



Arrows of Indra

Old School Roleplaying in an Epic Indian Fantasy World



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કાર્ટુન

કાર્ટુન શીટ્સ

કાર્ટુન, ડેઝાઇન અને પેપર

મર્ફિ

કાર્ટુન ઓફ અંતરિક્ષા

કાર્ટુન ડેઝાઇન અને પેપર

ફોન્ટ

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DEDICATED TO LORD GANESH,
THE REMOVER OF OBSTACLES AND
EVER-MERCIFUL ELEPHANT-HEADED GOD,
WHO CARRIES THE UNIVERSE IN HIS BELLY;
AND TO SRI KRISHNA, AVATAR OF HIS AGE,
AND THE PERFECTION OF HUMANITY.

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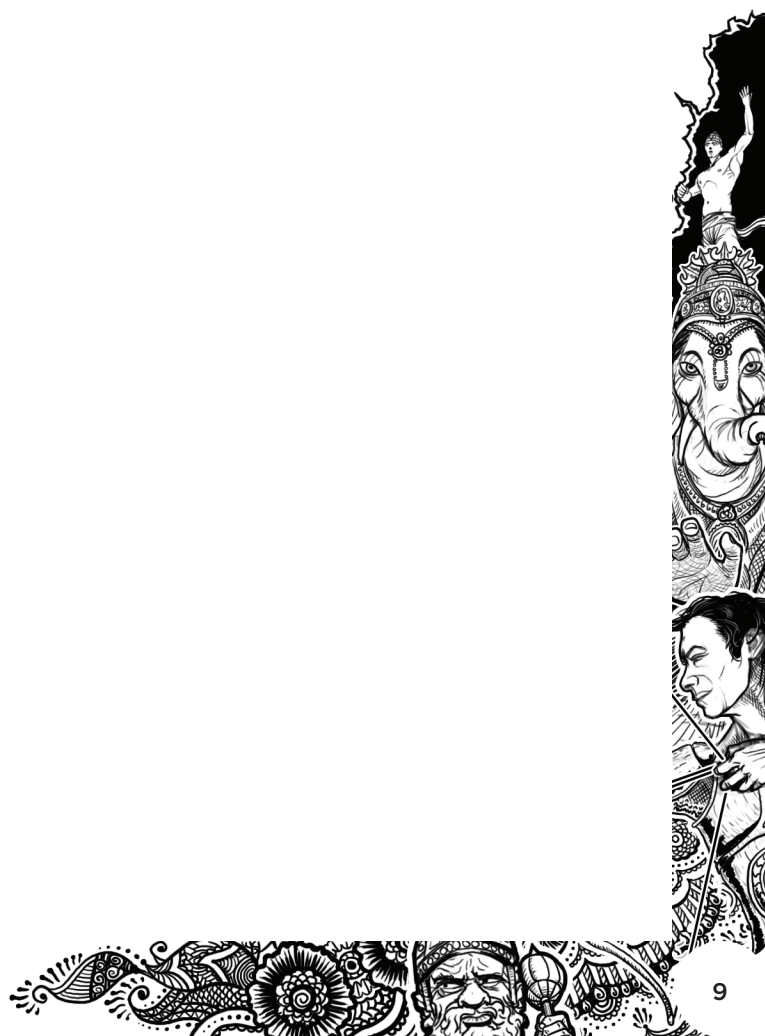
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INTRODUCTION

WHAT YOU ARE READING PRESENTLY is the *Arrows of Indra* role-playing game, an old-school RPG inspired by the classic and original Role-Playing Game, and set in a world inspired by Epic Indian mythology, particularly the Mahabharata (an Epic Indian saga about heroes and gods, and a devastating war; India's literary masterpiece equivalent to Europe's Arthurian legends or China's Romance of the Three Kingdoms). I am going to assume that the vast majority of those reading this book are already at least marginally familiar with the concept of an RPG, and indeed with the classic RPG terminology that you will find in this game; things like Hit Points, Saving Throws, levels, classes, skills, Armor Class, and other such things. I will not waste precious space in what would amount to filler in the form of a "what is role-playing" or "definition of terms" section. If by some chance you have come across this game and don't have the slightest idea how to play an RPG, or are not familiar with the classic and most popular RPG in the world and the terminology it created, I would recommend that you look it up online. In fact, make your way to my forum, theRPGsite (www.therpgsite.com) and I will be glad to explain it to you personally.

Instead, I will briefly explain to you what you will find in this game: namely, a complete role-playing game in a single book, requiring no outside material, that presents rules and a setting for "old school" play in the fantasy world of Jagat, and the region of the "Bharata Kingdoms", a set of lands that are very similar to the depictions of ancient Indian kingdoms in the Indian epics of the Mahabharata. Just like you do not need any other RPG book in order to run *Arrows of Indra*, you also do not need to know anything else about Indian myth outside of the extensive setting material presented in this book; of course, this is not meant to discourage you from reading and learning more about these myths if you so desire. In fact I would recommend it. You just don't need to be a Sanskrit linguist, anthropologist or archeologist in order to play the game.

The rules contain all the material needed to create a character, including interesting material about social status (caste), alignments (how faithful you are to the religious dictates of the setting), backgrounds and skills based on caste and family, and a complete system of magic based on priestly rituals, secret signs and words, and powers gained as one grows in enlightened awareness. There is a fairly thorough equipment list of armor, weapons, provisions, slaves and hirelings, and even real estate. The latter part of the book contains information about each of the Bharata Kingdoms, and the wild places (jungles, mountains, hills, deserts and swamps) that surround them, complete with random encounter tables for city and wilderness, information about cultures and traditions (including things like duels, or possible em-

ployments), and even information about the weather. There is also a chapter on the Patala Underworld, the massive "megadungeon" cavern complex that stretches out beneath the entire world, through seven layers of the underground until reaching the gates of hell itself. The complete list of monsters typical to the setting are provided, and lengthy tables for treasure and magic items. You will also note information about religion and the gods (including the possibility of receiving Divine Intervention), and finally rules and guidelines for high (9th+) level play, for when adventurers move on to become generals, temple Priests, founders of schools, or crime lords; as well as information about marriage traditions, taxation and business, and laws and punishments. There is also an optional timeline detailing one possible course of future setting events, inspired by the accounts of the Mahabharata.

It is my hope that you will find this game, as my own players did, both immediately recognizable as classic Old School adventuring, and at the same time refreshingly exotic without being unapproachable. May the setting and its details serve to provide an exciting and novel atmosphere to your classic play; use of it what works for you.

A Note on Religion

While this game makes use of elements of Indian mythology, including the names and descriptions of Vedic or Hindu deities, the material in this book should in no way be interpreted as making authoritative or accurate statements or descriptions of either classical Vedic religion or the modern religion of Hinduism that is its distant descendent. This game does not intend in any way to educate its readers or players on the subject of authentic Indian religion, nor is it meant to make any kind of negative (or for that matter, positive) statement on any religion.

The designers and publishers of this game do not advocate any caste system or social ranking in any way, and acknowledge the equality of all regardless of circumstance.





creating a character

TO CREATE A PLAYER CHARACTER (PC), IT IS necessary to go through the following steps:

1. Roll for Ability Scores.
2. Roll for Caste, or select non-human Race.
3. Select Class, roll hit points, note class abilities and bonuses.
4. Roll for initial background skills.
5. Roll for class skills.
6. Select Alignment, and details such as age, sex, family and appearance.
7. Roll for initial wealth and obtain equipment.

ABILITY SCORES

Ability Scores are determined by rolling 4d6 and removing the value of one of the four dice. Add the remaining three values and note that number in the appropriate Ability Score. Unless the Game Master (GM) rules otherwise, the ability scores should be determined in the order they appear on the character sheet. Optionally, the GM may allow players to put their scores in the order they wish, or may choose an intermediate option like allowing players to switch the value of any two ability scores.

Ability Scores determine the basic ability bonuses which are added to a number of values. If the sum of all the ability score bonuses put together is a negative value, the player may choose to discard the character and roll the ability scores again. The final set of rolls will later be modified by caste or race, and in the course of the actual game may in some cases change due to various effects, temporarily or permanently. Any time that an ability score is altered the bonus should immediately be recalculated and if it has changed, the new bonus will apply in all cases it affects.

Table 1.1 Ability Score Bonuses

Ability Score	Bonus
3	-3
4-5	-2
6-8	-1
9-12	0
13-15	+1
16-17	+2
18	+3

INTELLIGENCE BONUS: Is added to any skill checks related to knowledge, learning or research (skills like chronicler, astronomy, philosophy, mathematics, etc., as well as checks for general knowledge or lore on different subjects). Intelligence also determines the maximum number of Enlightenment Powers a Priest or Siddhi (magician) class character may have.

CHARISMA BONUS: This value determines the modifier to reaction checks, to any skill check representing performance (oratory, poetry, music, dance, singing, etc), or other social skills, and to the base morale score of any hirelings, henchmen or followers.

WISDOM BONUS: Is added or subtracted as a modifier to all Saving Throws versus spells. It also affects a number of skills that require common sense, or skills related to spiritual matters. Wisdom also affects the possibility of obtaining Enlightenment Powers for Priest classes.

DEXTERITY BONUS: Is added to all ranged to-hit rolls, to Armor Class, and to Initiative rolls. The Dexterity bonus is also to any checks of manual skill or agility (sneaking, picking pockets, acrobatics, etc).

CONSTITUTION BONUS: Is added to all hit point rolls each level. Constitution also determines the probability of "Resurrection Success", the chance that a character being magically resurrected will successfully come back to life:

Table 1.2 Resurrection Success Probability

CON score	Resurrection Success Probability (roll a d100)
3 (or less)	40%
4-5	50%
6-8	65%
9-12	85%
13-15	90%
16-17	95%
18	100%

STRENGTH BONUS: Bonus is added to all melee to-hit and damage rolls, as well as any checks related to physical strength or effort (lifting weights, forcing open a door, breaking an object, jumping a great distance).

SCORES ABOVE 18: note that it is possible, from race or caste modifiers, or later on in the game due to magic, for ability scores to be raised above 18; however, the ability modifier in those cases remains at +3. Having an ability score of 19 or higher will be useful only in the sense of providing a "buffer" to protect against Ability Score loss in the future.

CASTE

Caste in Jagat's civilized human cultures (the "civilized society" of humans which they call Bharata, referring to all civilized human kingdoms of the world of Jagat) is an incredibly important setting concept. A caste is an extremely rigid social-class structure with religious overtones. The people of Jagat believe that a person is born into a certain caste as a result of the actions they undertook in past lives, and that each caste has its own special and particular role to fulfill in society. The mixing of caste, or performing actions outside your caste, is severely frowned-upon in the best of cases and in some cases outright prohibited. Groups of different castes can generally work and travel together, or even engage in friendships (the exception being the Dalits, or untouchables), but each individual is expected to remain conscious of their caste and particular roles and duties therein. Romance between castes is generally forbidden. A character's caste determines their clan (another social structure of almost equal importance), their place in the

world, their background profession (sometimes the profession of their entire clan), and in game terms provides modifiers to a human character's base attributes.

Roll on TABLE 2.1 to determine a PC's caste.

2.1 Caste Determination (3d6)

Roll	Caste
3-4	Dalit (untouchable) [†]
5-8	Sudra (servant, farmer, slaves)
9-11	Vaishya (merchant, artisan, landowner)
12-14	Kshatriya (warriors, nobles)
15-18	Brahmin (priests, nobles)

[†] Optionally, the GM might judge a result of 3-4 to indicate Brahmin or Kshatriya caste as well, since it is extremely difficult for an untouchable to be able to interact regularly with the rest of a party.

The caste system is the social structuring of the culture of Bharata, dividing all men along social lines. Within the culture there are five castes. Outside it, those who are barbarians or foreigners are casteless or “pariahs”, until they are adopted into a caste (either by the declaration of a king or Holy person, or by adoption into a clan). Pariahs are treated in much the same way as Dalits (untouchables), but can more easily be integrated into any of the existing castes. In theory, one can only marry within one's caste, and each caste has certain professions that are generally the only career options open to one of that caste.

In practice, caste is determined by birth. However, the spiritual basis of caste is “aptitude, conduct, and nature”. This means that someone who commits acts in following with a caste different from that of their birth might eventually ascend or descend in official circles and/or the public eye into that different caste. Note, however, that outright misrepresentation or fraudulent behavior of falsely claiming to belong to another (usually higher) caste is a punishable crime. Details on how caste may change are provided in later chapters.

Each caste is detailed below, including modifiers to ability scores, details on the caste, the professions followed by the cast, and a list of clan names available to each caste (in some cases with a description of the specific profession that clan is known for). Clan names are the equivalent of a last name, but in typical conversation are not used in the same fashion, most people only using their given name except in particular circumstances where clan name is relevant. It is recommended that the player select a clan only after determining not only class, but also background skills, as these particulars might help him to decide on the right clan to belong to.

Dalit Caste (+1 to CON, -1 CHA)

These are the “Untouchables”; they perform tasks that are taboo to the religious teachings of Bharata. Generally, they live in the outskirts of town (usually on the western side of any settlement) or barring that in special parts of the settlement separated from the

rest of the inhabitants, and are not permitted to use the same facilities as any of the other castes. Dalits are forbidden from studying or hearing the sacred texts, and they must avoid that even their shadow should touch anyone of a different caste. If someone of any other caste touches or is touched by a Dalit, they must undergo a cleansing ceremony.

PROFESSIONS: Leatherworkers/tanners (“chamar”), corpse handlers (“mahar”), clothes cleaners (“dhobi”), scavengers, and feces handlers (“bhangi” – these are the lowest of the caste, seen as untouchable even to other Dalits).

It is not impossible for a Dalit to ascend in caste, but it is very difficult. It is also possible for someone who has committed a horrific religious atrocity (i.e. the killing of a Holy person) to be punished by being demoted to the Dalit caste.

CLANS: Atolia, Bandarwal, Dhuriya, Dotania, Heria, Jaggarwal, Jajoria, Jaluthria, Kankheria, Mauria, Mehra, Rachoia, Rathor, Tongaria, Vohra.

Sudra Caste (+1 CON, -1 INT)

The Sudras are the caste that slaves, serfs, and servants belong to. However, they are not untouchables like the Dalits. They are considered a respected caste, and their own mythology (and even some of the teachings of the Brahminical texts) suggests that they are actually to be treated in very special ways. It is suggested that the Sudras were created from the mud of the river Ganga, a sacred condition, and that they are pure but innocent; and must be well treated and respected by the other castes, those same castes they are born to serve. The word Sudra literally means “in suffering”, and the spiritual understanding of this is that one who is born in the Sudra caste is atoning for misdeeds in a past life. That said, in practice the Sudras are not any more pure or innocent than anyone else, and some can end up involved in the schemes of their employers, rulers, or masters. Likewise, in practice the other castes tend to abuse the Sudras, either through over-work or mistreatments of other kinds. Sudras are generally darker-skinned than those who belong to the higher castes, and it is probable that they were in fact barbarian locals in the river lands who were conquered by the Bharata people when they migrated into what is now the Bharata Kingdoms, thousands and thousands of years ago.

Sudras can theoretically ascend to other castes, and some (particularly those who are soldiers) might find themselves able to be adopted into a Kshatriya family. It is even possible some could be recognized as saints and ascend to the Brahmin caste. However, since Sudras are not permitted to participate in the Brahmin's rites or even read or hear the recitation of the Holy books, this is quite difficult. It is easier for them to go downward socially, and become untouchables, if they find themselves forced to engage in Dalit activities.

PROFESSIONS: Landless farmers, potters, weavers, fishermen, butcher, barber, cobblers, slaves, soldiers; some





very occasionally become Siddhis (magicians) or Yogis.

CLANS: Ahir (shepherds and cowherds), Dasa (this is the “family” name for anyone who is a slave), Dhangar (soldiers, farmers and shepherds), Kumbhar (potter), Mali (farmer), Nai (barbers), Paraiyan (landless laborers), Shanar (winemaker).

Vaishya Caste (+1 CHA, -1 WIS)

The Vaishya caste is numerically the largest caste, representing the majority of the population of Bharata. They range in level of profession and influence from impoverished small-plot farmers to merchants with wealth beyond those of kings. They are shopkeepers and artisans; they are the vast majority of the city-dwelling population, and the educated professionals. They are the lowest caste that is permitted to study the sacred texts and that undergo initiations at the temples.

PROFESSIONS: Farmers (small and large landowners), artisans, shopkeepers, merchants; sometimes become Siddhis (magicians) or Yogis.

CLANS: Baburiya, Bajargan, Bansal, Bindal, Birla (very wealthy merchants), Biswal, Bohara, Chetti (grocers and pottery-merchants), Dusad, Gahoi (slave-dealers), Gandha (spice-dealers), Godha, Goyal (large landowners and merchants), Goyan, Gupta (merchants and apothecaries), Jhalani, Jindal, Kansal, Kharwal, Komati (small merchants), Kuchal, Kulwal, Labhi, Lahoti (shopkeepers, textile merchants), Lohar (carpenters, smiths, and builders), Mahajan (money lenders), Maherwal, Meswari (shopkeepers and merchants), Methi, Mittal, Mudgal

(merchants and money-lenders), Nagal, Nirayan, Oswal (shopkeepers and merchants), Parwar (lawyers and scribes), Rawat, Sahu (teachers), Sangi (carriage-makers and vendors), Sarkar (poets and teachers), Singhal, Sohoria, Somani (bird-traders), Suvarna (jewelers), Tarkhan, Tayal, Thakuria (traders and merchants), Tunghal (large landowners), Varnwal (merchants), Varshney (large landowners and merchants).

Kshatriya Caste (+1 STR, -1 INT)

The Kshatriya Caste is the caste of warriors and rulers. They are soldiers, great fighters, and kings. They are second in hierarchy after the Brahmins.

It is not uncommon for the sons of Kshatriya, if they get involved in commerce or working the land and neglect the duties of a warrior, to be demoted to the Vaishya caste. Likewise, Kings and other officials can ascend brave heroes to the Kshatriya caste if they have proven themselves to have a true “warrior nature”, although this happens only rarely.

Kshatriya youths must undergo rites of passage and initiation, becoming “sanctified warriors”. Those who have undergone these rites receive a (purely ceremonial) staff made of banyan wood, a symbol of their status.

PROFESSION: Warriors, Holy warriors (“Virakshatriya”), soldiers, rulers; may become Siddhis (magicians) or Yogis.

CLANS: The families of this caste are descended from three dynasties: The Lunar Dynasty, the Solar Dynasty, and the Fire Dynasty. They are, respectively, the descen-

dants of Chandra (the God of the Moon), Surya (the God of the Sun) and Agni (the God of Fire).

LUNAR DYNASTY FAMILIES: Bundela, Chandela (rulers), Haihayas (rulers and Holy-men), Jadaun (rulers and warriors), Jadeja (rulers and sages), Jethwa (Vanara warriors, found in the southern Bharata Kingdoms), Kalachuri (rulers and poets), Pathani (warriors and assassins), Pathania, Tomar (rulers), Varma (governors, sages, and Holy-men).

SOLAR DYNASTY FAMILIES: Badgujar, Gurjar, Jhala (warriors, musicians), Kachwaha (warriors, monster-slayers), Lohana (warriors, merchants), Minhas (horsemen, charioteers), Pundir, Raju (rulers), Ror (warriors, governors, judges), Sengar (warriors), Sisodia (archers).

FIRE DYNASTY FAMILIES: Chauhan (governors, athletes), Ghosh (rulers, judges), Paramara (warriors, bureaucrats), Ponwar, Pratihara (rulers), Senas (landowners), Solanki (temple-warriors), Sood (warriors, money-lenders).

NOTE: Some non-human races claim status as Kshatriya: particularly the Vanara (monkey-men) and the Nagas (serpent-men). Foreigners, barbarians or outsiders who display aptitude as warriors are generally quickly accepted as Kshatriyas as well.

Brahmin Caste (+1 WIS, -1 STR)

The Brahmin caste is of the priests and philosophers of Bharata. They can also be rulers. Not all forms of Holy-men need to be Brahmins, but temple priests must be Brahmin. Not all Brahmin, however, are temple priests by profession; and usually in fact only those families in the lower end of influence in this caste are temple priests. Brahmins vary wildly in range of wealth and influence; some Brahmins are extremely poor, while others are very powerful and wealthy.

PROFESSIONS: Religious poets and writers of Holy texts, Priests, Siddhis (magicians), Yogis, scholars, teachers, landowners.

CLANS: Acharya, Acharya, Ambastha (traditional doctors), Bhasri, Bhattacharya, Bhattamishra, Bishi, Chaturvedi, Choudhury, Chakroborty, Dash, Dayama (temple priests), Deshpande, Gantayat, Joshi (astrologers), Kar, Kulkarni, Majumdar (landowners), Mishra (scholars and philosophers), Mishrasharma, Mohapatra, Pallava (rulers and warriors), Panchal, Pandey, Pani, Panigrahi, Phadnavi (tax collectors or administrators), Purohit (tutors and advisors to rulers), Ray, Roy, Sanigrahi (temple priests), Sharma, Shastri, Shukla, Suta (storytellers and charioteers), Tiwari, Tripathi, Vishwakarma (temple artisans, goldsmiths, blacksmiths, carpenters, sculptors and brass workers).

BRAHMIN TABOOS: Every day, Brahmins must perform ritual bathing, recite liturgical prayers, perform the fire sacrifice ("puja"), the milk sacrifice (pouring milk over the sacred fire to feed and preserve the sun at night), and maintenance of the family's sacred fire (this last ritual is performed only after marriage, when the Brahmin receives his own receptacle of the family's sacred fire from

his father). Additionally, they must undergo a series of coming-of-age rituals, even from the time they are in their mothers' womb, at birth, to mark their first steps, to initiate their studies, (for men) to mark their first beard-trimming, and during marriage (a prolonged ceremony that lasts four days, culminating in their first sexual intercourse). Brahmins must never touch dead bodies or unclean animals, or handle feces; nor can they touch or even pass through the shadow of an untouchable. If they do, they must undergo an extensive purification ritual lasting several hours, as soon as possible.

Marriage rules are particularly strict for Brahmins, who must marry within caste and usually within the particular profession of their family; Brahmin girls in particular must not marry below their caste or it socially endangers the entire family.

Family Background

Once you have determined your caste, you must choose a type of background for your family, and select what particular clan you come from within the caste. It is advisable to base this selection on your initial background skills, as these are likely skills learned in childhood in your family's career.

Family Generation

It is important for any Human PC to know the current state of their family, and their place in that family. The PC should come from a normal married family unless the player truly wishes to be born out of wedlock or under other strange circumstances (the GM should remind the player about the social consequences of being illegitimate or clanless). The player should roll to see if his parents are still alive: The PC's father will be deceased on a 1-4 roll on 1d6. The mother will be deceased on a 1-3 roll on 1d6.

The player should then roll for siblings: roll 1d12 to determine initial (potential) siblings; roll a second d12 to determine how many of those siblings are dead; if the second number rolled was higher than the first, it means that the PC was an only child (or at least, the only child that lived long enough to be named).

When the number of surviving siblings have been determined, the GM should roll randomly to determine which point in the birth order that PC is found; for example, if there are 5 surviving siblings, the GM could roll 1d6 (with a 1 indicating the PC is the oldest, 2 the second oldest, etc). If the number of surviving siblings is less convenient for a simple die roll the GM should pick the method that works best.

The PC must also determine the gender of each surviving child (1-3 male, 4-6 female on a d6).

If the PC is the oldest surviving male child, he is either the heir (if his father is still alive) or the head of the family (if his father is deceased). In the latter case, the GM may determine that the PC begins play with a hovel, house or mansion of some kind in either the country or



the city, something relatively humble by the standards of the PC's caste without indicating extreme poverty. The PC owns this property, his inheritance, but he is also required to support all of his younger siblings (if the GM wishes to be generous, he could judge that the PC's younger brothers have mostly been placed in good careers and his sisters have all been married off already as of the start of the game). He must also support his mother if she is still alive, and arrange for someone to take care of the household (possibly a younger brother) while the PC is off adventuring.

BARBARIAN AND NON-HUMAN RACES

It is possible for a player to play a barbarian human, or select one of a number of non-human races for his character. Note that this depends on the permission of the GM; some GMs may not wish for their campaign to allow non-human characters. Each non-human character race will have certain special abilities and often limitations as well. All non-humans (as well as the Bhil, barbarian humans) are limited in their choice of character class, and in the cases of some classes they may have limitations of which character level they are allowed to reach. Particularly in the latter case, the GM may wish to limit those level-restricted classes to NPCs of that race only.

Note also that playing a non-human character will usually involve certain social difficulties for the player character; generally speaking in the human kingdoms (the area/civilization known as Bharata) there is very little regular interaction with non-humans. The Vanara live in the forests far to the south and are only commonly seen in the Bharata Kingdoms that are south of the Vindhya mountains, Gandharvas and Yakshas mostly live in the forbidding northern mountains or hidden in small communities deep in jungles. Bhils and Rakshasas likewise generally live far from civilized lands, or in their own tribes, and will be treated as basically human but barbaric, and are thus pariahs (unless they manage to be accepted into a caste). Any of these characters will stand out notably among the civilized human peoples, and will rarely go unnoticed, and may be reacted to with fear or prejudice.

In any case, if a campaign is set in the Bharata Kingdoms, the GM and player of a non-human should mutually work out the reason why the non-human PC has left his or her homelands to come visit the world of men.

The following races are available to player characters (at the GM's option).

Bhils

Bhils are a race of barbarian humans, though many of the prejudiced civilized people in the Bharata Kingdoms believe them to be a non-human race, or a race that is partly demonic. The Bhils are a race of savage

barbarians, dark-skinned and with dread-locked hair, which live in the southern hills and jungles, and in other peripheral areas of the Bharata culture. They are known to be fierce warriors.

RACIAL BONUSES AND PENALTIES: +1 STR, +1 CON, -2 CHA.

CLASSES: Can be Priest-Shamans (maximum level 4), Fighters, Scouts, Thieves, or Thugees (maximum level 10).

Bhils can speak Prakrit and the Bhil language (which has no written form).

Gandharvas

The Gandharvas are a race that are descended of the crossing of humans with divine and nature-spirits (Devas and Apsaras). Physically, they appear as tall, thin, light-skinned beautiful humans with feathers on the top of their head instead of hair. They are considered children of the gods, and are often used as their messengers. Gandharvas live mainly in their own kingdoms, in remote regions, mainly in the Kailas Mountains but also in other isolated hills, forests and jungles. They are all natural musicians, singers and dancers.

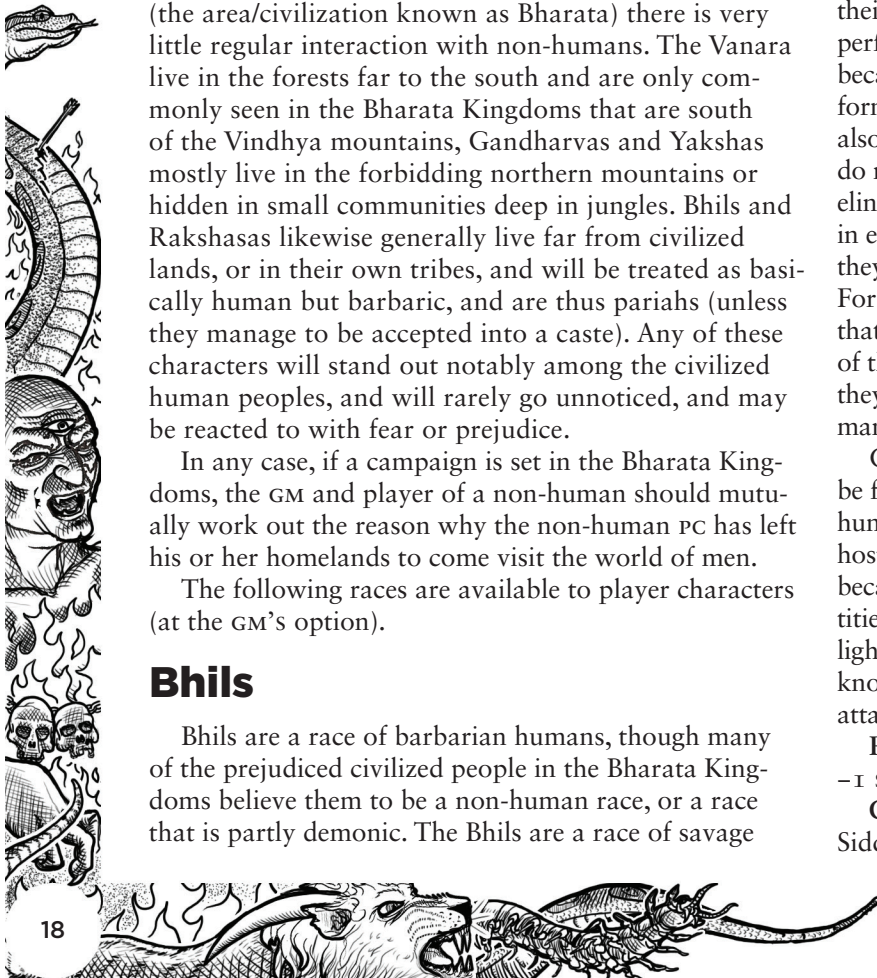
Gandharvas are partially immortal; they do not age, but they can still die from injury or some forms of disease. Gandharvas do not need to sleep, though they do require periods of rest to heal from injuries.

The culture of the Gandharvas is very alien to normal human Bharata culture; the Gandharvas being so long-lived they spend huge spans of time engaging in song, dance and religious festivals. Gandharvas are profoundly spiritual, most of them being of Holy alignment, but their religious rituals are quite different to the practices performed in human societies, they are closer to the gods because of their background, and tend to have a more informal style of ritual than human temple priests use. They also do not respect the social customs of Bharata. They do not have a caste system (though any Gandharva traveling to human civilization will automatically be placed in either the Brahmin caste or the Kshatriya caste), and they do not follow some of the other rigid social customs. For example, Gandharvas only marry for love, something that is considered most unusual in human society. In spite of this oddness, Gandharvas tend to be well-treated when they are traveling in the Bharata Kingdoms, because humans know that they are close to the gods.

Gandharvas in their own kingdoms will not necessarily be friendly to humans; they are likely to be friendly to human individuals who are of Holy alignment, but will be hostile to large parties or incursions. In particular, this is because the Gandharvas are known to hoard vast quantities of gold, which they use to power their cities with light and other magic, through a process of alchemy. They know that many humans lust for gold and may wish to attack the Gandharvas for their gold or attempt to steal it.

RACIAL BONUSES AND PENALTIES: +1 DEX, +1 CHA, -1 STR, -1 CON.

CLASS LIMITATIONS: Can be Priests, Fighters, Scouts or Siddhis (magicians).



SPECIAL ABILITIES:

- Gandharvas do not age; nor do they sleep; they are thus immune to any forms of magic that cause aging or magical sleeping effects.
- Gandharvas are also immune to certain forms of magic that control others (especially the Arcana of Domination, the Mantra of Irresistible Presence, and the Aura of Tranquility).
- Gandharvas have the natural ability to detect magic; they will be able to sense if any item is magical, or any person, object or area is under a magical effect; however they cannot necessarily identify the specific qualities of the magic in question.
- Gandharvas gain a +1 to hit with all ranged weapons, and an extra +1 to hit with Bows.
- Gandharvas gain a +2 to all perception checks (usually Wisdom-based).
- Gandharvas gain a +1 bonus to the “artist-musician” and “religious dancing” skills.
- Gandharvas all speak Prakrit, Yaksha and Sanskrit; Sanskrit is the divine language which is also the language spoken in all Gandharva communities. They also gain a special “musical” language, expressed in song, that Gandharva sometimes use to communicate amongst themselves.

Rakshasas

Rakshasas are a race of humans who were cross-bred with Asura demons. They are thus an Unholy race; though not all members of the race are malevolent, their culture as a whole venerates the demonic Asuras and most Rakshasas have Unholy alignment.

Rakshasas appear taller than the average human, with dark almost soot-black skin. Their canine teeth tend to be longer than the average humans, looking almost like fangs; their eyes tend to be reddish in color, and they have long hard nails.

Rakshasas have had many mighty kingdoms of their own, most particularly the kingdom ruled by the Asura demon Ravana on the island of Lanka, thousands of years ago in the time of the Avatara Rama. It was Rama who destroyed this kingdom; and since that time the Rakshasas have been scattered to live in jungles, hills and mountains in the peripheral areas of the human Bharta-civilization, sometimes as barbarians and sometimes in small kingdoms. Many of the latter are ruled by full-blooded Asura demons.

Rakshasa society is Unholy by nature. The Rakshasa priests who govern it worship and make human sacrifice to the Asuras, and the Rakshasas are said to be cannibals who drink human blood out of ritual cups

fashioned from human skulls. Their Asura-worshipping priests are known for their magical power and for the ability to change shape. Rakshasa society also features powerful Siddhis (magicians), particularly famed for their skills.

In spite of all this, Rakshasas are perhaps more common in human society than many other non-human races, second only to the barbarians like the Bhils in frequency; they are often hired as mercenaries or servants of other kind by less-than-Holy kings. They tend to be mistrusted of course, but are not automatically persecuted in most human kingdoms and can sometimes rise to high positions. Rakshasas are considered to be very wily, ruthless, and bloodthirsty; they make great magicians because of their demonic blood, and excellent warriors because of their fearless bloodlust in battle.

ABILITY MODIFIERS: None.

CLASS LIMITATIONS: Can be Priests of the Asuras (to a maximum level of 7), Fighters, Scouts (to a maximum level of 8), Siddhis, or Thieves.

SPECIAL ABILITIES:

- Rakshasas can see perfectly in the dark.
- Rakshasas are immune to most forms of mundane poison, but can still be affected by magical poison or poison from supernatural monsters.
- Gain a +1 bonus to all saving throws versus magical items or spells for every 4 points of constitution, rounded up. So for example, a Rakshasa with a 7 CON gains a +2 bonus to his saving throws, while a Rakshasa with 17 CON gains a +5 bonus.
- Rakshasas gain a +1 bonus to hit with all bladed melee weapons.
- Gain a +1 bonus to unarmed damage due to their claw-like fingernails or fang-like teeth.

Rakshasa speak Prakrit and the Asura language; the latter is the demonic language which is regularly spoken in Rakshasa lands.



Vanaras

The Vanara are a race of monkeys who are capable of speech and have a human level of intelligence. They wear clothing, and have their own society, but are otherwise physically indistinguishable from relatively large monkeys (about half the size of a normal human). The Vanara are sacred to the monkey-god Hanuman, who was once their king before ascending to the Divine realms (Hanuman is also worshiped by humans as the friend and helper of Rama). At one time, in the age of Rama and Hanuman thousands of years ago, the Vanara and the humans of Bharata were more connected and friendlier to one another. They are still more likely to be friendly to each other than many other races, but since that time trade and contact between the civilized nations and the Vanara has decreased, the Vanara have declined in number and retreated deeper into the southern jungles. As such, it is very rare to see a Vanara in the north, and people are not at all accustomed to it.

Vanara as a race tend to be quite adventurous, sometimes childish, extremely brave and loyal to their allies. While Vanara are as capable of lies as a human, their culture does not practice the same kind of casual social lies and deceptions (including things like flattery, or the kind of little white lies or deceptions that are part of good manners) as human society does. Thus, they will tend to be extremely bluntly honest in their everyday social dealings, to the point of sometimes inadvertently seeming rude to humans.

RACIAL BONUSES AND PENALTIES: +1 DEX, -1 STR.

CLASS: Can be Priest-Shamans (maximum level 6), Fighters, Scouts or Thieves.

SPECIAL ABILITIES:

- Vanara gain a +1 bonus to saving throws versus poisons, magic items, or spells for every 4 points of Constitution, rounded up. So for example, a Vanara with 10 Constitution would gain a +3 bonus to all of these saving throws, a Vanara with 15 Constitution would gain a +4 bonus.
- Vanara gain a +2 bonus to all checks that involve sneaking, or acrobatics (this is in addition to their standard DEX bonus and any relevant skill bonuses).
- Vanara can speak Prakrit, their own language (Vanara), and can also speak with non-intelligent monkeys (this does not mean that non-intelligent monkeys will automatically be friendly to them, however).

Due to their size, Vanara cannot use any human two-handed weapons. They must additionally wield axes, khanda swords, maces, scimitars, spears or tridents (or other one-handed weapons of similar size) with both hands, and thus cannot use these weapons in conjunction with a shield. Of all weapons, Vanaras greatly favor the mace, as it is the weapon of their patron god, Hanuman.

Because of their small stature, Vanaras gain a +2 bonus to AC vs. medium or large creatures.

Yakshas

Yakshas are mountain-spirits, guardians of treasure hidden in the earth. They appear as humans but stout and very short (about three quarters the size of a normal human), with slightly golden-colored ruddy skin, and can be fearsome warriors. They are entrusted by the Gods, with whom they have a special relationship, to protect nature and sacred places, and sometimes to protect great treasures (both mundane and spiritual) that have been hidden in the earth by the gods. The Yakshas live mainly in a mighty kingdom in the Kailas Mountains, near to the Gandharva Kingdoms, with whom they have very good relations.

Yaksha culture is by its nature very different from human culture, due to the Yakshas' longevity; they are great scholars and thinkers, spending much time in religious ritual and also in studies, being great admirers of learning (and teaching). Yakshas can rarely resist lecturing on any subject they know anything about to humans and other lesser races. This does not mean, however, that Yakshas are cold or purely cerebral; far from it; in fact they are deeply romantic beings, often following their passions, and prone to depression and bouts of longing for the sources of their affections. They can also be prone to passionate wrath, making them extremely violent.

Yakshas effectively do not age, but they do require rest, and can be killed by injury or disease just like a human might.

ABILITY MODIFIERS: +1 CON, +1 INT, -1 DEX, -1 CHA.

CLASS LIMITATIONS: Can be Fighters, Priests, Thieves, or Thugees (to a maximum level of 9).

SPECIAL ABILITIES:

- Yakshas do not age.
- Yakshas gain a +1 bonus to all saving throws versus poison, magical items, or magic for every 4 points of Constitution, rounded up. So for example a Yaksha with 9 CON gains a +3 bonus to his saving throws, while one with 14 CON gains a +4 bonus.
- Yakshas are particularly adept at fighting against giant creatures, they gain a +4 bonus to AC against attacks from Giant-sized creatures.
- All Yakshas speak Prakrit and Yaksha languages.

NAMES

Human clan names are listed above, according to caste. Non-humans will rarely have a clan name, using only a given name (unless, for example, they are adopted into a human clan). The following tables are provided in order to select or randomly roll a male or female name; they are typically human names, and barbarians and non-humans might have considerably different names but for conveniences sake, if the player of a non-human or a barbarian wishes they could simply use one of the names provided on Tables 2.2 or 2.3.

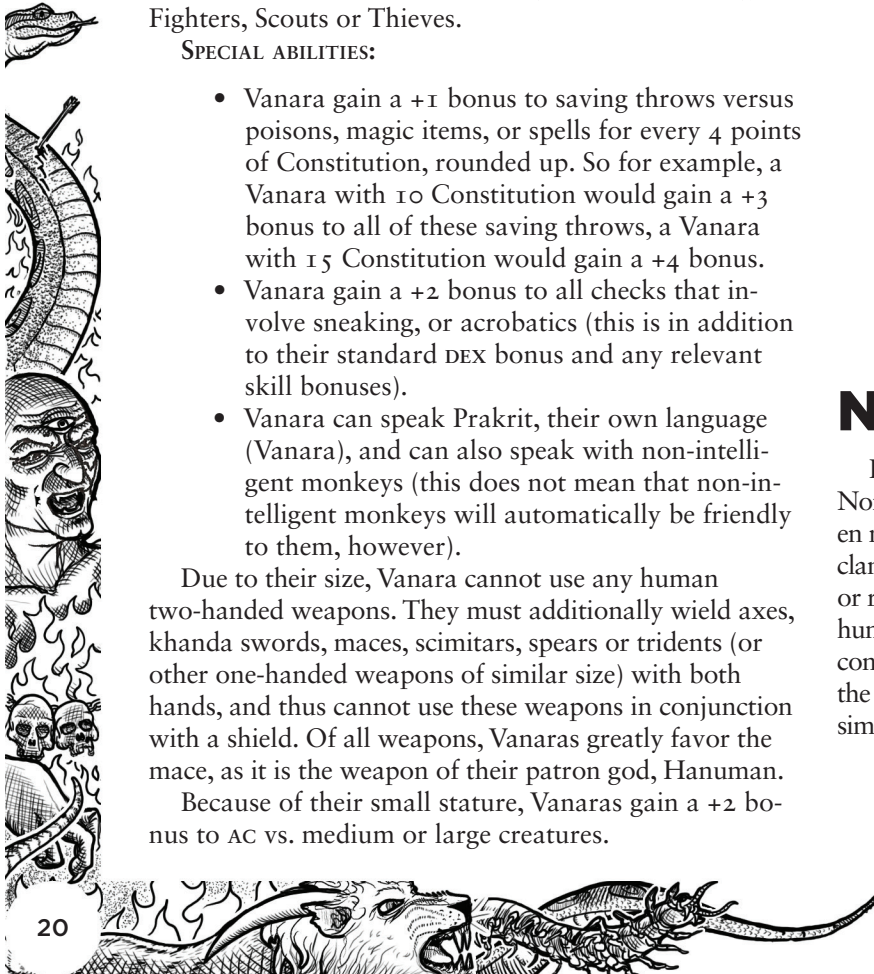


Table 2.2 Male Names (d100)

Roll	Name	Meaning
1	Abhay	fearless
2	Ajay	unconquerable
3	Ajit	invincible
4	Akhil	total
5	Amrit	immortal nectar
6	Anand	bliss
7	Anil	"wind", in service of the god of winds
8	Anish	supreme
9	Arjuna	white
10	Aruna	named after the charioteer of the sun
11	Ashoka	without sorrow
12	Bala	young/ "little", often in conjunction with another name
13	Baladeva	"little god"
14	Brahma	named after the god Brahma
15	Chand	bright or fierce
16	Chandra	named after the moon god
17	Chandrakant	"lover of the moon god"
18	Damodara	belt
19	Darshan	seeing
20	Dayaram	"compassion of Rama"
21	Deepak	"little lamp"
22	Devdan	"gift from the gods"
23	Devdas	"servant of the gods"
24	Devaraj	"godly king"
25	Dhaval	pure
26	Dinesh	lord of the day
27	Ganesh	named after the god Ganesha
28	Gautam	the great bull
29	Girish	mountain lord
30	Gopal	"protector of sacred cows"
31	Govind	cowherd
32	Hanuman	named after the god Hanuman
33	Harendra	"he who stops the rain"
34	Hari	divine, holy
35	Harish	lord of monkeys
36	Ila	literally "earth", also "hermaphrodite"
37	Indra	named after the god Indra
38	Isha	lord, master
39	Jagdish	conqueror of Jagat (the world)
40	Jaidev	divine triumph
41	Jaya	victory
42	Jayant	victorious
43	Jayendra	Indra's victory
44	Jitendra	he who has won Indra's favor
45	Johar	a salute
46	Jyotish	"the light", also "astrologer"
47	Kalidas	servant of Kali
48	Kama	lover
49	Kanja	"born in water"
50	Kapila	"red-skinned"
51	Kiran	sun-beam
52	Kishora	young stallion

Roll	Name	Meaning
53	Krishna	"blue-skinned"
54	Kumara	prince
55	Lakshman	"Lucky", devoted of Lakshmi
56	Mandeep	"light of the mind"
57	Mani	jewel
58	Mohan	attractive, charming
59	Mukul	blossom
60	Murugan	god of war
61	Narayan	son of man
62	Naveen	news
63	Nirav	quiet
64	Nishant	dawn
65	Pallav	budding leaf
66	Prabhakar	light-maker
67	Prabhu	creator
68	Prakash	light
69	Prasad	offering to the gods
70	Pratap	majestic
71	Raghu	swift
72	Rajan	kingly
73	Rajanikant	king of the night
74	Rajesh	king of kings
75	Rajiv	striped
76	Rakesh	born on the day of the full moon
77	Rama	named after the god Rama
78	Ranjeet	victorious in battle
79	Ratna	jewel
80	Ravi	sun
81	Rishi	a sage
82	Rohan	one who will rise high
83	Sanjaya	triumphant
84	Savitur	named after the sun god
85	Sekar	mountain-peak
86	Shankar	creates good luck
87	Sharma	protection
88	Shesha	he who endures
89	Shiva	named after the god Shiva
90	Shyama	"black-skinned"
91	Singh	lion
92	Subhash	"well spoken"
93	Sudhira	"good and wise"
94	Sundara	beautiful
95	Sushil	good conduct
96	Uttama	the ultimate
97	Vasant	springtime
98	Vikram	strider
99	Vishal	large
00	Vishnu	named after the god Vishnu



Table 2.3 Female Names (d100)

Roll	Name	Meaning
1	Abha	shining
2	Aditi	boundless
3	Akanshaqa	wish
4	Amita	infinite
5	Amrita	immortal nectar
6	Anima	tiny
7	Anjali	offering
8	Anoushka	one who fulfills her dreams
9	Arundati	unrestrained
10	Avani	earth
11	Avanti	modest
12	Chanda	bright
13	Chandani	sandalwood
14	Chetana	alert
15	Damayanti	subduing
16	Deepti	light
17	Devika	"little goddess"
18	Dipali	many lamps
19	Durga	named after the goddess Durga
20	Esha	desire
21	Gita	song
22	Gouri	white
23	Ila	"earth", also "hermaphrodite"
24	Indira	beautiful
25	Indrani	"holds a drop of rain"
26	Indi	the moon
27	Jaya	victorious
28	Jyoti	light
29	Jyotsna	moonlight
30	Kala	virtuous
31	Kali	named after the goddess Kali
32	Kalyani	"will have an auspicious wedding"
33	Kanti	beauty
34	Karishma	miracle
35	Kashi	luminous
36	Kiri	amaranth flower
37	Kishori	"filly", a young female horse
38	Kumari	princess
39	Kunti	prayer
40	Lakshmi	named after the goddess Lakshmi
41	Lalita	playful
42	Leela	play
43	Leelavathi	will of the gods
44	Madhavi	springtime
45	Madhuri	sweet
46	Mala	a rosary
47	Malati	jasmine
48	Manisha	wisdom
49	Manjul	a pleasing, melodious
50	Meera	prosperous
51	Mohini	enchanting, bewitching
52	Nila	sky blue

Roll	Name	Meaning
53	Nisha	the night
54	Nitya	eternal
55	Padma	lotus flower
56	Padmavati	like a lotus flower
57	Parvati	of the mountains
58	Pratima	statue
59	Prema	loving
60	Priya	beloved
61	Purnima	full moon
62	Radha	successful
63	Radhika	fulfills desires
64	Rajani	night queen
65	Rani	queen
66	Rashmi	ray of sunlight
67	Ratmi	pleasure
68	Reshmi	silk
69	Rishima	moonbeam
70	Rithika	a stream
71	Riya	singer
72	Rukmini	adorned with gold
73	Sarala	straight
74	Saraswati	named after the river-goddess
75	Sati	truthful
76	Savitri	daughter of the sun
77	Shakti	feminine power
78	Shakuntala	bird
79	Shanti	peace
80	Sharmila	comforter
81	Shivali	beloved by Shiva
82	Sita	the name of the divine wife of Rama
83	Sitara	star
84	Sonali	golden
85	Sudarshana	right vision
86	Sulabha	simple
87	Sumana	good natured
88	Sumati	good minded
89	Suniti	well behaved
90	Sushila	good conduct
91	Swarna	good color
92	Tara	star
93	Trishna	thirsty
94	Uma	flaxen
95	Usha	dawn
96	Valli	a vine
97	Vasanti	springtime
98	Vidya	knowledge
99	Vijaya	victory
00	Vimali	clean

CHARACTER CLASSES

A player must choose any one of the following Classes for his character. The class represents the adventuring career of the character, and determines the special abilities a character will have, as well as things like their class-related skills. Note that most classes have a minimum requirement in certain attributes in order to take that class; and certain classes are only accessible to certain castes (for example, a Priest MUST be of the Brahmin caste, and a Virakshatriya ("Holy warrior") must be of the Kshatriya caste). Note also that non-human races have limitations as to which classes they can choose. In some cases, a non-human character may be able to take a class but only up to a certain level of ability; in a longer campaign this can be an extremely serious disadvantage and the GM may rule that such classes should not be taken by players but restricted only to non-player characters of that race. Civilized humans of the Bharata lands can take any class that their caste and ability scores allow, and have no limits to how far they can advance in that class.

Advancement in Levels

Characters gain experience points (XP) in order to advance in level and gain new abilities. Player characters can gain experience through defeating opponents in combat or other means and by obtaining riches and treasure. The details of how to assign experience points are presented in the section on Game Master Procedures.

Table 3.1 Experience Points required for level advancement

Level	XP needed
2	1500
3	3000
4	6000
5	12000
6	24000
7	48000
8	75000
9	110000
10	150000
11	200000
12	300000
13+	+100000/lv

Class Descriptions

Each class is detailed below, along with a brief introduction, ability score requirements, hit points (HP), combat bonuses, their saving throw values (the basic number you must roll equal or above on a d20 to succeed a saving throw), and special abilities.

Priest

These are Brahmin caste individuals who have trained as Holy men, Priests, in the formal setting of a temple. Like everyone else, they give worship to all the 330 million gods, but they are also usually specifically dedicated to a particular deity's temple. Younger Priests will regularly travel from one temple to another, and to small villages to officiate over important religious ceremonies. They will seek to combat evil and ignorance. Priests perform a variety of rituals (which are collectively termed "Arcana"), from daily prayers and purification, to marriages, rites of passage, and Holy celebrations of the gods. They firmly believe that the path to enlightenment is to be found in proper performance of ritual. Some Priests, including all player character Priests, will gradually gain miraculous powers from their holiness.

REQUIREMENTS: Minimum WIS of 9. Priests with WIS under 12 may fail at performing arcana. Priests with WIS of 15 or more gain a +10% bonus to their XP. A good Intelligence score is also recommended, though not absolutely required. Priests must be of Holy alignment. Human Priests must be of the Brahmin caste.

HP: d8 + CON bonus until 9th level. +2 per level after that. Priests of 1st level begin with a minimum of 6 HP.

COMBAT BONUS: Priests gain +1 to hit at level 4, and a +1 bonus to hit every 4th level.

SAVING THROWS: Priests have a basic saving throw score of 15 at level 1, and this reduces by 1 every 2nd level; to a minimum level of 4.

ABILITIES: Arcana rituals (see the skill section for Priests), Enlightenment Powers. Priests have knowledge of a secret language. The Priests are the only class who always fluently speak and read Sanskrit, the Holy tongue. Priests are forbidden to draw blood; they can use any kind of armor, but will only use blunt weapons.

Priest-Shamans

Tribal societies have less organized religion, and their priests are called Shamans; these function the same in game terms but usually have a level limit (as their understanding and connection to the gods is inferior to that of civilized men), and they are not recognized or honored in the same way by the societies of civilized kingdoms, nor will they be expected to perform rituals or other services to the community outside their own tribes. Shamans do not speak or read Sanskrit, but will speak a secret language known only to the shamans of their particular race. Shamans can use any kind of weapon but will only wear leather armor.

At 3rd level, Priest-Shamans gain the ability to iden-



tify plants and animals (and know of the properties of plants), recognize pure or impure water, and to pass through wilderness areas at their full movement and without leaving any visible trail.

RAKSHASA PRIESTS: These Priests serve the Asuras, the demonic creatures of the hell-realms. They function identically to normal Priests, except that they are of Unholy alignment, and are of course not welcome to practice any rituals in the kingdoms of men or other races who worship the gods of good. They also have a level limit, due to the comparatively lesser divine power of the Asuras compared to the Gods.

At 7th level, the highest they can achieve, they gain the ability to be immune to any charm or mental control magic, and can shape-shift into animal forms, up to 3 times a day. They can only change into a given animal once in a day, but can remain in that form for as long as they wish. Every time they change form, they recover 10-60% (1d6x10%) of any damage they had taken. They can change into any amphibian, reptile, bird or mammal as small as their chosen form would naturally appear or as large as twice their normal size. Rakshasa Priests in their shape-shifted form retain their own intelligence and bonuses, but gain any natural abilities of the creature (claws, flight, the ability to swim or breathe underwater, poison bites, etc). They cannot perform any Arcana in their animal form, but may use Enlightenment Powers. Additionally, all Rakshasa Priests of any level speak the secret demonic language of their priesthood. Rakshasa Priests can use any kind of armor or weapons.

Fighters

These are warriors of all kinds, from the Sudra, Vaishya or Kshatriya caste. Those of the Kshatriya and Vaishya caste will have been trained for it in special schools (gurukulas), where they were taught the noblest of arts: archery, spear-fighting, sword-fighting, and horse-riding as well as chariot racing. Sudras are not permitted to train in such schools, but may learn their skills as common soldiers. Some Brahmins are also Fighters, but this is not considered an honorable profession for them. Dalits are not meant to be Fighters, but some of them might be anyways, though they will always be treated as untouchables by all other castes.

REQUIREMENTS: Minimum 9 STR and 7 CON. A Fighter with 15+CON gains a +10% bonus to XP.

HP: d10+CON bonuses until 9th level. After 9th, they gain +3 HP per level. Fighters begin with a minimum of 10 HP at first level.

COMBAT BONUS: Fighters gain a +1 to hit at level 1, and another +1 to hit every 2nd level.

SAVING THROWS: 16 at level 1, with a reduction of 1 point every 2nd level; to a minimum level of 5.

ABILITIES: Fighters can use any kind of weapon or armor. Fighters can make a number of attacks equal to their level whenever facing opponents of 1 HD or less.

At level 9 they gain a second attack per round, and a third at level 14.

Virakshatriya

(Holy warrior) a fighter chosen by the gods. Always of the Kshatriya caste, these fighters are blessed with divine gifts and usually dedicate themselves to a specific warrior-god; Rama, Durga, Indra, etc. These individuals will show extremely devout spiritual qualities from an early age. They will be likely chosen to receive special training from a Virakshatriya guru and will dedicate their lives in the service of the gods to fight evil.

REQUIREMENTS: In addition to being of the Kshatriya caste, this class requires 12+ STR, and 13+ in WIS and CHA. If both STR and WIS are 15+, the Virakshatriya gains +10% to his XP.

Virakshatriyas must be of Holy alignment, and follow the strict rules of the gods. If they should ever act against the gods, particularly their chosen god, by failing to perform proper rituals or purification, by eating spoiled food, touching feces, drinking blood or eating raw meat, by committing fornication outside of marriage, by using Unholy magic, by fighting for personal gain, theft, lying, or (unholy) murder, or touching an untouchable, they will lose all of their spiritual powers until they have been granted penance and performed a purification ritual with the help of a Priest of at least 7th level.

Virakshatriyas must give support to the temple of their patron deity, donating 20% of all their earnings to a temple of that deity or a related deity if their own is not available.

HP: d10+CON bonuses until 9th level. After 9th, they gain +3 HP per level. Virakshatriya begin with a minimum of 10HP at first level.

COMBAT BONUS: Virakshatriyas gain a +1 to hit at level 1, and another +1 to hit every 2nd level.

SAVING THROWS: 14 at level 1, with a reduction of 1 point every 2nd level; to a minimum level of 3.

ABILITIES: Detect unholy-aligned creatures within 60'. Requires concentration and takes one round. Virakshatriya are immune to all diseases. They can cure themselves or others by touch, up to a total of 2HP/level, per day. The amount cured can be divided among several people over the course of the day.

They can cure diseases (also by touch) 1/week for every 5 levels of experience.

Continually emanates a Holy Aura, gaining a +2 to saving throws from all attacks by demonic creatures or Unholy individuals, and those creatures are -2 to attack him. At 6th level, this Holy aura begins to make it directly impossible for demonic supernatural creatures of 1/3rd his level to be able to touch him; though they could still try to attack him at a distance or with a weapon.

At 4th level, a Virakshatriya may call a 5HD Garuda (giant eagle) to act as his mount. If the Garuda should be slain, he can call on another but only after six years have passed from the time he first called his previous mount.

They gain a second attack at level 10, and third at level 15.

