal to 10 × Magery instead of 3 × Magery – and they use Path of Energy to refill it. Most possess *innate spells* (effects that can be invoked for a lower-than-normal energy cost); the two examples below are common, but the GM should consider adding one or two unique options. Personal illusions, so the ifrit may appear as anything from a dog to a terrifying giant, are particularly popular. Many gain favor with mortals in positions of power via creative use of their magic to "grant wishes."

An ifrit can hold its own against about two champions, or three if it's had time to prepare useful charms and conditional spells (most keep at least a rapid-flight charm handy). However, just realizing that an ifrit is at the center of a web can be a tricky task in itself; they make good masterminds, even if they aren't quite strong enough to count as a "boss fight" once uncovered.

ST: 25	**HP:** 25	**Speed:** 6.50
DX: 13	**Will:** 16	**Move:** 6
IQ: 14	**Per:** 14	**Weight:** 100-200 lbs.
HT: 13	**FP:** 13	**SM:** 0
Dodge: 10	**Parry:** 12	**DR:** 6

Fright Check: -4

Flame Aura: 3d burning. The ifrit controls this; it *may* link the aura to any melee attack it makes, and *may* burn anyone who makes contact with the ifrit. However, anyone penetrating the ifrit's DR with an unarmed attack (whether or not it injures the ifrit) is *always* burned.

Flame Jet (16): 3d burning. Range 10. Jet; takes no range penalties.

Innate Spell: Alter Form (18): Ifrit is cloaked in an illusion to appear as a normal, predefined person for the next week. Or it can use this on someone else, in which case it requires touch and is resisted by the higher of HT or Will. 20 energy.

Innate Spell: Enhanced Flame (18): Ifrit's flame aura *and* flame jet do double damage this turn. Cast as a free action. 5 energy.

Punch (16): 2d+5 crushing + flame aura (if on). Reach C.

Kick (14): 2d+6 crushing + flame aura (if on). Reach C, 1.

Weapon (varies): Based on Damage 2d+2/5d-1.

Traits: Bad Temper (9); Callous; Charisma 2; Combat Reflexes; Doesn't Breathe; Doesn't Eat or Drink; Doesn't Sleep; Extra Attack 1; High Pain Threshold; Immunity to Metabolic Hazards; Impervious to Mundane Attacks (see text); Injury Tolerance (Homogenous; No Blood; No Eyes); Jealousy; Magery 4; Ritual Adept; Sadism (12); Selfish (6); Social Stigma (Monster); Voice.

Skills: Acting-16; Diplomacy-15; Fast-Talk-15; Innate Attack (Beam)-16; Judo-16; Karate-16; Path of Energy-18; Thaumatology-18; Theology (Abrahamic)-15. ● Most have a few weapon skills, e.g., Broadsword-16 and Guns (Rifle)-18.

Notes: Affected by Path of Spirit magic but *not* by True Faith. Cannot use holy items. Sterile.

Impundulu

Origin: African Traditional (pp. 4-5).

The impundulu is a vampiric bird whose wings generate thunder and lightning, nearly always found as the familiar of a rogue crusader or witch. In its natural form, the impundulu is a massive black-and-white bird, the size of a person, with a thick, round, pointed beak. It can assume two other forms: that of a beautiful young man and a small (songbird-sized) version of itself. This shapeshifting costs it 1 FP per hour or fraction thereof.

While in its normal form and flying high in the air, the impundulu can clap its wings together to direct lightning through its body and toward any target on the ground. This creates a thunderclap so loud that anyone within eight yards of the bird must roll HT (at +3 if five or more yards away) or be deafened for minutes equal to the margin of failure. But the impundulu is best known for using its powerful beak to siphon blood. It prefers to kill its victim (often after approaching as a handsome, if mute, man) and then drain the prey at its leisure, but it can use this ability to recover HP in a fight as well.

The impundulu's "master" walks a careful line with the bird. He must keep the familiar fed, safe, and happy – the latter best accomplished by letting the impundulu vent its bloodlust occasionally – or the bird will turn on him! Impundulus can live for centuries, so many have been passed down from witch to witch. An impundulu whose master dies has no one to rein it in, and tends to cause unimaginable chaos all around it until someone finally manages to kill the beast or convince it to join him.