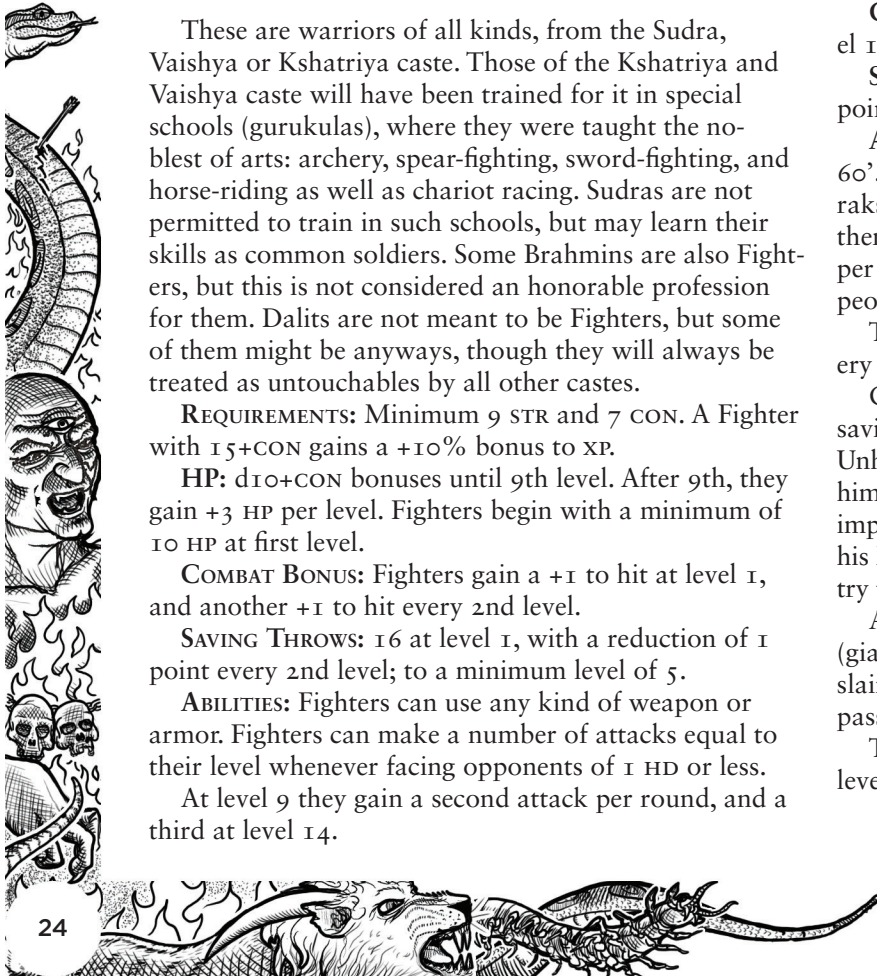


Table 3.2 Priest Advancement

Level	HP	Combat Bonus	Saving Throws
1	1d8 [†]	0	15
2	2d8	0	14
3	3d8	0	14
4	4d8	+1	13
5	5d8	+1	13
6	6d8	+1	12
7	7d8	+1	12
8	8d8	+2	11
9	9d8	+2	11
10	9d8+2	+2	10
11	9d8+4	+2	10
12	9d8+6	+3	9
13	9d8+8	+3	9
14	9d8+10	+3	8
15	9d8+12	+3	8
16	9d8+14	+4	7
17	9d8+16	+4	7
18	9d8+18	+4	6
19	9d8+20	+4	6
20	9d8+22	+5	5
21	9d8+24	+5	5
22	9d8+26	+5	4 [‡]

[†] Priests gain their CON bonus to their hit point roll at each level up to and including level 9

[‡] Priest saving throws do not continue to reduce past this point

Table 3.3 Fighter Advancement

Level	HP	Combat Bonus	Saving Throw	Special
1	1d10 [†]	+1	16	1 Attack/lv vs 1HD foes
2	2d10	+2	15	
3	3d10	+2	15	
4	4d10	+3	14	
5	5d10	+3	14	
6	6d10	+4	13	
7	7d10	+4	13	
8	8d10	+5	12	
9	9d10	+5	12	2nd Attack
10	9d10+3	+6	11	
11	9d10+6	+6	11	
12	9d10+9	+7	10	
13	9d10+12	+7	10	
14	9d10+15	+8	9	3rd Attack
15	9d10+18	+8	9	
16	9d10+21	+9	8	
17	9d10+24	+9	8	
18	9d10+27	+10	7	
19	9d10+30	+10	7	
20	9d10+33	+11	6	
21	9d10+36	+11	6	
22	9d10+39	+12	5 [‡]	

[†] Fighters gain their CON bonus to their hit point roll at each level up to and including level 9.

[‡] Fighter saving throws do not continue to reduce past this point.

Scout

These fighters, often not of Kshatriya caste, are rough men who live and know the wilderness. They are explorers who dare to enter the wild places.

REQUIREMENTS: STR 13+, INT 13+, CON 14+. If a Scout has STR and CON of 15+ they gain +10% to their XP.

HP: 2d8 + CON bonus at 1st level, minimum 10. They gain +1d8+CON bonus every level thereafter until level 10. From level 11+, they gain 2HP per level.

COMBAT BONUS: Scouts gain a +1 to hit at level 1, and another +1 to hit every 2nd level.

Saving throws: 16 at level 1, with a reduction of 1 point every 2nd level; to a minimum level of 5.

ABILITIES: Scouts gain a +1/level to damage on all attacks versus Giant creatures of any kind, as well as against barbarians of any kind. They gain a +4 bonus to tracking and orientation in the wilderness (these checks are usually based on wisdom). They gain +3 to sneak checks.

At level 8 scouts gain another +4 to tracking and orientation in the wilderness.

At level 9 Scouts gain another +3 to sneak checks.

Scouts gain a second attack at level 11, and a third at level 16.

Siddhis (magicians)

These are individuals who have studied secret techniques of manipulating energy and the laws of nature in order to gain “Siddhis”, magical powers. Unlike the techniques of Priests, these do not strictly depend on the favor of the gods, and a “Siddhi-yogin”, as they are known, can gain magical powers through study alone; although many of these men are also deeply dedicated to the spiritual path to enlightenment. Others, however, are selfish and only interested in material power, while yet others are evil and mainly interested in power over others.

Siddhis come in many varieties and schools: some live in the jungles or mountains as renunciates, called sadhus. But others are “householder yogins” who live in the cities, do not practice extreme austerities, and often hold some regular career (be it cobbler, prince, or adventurer) at the same time as they study the philosophies of enlightenment. The magic of the Siddhis comes mainly through the practice of Mantra and Mudra. Mantras are divine words of power, when properly vibrated through secret techniques and concentration, they create incredible supernatural effects. Mudras are hand-gestures; again, when



performed properly and with the right concentration they can create wondrous effects. These individuals are both revered and feared by the common folk, and some are taken on as advisers and sages to powerful rulers.

REQUIREMENTS: INT 9+, DEX 6+. A Siddhi with 16+ INT gains +10% to their XP. A good Wisdom score is also very highly recommended, though not absolutely required.

HP: d4+CON per level, until level 9, after that +1HP per level. 1st level Siddhis begin with a minimum of 2HP.

Siddhis cannot use any armor and still use their spell abilities. They can use any weapon but have no training in their use.

COMBAT BONUS: Siddhis gain a +1 bonus to hit at level 5, and another +1 every 5 levels.

SAVING THROWS: 15 at level one, reducing 1 point every 2nd level; to a minimum level of 5.

ABILITIES: Mantras and mudras (see the skill sections for Siddhis), Enlightenment Powers.

Table 3.3.1 Virakshatriya Advancement

Level	HP	Combat	Saving Throw	Special
1	1d10 [†]	+1	14	detect unholy, cure HP, Holy aura
2	2d10	+2	13	
3	3d10	+2	13	
4	4d10	+3	12	Garuda mount
5	5d10	+3	12	cure disease 1/week
6	6d10	+4	11	improved Holy aura
7	7d10	+4	11	
8	8d10	+5	10	
9	9d10	+5	10	
10	9d10+3	+6	9	2nd attack
11	9d10+6	+6	9	
12	9d10+9	+7	8	
13	9d10+12	+7	8	
14	9d10+15	+8	7	
15	9d10+18	+8	7	3rd attack
16	9d10+21	+9	6	
17	9d10+24	+9	6	
18	9d10+27	+10	5	
19	9d10+30	+10	5	
20	9d10+33	+11	4	
21	9d10+36	+11	4	
22	9d10+39	+12	3 [‡]	

[†] Virakshatriya gain their CON bonus to their hit point roll at each level up to and including level 9.

[‡] Saving throws do not continue to reduce past this point.

Thief

Any caste can be this class; however, it is highly disreputable for any caste, particularly for the higher castes. Many Thieves therefore take pains to disguise their true professions, posing as some kind of honest worker or as common mercenaries, travelers, or adventurers.

REQUIREMENTS: DEX 9+; a Thief with 15+ gains +10% to their XP bonus. Thieves can only be of neutral or Unholy alignment.

HP: d6+CON bonus per level, until level 10, then +2 HP thereafter. Minimum 4 HP at level 1.

COMBAT BONUS: Thieves gain +1 to hit at level 3, and another +1 every 3 levels.

SAVING THROWS: 15 at level one, reducing 1 point every 2nd level; to a minimum level of 6.

ABILITIES: Thieves cannot use any armor other than leather without losing the use of most of their bonuses.

BACKSTAB (BSTAB): A Thief who attacks an opponent who is unaware of his presence rolls double the usual damage dice and adds double the regular damage bonus. This increases to ×3 at level 5, ×4 at level 9, and ×5 at level 13. Attacking a surprised opponent gives a Thief a +4 bonus to hit, instead of the regular +2.

PICKING POCKETS (PP): Thieves gain a +2 bonus to pick pockets at level 1, and a +1 bonus every 2 levels thereafter.

OPEN LOCKS (OL): Thieves gain a +2 bonus to open locks at level 1, and a +1 bonus every 2 levels thereafter; they must have Thief tools to open locks.

FIND AND REMOVE TRAPS (FRT): Thieves gain a +2 bonus to find or remove traps (requiring two separate rolls; the first also adds any relevant bonuses to perception), and a +1 bonus every 2 levels thereafter.

SNEAK (SN): Thieves gain a +2 bonus to sneaking and hiding at level 1, and a +1 bonus every 2 levels thereafter.

LISTEN (LIS): Thieves gain a +1 bonus to listening at level 1, and a +1 bonus every 3 levels thereafter.

CLIMBING SHEER SURFACES (CLIMB): Thieves gain a +4 bonus to climbing at level 1, and a +1 bonus every 5 levels thereafter. Note that for a completely smooth and vertical surface, a Thief would still have to make use of climbing implements to assist him.

Thugees

These are Holy murderers, dedicated to the worship of the mother-goddess Kali in her aspect as the goddess of death. Unlike common Thieves, who of course can also be contracted to kill, Thugees are considered to be Holy men and it is not precisely dishonorable to be one, or to hire one; though for obvious reasons they are socially distrusted and marginalized in many ways. Thugees will only seek to assassinate in the service of Kali-ma, and will refuse any task that they see as contrary to the wishes of the goddess. They will never assassinate women or children, excepting women who have in some way committed blasphemy against Kali.

Thugees are members of a sacred order, which has agents and secret safe-houses throughout the civilized

Table 3.3.2 Scout Advancement

Level	HP	Combat	Save	Special
1	2d8 [†]	+1	16	bonus damage vs. giants/barbarians, sneak +3, track +4
2	3d8	+2	15	
3	4d8	+2	15	
4	5d8	+3	14	
5	6d8	+3	14	
6	7d8	+4	13	
7	8d8	+4	13	
8	9d8	+5	12	track +8
9	10d8	+5	12	sneak +6
10	11d8	+6	11	
11	11d8+2	+6	11	2nd attack
12	11d8+4	+7	10	
13	11d8+6	+7	10	
14	11d8+8	+8	9	
15	11d8+10	+8	9	
16	11d8+12	+9	8	3rd attack
17	11d8+14	+9	8	
18	11d8+16	+10	7	
19	11d8+18	+10	7	
20	11d8+20	+11	6	
21	11d8+22	+11	6	
22	11d8+24	12	5 [‡]	

[†] Scouts gain their CON bonus to their hit point roll at each level up to and including level 10.

[‡] Saving throws do not continue to reduce past this point.

world; their temples, however, are all found deep in forests and mountains, away from areas of human habitation. They cannot assassinate any target that the order's gurus have explicitly declared "forbidden to kill". Thugees must regularly perform rituals and purification in honor of Kali. They must dedicate one third of all their earnings to the order.

REQUIREMENTS: WIS 12+, INT 11+, DEX 12+. Thugees with 15+ WIS and 15+ DEX gain a +10% bonus to XP. Thugees, being favored of Kali, are of Holy alignment; however, they do not lose this alignment for any acts they perform within their duties as assassins, save for the killing or direct harm of innocent women or children.

HP: d6+CON bonus per level, until level 10, then +2 HP thereafter. Minimum 4 HP at level 1.

COMBAT BONUS: Thugees gain +1 to hit at level 3, and another +1 every 3 levels.

SAVING THROWS: 15 at level one, reducing 1 point every 2nd level; to a minimum level of 6.

ABILITIES: Thugees backstab as Thieves do, however, they can perform a backstab against an individual who knows they are present if the individual is not already wary of the assassin or ready to defend himself; and they may perform backstab against any opponent who has not yet acted in the first round of combat. Thugees are

trained in the use of poisons, being able to identify and use any form of poison; they can purchase poisons from their order. Thugees gain all the other abilities of a Thief (pick pockets, open locks, find and remove traps, sneak, listen and climb) but with only half the listed bonus that first level Thieves would get (rounded up), and continue to progress thereafter in those abilities as per normal.

A 9th level or beyond, a Thugee may be taught the secret techniques of assassination from his Thugee-guru at the nearest temple. He can thereafter attempt an assassination attack against any opponent who is unaware, and who can theoretically take damage from his attack. A Thugee attempting an assassination attack will roll to-hit normally, with the standard +4 bonus against unaware opponents. If he hits, he has a base chance of 50%, with a +5% modifier for every level or hit die he has greater than his intended victim, or a -5% penalty for every level or hit die he has lesser than his opponent, of scoring an instant kill. If he fails the assassination check, he still does normal backstabbing damage. In order to learn this secret technique he must pay between 4000-16000 rupyā (2d4×2000) to the temple.

When a Thugee reaches the XP necessary for 14th level he must successfully assassinate (or defeat in the Kalari arena) the current 14th level temple guru before



he can go up in level. If he succeeds, he will become the local Guru, ruling over the affairs of the cult and directly commanding 7d8 of its members, of varying levels (each being from 1-12th level). He will obtain profit from each of these which will be enough to maintain the order's business and his own lifestyle expenses, though any additional expenses must continue to come out of his own pocket. However, he will now also become the target of any upstart Thuggee who reaches the required experience to attempt to assassinate him.

When a Thuggee reaches 16th level, he must likewise assassinate or kill in single combat the current mahaguru at the Maha-Kali temple deep within the southern jungles of Dandaka. At this point, he will become (if successful) the head of the Thuggee cult, controlling hundreds or thousands of Thugees indirectly and directly controlling the temple and its 2d100 students (50% of which are 1st or 2nd level, 25% of which are

between levels 3-5, 20% of which are level 6-9, and the remaining 5% of which are between levels 10-13). Upon becoming the new mahaguru, he is required to pay 1000 rupya to each of these temple students as a traditional ritual gift; an amount that he must already possess in full before he can be initiated to his new rank and level. After that all of his expenses will be provided for and he will control a large treasury; however, he himself is expected to hoard no personal wealth. Additionally, he will still be beholden to both the Goddess Kali and her chosen priests; as well as living under the risk of potential candidates for his position may try to assassinate him.

At no point is a Thuggee obliged to seek to assassinate his guru or the mahaguru; if he so wishes, he can remain at his current level indefinitely rather than risk the attempt to replace his superior.

Yogi

A Yogi is also known as a renunciate ("religious hermit") or an ascetic. These are individuals who have renounced the world and worldly goods and practice spiritual disciplines and asceticism in order to seek out enlightenment. In various groups and schools, or sometimes alone with a single Guru, they learn secret techniques of the skills of "yoga", the spiritual arts of union with the divine. Some Yogis are deeply sincere in their quest for illumination or union with the godhead, but others are mainly hermits seeking to escape the responsibilities of the world, or men who seek out the secret of physical immortality or the ability to impress others with great feats of physical or mental mastery. Their powers are granted not from outward energy manipulation (like the Siddhi) or complex ritual (like the Priest) but as a result of years of intense meditation practices to manipulate the inner energy of the body. The vast majority of Yogis have forsworn all violence in the world, and many are sworn to remain away from civilization in lonely hilltops, mountains, or jungles. However, the particular sect of Yogi available to player characters are the practitioners of Mustiyuddha Yoga, a set of physical and spiritual disciplines to perfect the body, which include training in the martial arts. Their particular teachings focus on perfection of the body and physical immortality; they are trained to be peaceful and reject all anger, but are permitted to use their abilities to protect innocents or combat wrongdoing.

REQUIREMENTS: STR 15+, WIS 15+, DEX 15+, CON 11+. Yogis do not gain bonus XP. Yogis must be of Holy alignment; if they ever lose their Holy alignment they will be unable to practice any of their spiritual abilities, though they will continue to have their more mundane abilities.

HP: Yogis begin with 2d4+CON modifier in hit points, minimum 4 at level 1. After that they gain 1d4+CON per level. Unlike other classes, they never stop rolling for hit points.

Table 3.4 Siddhi Advancement

Level	HP	Attack Bonus	Saving Throw
1	1d4+	0	15
2	2d4	0	14
3	3d4	0	14
4	4d4	0	13
5	5d4	+1	13
6	6d4	+1	12
7	7d4	+1	12
8	8d4	+1	11
9	9d4	+1	11
10	9d4+1	+2	10
11	9d4+2	+2	10
12	9d4+3	+2	9
13	9d4+4	+2	9
14	9d4+5	+2	8
15	9d4+6	+3	8
16	9d4+7	+3	7
17	9d4+8	+3	7
18	9d4+9	+3	6
19	9d4+10	+3	6
20	9d4+11	+4	5
21	9d4+12	+4	5
22	9d4+13	+4	5†

† Siddhis gain their CON bonus to their hit point roll at each level up to and including level 9.

‡ Siddhi saving throws do not continue to reduce past this point.

Table 3.5 Thief Advancement

Level	HP	Attack Bonus	Saving Throws
1	1d6 [†]	0	15
2	2d6	0	14
3	3d6	+1	14
4	4d6	+1	13
5	5d6	+1	13
6	6d6	+2	12
7	7d6	+2	12
8	8d6	+2	11
9	9d6	+3	11
10	10d6	+3	10
11	10d6+2	+3	10
12	10d6+4	+4	9
13	10d6+6	+4	9
14	10d6+8	+4	8
15	10d6+10	+5	8
16	10d6+12	+5	7
17	10d6+14	+5	7
18	10d6+16	+6	6
19	10d6+18	+6	6
20	10d6+20	+6	6
21	10d6+22	+7	6
22	10d6+24	+7	6 [‡]

[†] Thieves gain their CON bonus to their hit point roll at each level up to and including level 9.

[‡] Thief saving throws do not continue to reduce past this point.

Table 3.5.1 Thief Class Abilities

Level	Bstab	PP	OL	FRT	Sn	Lis	Climb
1	x2	+2	+2	+2	+2	+1	+4
2	x2	+3	+3	+3	+3	+1	+4
3	x2	+3	+3	+3	+3	+2	+4
4	x2	+4	+4	+4	+4	+2	+4
5	x3	+4	+4	+4	+4	+2	+5
6	x3	+5	+5	+5	+5	+3	+5
7	x3	+5	+5	+5	+5	+3	+5
8	x3	+6	+6	+6	+6	+3	+5
9	x4	+6	+6	+6	+6	+4	+5
10	x4	+7	+7	+7	+7	+4	+6
11	x4	+7	+7	+7	+7	+4	+6
12	x4	+8	+8	+8	+8	+5	+6
13	x5 [†]	+8	+8	+8	+8	+5	+6
14	x5	+9	+9	+9	+9	+5	+7
15	x5	+9	+9	+9	+9	+6	+7
16	x5	+10	+10	+10	+10	+6	+7
17	x5	+10	+10	+10	+10	+6	+7
18	x5	+11	+11	+11	+11	+7	+8
19	x5	+11	+11	+11	+11	+7	+8
20	x5	+12	+12	+12	+12	+7	+8
21	x5	+12	+12	+12	+12	+8	+8
22	x5	+13	+13	+13	+13	+8	+9

[†] Backstabbing multiplier does not advance beyond this point.



Table 3.5.2 Thuggee Advancement

Level	HP	Combat	Save	Special
1	1d6 [†]	0	15	Poison use, special backstab
2	2d6	0	14	
3	3d6	+1	14	
4	4d6	+1	13	
5	5d6	+1	13	
6	6d6	+2	12	
7	7d6	+2	12	
8	8d6	+2	11	
9	9d6	+3	11	can learn assassination
10	10d6	+3	10	
11	10d6+2	+3	10	
12	10d6+4	+4	9	
13	10d6+6	+4	9	
14	10d6+8	+4	8	can assassinate local guru
15	10d6+10	+5	8	
16	10d6+12	+5	7	can assassinate mahaguru
17	10d6+14	+5	7	
18	10d6+16	+6	6 [‡]	
19	10d6+18	+6	6	
20	10d6+20	+6	6	
21	10d6+22	+7	6	
22	10d6+24	+7	6	

[†] Thugees gain their CON bonus to their hit point roll at each level up to and including level 9.

[‡] Thuggee saving throws do not continue to reduce past this point.

COMBAT: Yogis gain +2 to hit at level 3, and a +1 bonus to hit every 3 levels thereafter.

SAVING THROWS: 15 at level 1, with a reduction of 1 point every 2nd level; to a minimum level of 5.

ABILITIES: Yogis are forbidden from wearing any kind of armor. Their effective armor class in their robes is only 12 at level 1, modified by Dexterity. However, their armor class goes up by +1 at 2nd level, and every 2 levels thereafter. They may still make use of non-armor magic or (permitted) items that increase armor class. Yogis attacking with their staff gain a bonus to damage equal to ½ their level.

If a Yogi hits an opponent by 5 or more points above the opponent's AC, that opponent is left stunned for 1d6 rounds. A Yogi of 12th level or higher has a chance of killing any opponent he successfully stuns; any roll of natural 20 that would (after modifiers) also create a "stunning" result will kill the Yogi's target.

A Yogi of 6th level begins doing 2d4 damage with his staff. A Yogi of 8th level will do 2d6 base damage with his staff. A Yogi of 12th level will do 2d8 base damage, and a

Table 3.5.3 Thuggee Class Abilities

Level	Bstab	PP	OL	FRT	Sn	Lis	Climb
1	x2	+1	+1	+1	+1	+1	+2
2	x2	+2	+2	+2	+2	+1	+2
3	x2	+2	+2	+2	+2	+2	+2
4	x2	+3	+3	+3	+3	+2	+2
5	x3	+3	+3	+3	+3	+2	+3
6	x3	+4	+4	+4	+4	+3	+3
7	x3	+4	+4	+4	+4	+3	+3
8	x3	+5	+5	+5	+5	+3	+3
9	x4	+5	+5	+5	+5	+4	+3
10	x4	+6	+6	+6	+6	+4	+4
11	x4	+6	+6	+6	+6	+4	+4
12	x4	+7	+7	+7	+7	+5	+4
13	x5 [†]	+7	+7	+7	+7	+5	+4
14	x5	+8	+8	+8	+8	+5	+4
15	x5	+8	+8	+8	+8	+6	+5
16	x5	+9	+9	+9	+9	+6	+5
17	x5	+9	+9	+9	+9	+6	+5
18	x5	+10	+10	+10	+10	+7	+5
19	x5	+10	+10	+10	+10	+7	+5
20	x5	+11	+11	+11	+11	+7	+6
21	x5	+11	+11	+11	+11	+8	+6
22	x5	+12	+12	+12	+12	+8	+6

[†] Backstabbing multiplier does not advance beyond this point.

Yogi of 16th level will do 4d6 base damage.

Yogis may also attack unarmed, but they do not then gain their special bonus to damage. They do 1d3 damage at level 1, 1d6 at level 3, 3d4 at level 9, and 2d10 at level 14. From 4th level onward, their unarmed attacks can affect creatures normally immune to non-magical weapons. Their unarmed attacks are capable of stunning as with the staff, above, but not of killing instantly. However, at 13th level the Yogi may choose to do an unarmed "death touch" attack. He can only attempt this once a day, as it requires a great tax on his own prana (life energy) to cut off the prana of another; using a death touch more than once in a day will kill the Yogi. To perform a death touch, he must declare he is doing so, and then roll to hit his opponent normally, unarmed. He must hit the opponent by no later than the 3rd round of his declaration, or the opportunity is lost and he may not repeat the attempt for one day. If he touches his opponent, the opponent will die instantly if he has the same or less levels (or hit dice) than the Yogi; if he is of superior level or has more hit dice than the Yogi, the attack will have no effect and do no damage.

A Yogi may attempt to dodge ranged attacks; any attack that would successfully hit a Yogi only deals damage if the Yogi fails a saving throw modified by his Dexterity bonus.

SAVING THROWS: Any attack that would deal ½ damage to a normal character who makes a saving throw will deal no damage to a Yogi if he makes his saving throw.

Additionally, at 4th level a Yogi gains a +6 bonus to resist any kind of magical effect that would read his mind or thoughts. This bonus increases by +2 every 4 levels thereafter. Starting at 9th level, If the Yogi fails his saving throw, he will still only take ½ damage.

A 9th level Yogi also gains a +4 bonus to resist any kind of mental control; this bonus increases by +1 per 2 levels thereafter. A 12th level Yogi is immune to the effects of the enlightenment power known as the Curse of the Irresistible Mission.

Also, an 11th level Yogi becomes completely immune to all forms of poisons.

Sneak: Yogis gain a +2 bonus to sneaking and hiding at level 1, and a +1 bonus every 2 levels thereafter.

LISTEN: Yogis gain a +1 bonus to listening at level 1, and a +1 bonus every 3 levels thereafter.

PERCEPTION: Yogis gain a +2 bonus to perception at level 1, and a +1 bonus every 5 levels thereafter.

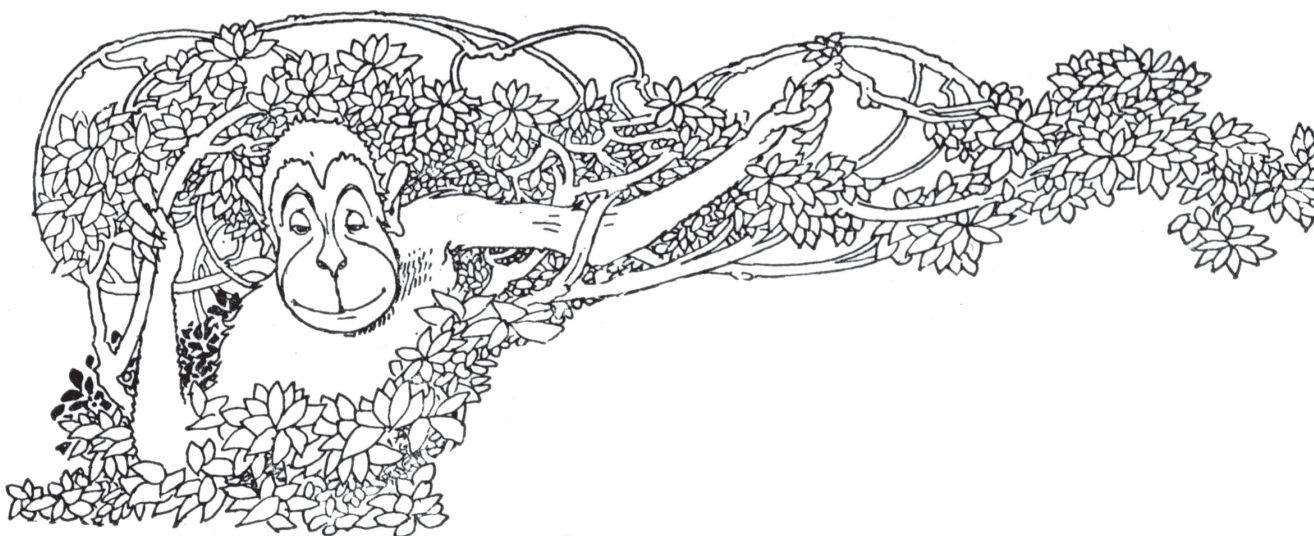
CLIMBING SHEER SURFACES: Yogis gain a +4 bonus to climbing at level 1, and a +1 bonus every 5 levels thereafter. Note that for a completely smooth and vertical surface, a Thief would still have to make use of climbing implements to assist him.

A 3rd level Yogi gains the ability to speak with all manner of natural animals. They will not necessarily be friendly to him, but he will have a +2 modifier to reactions with them.

A Yogi gains great acrobatic skill at level 4, obtaining a +4 to all acrobatic actions (including things like jumping from tree to tree with a graceful step, or reducing a fall). At level 6 they gain another +2, and at level 13 they gain another +4, as well as immunity from falling damage if they are within 8 feet of any surface or solid object.

Table 3.6 Yogi Powers Table

Level	Powers
1	+2 sneak, +2 perception, +4 climb, +1 listen, Staff damage bonus: ½ level, unarmed: 1d3 damage, stunning, dodge ranged attacks, improved saving throw
2	+1 to AC
3	+1 sneak, unarmed: 1d6 damage, can hit magical creatures, speak with animals
4	+1 to AC, +1 listen, +4 acrobatics, +6 save vs. mind reading
5	+1 sneak
6	+1 to AC, +1 perception, +1 climb, +2 acrobatics staff: 2d4 damage, death trance,
7	+1 sneak, +1 listen, self-healing
8	+1 to AC, +4 save vs. mind reading, staff: 2d6 damage, speak with plants
9	+1 sneak, +4 to save vs mind control, 2 attacks per round, unarmed: 3d4 damage, takes ½ damage from all failed saves
10	+1 to AC, +1 listen, reduced damage from mental attacks
11	+1 sneak, +1 perception, +1 climb, +1 save vs. mind control, Immune to all Poisons
12	+1 to AC, +4 save vs. mind reading, staff: kills on "20", staff: 2d8 damage, Immune to "curse of the irresistible mission", no longer ages
13	+1 sneak, +1 listen, +4 acrobatics (reduced falling damage), +1 save vs. mind control, unarmed: Death touch
14	+1 to AC, 3 attacks per round, unarmed: 2d10 damage
15	+1 sneak, +1 save vs. mind control
16	+1 to AC, +1 listen, +1 perception, +1 climb, +4 save vs. mind reading, 4 attacks per round, Staff: 4d6 damage, Union with the divine



DEATH TRANCE: A 6th level Yogi is able to enter the Yoga-nidra, a deathlike trance which to all intents appears as though he is not breathing. He can remain in this trance for 20 minutes per level. He can enter this trance multiple times a day but must wait at least an hour between each occasion he enters the trance.

SELF-HEALING: A 7th level Yogi can heal damage to his body, equal to $1d4 + \text{level}$ in hit points, once a day. He must spend 10 minutes in meditation to do so.

At 8th level, the Yogi gains the ability to communicate with plants. They will not necessarily be friendly to him but he gains a +1 modifier to reactions with them.

At 10th level, a Yogi takes one less point of damage from each die of damage done by purely mental or psychic attacks. This includes all magical effects that based on prana attacks or nadi-restriction.

A Yogi gains a second melee attack per round at 9th level, a 3rd melee attack per round at 14th level, and a 4th melee attack per round at 16th level.

LIMITATIONS: A Yogi may carry only his staff, his robes, his mala (rosary) and a begging bowl. He may wear no armor and use no weapons other than a staff (though he may choose to change the staff for another if he wishes, as he can do with his mala, bowl or robes). He may never own any other possessions. He must beg for his food which is given to him as charity. He may not engage in any employment other than being a beggar and Holy man. He must practice meditation daily for at least one hour a day. He is forbidden from eating at night, drinking or eating any intoxicants, and must remain sexually abstinent. He is forbidden from killing innocents or anyone who is defenseless, or anyone who is Holy. Failure to perform in any of these tasks leads to the loss of all special powers, though not his regular combat abilities.

Yogis do not gain any class skills (their special abilities substitute these skills entirely), nor can they engage in any income, except for what they gain by begging, or attain any special titles or offices. A Yogi who attains 8th level will gain $1d4 + 1$ 1st level Yogis as disciples if he so wishes. These will remain his followers and accompany him at all times until they die or obtain 8th level. Whenever the Yogi goes up in level beyond 8th, he can obtain $1d2$ additional disciples.

A Yogi from 12th level onward does not suffer from the effects of aging. A Yogi from 16th level onward can choose at any moment to dissolve his body and unite forever with the divine godhead, Brahma.

ALIGNMENT

There are three possible alignments in the campaign: Holy, Neutral, or Unholy. Alignment is not a strict reflection of one's outlook, but of one's favor with the gods. A Holy person is someone who is well-looked upon by the gods, has faithfully conducted the religious practices needed for his caste and class (including any alignment strictures placed upon him by a particular class, like a Virakshatriya or a Yogi), and avoiding sinfulness. Acts

that remove Holy status are all the sinful acts: murder, lying, stealing, contact with taboo substances (unclean animals, feces, dead bodies, consuming human flesh or blood, or contact with untouchables), intoxication, and sex outside of marriage (or formal concubinage). There may be a few exceptions to this in certain cases (for example, a Thuggee committing an assassination in devotion to Kali-ma does not lose his Holy status; nor will anyone who is Holy lose their Holy status for killing a dangerous animal, monstrosity, or demonic creature, or any creature or being who is Unholy). Someone who is not Holy can achieve Holy status by performing purification rituals upon their person (usually requiring donations at a temple at a cost of 10000 rupya, or owning a household priest), or by ritual bathing at a "Mela" ceremony held at one of the sacred rivers (the Sindhu, Suraya, or Ganga river) once every 12 years, and in either case by renouncing all previous sinful actions. A character can also achieve Holy status through direct Divine Intervention, usually if he performs some great act of devotion to a particular deity.

Most human individuals are neutral. They are not spiritual enough to be Holy, but not wicked enough to be Unholy.

Unholy characters are actively disfavored by the Gods, but have the favor of the Asura demons. To become Unholy one must intentionally and willingly commit grossly sinful acts (small-scale lying, stealing, drunkenness or fornication do not cut it) on more than one occasion. Any character who offers sacrifice or prayers of devotion to a demon will instantly become Unholy.

Alignment can affect characters in various ways, as certain spells and items have different effects on Holy, Neutral or Unholy characters. Additionally, in encounters with divine beings or the servants of divine beings, as well as with demonic beings or their servants, one's alignment will have a very significant effect on their reactions to you. Deities will never look favorably upon anyone who is Unholy. On the other hand, Asuras or Unholy creatures will not necessarily react favorably toward Unholy characters, but will always be particularly aggressive toward Holy characters.

Finally, please note when it comes to alignment that "Holy" and "Unholy" do not equate directly with "good" or "evil" from the perspective of modern morality. They are measurements of how well one sits with the gods (or demons) of Jagat, how well one obeys the religious laws and taboos; and while certainly many of these connect to moral concepts, a character who is "Holy" can certainly do all kinds of things that would not in any way be "nice" by modern conceptions. Consider that the avatars (Shiva, Rama, and (in the present time of the setting) Krishna) are all the epitome of Holiness, living incarnations of divinity, and they did or do all kinds of things that modern western perspectives would consider questionable (for starters, they had a tendency to leave trails of bodies in their wake). Holy alignment does not require that the person who has it be particularly "nice", and likewise someone who is Unholy will not necessarily be a mustache-twirling villain.

SKILLS

Characters gain initial background skills, which can also be purchased/studied later, or gained with experience. Additionally, they get a different set of skills by class.

Background skills are divided into “lower caste”, “middle caste” and “high caste”:

- Dalits roll a single “lower caste” skill.
- Sudras roll two “lower caste” skills.
- Vaishyas roll one “lower caste” skill and two “middle caste” skills; or roll one middle caste and one high-caste skill.
- Kshatriyas and Brahmins roll three times, and can choose to roll each time from either the “middle” or “high” caste skills.

Non-humans gain background skills as follows:

- Bhils and other non-Bharata human barbarians roll a single lower caste skill.
- Vanara roll one “lower caste” and one “middle caste” skill.
- Rakshasa gain any two skills.
- Gandharvas already begin with bonuses to music and dancing; aside from this they may roll a single “middle caste” or “high-caste” skill.
- Yaksha gain two “middle caste” or one high-caste skills.
- All skills grant a base +2 to the skill check when chosen at 1st level.
- The same skill can be taken or rolled multiple times, each time granting a further +1 to the skill check.



Table 4.1 Lower Caste Skills (d20)

Roll	Lowcaste Skill
1	baking
2	barber
3	brickmaking†
4	butcher
5	carpentry
6	cobbler
7	cooking
8	farming
9	fishing
10	laundry†
11	leather-working†
12	managing-corpses†
13	masonry
14	mining
15	perfuming
16	pottery
17	rope-making
18	tablet-making
19	tailor
20	weaver

(low-caste skills marked with a † are skills usually exclusive to Dalits (Untouchables), anyone not of this caste has the choice to roll again anytime they roll this result).

Table 4.2 Middle Caste Skills (d12)

Roll	Middle Caste Skill
1	accountant
2	animal-training
3	arrow-making
4	chariot-making
5	hunting
6	jewel-smithing
7	merchant
8	seamanship
9	scribe
10	slave-trading
11	swimming
12	weaponsmith-armorer



Table 4.3 High Caste Skills (d12)

Roll	High Caste Skill
1	artist-musician
2	artist-sculpting
3	astronomy
4	chronicler-scribe
5	courtier
6	herbalist-doctor (ayurvedin)
7	mason-architect
8	poet-orator
9	religious dancing
10	sage (pandit)
11	spy
12	translator

Explanation of skills:

All regular skills (including special skills or actions based on bonuses granted by class or race) are checked by rolling a d20 and adding an ability score bonus and the skill bonus, if applicable. The base difficulty check (DC) number that must be equaled or surpassed for success varies according to the difficulty of the task:

For simple activities with relatively unlimited time the DC is 10.

For tasks that are challenging or have to be done within a time limit, the DC is 15.

For exceptionally difficult challenges, the DC is 20.

Some skill checks might depend on oppositional rolls, when two characters are at odds with each other, for example sneaking vs. perception. In such cases, both characters roll and add their bonuses, with the higher result succeeding.

Note that at the GM's discretion, most background skill checks can be attempted by characters who have no actual skill bonus in the skill; if it would make sense that such "untrained" efforts could be attempted. Characters making unopposed skill checks can choose to "take a 10" (simply assuming they rolled a 10) instead of rolling the die, if they have at least a +1 bonus from the relevant background skill; characters attempting a check "untrained" must always roll the die.

If multiple characters are attempting to perform a single task, the skill check is only rolled by the character with the highest skill bonus; for each other character who has at least a +1 bonus (be it from the relevant skill or from an ability score or miscellaneous bonus) and is aiding the main character, the character checking the skill gets an additional +1 bonus. The GM decides just how many characters can theoretically "help" in any given situation.

Ability scores in parentheses represent the typical ability score bonus added to the skill roll; there may be some variation depending on GM judgment regarding what attribute governs a specific skill check.

Lower-Caste Background Skill Descriptions

BAKING (WIS): Used to make breads and sweets

BARBER (WIS): This skill is used both for the standard preparing of hair, and for crude surgery; a DC15 check can be made with this skill to stabilize someone who is at -3 or -4 HP and bring them back to -2 HP.

BRICKMAKING (CON): Making bricks for construction or fuel. A Dalit skill because it typically requires the use of dung.

BUTCHER (DEX): Slaughtering and preparing meat. Characters with this skill will be able to recognize the quality of meat, and if it is spoiled.

CARPENTRY (DEX): Woodworking. Can be used to make basic wooden weapons (clubs, staves).

COBBLER (DEX): Shoe, boot and sandal-making.

COOKING (WIS): The skill of preparing meals of good quality and taste.

FARMING (CON): Working the land to grow crops; also includes basic animal husbandry for farm animals.

FISHING (WIS): The skill to catch fish.

LAUNDRY (CON): Cleaning filthy clothes; considered a Dalit skill because of the potential contact with feces.

LEATHERWORKING (CON): Tannery, the curing of hides. Makes use of urine in the tanning process, making this a Dalit skill. This skill does not allow one to make leather armor.

MANAGING CORPSES (CHA): The ritual preparation of corpses for the burning ghats. A Dalit skill.

MASONRY (CON): Basic construction work.

MINING (VARIABLE, USUALLY CON FOR REGULAR WORK, BUT INT FOR PERCEPTIVE USES OF THE SKILL): Characters with this skill can use it to recognize the value of gems, note the relative safety of tunnels, and detect slopes or measure general depth in caverns.

PERFUMING (CHA): Preparation of perfume and incense; with raw materials equal to one-third the normal cost, a character with this skill can create either regular or high-quality incense with a standard check.

POTTERY (DEX): Crafting simple clay vessels.

ROPEMAKING (DEX): The preparation of ropes and nets.

TABLET-MAKING (CON): The preparation of clay tablets with a reusable wax surface which are the most common writing surfaces for ordinary record-keeping.

TAILOR (DEX): The making of ordinary or fancy clothing.

WEAVER (DEX): Weaving cloth.

Middle-Caste Background Skill Descriptions

ACCOUNTANT (INT): Keeping track of figures for inventory or merchant sales records. This skill can be added to any check requiring basic mathematics.

ANIMAL TRAINING (CHA): Skill in raising and training common and exotic animals, including birds. Successful use of this skill can grant a bonus to reaction checks when facing wild animals. Training animals to do tricks or fol-

low basic commands will vary in difficulty based on the trainability and intelligence of the animal (as determined by the GM), and will take 1d3 months per animal.

ARROW-MAKING (CON): A standard check in this skill will allow an individual to make a dozen arrows in a one-hour period, paying one-third the cost of the arrows in raw materials. The skill can also be used to make bows, taking about 3 months to make a bow, assuming that the character has access to properly prepared wood.

CHARIOT-MAKING (DEX): Skill in constructing both regular and war-chariots; these take 3d4 weeks to build, and cost one-third the price of the chariot, in materials.

HUNTING (WIS): This skill can be used to hunt small or large game in wilderness areas. Hunters can also use their skill bonus for tracking in the wilderness.

JEWEL-SMITHING (DEX): Skill at preparing jewelry from raw gems and precious metals. Can be used to assess the value of gems and jewelry. For making jewelry, a small forge is required.

MERCHANT (CHA): The skill in general sales at market-stalls, or wholesaling. Can be used to estimate the market-price of common or rare items, and for knowledge of caravan-routes and local economies.

SEAMANSHIP (WIS): Skill in sailing in both small and large vessels; typically river-vessels but in some regions (particularly the island nation of Dwaraka) this would include sea-vessels.

SCRIBE (INT): Literacy in a language (usually Prakrit), skill in copying texts and taking dictation.

SLAVE-TRADING (CHA): Can be used to judge the value of slaves, and their general condition; as well as to judge behaviors in slaves and knowledge of slave psychology and culture.

SWIMMING (CON): Any PC, with or without this skill, can attempt to swim short distances on the water's surface, but only those with this skill can effectively dive below the water and make perception checks while underwater.

WEAPONSMITH-ARMORER (DEX): For the making of weapons not covered by other classes, as well as all types of armor. Costs of construction are one-third of the regular cost of the item, and most objects will also require a forge. Construction times vary according to the size and complexity of the item, anywhere between 1 week to six months.

Upper-Caste Background Skill Descriptions

ARTIST-MUSICIAN (CHA): A religious skill, it is used for the performance of religious music at festivals, but can likewise be used for entertainment purposes. A character making a successful skill check after playing some impressive piece on an instrument may receive a reaction bonus.

ARTIST-SCULPTING (DEX): A religious skill, it is primarily used for the correct sculpting of sacred statues of the gods for use in temples.

ASTRONOMY (INT): Skill in determining the passage of time through the stars, and can also be used, with the

right tools, to navigate by the stars. Characters may also use this skill for checks requiring mathematics, and for knowledge of astrological data, though the skill does not include the actual ability to accurately use astrology. Characters with this skill are always literate.

CHRONICLER-Scribe (INT): Characters with this skill are always literate in their native language, usually Prakrit; the skill involves the writing of stories, histories and chronicles, or religious or political significance. This skill may sometimes be used for general historical knowledge.

COURTIER (CHA): A "professional" who specializes in living in the court of a noble. Courtiers are sometimes administrators or advisors, but are more often aristocratic yes-men and hangers-on with no real job to do other than to flatter the ruler and win his favor in the social events of the court life. This skill can be checked to add a bonus to reaction rolls in courtly circumstances, as well as to obtain rumors or gossip in the court environment.

HERBALIST-DOCTOR (AYURVEDIN) (INT): A character with this skill can find and prepare herbal potions, as well as (theoretically) poisons. He is likewise skilled in the art of healing; if he makes a skill check (of a difficulty dependent on the seriousness of the illness) a character under his treatment can add the doctor's skill bonus to their saving throws against a disease. He can also perform general treatment; anyone under the doctor's care will heal twice their regular HP for a night or day of rest if the doctor makes a DC15 skill check to treat them that day. An apothecary can likewise make healing herb preparations or produce poisons (either usually requiring the necessary herbal ingredients, and a DC 15 check). Note that producing poisons is an Unholy act.

MASON-ARCHITECT (INT): A character with this skill knows how to construct large-scale buildings; he will be able to make use of this skill to judge the quality and in some cases the antiquity of a building, and for certain checks requiring knowledge of mathematics, particularly geometry.

POET-ORATOR (CHA): A highly valued form of artist, poet-orators are skilled in public performance and speaking. A successful skill check after a performance can grant a bonus to reaction rolls. This skill can also be used to identify epic stories or the quality or sources of poetry.

RELIGIOUS-DANCER (CHA): This religious skill represents the knowledge and ability to perform sacred dances at religious events or festivals. Characters making successful use of this skill under certain circumstances can gain a bonus to their reaction rolls.

SAGE (PANDIT) (INT): This is a general skill which can be taken for different specialties each time it is selected, or cumulatively in the same specialty. "Pandit" is the term for anyone who is erudite in a particular field of knowledge. The most common skills that would fall under this skill are religious knowledge, philosophy, history, mathematics, art criticism, or area knowledge of a particular kingdom or region. Pandits are also skilled at public debate, not known for the beauty of their oration, but for their capacity to engage in debate. Characters making a successful charisma-based Pandit check can



gain a bonus to reaction rolls based on their impressive knowledge or debating skills.

SPY (USUALLY CHA): Characters with this skill can use it to disguise themselves, impersonate local dialects, hear rumors or gossip, and effectively impersonate a false identity (within reason). Spies impersonating another caste while on an explicit mission for their ruler are exempt from legal consequences of acting outside their caste, but not from religious consequences (such as committing Unholy acts).

TRANSLATOR: Each choice of this skill allows a character to know one extra language (human or non-human) besides Prakrit, and to be able to very quickly translate the spoken language to or from Prakrit. This skill does not automatically grant literacy. This skill does not grant a bonus as with other skills, but indicates fluency in a single language every time it is taken.

Obtaining additional background skills

Every 2 levels, characters will gain a new skill (or improve an existing one) that they may choose from any of the tables the used to obtain their initial skills. This new skill will be rated at a +1 bonus; as before, the same skill can be selected multiple times.

Training in new background skills

Characters are also able to obtain new background skills outside of level advancement, by spending time and money in the game to study. Receiving a single +2 bonus in a new skill requires a payment of 1000 rupya and two months of study for lower caste skills, 5000 rupya and four months of study for middle caste skills, and 10000 rupya and six months of study for high-caste skills. In each case, the character must find a guru (teacher) willing to train them. Theoretically, there is no caste limits to skills obtainable in this way, although effectively most gurus would refuse to train someone outside the appropriate caste for the skill except in the most remarkable of circumstances. You cannot train in a skill you already have +2 or higher skill bonus; improvement in skills of that level is only possible through level advancement.

CLASS SKILLS

Class skills are rolled on the appropriate class table. At level one, each human character rolls twice on their class table, while non-humans roll only once. From that time onward, every time a player gains a level, he will roll on his class' basic table to gain a new skill. Any time that a roll indicates a skill that was already obtained its maximum number of times, the player should roll again on the Advanced class table (a character who already has all the basic table skills at their maximum should just roll directly on the advanced table). If his roll on the advanced class table is also a skill he has already taken the maximum number of times, he should be given the first skill on the list from the basic or advanced table that he does not yet have at its maximum value.

Optionally, a GM may allow a player to choose his skills rather than roll them when he gains levels. Each time a PC goes up in level, he may choose, from the basic skill table, any skill he does not yet have a level in; he cannot choose an advanced skill (without opting to roll for it) until he has obtained at least one level in every basic skill; nor can he begin to choose a second level in any skill (without rolling) until he had obtained one level in every skill from that table.

YOGIS AND CLASS SKILLS: Yogis do not gain Class skills, nor do they gain Enlightenment Powers. They are completely dedicated to the study of the abilities they gain from their class.

Priest Skill Tables (including Shamans and Raskshasa Priests):

ARCANAS: The time to cast all Arcana rituals is taken up mainly in the recitation of prayers; to cast an Arcana ritual, the Priest must be able to move freely in a space of a few feet, must be able to speak and make gestures, and requires the use of high-quality incense (1 stick per ritual).

NOTE: If a Priest has a low Wisdom score, there is a chance of any arcana ritual failing each time he attempts to perform it. A Priest with Wisdom 9 will fail 20% of the times that he attempts to perform an arcana ritual. Wisdom 10 will fail 15% of the time, Wisdom 11 will fail 10% of the time, and Wisdom 12 will fail 5% of the time. A failed attempt at performing the arcana does not count against that arcana's use per day, but it does mean that the time (and incense) used in the ritual was wasted.

NOTE: In addition to their skills, Priests and Siddhis have a chance of gaining Enlightenment Powers every time they go up in level. See "Enlightenment Powers."



Priest Skills

Basic Priest Skills

Table 4.4.1 Basic Priest Skill Table (d6)

Roll	Basic Priest Skill: Effect
1	Theology (INT)
2	Demonology (INT)
3	Languages
4	The Arcana of Light
5	The Arcana of Karma Vision
6	The Arcana of Healing

Basic Priest Skill Descriptions:

THEOLOGY (INT): Knowledge of the different gods; this skill is used to identify deities as well as their symbols, depictions, and other matters related to them. +2 bonus each roll, can be taken twice.

DEMONOLOGY (INT): This skill allows the Priest to identify the different Asuras, as well as potentially identify supernatural creatures and non-human races and possibly know something about their abilities. +2 bonus each roll, can be taken twice.

LANGUAGES: Each time this skill is taken, the Priest gains a new language other than Prakrit (the common language of Jagat) or Sanskrit (the Holy language). Sample languages include the various barbarian languages (such as the language of the golden lands), the Bhil language, the musical language of the Gandharvas, the Yaksha language, the demonic language of the Asuras, the Naga tongue etc. This skill can be taken up to 4 times.

THE ARCANA OF LIGHT: A ten minute ritual, it will make the Priest's body shine with a Holy light that illuminates everything for 30 feet around him. This light lasts for 2 hours or until the Priest wills it to extinguish. The ritual can be performed once per day. This skill can be taken only once.

THE ARCANA OF KARMA VISION: This twenty minute ritual will give the Priest a true vision, to sense whether those he sees are of Holy, Unholy, or neutral alignment. It will also inform him if any objects in his line of sight are Holy or Unholy. It lasts for 20 minutes. This ritual can be performed once per day. The second time this arcana is taken, the power of the arcana increases so that the Priest can sense the presence of Holy or Unholy beings or objects within 60 feet even if they are hidden from sight. This skill can be taken twice.

THE ARCANA OF HEALING: This ritual, which takes 10 minutes to perform, allows the Priest to heal 1d6+1 hit points of damage on one person he touches; including himself. It can be used once per day. This skill can be taken up to three times, each subsequent time granting an additional use per day.

Advanced Priest Skills

Table 4.4.2 Advanced Priest Skill Table (d6)

Roll	Advanced Priest Skill: Effect
1	The Arcana of the Opened Mind
2	The Arcana of the Voice in the Silence
3	The Arcana of the Aura of Holiness
4	The Greater Arcana of Healing
5	The Arcana of Dominion
6	The Arcana of Purification

Advanced Priest Skill Descriptions:

THE ARCANA OF THE OPENED MIND: This ritual, which takes 20 minutes to perform, allows the Priest to sense the thoughts of all the beings within 20 feet of his person. He can sense the most pressing thoughts of anyone in this range, and their general intentions toward the Priest; in the case of animals he can sense their basic instincts. He cannot detect the thoughts of any creature who does not have a consciousness as such, such as animated statues; nor can he sense the thoughts of the living dead. This magic lasts for 20 minutes. This ritual can be used once per day. This skill can be taken up to three times, each additional time it is taken it allows the ritual to be cast once more per day.

THE ARCANA OF THE VOICE IN THE SILENCE: This ritual, which takes 30 minutes to perform, allows the Priest to speak a message of pure thought with another individual he must name. The chosen individual will be able to hear the Priest's words in his mind; and if he is of Holy or Unholy alignment will be able to send a response. Neither the Priest nor the person he is contacting need to actually talk for the communication to take place. The communication can be sent to anyone up to 18 miles away, if the individual selected is further away than that, the ritual fails. The conversation can last up to 10 minutes. This skill can be taken up to three times, each additional time allows the ritual to be performed once more per day.

THE ARCANA OF THE AURA OF HOLINESS: This ritual, which takes 10 minutes to perform, grants the Priest a Holy aura around his person. The living dead, ghosts, and some minor demonic creatures will not be able to come within 10 feet of his person. Additionally, any other being of Unholy alignment will suffer a -2 penalty to hit him in combat. Also, the Priest gains a +1 to all saving throws for the duration of the effect. The magic lasts for 30 minutes. This skill can only be taken once. **Note:** Raskshasa and other Unholy Priests who gain this skill will emanate an aura of Unholiness, which has the exact same effect except that beings of Holy alignment (rather than Unholy alignment) will suffer the -2 penalty to hit him.

THE GREATER ARCANA OF HEALING: This ritual, which takes 20 minutes to perform, allows the Priest to heal 2d6+2 hit points of damage on one person he touches; including himself. It can be used only once per day; but this skill can be taken twice granting an additional use per day.



THE ARCANA OF DOMINION: This ritual, which takes 10 minutes to perform, grants the Priest incredible power of influence over others. For 30 minutes after he performs the ritual, everyone who is in his immediate presence (within 50 feet), and is of 7th level (or 7 HD) or less must make a saving throw vs. magic to resist being so enchanted by the Priest's spiritual power that they will want to obey his commands. This power does not affect animals, non-living animated objects, or the living dead. The Priest cannot order them to do any harm to themselves (though he can order them to surrender themselves or otherwise cease aggression or resistance), nor can he order them to perform any act that would be Unholy (unless the Priest performing the arcana is a Rakshasa or other kind of Unholy Priest). Anyone under the Priest's enchantment will return to their normal senses if they leave his presence, or after the magic's duration comes to an end. The ritual can be performed only once per day. This skill can only be taken once.

THE ARCANA OF PURIFICATION: This ritual takes one hour to perform. It will liberate a person or object of any magical curse that has not been placed upon them by a God or greater Asura; removing the negative effects of such curses. It will remove the Unholy quality of an object, and will make individuals of Unholy alignment Neutral, or of Neutral alignment Holy. It will restore anyone who has been magically transformed into another shape back to their original form. It will cure anyone who has been driven mad of their insanity. This ritual can only be performed once a day, and will work on only one person or object each time it is performed. This skill can only be taken once.

Fighter Skill Tables (including Virakshatriya and Scouts)

NOTE: If a Vanaran Fighter rolls a proficiency in a weapon he cannot use (for example Archery) he does not roll on the advanced table, but rather selects a single skill of his choice from the basic table.

Basic Fighter Skills

Table 4.5.1 Basic Fighter Skill Table (d6)

Roll	Basic Fighter Skill: Effect
1	Archery Proficiency
2	Spear Proficiency
3	Mace proficiency
4	Long Sword Proficiency
5	Horsemanship (DEX)
6	Charioteering (DEX)

NOTE: Any ranged weapon proficiency reduces the penalty for firing into melee by 1 for each time it is taken; i.e. a fighter who's taken Archery Proficiency three times only suffers a -1 to fire into melee, rather than a -4. This applies to Archery, Chakram, Daggers or Spears (when thrown) or the Thief sling proficiency.

Basic Fighter Skill Descriptions:

ARCHERY PROFICIENCY: The bow is considered the noblest of warrior weapons. The first time this skill is taken, it grants a +1 bonus to hit with bows. The second time, it grants +2 to damage with bows. The third time it grants an additional +1 to hit and +1 to damage. The fourth time it is taken, it allows the archer to fire 3 arrows per attack (instead of the usual 2; the -5 penalty to hit for firing multiple arrows still applies). It can be taken up to 4 times.

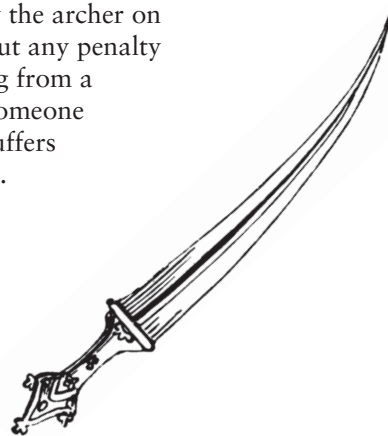
SPEAR PROFICIENCY: Inferior to the bow, but still considered more elegant than other melee weapons. This skill grants bonuses to the use of the common spear, the long spear (used generally from the top of war-elephants), or the trident spear. The first time this skill is taken, it grants a +1 bonus to hit with spears. The second time, it grants +2 to damage with spears. The third time it grants an additional +1 to hit and +1 to damage. It can be taken up to 3 times.

MACE PROFICIENCY: The mace is likewise a noble weapon, and is considered the standard weapon to use in resolving any duel, as well as for fighting in the Kalari arenas. The first time this skill is taken, it grants a +1 bonus to hit with any kind of mace. The second time, it grants +2 to damage with any kind of mace. The third time it grants an additional +1 to hit and +1 to damage. It can be taken up to 3 times.

LONG SWORD PROFICIENCY: The sword is considered a less elegant weapon. This skill grants a bonus to using both the standard straight sword (the Kandha) or the scimitar. The first time this skill is taken, it grants a +1 bonus to hit. The second time, it grants +2 to damage. The third time it grants an additional +1 to hit and +1 to damage. It can be taken up to 3 times.

HORSEMANSHIP (DEX): This skill allows the Fighter to gain superior control over his horse, granting him a +2 bonus to any complicated maneuver while riding, as well as a +1 morale bonus to the horse while fighting mounted. This skill can only be taken once.

CHARIOTEERING (DEX): This is considered by far the superior means of riding in battle. Chariots used in the Bharata Kingdoms are meant to be ridden by two people: The charioteer who conducts the chariot, and the archer who fires from the chariot. The charioteering skill grants the user the ability to conduct the chariot effectively in order to allow the archer on board to fire without any penalty to hit (anyone firing from a chariot driven by someone without this skill suffers a -5 penalty to hit). This skill can only be taken once.



Advanced Fighter Skills

Table 4.5.2 Advanced Fighter Skill Table (d6)

Roll	Basic Fighter Skill: Effect
1	Chakram
2	Combat maneuvers
3	Command
4	Lesser Weapon Proficiency
5	Two-weapon fighting
6	Wrestling

Advanced Fighter Skill Descriptions:

CHAKRAM: The most complex of weapons, the Chakram is a sharp steel disk which can be used both in melee and ranged combat. It can be truly deadly in the hands of a master. The first time this skill is taken, it grants a +1 bonus to hit. The second time, it grants +2 to damage. The third time it grants an additional +1 to hit and +1 to damage. The fourth time it is taken it grants the ability to cause the Chakram to return when it is thrown. The fifth time it is taken it doubles its base damage from 1d6 to 2d6. It can be taken up to 5 times.

COMBAT MANEUVERS: This skill represents advanced training in combat maneuvers; the first time it is chosen, the PC gains a reduction to his penalty when engaging in defensive combat so that he only suffers a -2 to hit rather than the usual -4. The second time he selects this skill, he gains a +1 bonus to his to-hit rolls when charging on foot (for a total of +2, rather than the usual +1). The third time he takes the skill, he can draw a weapon and attack on the same round without the usual -2 penalty. This skill can be taken up to three times.

COMMAND: This is the skill of leading men into battle. Each time it is taken it grants a +1 bonus to the morale score of any troops under your command. It can be taken up to 4 times.

LESSER WEAPON PROFICIENCY: “Lesser weapons” in this case does not refer to size or quality, but to those weapons that are considered less noble to the Kshatriya culture, but which a warrior may wish to train in for various reasons, if only for completion’s sake. Each time this skill is taken, the PC must select with which group of weapons he is gaining the skill. The three types of weapons are Axes (including both one and two-handed axes), the Tulwar (the two handed great sword), or daggers (which includes both kukris and katars). The first time this skill is taken with a weapon group, it grants a +1 bonus to hit. The second time, it grants +2 to damage. The third time it grants an additional +1 to hit and +1 to damage. It can be taken up to 3 times in each weapon group.

TWO-WEAPON FIGHTING: A truly skilled warrior can fight effectively with two weapons at a time (while any character can wield two weapons, this skill allows the Fighter to strike with both weapons in a single attack). To fight with two weapons he must wield two weapons (which of course means he cannot use a shield), and neither weapon can be a two-handed weapon or any kind

of spear. The first time he takes this skill, the Fighter can make two strikes per attack (one with each weapon), with a -5 to-hit penalty with each weapon. The second time he takes this skill, this penalty is reduced to -4 with each weapon, the third time the penalty is reduced to -3. This skill can be taken up to three times.

WRESTLING: Unarmed fighting is generally considered the most brutish form of combat. The first time this skill is taken it grants a +1 bonus to all wrestling checks (to grapple with or to disarm an opponent). The second time it is taken it raises the unarmed combat damage to 1d3 (plus strength bonus). It can only be taken twice.

Siddhi Skill Tables

NOTE ON SIDDHI SKILLS, “MANTRA” AND “MUDRA”: A Siddhi’s magical skills depend on either “mantra”, “mudra”, or in some cases both at once. Mantra is a vibration of a series of words of power, like “Om ka-lachandra namah”, “Hari Om Tat Sat”, etc. Mudra is a hand position, a gesture performed with the hands allowing the Siddhi to channel magical power. Any skill requiring a “mantra” cannot be performed if the Siddhi cannot speak; any skill requiring “mudra” cannot be performed if the Siddhi cannot freely move his hands.

NOTE: If a Siddhi has a low Wisdom score, there is a chance of any mantra or mudra failing each time he attempts to perform it. A Siddhi with Wisdom 9 will fail 20% of the times that he attempts to use a mantra or mudra. Wisdom 10 will fail 15% of the time, Wisdom 11 will fail 10% of the time, and Wisdom 12 will fail 5% of the time. A failed attempt to use a mantra or mudra does not count against the uses per day.

NOTE: In addition to their skills, Priests and Siddhis have a chance of gaining Enlightenment Powers every time they go up in level. See “Enlightenment Powers.”

Basic Siddhi Skills

Table 4.6.1 Basic Siddhi Skills (d6)

Roll	Basic Siddhi Skill: Effect
1	Asana
2	Demonology (INT)
3	The Mantra of Maya
4	The Clarity Eye
5	Jyotish (Astrology) (INT)
6	The Mudra of Defying Gravity

Basic Siddhi Skill Descriptions:

ASANA: This skill is a fundamental training in mudra-yoga, however it is unique in that it requires neither mudra nor mantra to perform. It grants two different abilities: The Siddhi can freeze his entire body in place, not moving a muscle, or he can hold his breath for extremely long periods of time (to a theoretical limit of a single breath per day). He can do one or both at a time, but he must retain the option he chose (either breath-control, or body rigidity, or both) for the dura-



tion; he cannot switch back and forth. If the Siddhi is holding his body rigid, anything he holds in his hand is held with a vice-like grip. His grip can only be defeated by a DC 20 Strength check. A Siddhi can hold his asana for as long as 24 hours, but he may only begin an asana once per day. This skill can be taken twice, the second time granting another use per day.

DEMONOLOGY (INT): This skill allows the Siddhi to identify the different Asuras, as well as potentially identify supernatural creatures and non-human races and possibly know something about their abilities. A Siddhi can additionally use this skill to attempt to identify mantras, mudras or other magical effects (such as from magic items) when they are being used. +2 bonus each roll, can be taken twice.

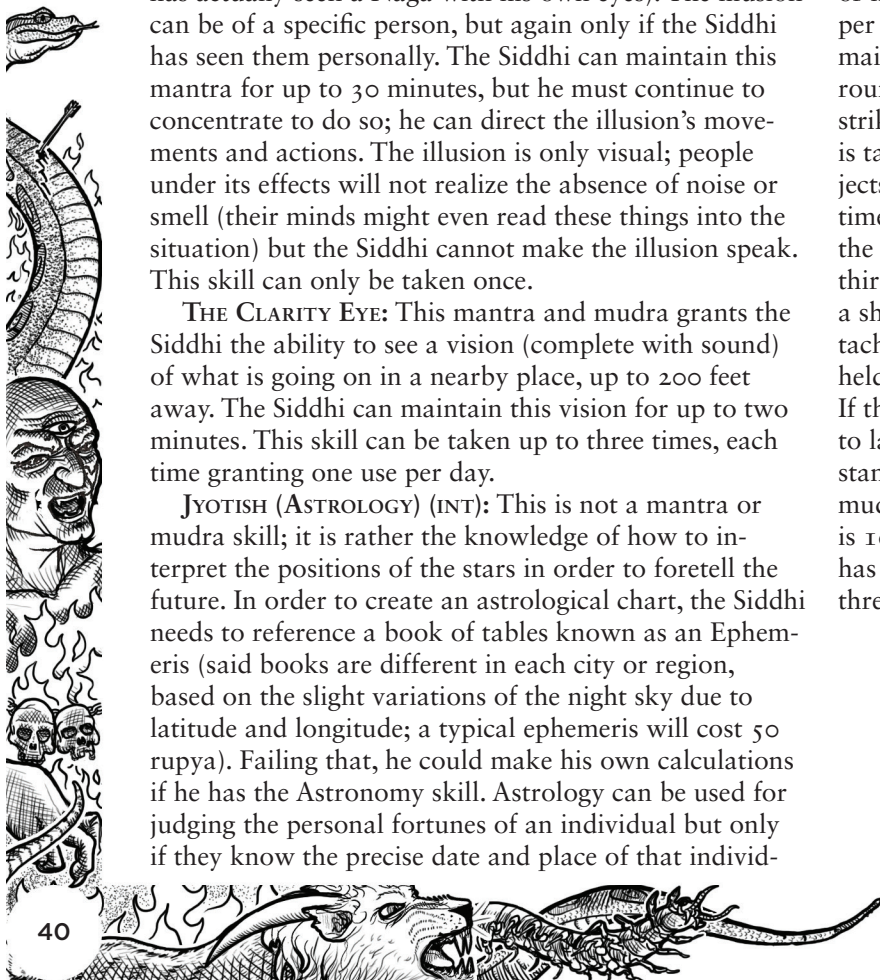
THE MANTRA OF MAYA: “Maya” is illusion. Vibrating this mantra in a low quiet tone, the Siddhi can create an illusion of a creature, person or thing, or change the features of an area around him, up to 80 feet plus 10 feet per level. Any creature witnessing the illusion is permitted to make a saving throw versus magic to attempt to disbelieve the illusion but only if there is a reason for them to do so (when they have had sufficient interaction with the illusion). Non-living creatures including automata and the living dead will never be affected by this mantra. Anyone under the effect of the illusion can take damage from the illusion (if it is the illusion of a creature and they fight with it, or if it is the illusion of something dangerous like a fire). The Siddhi can only create illusions of things he has personal familiarity with (so for example, he could only create an illusion of a Naga if he has actually seen a Naga with his own eyes). The illusion can be of a specific person, but again only if the Siddhi has seen them personally. The Siddhi can maintain this mantra for up to 30 minutes, but he must continue to concentrate to do so; he can direct the illusion’s movements and actions. The illusion is only visual; people under its effects will not realize the absence of noise or smell (their minds might even read these things into the situation) but the Siddhi cannot make the illusion speak. This skill can only be taken once.

THE CLARITY EYE: This mantra and mudra grants the Siddhi the ability to see a vision (complete with sound) of what is going on in a nearby place, up to 200 feet away. The Siddhi can maintain this vision for up to two minutes. This skill can be taken up to three times, each time granting one use per day.

JYOTISH (ASTROLOGY) (INT): This is not a mantra or mudra skill; it is rather the knowledge of how to interpret the positions of the stars in order to foretell the future. In order to create an astrological chart, the Siddhi needs to reference a book of tables known as an Ephemeris (said books are different in each city or region, based on the slight variations of the night sky due to latitude and longitude; a typical ephemeris will cost 50 rupya). Failing that, he could make his own calculations if he has the Astronomy skill. Astrology can be used for judging the personal fortunes of an individual but only if they know the precise date and place of that individ-

ual’s birth. Making a successful general prediction of a person’s overall fortunes (“Will I have good health in these coming months?”) is only a standard DC10 check; but granting an effective general prediction of a specific fortune (“Will my caravan encounter dangers on the road to Madra?”) requires a DC15 check, and to answer a very particular and specific question in a detailed way (“Will the Yaksha King receive me well, and what must I do to gain his favor?”) or to make predictions over a very specific date (“Will the battle tomorrow be won and will I survive it?”) is DC20. In all cases, the actual predictions will be provided by the GM; and they will represent the most likely course of events, and should grant good general or specific insights into future events, but these things are not set in stone, and predictions made can be avoided or changed. Creating a horoscope will take only 10 minutes if the astrologer has the required data, but if he must calculate the positions of the stars himself it will take at least one hour, and then only on a clear night (and again, he cannot cast an astrological chart for anyone who’s birth date and place he does not accurately know). The first time this skill is taken it grants no bonus, only the ability to perform astrology, after that it may be taken up to 3 more times, each time granting a +1 bonus to the astrology check. Thus, it may be taken a total of 4 times.

THE MUDRA OF DEFYING GRAVITY: This mudra allows the Siddhi to make objects float and move through the air around him. The Siddhi cannot perform fine manipulation of the object, for example making a key open a lock; but he can move things toward or away from him or in any direction around him with a distance of 10 feet per level. The movement can last as long as the Siddhi maintains concentration (taking up his entire action each round), or until the object either touches the ground or strikes another object or person. The first time this skill is taken, the Siddhi will only be able to lift very small objects, the size of a coin, a pebble or a key; taken a second time, he will be able to lift a slightly larger object, up to the size of an arrow, a conch shell, or a large gem. The third time, larger still; up to the size of a book, a pot, or a shield. The Siddhi can never move anything that is attached to the floor, wall, or another object, or something held by another person; nor can he move a living thing. If the object he is moving is hard enough, he can use it to launch an attack against an opponent (still requiring a standard ranged attack roll), but the first time he hits the mudra will be broken. The damage from such an attack is 1d4, 2d4, or 3d4 depending on the number of times he has taken the skill. The skill can be taken a maximum of three times.



Advanced Siddhi Skills

Table 4.6.2 Advanced Siddhi Skills (d6)

Roll	Advanced Siddhi Skill: Effect
1	The Spirit Vision
2	The Mudra of Taming Beasts
3	The Mantra of Irresistible Presence
4	Infernal Calling of the Yama Kings
5	The Sacred Shield-Mudra of Protection.
6	The Bhairava-Mudra

Advanced Siddhi Skill Descriptions:

THE SPIRIT VISION: This mantra and mudra allows the Siddhi to enter an astral plane of existence, while his physical body remains sitting in a meditation posture in a trance; while in this state he is completely unaware of his physical environment. In the astral plane, he may communicate with the spirits of the recently deceased (less than 10 days), or with entities such as Holy or Unholy messengers, or even attempt to communicate with the gods or Asuras themselves. He can also attempt to visit the dreams of the living and speak with them in their dreams (neither the Siddhi nor the dreamer can actually harm each other in the dream, nor can the Siddhi by this means obtain any information that the dreamer does not give freely; the dreamer will remember having spoken to the Siddhi when he awakens, but might think it was only a dream). He can only communicate with living dreamers or the spirits of the recently dead if they are sleeping or died within 10 miles of where his physical body is located. The change of being able to communicate with a lesser demon or divine messenger is equal to 10%/level, the chance of a God or greater Asura responding to his call is 1%/level. None of the various beings he could communicate with are under any obligation to answer his questions, tell the truth, or do any favors for the Siddhi unless they so desire it. Holy or Unholy messengers or deities will be extremely unlikely to assist the Siddhi in any way unless he is of the correct alignment. This power may be used only once per day. This skill may only be taken once.

THE MUDRA OF TAMING BEASTS: This mudra allows the Siddhi to control any number of non-intelligent creatures within 50 feet of his person for up to 30 minutes; during which time he must maintain the mudra, but can still move and converse (though he cannot himself fight, use other mudras or mantras, or take any action that would require him to break the mudra). Every creature that may be affected by this mudra gets to make a saving throw versus magic to resist the effect. Any creature under the Siddhi's control will obey any basic command he gives it within the limits of its abilities. This mudra does not affect any intelligent creatures, but will affect non-intelligent magical monsters (though not animated objects or the living dead). Creatures that leave the range of the mudra are freed of its effect. This skill may be taken twice, with each time granting one use per day.

The Mantra of Irresistible Presence: This mantra causes that over the next 30 minutes after reciting it, everyone of 7th level (or 7 HD) or less who is in the Siddhi's immediate presence (within 50 feet) must make a saving throw vs. magic to resist falling under the Siddhi's domination. Any who fails will have to obey his commands. This power does not affect unintelligent animals, non-living animated objects, or the living dead. If the Siddhi orders someone to injure themselves or to fight against allies or their own kind, or act in direct violation of their alignment, that individual gains a second saving throw to attempt to break free of control. Anyone under the effect of this mantra will return to their normal senses if they leave the range of the Siddhi's presence or after the magic's duration comes to an end. This mantra can be used only once per day. This skill can only be taken once.

Infernal Calling of the Yama Kings: The Yama Kings are the Asuras who control ghosts and the living dead. Using this mantra and mudra for one round allows the Siddhi to dominate any of the living dead or ghostly entities within a 30 foot radius of his person. Any such creature with 4 or more Hit Dice is allowed a saving throw versus magic to resist control. The control over the creatures lasts for one hour. Additionally, at any time during the duration the Siddhi may touch the corpse of any once-living creature who has been dead for less than 3 days, and bring the corpse to life as one of the living dead. It cannot work on the remains of slain undead. These revived ghouls will have a number of hit dice equal to the hit dice or levels they had in life, but will be unintelligent and unable to speak or use any special abilities. They will obey the simple commands of the Siddhi who created it, following the Siddhi's orders until it is slain. If the living dead leaves the Siddhi's presence, he will follow the last order given to him (keeping in mind that it can only obey very simple commands, like "kill anyone who attempts to pass"); if no clear order was given to him, leaving the Siddhi's presence will cause the creature to wander aimlessly, slaying the living when it encounters them. Animating the dead in this way is an Unholy act (it will immediately shift the Siddhi's alignment to "Unholy" if it was not so already). This magical skill can only be performed once a day. This skill may only be taken once.

THE SACRED SHIELD-MUDRA OF PROTECTION: This mudra will grant the Siddhi who uses it protection against physical attacks of any kind; effectively raising his Armor Class to 19 (if it was lower than 19 previously), and reducing damage rolled against his person if he is hit, by 1 point for each damage die rolled (for example, an attack doing 3d4 would do 3d4-3), to a potential minimum of zero damage. The mudra lasts for 20 minutes, and can be taken up to 3 times, each time granting one use per day.

THE BHAIRAVA-MUDRA: The most powerful mudra symbolizing the pure force of Shiva, greatest of the Siddhis (the word Bhairava means "terrible" or "fearsome", and is a title of Lord Shiva), this mudra allows the Siddhi to channel the raw destructive force of Shiva as the



Destroyer of Worlds. To use the Mudra, the Siddhi must attempt to touch an intended victim (requiring a regular unarmed melee attack roll in a combat situation). If he does, the victim must make a saving throw vs. spells (with a -2 penalty if he is Unholy, or a $+2$ bonus if he is Holy). Failure means that the victim is literally disintegrated into atoms. No mortal magic other than the enlightenment power of the Wish-Fulfilling Inner Jewel can bring someone back to life who has been slain in this way, though a deity could choose to do so by acting directly. This mudra can be used only once a day. This skill can only be taken once.

Thief and Thuggee Skill Tables

Basic Thief and Thuggee Skills

Table 4.7.1 Basic Thief and Thuggee Skill Table (d6)

Roll	Basic Thief Skill: Effect
1	Languages
2	Literacy
3	Poison Knowledge (INT)
4	Manipulation
5	Kukri Training
6	Urban Survival (WIS)

Basic Thief and Thuggee Skill Descriptions:

LANGUAGES: Each time this skill is taken, the Thief gains a new language other than Prakrit (the common language of Jagat). Sample languages include Sanskrit (the sacred language of the Brahmins, meant to be forbidden to non-Brahmins), the secret language of Thieves (not really a language but a code that Thieves use to communicate amongst themselves so that others cannot understand what they are saying), the various barbarian languages (such as the language of the golden lands), the Bhil language, the musical language of the Gandharvas, the Yaksha language, the demonic language of the Asuras, the Naga tongue etc. This skill can be taken up to 4 times.

LITERACY: The first time this skill is taken, it means that the Thief is able to read and write Prakrit, if he could not already do so. If he could, or on subsequent occasions of taking this skill, it grants him the ability to read or write in one other language he speaks of his choice, if said language has a written script. This skill can be taken only when the Thief has a language he can speak but not yet read or write, and it can only be taken up to a maximum of three times.

POISON KNOWLEDGE (INT): This skill grants a Thief the ability to safely identify and know how to properly use poisons of all varieties. A Thief may take this skill once. As Thugees already begin with this ability, they may not take this skill.

MANIPULATION: This skill allows a Thief to understand something of the psychology of manipulating others, through lies, flattery, or tact. Each time this skill is taken the Thief gains a $+1$ bonus to his reaction rolls

in situations where he is dealing with intelligent beings who can understand him. In order to make use of this bonus the player of the Thief must role-play the nature of how he is attempting to charm or deceive his victims. This skill can be taken up to three times.

KUKRI TRAINING: The kukri is the curved dagger, a favorite weapon of the Thief. The first time this skill is taken, it grants a $+1$ bonus to hit. The second time, it grants $+2$ to damage. This skill can be taken twice.

URBAN SURVIVAL (WIS): The Thief is more comfortable in the large centers of human habitation, where he can move anonymously and make use of resources and like-minded rascals. This skill allows the Thief to quickly surmise the right places to find information, fence stolen property, purchase forbidden equipment, hide from pursuit, and generally maneuver through the slums of a city. It will likewise allow him to attempt to know or quickly ascertain who are the people of influence in a city's underworld, and where they may be found or contacted. Each time this skill is taken it grants a $+2$ bonus to related checks. It can be taken twice.

Advanced Thief and Thuggee Skills

Table 4.7.2 Advanced Thief and Thuggee Skill Table (d6)

Roll	Advanced Thief Skill: Effect
1	Sling Training
2	Appraisal (INT)
3	Sense motivation (WIS)
4	Katar Training
5	Disguise (CHA)
6	Object Lore (INT)

Advanced Thief and Thuggee Skill Descriptions:

Sling Training: The sling is not a weapon for a noble warrior, but it is an ideal weapon for a Thief, as it is concealable and can make use of any stone for ammunition. The first time this skill is taken, it grants a $+1$ bonus to hit. The second time, it grants $+2$ to damage. This skill can be taken twice.

APPRAISAL (INT): This skill allows the Thief to attempt to determine the approximate resale value of any object. Note that he will only be able to determine value based on what he actually knows about the object, if it has some hidden quality or history that would make it more or less valuable that he is not aware of, his appraisal will not take that into account. Each time this skill is taken it grants a $+2$ bonus to related checks. It can be taken twice.

SENSE MOTIVATION (WIS): This skill reflects the importance of being a good judge of character, vital for a Thief's long-term survival. It allows him to make a Wisdom check to attempt to determine if a person is generally likely to be friendly or unfriendly to his intended actions, whether or not a person is being honest with him, if someone is nervous or afraid or otherwise trying to hide an emotional state, or sometimes to get an idea of what a person wants. Each time this skill is taken it grants a $+2$ bonus to related checks. It can be taken twice.



KATAR TRAINING: The katar is a larger punching dagger, less inconspicuous but potentially more deadly than the kukri. The first time this skill is taken, it grants a +1 bonus to hit. The second time, it grants +2 to damage. This skill can be taken twice.

DISGUISE (CHA): This skill allows the Thief to effectively disguise his appearance, not only physically but in terms of things like mannerism or personality, for the purposes of infiltration and obfuscation; or even to attempt to impersonate a specific individual. The result of the Thief's skill check roll is usually the difficulty number that any person (paying sufficient attention) must make perception checks against to see through the disguise. This skill grants a +2 bonus to related checks every time it is taken. It can be taken a maximum of two times.

OBJECT LORE (INT): Some Thieves may become experts in learning about the qualities of all kinds of things, the better to ascertain their value. This skill allows a Thief to attempt to know something about the origin, history, and use of any mundane or magical object. He may sometimes attempt to use this skill to actually utilize an object whose abilities are not readily apparent or which he would normally be unable to utilize. Each time this skill is taken it grants a +2 bonus to related checks. It can be taken twice.

ENLIGHTENMENT POWERS

Some of the greatest power for both Priests and Siddhis comes not from their study and interaction with the gods, or their study of the techniques of rituals, mantras or mudras, but from their increasing level of personal enlightenment. As a PC of either class gains in his levels, it is likely he will gain a number of powers based on his level of awareness, becoming able to increasingly manipulate "maya", the illusion of our everyday reality.

Priest or Siddhi PCs begin to check for Enlightenment Powers from 2nd level onwards. Each time one of these PCs gains a level, he should check for his percentage chance of gaining one power (usable once a day) for each of the "ranks" of Enlightenment Powers he can potentially obtain.

(Example: A PC at level two will roll twice for Enlightenment Powers, first to see if he gains a Rank 1 power (10% base chance) and then to see if he gains a Rank 2 power (5% chance). When that PC reaches 5th level, he will make three rolls; first to see if he gains a rank 1 power (20% base chance), then to see if he gains a new rank 2 power (15% chance), then to see if he gains a rank 3 power (base 10% chance); so at level 5 it is possible that the player character will gain no new powers at all, or gain up to 3 powers, one of each rank).



The basic percentage chance to check for gaining a new Enlightenment Power at each level is as follows:

Table 5.1 Enlightenment Power Chance

Levels	Rank 1	Rank 2	Rank 3
2-4	10%	5%	—
5-10	20%	15%	10%
11+	30%	25%	20%

However, the base chance is also modified by the PC's prime ability score (INT for Siddhis, WIS for Priests) in the following way:

Table 5.2 Enlightenment Power Modifier

Ability	Modifier to all base chances
9 or less	-5%
10-12	No modifier
13-14	+5%
15-16	+10%
17	+15%
18+	+20%

The PC's Intelligence score also causes a limit to the maximum number of Enlightenment Powers a PC can gain of each rank. If he reaches this limit at a given rank he cannot roll for the chance of gaining new powers of that rank. If he should somehow raise his Intelligence ability score, he can begin checking for Enlightenment Powers of that rank again in the normal fashion the next time he goes up in level.

Table 5.3 Maximum Enlightenment Powers

INT Score	Maximum number of permitted powers per rank
8 or less	3
9	4
10-12	5
13-14	6
15-16	7
17	8
18+	10

Whenever a roll indicates the PC has gained a new enlightenment power, he should roll on the table for that Rank. If he rolls a result he had already obtained before, he can choose to keep the roll (and then use that power an extra time per day), or roll again. Each time an enlightenment power is taken it can be used a single time per day. There is no limit to the number of times the same power can be taken to allow for multiple uses per day.

Unless otherwise indicated, it takes only one round to activate any enlightenment power. Also unless otherwise noted (for example, in the case of healing powers that require touch), no hand movements, words or other rit-

ual actions are needed to activate a power. Unless otherwise noted (such as if concentration is actively required), it is possible to use other Enlightenment Powers or arcanas or mantras or mudras while an enlightenment power is currently in effect.

Rank 1 Enlightenment Powers

Table 5.4.1 Rank 1 Enlightenment Powers (d20)

Roll	Rank 1 Enlightenment Power: Effect
1	Aura of Light
2	Aura of Tranquility
3	Aura of Warding
4	Banish Magical Effect
5	Blessing/Curse
6	Blinding
7	Charm Monster
8	Field of Warped Perception
9	Finding Object
10	Gaze of Insanity
11	Generate Food and Water
12	Healing Touch
13	Levitation
14	Open Portal
15	Power of Overcoming Illusion
16	Rotting Curse
17	Seal Portal
18	Summon Minor Beings
19	Terrible Gaze
20	Vision of the Unseen

Rank 1 Enlightenment Powers Descriptions:

AURA OF LIGHT: The PC creates an aura of illumination around him that provides light (equivalent to clear daylight) at a radius of 30 feet around him. It lasts for one hour or until the PC wishes to stop the effect.

AURA OF TRANQUILITY: Whenever this is used, the PC will radiate an aura of peace around him that will immediately calm natural events, soothing a storm, putting out a raging fire, halting an earthquake, etc., even if these natural events were caused by magical means. It will also cause any beings with INT 8 or less within 100 ft of his person to become pacified, ceasing all hostility, unless they are attacked after the aura takes effect. Note that any such creatures will not necessarily do what the PC wishes, but they will be unable to initiate any hostilities against the PC or in the presence of the PC for at least the next 30 minutes from when the aura is activated.

AURA OF WARDING: This power allows the PC to create an aura that protects himself and up to 6 other people within 10 feet of his person from a variety of effects. No supernatural creature that is either Holy or Unholy may enter within the radius of the aura for the duration, nor may the living dead. Nor will the Mantra of Irresistible

Presence or the Arcana of Dominion be able to affect anyone within this aura. The aura's effect lasts for 20 minutes, but anyone who moves more than 10 feet away from the PC will lose the benefits of its protection.

BANISH MAGICAL EFFECT: This power allows the PC to cancel any single ongoing magical effect from a priestly ritual, or Siddhi mantra or mudra; the effect must be within a range of 20 feet of the PC.

BLESSING/CURSE: This power allows the PC to grant either a blessing or a curse to a maximum of 6 beings, of the PC's choice (all the beings chosen must either be blessed or cursed, the effect cannot be mingled). All beings must be within 50 feet of the PC. Any being affected by this blessing gains a +1 to their morale score and a +1 to hit for the next 24 hours; any being affected by a curse suffers a -1 penalty to their morale score and a -1 to hit for the same period.

BLINDING: The PC may attempt to strike another creature blind. The creature chosen must be within 30 feet of the PC, and be subject to the effect (individuals who are already blind, have no eyes, or do not require normal eyesight are unaffected). The chosen victim may make a saving throw vs. spells. If he fails, the creature is blinded, suffering a -6 to all melee attack rolls, a -12 to all ranged attack rolls, and is always considered "surprised" for the purposes of being attacked (most PCs gain a +2 to hit him, Thief classes gain +4 to hit and may backstab). This blindness lasts for one hour.

CHARM MONSTER: This power allows the PC to enchant a single monster (any non-human creature, including other humanoid races excepting Gandharvas, but not Asuras or Devas, artificially animated objects, or the living dead). The monster must be within 120 feet of the PC, and of the same or less HD as the PC has levels; and must fail a saving throw versus magic. If it fails the saving throw the creature will do whatever the PC bids of it for up to 30 minutes, after which the effect wears off.

FIELD OF WARPED PERCEPTION: This power will allow the PC to affect any number of people within 30 feet of the PC (and only those he chooses) at the time he activates the power, confusing their senses so that reality itself seems to warp around them. Each creature thus affected must make a saving throw versus magic or they will be completely unable to attack and will count as "surprised" for the purposes of defense (most PCs gain a +2 to hit them, Thief classes gain +4 to hit and may backstab) for the duration of this effect. They will also be unable to perform any arcana, mantra or mudra. However, Enlightenment Powers may still be used; and the victims of this effect can still move normally; if they move out of the area of effect they are no longer affected by the warped perceptions, but if they enter the area again subsequently they will automatically be affected once more. The effect lasts for 30 minutes.

FINDING OBJECT: This power allows the PC to sense the direction of a specific object of his choice. The object must be a particular object that the PC has seen before, and must be located within 20 miles of the PC for the power to function. The power will only indicate the

general direction of where the object is to be found; if the object moves while this power is in effect, the PC will sense the newly-changed direction. The power lasts for one hour or until the desired object is touched.

GAZE OF INSANITY: This power allows the PC to make a single creature go insane. The intended victim must be within 30 feet of the PC, and must fail a saving throw versus magic for the power to take effect. The power cannot affect any creature that does not have a mind, nor can it affect Devas, Asuras, or the living dead. The creature who fails becomes permanently insane (unless magically cured) and will act randomly as per the GM's direction (in a combat situation, there should be a roughly equal chance on any given round that the creature will attack an enemy, attack an ally, do nothing but babble incoherently, or run away screaming madly).

GENERATE FOOD AND WATER: This power will cause the miraculous appearance of sufficient food and water to feed up to 10 people for one day.

HEALING TOUCH: The PC can cure wounds with his touch; he can use this effect on himself or any other single creature he touches. He heals 1d6+level in hit points.

LEVITATION: The PC can levitate into the air, moving vertically up or down at a rate of 10 feet per round, to a maximum height of 120 feet. He cannot move horizontally, only vertically, however he can move himself along a roof, with a rope or line, etc., if he can reach it. This power can only be used on the PC himself, never anyone else; however, a PC of sufficient strength might be able to carry another creature with him. The effect lasts up to 20 minutes, after which the PC will float gently to the ground at a rate of 10 feet per round.

OPEN PORTAL: This power allows the PC to magically open a portal (doorway, gate, window, etc.), even if it is magically sealed. The portal must be within line of sight when the power is used, and will open of its own volition without needing to be touched.

POWER OF OVERCOMING ILLUSION: This power allows the PC to dispel any illusion within 10 feet of the character; it is possible to use this power even if the PC failed a saving throw to disbelieve the illusion.

ROTTING CURSE: This power allows the PC to inflict a rotting curse on a single opponent. The creature affected must be within 30 feet of the PC, and this power cannot affect an artificial creature, an Asura or Deva, or the living dead. If the chosen victim fails a saving throw vs. poison, he begins to swiftly putrefy, losing one point of Constitution per round (the GM should estimate the constitution score of monsters) until he reaches 0 CON and dies. This rotting effect can be immediately cured by the power of Curing Disease.

SEAL PORTAL: This power allows the PC to magically seal a portal (doorway, gate, window or other type of entrance), so that it is impossible to open (except through magic), for 30 minutes. The portal must be within line of site at the moment the power is used.

SUMMON MINOR BEINGS: This power will allow the PC to instantly summon 1d3 creatures of any kind, of 1 HD each. All creatures summoned must be of the same kind,



they will never be specific individuals of that race or species. The type of creature summoned must be one the PC has personally seen. They will serve the bidding of the PC for 30 minutes (or until slain), after which they vanish in a puff of smoke.

TERRIBLE GAZE: This power allows the PC to instill terror on a single opponent; the creature chosen must be within 20 feet of the PC, and able to see the PC, and is granted a saving throw versus spells to resist. If he fails he will become terrified, and will drop whatever he is holding and attempt to flee in panic from the PC's presence; if he cannot flee he will fall to the ground helpless in fear. The effect of this supernatural fear lasts for 10 minutes.

VISION OF THE UNSEEN: This power allows the PC to be able to see invisible things, including creatures that are invisible, portals to other planes that are not immediately recognizable as such, and to see an aura around all magical objects within range, including those blocked by other objects within the PC's normal field of vision. He can also see an aura around any creature or person who is Holy or Unholy in alignment. This vision extends only for 20 feet around the PC. The power lasts for 20 minutes.

Rank 2 Enlightenment Powers

Table 5.4.2 Rank 2 Enlightenment Powers (d20)

Roll	Rank 2 Enlightenment Power: Effect
1	Aura of Annulling Magic
2	Aura of invisibility
3	Aura of Walking upon Water
4	Breath of Poisonous Prana
5	Curing Disease
6	Greater Healing Touch
7	Intangibility
8	The Intellect-Stripping Curse
9	The Matter-Penetrating Vision
10	Nadi-disrupting Gaze
11	Nirmita Phantasms
12	Petrifying Gaze
13	The Power of Transformation
14	The Prana-restricting Gaze
15	Sleeping Curse
16	Slowing
17	Summon Medium Beings
18	Swiftness
19	Wave of Cold
20	Venom-removing Touch

Rank 2 Enlightenment Powers Descriptions:

AURA OF ANNULING MAGIC: More powerful than "banish effect", when this power is used it immediately cancels all magical effects within a 120 foot radius of the PC. This includes all ongoing magical effects from rituals, mudras or mantras, ongoing effects from Enlightenment

Powers, the powers of magic items and weapons, and the effects of magic that has changed someone's form, including petrification. It cannot affect the magic of the Gods or the greater Asuras (magical effects made directly by one of these beings), or of divinely-created artifacts (such as Celestial Weapons, or any magic item directly created by a God or Asura). In the case of permanent magic items, the annulment is only temporary; the item's abilities and use is restored after 20 minutes.

AURA OF INVISIBILITY: This power allows the PC to make himself invisible. He can also extend this aura to a 10-foot radius around his person, allowing up to six other people to likewise benefit from invisibility. His companions must remain within the radius or they will immediately become visible again. This power lasts for up to one hour or until the PC chooses to stop it. Note that any magic that would allow someone to see invisible beings will detect someone with this aura normally.

AURA OF WALKING UPON WATER: This power allows the PC to alter reality around himself so that he can walk not only on water but any liquid surface without sinking. He may choose to extend his aura so that anyone within 20 feet of his person will likewise be able to do so (he cannot specify only certain individuals in this case, if he extends his aura, everyone within 20 feet of him can walk, so long as they remain within that range). Extending or retracting the aura takes one round. The power of this aura lasts for a maximum of two hours.

BREATH OF POISONOUS PRANA: "Prana" means breath (or life-force). With this power, the PC can breathe out a cloud of prana that has been made toxic, so that all who are in the cloud (which can be made to extend anywhere up to a radius of 50 feet in front of the PC) must make a saving throw versus poison; if they fail they will die from poisoning within one round; even if they succeed the saving throw they will still take 1d6 damage, and continue to take 1d6 damage every round that they remain in the cloud. The toxic cloud will dissipate after 10 rounds (during that time, anyone who enters into the cloud who has not already made a saving throw must do so, suffering the same effects as above). A strong wind may cause the cloud to move in the direction of that wind, but the cloud will then dissipate twice as fast.

CURING DISEASE: By laying his hands on a single creature, the PC can cure that creature of any diseases, including magically-induced disease. This power can cure the Rotting Curse.

GREATER HEALING TOUCH: The PC can cure wounds with his touch; he can use this effect on himself or any other creature he touches. He heals 2d6+level in hit points.

INTANGIBILITY: This power moves the PC's body partially out of phase with the rest of reality. It grants him a +2 bonus to his Armor Class, and a +3 bonus to all saving throws. On any round that he wishes, if he concentrates, allowing for no other action besides moving five feet per round, he can become completely intangible, immune to all attacks (though unable to attack anything himself) and able to walk through solid matter. This power lasts for up to one hour.

THE INTELLECT-STRIPPING CURSE: This powerful curse can be cast on up to six creatures of the PC's choice within a 30 foot radius of the PC at the time of activation. Those targeted by the curse must make a saving throw versus spells, or have their human-level of consciousness stripped away from them, reducing them to having the minds of animals. They will act in every respect like they were non-intelligent simians. This curse does not grant the PC any power of control over his victims, and they may still attack the PC or his allies (the GM should make standard reaction checks, treating the victims in every respect as though they were animals). This curse is permanent unless removed by magic.

THE MATTER-PENETRATING VISION: This power allows the PC to see through solid objects, as if he had "x-ray vision", up to a distance of 240 feet. The effect lasts for 30 minutes.

NADI-DISRUPTING GAZE: "Nadi" literally means "river" but here it refers to the channel of energy through which life-force flows in the physical body. This powerful gaze must be directed at a creature that has a nervous system (artificial creatures or the living dead, for example, are unaffected). The victim of the gaze must be within 60 feet. The victim immediately takes 2d6 points of damage (no save), and must additionally make a saving throw versus magic or they will become paralyzed from the waist down, unable to walk or use their legs. The effect is permanent, but can be removed with the "Curing Disease" power, the Arcana of Purification, or the Aura of Annulling Magic.

NIRMITA PHANTASMS: This power allows the PC to create up to 3 phantasms, the products of nirmita, "thought-formed beings". They are extremely realistic illusions capable of having real effects on the world. The form of these phantasms can appear to be anything that the PC wishes, with the only limitations being that their total hit dice cannot exceed the PC's level, and that the form must be of creatures or beings the PC has actually seen. They will follow the PC's orders, can operate independently (not requiring the PC's concentration to maintain them or direct them), but can only move up to 240 feet away from the PC. Anyone encountering one of these creatures can only attempt to disbelieve them if they have good cause to think that they are an illusion (whether they have cause to think so is up to the GM),

in which case they are allowed a saving throw versus spells to attempt to disbelieve. Anyone who does not successfully disbelieve in these creatures will take normal damage from their attacks. The phantasms last for one hour, at which point they vanish. These creatures can be dispelled by the power of Overcoming Illusion or by the Aura of Annulling Magic; or they can be reduced to oHP in combat in which case they will dissipate immediately.

PETRIFYING GAZE: Directed at a single creature; the creature must make a saving throw versus magic or be turned to stone. The intended victim must be within 30 feet of the PC. The effect is permanent unless reversed by magic.

THE POWER OF TRANSFORMATION: This power allows the PC to transform himself, or any other person within 30 feet of him, into almost any other form of creature (as small as an insect, or as large as an elephant). He can also transform himself or another into the same type of creature as they already are but with a different physical appearance, gender, age, etc. Anyone who is an involuntary victim of this power is allowed to make a saving throw versus magic to resist its effect. Anyone affected by this transformation retains their own level, hit dice, hit points, personality, memories and intellect. It does not grant any special powers a creature of this type would normally have, excepting its method of movement and its respiratory system (so for example, being transformed into a bird would allow one to fly, being transformed into a fish would allow one to breathe underwater, but not on land), as well as the natural damage value of teeth, claws or stingers (but not special attacks like poison or breath weapons). The transformed person will also suffer all the limitations of their new form; for example, someone turned into a dog would not be able to wield weapons or speak in a human language. Anyone



who is transformed, even if they are transformed into a human, can no longer use any arcana, mudras or mantras even if they could previously. However, they can still use Enlightenment Powers if they had them. The effect is permanent until reversed by magic.

THE PRANA-RESTRICTING GAZE: "Prana" means breath (or life force), and refers to oxygen, but likewise to the essential life-force of human beings. This gaze inflicted on a creature will cut off that victim's ability to receive that life force. The power works on any creature that needs to breathe. The intended victim must be within 120 feet of the PC. If he fails a saving throw versus magic, he begins to suffer damage, taking 1d6 HP of damage each round for 6 rounds. After the initial round of activating the gaze, the PC does not need to concentrate on this power, the damage continues to be inflicted automatically, and the creature will continue to suffer the damage even if he moves out of the initial range.

SLEEPING CURSE: This power can affect 2d8 total hit dice of creatures; the PC may choose which creatures are affected, all affected must be within 100 feet of the PC. It cannot affect any being that does not sleep, including the living dead, constructs, or the Gandharva. Nor can it affect any creature with 6 or more levels or hit dice. All those affected by the power must make a saving throw versus magic or fall into a deep sleep. They will remain unconscious for 8 hours, unless the magic is somehow canceled.

SLOWING: This power can be used on one creature per level of the PC. All those affected must be within 30 feet of the PC when the power is initially used, though they will still be affected if they move out of that range afterward. Anyone under the effect of this spell experiences time differently relative to the rest of reality, so that the world appears to be moving twice as fast as they are. In combat situations this means they can move only half their normal movement in a round, and make only half as many attacks as usual (a creature with only one attack per round normally would now make only one attack every two rounds). This power lasts for 3 rounds + 1 round per level of the PC using it. Multiple uses of this power do not have cumulative effects.

SUMMON MEDIUM BEINGS: This power will allow the PC to instantly summon 1d3 creatures of any kind, of up to 3 HD each. All creatures summoned must be of the same kind, they will never be specific individuals of that race or species. The type of creature summoned must be one the PC has personally seen. They will serve the bidding of the PC for 30 minutes (or until slain), after which they vanish in a puff of smoke. PCs must be of at least 3rd level to use this power, if they obtain it prior to third level they must still take it but cannot actually use the power until reaching 3rd level.

SWIFTNESS: This power can be used on one creature per level of the PC, the PC may select himself as one of those affected. All those affected must be within 30 feet of the PC when the power is initially used, though they may move out of that range afterward. Anyone under the effect of this spell experiences time differently relative to the rest of reality, so that they appear to be

moving twice as fast as anyone around them. In combat situations this means they can move twice as fast, and make twice as many attacks as they normally would. This power lasts for 3 rounds + 1 round per level of the PC using it. Multiple uses of this power do not have cumulative effects.

WAVE OF COLD: This allows the PC to create a wave that alters reality in front of his extended palms, pushing forward a sudden and chilling power in front of him. The wave of cold extends in a 20 foot cone in front of him and any within that range must make a saving throw versus magic or take 1d6 points of damage per level of the PC. Creatures who are naturally resistant to cold may only take half that damage, at the GM's discretion.

VENOM-REMOVING TOUCH: This power allows the PC to remove poison from himself or another person by touch; it does not cure damage already taken by poison but can prevent any further harm; against a poison that would normally kill instantly, this power can prevent death if used within 1 round of the poison taking effect.



Rank 3 Enlightenment Powers

Table 5.4.3 Rank 3 Enlightenment Powers (d20)

Roll	Rank 3 Enlightenment Power: Effect
1	Atman-Sealing Gaze
2	Aura of Pestilence
3	Control Climate
4	Curse of the Irresistible Mission
5	Directed Reincarnation
6	Enchant Armor/Weapons
7	Flight
8	Life-Giving Touch
9	Opening of the Infernal Realm
10	Prana Arrows
11	Rain of Spiritual Fire
12	Shield of Enlightenment
13	Shield of Purity
14	Summon Greater Being
15	Summon Minor Deva/Asura
16	The Touch of Complete Restoration
17	Translocation
18	The Vajra Body
19	Vajra Thunder
20	Wish-Fulfilling Inner Jewel

Rank 3 Enlightenment Powers Descriptions:

ATMAN-SEALING GAZE: “Atman” means “soul”, and this power allows the PC to target one creature within 30 feet of the PC (it must be a creature who has a soul, therefore constructs or artificial creatures are immune); that creature must make a saving throw versus magic, or he will instantly have his Atman shut off from his physical body. He will be able to perform only the most basic functions (continuing to breathe and eat, for example) but will otherwise be completely catatonic. He will remain that way unless the effect is magically removed.

AURA OF PESTILENCE: This power will spread a contagious disease in an area of 240 feet around the PC. Everyone in this area must save versus poison or be infected by a plague. The plague will then be contagious and spread as a normal illness. The PC can choose for the plague to be debilitating (causing all those affected by it to become gravely ill and unable to perform strenuous actions within 24 hours of infection, requiring a save vs. poison each day until successful to recover), or lethal (causing all those affected to become debilitated as before within 24 hours, remain debilitated for 1d4 days, and afterward have to make a second saving throw versus poison or die). Note that the spreading of pestilence is an Unholy act.

CONTROL CLIMATE: This power allows the PC to control weather effects up to 1 mile in radius around him. He can cause light rains, intense thunderstorms, snow, intense cold or a heat wave (but not beyond the normal extremes

of earthly weather), or clear skies and temperate climate. The effects of this power last for about one day, but such magically-directed climate can be magically annulled.

CURSE OF THE IRRESISTIBLE MISSION: This power affects up to 12 intelligent creatures, who must all be within 30 feet of the PC at the time he uses the power. They are allowed a saving throw versus spells. Any who fail the saving throw will be obliged to fulfill a task set out by the PC, as though it was an irresistible compulsion. The task dictated by the PC must be theoretically possible to achieve but it can be extremely difficult. The effect ends only if they succeed in their task, or if they are liberated by magic.

DIRECTED REINCARNATION: This power must be used on someone who has been dead for less than 7 days. The power must be used in the same place where the person has died, though it is not relevant if the body is there anymore. It can be used even on the spirits of people who have been completely disintegrated. Using this power, the PC may direct that person to their next incarnation, choosing in what form they will be reborn. The limitations are that someone may not be reborn as a Deva in the heavenly realms of Devaloka unless they were of Holy alignment, nor can they be reborn as an Asura in the hell realms of Naraka unless they were of Unholy alignment. Someone reborn as either of these will be “born” fully grown, and will immediately remember their previous incarnation and will be aware that it was the PC who directed their incarnation into a new body (it is up to them whether they choose to do anything about it, however). Other than these two choices, the PC may choose to direct the reincarnation into the form of a Ghost (who will also be born “fully grown”, usually in the same spot he died, and aware of their past incarnation); or as a Naga or Raskshasa in the underworld of Patala, or a Yaksha or Gandharva near Mount Kailash, as an animal of any kind (including a Vanara), or as a human being (including a Bhil or any kind of barbarian). In all of the latter cases (Naga, Rakshasa, Yaksha, Gandharva, animal or human), the reincarnated soul will not remember his previous incarnation, and will have to grow up at the normal rate for his species. The PC will know in all of these cases the specific body into which his target has reincarnated. This power can also be used by the PC on himself, when he is dying (including using it within 1 round after his own death), to direct his own reincarnation. Once reincarnation has been directed in this way, no form of resurrection is possible on the deceased. **NOTE:** In all cases, unless the GM decides otherwise, a dead PC who is reincarnated in this way is not playable.

ENCHANT ARMOR/WEAPONS: This power allows the PC to grant a permanent magical bonus to a weapon or a piece of armor (including a shield). The bonus granted to a weapon gives a +1 to hit and damage; to a shield or armor grants a bonus that gives it +1 to armor class. This effect is permanent. This power cannot be used to increase the bonus of a weapon or armor that is already magical. In order to use this power, the PC must touch the weapon or armor he wishes to enchant.



FLIGHT: This power allows the PC or a single other individual he touches to gain the ability to fly, up to 120 feet per round, and to a maximum height of 200 feet in the air. The beneficiary of this spell can carry up to 250 pounds of weight with him. The power lasts for 30 minutes, after which the beneficiary of the power (if flying at the time) will slowly begin to float to the ground at a rate of 20 feet per round.

LIFE-GIVING TOUCH: This power allows the PC to restore to life any dead creature that has been dead for 7 days or less. They are restored to their body, which is healed to the point of having 1 HP, though further magical healing can be applied after that. Certain forms of death (magical disintegration) can make it impossible to apply this power, nor can this power be used if the deceased has already been directed to a reincarnation. For a being to be resurrected in this way it must make a "resurrection success" check, failure means that revivification is impossible. To use this power, the PC must be at least 8th level. Anyone who receives this power prior to 8th level should still note it, but will be unable to use it until they obtain 8th level.

OPENING OF THE INFERNAL REALM: This power allows the PC to open the earth beneath one victim, wherein he must make a saving throw versus magic or be sucked into the earth and dragged down to the Hell Realms. Note that this is not necessarily a death sentence; it is up to the Asura lords what will become of the victim once he arrives.

PRANA ARROWS: The PC using this power directs his own prana like a volley of arrows at his intended victims. These arrows fly out striking truly against the particular victims he has chosen. He can choose up to 6 victims, and they must all be within 120 feet of the PC. Each victim must make a saving throw versus magic or suffer 1d6 points of damage per level of the PC; even if they make their saving throw they still suffer half damage.

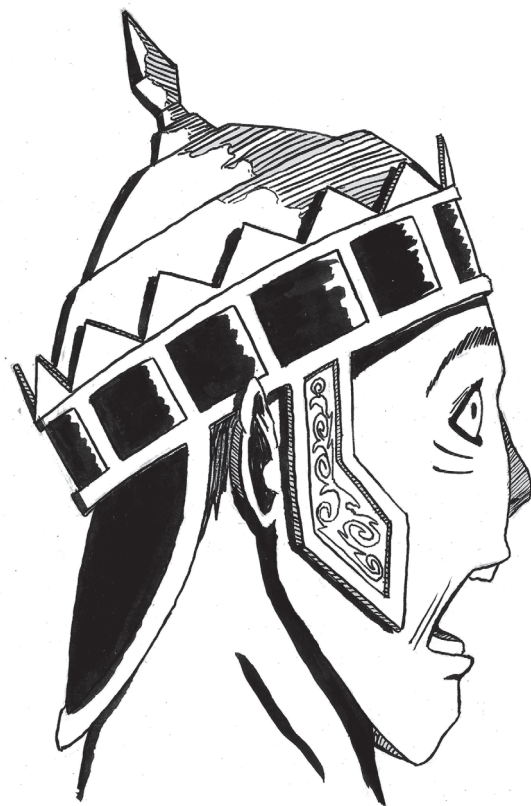
RAIN OF SPIRITUAL FIRE: This power causes a torrent of flames to erupt from the PC in a 10 foot wide line 90 feet long in front of the PC; everyone in the range of the blast must make a saving throw versus magic or suffer 1d6 damage per level of the PC. Those who make the saving throw still suffer half the damage.

SHIELD OF ENLIGHTENMENT: This power creates a magical shielding force around the PC and up to six allies within 20 feet of him, with various positive effects. It is completely impenetrable to normal (non magical) missiles, as well as Prana Arrows, or attacks using the Mudra of Defying Gravity. It likewise grants immunity to the effects of the Prana-Restricting Gaze. Furthermore, no creature of 3 HD or less can pass this barrier. The Shield of Enlightenment moves with the PC, and the effect lasts for 20 minutes.

SHIELD OF PURITY: This will create a force field made of light around the PC; anyone wishing to attack him must make a saving throw vs. magic to do so. This includes any kind of magical attack that has physical characteristics (including attacks like the "Wave of Cold" power), but not other forms of magic. It lasts for 3 rounds plus one round per level of the PC.

SUMMON GREATER BEING: This power will allow the PC to instantly summon 1d3 creatures of any kind, of up to 5 HD each. All creatures summoned must be of the same kind, they will never be specific individuals of that race or species. The type of creature summoned must be one the PC has personally seen. They will serve the bidding of the PC for 30 minutes (or until slain), after which they vanish in a puff of smoke. PCs must be of at least 6th level to use this power, if they obtain it prior to sixth level they must still take it but cannot actually use the power until reaching 6th level.

SUMMON MINOR DEVA/ASURA: This power will summon a 8HD minor Deva (Holy divine servant) or Asura



(Unholy demon). If the PC uses this power and is not of the appropriate alignment (Holy to summon a Deva, Unholy to summon an Asura) the creature will not be under any compunction to obey the summoner, and may choose to attack the one who summoned him (roll a reaction roll, with a -4 penalty if the summoner is of the opposite alignment to the creature called). Otherwise, it may simply choose to leave, or listen to what the summoner has to say or offer. If the being summoned is of the same alignment as the summoner, then it will obey the bidding of the summoner for 60 minutes (or until slain) after which it will vanish in a roar of thunder. PCs must be of at least 8th level to use this power, if they

obtain it prior to seventh level they must still take it but cannot actually use the power until reaching 8th level.

THE TOUCH OF COMPLETE RESTORATION: This power can affect the PC or a single individual he touches. The beneficiary of this power will be restored to full hit points. This power can also be used, rather than for healing of hit points, to restore a lost limb or faculty (curing blindness or deafness, for example).