An impundulu will rarely be *the* main bad guy for the champions to fight. Instead, it will aid its master by blasting the hunters with lightning and sneaking up on them for blood siphoning. In that role, it can be considered a match for about two champions under a clear sky, or as many as four in a thunderstorm.

ST: 15	**HP:** 15	**Speed:** 7.00
DX: 13	**Will:** 16	**Move:** 14/28 (Air)
IQ: 9	**Per:** 18	**Weight:** 90-100 lbs.
HT: 14	**FP:** 14	**SM:** 0
Dodge: 13	**Parry:** N/A	**DR:** 2 (Tough Skin)

Fright Check: 0

Beak (16): 1d+3(5) huge piercing + follow-up 2d injury from lost blood. Every full 3 HP of blood-loss injury heals the impundulu 1 HP. Treat this as a weapon, not an unarmed attack. Reach C.

Lightning Bolt (18): Damage depends on the weather, from 2d burning under a clear sky to 8d burning in a nasty thunderstorm, always with the surge and explosion modifiers. Anyone hit must roll against HT, at -1 per two points of penetrating damage, or be stunned (roll against HT each turn to recover). Calculate range as *half* of the bird's altitude plus any horizontal distance to the target. Causes a thunderclap centered on the impundulu; see text.

Traits: Alternate Form ×2; Bad Temper (9); Bloodlust (6); Cannot Speak; Combat Reflexes; Danger Sense; DR 100 (Limited, Electricity); Enhanced Dodge 2; Enhanced Move 1 (Air); Flight; Low Empathy; Restricted Diet (Blood); Silence 4; Telescopic Vision 4.

Skills: Aerobatics-15; Brawling-16; Innate Attack (Beam)-18; Stealth-16.

Notes: In "beautiful man" form, it has Appearance (Handsome) and Sex Appeal-16 but loses Flight. In "small bird" form, it has ST 5, SM -4, and its beak does 1d-2(5) huge piercing + follow-up 1d injury; for simplicity, treat it as retaining HP 15 in this form instead of HP 5, but triple its HP loss from all injuries. Stealth does not include Silence bonus.

Jorōgumo

Origin: Shinto (*Indigenous Animism and Shamanism,* pp. 8-9).

Legend says that when a spider turns 400 years old, it gains magical powers. It grows and grows, its form changing over time, until it appears to be an attractive woman. Using this facade, the jorōgumo lures its prey – usually a man, but the ruse is not always a romantic one! – to a secluded area, distracts him with lovely singing or music, and then opens its jaws impossibly wide to bite off his head!

The jorōgumo is not a fighter; if caught or confronted, its first instinct is to run, leaping over obstacles and scrambling up walls as necessary. But when backed against a corner, it can be surprisingly dangerous. It can produce webbing from its fingers, directing it at multiple targets if necessary. The jorōgumo will open its maw fully in a fight, after which it can attempt to bite a foe's neck (taking only a -2 hit location penalty due to instinct) for a ×2 wounding multiplier. If that isn't enough to kill the victim, the jorōgumo can either release him or hold on and continue to worry the bite (as a free action) for full damage.

A jorōgumo is an even match for one champion, or perhaps two in its lair, where it's had time to set up sticky web traps, obscure deep pits, and so on.

ST: 15	**HP:** 15	**Speed:** 8.00
DX: 18	**Will:** 15	**Move:** 8
IQ: 12	**Per:** 15	**Weight:** 100-150 lbs.
HT: 13	**FP:** 13	**SM:** 0
Dodge: 12	**Parry:** 14	**DR:** 2 (Tough Skin)

Fright Check: -4 (once maw is open)

Bite (20): 3d+1 cutting. Often aimed at the neck; see text. May bite *and* use webbing on the same turn. Reach C.

Punch (20): 1d+1 crushing. Reach C.

Webbing (20): Binding ST 25 (p. B40) with Engulfing and Sticky. Range 50, Acc 3, RoF 10, Rcl 1. The rate of fire may be split up among multiple foes; e.g., three strands at the commando, three at the sage, and four at the warrior, resolved as three separate attacks.