TRANSLOCATION: This power allows the PC and up to 12 other people of his choice in a 20 foot radius around him to teleport instantly to another location. This location must be on the same plane (it cannot be used to reach the

him. It likewise makes him immune to magical attacks that utilize ordinary matter (for example, attacks from the Mudra of Defying Gravity, the Rain of Spiritual Fire, or attacks from non-magical summoned monsters). Finally, because its power is of a like source, it makes the PC immune to the effect of the Vajra Thunder power. This power lasts for twenty minutes.

VAJRA THUNDER: This mighty power will call down a thunderbolt in an area of 30 foot radius, within 240 feet of the PC. It is spiritual, not material lightning, thus it will work just as effectively indoors as outside. Everyone within the 30 foot radius must make a saving throw versus magic or be instantly disintegrated. Those who make the saving throw still take 2d6 damage. No mortal magic or power other than a Wish can bring back someone who has been disintegrated in this way, though a God may do so if they choose to act directly.

WISH-FULFILLING INNER JEWEL: This power, the height of Enlightenment Power, can be used to essentially manifest the pure will of the individual who has gained it. Its use is limited to the judgment of the GM. However, as a general guideline it should be usable to imitate the effect of any Arcana ritual, mudra or mantra, or any Enlightenment power of the 1st or 2nd rank; or to be used to create a gem of up to 10000 rupya in value, or to create any single mundane object, or to create any kind of food or water, or to restore a single point of permanent ability score damage, to bring someone back to life even if they have been disintegrated (but not if they have already been reincarnated), or to teleport the PC to another location (but only by himself), or to reduce a person's age by one year. There could be any number of other uses if the GM approves. To use this power, the PC must be at least 13th level. Anyone who receives this power prior to 13th level should still note it, but will be unable to use it until they obtain 13th level. Because this power alters reality itself, it can prove to be extremely taxing on the user; whenever it is used the caster temporarily loses 1d4 points of CON (which return at a rate of 1 per day). Additionally he must make a saving throw modified by his

WIS bonus, and if he fails the shock of using this power leaves him unable to use ANY enlightenment power for 2d4 days. Anyone known to have this power will quickly become famous, and will be likely to attract unwanted attention. Finally, the Gods will not look kindly on anyone who alters reality for frivolous purposes.

hell realms or the divine realms if on the mortal world, for example), and it will work without error if the location is one that the PC has previously been. If not, there is a 25% chance that the teleportation will go wrong. If this happens, roll percentile dice again: on a 1-10 all those teleporting are killed instantly, on an 11-60 they will be somewhere on the surface world, on a 71-90 they are somewhere in the Patala underworld, on a 91-95 they are in the Hell Realms, and on a 96-00 they are in the divine realms.

THE VAJRA BODY: This power makes the PC completely immune to non-magical weapon attacks; a weapon must have at least a +1 magical bonus in order to damage





દેવધાંર્મિનંતં તાન્દે ન્મંદ્ય

CURRENCY AND STARTING WEALTH

THE SMALLEST UNIT OF CURRENCY IN IS THE dam, a tiny coin made out of copper. 10 dam equals 1 silver “anna”. 10 anna equals one gold rupya. For the purposes of the equipment lists, rupya are abbreviated as “gp” (gold pieces), anna as “sp” (silver pieces), and dam as “cp” (copper pieces).

1 rupya (gp) = 10 anna (sp) = 100 dam (cp)

Coins that are from distant lands or ancient kingdoms, even if not strictly classifiable as rupya, anna or dams, will in most cases be accepted as tender of the value of the type of metal they are made of.

Player characters begin the game with a base number of Rupya dependent on their caste:

- Dalits begin the game with 1d100 rupya (gp).
- Sudra begin the game with 2d6x10 rupya.
- Vaishya begin the game with 3d6x10 rupya.
- Kshatriya begin the game with 4d6x10 rupya.
- Brahmins begin the game with 4d6x10 rupya.
- Non-humans begin the game with 1d100 rupya, excepting Yaksha who begin the game with 150+1d100 rupya.
- A Yogi, regardless of caste, begins the game with no money whatsoever, only with his staff, his robes, his mala (rosary) and a begging bowl.

Loans and Credit

If a character belongs to a respectable Vaishya, Kshatriya or Brahmin clan, he may at any time request and receive money from his clan. They will give him up to 1000gp times his level, but will expect a repayment of the original sum $\times 1.5$ within one month, or double that within 3 months. If a character fails to pay his debt, it will lead to a total loss of respect within his clan, and continued non-payment is likely to lead to a lawsuit which can bring as punishment confiscation of goods, slavery or indentured servitude; or it may be settled by a challenge of a duel in the Kalari arena.

Unpaid debts are also passed on to a person's heirs, unless the person who accrued the debt was expelled from his clan, a drunkard, or insane; as contracts of loans with such individuals cannot be enforced by law.

A character may also, when traveling to or from a city, leave money with the local heads of his clan, and then receive in exchange an adesha, a note that establishes that a given sum can be paid to a third party. In this way, characters may leave a large sum of money safely in one place, and receive the same value of money in another city. An adesha can also be issued through a temple.

Selling valuables

Jewels, gems, and other non-currency valuables of any kind can be sold at a market; the selling price will generally be at 50% of the actual worth of the item; however the character may attempt to haggle (making a reaction roll modified by Charisma as usual), and a positive reaction can lead to the item being sold for 60% its value, or an extremely positive reaction at 75% its value. Additional role-playing or the context of a situation (an item that is in great demand, for example) may lead to it being sold at its full value or higher.

Encumbrance

Characters may generally carry up to 20 items on their person. Coins count as one item for every 1000 coins carried. A quiver with up to 30 arrows counts as a single item. A quiver can also be modified to carry darts or knives, and can carry up to 12 of these items without causing additional encumbrance. Heavy or very heavy objects can count as five items for the purpose of weight, while very light items can be said to be “non-encumbering”. Loose items will of course need to be carried in bags or satchels, which do not change their encumbering value.

Any type of armor other than leather armor or shields counts as five items for the purpose of encumbrance.

A Priest who is carrying more than 10 encumbering items cannot perform arcana rituals, nor use Enlightenment Powers.

A Siddhi who is wearing any kind of armor at all, or carrying more than 10 encumbering items, cannot use his mantras or mudras, nor use Enlightenment Powers.

A Thief or Thuggee carrying more than 10 encumbering items cannot perform any special skill requiring movement and Dexterity (for example, sneaking or climbing).

A Yogi is forbidden from carrying any items at all other than his robe, staff, mala rosary and begging bowl.

Table 6.1 Sample encumbrance values

Item	Encumbrance	Examples
Free	0	Individual coins, gems, jewels, sling stones, arrows, healing herbs, regular clothes, leather armor
Regular	1	All weapons, shields, conch shell, lamp, musical instrument, thief tools, rope, bags with small items, quivers
Bulky	5	All metal armor, chests, a corpse

A bag, satchel or backpack can carry up to 5000 coins, a few dozen very small items, or up to a dozen non-encumbering or encumbering items of larger size, within reasonable limits.

A mule with saddlebags can carry up to 30 items; a horse with saddlebags can carry up to 40 items. A small cart can carry up to 100 items, a large cart pulled by two horses can carry up to 250 items.

EQUIPMENT: ARMOR

Armor determines a player character's armor class. An unarmored character has a base AC of 12, modified by their Dexterity modifier. Worn armor substitutes that AC with a new base value, which is likewise modified by the Dexterity bonus or penalty.

Some ancient suits of armor may be made of bronze. Bronze scale, lamellar or breastplates have a -1 penalty to their AC.

Shields provide a +1 bonus to AC, or a +2 bonus versus ranged weapons.

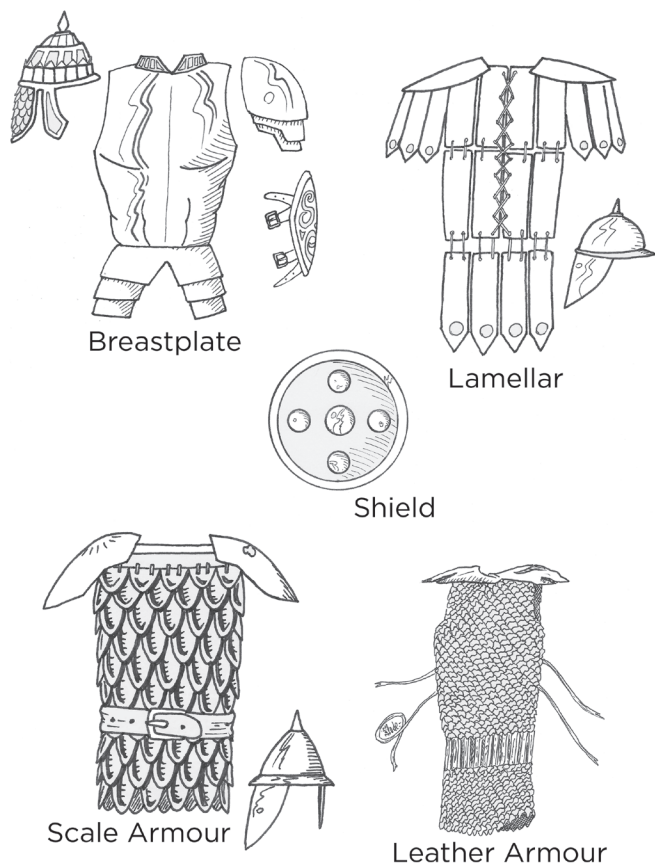
Table 6.2 Armor

Armor Type	Base AC or bonus	Cost	Encumbrance
None	12	none	none
Leather	14	30gp	none
Scale	15	40gp	5
Lamellar†	16	60gp	5
Breastplate‡	17	80gp	5
Shields**	+1, +2 vs. ranged	10gp	1

† Lamellar armor is made of longer heavier scales.

‡ Breastplates are made of a single plate of armor on the front and back plus protective bracers for the arms and legs.

** Shields can be used as an improvised weapon, doing 1d3 points of damage. Bronze shields do 1d3-1 points of damage.



EQUIPMENT: WEAPONS

Weapons have a base damage (in the case of melee weapons, this is modified by a strength bonus), a base speed modifier to initiative rolls, and modifiers to hit particular armor classes. A description is also included, as well as any special features of the item. Ranged weapons additionally have ranges and rates of fire (how many can be shot in one round).

All metallic weapons are by default made of iron. Ancient weapons may be made of bronze. Bronze weapons have a -1 penalty to damage, and a -1 to all AC hit modifiers.

Some large cities have discovered the secret of forging steel weapons; these weapons get a +1 bonus to damage, and a +1 to all AC hit modifiers, but they cost ten times the listed price.

All weapons occupy one encumbrance slot. Sling stones and arrows are non-encumbering, but require a bag or quiver to be carried (the bag or quiver counts as a single encumbering item).

Vanara cannot use two handed weapons, and use axes, khanda swords, maces, scimitars, spears or tridents with both hands.

Weapon Details

AXE, PARASHU: A large two-handed axe.

BOW: The bow must be used two-handed, it cannot be used with a shield.

CHAKRAM: A sharp steel disk, with a large hole in the center, which can be used both in melee and ranged combat. It is a complex weapon to use, and anyone who does not have the "Chakram training" skill will suffer a -2 penalty to all attack rolls using it.

DART, THROWING: A heavy barbed dart. It is popular in the southern kingdoms and Avanti, but rarely used elsewhere. This weapon can only be used for ranged attacks, not melee.

JAVELIN: An extremely thin well balanced type of throwing spear, it cannot be used in melee. It is popular with barbarians and in the southern kingdoms, but not elsewhere.

KATAR: A very large "punching" dagger, meant for thrusting.

KUKRI: A long curved dagger, favored of Thieves and assassins.

SPEAR: The common spear can be used to attack opponents from the second row of a battle; it can also be set to receive a charge; any opponent doing a running or mounted "charge" attack against a spearman must first suffer a free attack from the defender; and if the defender hits he will roll double his usual damage.

SPEAR, LONG: This is a two-handed weapon. The spear can be used to attack opponents from the second row of a battle. It is too cumbersome to receive a charge, or to use it while mounted; however it is ideal as one of the few melee weapons with sufficient reach, to be used from the top of a War-Elephant's "howdah" platform.



Table 6.3.1 Melee Weapons

Melee Weapon	Damage	Cost	Speed	AC hit modifiers			
				12-	13-14	15-17	18+
Unarmed	1d2	n/a	+2	+1	0	-1	-5
Improvised weapon	1d3	n/a	0	0	0	-1	-5
Axe	1d8	12gp	0	0	0	0	-1
Axe, parashu†	1d10	25gp	-2	0	+1	0	0
Axe, throwing	1d6	5gp	+1	0	0	-1	-2
Bow†	1d8	50gp	+1	+2	+1	0	0
Club	1d6	n/a	-1	0	0	-2	-4
Chakram‡	1d6	15gp	+2	0	0	-2	-4
Dart, throwing	1d3	5sp	+1	0	-1	-3	-4
Javelin	1d6	1gp	+1	0	-1	-3	-4
Katar dagger	1d6	8gp	+1	0	0	0	-2
Knife	1d3	2gp	+1	0	0	-2	-4
Kukri dagger	1d4	5gp	+2	+1	0	-1	-2
Mace	1d6	8gp	0	0	0	0	0
Mace, heavy†	1d8	10gp	-1	+1	0	0	0
Sling	1d4	1gp	0	+1	0	0	-1
Spear	1d6	5gp	0	0	0	0	-1
Spear, long†	1d8	7gp	-1	0	0	0	-1
Spear, trident	1d6	6gp	0	+1	0	0	-2
Staff†	1d6	1sp	+1	0	0	-2	-4
Strangling cord†	special‡	5sp	+1	+1	-1	-2	-5
Sword, khanda	1d8	15gp	0	0	0	0	-1
Sword, scimitar	1d8	15gp	+1	+1	0	-1	-2
Sword, tulwar†	1d10	30gp	-2	+1	+2	+1	+1

† Requires two hands, cannot be used in conjunction with a shield.
‡ See Weapon Details.

Table 6.3.2 Ranged Weapons

Ranged Weapon	Rate of Fire	Range (feet)		
		Short	Medium	Long
Improvised (ex. rock)	1	10	20	30
Axe, throwing	1	10	20	30
Bow	1†	50	300	450
Chakram	1	30	60	120
Dart	3	15	30	45
Javelin	1	20	40	60
Knife	2	10	20	30
Sling stone	1	40	200	350
Spear	1	10	20	30

† Two arrows may be shot in a single round, at a -5 penalty to each attack.

Shots fired at targets between short and medium range suffer a -2 penalty to hit; shots fired at targets between medium and long range suffer a -4 penalty to hit.

Cost of arrows: A dozen arrows cost 1gp. Steel arrows cost 1gp each.

SPEAR, TRIDENT: This three-pronged spear can be set to receive a charge; however it cannot be used from the second row of a battle.

STAFF: The staff must be used two-handed, it cannot be used with a shield.

STRANGLING CORD: An assassin's weapon, it requires either a surprise attack, or that the attacker succeed in a grappling check against his opponent. A successful attack means that the opponent is automatically considered grappled, and will take 1d6 damage per round for as long as the grapple is maintained.

SWORD, KHANDA: This is a medium length straight sword, as compared to the scimitar, a medium-length curved sword.

SWORD, TULWAR: A two-handed curved sword.



Long Spear



Staff



Spear



Trident



Javelin



Dart



Chakram



Parashu Axe



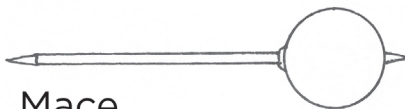
Hand Axe



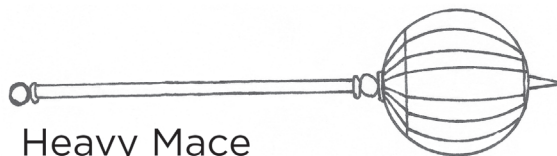
Throwing Axe



Khanda Sword



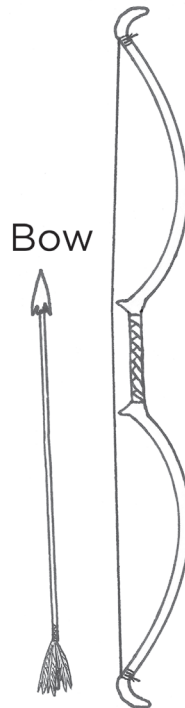
Mace



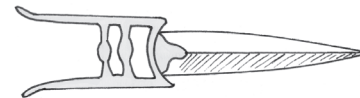
Heavy Mace



Club



Bow



Katar



Knife



Kukri



Tulwar



Scimitar



Table 6.4.1 Equipment: Animals

Animal	Cost
Bird, common	5cp
Bird, exotic	10gp
Donkey/mule	20gp
Elephant	200gp
Elephant, war	600gp
Horse, draft	10gp
Horse, riding	100gp
Horse, war	500gp
Livestock	10gp
Pony	50gp

Note: Dogs considered unclean animals and would never be kept as pets or companions.

Saddlebags cost 25sp. A saddle costs 10gp. A Howdah platform for a war-elephant costs 50gp.

Table 6.4.2 Equipment: Clothing

Clothing Item	Cost
Cloak	15sp
Clothing, peasant	5cp+
Clothing, average	5sp+
Clothing, wealthy	15gp+

Note: All are non-encumbering.

Table 6.4.3 Equipment: Food

Food	Cost
Bhang (cannabis-based liquor), bottle	4sp
Bhang, cup	5cp
Elephant feed, per day	1sp
Horse-feed, per day	5cp
Meal, caravanserai inn	12sp
Meal, market stall	5cp
Palm wine, bottle†	2sp
Tharra (sugarcane-based liquor), cup	1cp
Travel rations, per day‡	1sp

† Only available in Southern Kosala or among southern barbarian or Vanara tribes; the drink does not travel well.

‡ Each ration counts as one encumbering item.

Table 6.4.4 Equipment: Herbalism

Herbal Treatment	Cost (per dose)
Healing ointment	20gp
Healing herbs, tea	10gp
Healing herbs, against plagues	15sp
Antitoxin	30gp
Poison cure	20gp

Note: All herbal treatments are non-encumbering items.

Table 6.4.5 Equipment: Housing and Transport

Housing or Transport	Cost
Caravanserai, common hall	5cp
Caravanserai, average room	2sp
Caravanserai, fancy room	2gp
Caravanserai, stabling, per steed	5cp
Cottage, countryside	30gp
Hovel, city	60gp
Modest house, city	600gp
Manor house, country	30000gp
Mansion, city	50000gp+
Palace, countryside	100000gp+
Ferry crossing	5sp per person, 25cp per animal†
Riverboat hire, per day	2gp‡

† Children are charged 25cp; pregnant women, Yogis, renunciates and Priests are not charged.

‡ Civilized areas only

Note: See Appendix A for more information on rents, housing and landholding.

Details:

HEALING OINTMENT: prevents infection and restores 1d3HP after one hour's rest.

HEALING HERBS, TEA: restores an extra 1+CON HP (minimum 1 point) per night of rest.

HEALING HERBS, AGAINST PLAGUES: grants a +4 bonus to saving throws versus infection for 3 days

ANTITOXIN: provides a +2 bonus to all saving throws versus injected poisons for one hour after taking it

POISON CURE: provides a 2nd saving throw versus ingested poisons if taken immediately after intoxication; if the character survives he is violently ill for 24 hours.

Table 6.4.6 Equipment: Siege Weapons

Siege Weapon	Cost
Battering ram	100gp
Catapult, small	150gp
Catapult, large	300gp

The catapult is a heavy boulder-throwing weapon usually used as a siege weapon against city walls. A small catapult can hit up to 150 feet, a large catapult up to 200 feet. A catapult fired at the area a character is in does not roll "to hit" but rather the character in question rolls a saving throw (modified by his Dexterity and any acrobatic bonuses) to attempt to avoid the boulder. All characters within 15 feet of a small catapult's boulder, or 30 feet of a large catapult's boulder, must make this saving throw or take damage. Small catapults do 3d6 damage, large catapults do 4d6 damage.

Table 6.4.6 Miscellaneous Equipment

Equipment	Cost
Bag or satchel/backpack	16cp
Blanket or bedroll	15cp
Boat, river	50gp
Boat, river, large	100gp
Boat, large river or seafaring	15000gp
Candle	1cp [†] ✦
Cart, hand-drawn	25sp
Cart, horse or ox-drawn	10gp
Chariot (requires 2 horses to pull)	50gp
Chest	15sp
Conch-shell	2gp
Incense, cheap	1cp [‡] ▲
Incense, high-quality	1sp [‡] ▲
Lamp	5sp [▲] ▲
Lamp oil, flask	5cp
Mallet & 5 stakes	8cp [▲]
Mirror, silver	30gp
Musical instrument, flute	1sp
Musical instrument, stringed	20gp
Parchment paper	10gp [▲]
Pole (10ft)	5cp
Quiver (30 arrows capacity)	15sp
Rosary-beads ("mala"), wood	1sp [▲]
Rope (50ft)	4sp
Shovel	3sp
Tent	2gp
Thief tools	20gp
Tinderbox	5sp
Torch	1cp [▲]
Water-skin	1sp
Writing tablet	4cp

† Provides illumination in a 10' radius for 3 hours.

‡ Cheap incense is used for common religious worship and prayer; high-quality incense is a necessary ingredient to perform arcana rituals.

▲ Provides illumination in a 30' radius for 4 hours per flask of oil.

✦ Provides illumination in a 30' radius for 2 hours.

▲ Non-encumbering

Slaves

All slaves cost a minimum of 2sp per month to maintain, though it would not be unusual for more valued slaves to be maintained at a higher level (at least 1gp per month); the basic cost is usually subsumed into the costs of landholding if their owner has a landholding.

NOTE: The term "dasa" is used to refer to slaves in Jagat. There are strict social laws regarding slavery; a person can only be sold or bought as a slave if they were

born a slave, were sentenced to slavery by the local ruler, or were sold into slavery by their own clan for non-payment of debts. Similarly, barbarians may be sold into slavery if they are captured in war. It is an offense punishable by death to attempt to sell someone into slavery who would not qualify to be a slave under these guidelines.

The children of a Kshatriya or Brahmin who is reduced to slavery will not be slaves themselves.

A slave has the right to keep property or riches that he earns by his own legal means. If he or his family or friends pay a sum equal to the sale value of the slave to his owner, he must by law be set free. Forcing a slave to perform any of the acts restricted to the untouchables (handling the dead, fecal matter, etc.) is strictly forbidden, and if a slave-owner is found guilty of the offense he must pay a fine equal to the slave's value to the slave (which could then theoretically be used by the slave to buy his or her freedom). If a child is born to a female slave that is demonstrably the offspring of her owner, both mother and child must be freed.

Concubines are a special class of slave, they are purchased but must be treated in a manner similar to wives, with the duties and protection inherent therein, and any offspring are born free and recognized as children of their father. It is also possible for a concubine to be a "kliba" or member of the "third sex"; that is a male who dresses and acts as a female. The price listed above is for a concubine of exceptional value (and usually, beauty), trained in the arts (particularly singing and dance, which are important courtly skills) and specifically intended to be sold as a concubine; but theoretically any female or "kliba" slave may be taken as a concubine. It is not uncommon for wealthy members of the nobility to have multiple wife-concubines, for example the great hero (and divine avatara) Krishna has over sixteen thousand of them!

Table 6.5.1 Slaves

Type	Cost
Child, servant	150gp
Sudra caste slave	200gp
Trained craftsman*	2000gp
Trained guard/Fighter*	5000gp
Slave foreman or skilled administrator	8000gp
Kshatriya caste slave	10000gp
Brahmin caste slave	20000gp
Skilled concubine [†]	20000gp
Slave with magical abilities	+15000gp
Non-human slave	+15000gp

* Regardless of caste.



**Table 6.5.2 Hirelings**

Hireling	Monthly Wage	Average Cost
Unskilled laborer	1-50sp	12gp
Craftsman, general	2-20gp	6gp
Craftsman, high-caste, general	3-30gp	12gp
Priest or Siddhi level 1	18-25gp	20gp
Priest or Siddhi level 2-4	25-60gp	40gp
Soldier, common	10-20gp	15gp
Soldier, Kshatriya	13-40gp	30gp
Accountant	3-30gp+	depends on business size
Animal trainer	10-15gp	12gp
Armorer/weaponsmith	5-30gp	12gp
Doctor/ "ayurvedin"	25-40gp	30gp
Musician/singer	4-40gp	12gp
Sailor, skilled	3-30gp	15gp
Scholar (pandit, astronomer, chronicler, etc)	10-40gp	20gp
Sculptor	10-40gp	20gp
Spy	20-40gp	30gp

HIRELINGS

"Hirelings" refers to any type of employees or professionals hired with a monthly wage. Such hirelings must be sought out, usually in cities, and negotiations may result in their wages being higher or lower than the indicated amount. Prices below list a typical range, and a more standard kind of price an average member of that profession would normally get.

The cost of hiring a Priest does not include the cost of special temple services for rituals. Temple services usually vary in range from 10gp for very simple ceremonies related to birth, coming of age, 100gp for ex-

tensive and auspicious marriage ceremonies, or as much as 10000gp for a purification rite to make one obtain "holy" alignment.

Thieves and Thugees are not included in this list of hirelings as their wages are usually extremely variable, depending on the nature of the job being required of them.

Note that anyone who is hired in this manner to accompany adventurers in their travels will, if expected to be put into direct danger, demand a portion of any plunder obtained in the adventure; in the case of non-combatant classes, this will be a half-share, while in the case of Fighters, Priests, Siddhis, or Thieves, it will be a full share of the treasure.



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TASK RESOLUTION

THE BASIC METHOD OF RESOLVING ANY TASK is by the “ability check”. To roll an ability check the GM must first determine which attribute you are basing your attempt on: Strength governs anything requiring brute force, Dexterity everything to do with manual agility or motion, Constitution governs one’s endurance and resistance to effects, Intelligence one’s general intellectual knowledge and education, Wisdom one’s senses including common sense and spiritual senses, and Charisma one’s attractiveness and social ease or grace.

The ability check is resolved by rolling a d20, adding the ability score modifier, adding any special class bonuses (for example, Thief bonuses to climbing or Scout bonuses to tracking), adding any background or class skill bonuses, and adding any miscellaneous modifiers due to the environment or other circumstances; and comparing the total of this result to a difficulty number.

The base difficulty check number that must be surpassed for success varies according to the difficulty of the task; for simple activities with relatively unlimited time the DC is 10; for tasks that are challenging or have to be done within a time limit, the DC is 15; exceptionally difficult challenges are based on DC20. Some skill checks might depend on oppositional rolls when two characters are at odds with each other, for example sneaking vs. perception. In such cases, both characters roll and add their bonuses, with the higher result succeeding. Characters making unopposed skill checks can choose to “take a 10” (assume they rolled a 10 instead of actually rolling the die), If they have at least a +1 bonus from anything other than their ability score modifier (that is, they have some kind of training or special talent).

Reaction Rolls

When the GM needs to determine the basic impression an NPC has of a PC, a reaction roll is called for. This kind of roll should be done when the GM wants to know how the NPC reacts to the player character’s social behavior; be it an initial encounter in the middle of the wilderness, how an NPC reacts to a character flirting with them, how a noble NPC reacts to a speech intended to convince them to do something, or how a guard reacts to a PC’s attempt to lie to them. Note that a reaction roll can be used also in the case of wild animals or monsters, to determine whether in a random wilderness encounter the creature automatically attacks a PC or group of PCs.

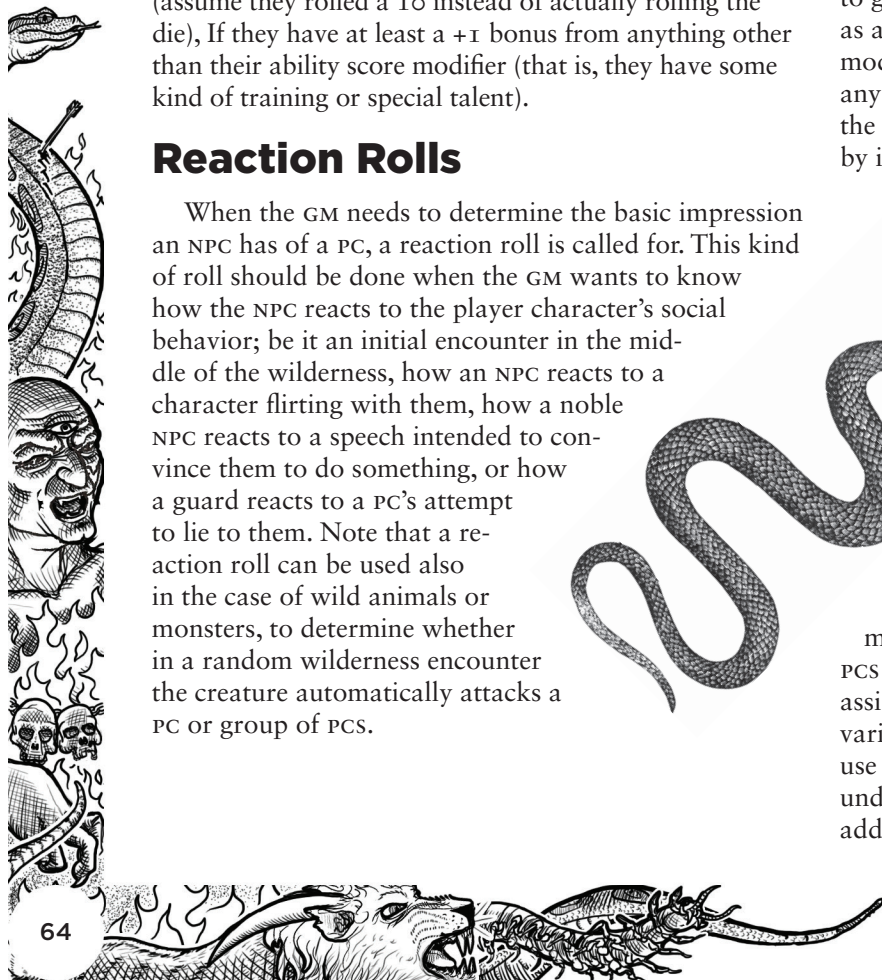
The basic reaction roll is done by rolling and consulting the following table:

Table 7.1 Reactions (2d6)

Roll	Reaction
2-3	Extremely hostile (if applicable to the situation, the creature will attack the PCs).
4-5	Negative. The creature is likely to be hostile if already inclined in that direction, and if not will certainly not be favorable in any way.
6-8	Neutral/undecided. The NPC is not strongly directed favorably or unfavorably toward the PC. A creature would attack if it tends to be aggressive by default; an NPC will act according to their own nature unswayed by the PC’s attempt to influence them. A second roll is probably called for if the PC continues to try to influence the NPC.
9-10	Favorable. The NPC/creature is mildly favorable to the PC, will tend to think well of them, try to grant them what they want if it is within reason, will not immediately attack unless provoked directly, and will be swayed by the PC’s arguments. In particularly complex social situations, a second reaction roll may be called for as the PCs continue to interact with and try to influence the NPC.
11-12	Highly favorable. The NPC will be convinced by the PC’s argument, fooled by their manipulation, or will tend to favor them in any social situation, will be attracted to them, etc. A creature will certainly not attack unless given good cause to, and may even demonstrate friendliness to the PC if it is in the creature’s nature to do so.

In some cases, the basic reaction check will be done to gauge a being’s reaction to the player character party as a whole. In that case, the GM should feel free to apply modifiers of anywhere between – 4 to +4 depending on any number of mitigating factors he feels may apply to the reaction check. A beast found in the jungle that is by its nature fierce and savage will likely have a penalty to reaction checks. A Priest of a god that at least one PC is a sworn devotee of as well may have a bonus to his reactions, and would have a higher bonus if said god had apparently granted boons to the PC.

In any case where an individual PC is the one doing the social interaction with an NPC (or the bulk of the social interactions) then that PC’s Charisma modifier should affect the reaction check roll also. In situations where multiple PCs are trying to speak up and influence the GM may judge that “too many cooks spoil the broth” and not give any charisma-based modifier to the roll, unless the second or subsequent PCs are being very careful to co-operate in how they are assisting the main PC’s interaction. In some cases where various PCs try to actively influence the situation and use wildly different strategies, contradict each other, or undermine each others’ positions, the GM may choose to add a negative modifier to the reaction check to repre-



sent this kind of bungled diplomacy.

If a PC has charisma-based skills, and they use those skills in a relevant way to affect reactions, the PC should roll a skill check; if they succeed at the skill check they should likewise gain a bonus to their reaction checks of at least +1, if not more. Some skills or abilities indicate a set bonus to reaction rolls in their description.

Note that the reactions in the reaction table are broad outlines; the GM should feel free to interpret them how he feels based on the vagaries of the particular situation. All reaction checks are deeply dependent not only on the circumstances of the environment but also the quality of the role-playing done by the player in his expression of what his character is attempting to do and how his character acts.

MORALE RULES

All monsters, animals and non-player character servants, hirelings, as well as certain other kinds of NPCs will have a “morale” score. This score indicates the general courage and overall loyalty of that individual. Morale is generally used in two contexts: first, to determine whether an individual or group of beings will flee from combat, and second to determine whether a servant or employee will be obedient, trustworthy or loyal to their chief.

Morale scores are expressed as a number value, usually between 2-12. This is the number that a morale check is based upon. The morale check is a 2d6 roll, where if the result of the roll is equal or less than the morale score, the check is a success; but if the roll is higher than the morale score, the roll fails and morale is broken.

Creatures and monsters in combat (including animal companions of the PCs) make a morale check as individuals: a) when they have taken their first hit in a battle, b) after a hit reduces them to less than half their total hit points, and c) after a hit in a battle reduces them to less than one-third their total hit points. If they fail the morale roll by 1-2 points (for example, a character with morale 7 rolling an 8 or 9) then they will attempt to make an ordered retreat or withdrawal; if they fail morale by 3-4 points, they will directly flee (possibly granting opponents in a melee a free attack); and if they fail by 5 or more points, they will attempt to surrender and beg for mercy. If for some reason the action they would normally undertake is impossible (for example, if the opponents have nowhere to flee), the character will still enter into a state of panic for one round during which they forfeit their action, and will afterward be continually seeking a chance to flee; also, any subsequent morale check failure will mean the character automatically attempts to surrender regardless of the margin of failure.

Hirelings or followers of Player Characters do not make a morale check after their first hit, but rather only if they are reduced to one-half or one-third of their HP. Other potential NPC companions of the PCs that would not qualify as either hirelings or followers would still be required to make that initial morale check.

Morale can also fail in combat collectively for an en-

tire group. A group of monsters or creatures will make a morale check collectively if they are operating as a unit: a) on the occasion of losing their first team-mate, b) when they are down to half their numbers, or c) when they are down to one-third their numbers. Henchmen and other followers of Player Characters will likewise have to do morale checks the first time a member of their side is killed or incapacitated in a battle (regardless of whether said member is a PC or an NPC), when half the total party (PCs and NPCs) have been taken out, or when the party is reduced to one-third the numbers it had at the start of a fight.

Servants of all kinds may additionally make a morale check if they are ordered to do something that goes deeply against their nature (for example, a deeply virtuous NPC being asked to do a wicked act, or a deeply cowardly NPC being asked to risk their lives); or anytime that a PC orders them to do something that would significantly and imminently endanger them and would not simultaneously endanger the PC themselves. For example, a morale check would certainly be necessary for a hireling NPC if a PC ordered the servant to fight off a group of Rakshasas while the PC ran away.

Monsters’ morale score varies wildly according to the race of monster; as a general rule most humanoids will normally have a basic score of 7; extremely fierce or steadfast creatures may have 8 or 9. Religious fanatics or other forms of zealots could have 10 or even 11. Non-intelligent constructs and the non-intelligent living dead will always have a morale of 12. Creatures who are very powerful are likely to have a morale higher than the average for their species.

The morale of servants, hirelings or followers is always 7 modified by the charisma modifier of the person hiring or leading them. This can be (at the GM’s discretion) further increased by significant rewards or offerings of double pay, or by a series of generous actions on the part of their employers. Likewise, failure to pay their wages regularly or repeated mistreatment of the servant will reduce morale score.

For both monsters or allied NPCs, the morale score can be affected positively or negatively at the GM’s discretion if the conditions of a particular battle would indicated it. Generally speaking, if the opponents of a group are clearly vastly superior in power or numbers to the group, this should generate a penalty of - 2 to their morale value; likewise if the group are vastly superior in power or numbers to their opponents, they could have a bonus of up to +2 to morale. Constructs and non-intelligent living dead would, of course, not have their morale affected by such considerations.

WILDERNESS TRAVEL

The wilderness is generally meant to describe travel outside of cities, towns, villages or the road system of the Bharata Kingdoms. Thus, the mountains, forests, jungles, the desert of Thar or any other wild or lonely place is considered “wilderness”.



Travel Times

Characters traveling on foot can cover about 18 miles per day of travel on a road; about 12 miles per day in clear open grassland, about 9 miles per day in desert or hills, and about 6 miles per day in forest or jungle.

Traveling on horseback, one can cover about 36 miles per day on the road, 24 in clear grassland, 12 in desert or hills, or 9 in forest or jungle.

Traveling by river on a riverboat, assuming the river is navigable, about 24 miles a day can be covered downstream, or 18 miles per day upstream.

Traveling in open sea assuming calm weather allows one to cover 48 miles, assuming average (favorable) winds. This is reduced to 36 miles with unfavorable winds, and no movement if there is no wind.

Wilderness Orientation

In the dense jungles, wild mountains or featureless deserts, it is easy to get lost. Whenever a group of characters enter wilderness terrain and travel through it for over an hour, a DC 10 WIS check (modified by hunting or tracking bonuses) is required to retain a sense of direction and location. A new check of the same sort must be made every 1d6 days of wilderness travel. If the GM feels that a given terrain is particularly dense, treacherous or difficult, the DC for avoiding getting lost can be elevated to DC 15.

Characters with astronomy can likewise do a DC 10 INT check (modified by astronomy) to obtain a sense of direction, but this requires observing the clear night sky for at least 10 minutes. However, this will not necessarily help them figure out the best route to get to where they are going, only a sense of where they are in proportion to their destination.

Wilderness Survival

Characters who wish to find sufficient food to survive in the wilderness must make a WIS check, modified by any skills in tracking, hunting, or fishing (if they have access to a body of water). The DC for this is generally 10 in most types of terrain, except in desert or high mountains, where the DC is 15. Each success means that the PC obtained enough sustenance to enable one person to survive for 1d6 days.

If characters go without food for 24 hours they must make a saving throw modified by their constitution to avoid losing one point of constitution temporarily; each 24 hour period thereafter requires a similar saving throw; once the character is able to eat again he will recover all lost constitution points after one day.

If a character does not have access to water for 24 hours, he must make a saving throw each day thereafter, modified by his constitution bonus; failure results in the loss of one-third of their normal constitution score. If a character is able to drink again, they recover all lost constitution points after one day.

NOTE: See "Overland Travel Random Encounters" for information about encounters along roads and in the wilderness.

Experience Point Awards

Experience Points (XP) are usually given at the end of a night's gaming session. If a session is only part of a multi-part adventure, the GM may wish to assign XP at some later period; likewise a GM may wish to give out experience points at some appropriate moment during an adventure.

Experience points are awarded for two significant causes: defeating opponents and obtaining treasure.

Opponents are considered to have been defeated if they are killed, if they flee due to morale or other causes (note that additional XP are not granted in this case if the same opponents are subsequently encountered in the same game session), or if they surrender in battle. It is also possible a GM may wish to award experience for creatures who are "defeated" in other ways: if they are circumvented, tricked, made harmless, or won over. The amount of XP granted for each opponent defeated is based on the number of hit dice or levels an opponent had.

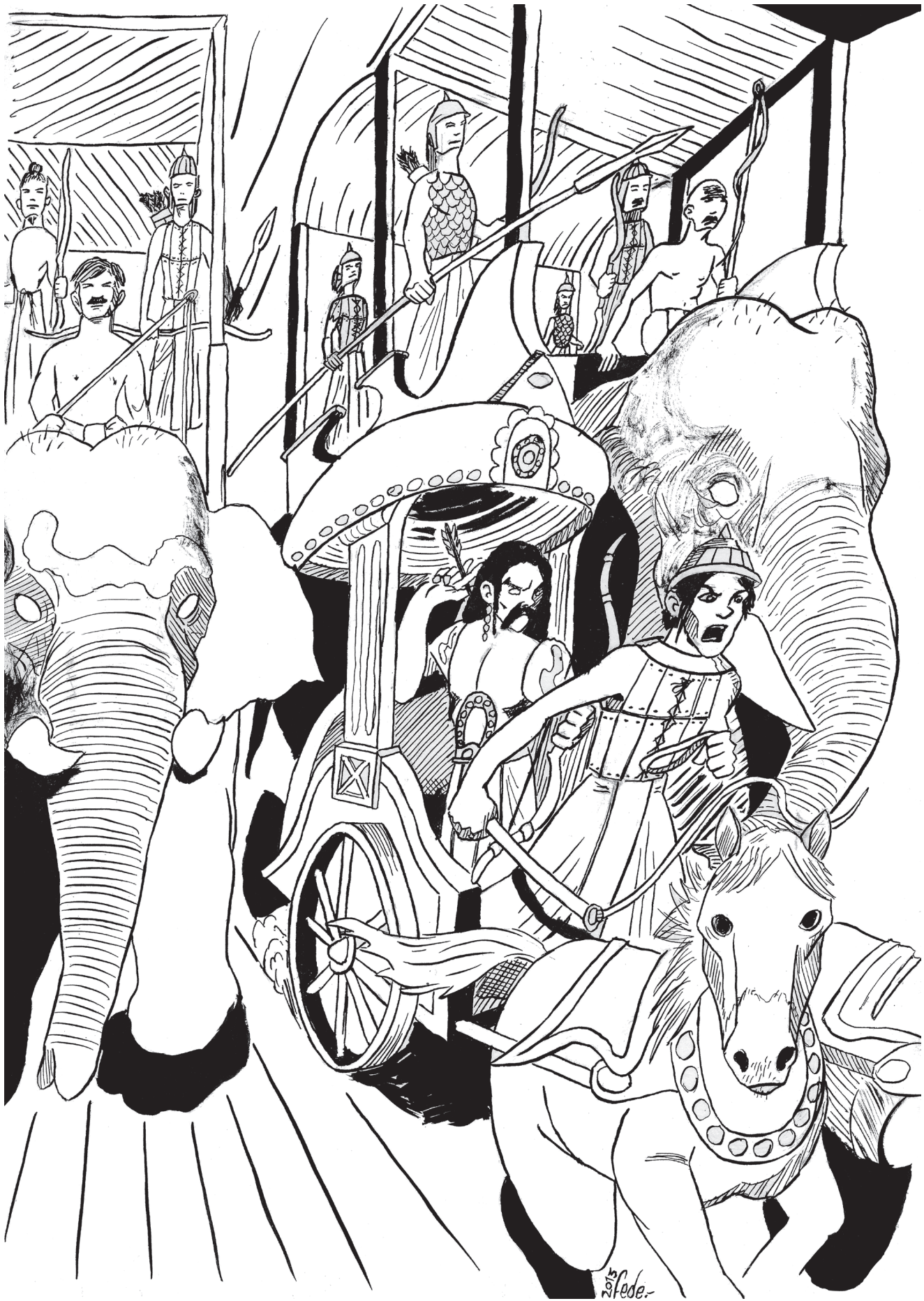
Creatures or opponents with special supernatural abilities (immunities, spell-like powers, supernatural poison, death touch, spell-casting, regeneration, etc) count as being one Hit Die higher (for XP purposes) for each special ability they have.

Player characters also gain experience points for any treasures obtained: These treasures can be literal coins, or objects of value. They must, however, be obtained during the course of an adventure; from defeating monsters, war loot from defeated opponents, or as a reward for completing quests. Money given as profits from business or work, or money granted from properties, or from other means of "civilized business" never grant experience points. The experience points granted by treasure are equal to 1XP per each Rupya (gp) of value. XP from objects (gems, jewels, looted trade goods, weapons, magical items, etc) is ONLY granted if the players sell the objects and obtain monetary value for them. If they keep them or give them away, these do not count toward the XP total (though the GM may wish in certain circumstances to award XP based on the value of an object that is given as a gift if the gifting is a significant gesture; for example, an important gift to a temple, restoring a lost jewel to a princess, or giving away valuable goods to an impoverished village as charity).

Participating in a battle during war may also grant experience points aside from the basic value of specific opponents defeated. A battle could grant between 100-1000XP to each player character who participated.

Finally, a GM may choose to grant XP for any reason he wishes; some GMs grant XP for exceptional role-playing, for example, or for meeting specific campaign goals.





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When XP are being assigned, the GM should total the value of XP gained in that session, and divide this total by the number of player characters participating. This is the XP given to each player's character.

If a party also included NPCs, the hirelings followers or retainers of a PC should gain XP equal to a single share of only the combat XP; treasure XP should only be given individually to an NPC based on money he was given or obtained above and beyond his normal wages.

NPCs who are not retainers but characters in their own right and equal partners or companions to the PCs should gain the equivalent of one share of the total experience points; that is, the same total amount that any of the player characters received.

Level Advancement

When a player character would advance in character level, he must first be able to spend some time in training and personal improvement. The amount of time necessary for this should be two days per level (of the new experience level obtained). Thus, characters who wish to benefit from a rise in experience must be between adventures, or intentionally rest or pause somewhere to engage in personal contemplation and self-improvement. Level gains never happen in mid-adventure.

Table 7.2 Experience Points

Hit Dice	XP Granted
Less than 1	5
1	10
2	25
3	50
4	100
5	200
6	350
7	550
8	775
9	1000
10	1100
11	1250
12	1375
13	1500
14	1650
15	1850
16	2000
17	2125
18	2250
19	2375
20	2500 [†]

[†] For every Hit Dice level after the 20th add +250xp

COMBAT

Timing

Time in combat is measured in "rounds." One round lasts 6 seconds of approximate time.

Random Encounter Distance

The GM should use common sense with determining how far away an initial encounter might be from the PCs when they are first spotted. If there is no clear natural indication of what the initial distance should be for a potentially hostile encounter, assume that it is a distance of 4d6×10 feet in open wilderness, 2d6×10 feet in wilderness terrain that may limit line of sight (forests or mountains), or 1d6×10 feet in enclosed areas like caves, buildings, or urban environments.

Surprise attacks

At times it may be possible to take opponents by surprise. In a given encounter where neither side is aware of the others' presence until the initial encounter takes place, there is a 2/6 chance that either side may be taken by surprise. If both would be taken by surprise the mutual surprise cancels itself out. If one side is taken by surprise, the other may choose to make a free attack, with only that side getting to roll initiative on the first round, after which regular combat begins.

It is also possible to make a surprise attack in a situation where one side of an encounter is aware of an opponent's presence but the other is not. Here, the side that is not surprised may attempt to set up an ambush or sneak up on their opponents to attack by surprise; this will usually require a sneak check (which would be based on DEX), opposed by the other side's perception check (which would be based on WIS, to which Thief characters could usually add their Listen bonus). Note that if an entire group is trying to sneak up on an enemy unawares, the rules for multiple PCs attempting the same task could apply, and the GM may inflict penalties for each member of the group who is unskilled at sneaking or wearing heavy noisy armor or items. Likewise if a whole group is trying to listen, the group task resolutions would apply; and while unskilled characters would not penalize the attempt, there may be other conditions (cover, the dark of night, the advanced states of drunkenness of the watchmen, etc.) that may cause penalties to the perception check. As soon as a character who is hidden attacks, his position becomes obvious to the victim and anyone adjacent to the victim, but others not adjacent might (at the GM's discretion) still need to make perception checks to try to confirm the location of the attacker.

Attacks against an opponent who is surprised grant a +2 bonus to hit, or a +4 bonus to hit for Thieves and Thugees. Against opponents who are surprised and unaware, Thieves and Thugees can do "backstab" damage (see Thief and Thugee class entries for backstabbing

rules). A Thuggee additionally can make a backstab attack against any opponent who has not yet acted in the first round of combat.

Initiative

When an encounter turns into a battle, the first order of business is to determine initiative. At the start of a battle, all the participants must make an initiative roll to determine when they get to act. In each following round, initiative is rolled again. Optionally, the GM may choose to have all the NPC opponents or creatures of the same type roll a single collective initiative, and resolve all their actions at once at that “group initiative” value.

Initiative is determined by the following formula:

$$1d6 + \text{Dexterity Modifier} + \text{weapon speed modifier} \\ \text{OR} + \text{other action modifier}$$

Weapon speed modifiers are listed in the equipment section, in the “weapons” section. You only add weapon speed modifier if you are planning to have the PC attack an opponent in melee or ranged combat. If a character is planning to take no other action but movement in his round, he adds a +2 modifier to his initiative. If a character is using some form of magic (a mantra, mudra, or enlightenment power, or the use of magical object) he has a –1 penalty to his initiative. If a character is taking any other kind of action he has no bonus or penalty to his initiative aside from Dexterity.

Characters act in order from highest initiative score to lowest in the round.

A player may choose, on his initiative turn, to choose to have his character “delay” his action; he can wait either until another specific character with lower initiative has acted (in which case his action takes place after the other character), or he can wait to act at the very end of the round. If more than one character delays until the end of the round, the character with the highest original initiative value gets to decide whether to act before or after any other character who delayed.

Actions

In a round of combat, characters may choose to take the following actions:

MOVEMENT: Characters may move their full movement rate of up to 90 feet moving per round if they take no other action.

COMBAT: Characters can choose to make a movement of up to 30 feet and also make a melee or ranged attack. They can also do a charging attack of up to 60 feet.

MULTIPLE ATTACKS: Characters who have multiple attacks per round and wish to use them, or who choose to fire more than one arrow, cannot move during that round.

USE MAGIC: A mantra, mudra, or enlightenment power can be used during a combat round, a character who uses any of these cannot move more than 5 feet in the same round. If a spell has already been cast but requires

concentration to maintain, a character maintaining concentration can walk up to his regular movement of 30 ft but cannot take any other action.

Change weapons: A character may put away a weapon in his hand and draw a new weapon; he may also move up to 30 feet while doing so. A character can also choose to drop whatever is in his hand, draw a new weapon and attack; if he does this he cannot move more than 5 feet, and his attack roll that round has a –2 penalty.

Other action: A character may use an object, try to use some kind of skill or take any number of other actions not covered by the above options; any special action depends on the GM’s judgment as to whether the action is permissible or not.

Attacks

To hit an opponent a character must make the following rolls.

For melee attacks: $1d20 + \text{STR bonus} + \text{attack bonus}$ (by level, weapon skills, and weapon hit modifiers).

For ranged attacks: $1d20 + \text{DEX bonus} + \text{attack bonus}$ (by level, weapon skills, and weapon hit modifiers).

In either case, there are various miscellaneous modifiers that could add or subtract from the roll (such as visibility, range penalties, penalties from drawing a weapon and attacking in the same round, aiming bonuses, penalties from firing two arrows, bonuses from magic, etc).

To score a hit against an opponent, the attack roll total must be equal or greater than the target’s armor class.

Natural 1 and 20

If the roll on the d20 die is a “natural” (unmodified) 1, the attack roll always misses, regardless of any other modifiers.

A roll of a “natural” 20 always hits, regardless of an opponent’s armor class.

Additionally, if the natural 20 roll with all modifiers would have hit the opponent’s armor class, it is a “critical hit”, and the player who made the roll can immediately make a free second attack. The second attack does not have to be against the same opponent. The critical hit rule applies in all cases, so in theory a character who rolls another natural 20 on his free second attack and scores another “critical hit” can continue to make a third free attack, and so on. Thus a player who continues to roll natural 20s and surpass his opponent’s armor class may continue rolling until they fail to do so.

Charging

A character performing a melee attack can choose to charge at his opponent. To do this he must be at least 20 feet away from his opponent, and can move up to 60 feet to hit his opponent; his entire movement must be in the direction of his opponent. A charging character gets a +1 bonus to hit but suffers a –2 penalty to his armor class until his next round’s action.

Opponents who are the target of a charge and are armed with a spear or trident (and are aware of the



character's presence) can "set their spear"; they gain a free attack against the charging character that is resolved before the character rolls his charge attack. If they hit, they do double damage to the charging character.

Defensive combat

Any character can choose to enter a partial or total defensive posture in their initiative turn. A character who enters into a partial defensive posture suffers a -4 penalty to their attack rolls but gains $+2$ AC until their next initiative turn. Characters who enter into a partial defensive posture can still move up to 30 feet.

A character who enters into a totally defensive posture gains a $+4$ bonus to their AC, but can take no other action; they cannot attack, use magic, or do anything else, except move 5 feet.

Missile Weapon Ranges

Any attack with a ranged weapon firing at a range between its listed short range and listed medium range suffers a -2 penalty. If the attack is against a target that is at a distance between the weapon's listed medium range and listed long range, the attack suffers a -4 penalty.

To fire off a ranged attack, a PC must be at least 5 feet away from his target, and cannot have any aggressive opponent in melee with him.

Multiple Shots

Characters armed with a bow, the noblest of weapons in Kshatriya culture, may choose to make two shots per attack rather than just one. If they do so, they suffer a -5 penalty to hit with both shots. Note that high level characters with multiple attacks can take two shots for each attack they have. Characters who take multiple shots cannot move or take any other action.

Characters who are throwing knives as ranged attacks can throw two knives per attack without any penalty to their attack roll; but only if they are throwing them both at the same opponent; if they throw them at two different opponents they suffer a -5 penalty to their second throw. Likewise, characters throwing darts can throw up to three darts per attack without penalty, but only if they are throwing them at the same opponent; if not, they suffer a -5 penalty to each throw that is not to the same target as their first throw of the round.

Aimed Shot

Characters armed with a ranged weapon can choose to forgo their attack that turn and instead spend the round aiming their weapon. They can take no other action and cannot move while aiming. On their next round they fire all their ranged attacks with a $+4$ bonus to hit (this is still affected by penalties from range or multiple attacks).

Firing into Melee

A character who fires at an opponent currently engaged in melee combat must take a -4 penalty to his attack roll. If he fails to do so, then any shot missed by less than a margin of 4 will hit the person his opponent was in melee with. If there was more than one character in melee with his intended target, roll randomly to determine who suffers the hit. This penalty does not apply if his intended target is of Large size and all of the target's melee opponents are medium size or less.

Mounted Combat

Characters who are on horseback, on a chariot, or on an elephant with a howdah platform gain a $+1$ bonus to hit opponents on foot in melee combat. They gain a $+1$ bonus to their AC against any attacks from opponents on foot. This bonus to AC also applies to the mounts.

Only war horses and war elephants can effectively be used to fight in combat. Any other types of these animals will make a morale check every round that there is combat, and if they fail will run off out of control of their rider (requiring a DC 15 riding check to avoid being thrown in the first round, and a second DC 15 riding check in the next round to regain control, and subjecting a PC to the standard "free attack" from any opponent in



melee combat with them). War Horses or War elephants only check morale in the usual circumstances listed in the rules on Morale, and will not throw their riders but only lose control and try to flee if they fail the check; requiring a DC 15 riding check to avoid this.

Any mount that takes enough damage to be knocked unconscious or killed will fall to the ground; any characters on that steed will have to make a saving throw modified by their Dexterity bonus (and by any acrobatics bonus), to avoid taking 1d6 damage from the fall. Getting up after being thrown takes one round during which the character can take no other action.

Mounted Charge

Characters who are on horseback may choose to charge at any opponent who is at least 20 feet away. They can charge up to 80 feet (assuming they are on horseback, otherwise up to double the standard movement of their mount), and gain a +2 bonus to their attack roll. If they hit, they do double damage.

Opponents who are the target of a mounted charge and are armed with a spear or trident (and are aware of the character's presence) can "set their spear"; they gain a free attack against the charging character that is resolved before the character rolls his charge attack. If they hit, they do double damage to the charging character. The standard AC modifier for mounted characters being attacked by footmen still applies.

Characters cannot perform a mounted charge from an elephant platform, but a war elephant may itself be ordered to charge, and do damage from its own attacks instead.

Firing from Horseback

Characters who are trying to fire ranged attacks from horseback (or any other moving mount) suffer a -5 penalty to hit. This penalty does not apply if the character is firing from a chariot or howdah elephant platform driven by a skilled charioteer.

Other Combat Modifiers:

Visibility

Characters who are in a situation of total darkness (and cannot see in darkness), or who have been struck blind, have a -6 penalty to all melee attack rolls, and a -12 penalty to all ranged attack rolls. Characters who have no visibility are always considered surprised for the purposes of being attacked by any character who can see.

Invisible opponents operate in much the same way: all foes who cannot see the invisible have the same penalties as listed above to strike them (and only stand a chance of attacking at all if they have a vague idea of where the opponent might be), and invisible opponents can strike any foe they can see normally as if it was a surprise attack.

Protective Cover

Characters who are partially covered behind a solid object, like a wall, gain a +2 bonus to their AC.

Morale Failure and Fleeing

An opponent who fails a morale check will either make a withdrawal, flee, plead to surrender, or enter a panicked state where they will not be able to take any action for a round. A character who turns to flee from a melee opponent grants that opponent a free attack.

Withdrawal

A character who moves away from or flees from a melee situation suffers a free attack from any opponent in melee with him, unless he chooses to spend one round where he makes an orderly withdrawal, moving backward at up to half his regular movement rate (typically 15 feet) without making an attack.

Helpless Opponents

Opponents who are completely helpless (either unconscious, paralyzed, completely bound or pinned, or otherwise totally immobilized) can be hit automatically by melee attacks; any melee strike against a helpless opponent will automatically do double the maximum usual damage against a helpless opponent. For example, a character who's melee attack does 1d8+1 damage would do 18 points of damage against a totally helpless opponent (double the maximum roll and also double the modifier). Characters who have backstab do double their usual maximum backstabbing damage against a completely helpless opponent.

Prone

An opponent who has fallen to the ground or is otherwise prone suffers a -4 penalty to his Armor Class. Getting up from a prone position requires a full round during which no other action can be taken.

Wrestling

Wrestling as a term describes a variety of unarmed combat maneuvers. Using Wrestling one can grapple, trip, or disarm an opponent. The attacker must specify which kind of maneuver he is attempting before making the wrestling check.

A wrestling maneuver is done by rolling a d20 + STR bonus + basic attack bonus + any wrestling skill bonus. The target of the wrestling maneuver rolls the same but may choose to substitute his Dexterity bonus for his strength bonus. If the attacker rolls higher, he has succeeded in affecting his opponent.

Grappling: A successful grapple maneuver means that both attacker and target are now grabbing each other, neither can take any action in the next round other than do a wrestling maneuver, and both count as though they would be "surprised" against attacks from any other



opponent. A character who is already in a grapple may attempt, on a subsequent round, to make another grappling maneuver to attempt to break free of the grapple, to strike at his opponent in the grapple, or to attempt to pin his opponent (note that it does not matter if a character was the victim or the instigator of the original grappling maneuver). A success at attempting to break free releases the grapple status; a successful strike maneuver deals unarmed damage, while a successful pin means that the opponent becomes unable to move or take any action for however long the attacker chooses to dedicate his action each round to holding the pin.

Tripping: A successful “tripping” maneuver causes the target to fall to the floor, up to five feet away in the direction desired by the attacker (this maneuver can also theoretically be used to trip someone off a ledge or into a pit, etc.). Getting up from a prone position on the floor takes a full round.

Disarming: A character can attempt to use a wrestling maneuver to disarm an opponent; if the defender of the maneuver has a weapon in their hand and the attacker does not, the defender gets a free attack against his assailant before the maneuver is executed. If the maneuver is successfully executed, the attacker has knocked his opponent’s weapon out of his hand, the weapon falling to the ground up to five feet away in the direction chosen by the attacker; if the maneuver succeeds by a margin of 5 or more, and the attacker was unarmed, he may choose instead to wield the weapon he disarmed from his opponent. Picking up an object from the floor takes a full round.

DAMAGE AND DYING

Injury

Characters who reach precisely 0 HP are unconscious, and will recover consciousness (and 1 HP) after $1d6 \times 10$ minutes or if revived by a DC10 healing check. Characters at -1 or -2 HP are gravely injured; they can be stabilized by any character making a DC10 (WIS) healing check; if they are not stabilized within 10 minutes, they will lose 1 HP, and will continue to do so every 10 minutes until stabilized or killed. Stabilized characters remain at their current HP level but are not at risk of losing more HP.

Characters at -3 or -4 HP are mortally wounded, and can only be stabilized by a DC15 (WIS) check; if they are stabilized they are immediately brought back up to -2 HP; until stabilized they will lose 1 HP every 1d10 minutes. Characters at -5 HP can only be saved by magic, and will lose another hit point after 1d10 rounds. If a character drops to -6 HP or less, they are dead.

Saving Throws

There are various situations of danger which are not necessarily covered by mechanics like armor class or hit points. In these cases, a Saving Throw roll is made instead.

Every character has a saving throw value (determined by class and improving with level); said value represents the number that must be rolled equal to or higher than on a d20 in order to successfully “save” against the danger. Sample dangers that can be resolved by a saving throw include damage from sudden traps, poisons, trying to reduce damage from a fall, various forms of magic, magic items, special attacks from monsters, and attacks that cause area damage (these are usually saved against to reduce the damage taken by half, though in some cases a saving throw might remove all damage taken).

Healing and Recovery

Characters can recover lost hit points through magic or special powers; otherwise they can recover lost hit points naturally through healing herbs or ointments, through medical care, or rest.

A character who rests for a full night will recover his Level + CON modifier (minimum: 1 HP). A character resting for a full day can heal the same amount. Anyone drinking a dose of herbal healing tea before resting will recover an extra amount equal to 1+ CON modifier (minimum 1 HP) with a night of rest. Anyone under the care of someone with the apothecary/doctor skill will heal twice their regular HP for a night or day of rest if the doctor makes a DC15 skill check to treat them that day.

Anyone who took damage of any kind during a battle can apply a healing unguent; this will remove any risk of infection from the wound, and will heal 1d3 points of damage after the character rests for at least an hour. Healing ointments can be used a maximum of once per day per character.

Aging and Illness

Yaksha and Gandharva characters do not age. Rakshasas, humans (including barbarians like the Bhil), and Vanara all age normally. Characters who reach the age of 40 are middle-aged and suffer a -1 penalty to strength and constitution ability scores (noting any changes to bonuses or hit points). At the age of 50, they must begin to make a saving throw each year; every year that they fail, they lose one point of a random ability score, with according modifiers to bonuses. If any ability score should fall below 3, the character becomes bedridden; and when any ability score reaches 0 they will die.

Illness can strike characters at any time that they are potentially exposed to a disease. Cities and towns tend to be ridden with disease due to poor hygiene. Swampy regions of jungles or riversides may be full of parasites, which can be treated as diseases. Characters who suffer serious wounds in battle may be exposed to infection. If a GM wishes to feature disease as a frequent problem in his campaign, he should establish a risk of 3% chance of exposure to disease, modified by a character’s CON modifier, per month on any month that a character spent time in a crowded urban environment or in a particularly insalubrious wilderness area (most notably swampland).



Likewise, if a GM wishes for a particularly gritty game, he could rule a base 2% chance of potential infection (again, modified by the CON modifier) for any character who took injury from a cutting weapon in a battle. A GM who does not wish to have disease act as such a common occurrence in their game can feel free to ignore this; likewise, in situations where disease is particularly prevalent (for example, in a city during a plague epidemic) the GM may simply wish to assume all characters have been exposed. Note that Gandharvas and Yakshas are immune to most non-supernatural diseases.

A GM should use make a PC roll a saving throw versus poison to determine if a character is infected with a disease they were exposed to, modified by the character's constitution modifier; particularly virulent diseases may confer penalties to the roll. Likewise, any character who is over the age of 50 will have a penalty to his saving throw equal to -1 for every five-year interval above 50. Diseases often have a period of latency or incubation, during which the infected character may feel well, but may be capable of infecting others.

After this, the GM should determine the characteristics of the disease as being mild or severe, and whether it is fatal. Mild diseases should have symptoms that will be incapacitating, temporarily reducing ability scores, or causing penalties to combat bonuses and/or skill checks. These diseases should require new saving throws at regular intervals (be it days or weeks, rarely longer) and the player character will recover fully after successfully making one of these saving throws. A severe disease should have more significant effects, usually reducing ability score bonuses cumulatively over a certain period of intervals (for example, every day, or two days, or one week), each time a PC fails a saving throw. However, succeeding the saving throw does not remove the disease, but only avoids further increase in penalty. If the severe disease is not fatal, the number of intervals should be determined beforehand (for example, a saving throw every 2 days to avoid losing one point of constitution, for two weeks total); and after the duration of the disease is over the player character should recover gradually (at a rate of one ability point per day) until fully cured. Thus a severe disease may still kill someone who is very weak, by cumulative ability score loss. If a disease is fatal, then there is no end to the intervals requiring saving throws; characters just continue to gradually or rapidly deteriorate until they die.

Poisons

There are a variety of poisons which can afflict characters, both natural and supernatural, but these should generally be divided into injected poisons (poisons that require a cut on the skin to kill) and ingested poisons (poisons that must be put into food). Most venomous creatures as well as some poisonous concoctions meant to be put on an assassin's blade are injected poisons; the standard injected poison will take effect only 1d6 rounds after the individual is struck by the poisoned implement;

at which point they will have to make a saving throw versus poison or die. A character will begin to feel unwell in half that duration, and may try to take an anti-toxin or use magic to mitigate the saving throw.

A typical injected poison is "Assassin's Lotus", favored by the Thugees. It functions exactly as described above, and costs 20gp per dose. It can only be purchased in the black markets (Thugees will generally be able to obtain it within their own organization, all other classes would have to carefully seek it out). A single dose is only good for one hit with a bladed weapon.

Some particularly dangerous monsters with supernatural poisons may require an immediate saving throw to avoid instant death after being struck.

Ingested poisons can vary tremendously in their effects: most ingested poisons will require two saving throws versus poison; a character who fails the first one will become ill and incapacitated (with nausea, weakness, fever, intense pains, etc) for a certain period of time depending on the severity of the poison (generally 1d6 rounds, hours, or days). After that period of time, the character must make a second saving throw; failing this save means that the character is dead. If the character makes the second saving throw, he will begin to recover, returning to full health after a period equal to the initial period of affliction (1d6 rounds, hours or days).

Some sample ingested poisons include:

ARSENIC (COST 20GP PER DOSE): 10-60 minutes after ingesting the character begins to suffer nausea and may experience vomiting or diarrhea; the victim must save vs. poison or become incapacitated for 1d6 days, after which he must make a second save vs. poison or die.

NIGHTSHADE (COST 10GP PER DOSE): A few minutes after ingestion the character will begin to feel drunk and must make a saving throw versus poison, if he fails he will become incapacitated with disorientation, and must make a second save vs poison or die in 1d6 hours.

CYANIDE (COST 30GP PER DOSE): The character must make a saving throw immediately after ingesting; failure means that the character begins to experience respiratory distress and must make a second saving throw after 1d6 rounds, to avoid death.

Falling Damage

Characters generally suffer 1d6 hit points of damage for every 10 feet they fall. Depending on the situation that caused the fall, a character may be able to perform an acrobatics check to grab onto something to stop his plummet, or may be able to make a saving throw to try to soften his landing (for half damage). Usually, neither of these will apply if the character is free-falling and has nothing nearby to help him slow or stop his descent.





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CULTURAL BACKGROUND: LIFE IN THE BHARATA KINGDOMS

ARROWS OF INDRA

The “Bharata Kingdoms” is the term for all the civilized human lands that are found in the area south of the Himayant mountains; there are several kingdoms in this region but they all share a relatively common culture, distinct from barbarian tribes (and possibly, from other far-off civilizations found across the seas or on the other side of the Himayant or Kailas mountains, like the “Golden Lands”). The Bharata Kingdoms share a similar language, history, religion and traditions, though there are considerable variations in regions and even from one neighboring kingdom to another. In particular, the humans of the central kingdoms will sometimes look down upon those of the western “Bahlika Kingdoms” as being not quite in keeping with Bharata culture (even though technically they are probably the ones who follow the earlier traditions of the first civilizations of the regions).

The Bharata lands consist mainly of fertile river valleys between the major rivers of the region, with rich farmland; the kingdoms stretch north to the hill-lands that border the Himayant mountains, and south to the dryer plains; the climate is temperate to subtropical in the area between the Vindhya and Himayant mountains, and subtropical to tropical in the lands south of the Vindhya mountains bordering the massive Dandaka Jungle, with weather nearer the mountain ranges being generally colder and drier. There are three main seasons in the Bharata Kingdoms, each lasting about four months: The “Dry Season”, where there is very little rainfall and climate gets progressively hotter (weddings often take place at the start of the dry season); the “Wet Season” (sometimes also called the monsoon season) where the temperature is extremely warm and humidity soars with near-daily rainfall, the rivers flood and crops are planted in the enriched soil; and the “Cool Season”, when rainfall begins to abate, temperatures drop, and the crops are harvested. Temperatures range from as low as 10°C in the coldest period of the “Cool Season” to as high as 50°C in the hottest part of the “Wet Season”. The end of the Dry Season is celebrated with the festival of Gurus, when the people honor their spiritual teachers with celebrations and gifts. The end of the Wet Season is marked by Dipavali, the Festival of Light, where people light lamps and fires in the night, and exchange gifts and sweets, to honor the goddess of prosperity, Lakshmi. The end of the “Cool Season” is marked by Holi, the Festival of Colors; where people light bonfires and throw colored powders and perfumes at each other, and social norms are loosened; it is a festival in celebration of Brahma (in the Vaishnavite religious lands) and Shiva (in the Shaivite religious lands), marking the triumph of those deities against Asura demons; and more generally a festival in

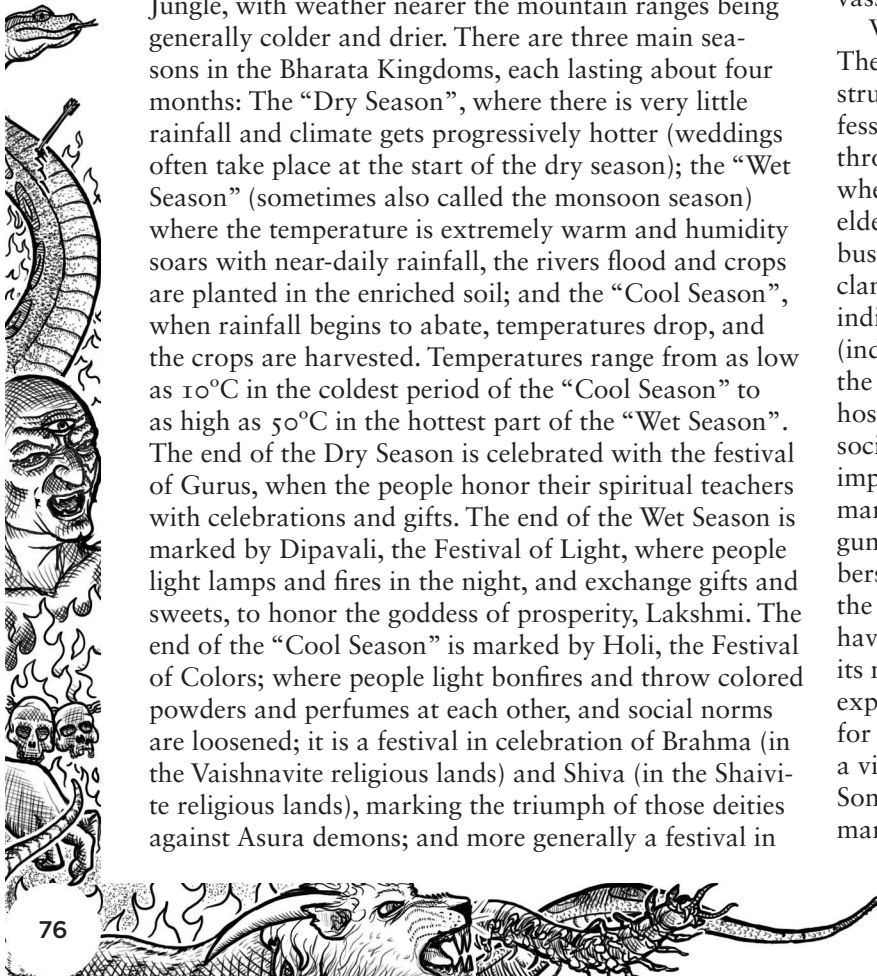
honor of the Avatara, the divine human born once every age to protect humanity.

Traditions in the Bharata Kingdoms

The Bharata Kingdoms are typically monarchies with considerable disparities in wealth and comfort of living among the different classes; in any city one can find extreme poverty and extreme opulence. These social structures are enforced by the concept of Caste, the social class every civilized human being is born into. Caste is seen as a product of one’s karma, or actions in a past life; thus it is extremely difficult (though not impossible) for a person to be elevated to a higher caste in their life time; it is also possible (but requires extreme violations of taboos) for a person to be demoted to a lower caste within their own lifetime; but the vast majority of humans in the Bharata Kingdoms are born into a caste and die in the same caste.

The rulers of most Kingdoms are of the Kshatriya or Brahmin caste, and rule in concord with the priesthood, which are all by obligation members of the Brahmin caste. The King (“Raja”) and royal family have absolute authority but are bound by tradition, religious dictates, and ancient laws (particularly the ancient legal code, the Laws of Manu). Smaller kingdoms are governed directly by the monarch with the help of a public bureaucracy; larger kingdoms will often be divided into regions governed by regional administrators (“Rajpals”). Very large kingdoms or empires will sometimes consist of several vassal states which have their own kings or princes.

Within each caste there are several families or Clans. The clan is an incredibly important element of the social structure; one’s Clan typically determines the family profession, and acts as a support network for its members throughout a kingdom and even in foreign kingdoms where the clan is also found. In a city, the local Clan elder or elders will have a large clan house where family business is managed and where traveling members of a clan can find accommodations and assistance. Thus an individual can travel from one land to another and can (indeed, by social custom ought to) present himself to the local clan heads or elders, and be likely to receive hospitality and aid. Clans also act as enforcers of proper social rules; the clan elders are in charge of determining important choices for their members, such as approving marriage agreements, regulating internal disputes or arguments with other clans, making certain that its members maintain good relations with the law and fealty to the King, and that social taboos are not violated. They have such social power that a clan can even sell one of its members into slavery for non-payment of debts. Being expelled from one’s clan is an extremely serious problem for any Bharata human, as that person no longer has a vital support network in which to operate in society. Sometimes, a clan may also choose to adopt someone, by marriage or declaration, into the family.



Growing up in the Bharata Kingdoms

A typical human of the Bharata Kingdom will, before, during and after birth, go through a number of religious ceremonies meant to help insure an auspicious birth and life for them; with babies of higher caste having a greater quantity of more complex ceremonies. A child is typically not given a name until 10 days after their birth, possibly due to the high level of infant mortality. The child, whether a boy or girl, will typically spend the first 7 years of their life under the care of either their mother or grandmother (or another close female relative if both mother and grandmother are unavailable).

From the age of 7, a boy child will begin their education; typically, they are handed over as students or apprentices to a teacher (often of the same clan) that will begin to instruct them in their future trade, whichever that may be. Thus Kshatriya boys might begin to study warfare or government, Brahmin boys might begin to serve in a temple, study philosophy, etc., Vaishya boys will learn business or a craft, and Sudras or Dalits the menial labor they will be likely to perform the rest of their lives. Rarely, some child that shows a precocious level of wisdom or has certain supernatural events take place around them may be given over to the care of a Siddhi or Yogi guru. Most girls will begin to learn their trade as well, which for higher-caste girls usually consists of the skills of house-keeping and preparation for marriage and motherhood, while lower-caste girls may be required to learn menial labor as well. There are special coming-of-age ceremonies that take place around the age when a child is given over to their apprenticeship, and others at the time of puberty, and still more when a student's apprenticeship is complete and they reach full adulthood.

A Bharata human boy's period of education will vary depending on caste; with lower-caste humans usually beginning full work earlier, while higher castes require more time to finish their studies. Lower-caste humans will usually have completed their education sometime between the ages of 16 and 20, while Kshatriya or Brahmins (as well as most Siddhis or Yogis) will continue to study until the ages of 21 to 25. Most girls will be married in their early teens; though some are betrothed even earlier than that; it is quite rare for a girl to remain unmarried beyond the ages of 16 to 18. Men will typically marry for the first time sometime after the age of 25; and it is common in most Bharata Kingdoms for men to be able to have multiple wives and concubines, though in point of fact the majority of men can only afford to have one wife. In some of the Bahlika Kingdoms it is also possible for women to have multiple husbands. The production of children is considered absolutely essential in a Bharata marriage, both for the maintaining of the family lineage but in many cases to ensure the care of elderly parents later in life, and it is common for families to attempt to have as many children as they possibly

can, to make up for high infant mortality rates. It is of particular importance in most Bharata lands that families produce a male heir.

Bharata humans are considered "elders" from about the age of 50 onwards, and it is not uncommon that this decade of life marks a retirement from public life and affairs, sometimes gradually handing over the family's business and affairs to the eldest son of the family. The elderly are generally venerated in the Bharata culture, and it is considered a cultural and even legal requirement to honor and care for them. It is an old tradition that is still practiced (though no longer universally) that a man who reaches the age of 75 should renounce all worldly affairs, in preparation for the end of his life, and retire to a forest hermitage to become a Yogi.

Note: Gender Roles in the Bharata Setting

In the default setting, as in the historical/mythological period the setting is based upon, women are strictly relegated to very rigid social roles, and there's little room for women to be able to operate as the kind of wandering adventurers that would be typical of an Arrows of Indra campaign. While the setting material is set up to describe that form of culture, there is nothing to prevent a GM from deciding that in his campaign there is more flexibility for the roles of women in the setting.

In the default setting, there are biological males who take on the role of a "third gender", the "kliba" gender, who from a relatively early age did not fit into the standard expectations of men in the culture, and instead are raised (and follow the standards of dress and behavior) as women. A GM could thus certainly decide that for his campaign, there could be a similar gender role for women who take on the roles of men; and there is at least one contextual story (the legend of Shikhandi) that involves the daughter of a king being raised as a boy and becoming a formidable warrior.

The "kliba" gender are, in any case, an accepted part of Bharata society. In addition to being dancers and concubines, it would not be uncommon for a Kliba to become a Siddhi as the "third gender" were often considered graced with magic power.

Warrior Culture, Adventurers and Epic Heroes

The age in which the Bharata Kingdoms find themselves, according to the astrologers, is to be known as the Age of Heroes; as opposed to the earlier Golden Age when the gods walked the earth (culminating in the human incarnation of the Avatara Shiva), and the Silver Age of great Holy Kings when the Bharata Kingdoms were first established (culminating in the human incarnation of the Avatara Rama). This is an age where the Gods have less direct action in the world than in the Sil-



ver Age, and much less than in the Golden Age, though their presence can still be very much felt, and where human laws and rulers are not as ideal as they once were. It falls upon great heroes, from high-born noble warrior-kings to wise gurus and great devotees, as well as more lowly adventurers, to protect civilization, do great deeds, and defeat Unholy forces.

It is considered virtuous in this age for men to seek to do great deeds; to practice great religious devotion, to demonstrate great bravery, skill in battle, to be passionate and competitive, but also to show great generosity, be charitable, protect the weak, and make due sacrifice to the gods. The people of Bharata will generally admire and encourage adventurers of all kind, as long as they live up to those virtues.

BHARATA KINGDOMS

The Western Lands

Bahlika Kingdom: The Bahlika Kingdom is found in the area of the seven rivers (the rivers that flow into the Sindhu river), and its lands are found on both the east and western side of the Sindhu river, a combination of the river valleys and the hills that border the “Vanga Parvat” range of the Himayant mountains. The Bahlika, Madra and Gandara Kingdoms are all closely connected by culture and history, and are a peoples with traditions that separate them from the kingdoms to the east; to the extent that all three are referred to often as the “Bahlika people.”

These kingdoms are somewhat more primitive than their eastern neighbors, they have less cities, and these cities are less impressive; they are rougher and somewhat more barbaric.

The people of Bahlika Kingdom do not follow Holy traditions, and are generally less religious than their neighbors to the east. They cook with garlic, a food that is considered unclean to the peoples to the east. They also have far less restrictions in relationships than their neighbors; women from Bahlika tend to be thought by people of other lands of as being of “loose morals.” Inheritance in Bahlika is along matrilineal lines; a man will inherit the wealth of his mother, not his father. The Bahlikas engage in this practice because they feel that you can always be sure of who someone’s mother is, but not who someone’s father is. Among the Bahlikas, plural marriage is common, much like it is in the eastern kingdoms; however, unlike the eastern kingdoms it is not only men who may have many wives, but powerful women may also take more than one husband!

Traders deeply value two exceptional products from the Bahlika Kingdom: Their saffron and their horses. Bahlika horses are considered to be exceptionally strong and fast.

The Bahlika “Kingdom” is not strictly speaking a kingdom, it is in fact a republic; the various chiefs of the Bahlika lands meet together at a kind of council meeting that they call a “Loya Jirga”, where they settle collective

decisions by a process of voting. The Bahlika Kingdoms are at present vassal to the Madra Kingdom and its king Shalya, but they are granted extreme autonomy in the running of their own affairs.

Madra Kingdom: This kingdom shares a common cultural ancestry with the Bahlika Kingdom, but is slightly more advanced. It is situated to the north of the Bahlika lands, further up the “seven rivers” and close to the Himayant mountains. Their land is a cold and hilly land, with a much less hospitable climate than the eastern lands; its people thus tend to wear more clothing. The people of Madra are mainly herders rather than farmers. They do not use Elephants (except for those that may be especially bought from other lands for use by the highest ranking nobles), but use both horses and camels for transport. Its capital city is Sakala, and they have a king named Shalya, who is known as a formidable but rough warrior and archer.

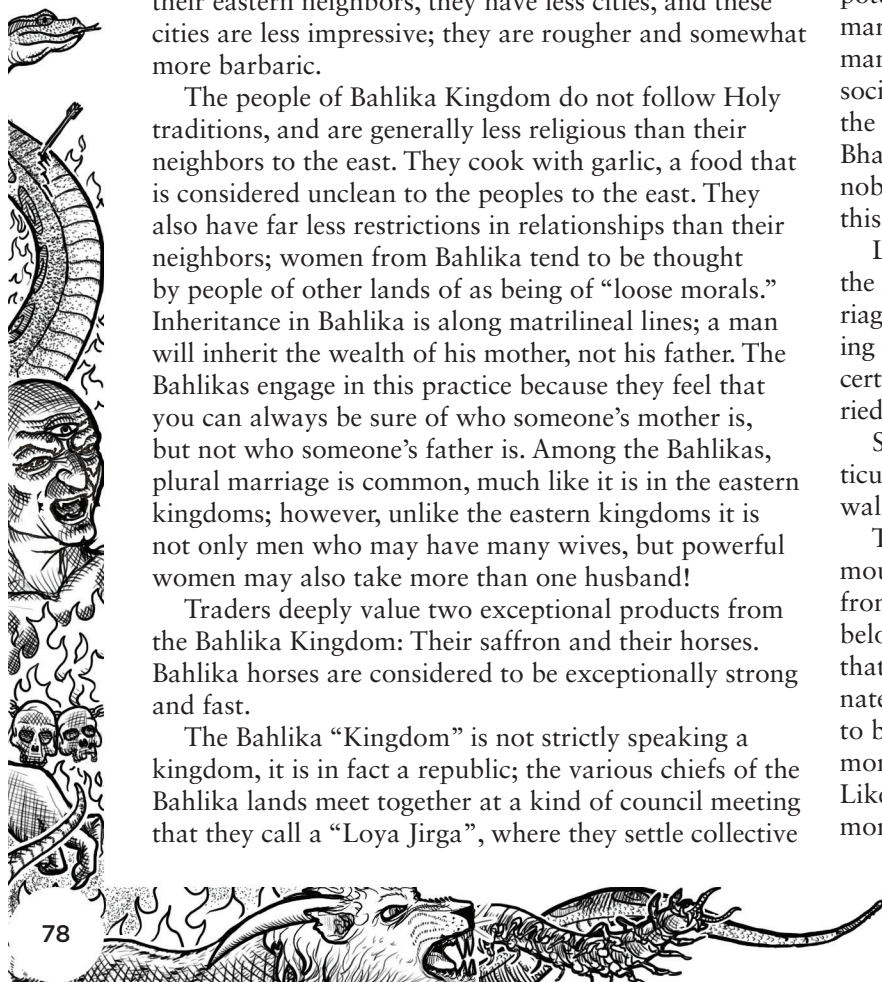
Like the Bahlika Kingdom, the people of the Madra Kingdom follow very different customs from the kingdoms of the east, leading the inhabitants of the latter to think of them as almost barbaric or degenerate. People of all castes in this kingdom are allowed to eat beef, a meat that in the other kingdoms is restricted only to the Brahmin caste (and even then only for certain religious festivals). They likewise are known to drink alcohol in great quantities, and the drinking of alcohol is not considered to be a disreputable practice the way it is in the eastern lands.

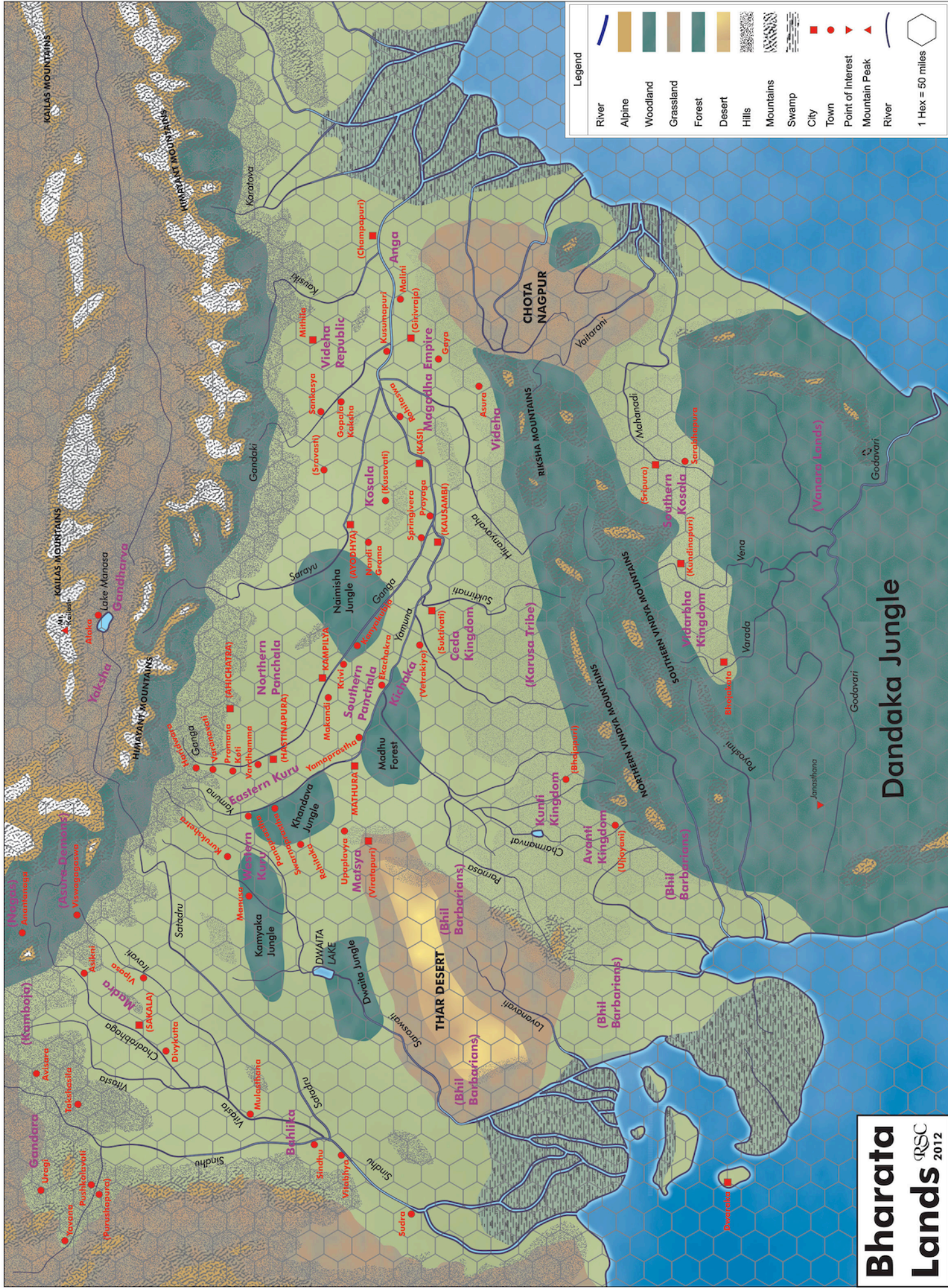
The Madra people also have unusual marriage customs: They sell their daughters, demanding that a potential groom pay a bride-price for the privilege of marriage; this price can vary from a few hundred to many thousands of Rupya depending on the wealth and social status of the family in question, and the beauty of the bride. Women of Madra are known throughout the Bharata lands for their exceptional beauty, and many nobles from other lands are quite willing to submit to this custom to obtain a Madran bride.

Like in the Bahlika lands, there is much less concern in the Madra Kingdom about sexual activity outside of marriage; and another custom that is considered very shocking to people from the eastern lands is that in these lands certain herbs are commonly used by women, both unmarried and wed, to induce abortion of unwanted children.

Sakala, the capital of Madra Kingdom, is not a particularly beautiful city but is well known for its mighty walls and excellent fortifications.

To the north of the Madra Kingdom, in the Himayant mountains, there is a powerful Naga Kingdom, governed from the Naga city of Anantanaga. It is said that buried below this unbelievably ancient city are all the treasures that the god Shiva once possessed when he was incarnate in the world, treasures he abandoned on his path to becoming the greatest of the Siddhis. These fearsome monsters guard this treasure jealously beneath their city. Likewise, there is a kingdom of fearsome Pishacha demons in the mountains north of Madra.





Gandara Kingdom: The third of the Bahlika lands, the Gandara Kingdom is situated even further to the west, right on the western ridge of the Himayant mountains. It is an exceedingly cold, rough and forbidding land. Gandara is so distant from the rest of Bharata both geographically and culturally that although they speak Prakrit they do so with a thickly-accented dialect that can at times be very difficult for foreigners to understand. It is not clear if there is any relation between the inhuman Gandharvas, and the people of the Gandara Kingdom; the Gandarans sometimes like to claim that they are the distant descendants of marriages between Gandharvas and humans, but most other humans doubt this claim and see it as pretentiousness.

Its capital is the city of Purushapura, which is a very ancient city located in a valley in the mountains. Its neighbor, the old capital of Pushkalavati, is considered to be the oldest city in all of Jagat (or at least the oldest in all of the Bharata lands), having been inhabited for at least thirty thousand years, probably much longer than that. It is situated in a valley neighboring Purushapura, at a higher elevation. The city of Pushkalavati is considered to be a sacred place, as it is built at the furthest habitable source of the Sindhu river, and features many temples (particularly to the older gods like Indra, Surya (here called Savitur) and Chandra) with architectural styles that look unusual in comparison to temples further east. Unlike the eastern kingdoms, where cremation is the standard means of disposing of the dead, in Gandara the dead are buried in the necropolis of Prang, across the river from Pushkalavati.

Also within the boundaries of this kingdom is the city of Takshasila which is ruled over by fierce Nagas.

The ruler of Gandara Kingdom is Shakuni, a now aging monarch who was, as a child, a prisoner of the blind king of (eastern) Kuru, Dhirtarashtra. Shakuni's sister was married to Dhirtarashtra after that king threatened to invade and conquer Gandara, but because Dhirtarashtra had felt insulted by the Gandaran royal family he imprisoned his new wife's father and brothers, and all of them starved to death during this imprisonment except Shakuni. During this period of imprisonment he was also tortured and left permanently lame in one leg. He was eventually released but from that day forth has sworn that he would one day take revenge, and would not rest until the entire Kuru Kingdom was destroyed. Since he lacks the military power to do this by force, his plan has generally involved sowing ongoing discontent between the rulers of eastern Kuru (Dhirtarashtra and his sons) and the line of the Kuru monarchy who are now rulers of western Kuru (Yudishthira and his brothers) in the hopes that the lands of Kuru will be plunged into a devastating civil war.

In the mountains to the north of Gandara live a fierce tribe of nomadic horsemen known as the Kamboja. They are barbarians, but have some level of culture. The Kamboja warriors are frequently employed by the Gandarans as mercenaries.

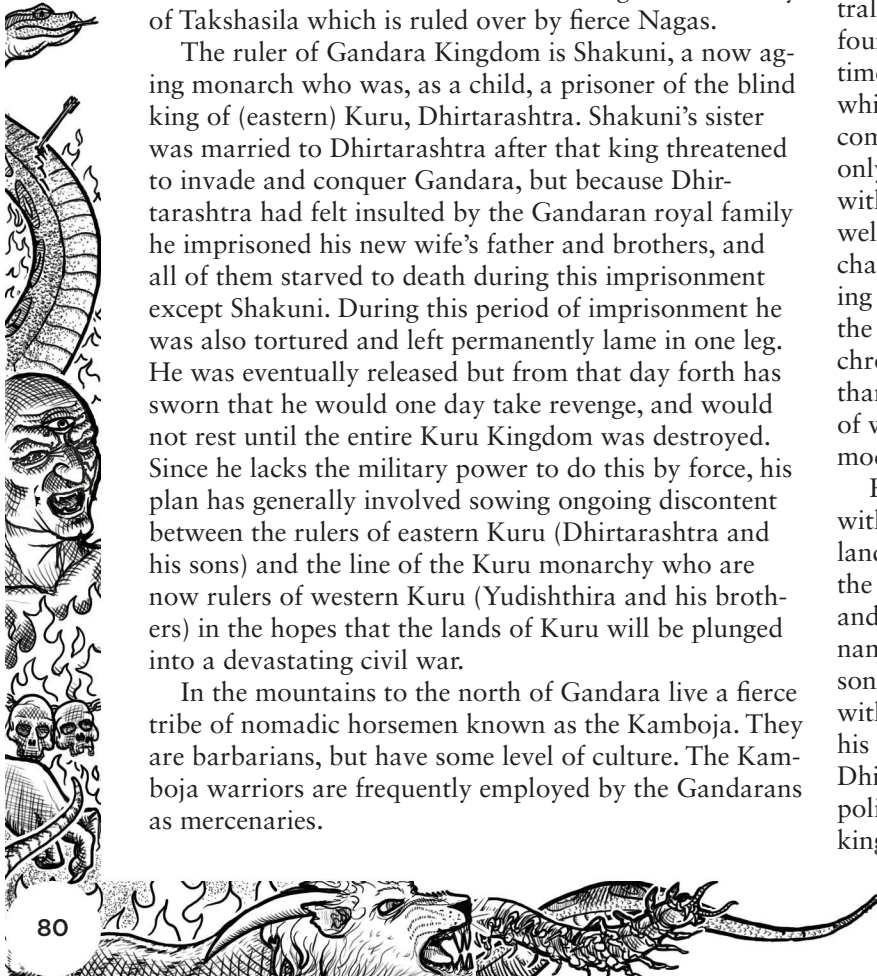
Island Republic of Dwaraka: The city state of Dwaraka is located on the volcanic island of the same name, just off the coast of the Anarta peninsula. This city state is located very far from the rest of the lands of Bharata, and its powerful rulers lay claim to all the lands of that swampy peninsula from their island fortress. The city of Dwaraka is situated at the base of the island's mountain, which is called Govardhana and is worshiped by the island's inhabitants as a god. Once a year the people of Dwaraka hold a great festival in honor of the mountain-god, during which time the whole side of the mountain is decked in lamp-lights hanging from poles, and rich jeweled ornament-offerings are placed along the mountainside; there are also great shows of dancing and sacred music, and the poor are given rich gifts as charity. This festival is also the occasion of a grand market, where goods of all kinds are brought from the lands of Bharata and from distant barbarian kingdoms across the seas, and many treasures are bought and sold.

Dwaraka is governed as a republic, its various nobles meeting in council to decide all matters by voting. Unlike any of the other lands of Bharata, the people of Dwaraka are a sea-going people, and they have great boats capable of following the coastlines or traveling along the major rivers. They engage in trade and exploration of all the coastal lands including the coasts far to the south of the civilized kingdoms, and even to distant barbarian kingdoms.

The Central Lands

Western and Eastern Kuru Kingdoms: The Kuru Kingdom is one of the mightiest kingdoms in the central region of Bharata, the civilized human lands. It was founded by the Kuru people, the descendants in ancient times of the union between the Bharata tribes (from which the very word meaning "civilized kingdoms" comes from) and the Puru tribe. Their descendants not only formed the Kingdom of Kuru, but some also mixed with the Panchal tribes, bringing them civilization as well and leading to the founding of the Kingdom of Panchala, as well as the city-state of Mathura; and according to Kuru chroniclers was said to have also founded the Kosalan city of Kausambi. According to ancient chronicles, while there were cities and cultures older than the Kurus, it was the Kurus who learned the secrets of working iron, and this is what led to the growth of modern civilization.

Recently, however, the Kuru Kingdom has been faced with considerable dynastic strife that has split this land into two. The conflict began decades ago when the previous king of Kuru, Vichitravirya, had two sons and potential heirs. His oldest son by his first wife was named Dhirtarashtra, and was born blind. His second son by his second wife was named Pandu and was born with extremely pale skin but otherwise healthy. Thus, on his deathbed Vichitravirya gave the kingdom to Pandu. Dhirtarashtra proved to be a competent governor and politician, perhaps a better ruler than his brother the king, in spite of his blindness. Both men had sons: Dhir-



tarashtra had 100 sons by his many wives; the eldest of his sons was Prince Duryodhana, who was healthy and strong but of a wicked and Unholy disposition. As the eldest son of an eldest son, he felt it was his right to rule the kingdom, and his father wished this for him. Pandu had five sons (collectively known as the Pandavas, who were Yudishthira, Bhima, Arjuna, and the twins Nakula and Sahadeva, all five were great and noble warriors).

To further complicate matters, Pandu died when his sons were still very young. After considerable political upheaval, Dhirtarashtra was crowned king after his brother's death, rather than Pandu's immature heir Yudishthira. However, the Pandavas went on to gain great popular support due to their nobility and heroism, and when they came of age, the Kuru Kingdom was threatened with a potentially devastating civil war between the supporters of Yudishthira and those who supported Dhirtarashtra and his son Duryodhana. Finally, against Duryodhana's wishes, Dhirtarashtra decided to split the Kuru Kingdom in two so as to avoid war; the more backward and poorer western half of Kuru (between the Saraswati and Yamuna rivers) would be given to Yudishthira and his brothers to be ruled as a separate kingdom; while the richer and more central Eastern Kuru (between the Yamuna and the Ganga rivers) would be kept by Dhirtarashtra and eventually inherited by Duryodhana.

At the present time, Yudishthira has only recently gained the rule of Western Kuru, ruling this poorer land from the city of Kurukshetra in the valley of the same name. It is his plan to transform his kingdom into a wealthy and prosperous one by invading the jungle of Khandava, driving out the Naga tribes that dwell there, cutting great parts of the forest down and constructing a new capital city there, in a key location suitable for trade and influence.

Eastern Kuru is ruled by Dhirtarashtra, but as he is exceedingly old now and somewhat infirm, Eastern Kuru is in practice now ruled by the prince regent, Duryodhana. He rules from the rich and opulent capital city of Hastinapura (which is also a great center of military learning), but he still seethes over the loss of half of the kingdom he feels should rightfully be his. The only thing that has thus far prevented him from going to war is his father's authority, and the concern that he might lose the conflict. He is ac-

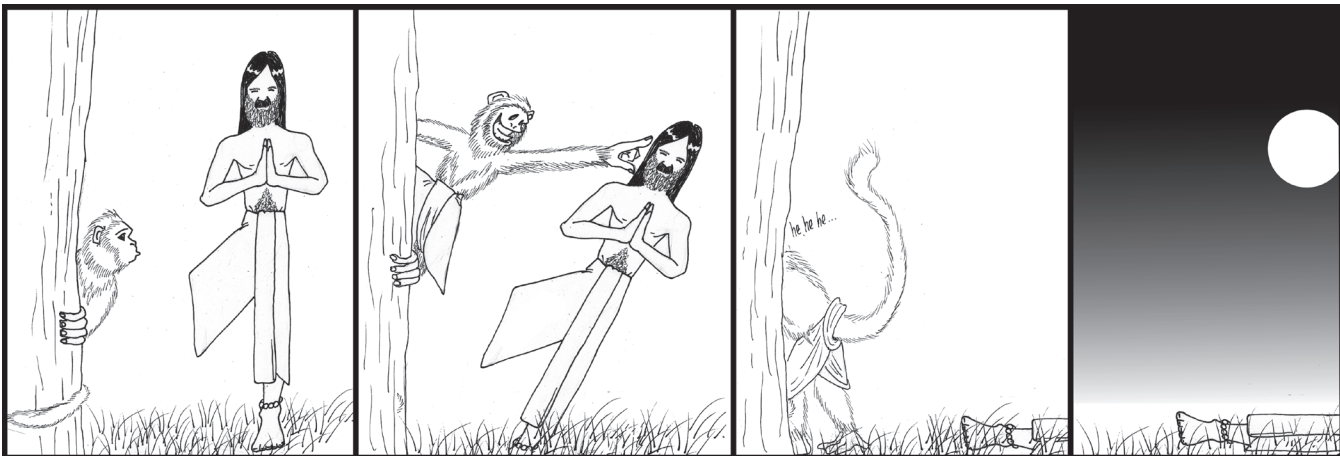
tively and constantly scheming up plans to try to destabilize Eastern Kuru and its Pandava rulers, and looking for ways to steal the kingdom from them by trickery.

The Confederacy of (Southern) Panchala: The older of the two Panchalas, this land is ruled as a confederacy of smaller kingdoms. Its capital is Kampilya. "Panchala" means "the land of the descendants of Puru". An older land than Kuru, Panchala has at several times gone to war with its neighbor, whose lands were once under Panchalan rule. Up until recently, the land now known as the Northern Kingdom of Panchala was a part of the Panchalan Confederacy, united under the rule of King Drupada. However, this land was split apart after a civil war, where the Brahmin-born warrior known as Drona, a dear childhood friend of Drupada, rose up against him in rebellion and took the northern part of Panchala as his own kingdom. Now, Drupada reigns over Southern Panchala and he and Drona are bitter enemies. On account of both their ancient rivalries, and the fact that he supported Drona, King Drupada is a bitter enemy of the current Eastern Kuru monarch Dhirtarashtra and somewhat favors the young Pandava rulers of Western Kuru.

The core of Southern Panchala extends through a vast territory along the river Ganga, and claims all the lands between the Naimisha jungle to the north and the Yamuna river to the south, until the border of the Kosala Kingdom to the east. It also controls the vassal Kingdom of Kichaka (capital: Vetrakiya) south of the Yamuna river. Vetrakiya's king is secretly a mindless puppet, controlled by an evil Rakshasa named Baka.

Kampilya, the capital of Southern Panchala, is a rich and beautiful city with powerful fortifications. It is also known as a center of poetry.

Northern Panchala Kingdom: Until recently part of the Confederacy of Panchala, this land rebelled and became independent under the rule of Drona, a Brahmin by birth and a renowned military strategist. He had been raised in the court of the previous Panchala King, and was the dearest childhood friend of Drupada, who later became King. However, after Drupada's ascent to the throne their friendship soured, and Drona took revenge on his old friend by going to war and taking the northern half of Panchala away from him.



The Northern Panchala Kingdom extends from the Himalayan Mountains in the north, to the river Ganga in the west and south, and the Sarayu river in the east. Its capital is Ahichatra, which was built over the ruins of an ancient Naga city ("Ahichatra" means "city of the serpents").

Matsya Kingdom: Matsya means "fish" and this kingdom's name can be interpreted as "the Fisherman Kingdom"; according to legend it was founded by low-caste fishermen who later became mighty kings. It is known that in the ancient past, tens of thousands of years ago, it was part of the Ceda Empire. It is located south of the kingdoms of Kuru and Panchala, south of the Yamuna river, and north of the desert of Thar. Today it is a small but very prosperous kingdom. Its ruler is the Holy king Virata, who rules it from the capital of Viratapuri. The only other important city in the kingdom is Upaplavya.

The people of this kingdom are simple and pious, and are particularly devoted to the god Brahma; his yearly festival being their most important celebration.

City-state of Mathura: This small kingdom was founded by ancient ancestors of the Kurus. It is a small but prosperous state surrounded by forests and a few villages, and its population work primarily in agriculture and herding.

The current ruler of Mathura is king Kansa, who on the advice and with the support of the Magadhan emperor overthrew his own father to take the Mathuran throne. Thus Mathura is currently a firm ally of the ambitious Magadhan Emperor, Jarasandha. What is not

known to almost anyone is that Kansa was not in fact the previous king's son; but rather the offspring of the previous queen in her congress with an Asura Demon named Kalanemi. Thus Kansa is a profoundly powerful but also Unholy king.

It was prophesied to Kansa that the god Vishnu would bring forth a Chosen One into the world, an "Avatara", who would kill him, and that this Avatara would be born from Kansa's sister (or rather, half-sister) Devaki. To avoid this fate, Kansa slew the first six of Devaki's children, her seventh appeared to have miscarried (though in fact she had secretly arranged to have it look that way and the son, Balarama, was spirited away so that he might survive). At this point, Kansa had Devaki imprisoned, but she became pregnant again by Miraculous Conception, and after this divine birth she managed to smuggle the child away from her prison to be raised by cowherds in the forest village of Vrindaban. This child was named Krishna, and he is the Avatara who is destined to slay Kansa, and to go on to become the greatest hero and spiritual teacher of this age. Even as a child living as a cowherd, he already showed great and miraculous feats of skill and enlightenment power, and slew various demons sent by Kansa to destroy him. As a young man he has gone off to become a great hero earning himself great fame and fortune. Kansa has in turn become more and more paranoid, and has ruled with ever-greater oppression, terrified that soon Krishna



will come back to Mathura to destroy him.

Kunti Kingdom: The Kingdom of Kunti is somewhat to the south of the central region of the Bharata lands; along the minor Charmanvati river that later flows into the Yamuna river. Its capital is Bhojapuri. It is a peaceful and prosperous though slightly “backwater” land. Its main interaction with the kingdoms to the north of it is through trading caravans and other expeditions that pass through Kunti on the way to the Avanti Kingdom, and later to cross the Vindya mountains to the south. The King of Kunti is an aged ruler name Kuntibhoja; his oldest child was an adopted daughter; who was named Pritha but is better known now as Queen Kunti, the wife of Pandu and mother of three of the Pandavas (the noble Yudishthira, mighty Bhima, and the great archer Arjuna), who along with their half-brothers are the current rulers of Western Kuru. Thus the Kunti Kingdom and Western Kuru are allies.

The Kunti people are considered strong and energetic, if a bit rough around the edges; they are proud and independent; but of late they have been threatened by the expanding Magadhan Empire, which may soon attempt to invade them.

Avanti Kingdom: South of Kunti, the Avanti Kingdom is found between the Charmanvati and Kshipra rivers, both minor rivers that unite at the border with Kunti and then flow into the Yamuna river. The Avanti Kingdom is geographically quite small, but it is tremendously wealthy through a combination of rich farmland and being a key point of trade, as it is through Avanti that the only roads pass through which connect the kingdoms north of the Vindya mountains, with those south. Its capital is Ujjayani, a significant boom town north of the Kshipra hills, on the river of the same name. The city of Ujjayani has an element of “frontier town” character to it, but at the same time being a great center of trade it has a tremendous level of culture and education; many learned wise men can be found here (both scholarly Pandits and spiritually developed Yogis who come down from the hills where they live as hermits), beautiful temples and art of all variety.

The rulers of Avanti Kingdom are a pair of brothers, Vinda and Anuvinda, both powerful warriors. When their father died, rather than split the country apart or fight in a civil war, the brothers agreed to rule together, both taking the title of Prince and reigning as equals.

Kosala Kingdom: The Kosala Kingdom is notable for having been, thousands of years ago, the mighty kingdom of the deity Rama during his incarnation as Avatara on Earth. At the present time, Kosala is in a state of advanced decadence and is not really a centralized kingdom anymore, but a group of several small principalities ruled by descendants of Rama. As a whole, Kosala is one of the largest and most populous kingdoms of Jagat, having as many as eighty thousand villages and a total population in the hundreds of millions.

The easternmost principality is called Kusa, based around the city of Kusavati on the Gomati river south of the Naimisha jungle. It is currently on the losing end of a

vicious war with the Empire of Magadha, victims of the expansionist ambitions of its ruthless emperor.

The northern principality is based around the city of Sravasti, on the small Sadanira river south of the mountains of Indra. Sravasti was the second ancient capital of the united Kosala Kingdom (founded by one of the sons of Rama) and is still the largest city in all of the Bharata lands, with a population of 275,000. It is the largest trading city in Kosala, and has one of the largest if not the largest market in the world. It is said that “in the market of Sravasti can be found all things”.

The southernmost principality is based on the city of Kausambi, on the Yamuna river. It is perhaps the most powerful of the Kosala principalities, ruled over by the mighty king Vrihadvala; who has also conquered the neighboring Kingdom of Kasi, which is now its vassal. Vrihadvala’s military ambitions are based in part on a desire to strengthen his lands against the potential aggression of the Magadhan Empire.

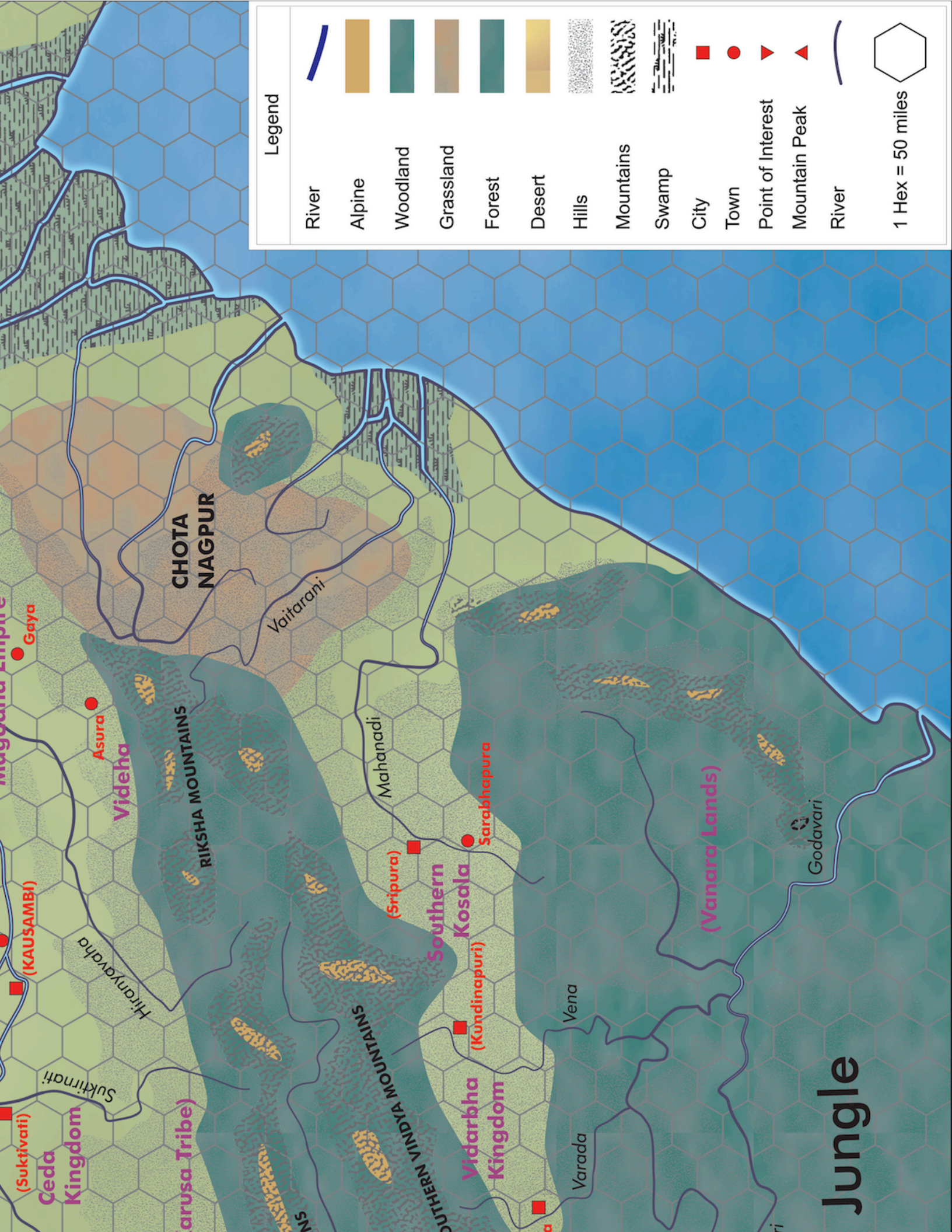
Finally, the central principality of Kosala is based around the original capital of Ayodhya, the capital of Kosala Kingdom in the times of Rama, on the river Sarayu. Ayodhya is one of the oldest cities in Jagat, founded by the legendary ancient king Manu the Law-giver, ancestor to Rama, and said to have been built up by the Gods themselves. It is one of the major religious centers of Jagat, and the central Holy city of the cult of Rama (for obvious reasons). It is still a glorious city and a major center of commerce, but its glory days are thousands of years behind it; some parts of the city are now in considerable states of ruin as its population and fortune has declined. It is currently ruled by Prince Dirghayagna.