Traits: Ambidexterity; Appearance (Beautiful); Clinging; Combat Reflexes; Danger Sense; Extra Attack (see Webbing, above); Honest Face; Infravision; Injury Tolerance (No Brain; No Vitals; Unliving; see notes); Restricted Diet (People); Striking ST 12 (Bite Only; Nuisance Effect, Hideous Appearance); Subsonic Hearing; Super Jump 2.

Skills: Acrobatics-18; Acting-14; Brawling-20; Innate Attack (Projectile)-20; Musical Instrument (varies)-12; Jumping-20; Sex Appeal-15; Singing-14; Stealth-20.

Notes: Living being! "Unliving" simply reflects its odd physiology. As well, it has a brain and vitals, but not where you'd expect; knowing where to stab requires a successful roll against Biology at -4, Hidden Lore (Cryptozoology), Theology (Shamanic) at -2, or Veterinary. In combat, can leap 11 yards forward or three yards straight up; double this out of combat, double it with a running start, quadruple it for both.

Linnormr

Origin: Ásatrú (*Neo-Paganism,* p. 11).

Also known as a lindworm, the linnormr is a massive serpent with the head of a dragon. It can burrow through the ground and swim through water with no loss of speed and full awareness of the world around (and above) it. This makes it a difficult opponent to fight, as it will surface, attack, and then retreat back into the earth. (Treat this as a Move and Attack, with the usual -4 to hit, but with no skill cap of 9.) Smart champions will take a Wait maneuver to strike when it surfaces, though the linnormr is canny enough to avoid coming up where it will be surrounded.

The linnormr has sharp ridges of teeth that ooze a deadly poison. Anyone bitten must roll against HT-4, taking 12 points of toxic damage on a critical failure, 2d toxic on a failure, 1d toxic on a success, and no damage on a critical success.

On anything less than a critical success, however, the poison continues to kill the victim, who must make a HT-4 roll every 10 minutes or take 1d toxic damage. Success does *not* end the infinite cycle of damage; it only postpones it for another 10 minutes. There are a few ways to stop the poison:

- Three critical successes on the HT roll, not necessarily in a row.
- A successful Body Control roll at -5. This may be attempted after each HT roll.
- Supernatural healing, at an extra -5 due to the potency of the poison. A curative ritual requires both Greater Restore Body *and* Lesser Strengthen Body to fight it off.
- Medical intervention. The healer must first identify the particulars of this strain; this requires a roll against Diagnosis, Medic!, or Poisons, modified for the quality of lab gear available. If this roll fails, the roll to create the cure is at an extra -4! Creating the antivenin requires a roll against Alchemy at -6, Esoteric Medicine, Herb Lore at -4, Medic!, Pharmacy at -4, or Poisons. To determine the time taken, roll 1d+1, subtract the margin of success, and multiply by 10 minutes (minimum 10 minutes). Failure just wastes (1d+1)×10 minutes.

One linnormr per two to three champions is a fair match *if* the GM is using a battle map or otherwise taking position and facing into account, as this allows the linnormr to avoid clusters of foes and attack from behind. If not, one linnormr per one to two champions is reasonable.

For more Ásatrú-related monsters, see "The Viking Dead" in *Pyramid #3/92: Zombies*.

ST: 35	**HP:** 35	**Speed:** 7.00
DX: 14	**Will:** 12	**Move:** 8
IQ: 5	**Per:** 14	**Weight:** 600-800 lbs.
HT: 14	**FP:** 14	**SM:** +2
Dodge: 11	**Parry:** N/**A**	**DR:** 8

Fright Check: -2

Bite (18): 4d+2 cutting + poison (see text). Often made as a Move and Attack (effective skill 14) or Deceptive Attack (-2 to target's defenses; effective skill 14). Reach C-2.

Traits: Amphibious; Cold-Blooded (50°F); Combat Reflexes; Doesn't Breathe (Oxygen Storage, 300×); Immunity to Poison; Nictitating Membrane 2; Para-Radar (Extended Arc, 360°; Penetrating); Tunneling (Move 8); Vermiform; Wild Animal.
Skills: Brawling-18; Observation-14; Tactics-8.
Notes: Long neck is a net -2 to be hit (including Size Modifier).

Rakshasa

Origin: Hinduism (pp. 7-8).