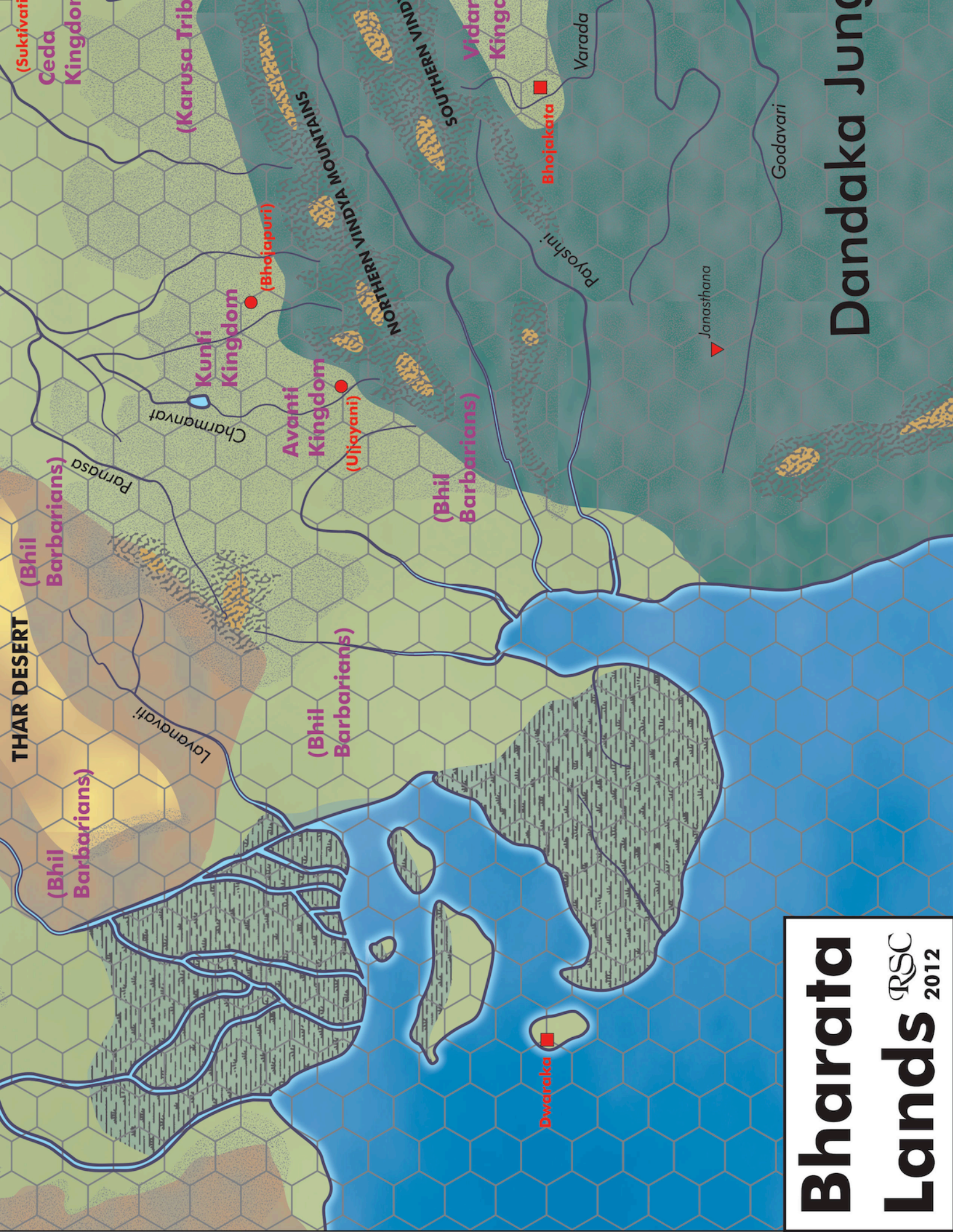
The Kosala Kingdom is separated and completely distinct from the Southern Kosala Kingdom, founded by common ancestors, on the other side of the Riksha Mountains.

The Eastern Lands

Magadha Empire: Currently one of the most powerful states in Jagat; under its current ruler, Jarasandha, it has been elevated from the status of kingdom to that of Empire. The lands of Magadha are hilly and rough, and the Empire’s capital, Girivraja (“the house of the king”), is built on a group of tall hills. Jarasandha was said to have been born as a miraculous gift to his aged parents after they had prayed fervently to Shiva; and Jarasandha is one of the mightiest Virakshatriyas (Holy warriors) of Shiva in all the world. He has been blessed by Shiva with the power of regeneration, able to swiftly recover from any injury and even reattach lost limbs, making him a fearless warrior. With his power, Jarasandha has conquered dozens of smaller tribes, city-states and kingdoms around him, taking their kings as hostages. Other kingdoms have willingly chosen to become his vassal states rather than face the Magadhan armies, most notably the kingdom of Ceda, whose king Sisupala has been made the chief general of the Magadhan forces. Also, the ruler of the lands of Karusa, a vassal tribe in the south of Ceda, has joined in alliance with Jarasandha; the ruler of

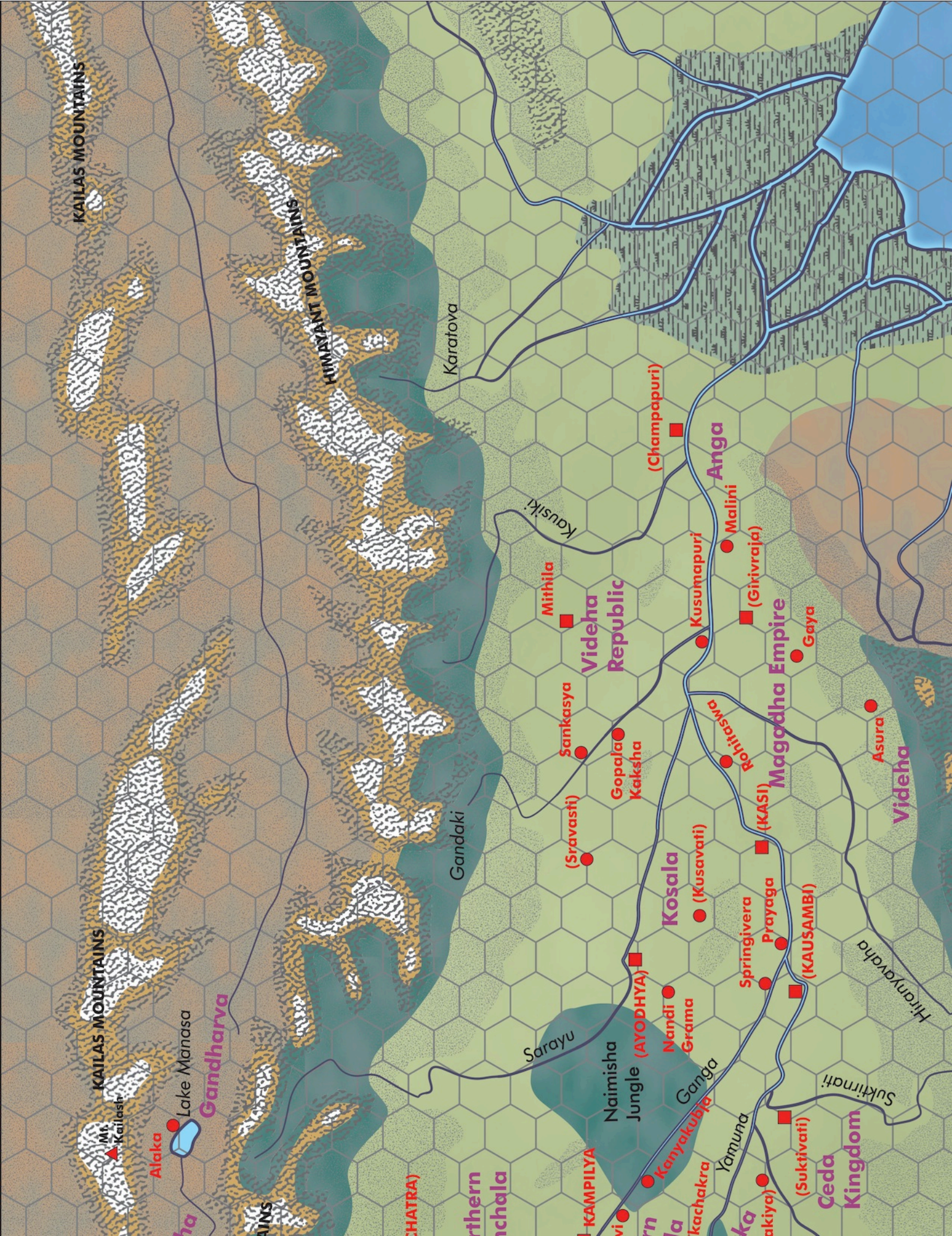






Bharata RSC 2012 Lands

Dandaka Jungle



KAILAS MOUNTAINS

HIMAVANTA MOUNTAINS

KAILAS MOUNTAINS

Alaka

Lake Manasa

Gandharva

Karatova

Sarayu

Naimisha Jungle

Kosala

(AYODHYA)

Nandi

Gramma

Kanyakubja

Kachakra

Yamuna

Springivera

Prayaga

(KAUSAMBI)

Ceda Kingdom

(Suktivati)

Suktivati

Hiranyavaha

Videha

Asura

Magadha Empire

(Girivraja)

Anga

(Champapuri)

Kusumapuri

Malini

Kausiki

Sankasya

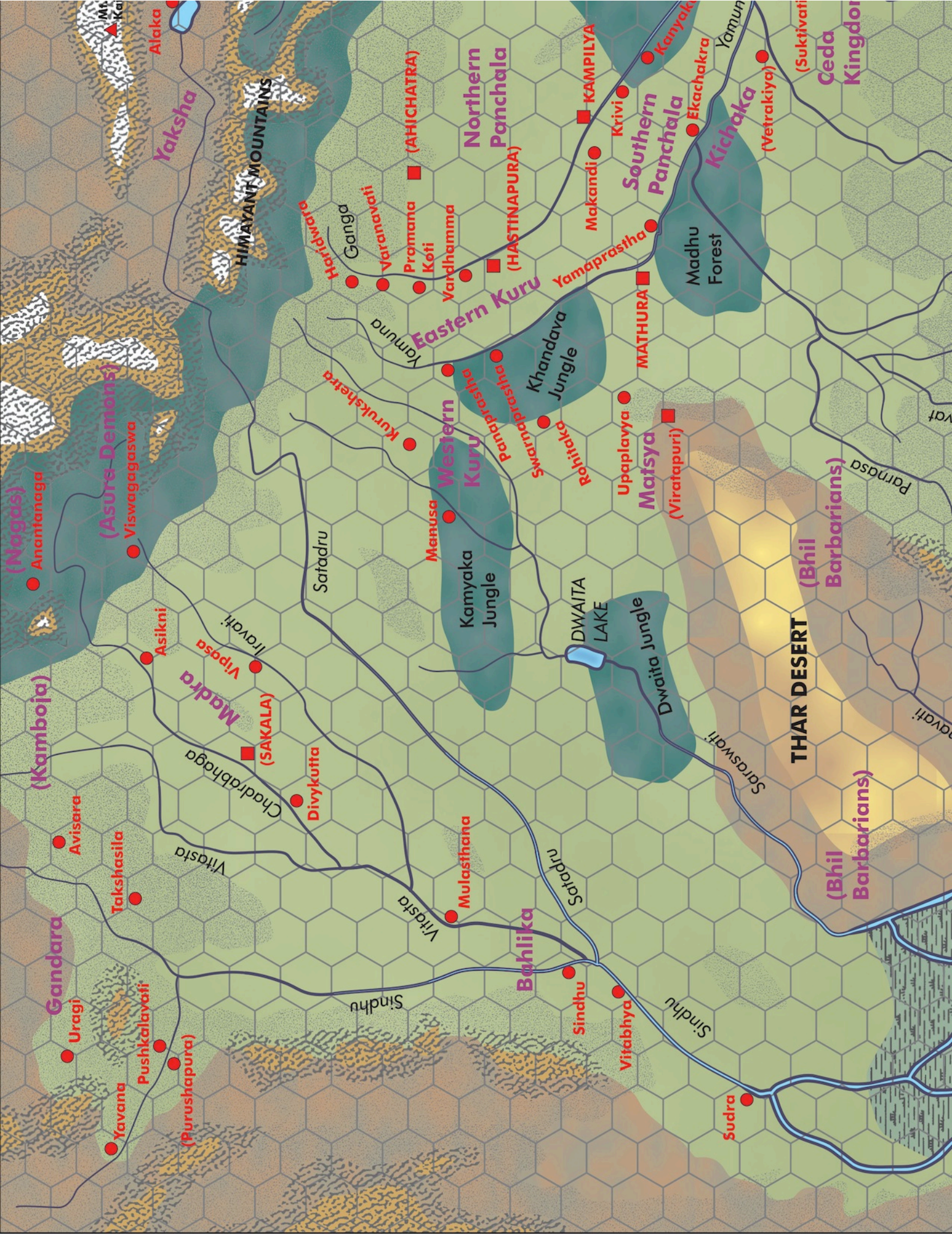
Mithila

Gopala

Kaksha

(Sravasti)

Gandaki



the Karusas is Vaka, a powerful Siddhi. Jarasandha also counts as an ally and vassal state the eastern kingdom of Anga, ruled over by the hero Karna, possibly the greatest living warrior and said to be the son of the Sun-god Surya. In exchange for his alliance, Jarasandha has given the rich city of Champapuri over to the Anga Kingdom. In the wild hills of the central Magadha Empire there are many tribes of mighty Naga warriors; they too are allies of Jarasandha, knowing him to be a favorite of their patron god Shiva.

His ambitions show no sign of slowing, either. He is currently at war with the Kosalan principality of Kusa, and has also made an alliance with Kansa, the Unholy ruler of the city-state of Mathura. When Kansa was still only the son of the old king of Mathura, Jarasandha married two of his daughters to Kansa, and then advised Kansa to take the throne of Mathura by force in a revolt against his own father, which he did. Unbeknownst to all but a very few, the reason why Jarasandha takes the Kings and chiefs of the lands he conquers as prisoners is that he is aware of a secret ritual sacrifice to Shiva: if he sacrifices 100 rulers to Shiva, he will become the invincible ruler of all the world. At present, the number of his regal hostages is approaching 90 out of the 100 needed to accomplish this.

The capital of the Empire, Girivraja, is built on the side of a series of five hills; it features two rings of massive city walls, the first around the outermost part of the city found in the valley below the hills, the second around the core of the city at the base of the hills. It is thus one of the most fortified of cities, and its walls are so enormous as to be a wonder of the world. It features spectacular parks and the greatest temples to Shiva in all the civilized world.

In the hill countries in the south of Magadha is a kingdom of Asuras, who rule from a city called Asura. They are governed by an Unholy Asura-king known as Danda, who has also made himself a vassal of Jarasandha to avoid destruction.

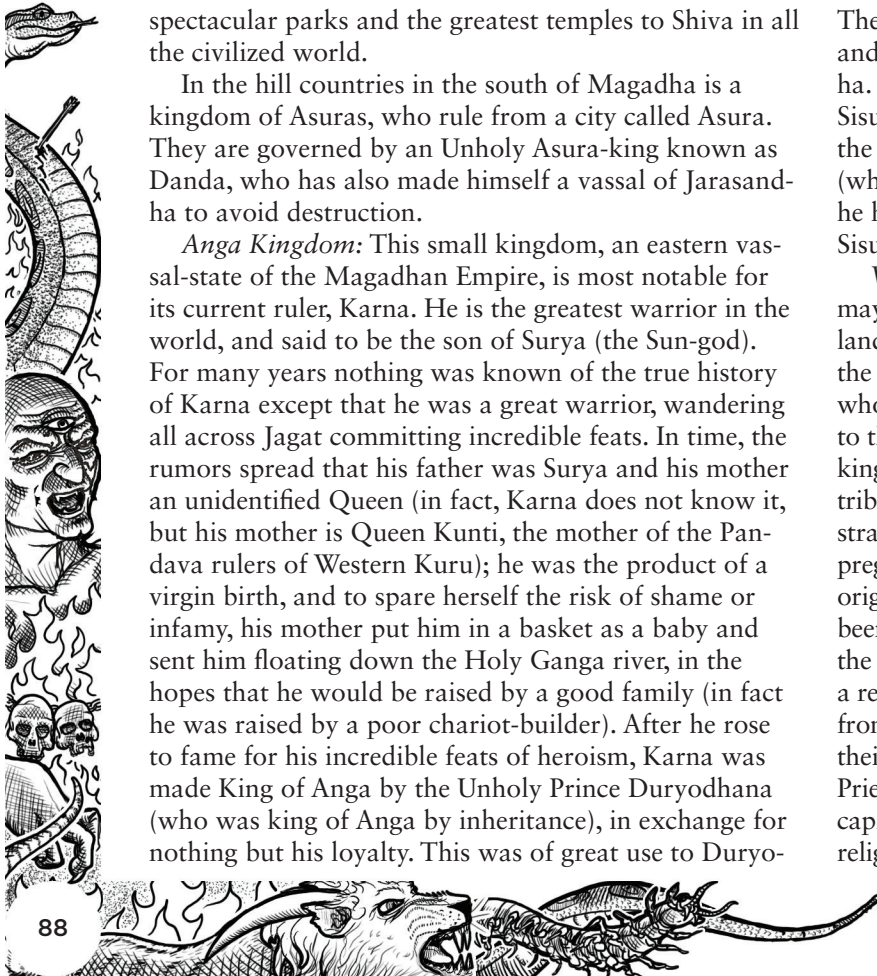
Anga Kingdom: This small kingdom, an eastern vassal-state of the Magadhan Empire, is most notable for its current ruler, Karna. He is the greatest warrior in the world, and said to be the son of Surya (the Sun-god). For many years nothing was known of the true history of Karna except that he was a great warrior, wandering all across Jagat committing incredible feats. In time, the rumors spread that his father was Surya and his mother an unidentified Queen (in fact, Karna does not know it, but his mother is Queen Kunti, the mother of the Pandava rulers of Western Kuru); he was the product of a virgin birth, and to spare herself the risk of shame or infamy, his mother put him in a basket as a baby and sent him floating down the Holy Ganga river, in the hopes that he would be raised by a good family (in fact he was raised by a poor chariot-builder). After he rose to fame for his incredible feats of heroism, Karna was made King of Anga by the Unholy Prince Duryodhana (who was king of Anga by inheritance), in exchange for nothing but his loyalty. This was of great use to Duryo-

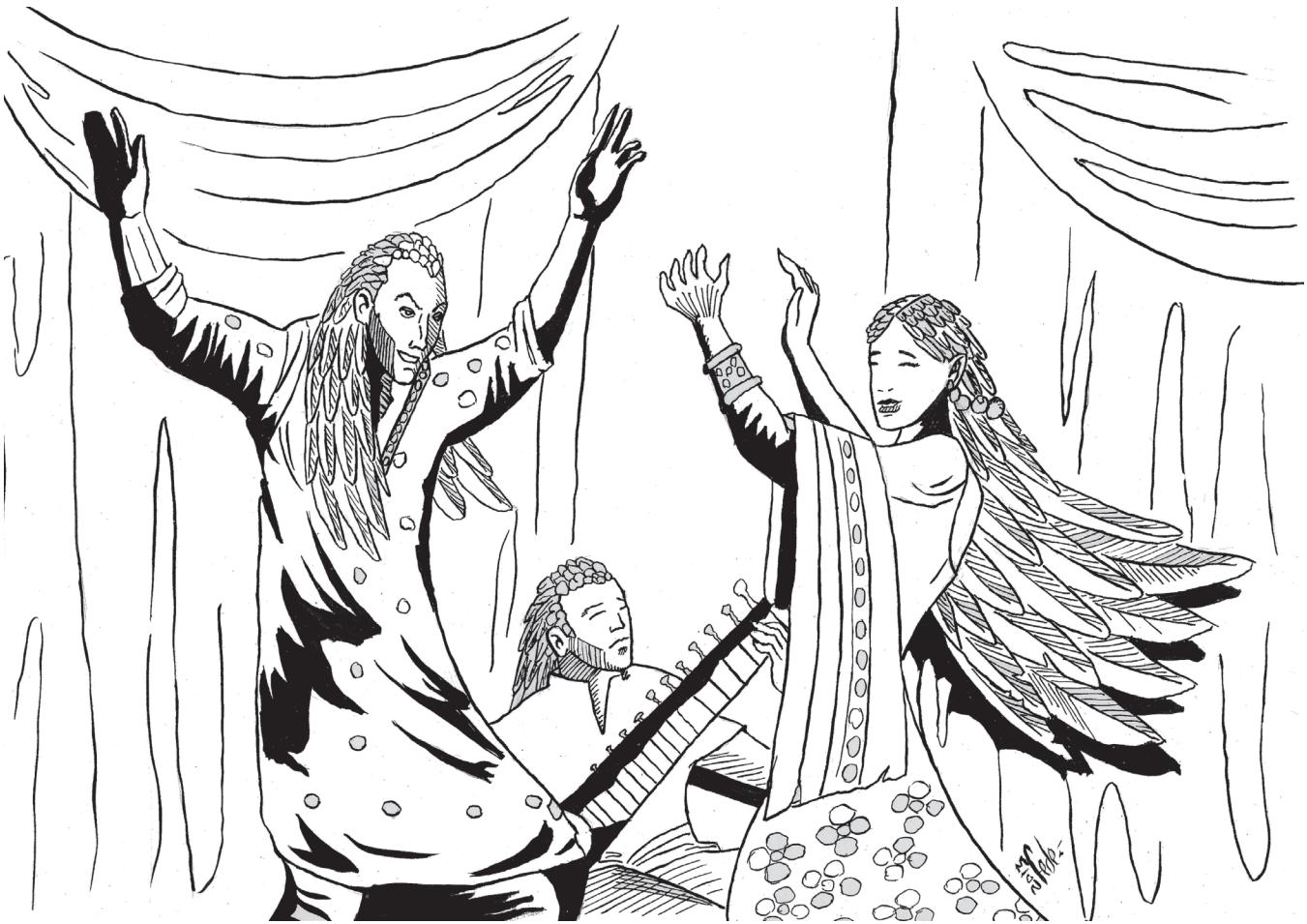
dhana, as he hoped to use Karna as a weapon against his enemies, while the Anga Kingdom itself was a small land very far from the great Kuru Kingdom Duryodhana that hoped to inherit. Later, after establishing himself as king of Anga, Karna was made a similar offer by the mighty Emperor Jarasandha, who granted him the city of Champapuri in exchange for his vassalage. Karna has proven himself extremely loyal to both men (and thus, inadvertently, an enemy of his own half-brothers, the Pandava rulers of Western Kuru). In addition to his astounding personal might as a warrior, Karna is blessed with a golden breastplate given to him by Surya himself; the breastplate is fused to his body, and as long as he has it, he is completely immune to all blows.

The Anga Kingdom is situated on the eastern edge of Jagat, along the Ganga river. The worship of both the mother river Ganga and of course Surya is very prevalent here. There are only two notable cities in the kingdom: Malini, the small city that was the original capital, and the much larger city of Champapuri, given to the Anga Kingdom by the Emperor Jarasandha of Magadha. Champapuri is a prosperous if peripheral city of frontier trade with the barbarian lands to the east, particularly famous for its incenses and perfumes. Merchants also travel to and from the "golden lands", the exotic kingdoms of the east, from Champapuri.

Ceda Kingdom: Ceda was said to have been a powerful empire long before Rama's birth, thus tens of thousands of years in the past. However, nothing really remains of that empire today. It is instead a relatively small kingdom, south of the Yamuna river, between two of the Yamuna's tributaries. Its capital is the city of Suktivaki. The Ceda Kingdom has become a willing vassal state and thus the western border of the Empire of Magadha. The current king of Ceda, an Unholy ruler named Sisupala, is the general of the Magadhan armies. He is the cousin of both the current king of Mathura, Kansa (who is his ally) and the warrior-hero Krishna (whom he hates). Few know this fact, but it was prophesied that Sisupala (like Kansa) would be slain by Krishna.

Videha Republic: The Videha republic, near the Himayant mountains north of the Magadha Empire, is a land of sages. It is ancient, having been founded before the time of Rama; according to legend by a tribe of people who originally lived near the Saraswati river, but migrated to their new mountainous abode during a drought. The kingdom is said to have been named after the king of the tribe, who died childless during this exodus but through strange rites performed on his corpse managed to impregnate his wives after his own death and produce the original Videha kings. The wife of Rama was said to have been a princess of Videha Kingdom. Over time, however, the Videhans abandoned monarchy and instead instituted a republic, a democracy where representatives are chosen from 8 different regions within the nation to govern over their affairs, advised by a spiritual council of Brahmin Priests known as Acharyas ("saintly ones"). Mithila, the capital of Videha is small but full of spiritual learning and religious devotion.





In recent years, Videha was invaded by the Magadha Empire; unable to resist the power of the Magadhans, they agreed to become a province of that rising power. In exchange, they have been allowed to continue with their internal governance.

The region of the Himayant mountains to the north of Videha are known as the “mountains of Indra”, and they are full of barbarian human tribes that tend to be extremely hostile to civilized people.

The Southern Lands

Southern Kosala Kingdom: This kingdom, south of the Riksha and Vindya mountains, was founded by settlers from the northern Kosala Kingdom. Specifically, by one of the sons of Rama, who founded its capital Sripura. Its present ruler is King Shrutayu, a descendant of Rama over 36 generations. Being separated from the bulk of Jagat’s human civilizations, it is somewhat of a backward land, with older styles and traditions, and has relatively little contact with the lands in the north

Vidarbha Kingdom: The Vidarbha Kingdom is south of the Vindya mountains and west of (southern) Kosala Kingdom. It is, like southern Kosala, a rough and backward land, surrounded by the mountains to the north and the mighty Dandaka Jungle to the south, but its people are known to be shrewd traders with the north-erners who travel here to sell and buy goods. The capital

of Vidarbha, Kundinapuri, is the terminus of the one major highway that connects north and south, the highway travels from Ujjayani in the Avanti Kingdom to this city. Kundinapuri is thus a great frontier market town, receiving trade from the north (as well as from southern Kosala), and bringing in all forms of strange goods from expeditions to the south.

The current king of Vidarbha is Rukmi, a young brash ruler who inherited his kingdom only recently. He has undertaken the construction of a new capital, Bho-jakata, which he hopes to make his own and to rival his forefather’s city in every way.

Major Geographical Regions

Dandaka jungle: This massive jungle covers all of the lands south of the Vindya mountains. It is populated by Bhil tribesmen and kingdoms of Unholy Rakshasas; it is filled with abandoned cities, hermitages, and lost temples. In the northern areas of Dandaka there once stood a mighty empire of Asura demons whose land was destroyed by the hero-god Rama; the ruins of their capital, Janasthana, are still found in the jungle, and still filled with both treasure and terror. The great Thugee temple of Kali-ma, secret headquarters of that sect of assassins, is found somewhere in the northern area of Dandaka as well. Further south, the Dandaka jungle is also the homeland of the Vanara, the race of intelligent monkeys



who are the chosen people of the monkey-god Hanuman. They have their own kingdom in the jungle, called Kishkinda, where they live in cave-villages. The current monkey-king of the Vanaras is named Mainda, and these Vanaras are often mistrustful and even hostile to human visitors, but will be respectful of those who prove themselves heroic or honorable.

Dwaita jungle: South of the Kamyaka jungle, along the Saraswati river, this forest is more isolated than Kamyaka, but otherwise similar. It is north of the desert of Thar. In the forest is found the Dwaita lake, a rich lake surrounded by flowers. The jungle features abundant animal and avian life, including large numbers of elephants. There are also communities of Yakshas and Gandharvas, far from their usual mountain abodes, in the depths of this jungle; the Gandharvas have a temple-city in the depths of the jungle, known as Gandharva Teertha, where they spend their days dancing and singing.

Ganga river: The “Heart-river” of the central kingdoms, it is venerated by the inhabitants of its shores perhaps more than any other Holy river. “Holy Mother Ganga” is a goddess that is said to purify you of all sins if you perform the correct rites of ritual bathing. It is the most important river of the Kuru, Panchala, Magadha and Anga Kingdoms.

Himayant mountains: These massive peaks mark the northern frontier of the lands of Jagat, and the northern border of both the Kuru and Panchala Kingdoms as well as others (Gandara Kingdoms, Madra, Kosala and Videha among others). There are several smaller ranges that form part of the Himayant mountains, such as the mountains of Indra in the eastern end of the range, or the Kush mountains on the western edge. The Himayant mountains are filled with barbarian tribes of humans, caves leading to the Patala Underworld, and monsters that emerge from the same.

Kailas mountains: Known as the “white mountains”, this range of mountains are north of the forbidding Himayant mountains. This mountain range is a land of magic, home to kingdoms of the Gandharvas and the Yakshas. The icy Lake Manasa is found here, around which these kingdoms are located. The Gandharva Kingdom is estimated to have a population of some eighty thousand, and the Yaksha Kingdom of some three-hundred and twenty thousand. The Yaksha King is named Kubera, and he is an immortal who appears to be made of pure gold. In Kubera’s kingdom are found massive gold mines that the Yakshas carefully guard. Here too is found the legendary Holy Mountain, Mt. Kailash, earthly abode of the god Shiva (god of death, magic and mystics). The areas around Mt. Kailash are full of hostile Rakshasa tribes. *Kamyaka jungle:* A relatively peaceful jungle on the Saraswati river. It is home to many groups of renunciates and Yogis, some hidden hermitages and temples. Within the jungle is found the Kamyaka lake, a particularly nice region abounding in deer and birds.

Khandava jungle: This large forest-jungle is found along the Yamuna river, in the border between Eastern Kuru to the north and the Matsya Kingdom in the

south. It is populated by a nation of hostile Nagas (serpent-men) ruled by a very powerful Naga king named Takshaka. The Nagas here have made a pact with the god Indra to avoid divine wrath, but they are generally hostile toward men, and interact with powerful Asura demons as well. Claimed as part of the territory of Kuru, it is likely that the Western Kuru king Yudishthira would grant fiefdoms in this territory to any brave enough to clear part of it of its dangers.

Naimisha jungle: This jungle is found between the kingdoms of Kosala and Southern Panchala Kingdom. It is a relatively very safe jungle, blessed to Brahma and a safe haven for Yogis and other renunciates.

Madhu forest: This was once a dense, demon-infested jungle, but in the time of Rama the Asura Kingdom that was found there was destroyed, and most of the forest cleared; now it is only a small hunting forest around the city-state of Mathura.

Riksha mountains: This eastern extension of the Vindya mountains separates the northern and southern Kosala Kingdom. It is populated by the barbaric Bhil tribesmen, and a number of small kingdoms ruled by Asura demons.

Sarayu river: The central river of the Kosala Kingdom, it is considered to be a sacred river, and during the great festivals held every 12 years at Ayodhya, bathing in the river can allow one to wash away all sins and attain Holy alignment.

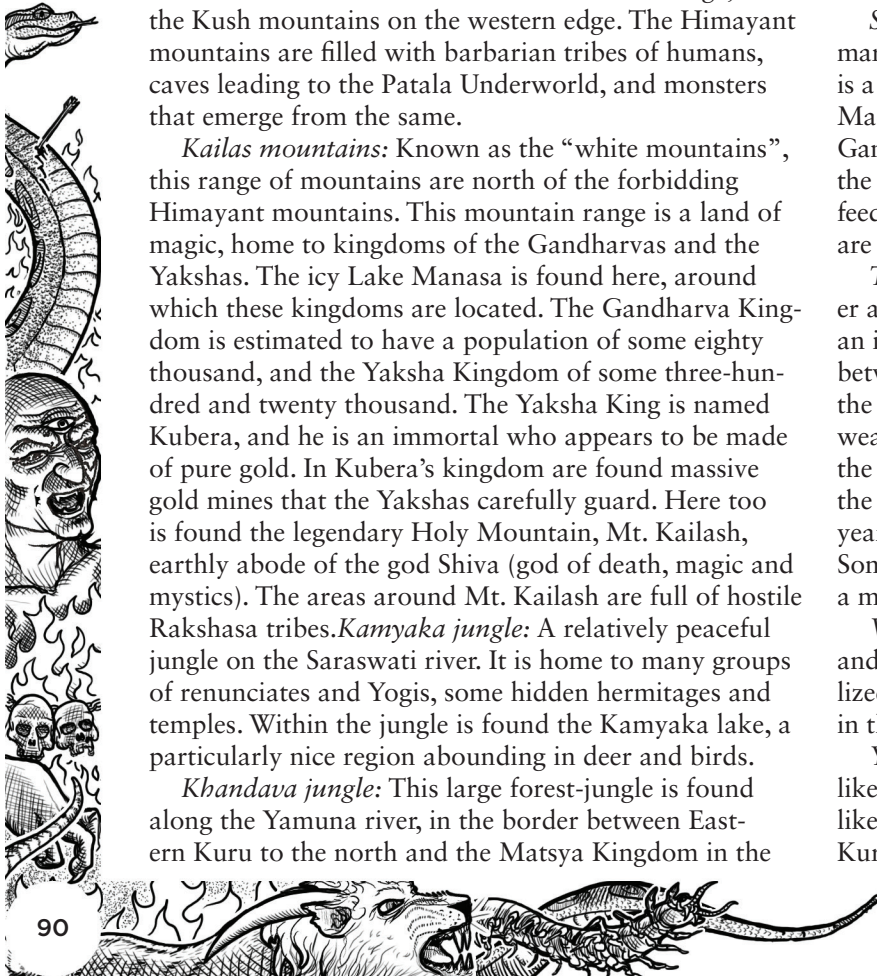
Saraswati river: Marking the southern and eastern border of the Kuru Kingdoms, this river is surrounded by the Kamyaka and Dwaita jungles. The region to the south of the Saraswati river is the desert land of Thar.

Sindhu river: Along with the rivers that feed into it, this marks the northern/western border of the Kuru lands. It is a great and sacred mother river. The lands of Bahlika, Madra, and Gandara are all bordered by this river, the Gandara lands the furthest north at the southern edge of the Kush mountains. Because of the various rivers that feed into the Sindhu river, the lands of Bahlika and Madra are known as the “Seven-River Kingdoms”.

Thar desert: This region, south of the Saraswati river and the Kuru Kingdoms, was once a rich land with an inland sea; but it was utterly devastated in a battle between the god-hero Rama and an Asura king, when the former defeated the latter with a devastating divine weapon, the agniyastra (“Fire Missile”). The water in the region was all evaporated, leaving only a salt lake at the northern edge of the desert. Even now, thousands of years later, life is only beginning to return to this place. Some barbaric human tribes live in the desert, managing a meager subsistence.

Vindya mountains: This range of smaller mountains and tall forested hills forms a barrier between the civilized lands in the north and the hot jungles of Dandaka in the south.

Yamuna river: Considered the Ganga’s younger sister, like the Sarayu it is a tributary to the Holy Mother. It is likewise Holy and along its banks are found the Western Kuru, Matsya and Ceda Kingdoms, among others.





ઈન્દ્રિય ટિલ્કાલિય યાગદેશવર્ણવિ

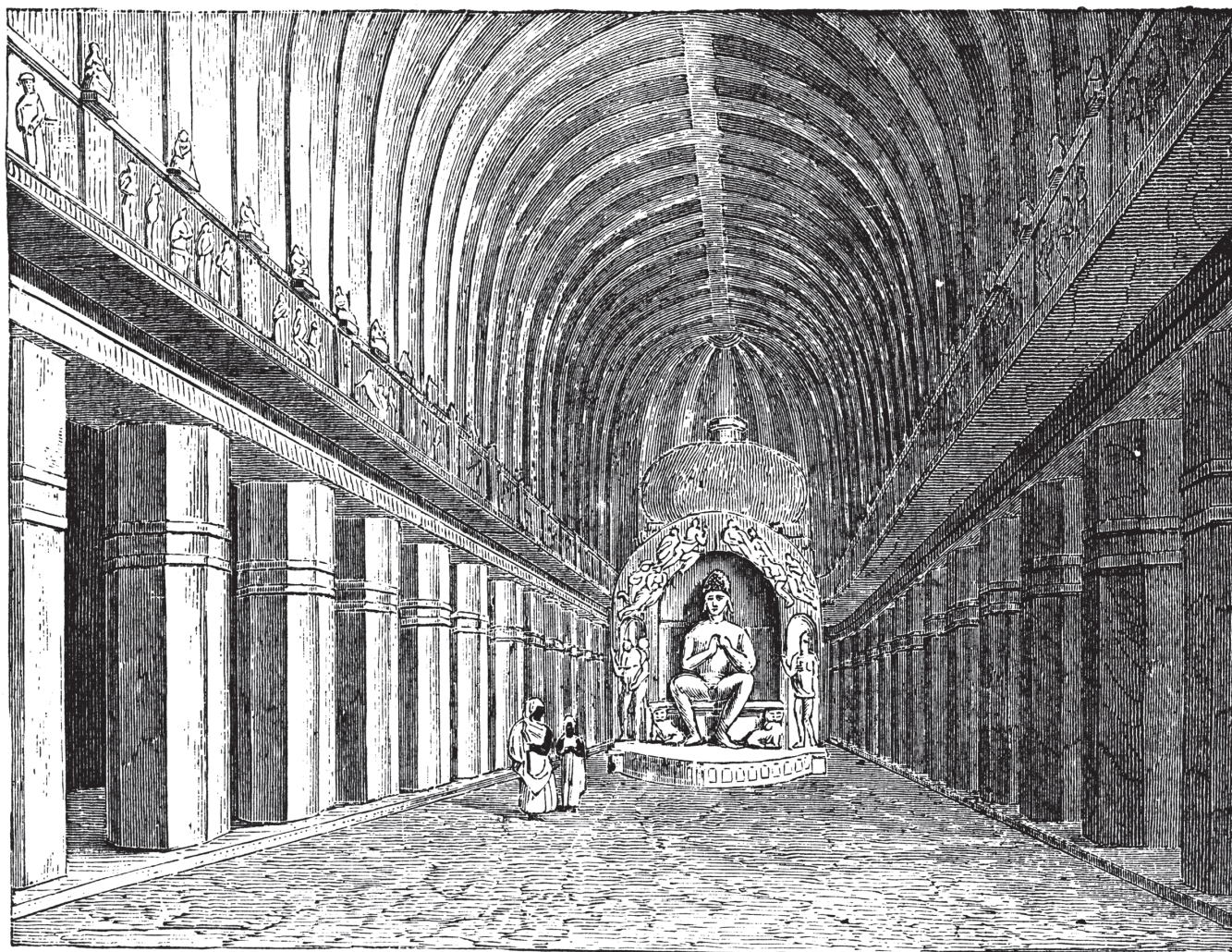
The universe in which Jagat is found consists of a number of planes. The infinite planes of the Gods and the finite planes of the Devas (divine spirits, or demigods), collectively known as “Devaloka”, are sometimes reachable from the high places (particularly Holy mountains). The realm of mortals, and the animal realm, is in the world in which the player characters themselves live. Far beneath this plane are the Naraka Hell Realms of the Asura demons. But between the surface world and the hell realms lies the Patala Underworld; or more accurately, the “Patala Underworlds”; for there are seven distinct layers to this underworld.

The Patala underworld is accessible from a number of places in Jagat, through caves in the earth that lead deep underground until the topmost layer of the underworld is reached. Thus, people and creatures from the surface world can enter into the underworld intentionally or by accident, and likewise creatures from the underworld can sometimes make their way out into the surface world, usually to the regret of those they encounter.

According to the sages, each layer of the Patala underworld stretches out over 40,000 miles, and thus these realms are truly immense.

1st Underworld Realm: Atala

The 1st (highest) realm of the Patala underworld is called Atala. The nearest part of this realm to the surface is populated by a powerful Naga Kingdom ruled over by a mighty Naga king named Kaliya, whose very breath is poison. Further down are found many varieties of monsters that are meant to be highly aggressive; they also populate some of the higher-depth cavern complexes that mark the entry into Atala, and often guard treasure hordes there. These monstrosities increase in power and ferocity as one approaches the epicenter of Atala, the city of the demon-prince Bala. Bala is the son of Maya, the Asura demon of delusion, and master architect of the demon realm (who now rules in Talatala, the 4th realm of Patala). In Bala's city, designed for him by his father, there are treasures unimaginable to human beings, and despite being deep underground the whole cavern complex in which the city is found shines with intense light from the glowing gems that are indigenous to this realm. Bala has a vast harem of succubi demonesses who will attempt to seduce and magically charm anyone who approaches the city; if they succeed they will drive him into Unholy acts of sensual lust until he dies of exhaustion. Otherwise, Bala will try to charm visitors himself, and then poison them.



2nd Underworld Realm: Vitala

Vitala is the 2nd underworld realm. It is populated by hungry ghosts, and also by tribes of goblins, short hideous fanged humanoids who have great tribes here, where they mine for gold, which exists in astounding abundance in this realm. There is also a powerful and wicked demon king who has a city here, his name is Haragrivya; his secret is that he cannot be slain by any other being except for one that has his same name. Somewhere deep in the epicenter of this realm is a palace of the god Shiva, where he is attended to by one of his goddess-consorts, Bhavani (an eight-armed goddess who is an incredibly fierce warrior, known as a slayer of demons). The palace is built by a river known as Hataki; water taken from this river, when touched to fire, reacts by spitting out nuggets of pure gold.

3rd Underworld Realm: Sutala

The 3rd realm is Sutala; this entire realm is a prison for a mighty demon named Bali. Unnamed ages ago, Bali almost conquered the entire universe, so immense was his power. However, he was tricked into defeat by the god Vishnu; and surrendering himself and all he had conquered to Vishnu, his life was spared. He was placed in Sutala, which is a pleasant warm realm complete with gardens that should not exist, lighting from glowing gems, and a sumptuous palace, where immortal servants attend to Bali's every need. Bali himself has become a devotee of Vishnu, seeking penance for his past evil nature. But Sutala is still undoubtedly a prison, and it is unclear whether Bali's penitent nature would continue should he ever manage to escape or be freed. Inside Sutala there is very little that could be considered dangerous; but all the entries into Sutala and all the exits, are guarded by mighty Devas (divine spirits), under the command of Prahlada, a mighty Asura demon who is unique among the Asuras in that he has been Holy from childhood, and a devotee of Vishnu, who saved him from both the wrath of his demonic father and persecution by the Devas. Prahlada will generally refuse anyone to enter this realm, and will oppose anything that might allow for Bali's escape.

4th Underworld Realm: Talatala

The 4th realm is Talatala, ruled over by Maya, the Asura of delusion and master architect of hell. Maya was once ruler in the surface world of three immense flying cities of his own design, which he used to subjugate the entire surface world of Jagat with his demonic followers. Finally, the avatara Shiva destroyed these cities putting an end to Maya's oppression. Maya and his demonic clan were subsequently imprisoned in Talatala, after having offered devotion to Shiva in exchange for his life. In Talatala, architectural wonders unlike anything ever built by man occupy almost the entire realm; there are palaces and temples (both of the Asuras and to Shiva), houses for the many demonic courtiers who serve Maya,

courtyards, plazas and even guest-houses for visitors that meet with Maya's approval. The whole of the realm is covered in treasures, and full of glowing gems that illuminate the realm perfectly. Maya for his part will be likely to use any visitors for his temporary amusement; he is the master of sorcery of illusion, and will use this to try to torment any unfortunates who enter into this realm to drive them into corruption and insanity.

5th Underworld Realm: Mahatala

The 5th realm is Mahatala. It is ruled over by a vast kingdom of many-hooded Nagas; their rulers are four brothers, the Sons of Kadru, who was the mother-goddess of all Nagas. They are extremely powerful, and violent. There is also a kingdom of Asuras here ruled over by Hiranyaksha, a powerful Asura who once tried to sink the entire world of Jagat into the cosmic ocean, and fought with Vishnu for one thousand years. There is also a lesser kingdom of Rakshasas in this realm, wicked servants of Hiranyaksha; their chief is Kirmira, a mighty Rakshasa warrior who particularly loves to slay any Holy humans.

6th Underworld Realm: Rasatala

The 6th realm is Rasatala; it is a realm full of tunnels and warrens, with no really huge cavernous spaces as can sometimes be found in the other realms. It is entirely ruled over by a tribe of Asura demons known as the Daityas, who are powerful and wicked. Their ruler is Puloman, who governs from a small city in the largest cavern found here at the epicenter of the maze-like realm. The rest of the Daityas in this realm all live in small groups in tunnel-lairs.

7th Underworld Realm: Nagaloka

The 7th and deepest realm is Nagaloka. This realm holds the largest kingdom of Nagas found anywhere in the universe. The caverns in this realm are often gigantic, as large as entire countries, and filled with forests and lakes, abundant food and rich soil. The realm is lit by a multitude of glowing gemstones, which many Nagas wear on their hoods. The center of this realm is the city known as "Patala City", which is ruled by the Naga king Vasuki, it is a city of unspeakable opulence, a beautiful fragrance and full of the sounds of sweet music. In the center of this city is a lake of milk which grants those who drink from it daily immunity to disease and aging. Vasuki is the most powerful Naga in all existence, as mighty as a deity himself, and immortal. The Nagas of Nagaloka are not evil, but they will be wary and likely hostile to non-Naga intruders into their realm unless they are quickly given motive not to be hostile. From Nagaloka, there are tunnels that lead down into the Hell Realms of the Asura demons.



CAVERN GENERATION SYSTEM; PATALA UNDERWORLD

The GM is free to create whatever kind of cavern complexes he wishes in the Patala underworld; but the following are some helpful tools to create small or large sections of the immensely vast underworlds.

Any cavern system generated below should include an entryway (that either arrives from the surface in the case of a 1st level cavern, or from another section of caverns if the caverns being generated are part of an ongoing series of cave complexes in the underworld).

Note: In the 6th Realm there are no Cavern Complexes, only Tunnels.

Step 1: Cavern complex size

First establish the basic size of the cavern complex itself.

Table 8.1 Basic Cavern Complex Size (d100)

Roll	Cavern Size
1-25	Cave 2d4x10 feet by 2d6x10 feet, roughly
26-35	Cave 2d6x10 feet by 2d10x10 feet, roughly
36-45	Two caves, adjacent, one 1d4x10 by 2d4x10, the other 2d6x10 by 2d12x10 feet
46-55	Three caves, adjacent (first two as above, third 2d12x10 by 2d20x10 feet)
56-65	1d8 caves, adjacent, sizes as any above
66-75	2d6 caves, adjacent, sizes as any above
76-85	Central cave 2d100x10 by 1d100x10 feet, with 1d10 adjacent caves*
86-95	Two central caves, 2d10x100 feet each, adjacent, with 1d20 small adjacent caves†
96-00	Enormous central cave, 2d10 miles by 1d10 miles, with 1d100 small adjacent caves†

* Central caves of this size should check for the possibility of magical lakes, underground forests, or underground settlements.

Note: In the 7th Realm, all sizes for results from 56-95 will be ten times the regular size, and any result of 96-00 will be 100 times regular size.

Step 2: Cavern complex exits and lighting conditions

Roll in each cave, to see if there is a tunnel exiting toward another cavern complex, aside from the entrance by which the PCs would arrive.

Table 8.2.1 Exits (d100)

Roll	Exits
1-30	0
31-45	1
46-60	2
61-75	1, hidden†
76-90	1, leading downward‡
91-00	1, leading upward▲

† This passage is either hidden by natural features of the cave, or buried under rubble, or possibly intentionally concealed.

‡ Leads down to the next level of the Patala Underworld. Roll 1d6: on a 1-4 it is a very gentle slope, 5-6 a steeper slope requiring climbing implements, on a 6 it is a vertical drop. If already at the lowest level of the underworld any downward exit leads into the Hell Realms.

▲ Leads up to the previous level of the Patala Underworld. Roll 1d6: on a 1-4 it is a very gentle slope, 5-6 a steeper slope requiring climbing implements, on a 6 it is a vertical climb. If already at the highest level of the underworld, it leads back to the surface world.

Random Cave Lighting

(Note: Any area that contains a non-ruined settlement will be lit by either glowing mold or Patala Gems)

Table 8.2.2 Lighting (d100)

Roll	Light Source
1-80	None
81-90	Phosphorescent fungus or mold
91-00	Glowing Patala Gems (1d4 per 100-foot increment along each wall)

Patala Gems shine with an intense light that illuminates everything within a 60-foot radius; they can be covered but not turned off. These gems can be mined, and if they are not shattered in the process will retain their light. Intact Patala Gems have a base value of 5000gp each.



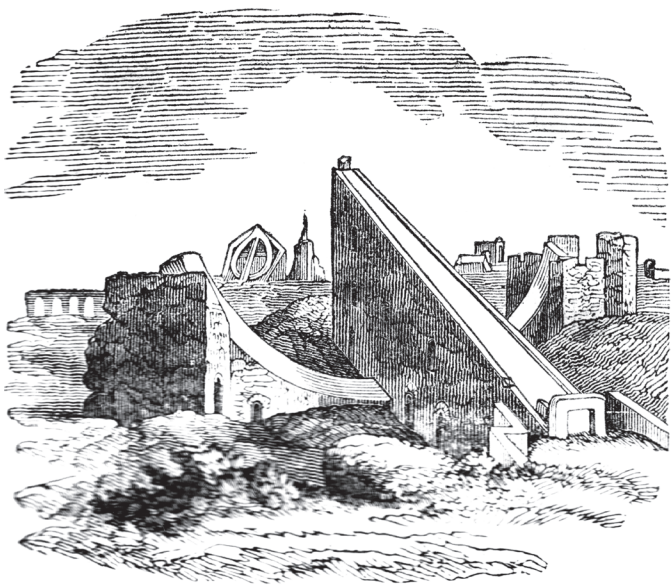
Step 3: Random Cave Contents

Table 8.3.1 Random Cave Contents (d100)

Roll	Cave Contents
1-40	Empty
41-70	Random monster (see encounter tables for the appropriate underworld level)
71-90	Random monster plus Treasure Horde (see "Treasure and Items")
91-95	Toxic atmosphere (see Toxic Atmosphere chart)
96-00	Magic Spring (see Magic Spring chart)

Table 8.3.2 Toxic Atmosphere (d100)

Roll	Toxic Atmosphere
1-35	Smoke/steam, non-lethal but visibility is reduced to 10 feet
36-45	Extreme Fog: Non-lethal, but visibility is zero without the aid of magic
46-60	Mildly corrosive: PCs lose 1d3 hit points for every 10 minutes they spend in the area
61-65	Sleep inducing: After 10 minutes in the area, any beings that sleep must save vs. poison or fall unconscious until removed from the area
66-90	Heavily toxic: PCs must save vs. poison every 10 minutes, or die
91-96	Lethal gas: PCs must save vs. poison each round, or die
97-99	Healing vapors: For each hour spent here, any injured character will recover 1d6 HP
00	Holy Vapors: Any character spending a day here will gain +1 to a randomly determined ability score; after this gain, the vapors have no further effect



THE PATALA UNDERWORLD

Table 8.3.3 Magic Spring (d100)

Roll	Magic Spring Effect
1-40	Anyone bathing in the waters will be cured of any diseases or curses, and healed of 1d6 hit points of injury, but only if they are either of Holy (50% chance) or Unholy (50% chance) alignment.
41-75	Anyone of the spring's alignment (50/50 chance of either Holy or Unholy) who drinks from the spring will have their full hit points restored; anyone of the direct opposite alignment who drinks from the spring must save vs. poison or die.
76-90	Anyone of the spring's alignment (50/50 chance of either Holy or Unholy) who bathes in its waters will gain a permanent +1 to a single randomly determined ability score. Anyone not of the spring's alignment who bathes in its waters will lose 1 point in a random ability score. After this gain or loss the spring has no further effect unless the character bathes in it again after changing alignment.
90-00	This spring is a fountain of youth. Whoever drinks from it will immediately become 1d10 years younger.

Note: Any spring that has "holy" or "unholy" properties will be detectable as said alignment by magic. In all cases below, the water of the spring is only normal water when transported, unless otherwise dictated by the GM, its sacred qualities depend on its physical location.



Giant Cave Details

This table should only be checked on for large central caves.

**Table 8.3.4 Giant Caves:
Lakes, Forests, Settlements (d100)**

Roll	Feature
1-50	None
51-70	Underground lake: 50% chance of additional random monster encounter in this cave, possibly an aquatic monstrosity or marine creature
71-74	Magic lake†
75-85	Underground forest: 50% chance of additional random monster encounters in this cave
85-95	Settlement‡
96-00	Roll twice on this table, treating any further result of 95-00 as a settlement

† A magic lake will be of either Holy or Unholy alignment (50% chance of either), and anyone who fully submerges into the lake will be transported to the Deva Realms of the water-god Varuna (if a Holy lake) or to the Hell realms of the demon queen Danu (if an Unholy lake). There is a 90% chance that a magic lake will be guarded by either a Water Deva (if Holy) or an Asura Demon Prince (son of Danu) (if Unholy).

‡ A settlement will have a 50% chance of being in ruins. If it is not in ruins, it should be occupied by a creature appropriate to the level of the Patala Underworld where it is found. If it is in ruins, there's a 50% chance it will contain a random monster encounter, and if so there's also a 50% chance it will contain a treasure horde. Roll 1d100 to determine the settlement type: 1-50: village/city 51-75: temple 76-00: palace.

Note: In the 7th Realm, roll twice when using this table, treating any result of 95-00 as a settlement with a surrounding forest/garden.

Step 4: Tunnel Generation

A tunnel will link one cavern complex to the next, or to a higher or lower level of the Patala Underworld. Roll to determine the approximate total length of the tunnel:

Table 8.4.1 Random Tunnel Length (d100)

Roll	Length
1-10	2d12 × 10 feet
11-25	1d100 × 10 feet
26-50	1d6 × 100 feet
51-70	1d100 × 100 feet
71-80	1d20 × 1000 feet
81-90	1d100 miles
91-00	2d10 × 10 miles

The width of a tunnel will vary every 500 feet:

Table 8.4.2 Random Tunnel Width (d100)

Roll	Approximate Width
1-50	10 feet
51-60	20 feet
61-70	30 feet
71-80	5 feet
81-90	5 feet Narrowing to only 2 feet at the halfway mark.
91-95	5 feet Shortening to only 2 feet high at the halfway mark.
96-98	10 feet Flooded for (up to) 1d20×10 feet of its length.
99	10 feet Bisected by a 1d6×10 foot long magma flow.
00	10 feet Bisected by a 1d4×10 foot long chasm that falls 2d10×10 feet down

Additionally, at every 500 foot increment there is a chance of a hazard:

**Table 8.4.3 Tunnel Hazards
(check each 500 feet) (d100)**

Roll	Hazard
1-40	None
41-50	A single grotto 2d6×10 by 2d6×10 (roll for random cave contents)
51-59	Splits into two possible tunnel paths (roll again for new tunnel length and width)
60-69	Toxic atmosphere (roll on toxic atmosphere table, above)
70-79	Unstable tunnel*
80-90	Random monster encounter (roll on appropriate encounter table)
91-00	(up to) 1d6×10 feet of collapsed tunnel blocking path

* An unstable tunnel will require a perception check (Thieves may add their bonuses to "finding traps") to maneuver without causing a tunnel collapse. In the event of a tunnel collapse all characters must make a saving throw modified by their Dexterity bonus to avoid suffering 4d6 points of damage.

6th Realm Tunnels

In the 6th Realm, there are no cavern complexes, only tunnels. At the end of each tunnel length there is not a cavern complex, but rather a small grotto measuring 1d6×10 by 1d6 × 10 feet, which will have 1d3 new tunnel exits. On the "Hazards" table, a "tunnel grotto" will be 4d6×10 by 4d6×10.





RANDOM MONSTER TABLES, PATALA UNDERWORLD

The following tables suppose that players are in a random region of each level. If they are in or heading toward a particular area (for example, the Naga Kingdom of the 1st realm; or Prince Bala's city), then the GM may wish to simply select monster encounters that are more consistent with the particular area of the Realm they are exploring.

Table 8.5.1 Atala
(1st realm of the Patala Underworld) (d100)

Roll	Monster
1-4	Ant, giant
5-10	Asura demon; class A
11-15	Asura demon, class B
16-18	Asura demon, class C
19	Asura demon, class D
20-21	Asura demon, fire demon
22-23	Asura demon, pishacha
24	Asura prince
25-35	Asura demon, succubus
36-37	Ghost, aleya
38-39	Humans†
40-43	Living dead, skeletons
44-46	Living statue
47-57	Monstrosities
58-80	Naga
81-84	Rakshasa
85	Rakshasa, Brahmarakshasa
86-87	Rat, giant
88-90	Serpent, cobra
91	Serpent, giant cobra
92	Serpent, giant 7-headed cobra
93-94	Spider, giant
95-96	Witch, unholy
97-00	Yaksha‡

† Encounters can be with Holy adventurers, Unholy servants of the Asuras, mercenaries in the service of the Nagas, escaped prisoners or possibly other types of humans who are lost.

‡ The Yaksha encountered are either on an expedition from the surface to fight against the Nagas, Rakshasas or the Asuras; or they have set up a base in the region to guard some divine treasure.

Table 8.5.2 Vitala
(2nd realm of the Patala Underworld) (d100)

1-3	Asura demon, class A
4-6	Asura demon, class B
7-8	Asura demon, class C
9	Asura demon, class D
10-11	Asura demon, fire demon
12	Asura demon prince
13-14	Deva warrior†
15-16	Fire spirit†
17-22	Gana*
23-30	Ghost, aleya
31-40	Ghost, bhuta
41-65	Goblin
66-67	Humans†
68-69	Living dead, preta
70-73	Living dead, skeletons
74	Living statue
75-85	Monstrosities
86-90	Rakshasas
91	Rakshasa, Brahmarakshasa
92-94	Rat, giant
95	Serpent, giant 7-headed cobra†
96-97	Spider, giant
98-99	Vidyadhara†
00	Witch, Unholy

* Servants of Shiva

† Encounter may be with adventurers, Holy servants of lord Shiva, Unholy servants of the Asuras, or lost/escaped prisoners of the Rakshasas, Goblins, or Asuras.

Sutala (3rd Realm of the Patala Underworld)

All normal entrances to Sutala will be guarded by Deva Warriors of Vishnu under the command of Prahlada, a Holy Asura demon king! They will seek to refuse anyone entry, either attacking intruders or possibly (if there are Holy-aligned PCs present) offering to transport them either back to the surface world, back up to the 3rd Patala Realm, or down to the 4th Realm.

Characters who somehow find themselves inside the 3rd realm itself will find that all monster encounters are either with Asuras (who may be surprisingly friendly if they believe the PCs might be able to help them escape their beautiful prison) or with Deva Warriors who will act precisely as they would at the entryways above.

Table 8.5.3 Talatala
(4th Realm of the Patala Underworld) (d100)

Roll	Monster
1-20	Asura demon, class A
21-30	Asura demon, class B
31-35	Asura demon, class C
36-38	Asura demon, class D
39-40	Asura demon prince
41	Asura demon king, Maya†
42-43	Humans‡
44-74	Monstrosities
75-95	Rakshasa
96-98	Rakshasa, Brahmarakshasa
99-00	Witch, Unholy

† If encountered outside of his palace, Maya will be invisible, and will quickly teleport back to his palace, from which he will continue to observe the PCs with magic, and use his demonic power to plague them with illusions, tricks meant to play on their fears, violate their beliefs, or turn on each other. He will keep the PCs alive for however long they amuse him (however long the GM judges that might be), after which he will dispatch Asura demons to exterminate them.

‡ Any humans encountered will be either Priests or Virakshatriyas of Shiva; if at least some of the PCs are Holy in alignment and none of them Unholy, the Priests will seek to protect the PCs from the other creatures of this realm and attempt to convince them to let the Priests call upon Shiva at one of his temples to transport them back to the surface world. Even if there are Unholy PCs in the group, the Priests will still attempt to make the same offer to any Holy PCs in the group, offering to spare them the fate their companions will be doomed to face.

NOTE: Any Asura Demons or Rakshasas encountered will be likely to attempt to capture the PCs alive to take them before Maya. If they fight with the PC party and are defeated, any Asuras or Rakshasas who manage to flee will immediately alert Maya to the PC's presence in the Realm, after which Maya will use the strategy detailed above.

Table 8.5.4 Mahatala
(5th Realm of the Patala Underworld) (d100)

Roll	Monster
1-6	Asura demon, class A
7-12	Asura demon, class B
13-18	Asura demon, class C
19-22	Asura demon, class D
23	Asura demon, prince
24-25	Ghost, aleya
26-28	Humans†
29-33	Living dead, skeletons
34-37	Living statue
38-45	Monstrosities
46-66	Nagas
67	Naga king‡
68-83	Rakshasa
84-85	Rakshasa, Brahmarakshasa
86-87	Serpent, cobra
88-93	Serpent, giant cobra
94-95	Serpent, giant 7-headed cobra
96-98	Spider, giant
99-00	Witch, Unholy

† Humans will most likely be Unholy servants of the Rakshasas or Asuras, or possibly mercenary servants of the Nagas. There is also a slight chance they may be adventurers questing in this realm.

‡ The Naga king will always be accompanied by at least 2d10 common Naga attendants.

Table 8.5.5 Rasatala
(6th Realm of the Patala Underworld) (d100)

Roll	Monster
1-4	Asura demon, class A
5-55	Asura demon, class E (Daityas)
56-60	Asura demon, prince
61-65	Asura demon, pishacha
66-68	Ghost, aleya
69-70	Humans†
71-75	Living dead, skeleton
76-85	Monstrosities
86-95	Rakshasa
96-98	Rakshasa, Brahmarakshasa
99-00	Spider, giant

† Will most likely be Unholy servants of the Daityas, or slaves of the same; though they may also be a group of adventurers questing in this realm.



Table 8.5.6 Nagaloka
(7th Realm of the Patala Underworld) (d100)

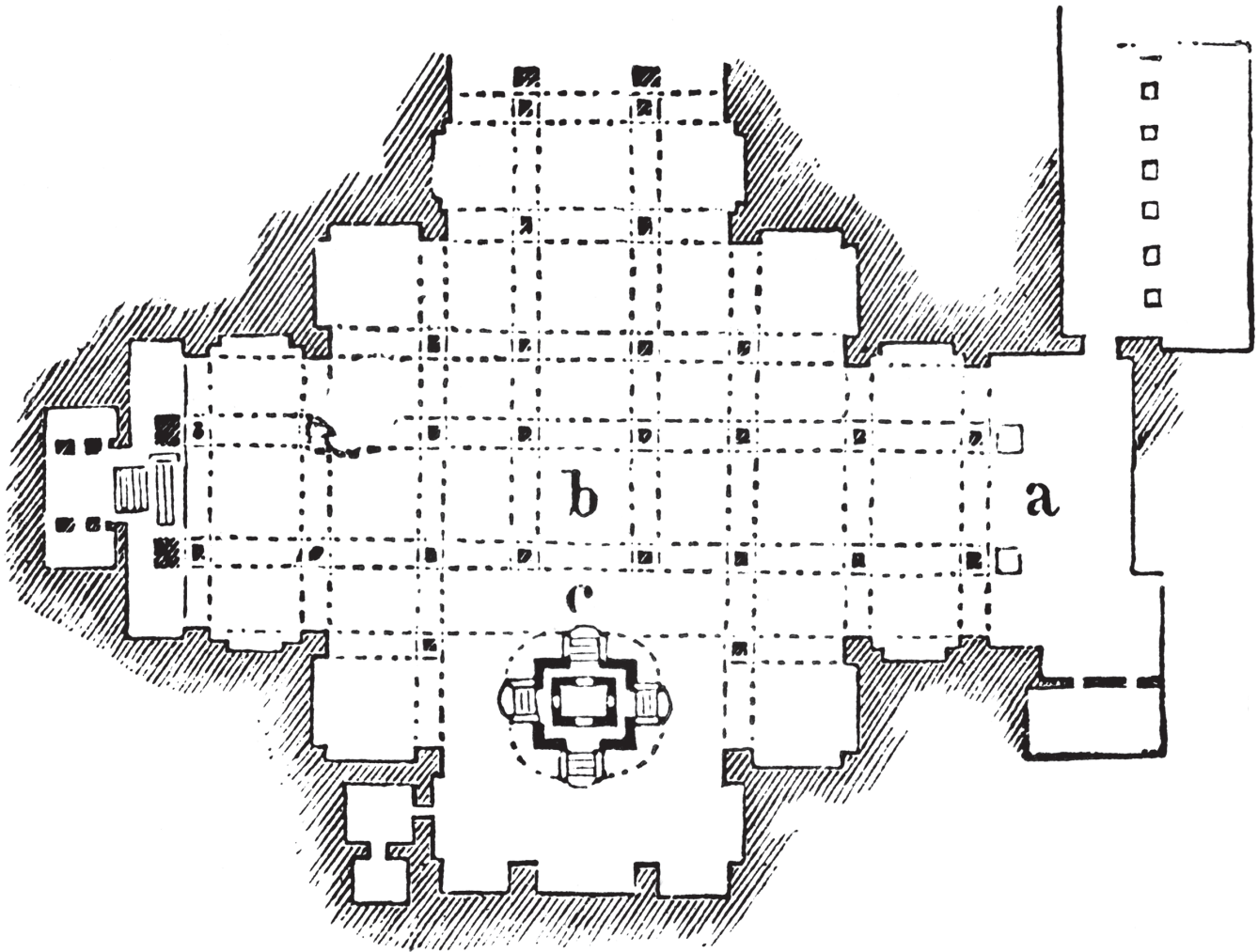
Roll	Monster
1-2	Asura demon, class A
3	Asura demon, class B
4	Asura demon, class C
5	Asura demon, class D
6	Asura demon, fire demon
7-12	Humans†
13-14	Living statue
15-35	Monstrosities
36-76	Naga, common
77-81	Naga champion‡
82-85	Naga sorcerer‡
86-89	Naga chief‡
90	Naga king▲
91-93	Serpent, cobra
94-96	Serpent, giant cobra
97-00	Serpent, giant 7-headed cobra

† Will most likely be an encounter with loyal servants, slaves, or mercenary hirelings of the Naga Kingdom. May be with adventurers out to attack the Nagas.

‡ These will always be accompanied by 2d4 common Nagas

▲ The Naga king will always be accompanied by at least 2d10 common Naga attendants, one champion, and possibly a sorcer.









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ENCOUNTERS ALONG THE ROAD

On almost any road, there will be an encounter at least once a day; these encounters may consist of nothing more than the two groups passing each other; but it can also lead to trade, exchange of information, offers of employment or aid, or conflict.

Table 9.1 Road Encounters (d100)

Roll	Encounter
01	Barbarian war band (1d100)
02-07	Bureaucrats from local kingdom (1 administrator, 1d6 secretaries, 1d100 guards)
08	Gandharvas or Yakshas (1d20)
09-15	Merchant caravan (4d6 wagons of goods, 2d6 guards)
16-17	Messenger (1 riding swiftly with important message)
18	Monster encounter†
19-24	Noble entourage (1d3 nobles, 1d100 guards)
25-29	Party of adventurers (determined by GM)
30-49	Peasants, traveling to nearest market town (1d100, 50% chance with farm produce)
50-60	Priests (1d12)
61	Rakshasa brigands (1d20)
62-64	Secret agent/spy for a foreign kingdom (1)
65-67	Siddhi (1+1d6 students)
68-73	Slave caravan (1d100 slaves with 1d6x10 guards and slave vendor)
74-76	Slaves, sold, in transport (1d20, guarded by 1d10 guards)
77-85	Soldiers of local ruler (1d10 or 1d100)
86-92	Tax collector (1+2d4 assistants and 2d20 guards)
93-96	Traveling musicians/dancers (1d12 musicians and 1d6 dancing girls, possibly with 1d12 bodyguards)
97	Vanara monkey-men (1d20)
98-00	Vicious barbarian bandits (1d20)

† Choose from monster list, or roll from a surrounding wilderness area

Caravanserais

Along any road, there may be villages, farms, and larger manor-holdings; but also (and of key importance to travelers, be they merchants or adventurers) there will be a Caravanserai in most places where there is more than one day's distance from one city to the next. Only in more peripheral highways going in isolated directions will these have a chance of being absent. In the core areas of the Bharata Kingdoms, you can assume that there will be at least one caravanserai at roughly each day's distance of march when there is a long stretch of road. In more isolated regions, the chance might be 5 in 6, 4 in 6 or occasionally 3 in 6.

A caravanserai is technically an inn; but in fact most caravanserais are fairly large complexes. They will have surrounding farms, they will have considerable stabling facilities (since they can expect at any given time in the dry seasons to have a number of merchant caravans staying there each night), a small market, a dining and drinking hall, and shared and private quarters. In some areas a caravanserai may also have a small temple or shrine with a priest, and other facilities (in some disreputable cases, the services of prostitutes, for example). Caravanserais in frontier regions will actually have defensive walls, making them look like small fortresses.

Thus, Caravanserais will be important places for trade and gossip, to acquire news, to restock supplies, etc. Ample games of chance are played in the drinking hall, trades and deals are made in the dining hall, and potential opportunities can be presented for employment (the GM can make use of the Employment/Mission table, as in cities, see below).

Sleeping in the common hall is usually the cheapest option for an overnight stay at a caravanserai, but characters that appear to be wealthier than the average peasant or laborer will be at risk of being targeted for theft of their possessions. Any character who does not appear to be very poor runs a 5% chance any night sleeping in the common hall that a pickpocket will attempt to rob them while they sleep (requiring a perception check vs. the pickpocket's skill, usually between +2 to +6; the pickpocket usually gets an additional +4 bonus for the darkness and the PC being asleep when he attempts the theft).

Encounters in the City

Characters will of course "encounter" thousands of people every day, but in each day there is a chance of a significant encounter of some kind. GMs can roll at random to determine if on a given day characters have an encounter of importance (it would be suggested a 1 in 6 chance in towns, 2 in 6 in cities, and 3 in 6 in major cities), or he can simply roll on the encounter tables as needed. To determine the encounter in either daytime or nighttime roll on **Table 9.2 City Encounters**.

Keep in mind also, that any encounter can potentially lead to combat, or to possible offers of employment (see **Table 9.3** for more information).



Table 9.2 City Encounters (d100)

Roll (Day)	Roll (Night)	Encounter (number appearing)
01	01-03	Assassins, hired (may be Thugees) (1-3)
02-12	04-08	Beggar (may have useful information) (1-2)
13-20	09-19	City Guard (2d8 1st level guards and one 2nd-5th level commander)
21-23	20	City public official (1 + 2d8 guards)
24-25	21-22	City secret police (1-6 agents, may be disguised)
—	23-24	Demon, Asura (choose Asura class, may be disguised)
26-27	25-28	Drunken ruffians (1d4+1)
28-30	29-30	Foreign diplomat (1+1d12 guards)
—	31	Ghost, bhuta (1)
—	32-34	Ghost, vetala (1d4+1)
31	35-38	Giant rats (2d4)
32-34	39-40	Idle noble, Brahmin caste (1+1d4 servants/slaves)
35-38	41-44	Idle noble, Kshatriya caste (1+1d4 guards and 1-2 slaves)
39-42	45-49	Kshatriya sell-swords (3d4)
43-44	50-51	Kshatriya warrior (1d4+1)
—	52-54	Living dead, preta (4d4)
45-54	55-57	Merchant (1d3, with 1d8 guards)
55-59	58	Merchant's wife, respectable (1, possibly in distress)
60	59	Musicians/dancers (1d6)
61-63	60-62	Nonhuman (Gandharva, Vanara, Yaksha) (1d3)
64-65	63-64	Pandit, scholar (1)
66-67	65	Pishacha (flesh eating Asura, shape-shifter) (1d4+1)
68-74	66-68	Priest (1 higher level +1d4 1st level acolytes)
75-76	69-73	Prostitute (1)
77-78	74-76	Rakshasa (1d3)
79-81	77	Religious pilgrim (3d4)
82	78	Scout (1)
83-84	79-80	Siddhi (1+1d4 followers or students)
85	81	Spy for a foreign nation (1)
86-89	82-85	Thief (1d3)
90	86-89	Town drunk (1d3)
91	90	Virakshatriya (1)
92-99	91-98	Watchmen (city watch) (1d6)
--	99	Witch, Unholy (1)
00	00	Yogi (1)

Kalari Arenas

The Kalari fighting arenas are used primarily for training and contests in wrestling and unarmed fighting; they are a popular sport, as well as having religious implications in the worship of Shiva, in his form as the warrior/dancer who is “Kalantaka”, the foe of death. This does not stop considerable gambling from going on during Kalari fighting matches.

There is almost always at least one Kalari in any small town or city, and larger cities will have several, usually belonging to different fighting schools; these schools will often compete with one another. A Kalari arena is always four feet deep, forty two feet long and twenty-one feet wide. It runs east-west along the course of the sun.

Table 9.3 Possible Missions/Employment (d100)

Roll	Mission
01-03	Assassinate a noble
04-09	Bodyguard for a noble
10-19	Fight in a duel for the employer in the Kalari arena
20-22	Fight in the Kalari arena as a gladiator
23-28	Join a hunting party to find a specific animal/monster
29-34	Join an army in a war or raiding party
35-45	Join an expedition/raiding party to barbarian lands
46-56	Political intrigue/spying/theft, in the same city
57-67	Political intrigue/spying in a foreign country
68-78	Travel with a trading caravan
79-89	Travel to a foreigner's home city to deliver a message
90-97	Travel to find an artifact or person
98-00	Travel to the Patala Underworld to obtain a treasure

The type of unarmed fighting that usually goes on at Kalari arenas is not something that noble Kshatriya warrior would engage in, as wrestling or bare-handed fighting is considered one of the lowest forms of combat, and certainly a Kshatriya would not engage in fights for public sport, much less for money (instead, Kshatriya are expected to participate in more genteel tournaments in archery, horse-riding, and chariot-racing). However, the Kalari arena is also where public duels are fought, and dueling is a common activity among the warrior caste. For a duel, a special platform is constructed within the Kalari, called an Ankathattu, which is a raised platform six feet off the ground, measuring 20 feet by 20 feet, without railings. The duel is traditionally fought with maces. The duel is won when an opponent is either killed, surrenders, or is thrown off the platform.

In addition to standard duels of honor, rulers of everything from clans to temples, cities, or countries may select champions to fight for them in the Kalari arena, to resolve conflicts without having to resort to more bloody violence. The chosen champions of either side will fight, and all parties agree that the winner of the battle determines how the issue is resolved.

Player characters, particularly of the Fighter class, might find themselves engaging in duels in the Kalari ei-



ther due to conflicts they get themselves into, or on behalf of a patron. If a character wins such a duel, they gain full standard xp for defeating an opponent in battle.

Additionally, it is common for wagers to take place, and player characters can of course participate in such wagers. The maximum amount of money that can possibly be wagered (and the wager accepted) on a fight is based on the level of the combatant; more specifically, based on the level of the more experienced combatant if there is a disparity. To determine how much can be wagered roll $1d100 \times 10 \times$ the level of the combatant. Of course, wagers smaller than the maximum are possible. Odds will be based on the disparity of the combatants' levels; for example, two characters of equal level fighting each other will have 1:1 odds, a level 6 character fighting a level 4 character will have 3:2 odds, etc.

Opponents defeated in duels generate experience points as usual, but gold won by betting in the arena does not generate experience points.

Encounters in the Wilderness

When traveling away from civilized places, there is always a chance of random encounters with intelligent beings, animals or monsters. Each day of travel, the GM should check for a random encounter during both the day and the night (if the PCs are camping outside). During the daytime, encounters are rolled on a d6, and at night on a d12. An encounter happens if you roll a 1-2 on the die in most regions, except in forest and jungle, where the chance increases to 1-3.

The following encounter tables (rolled by d100) are divided by areas, and should be used as guidelines, the GM can substitute any kind of encounter he wishes. The GM should refer to the monster section to determine the number of creatures encountered.

Table 9.4.1 Desert, Thar (d100)

Roll	Encounter
1-15	Ant, giant
16-18	Asura demon, minor class C
19-21	Fire spirit
22-28	Ghost, aleya
29-35	Humans, wanderers†
36-65	Humans, barbarian raider tribe
66-76	Living dead, skeletons
77-85	Rakshasas‡
86-90	Ruins▲
91-00	Scorpion, giant

† Wanderers may include a solitary hermit, a group of adventurers seeking treasure, the survivors of a failed group of adventurers, or a very lost person.

‡ Rakshasas will be a group of 1d20 Rakshasas, who are in the desert either because they are servants of a demon based here, or because they have come into the desert to find treasure or magic lost in the desert ruins.

▲ The ruins of a village, city or temple that could contain any of the above monsters or other monsters; it could be the base for a barbarian tribe or an Asura demon or Brahmarakshasa, or be filled with the living dead; as well as a great deal of treasure.

Table 9.4.2 Forest, Madhu (d100)

Roll	Encounter
1-10	Bear, common
11-40	Boar, wild
41-55	Elephant, common
56-75	Humans, wanderers†
76-80	Rats, giant
81-85	Tiger, common
86-00	Wolf

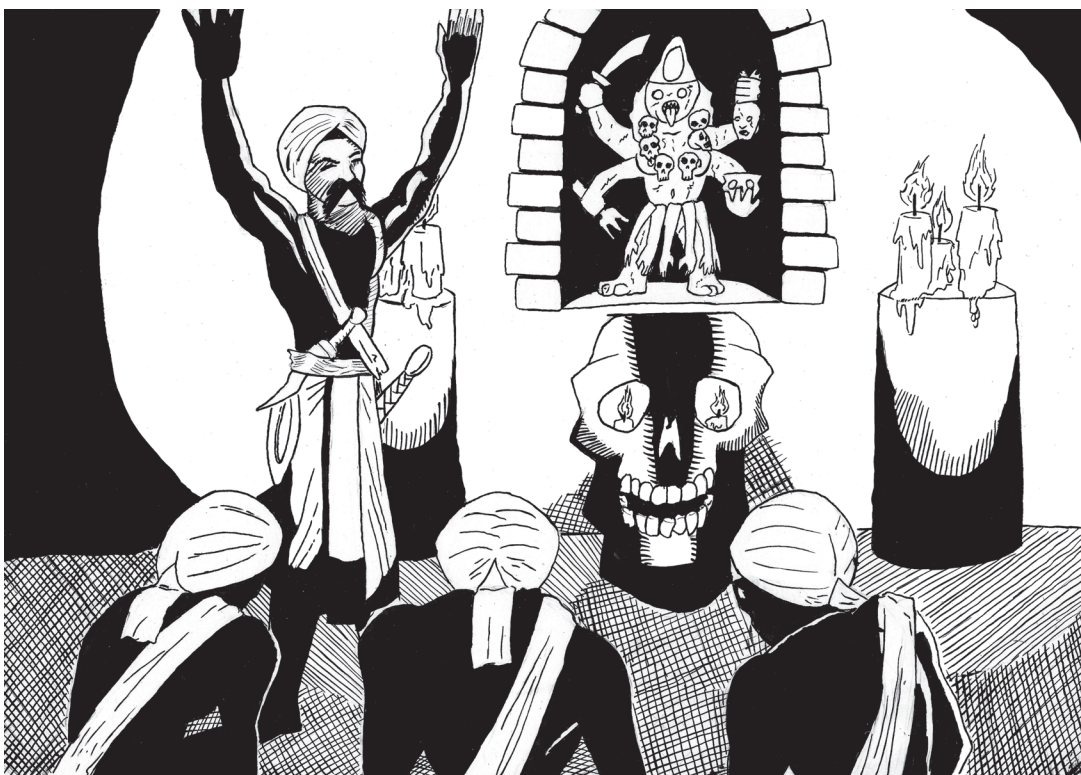
† Encounters are with peasant hunters, a Kshatriya hunting party, a nobleman's hunting party with full entourage, or a lone individual (man, woman, child) lost in the woods.

Table 9.4.3 Jungle, Dandaka (d100)

Roll	Encounter
1-4	Ant, giant
5-8	Ape, dire
9-12	Asura demon, minor class A
13-14	Asura demon, minor class B
15-18	Bee, giant
19	Beetle, giant
20-22	Boar, giant
23-28	Centipede, giant
29-34	Elephant, common
35	Elephant, dire
36-37	Ghost, aleya
38-39	Humans, wanderers†
40-49	Humans, barbarian, local tribe
50-52	Humans, Thugees
53-54	Mongoose, giant
55-64	Rakshasa, local tribe‡
65-68	Rakshasa, Brahmarakshasa
69-71	Rat, giant
72-74	Serpent, cobra
75-77	Serpent, giant cobra
78	Serpent, giant 7-headed cobra
79-80	Spider, giant
81-84	Tiger, common
85	Tiger, dire
86-96	Vanara, local tribe
97-98	Vyala
99-00	Wolf

† This encounter could be with an expedition from a civilized nation looking to hunt, explore ruins or trade with the Vanara; with a group of adventurers or sacred warriors hunting for Asura demons, with half-insane survivors of a failed expedition, or with a single ascetic Yogi.

‡ This encounter can be with a group of 1d10 warriors, or with a small tribe of 1d100 primitive Rakshasa barbarians, or with a semi-ruined Rakshasa city with several hundreds or even thousands of Rakshasas led by a Brahmarakshasa or an Asura demon.

**Table 9.4.4 Jungle, Dwaita (d100)**

Roll	Encounter
1-5	Ant, giant
6-12	Bear, common
13-16	Bee, giant
17-26	Boar, wild
27-31	Centipede, giant
32-37	Crocodile
38-55	Elephant, common
56-57	Elephant, dire
58-60	Fish, giant river fish
61-72	Gandharvas (from Gandharva Teertha)
73-76	Humans, wanderers†
77-81	Rat, giant
82-90	Tiger, common
91	Tiger, dire
92	Water spirit
93-96	Wolf
97-00	Yakshas

* This encounter may be with lone ascetic hermits, with a group of humans who live with the Yakshas or Gandharvas of the forest (probably including Priests and Scouts), with fugitives hiding from the forces of some human kingdom (possibly criminals, or unjustly hunted), or with a group of raiders (barbarian or civilized) who are here to try to steal treasures from the Yakshas or Gandharvas.

Table 9.4.5 Jungle, Kamyaka (d100)

Roll	Encounter
1-5	Ant, giant
6-11	Bear, common
12-15	Bee, giant
16-23	Boar, wild
24-26	Centipede, giant
27-30	Crocodile
31-35	Elephant, common
36-40	Fish, giant river fish
41-45	Gandharva (1d8, travelers from Dwaita forest)
46-50	Human, Yogi (1)
51-52	Human, Siddhi (1)
53-63	Human, priests + attendants†
64-68	Human, wanderers‡
69-70	Mongoose, giant
71-75	Rakshasa brigands▲
76-80	Rat, giant
81-83	Serpent, cobra
84-85	Serpent, giant cobra
86-93	Tiger, common
94-00	Wolf

† 1d3 Priests of level 1-6 plus 1d10 followers or guards, from a nearby hidden temple in the forest.

‡ Encounters may be with lost pilgrims, fugitives hiding from the forces of some human kingdom (possibly criminals, or unjustly hunted), or with a group of raiders (barbarian or civilized) who are here to try to steal treasures from a forest temple.

▲ 1d20 brigands, out to defile a Holy place.



Table 9.4.6 Jungle, Khandava (d100)

Roll	Encounter
1-3	Ant, giant
4-5	Asura demon, minor class A
6-12	Bear, common
13	Bear, dire
14-20	Boar, wild
21-22	Boar, giant
23-30	Centipede, giant
31-37	Elephant, common
38	Ghost, aleya
39-44	Humans, wanderers [†]
45-48	Mongoose, giant
49-65	Nagas (from the local Naga kingdom)
66-73	Rakshasas [‡]
74-80	Rat, giant
81-83	Serpent, cobra
84-86	Serpent, giant cobra
87-90	Serpent, giant 7-headed cobra
91-92	Spider, giant
93-98	Tiger, common
99	Vyala
00	Witch, Unholy

[†] May be adventurers hunting the Naga or other monsters for rewards, or humans who are servants or agents of the Naga, or escaped prisoners of the Naga kingdom.

[‡] A group of 1d20 Rakshasas who are either mercenaries in the service of the Nagas, or raiders out to steal treasure from the Nagas.

Table 9.4.7 Jungle, Naimisha (d100)

Roll	Encounter
1-8	Bear, common
9-11	Bee, giant
12-22	Boar, wild
23-28	Centipede, giant
29-33	Crocodile
34-44	Dog, wild
45-55	Elephant, common
56-60	Fish, giant river fish
61-70	Humans, wanderers [†]
71-80	Humans, Yogis (1d4)
81-85	Humans, bandits
86-88	Rat, giant
89-90	Serpent, cobra
91-93	Tiger, common
94	Water spirit
95-00	Wolf

[†] May be pilgrims seeking out the wisdom of renunciates, a Siddhi in meditation, a group of fugitives from a neighboring kingdom, a lost traveler, a group of adventurers on a mission, or a Priest of Brahma with attendants.



Table 9.4.8 Mountains, Himayant (d100)

Roll	Encounter
1	Air Deva
2-4	Apsara
5-6	Asura demon, fire demon
7-12	Asura demon, pishacha
13-14	Asura demon, succubus
15-22	Bear, common
23-25	Bear, dire
26	Earth spirit
27-32	Gandharva, tribe
33-35	Garuda, small
36-37	Ghost, aleya
38-42	Giant
43-45	Goblin
46-56	Humans, barbarian raiders
57-60	Humans, wanderers†
61-65	Kinnara
66-69	Lions, cave
70	Marut
71-72	Monstrosities
73-82	Nagas
83-88	Rakshasa tribe‡
89-91	Sharabha
92	Windhorse
93	Witch, Unholy
94-96	Wolf
97-98	Yaksha, tribe
99-00	Yeti

† This encounter can be with a lone hermit, a group of Yogis or Holy men, Priests in a mountain temple, adventurers in search of monsters, or badly lost merchants or travelers.

‡ This encounter is with a group of 1d100 Rakshasa; possibly governed over by either an Asura demon or a Brahmarakshasa.

Table 9.4.9 Mountains, Kailas (d100)

Roll	Encounter
1	Air Deva
2-5	Apsara
6	Asura demon, fire demon
7	Asura demon, succubus
8-13	Bear, common
14-15	Bear, dire
16	Deva warrior
17	Earth spirit
18	Fire spirit
19-24	Ganas
25-35	Gandharvas (from the Gandharva Kingdom)
36-40	Garuda, small
41-42	Garuda, large
43-44	Ghost, aleya
45-46	Giant
47-48	Goblin
49-50	Humans, wanderers†
51-55	Kinnara
56-59	Lions, cave
60	Marut
61-62	Monstrosities
63-73	Rakshasas (tribe of Rakshasas, 2d100)
74	Rakshasa, Brahmarakshasa
75-78	Sharabha
79-80	Vidyadhara, minor
81-84	Windhorse
85	Witch, Unholy
86-87	Wolf
88-90	Wolf, dire
91-98	Yaksha (from the Yaksha Kingdom)
99-00	Yeti

† Encounters can be with barbarian humans on a raiding expedition from the Himayant mountains, with human adventurers or soldiers or mystics from the Golden Lands (the rich foreign kingdoms far to the east of the Bharata lands, and to the northeast of the Kailas mountains), with hermits, priests or other pilgrims from the Bharata lands, or with escaped prisoners of the Rakshasa tribes.



Table 9.4.10 Mountains, Riksha mountains and hills (d100)

Roll	Encounter
1-2	Ant, giant
3-4	Ape, dire
5-8	Asura demon, minor class A
9-11	Asura demon, minor class B
12-13	Asura demon, minor class C
14	Asura demon, minor class D
15-16	Asura demon, fire demon
17-21	Bear, common
22-23	Bear, dire
24-28	Bee, giant
29-33	Boar, wild
34-35	Ghost, aleya
36-38	Giant
39-40	Goblin
41-47	Humans, wanderers [†]
48-66	Humans, barbarians (Bhil)
67-70	Lion, cave
71-72	Monstrosities
73-84	Rakshasas [‡]
85	Rakshasa, Brahmarakshasa
86-88	Sharabha
89-91	Spider, giant
92	Witch, Unholy
93-98	Wolf
99-00	Wolf, dire

[†] Encounters can be with troops from the Maghadan Empire on patrol, with human servants of the Asuras, with adventurers out to hunt monsters, with a trading expedition, with escaped prisoners of the Bhil barbarians, or with individuals who are hopelessly lost.

[‡] Encounters are typically with 2d20 Rakshasas, servants of the Asura Kingdom.

Table 9.4.11 Mountains, Vindya (d100)

Roll	Encounter
1-4	Ape, dire
5	Asura demon, minor class A
6-10	Bear, common
11-13	Bear, dire
14-20	Bee, giant
21-30	Boar, wild
31-34	Ghost, aleya
35-39	Giant
40-50	Horse, riding (wild)
51-55	Humans, wanderers [†]
56-75	Humans, barbarian raiders (Bhil)
76-80	Lions, cave
81-85	Rakshasa [‡]
86-90	Sharabha
91-94	Vanara [▲]
95-98	Wolf
99-00	Wolf, dire

[†] Encounters can include merchant caravans going to or from the southern kingdoms, adventurers seeking treasure, ascetic Yogis or Siddhis, or individual humans lost in the mountains.

[‡] Encounters are with 2d20 Rakshasa either going to or returning from banditry in the northern kingdoms.

[▲] Encounters are with 2d20 Vanara who are either traveling to the northern kingdoms, or returning home to the Vanara Kingdoms.



Table 9.4.12 Plains, wild grassland (d100)

Roll	Encounter
1-9	Ant, giant
10-25	Dog, wild
26-29	Elephant, common
30-50	Horse, riding (wild)
51-55	Humans, wanderers [†]
56-60	Lion, common
61-69	Rat, giant
70	Serpent, cobra
71-75	Scorpion, giant
76-90	Wolf
91-00	Herd animals [‡]

[†] This encounter can be with a lone Holy man, a group of adventurers, a group of religious pilgrims, a military force, a rider taking a message in secret, or a caravan that has chosen to travel off-road for some reason.

[‡] This encounter is with a group of non-dangerous herd animals, like antelope.

Table 9.4.13 Swamps and marshy riverbanks, wild (d100)

Roll	Encounter
1-6	Bee, giant
7	Beetle, giant
8-19	Centipede, giant
20-29	Crocodile
30-33	Crocodile, giant river (Ganga river only, otherwise use regular crocodile)
34-41	Fish, giant river
42-45	Ghost, aleya
46-49	Humans, wanderers [†]
50-61	Humans, bandits
62 - 67	Rakshasa brigands [‡]
68-78	Rats, giant
79-82	Serpent, cobra
83-85	Serpent, giant cobra
86-91	Tiger
92-99	Water buffalo, wild (eastern Ganga river only, otherwise use giant rats)
00	Water spirit

[†] This encounter could be with a single hermit ascetic, or a group of adventurers, or a villager lost in the swamp.

[‡] This encounter is with 1d10 Rakshasa brigands.







monster हयांदे

ALL OF THE MONSTERS DEPICTED BELOW are only a sampling of the creatures that can be found in the Bharata lands and the surrounding wilderness, never mind the whole of Jagat and the underworld. They are described via a monster template, with the following categories:

NUMBER APPEARING: The number or dice to roll to determine how many of the creatures of this type are present in a typical encounter.

ARMOR CLASS: The typical armor class of the creature.

MOVEMENT: Base combat movement per round, also noted any special movements like flying or swimming. The base movement is the amount the creature can move and still make a regular attack. If they charge (assuming they are capable of it) they could move up to double the base movement. If they take no other action besides movement, they can move up to triple the rate listed.

HIT DICE: This is the number of d8s that the GM should roll to determine the creature's hit points, it is also equivalent to the creature's "level" in comparison to the player characters' levels. The number of hit dice also determines the saving throw value of the creature using Table 10.1.

TREASURE: This is expressed in the form of a roman numeral, which is the "Treasure Rank" that must be used to randomly determine the treasure a creature may be carrying (see Treasure chart).

SIZE: Descriptor of size, rated at small, medium, or large. Small creatures are generally any creatures less than half the size of an average human; while large creatures are anything more than one and a half times the size of an average human. Medium is everything in between. Small creatures have a +2 AC bonus against medium or large opponents. Large creatures can usually be attacked by more opponents, and can be fired at into melee without penalty if it is engaged in melee only by medium or small creatures.

ALIGNMENT: Listed as Holy, Unholy or Neutral. The GM should take alignment into serious consideration when thinking of how the creatures will react to a PC party in an encounter.

MORALE: The morale score of the creature (see the rules on Morale).

ATTACKS: The number of attacks, and its general bonus to hit. If the creature fights with a weapon, use the speed adjustments and adjustments vs. AC; otherwise assume that they attack with +1 speed modifier and do not have modifiers vs. AC.

DAMAGE: The damage done by each attack.

SPECIAL: This section contains any special information, powers, etc. of a creature.

Table 10.1 Monster Saving Throws

Hit Dice	Saving Throw
1-3	16
4-6	14
7-9	12
10-12	10
13-16	8
17-20	6
21+	4

XP: The amount of experience points awarded for slaying or defeating one of these creatures when encountered.

MONSTER TEMPLATES

Air Deva (Vidyadhara Deva)

NUMBER APPEARING: 1

ARMOR CLASS: 17

MOVEMENT: 120 feet, flying

HIT DICE: 16

TREASURE: None

SIZE: Medium

ALIGNMENT: Holy

MORALE: 8

ATTACKS: 1, +10 to hit

DAMAGE: 6d6 (air blast)

SPECIAL: Immune to normal weapons, +4 to move silent, can become Invisible at will.

XP: 2250

These ephemeral spirits are one of many kinds of messengers of the gods. They are particularly sacred to the wind-god Vayu. On Jagat they are usually found high on mountaintops; but are also found in the Deva Realms.

Ant, Giant

NUMBER APPEARING: 1d10; 1d100 in mound

ARMOR CLASS: 17

MOVEMENT: 45 feet

HIT DICE: 2

TREASURE: None; XVII + XIX (in mound)

SIZE: Large

ALIGNMENT: Neutral

MORALE: 8

ATTACKS: 1, +3 to hit

DAMAGE: 1d6+poison (bite)

SPECIAL: 10% of all giant ants encountered are poisonous (save vs. poison or suffer an extra 3d6 damage). The number appearing indicate the number encountered in or around a giant ant mound; it is possible to have encounters with individuals or smaller groups of giant ants within a radius of a few miles around the mound. The Ant mound is ruled by a queen who is a 4HD creature but is not herself capable of combat; if she is slain, the remaining ants will become erratic and then abandon their lair.

XP: 50

These terrifying insects look like normal ants, but are the size of a small horse.



Ape, Dire

NUMBER APPEARING: 2d4

ARMOR CLASS: 14

MOVEMENT: 30 feet

HIT DICE: 5

TREASURE: None; III (in lair)

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 3, +4 to hit

DAMAGE: 1d6/1d6/1d8 (fist/fist/bite)

SPECIAL: None. These Apes are of animal intelligence, though relatively clever. Vanara could theoretically communicate with them, but they tend to be hostile and protective of their territory against all other types of humanoids.

XP: 200

Apsara (air nymph) (Deva)

NUMBER APPEARING: 1d4

ARMOR CLASS: 12

MOVEMENT: 30 feet, on land or flying.

HIT DICE: 3

TREASURE: XVII + XIV

SIZE: Medium

ALIGNMENT: Holy

MORALE: 7

ATTACKS: 1, +3 to hit

DAMAGE: 1d3 (unarmed strike)

SPECIAL: Apsaras are immune to non-magical weapons, unless they are made out of steel. They are immortal and do not age. They have the power to teleport at will, to any location up to 3 miles away from their present location (they cannot take anyone with them). They have the power to shape-change into a bird. Any man who watches them dance for one round must make a saving throw vs. magic or will become enchanted by them, falling in love with their beauty and having to obey their commands. There is also a 20% chance that if endangered an Apsara may be able to summon an Air Deva to come to their assistance.

XP: 550

A minor form of Deva (demigod), the Apsaras are also known as “celestial maidens”. They are immortal nature spirits of the clouds and waters, who appear as beautiful young women. They are the court dancers to the Gods. It is incredibly rare that an Apsara would show any interest in a human (they would have to have Charisma 18, be of Holy alignment, and skilled in music or dancing); but they are frequently attracted to Gandharvas, particularly those with great skill in music (and decent Charisma), and there are many stories of Gandharva musicians who seduced Apsaras into dancing for them, and then became lovers. Apsaras may accompany and aid a Gandharva (or one of those rare humans) with whom she has fallen in love. By their nature, Apsaras are timid and will often flee from battle (using their power of teleportation), but if obliged or driven to fight they are not without powers.

Asura Demons

This is a general category for the Asuras. In practice, Asuras vary wildly in their forms and powers, and the GM can feel free to modify these to fit whatever style he desires. Asuras are the demonic and evil deities who govern over the Hell Realms, and exert their baleful influence over the underworld and Jagat as well. They are the enemies of the Gods. They can take many forms, from that of appearing as a human, to horrible many-headed monsters, fanged humanoids with strange colored skin, or giant snakes.

The following are some general statistics for various sample types of Asura Demons:

Asura Demon, Minor (class A)

NUMBER APPEARING: 1d3

ARMOR CLASS: 20

MOVEMENT: 30 feet on land, 50 feet flying

HIT DICE: 8

TREASURE: II

SIZE: Large

ALIGNMENT: Unholy

MORALE: 9

ATTACKS: 5, +7 to hit

DAMAGE: 1d4/1d4/1d8/1d6 (claw/claw/claw/claw/bite); or by weapons

SPECIAL: Immune to normal weapons; can see the invisible and in darkness, familiar with the Mudra of Defying Gravity (to the 3rd level), have a 10% chance of being able to summon one more of their own kind.

XP: 1375

Class A Asura demons generally look similar to Rakshasas, but considerably larger; with four arms, massive fangs, and wings.

Asura Demon, Minor

NUMBER APPEARING: 1d3

ARMOR CLASS: 22

MOVEMENT: 15 feet on land, 30 feet flying

HIT DICE: 9

TREASURE: III

SIZE: Large

ALIGNMENT: Unholy

MORALE: 9

ATTACKS: 3, +7 to hit

DAMAGE: 1d4/1d4/2d8 (claw/claw/bite); or by weapons

SPECIAL: Immune to normal weapons; can see in the dark and see the invisible, can cause fear (all in 15 foot radius must save versus fear or run away), can cause darkness (15 feet radius), have a 20% chance of being able to summon one more of their own kind.

XP: 1650

These Asura demons have wings, two arms, and their head looks like one of a number of ferocious animals (boars, bears, lions, tigers, crocodiles, snakes, or dogs are all common).



Asura Demon, Minor (class C)

NUMBER APPEARING: 1d3
 ARMOR CLASS: 24
 MOVEMENT: 25 feet
 HIT DICE: 10
 TREASURE: IV
 SIZE: Large
 ALIGNMENT: Unholy
 MORALE: 10
 ATTACKS: 5, +8 to hit
 DAMAGE: 1d4/1d4/2d6/2d6/1d4+1 (claw/claw/claw/claw/bite); or by weapons
 SPECIAL: Immune to normal weapons, can see in the dark, can cause fear and darkness as a Class B demon above, can change shape to human or animal appearance, has a 30% chance of being able to summon a demon of their type or lesser.
 XP: 2000

These Asura demons have four arms (one pair usually larger than the other), and a bestial face, occasionally with more than one head, but no wings.

Asura Demon, Minor (class D)

NUMBER APPEARING: 1d3
 ARMOR CLASS: 21
 MOVEMENT: 25 feet on land, 40 feet flying
 HIT DICE: 11
 TREASURE: V
 SIZE: Large
 ALIGNMENT: Unholy
 MORALE: 10
 ATTACKS: 3, +8 to hit
 DAMAGE: 1d4/1d4/2d8 (claw/claw/tusks); or by weapons
 SPECIAL: Immune to normal weapons, can see in the dark, can cause fear and darkness as a Class B demon above, knows the Mantra of Maya, can detect magic and speak any language except Sanskrit, can change shape to any human or animal form. Have a 60% chance of summoning a demon of their type or lesser. This class of demon will be likely to hear out any offer of service given to it by an Unholy-aligned human.
 XP: 2250

These demons have wings, two arms, and a horrifying demonic visage with green, blue or black skin, bulging eyes, and large tusk-like fangs.

Asura Demon, Minor (class E/ Daityas)

NUMBER APPEARING: 1d3
 ARMOR CLASS: 25
 MOVEMENT: 30 feet
 HIT DICE: 7
 TREASURE: VIII
 SIZE: Large
 ALIGNMENT: Unholy
 MORALE: 9
 ATTACKS: 7, +6 to hit
 DAMAGE: 1d6/2d4/2d4/2d4/2d4/2d4 (bite/claw/claw/claw/claw/claw); or by weapons
 SPECIAL: Immune to normal weapons, can see in the dark and see the invisible, can cause darkness as a Class B demon above, knows the Mantra of Irresistible Presence, and the Mantra of Maya, can detect magic and speak any language except Sanskrit, can change shape to any human or animal form. Have a 50% chance of summoning a demon of their type.
 XP: 1650

Also known as "Daityas", these Asura demons are mainly found in the 6th realm of the Patala Underworld. There, they live in small groups in the tunnels of that realm, and can sometimes be found in larger tribes of a few dozen; the small city where their king Puloman rules will have 2d100 Daityas there at any given time. They look like giant humans with red skin and six arms.



Asura Demon, Fire Demon

NUMBER APPEARING: 1d3

ARMOR CLASS: 22

MOVEMENT: 15 feet on land, 40 feet flying

HIT DICE: 8

TREASURE: VI

SIZE: Large

ALIGNMENT: Unholy

MORALE: 10

ATTACKS: 2, +7 to hit

DAMAGE: 2d6+1/3d6 (flaming sword/flaming breath)

SPECIAL: Immune to normal weapons and fire attacks, can see in the dark, can cause fear and darkness as a Class B demon above, knows the Mantra of Irresistible Presence and has the Sleeping Curse enlightenment power, can detect magic and speak any language except Sanskrit. This type of demon is very likely to listen to any offer of service from an Unholy character.

XP: 1500

These demons are usually found either in the Hell Realms or in mountainous areas. They appear as fanged winged humanoids with black skin that looks burnt. They wield flaming swords (which are Unholy weapons) and can breathe fire.

Asura Demon, Pishacha

NUMBER APPEARING: 1d4

ARMOR CLASS: 19

MOVEMENT: 50 feet

HIT DICE: 8

TREASURE: VI

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 10

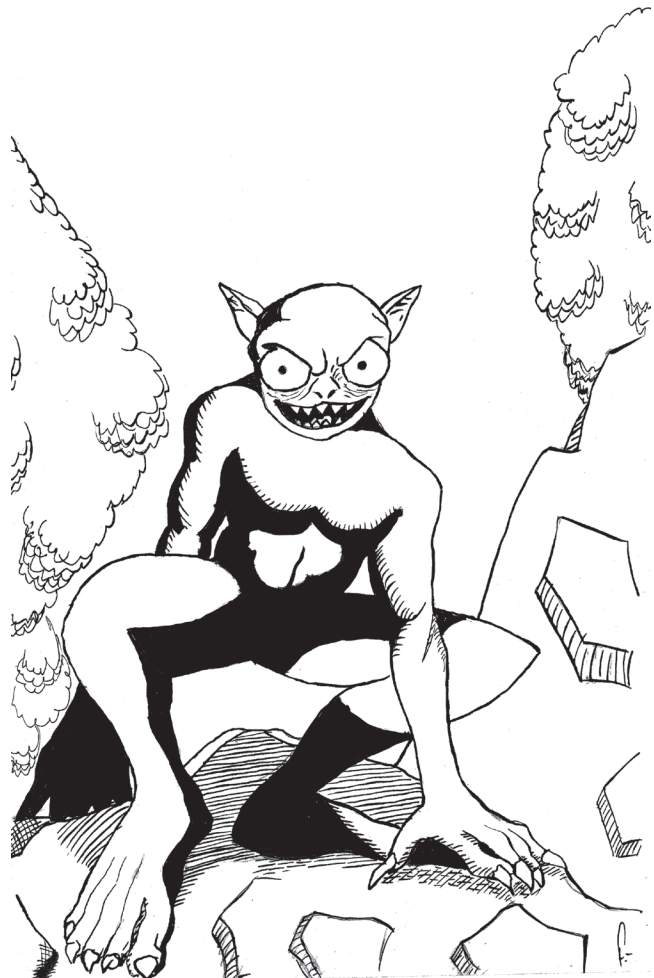
ATTACKS: 1, +7 to hit

DAMAGE: 1d6+4 (bite)

SPECIAL: Pishachas are immune to non-magical weapons. Additionally, they are immune to any magical effects that cause aging, sleep or mental control, and take only one-half damage from magical attacks. They are capable of shape-shifting into animals, having a preference for bats, wolves or rats. They also have the power to turn invisible at will. A Pishacha who bites an opponent has the option to remain attached to his victim and drain 1d6+6 HP per round in blood; but if they do so they have a -4 to their armor class against all other opponents. Pishachas have a gaze attack that causes drooling incapacitating insanity in a single victim if they fail a saving throw versus magic. Pishachas recover from injury at a very advanced rate, healing 3 hit points per round. They can only be truly killed if decapitated.

XP: 1650

The Pishacha is a particular kind of minor Asura demon, who have their own kingdom in the Himayant mountains north of Bahlika. However, they also like to hunt for humans in urban areas throughout the Bharata



lands, hiding in burning ghats (crematory grounds where the rites of the dead are performed) or in cemeteries in those cities where cremation is not practiced. They appear naturally as darker-skinned humanoids with red bulging eyes and fangs, but they are shape-shifters capable of turning into animals or appearing as normal humans; they can also become invisible. They feast on the blood of humans.

Asura Demon, Succubus

NUMBER APPEARING: 1

ARMOR CLASS: 20

MOVEMENT: 30 feet on land, 50 feet flying

HIT DICE: 6

TREASURE: IX + XVII

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 8

ATTACKS: 2, +6 to hit

DAMAGE: 1d4/1d4 (claw/claw); plus life draining bite

SPECIAL: Immune to normal weapons, can see in the dark, can cause darkness as a class B demon, can attempt to magically seduce any male mortal (save vs. magic, Holy-aligned characters gain a +4 bonus). A victim of such seduction will be bitten by the succubus, wherein she will begin to drain her victim's life energy, causing the victim to die after a number of rounds equal to their level. If



the succubus is interrupted before the victim is killed, the victim temporarily loses 1d6 points of CON, which heal normally at a rate of 1 point of CON per day. Succubi can become intangible (unable to be struck except by certain magical attacks, but they cannot strike or touch anyone else in this form), knows the Mantra of the Clarity Eye and the Arcana of the Voice in the Silence, can assume the form of any humanoid female, has a 40% chance of being able to summon another demon of their type.

XP: 1650

This demon is usually found in the 1st realm of the Patala Underworld, as servants of the Demon Prince Bala. They appear naturally as beautiful women (of any race they wish) in seductive dress. They have leathery wings in their natural state but can hide these by changing their form.

Asura, Demon Prince

NUMBER APPEARING: 1

ARMOR CLASS: 27

MOVEMENT: 25 feet on land, 50 feet flying

HIT DICE: 20

TREASURE: XVI + XIX + XX + XXI

SIZE: Large

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 4, +14 to hit

DAMAGE: 2d4+8/2d6+9/2d6+9 (bite/claw/claw); plus poison sting (save vs. poison with -4 penalty or die instantly)

SPECIAL: Immune to normal weapons, has a bestial appearance, has a disintegrating touch (if touched, save vs. magic or be instantly disintegrated), can breathe lightning (120 feet in front of him, all in area of effect suffer 12d6 damage, save vs. magic for half damage), can see in the dark and see the invisible, can create darkness 20 feet around him, knows the Mantra of Irresistible Presence, knows the Mantra of Maya, knows the Arcana of the Voice in the Silence, has the "Rain of Spiritual Fire" and "Intellect-Stripping Curse" Enlightenment Powers, knows the Infernal Calling of the Yama Kings, can change his appearance to any form, knows all languages except Sanskrit, has an 80% chance of summoning any minor Asura demon (usable twice per day), can summon 4d6 Bhuta Ghosts per day.

XP: 6000

This is only a suggested template for a sample Asura Prince.

Asura, Demon King

XP: 7500 minimum.

Truly powerful demon kings should each be totally individual. Begin with a template similar to a demon prince to begin with, but assume that these godlike beings can use any mantra, mudra, or enlightenment power the GM wishes, his very presence requires a save vs. magic or any character of less than 6 HD will flee his presence while those of higher level will have a -5 penalty to



all attacks and saving throws, and he can summon any single type of demon once per round with 100% success.

Bear, Common

NUMBER APPEARING: 1d6

ARMOR CLASS: 14

MOVEMENT: 30 feet

HIT DICE: 5

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 3, +4 to hit

DAMAGE: 1d6/1d6/1d8 (claw/claw/bite)

SPECIAL: Will continue to fight even at negative HP, for up to 4 rounds or until they are reduced to -5HP or more.

XP: 350

Found in forest, hills and mountains.



Bear, Dire

NUMBER APPEARING: 1d2
 ARMOR CLASS: 14
 MOVEMENT: 30 feet
 HIT DICE: 6
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3 +5 to hit
 DAMAGE: 1d8/1d8/1d12 (claw/claw/bite)
 SPECIAL: Will continue to fight even at negative HP, for up to 4 rounds or until they are reduced to -5HP or more.
 XP: 550

Generally found in mountains, far in the wilderness.

Bee, Giant

NUMBER APPEARING: 1d10
 ARMOR CLASS: 14
 MOVEMENT: 60 feet, flying
 HIT DICE: 6
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +5 to hit
 DAMAGE: 1d6+poison (stinger)
 SPECIAL: Anyone struck by a bee's sting will have to make a saving throw versus poison or suffer 5d6 points of extra damage, making a second saving throw with a +2 bonus after 1d6 rounds to avoid death. In their hive, a giant bee queen will be present, she has 8 HD, her sting does 1d8 and her poison functions like the regular giant bee but does 5d8 damage. A nest will also have several non-combatant larvae. There is a 20% chance that a nest will hold 1d4+1 doses of royal jelly, which when consumed can heal 2d6+2 points of damage per dose, and can be a cure for certain diseases.
 XP: 550, 1000 for a queen.

These enormous bees are the size of a bull.

Beetle, Giant

NUMBER APPEARING: 1d6
 ARMOR CLASS: 18
 MOVEMENT: 15 feet
 HIT DICE: 12
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 2 +8 to hit
 DAMAGE: 2d8/3d6 (bite/slam)
 SPECIAL: None
 XP: 1375

Found in Jungles or forest, these beetles are the size of an elephant.