Rakshasas are powerful demons, embodiments of wrongly used strength and *maya* (the illusions that obscure true reality), who hunger for fresh human flesh. They are often found in mated pairs; a female is called a *rakshasi.* Their appearance varies greatly, though all have claws and fangs (sometimes retractable). Most are hideous and misshapen, with missing or additional body parts, often with animal limbs or features; e.g., one leg that is actually an elephant trunk, two human arms ending in clawed tiger paws, and a head that's half beautiful woman, half lizard. Even the few who are beautiful still appear "wrong" – *too* beautiful, in an "uncanny valley" way. Most never know a rakshasa's true form, however, as the beast cloaks itself in illusion.

A rakshasa can control the appearance of everything within four yards of itself *and* do the same to any four-yard area within its line of sight . . . or it can "double down" and command an eight-yard-radius area centered on itself. This includes the ability to make itself and anything else invisible. Many use this ability to convince dupes that they can grant wishes. The rakshasa need not concentrate to maintain the illusion, even if it's complex and interactive; it can even sustain a simple illusion that alters its own appearance while sleeping. Onlookers may roll a Quick Contest of Per vs. the demon's Artist (Illusion). If the rakshasa wins, its illusion fools all five senses – even touch, though anything more than gentle pressure will "break through" to reveal the illusion. If it ties, the observer knows there's something wrong, but can't see past it to the truth.

If the viewer wins, he sees right through the illusion and has the *option* of openly and loudly calling it out for what it is. Doing so immediately provokes a Quick Contest of Will; the challenger adds any Mysticism Talent and +3 for True Faith, while the rakshasa adds a flat *+10.* If the challenger wins, the illusion drops and the demon loses all illusion powers for minutes equal to its margin of loss. Either way, the person has certainly made an enemy. A given rakshasa can only be "called out" like this once per hour. Magic or powers may also penetrate or disrupt the illusion, but the rakshasa resists such attempts with its Will.

Rakshasas are formidable foes. They are incredibly strong and can become completely invisible before striking, for -6 to hit the rakshasa and -4 to defend against being attacked. As well, they are intelligent schemers who use illusions to feint, as a Quick Contest of Artist (Illusion) vs. the best of *DX*-based combat skill, *Per*-based combat skill, or *Per*-based Tactics. Fortunately, they suffer the same drawbacks as demons – see *Weaknesses* (***The Enemy,*** p. 18) – including a strong preference for killing with their claws and fangs instead of with weapons. They also need to sleep, usually during the day, hidden by illusion. The GM should consider whether rakshasa come from the same Hell as Abrahamic demons; see *Beyond the Material World* (***The Enemy,*** p. 15) for more on this.

In a straightforward fight, one rakshasa is a fair match for three to four champions, unless they have some way of defeating its invisibility, in which case it can face two to three. A mated pair can make an appropriate "boss" when placed at the center of a web of control that includes several cultists and other minions.

ST: 30	**HP:** 30	**Speed:** 7.25
DX: 15	**Will:** 16	**Move:** 8/16 (Ground)
IQ: 14	**Per:** 16	**Weight:** 150-250 lbs.
HT: 14	**FP:** 14	**SM:** 0
Dodge: 11	**Parry:** 13	**DR:** 0

Fright Check: -3 (pretty) to -6 (ugly)

Bite (18): 3d+5 impaling. Reach C.
Long Claws (18): 3d+8 cutting *or* impaling. Reach C.
Toe Claws (16): 3d+9 cutting *or* impaling. Reach C, 1.

Traits: Appearance (Varies); Bad Temper (12); Biting Mastery; Bloodlust (6); Brachiator; Callous; Combat Reflexes; Doesn't Breathe; Enhanced Move 1 (Ground); Extra Attack 2; Frightens Animals; High Pain Threshold; Illusion/Invisibility (See text); Immunity to Metabolic Hazards; Injury Tolerance (Homogenous; No Blood); Restricted Diet (Human flesh and blood); Sadism (12); Social Stigma (Monster); Weakness (Holy attacks; 1d per minute).

Skills: Acrobatics-15; Acting-15; Artist (Illusion)-20; Climbing-20; Hidden Lore (Demons)-14; Intimidation-18; Judo-18; Karate-18; Psychology-13; Running-16; Tactics-14; Theology (Polytheistic)-14.

Notes: Affected by True Faith and Path of Spirit magic. Some Rakshasas are also spellcasters, with Thaumatology-18 and a variety of Path skills.

Linnormr Aren't in the Bible

Know Thy Enemy (***Champions,*** p. 16) bundles knowledge of certain foes into specific Theology specialties. Sometimes these overlap; for example, free-willed spirits are covered by Theology (Polytheistic) (p. 8), (Shamanic), and (Voodoo). While it's simplest to assume that all three are equally useful, this can be dissatisfying and bland if there are multiple devout champions in the group.

One *optional* way the GM can make religious differences stand out is to track specialty *and* religion for each Theology skill; e.g., Theology (Abrahamic; Judaism) or Theology (Voodoo; Santería). Then modify effective skill based on the mythology a given Enemy falls under:

- +2 if The Enemy was drawn directly from the specific religion represented by the Theology skill; e.g., Theology (Polytheistic; Hinduism) to answer questions about a rakshasa.
- No modifier if The Enemy is not drawn from a particular religion; e.g., Theology (Polytheistic; Hinduism) to study a generic demon invented by the GM.
- -2 if The Enemy was drawn from a specific, different religion; e.g., Theology (Polytheistic; Hinduism) to predict the actions of an ifrit.

Shamir

Origin: Judaism (p. 10-11).

The shamir (or perhaps *a* shamir, as there could conceivably be more than one) is a tiny worm that appears to be made out of animated green stone. It is the size of a grain of barley (1/3"). It has the ability to cut through *any* material – in fact, the harder, the better! In Jewish tradition, God gave King Solomon control over a shamir to build the First Temple in Jerusalem, after forbidding him from using metal tools to do so; the worm was later lost.

The shamir need only look at an object within 10 yards to slice through, disintegrate, or even shatter it. It inflicts (3d × N) HP of injury, where N is the substance's innate DR (minimum 1). Inflicting enough injury to bring the object to 0 HP is enough to cut through it, bringing it to -1×HP is enough to disintegrate it, and bringing it to -5×HP is enough to *shatter* it. (Don't bother with a HT roll.) Shattering something with HP 15+ throws out fragments (pp. B414-415) that do damage in dice equal to (object HP)/15, rounded down; e.g., shattering a 6" brick wall, with 67 HP, would inflict [4d] fragmentation. The worm may voluntarily limit itself to just slicing through, or just slicing and disintegrating; it never has to use its full potential. It is also limited to small, local effects; it can cut through (or shatter a hole in) a wall, but not an entire building at once! It cannot harm any fleshy or spirit beings directly, but *can* destroy golems, robots, etc.

On its own, the shamir is neither evil nor intentionally dangerous, though a wild one may cause a great deal of accidental destruction. (Because of this risk, God is said to entrust care of the shamir to a bird, keeps the worm safely hidden in its beak.) Worse is when an evil monster or rogue has, through trickery or dark powers, suborned the shamir into becoming a weapon to destroy whatever its master wishes.

The shamir itself cannot be harmed by any means and cannot even be targeted by magic or powers; it is not a living being, but is instead a direct, miraculous manifestation. Attacking it anyway is a bad idea, as it will respond by destroying the attacker's weapon, armor, and other gear. The shamir's Parry is actually a gaze-based "power parry" that attempts to destroy the weapon being used before it can make contact; it may attempt this multiple times per turn at a cumulative -2 (instead of -4). Those attempting to capture the shamir should consider doing so unarmed and wearing only thin clothing.

The shamir is a plot device, not a foe to be attacked. The GM should decide whether it is uncontrolled or in the hands of somebody evil. In the latter case, it's crucial to establish how the foe seized control; the shamir itself is immune to controlling effects, but the master may have (e.g.) bargained with an angel for the right Words of Power. Stopping the shamir's destruction may be as simple as knocking the bad guy out, or as complex as learning and re-creating the complex ritual used to cement ownership. (If the PCs try to hang on to the shamir, the GM is within rights to have angry angels show up on their doorstep before long!)

ST: 1	**HP:** 1	**Speed:** 8.00
DX: 12	**Will:** 15	**Move:** 4
IQ: 2	**Per:** 15	**Weight:** 0.01 oz.
HT: 20	**FP:** N/A	**SM:** -14
Dodge: 11	**Parry:** 12	**DR:** 0

Fright Check: -4 (after demonstration of gaze)

Gaze (18): See above. Range 10. Stationary, inanimate objects are hit automatically, but treat gazing at a weapon, armor, a golem, etc. as a ranged attack. It may attack twice at -3 to skill.

Traits: Doesn't Breathe; Doesn't Eat or Drink; Doesn't Sleep; Immunity to Damage, Magic, and Powers*; Immunity to Metabolic Hazards; Indomitable; Reprogrammable; Supernatural Durability; Trained by a Master (Gaze-based variant); Unfazeable.

Skills: Innate Attack (Gaze)-18.

* No, a PC can't take this.

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Life is all about the ability to get up from challenge. Greatness is defined as getting up one more time than what you've fallen down. The Torah defines someone who's righteous not as someone who had succeeded, but someone who has persevered. It creates a paradigm of what righteousness is – trying to do what's right, getting up from failure, and keep moving forward.

– Charlie Harary

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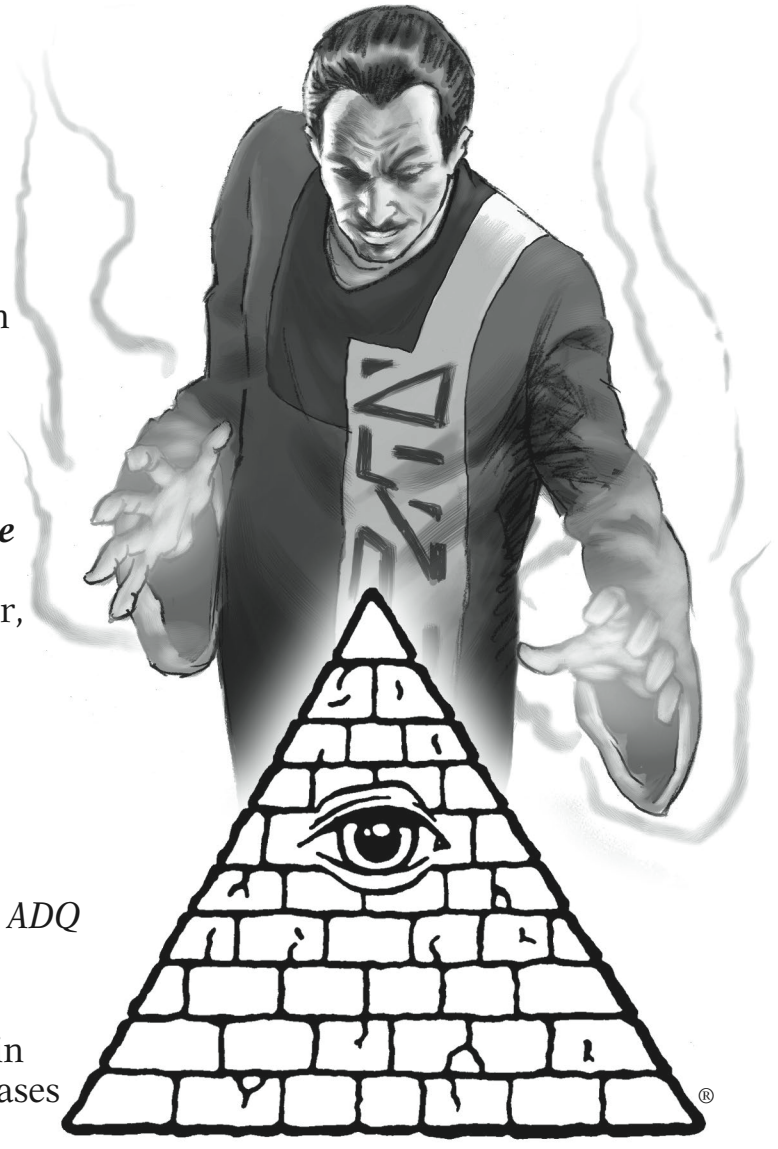
- Fully searchable files of ***GURPS*** *Fourth Edition* supplements.
- Digital editions of out-of-print classics, from ***Orcslayer*** and the complete run of *ADQ* to ***GURPS China*** and ***GURPS Ice Age***.
- Buy board games and roleplaying PDFs in the same order! Download digital purchases again whenever you need to.



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