Boar, Wild

NUMBER APPEARING: 1d12
 ARMOR CLASS: 13
 MOVEMENT: 40 feet
 HIT DICE: 3
 TREASURE: None
 SIZE: Medium
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +3 to hit
 DAMAGE: 3d4 (tusks)
 SPECIAL: Half of those encountered will be harmless young without tusks.
 XP: 50

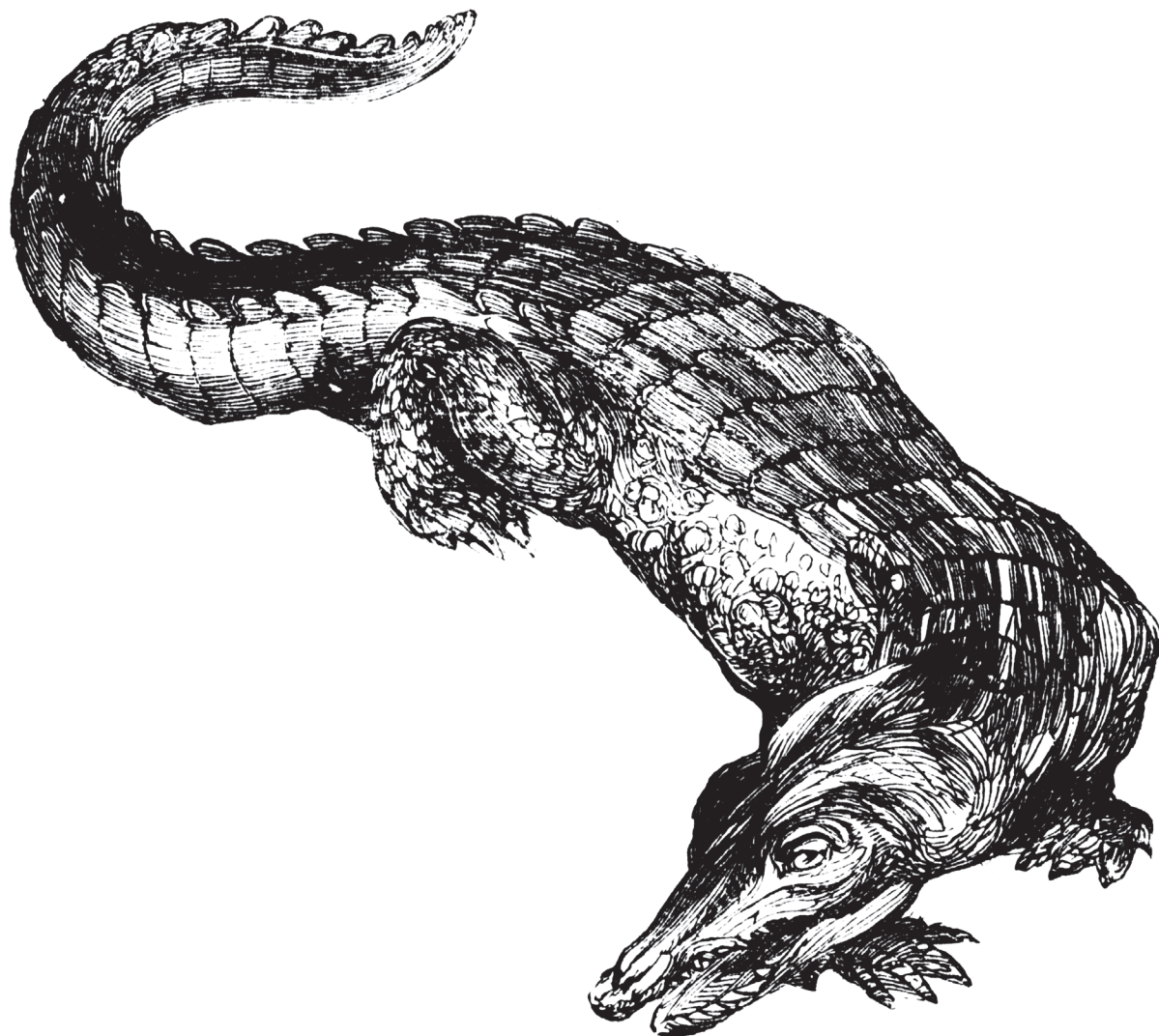
Popular but dangerous game for hunting. Found in most forests.

Boar, Giant

NUMBER APPEARING: 2d4
 ARMOR CLASS: 14
 MOVEMENT: 30 feet
 HIT DICE: 7
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3 +5 to hit
 DAMAGE: 3d6 (tusks)
 SPECIAL: One-quarter of those encountered will be young, which have the statistics of a common wild boar.
 XP: 550

Found in the dark recesses of forest and jungles.





Centipede, Giant

NUMBER APPEARING: 2d12
 ARMOR CLASS: 12
 MOVEMENT: 40 feet
 HIT DICE: 1-1 (1d8-1)
 TREASURE: None
 SIZE: Small
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +1 to hit
 DAMAGE: Poison bite (save versus poison after 1 round, or fall helpless; roll again after 1d4 rounds with a +4 bonus to avoid death)
 SPECIAL: None
 XP: 10

These are centipedes of one to two feet in length, found in jungles.

Crocodile

NUMBER APPEARING: 3d6
 ARMOR CLASS: 15
 MOVEMENT: 15 feet on land, 30 feet swimming
 HIT DICE: 3
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 2, +3 to hit
 DAMAGE: 2d4/1d12 (tail slap/bite)
 SPECIAL: +4 to hide or sneak
 XP: 50

Found in freshwater swamp on the banks of rivers.

Crocodile, Giant River Crocodile

NUMBER APPEARING: 1

ARMOR CLASS: 16

MOVEMENT: 15 feet on land, 30 feet swimming

HIT DICE: 7

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 8

ATTACKS: 3, +5 to hit

DAMAGE: 2d6/3d6/2d20 (bite/claws/tail slap)

SPECIAL: +4 to hide and sneak

XP: 550

Called “makara” (“water monster”), this giant crocodile has a large horn on the center of its head, and it swims along the river Ganga.

Deva

There are a wide variety of Devas, divine spirits or demigods, the servants of the gods; which range from relatively weak but blessed creatures to mighty elemental spirits.

Deva, Minor

NUMBER APPEARING: 1d3

ARMOR CLASS: 20

MOVEMENT: 30 feet on land, 50 feet flying

HIT DICE: 8

TREASURE: None

SIZE: Large

ALIGNMENT: Holy

MORALE: 9

ATTACKS: 2, +7 to hit

DAMAGE: 1d8+2/1d8+2 (fist/fist); or by weapon

SPECIAL: Devas are immune to non-magical weapons. They are also immune to all mantras, mudras, and arcana (but not to Enlightenment Powers). Devas can generate divine light for 30 feet radius around their body at will. Anyone of Unholy alignment who attempts to attack them suffers a –2 penalty to hit. Devas have the power to see the invisible; and are completely immune to all illusions. Devas have the power to remove any kind of curse (on themselves or others); and they can also change their form to appear as a human, or any other kind of humanoid creature, or any kind of animal. They can shift back and forth from the world of Jagat to the divine realm at will.

XP: 1375

A standard inhabitant of the Deva realms, these can be used as divine messengers, servants or warriors.

Deva, Warrior

NUMBER APPEARING: 1d3

ARMOR CLASS: 26

MOVEMENT: 40 feet, 100 feet flying

HIT DICE: 16

TREASURE: None

SIZE: Medium, sometimes Large

ALIGNMENT: Holy

MORALE: 10

ATTACKS: 2, +11 to hit

DAMAGE: 1d10+5/1d10+5 (fist/fist); or by weapon

SPECIAL: Devas are immune to non-magical weapons. They are also immune to all mantras, mudras, and arcana (but not to Enlightenment Powers). Anyone struck by a Deva's weapon (usually a giant mace, but sometimes taking another form) must make a saving throw vs. magic or be stunned (unable to take any actions) for 1d10 rounds. Deva warriors can generate divine light for 40 feet radius around their body at will. Anyone of Unholy alignment who attempts to attack them suffers a –2 penalty to hit. Devas have the power to see the invisible; and are completely immune to all illusions. Devas have the power to remove any kind of curse (on themselves or others); and they can also change their form to appear as a human, or any other kind of humanoid creature, or any kind of animal. Deva warriors can use the Enlightenment Power “Shield of Purity” once a day. They can shift back and forth from the world of Jagat to the divine realm at will.

XP: 4000

The Warrior Deva is a template for those Devas who are essentially demigods, and part of the armies of the gods. They are usually found in the divine realms, but can be sent by a God (or sometimes of their own accord) to act as an envoy, a messenger, to aid a great devotee, or to enact the wrath of a god against a mortal who has crossed him.

Dog, wild

NUMBER APPEARING: 3d6

ARMOR CLASS: 13

MOVEMENT: 40 feet

HIT DICE: 1-1 (1d8-1)

TREASURE: None

SIZE: Small

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 1, +1 to hit

DAMAGE: 1d4

SPECIAL: None

XP: 5



Earth Spirit (Deva)

NUMBER APPEARING: 1
 ARMOR CLASS: 18
 MOVEMENT: 15 feet
 HIT DICE: 16
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Holy
 MORALE: 10
 ATTACKS: 1, +10 to hit
 DAMAGE: 4d8 (fist)
 SPECIAL: Can only be harmed by magic or magic weapons. They cannot enter bodies of water.
 XP: 2125

This Deva spirit is a servant of the Earth-goddess, Prithvi. They are found in mountainous regions or in the Deva realms.

an adult common elephant are worth 10 rupya (gp) each
 XP: 1100

Elephant, War

NUMBER APPEARING: Variable
 ARMOR CLASS: 14
 MOVEMENT: 40 feet
 HIT DICE: 11
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3, +7 to hit
 DAMAGE: 2d8/2d8/4d6 (stomp/stomp/tusks)
 SPECIAL: None; but if ridden with a howdah platform, the conductor can make a standard charioteering check on any round to have the elephant attack rather than those on the platform attacking. The tusks of an adult war elephant are worth 10 rupya (gp) each
 XP: 1250

This is a standard elephant that has been bred and trained for combat purposes.

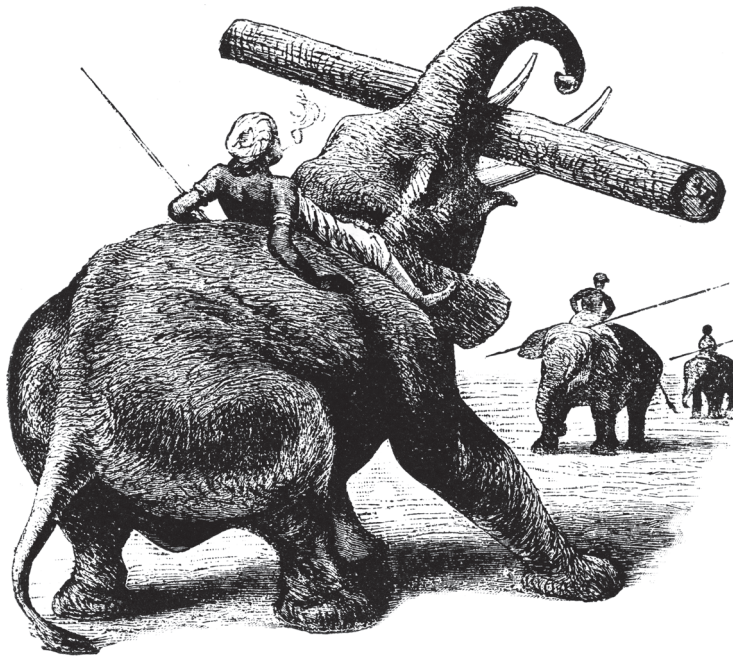
Elephant, Dire

NUMBER APPEARING: 1d12
 ARMOR CLASS: 15
 MOVEMENT: 30 feet
 HIT DICE: 10
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3, +7 to hit
 DAMAGE: 3d6/3d6/4d12 (stomp/stomp/tusks)
 SPECIAL: Anytime 10 or more elephants are encountered in the wild, 1d4 of them will be young, which are defenseless. The tusks of an adult dire elephant are worth 1d6x150 rupya (gp) each.
 XP: 1100

These are wild creatures that are found only in dense jungle; they are considerably larger than a standard elephant. They cannot be tamed; they are considerably more aggressive than standard wild elephants.

Elephant, common

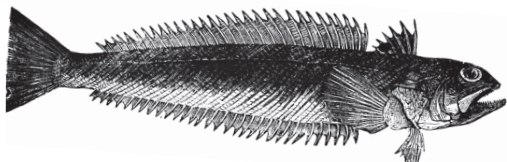
NUMBER APPEARING: Variable, 1d20 in the wild
 ARMOR CLASS: 14
 MOVEMENT: 30 feet
 HIT DICE: 10
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 3, +6 to hit
 DAMAGE: 2d6/2d6/4d6 (stomp/stomp/tusks)
 SPECIAL: Anytime 10 or more elephants are encountered in the wild, 1d4 of them will be young, which are defenseless and do not have tusks or the ability to stomp. The tusks of



Fire Spirit (Deva)

NUMBER APPEARING: 1
 ARMOR CLASS: 18
 MOVEMENT: 30 feet
 HIT DICE: 16
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Holy
 MORALE: 10
 ATTACKS: 1, +10 to hit
 DAMAGE: 3d8 (flaming fist)
 SPECIAL: Immune to normal weapons. They automatically do 1d6 fire damage per round to anyone in melee range with them.
 XP: 2250

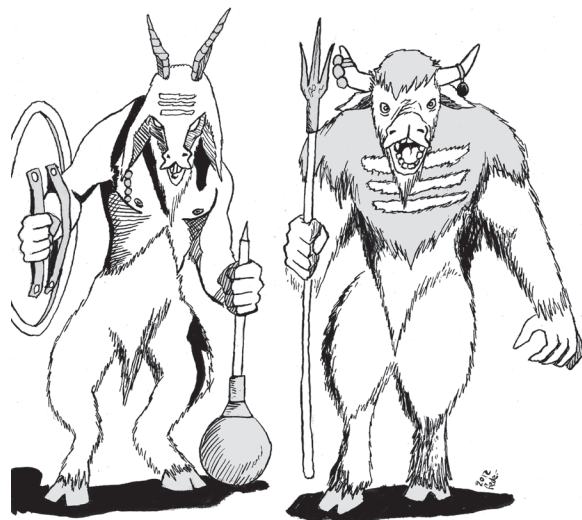
These powerful spirits serve Agni, the god of fire. They are found only rarely in the mortal world, but are also found in the Deva Realms.



Fish; Giant River Fish

NUMBER APPEARING: 1d4
 ARMOR CLASS: 16
 MOVEMENT: 30 feet, swimming
 HIT DICE: 4
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +3 to hit
 DAMAGE: 2d6
 SPECIAL: None
 XP: 100

Found only rarely, in large freshwater rivers



Gana

NUMBER APPEARING: 2d4; 2d100 on Mt. Kailash
 ARMOR CLASS: 15
 MOVEMENT: 50 feet
 HIT DICE: 5
 TREASURE: IX + XIV + XIX
 SIZE: Medium
 ALIGNMENT: Holy
 MORALE: 8
 ATTACKS: 1, +5 to hit
 DAMAGE: 2d4 (horns); or by weapon
 SPECIAL: Ganas will be familiar with all the Mantra skills of a Siddhi. They have a +8 to sneaking and perception checks. There is a 20% chance that any group of Ganas will be armed with magic weapons. The unjust killing of a Gana may incur the wrath of Shiva.
 XP: 550

The Ganas are a race of humanoids with the lower bodies of goats, and goat horns, and the upper bodies of humans. They have been servants and allies of the god Shiva since the time when Shiva roamed the earth as a great hero, and aided him in avenging the death of his wife Sati. The Ganas today are blessed by Lord Shiva, and the largest community of Ganas are found on Mt. Kailash, where they act as his cohort of attendants whenever he chooses to manifest in the world of Jagat on the mountaintop. The Ganas are also the servants of Shiva's divine son, the elephant-headed Lord Ganesha. However, both deities leave the Ganas to govern themselves, and they have an idyllic society where no one rules over anyone else, and all things are agreed upon by equal voting. The Ganas are capable of being fierce fighters. They favor anyone who is Holy and particularly anyone who is a devotee of Shiva. Occasionally, groups of Ganas can be found at times in the cemeteries or burning ghats (places used to conduct funerary rites and cremations) of human cities; it is thought to protect and guide great souls of recently departed devotees of Shiva to Shiva's divine realm.



Gandharva

NUMBER APPEARING: Variable, typical tribe is 2d100

ARMOR CLASS: 15, but often wearing armor

MOVEMENT: 30 feet

HIT DICE: 1

TREASURE: Variable, XIV (typical); VII + XIX + XX (in a group)

SIZE: Medium

ALIGNMENT: Usually Holy

MORALE: 7

ATTACKS: 1, +2 to hit

DAMAGE: By weapon

SPECIAL: Gandharvas do not age or sleep and are immune to magical effects that cause either. They gain a +2 to all perception checks. They are also immune to most magic meant to control or dominate minds.

The above is statistics for a typical Gandharva. Gandharvas can also be Priests, Fighters, Siddhis or Thieves. Any group of 20 or more Gandharvas will usually include at least one 3rd level Fighter. Any group of 40 or more will also include a 2nd level Siddhi. Any group of over 100 will also include two 4th level Fighters, one 8th level Siddhi, and one 5th level Priest. Larger tribes will usually also include one 6th-9th level Fighter chief, and one 6th-9th level Siddhi, as well as two more 3rd level Priests.

The Gandharvas are a race that are descended of the crossing of humans with divine and nature-spirits (Devas and Apsaras). They live in their own kingdoms in mountains and forests.

Garuda, Small

NUMBER APPEARING: 1d2

ARMOR CLASS: 15

MOVEMENT: 75 feet flying

HIT DICE: 5

TREASURE: III

SIZE: Large

ALIGNMENT: Holy

MORALE: 8

ATTACKS: 3, +4 to hit

DAMAGE: 2d6/2d6/3d6 (talon/talon/beak)

SPECIAL: A Garuda that is swooping at an opponent can only attack with both talon attacks (2d6 damage each) and if it hits with both claws it can attempt to lift its target with it, as long as the target is small or medium in size and not somehow attached to the ground. Anyone wishing to avoid being lifted in such a way by a Garuda must make a saving throw modified by their Dexterity modifier. A victim being lifted into the air can continue to attack the Garuda, and the Garuda can only strike at it with its beak attack; however, it can also choose to let go of the victim, in which case he must make another saving throw if he wishes to try to grab onto some part of the Garuda; otherwise, he plummets to the ground from whatever height the Garuda had achieved.

XP: 350

The Garuda is a special kind of giant eagle, slightly larger than a warhorse. It is semi-intelligent and Holy in alignment. Garudas are fierce animals in nature, but will not harm anyone of Holy alignment unless first attacked. Being sacred to various deities, particularly Vishnu, they can be summoned as mounts by Virakshatriyas of a certain level. Garudas also come in a larger variety, and there is also a divine Deva Garuda, which is the mount of Vishnu himself.

Garuda, Large

NUMBER APPEARING: 1d2

ARMOR CLASS: 16

MOVEMENT: 75 feet flying

HIT DICE: 18

TREASURE: III

SIZE: Large

ALIGNMENT: Holy

MORALE: 9

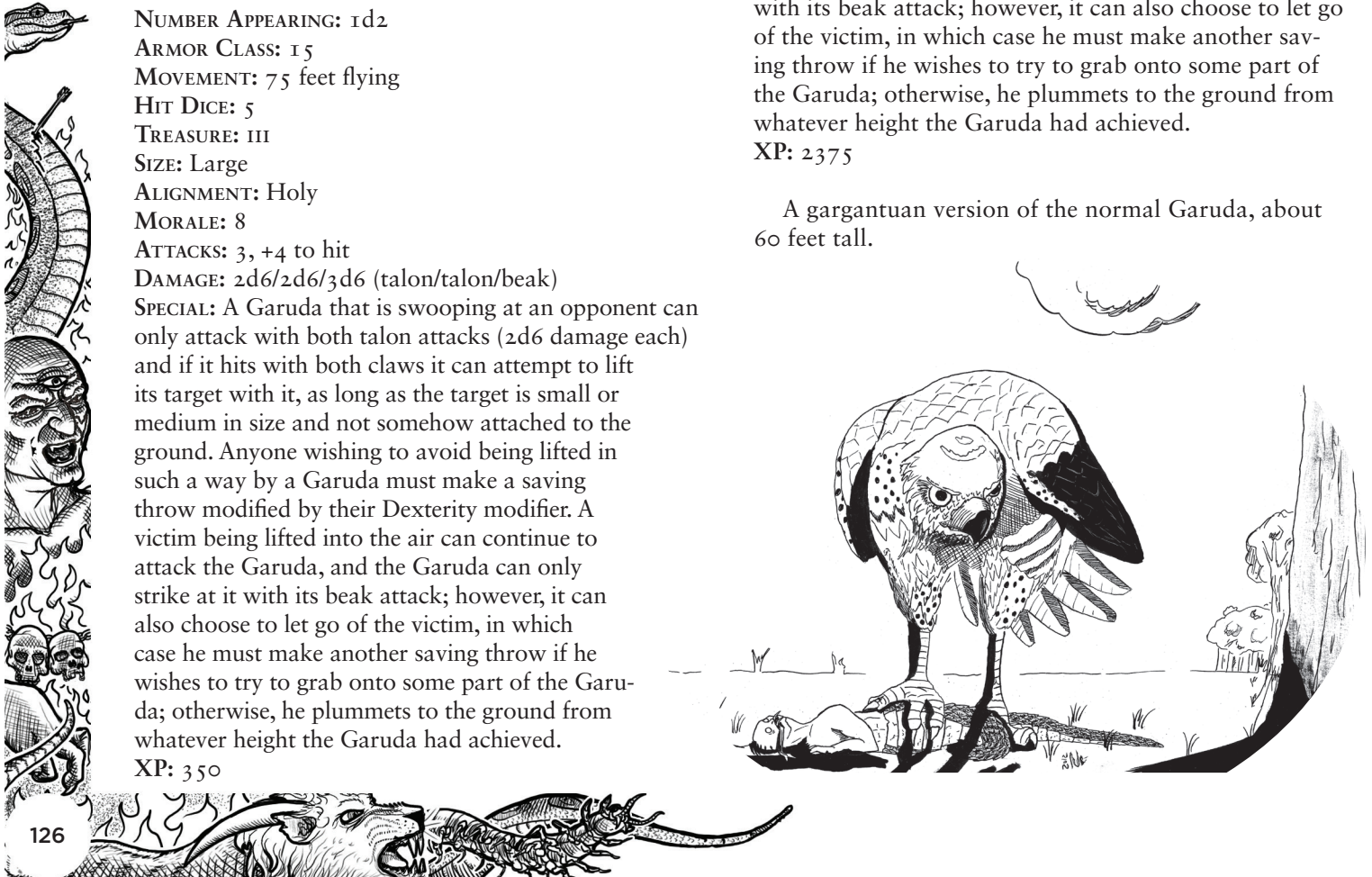
ATTACKS: 3, +11 to hit

DAMAGE: 3d6/3d6/4d6 (talon/talon/beak)

SPECIAL: A Garuda that is swooping at an opponent can only attack with both talon attacks (3d6 damage each) and if it hits with both claws it can attempt to lift its target with it, as long as the target is of equal or lesser size to the Garuda (any creature up to and including the size of an elephant) and not somehow attached to the ground. Anyone wishing to avoid being lifted in such a way by a Garuda must make a saving throw versus paralysis. A victim being lifted into the air can continue to attack the Garuda, and the Garuda can only strike at it with its beak attack; however, it can also choose to let go of the victim, in which case he must make another saving throw if he wishes to try to grab onto some part of the Garuda; otherwise, he plummets to the ground from whatever height the Garuda had achieved.

XP: 2375

A gargantuan version of the normal Garuda, about 60 feet tall.



Ghost, Aleya

NUMBER APPEARING: 1

ARMOR CLASS: 28

MOVEMENT: 50 feet flying

HIT DICE: 9

TREASURE: XV

SIZE: Small

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 1, +6 to hit

DAMAGE: 2d8 (touch)

SPECIAL: Aleya are living dead for the purposes of spell effects. They are immune to all non-magical weapons.

XP: 1100

This is the spirit of the dead who died alone and unloved in wild places, and were not given funerary rites. They died terrible deaths, and were full of desire to cling to life; as such they have reincarnated as incorporeal phantoms that feed on the life energy of the living. They are usually only found in wild lonely places. They appear as flickering pale lights, and only appear at night.

Ghost, Bhuta

NUMBER APPEARING: 1

ARMOR CLASS: 20

MOVEMENT: 25 feet

HIT DICE: 10

TREASURE: V + XIX

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 1, +7 to hit

DAMAGE: Special, aging or possession (see below)

SPECIAL: Bhutas count as the living dead for the purposes of all magical or power effects. Bhutas are semi-incorporeal and can easily pass through solid objects (walls, doors, etc) but can still touch or manipulate matter as they like, and can still be physically struck by magical or steel weapons. Bhutas are immune to non-magical iron or bronze weapons, however steel weapons will harm them for one-half their usual damage. Any living being who even sees a Bhuta must make a saving throw versus magic or will instantly age 10 years and will turn and flee at full speed for 2d6×10 minutes; any Holy-aligned character gets a +4 to this saving throw, and Priests, Siddhis or Yogis of 8th level or higher are immune to this effect. A Bhuta who hits with an attack can choose to either age the victim 1d4×10 years, or to attempt to possess the character's body; in order to possess the body the intended victim must fail a saving throw versus magic (with a +1 bonus for every character level higher than 10th). If the Bhuta possesses a character, he can act freely within the character's body and will retain any of the special abilities of the character except Enlightenment Powers. The Bhuta can continue to possess the character for as long as he wishes, but the character is entitled to

make a new saving throw once a day. If the possessed character's body is slain, the Bhuta is unharmed but immediately emerges from the body.

XP: 1500

These are incorporeal ghosts, the spirits of the dead who were so attached to something from their life that they reincarnated as a spirit, a hollow imitation of who they were in their previous human incarnation. Bhutas generally appear as incorporeal versions of who they were in life. Bhutas can appear male or female, old or young. They feed upon the life-energies of the living.

Giant

NUMBER APPEARING: 1d10

ARMOR CLASS: 16

MOVEMENT: 30 feet

HIT DICE: 8

TREASURE: IV

SIZE: Large

ALIGNMENT: Neutral or Unholy

MORALE: 9

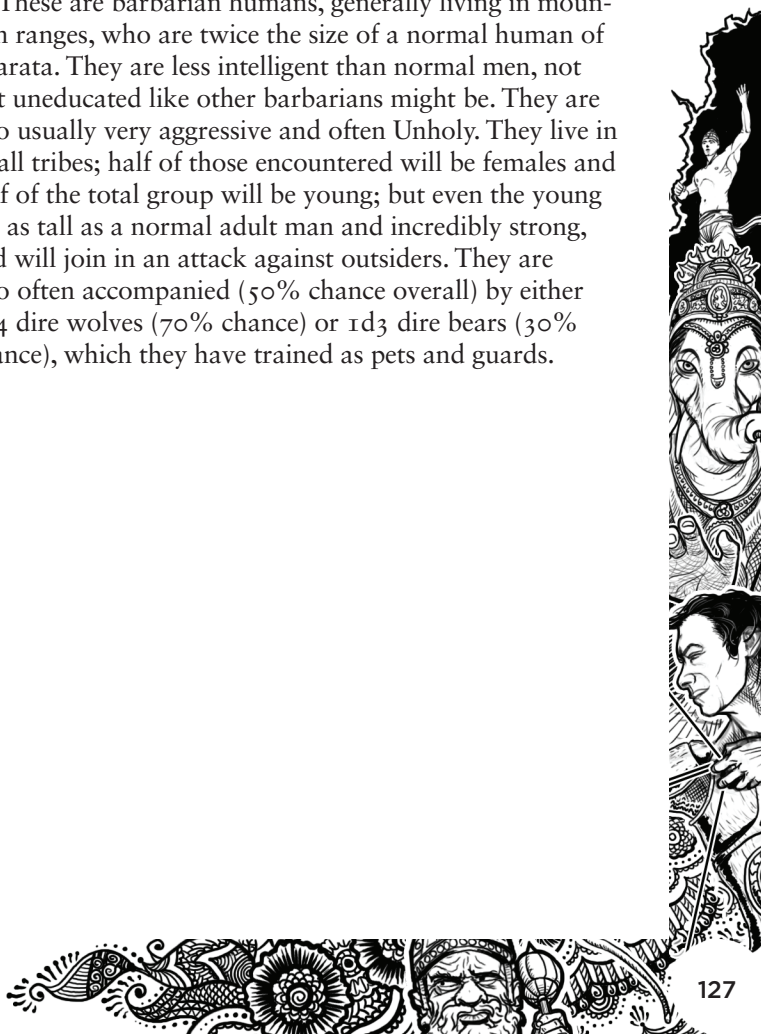
ATTACKS: 1, +7 to hit

DAMAGE: 2d8 (fist)

SPECIAL: Giants are also able to throw large boulders at a distance of up to 200 feet away; the boulders do 2d8 damage if they hit.

XP: 1000

These are barbarian humans, generally living in mountain ranges, who are twice the size of a normal human of Bharata. They are less intelligent than normal men, not just uneducated like other barbarians might be. They are also usually very aggressive and often Unholy. They live in small tribes; half of those encountered will be females and half of the total group will be young; but even the young are as tall as a normal adult man and incredibly strong, and will join in an attack against outsiders. They are also often accompanied (50% chance overall) by either 2d4 dire wolves (70% chance) or 1d3 dire bears (30% chance), which they have trained as pets and guards.



Goblin

NUMBER APPEARING: 6d6
 ARMOR CLASS: 15
 MOVEMENT: 25 feet
 HIT DICE: 3
 TREASURE: X + XI + XII + XIII; II (in lair)
 SIZE: Medium
 ALIGNMENT: Unholy
 MORALE: 7, 8 if with leader, 9 with chief
 ATTACKS: 1, +3 to hit
 DAMAGE: By weapon (typically Parashu great axes)
 SPECIAL: Can see in the dark. For every 12 encountered there will be one 4HD leader with AC 16. Any encounter with 15 or more will also include a 5HD chief (with AC 17 and +2 to damage).
 XP: 100 (standard 3HD goblin), 200 (4HD goblin), 350 (5HD goblin chief)

These creatures live mainly in the Patala Underworld, especially in Vitala, the 2nd realm of the underworld. However, they are sometimes found in mountain caves near the surface world.

Horse, Draft/Common

NUMBER APPEARING: Variable
 ARMOR CLASS: 13
 MOVEMENT: 30 feet
 HIT DICE: 3
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +2 to hit
 DAMAGE: 1d4 (kick)
 SPECIAL: Being slower draft and common horses only kick once per round.
 XP: 50

Horse, Riding

NUMBER APPEARING: Variable (wild horses: 5d6)
 ARMOR CLASS: 13
 MOVEMENT: 60 feet
 HIT DICE: 2+2 (2d8+2)
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 2, +2 to hit
 DAMAGE: 1d4/1d4 (kick/kick)
 SPECIAL: None
 XP: 25

Horse, Warhorse

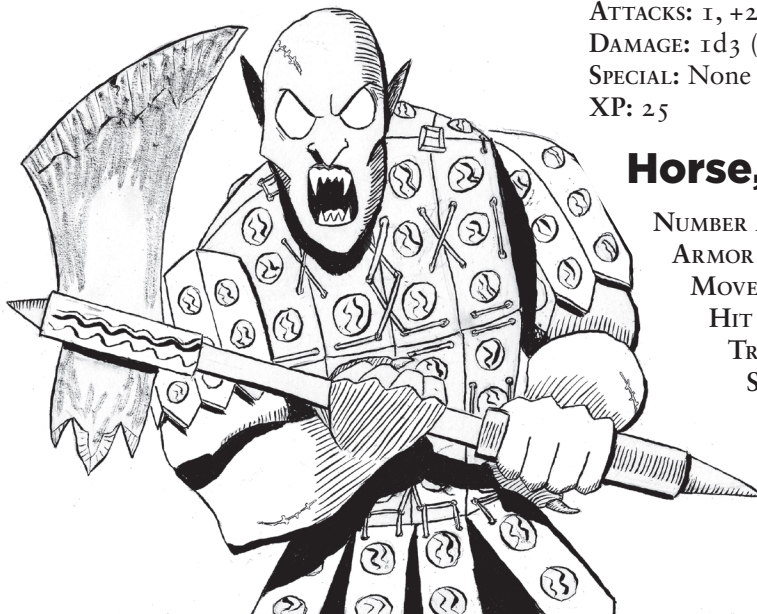
NUMBER APPEARING: Variable
 ARMOR CLASS: 13
 MOVEMENT: 40 feet
 HIT DICE: 3+3 (3d8+3)
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 2, +2 to hit
 DAMAGE: 1d8/1d8 (kick/kick)
 SPECIAL: None
 XP: 50

Horse, Mule/Donkey

NUMBER APPEARING: Variable
 ARMOR CLASS: 13
 MOVEMENT: 30 feet
 HIT DICE: 2
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +2 to hit
 DAMAGE: 1d3 (kick)
 SPECIAL: None
 XP: 25

Horse, Pony

NUMBER APPEARING: Variable
 ARMOR CLASS: 13
 MOVEMENT: 30 feet
 HIT DICE: 1
 TREASURE: None
 SIZE: Medium
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +1 to hit
 DAMAGE: 1d3 (kick)
 SPECIAL: None
 XP: 10



Humans, Common

NUMBER APPEARING: Variable
 ARMOR CLASS: 12, unless armored
 MOVEMENT: 30 feet
 HIT DICE: 1-1
 TREASURE: Variable
 SIZE: Medium
 ALIGNMENT: Any, usually Neutral
 MORALE: 7
 ATTACKS: 1, +1 to hit
 DAMAGE: Variable, by weapon
 SPECIAL: None
 XP: 5

The following statistics are for ordinary humans (peasants).

Humans, Bandits, Typical

NUMBER APPEARING: Variable, usually 2d10; bandit camp: 2d100
 ARMOR CLASS: Typically 15 (leather + shield)
 MOVEMENT: 30 feet
 HIT DICE: 1
 TREASURE: XIII; 1 (in a camp)
 SIZE: Medium
 ALIGNMENT: Neutral or Unholy
 MORALE: 7, 8 with leader
 ATTACKS: 1, +2 to hit
 DAMAGE: By weapon
 SPECIAL: Any group of 20 or more bandits will be led by a 3rd to 6th level Fighter boss. A large camp of 100 or more will be led by a bandit chief, a Fighter of 8th to 10th level, with a 7th level lieutenant, and six 2nd level sergeants. Any group of 50 or more bandits may include (50% chance) an Unholy Siddhi of 7th to 10th level.
 XP: 10

Humans, Barbarian Raiders, Typical

NUMBER APPEARING: Variable, typically 1d10; tribe 1d10x10
 ARMOR CLASS: 12 or 13
 MOVEMENT: 30 feet
 HIT DICE: 2
 TREASURE: None; 1 (in a tribe)
 SIZE: Medium
 ALIGNMENT: Neutral
 MORALE: 7, 8 with chief
 ATTACKS: 1, +3 to hit
 DAMAGE: By weapon
 SPECIAL: If 10 or more are encountered, one will be a 3rd level Fighter. If a whole tribe of 50 or more are encountered, they will be led by a 5th level chief, and will also have two 4th level champions. There is also a 20% chance of a 3rd level Priest-Shaman being present. An equal number of female barbarians will be present, and half as many children as well; these will not fight but attempt to

flee while their men folk fight. If the barbarians in question are cannibals, there is a 50% chance that 2d6 human captives (either barbarians of another tribe or possibly civilized humans) will be present as captives waiting to be ritually sacrificed and eaten.

XP: 25

This template includes any barbarian groups or tribes, including Bhil tribesmen.

Kinnara

NUMBER APPEARING: 4d6
 ARMOR CLASS: 16
 MOVEMENT: 50 feet
 HIT DICE: 4
 TREASURE: XII + XVII; IV + IX + XX (in a tribe)
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3, +5 to hit
 DAMAGE: 1d6/1d6/1d6 (hoof/hoof/spear)
 SPECIAL: None
 XP: 100

The Kinnara are a race that can be found in the valleys between the Himayant and Kailas mountain ranges. They have the lower body of a horse, and the upper body of a human. They are rough soldiers, whose ancestors were once humans, soldiers of Bahlika, but were transformed into their current state by a Siddhi who was a powerful devotee of Parvati, the divine wife of Shiva. They are allies of some of the Gandharva tribes.

Lion, Common

NUMBER APPEARING: 2d6
 ARMOR CLASS: 15
 MOVEMENT: 30 feet
 HIT DICE: 5
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7, 10 if defending cubs
 ATTACKS: 3, +4 to hit
 DAMAGE: 1d4/1d4/1d10 (claw/claw/bite)
 SPECIAL: Lions have a +4 bonus to sneaking. They can make an initial pouncing attack, in which case they will roll a single attack and do 2d6+2 damage if they hit.
 XP: 350

In Jagat, lions are commonly found in cooler forests and jungles (in the north), forested hills, and sometimes on the plains but rarely very close to civilization. Encounters with lions will either be with groups of all young males, or in 30% of occasions with a pride of one male, and the others all female. In the latter case there is a 60% chance that there will also be 1d10 lion cubs present, which will not fight. Whenever a pride is encountered with cubs, the lionesses will immediately attack and will fight with extra morale to defend their young.



Lions, Cave

NUMBER APPEARING: 2d4

ARMOR CLASS: 15

MOVEMENT: 30 feet

HIT DICE: 6

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7, 10 if defending cubs

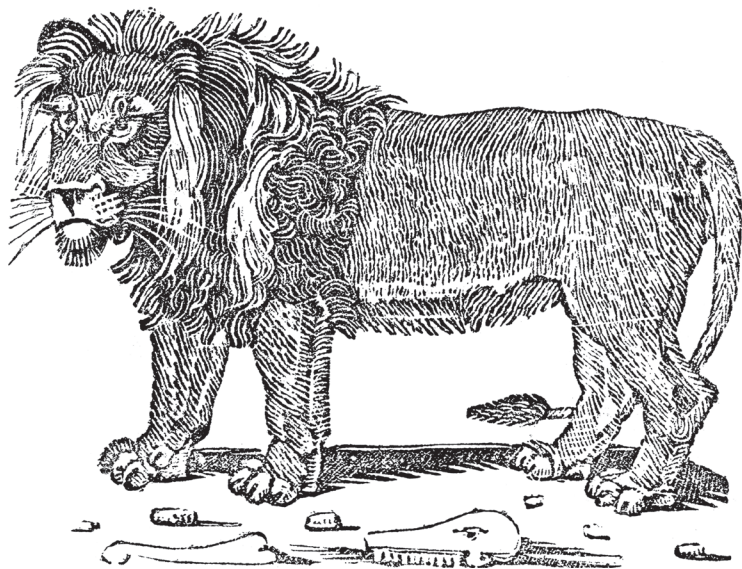
ATTACKS: 3, +5 to hit

DAMAGE: 1d4/1d4/1d12 (claw/claw/bite)

SPECIAL: Cave lions have a +4 bonus to sneaking.

They can make an initial pouncing attack, in which case they will roll a single attack and do 4d4 damage if they hit.

XP: 550



These lions are larger than normal lions, and live mainly in caves in the lower regions of mountains. Encounters with cave lions will either be with groups of all young males, or in 30% of occasions with a pride of one male, and the others are female. In the latter case there is a 60% chance that there will also be 1d6 lion cubs present, which will not fight. Whenever a pride is encountered with cubs, the lionesses will immediately attack and will fight with extra morale to defend their young.

Living Dead

NUMBER APPEARING: Variable

ARMOR CLASS: 13

MOVEMENT: 30 feet

HIT DICE: 1

TREASURE: None, but sometimes they guard treasure hordes

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 1, +2 to hit

DAMAGE: 1d6 (claw); or by weapon

SPECIAL: These creatures are living dead and as such are subject to particular magical effects (see descriptions of arcanas, mantras, mudras or Enlightenment Powers).

XP: 10

A great number of creatures may fall under the category of the Living Dead; including the incorporeal living dead (see the various entries on ghosts) and also corporeal living dead. The living dead can be created either intentionally by dark magical powers, or due to the failure to perform proper funerary rites; people who were unholy, or died full of great unfulfilled desires or desperation can be reborn in the realm of Ghosts. If the proper rites were not performed, these living dead can be reborn in the material world itself, rather than in the underworld.

Living dead created by Siddhis' powers will usually have a number of hit dice equal to those held in life. The above statistics for the typical case.

Living Dead, Preta

NUMBER APPEARING: 2d12

ARMOR CLASS: 14

MOVEMENT: 25 feet

HIT DICE: 2

TREASURE: None; 11 + XX (in their nests)

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 3, +2 to hit

DAMAGE: 1d4/1d4/1d6 (claw/claw/bite)

SPECIAL: These creatures are living dead, and as such are often immune or subject to particular magical effects. Anyone who is slain by a Preta, unless of Holy alignment, will become a Preta within 24 hours of their death; unless proper funerary rites are conducted over their body by a Priest. Certain powerful Pretas (25% chance) have the ability to paralyze with their 1d4 damage claw attacks; any creature struck by such an attack from one of these Pretas must make a saving throw vs. paralysis or be frozen for 1d10 minutes.

XP: 25, 50 if they have paralysis strike

The Preta are dangerous living dead, more powerful and slightly more intelligent than the norm, who are trapped in the rotting bodies of their former lives; they were generally people who committed acts of Unholiness in life, and who were not given the proper funerary rites when they died. Preta are generally found hiding in tunnels underneath the "Burning Ghats" of a city (the place where the dead are brought to undergo the rites of death and receive cremation), or in the necropolis of those cities in lands that do not follow the more typical crematory practices of the Bharata lands. Occasionally, however, they may be found in wilderness areas, in the case of travelers or solitary hermits who died unnoticed. They will tend to hide during the day, and come out at night, to roam the streets of the city (or wander the countryside); they will attack lone pedestrians or even small groups. They hunger desperately, eternally, for the flesh of the living.



Living Dead, Skeletons

NUMBER APPEARING: 3d10

ARMOR CLASS: 13

MOVEMENT: 30 feet

HIT DICE: 1

TREASURE: None, but sometimes they guard treasure hordes

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 12

ATTACKS: 1, +2 to hit

DAMAGE: 1d6 (claw); or by weapon

SPECIAL: These creatures are living dead and as such are subject to particular magical effects (see descriptions of arcanas, mantras, mudras or Enlightenment Powers). Skeletons receive only half damage from edged weapons of any kind.

XP: 25

The lowest form of the living dead, these creatures are the reincarnation of beings who were not given proper funerary rites, and/or who were filled with extreme and base desires in life (gluttons, misers, addicts, etc). In their new existence, they are nothing but animated bones. They are sometimes used by powerful (usually Unholy) magicians to act as guards or soldiers.

Living Dead, Vetala

NUMBER APPEARING: 2d8

ARMOR CLASS: 15

MOVEMENT: 30 feet (50 feet flying incorporeal)

HIT DICE: 4

TREASURE: 11

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 11

ATTACKS: 1, +4 to hit

DAMAGE: 1d4+special (touch)

SPECIAL: These creatures are living dead and as such are subject to particular magical effects (see descriptions of arcanas, mantras, mudras or Enlightenment Powers). They are immune to non-magical weapons, except for steel weapons. Every time a Vetala strikes someone, the victim will lose 1 point of STR, DEX, and CON. This damage will not heal normally, but can be fully healed by the Arcana of Purification or the Touch of Complete Restoration enlightenment power. The Wish-Fulfilling Inner Jewel enlightenment power can recover one lost point per use. Certain other powerful forms of magic (or Divine Intervention) can also restore the lost ability score points. Vetals also have the power drive a person to helpless madness; to do so they must be able to see their target, and the target must make a saving throw vs. magic to avoid being driven mad. Vetals are intelligent and often have knowledge about the past, future, or other places. A Vetala that is captured may agree to answer a question or share such knowledge in exchange for its freedom. When a Vetala inhabits a corpse, it must remain in that corpse until the corpse is reduced to 0 HP again.

A corpse possessed by a Vetala cannot be resurrected unless the Vetala is removed. When a Vetala's corpse is slain, it will fly in its incorporeal form to try to find a new host corpse. In its incorporeal form it may only be harmed by the Bhairava Mudra, the Vajra Thunder enlightenment power, or the Wish-fulfilling Jewel, any of which can destroy it permanently. As soon as the Vetala enters a corpse it can arise with full hit points (4d8) and all of its usual abilities.

XP: 775

The Vetala is a spirit that must possess the corpse of other beings. When it occupies a corpse, it will hunt living humans, draining them of their life energy. Anyone slain by a Vetala will become a Vetala. They will normally stalk the abandoned areas of cities, or the catacombs or burning grounds.

Living Statue

NUMBER APPEARING: 1d4

ARMOR CLASS: 18

MOVEMENT: 25 feet

HIT DICE: 4

TREASURE: None, but often they guard treasure hordes

SIZE: Medium, sometimes Large

ALIGNMENT: Neutral

MORALE: 12

ATTACKS: 2, +4 to hit

DAMAGE: 1d8+1/1d8+1 (fist/fist)

SPECIAL: A living statue is not technically alive, and as such is not affected by any magic that would require either basic life-functions or intelligence; they cannot be mentally controlled. Any non-magical weapon used against a living statue will only do 1 point of damage per hit (modified only by Strength bonus in the case of melee weapons). Living statues also take only one-half the normal damage from fire, cold, or energy based attacks. However, any magic that transforms rock will destroy them immediately. These creatures are often created alongside a ring or amulet, that their owner uses, which allows him or others he entrusts with the item to pass by the statues unmolested. This ring or amulet will protect the wearer and anyone who remains within 10 feet of the wearer.

XP: 350

A living statue is a construct, a stone statue that has been somehow animated to life by magic. These constructs are typically used to guard temples or burial chambers.





Marut (Deva)

NUMBER APPEARING: 1d4

ARMOR CLASS: 19

MOVEMENT: 40 feet, 40 feet flying

HIT DICE: 15

TREASURE: V + XVII + XIX

SIZE: Large

ALIGNMENT: Holy

MORALE: 10

ATTACKS: 1, +10 to hit

DAMAGE: 7d6 (giant golden axe)

SPECIAL: Maruts are immune to non-magical weapons, except steel weapons. Up to four times a day, a Marut can summon a thunderbolt that will strike up to 3 targets at a time, doing 10d6 damage (save vs. magic for one-half damage).

XP: 2250

The Maruts are servants of Indra, the god of thunder. They are storm-spirits, giant in size, capable of splitting the clouds with their golden axes. They are fierce and aggressive. They are likely to be hostile to mortal beings, though they may show respect to those of Holy alignment and to devotees of Indra. They are found in the northern mountains.

Mongoose, Giant

NUMBER APPEARING: 1d8

ARMOR CLASS: 14

MOVEMENT: 40 feet

HIT DICE: 3

TREASURE: None

SIZE: Medium

ALIGNMENT: Neutral

MORALE: 8, 10 vs. snakes and Nagas

ATTACKS: 1, +3 to hit

DAMAGE: 2d6 (bite)

SPECIAL: When a giant mongoose hits, it can choose to bite down hard on an opponent, refusing to release its jaws; this gives it a -4 AC penalty against any opponent other than its victim, but allows it to automatically do its damage to its victim each round until slain.

XP: 50

The mongoose is a small mammal famous for its fearlessness in fighting cobras. Giant Mongooses are their larger cousins (the size of very large dogs), who will particularly seek out and fight against not only snakes but giant snakes and Nagas as well. They love the taste of Naga flesh. Against humans and other non-snake creatures, giant mongooses will usually only fight if they feel threatened or are extremely hungry.



Monstrosities

NUMBER APPEARING: 1 or 1d8

ARMOR CLASS: 15 base AC, but modified by appearance (see below).

MOVEMENT: Anything from 30 to 90 feet, possibly swimming or flying

HIT DICE: Randomly determined, 1d4+1d6 hit dice (average 6HD)

TREASURE: None personal, but sometimes guarding a treasure horde.

SIZE: Roll 1d6 (1=small, 2-4=medium 5-6=large; small gain a +2 bonus to AC, Large a -2 penalty to AC)

ALIGNMENT: Neutral if unintelligent, or Unholy, if intelligent. (roll 1d6: 1-3 is an unintelligent monstrosity, 4-6 is intelligent)

MORALE: 8

COMBAT: +2 initial, gain +1 to attack bonus for every 2 HD.

ATTACKS: 1, but modified by appearance (see below)

DAMAGE: 1d6 damage (by bite or claw) basic, but modified by appearance (see below)

SPECIAL: The form of the monstrosity is determined by rolling on the below charts for each body part:

Head (roll 1d6)

1	Bestial (+1 attack, 1d8 damage each)
2	Hideous humanoid (causes immediate morale check if applicable)
3	Human
4	Insectoid (+1 attack, 1d6 damage plus save vs. poison or die in 1d3 rounds)
5	Reptilian (+1 attack, 2d6 damage)
6	Tentacle Mass (+1 attack, 1d8 damage + save vs paralysis for 1d6 rounds)

Body (roll 1d6)

1	Body of fire (anyone in melee range takes 1d6 fire damage each round)
2	Insectoid exoskeleton (+3 armor class)
3	Metallic (+4 armor class)
4	Ooze (immune to normal weapons)
5	Scales (+2 armor class)
6	Thick bestial hide (+1 armor class)

Limbs (roll 1d6)

1	Humanoid, multiple limbs, weapon-using (+1 attacks, damage is by weapon)
2	Pincers (+1 attack, 2d8 damage each)
3	Savage Claws (+1 attacks, 1d8 damage each)
4	Sharp metal appendages (+1 attacks, 2d8 damage each)
5	Tentacles (4 attacks, 1d6 damage each)
6	Toxic Tendrils (+1 attack, 1d8 damage + save versus poison or lose 1 point of CON per round until slain)

XP: Variable, by hit dice (typically 25-1100)

These creatures are nightmarish beasts from the underworld, and each is different from another.

Nagas

NUMBER APPEARING: Variable, typically 1d4, tribes consist of 2d100, civilizations can number into the hundreds of thousands.

ARMOR CLASS: 16

MOVEMENT: 40 feet (can also swim at a speed of 50 feet)

HIT DICE: 7

TREASURE: IV; VIII (in larger communities)

SIZE: Large

ALIGNMENT: Any, usually either Neutral or Unholy

MORALE: 8

ATTACKS: 2, +5 to hit

DAMAGE: 1d6/1d10+poison (claws/bite); or by weapon

SPECIAL: Naga poison is extremely venomous, anyone bitten by a Naga must make a saving throw vs. poison or die in 1 round. A significant group of Nagas is likely to have a Naga champion among them, who has 9HD (and has +10 to hit). A Naga chief will have 12HD (and +11 to hit). Nagas are also very frequently users of magic, any group of Nagas may have a Naga sorcerer among them, who is capable of using Mantras and Mudras, and may have Enlightenment Powers (the GM should choose their powers as though they were a Siddhi of levels equivalent to their HD). Nagas especially prefer magic of illusion or mental control.

Naga Kings are a special breed of Nagas, who are distinguished by their larger size and multiple hoods. They are far more powerful than regular Nagas; having 20HD, +15 to hit, doing 2d6/2d8+poison attacks, having the power to shape-shift into giant snakes, and being immune to non-magical weapons. Many Naga kings will also have magical power and enlightenment power equivalent to a Siddhi of the same level.

XP: 775 (7 HD Naga), 1100 (9 HD Naga), 1500 (12 HD Naga chief), 1000 (7 HD Naga sorcerer), 3250 (Naga king)

The Nagas are a fairly prolific race of serpent-men. Their lower bodies have the form of snakes, their upper bodies have a humanoid form, reminiscent of a human being; however they have snake scales extending all along their back and the back of their head features a cobra-style hood instead of hair. Nagas are not necessarily evil creatures, some are devotees of Shiva, who among other attributes is the god of snakes, but many other groups of Nagas worship the Asuras. Their communities vary in levels of culture from near-barbaric tribes, to sophisticated cities and civilizations that rival or surpass the level of human Bharata civilization.

Nagas are found in a variety of places, from forest and jungles to mountain cities, and they also inhabit several of the realms of the Patala underworld, where their greatest civilizations are based. Nagas are not always enemies of men, but tend to be aggressive to humans particularly if they enter unbidden into their realms. However, they are highly intelligent creatures and may at times be reasoned with (particularly the ones who are not worshipers of the Asuras).



Rakshasa, Common

NUMBER APPEARING: Variable, tribe is 2d100
 ARMOR CLASS: 12, unless armored
 MOVEMENT: 30 feet
 HIT DICE: 1
 TREASURE: Variable, X or XI or XII or XIII (typical)
 SIZE: Medium
 ALIGNMENT: Almost always Unholy
 MORALE: 7
 ATTACKS: 1, +2 to hit
 DAMAGE: 1d2+1 (fist); or by weapon
 SPECIAL: Will commonly have a +3 bonus to saving throws versus magic items or magic. They are immune to mundane poisons, but may still be affected by magical poisons or poison from supernatural creatures. They can see perfectly in the dark.
 XP: 25

Rakshasas are half-breed products of the breeding of humans and Asura demons. The following are statistics for a typical Rakshasa of low power. However, Rakshasas can be Fighters, Thieves, or Siddhis of any level, and can be Priests of the Asuras of up to 7th level, or Thugees of up to 8th level. Rakshasas have their own kingdoms, where they are often ruled over by either Asura demons or Brahmarakshasas.

Rakshasa, Brahmarakshasas

NUMBER APPEARING: Variable, typically 1d4.
 ARMOR CLASS: 24
 MOVEMENT: 30 feet
 HIT DICE: 7
 TREASURE: VI
 SIZE: Medium
 ALIGNMENT: Unholy
 MORALE: 8
 ATTACKS: 1, +6 to hit
 DAMAGE: 1d4+1 (fist); or by weapon
 SPECIAL: Brahmarakshasas are immune to non-magical weapons. They have a +4 bonus to saving throws versus magic items or magic. They have priestly arcana, abilities and Enlightenment Powers as though they were a 7th level Priest of the Asuras (including immunity to magic that charms or mentally controls, and the power to shape-shift). They are completely immune to poisons, and can see perfectly in the dark.
 XP: 1100

These are a special kind of Rakshasa, all born with particularly mighty demonic powers. They were all human Brahmins in a previous life, who betrayed their caste or oath to the gods, and committed horrific acts of Unholy impiety in their previous incarnation, and have thus been reborn as lords among the Rakshasas.

Rat, Giant

NUMBER APPEARING: 5d10
 ARMOR CLASS: 13
 MOVEMENT: 30 feet
 HIT DICE: Half (1d4 hit points)
 TREASURE: III
 SIZE: Small
 ALIGNMENT: Neutral
 MORALE: 7 (6 if confronted with flames of any kind)
 ATTACKS: 1, +1 to hit
 DAMAGE: 1d3 (bite)
 SPECIAL: There is a 5% chance that any random group of rats may be carriers of diseases.
 XP: 5

These rats are the size of small dogs, and are more aggressive than the common rat.

Scorpion, Giant

NUMBER APPEARING: 1d4
 ARMOR CLASS: 17
 MOVEMENT: 40 feet
 HIT DICE: 6
 TREASURE: IV
 SIZE: Medium
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 3, +5 to hit
 DAMAGE: 1d10/1d10/1d4+poison (pincer/pincer/stinger)
 SPECIAL: The scorpion's stinger is extremely venomous, anyone struck by it must make a saving throw vs. poison or die in 1d3 rounds.
 XP: 550

These scorpions are the size of a large dog. They are generally found in the desert of Thar, but can sometimes be encountered elsewhere in warm regions.

Serpent, Cobra, Common

NUMBER APPEARING: 1d6
 ARMOR CLASS: 13
 MOVEMENT: 30 feet
 HIT DICE: 1/2 (1d4 hit points)
 TREASURE: None
 SIZE: Small
 ALIGNMENT: Neutral
 MORALE: 6
 ATTACKS: 1, +1 to hit
 DAMAGE: 1d3+poison (bite)
 SPECIAL: Anyone struck by the venom of a giant serpent must make a saving throw versus poison or die in 2d10 minutes. The giant cobra can also spit its venom up to 6 feet away at a single target, making an attack roll to hit, doing no damage but requiring a saving throw to avoid being blinded. The blinding effect is permanent unless cured by magic.
 XP: 10



Serpent, Giant Cobra

NUMBER APPEARING: 1d2

ARMOR CLASS: 15

MOVEMENT: 40 feet

HIT DICE: 6

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 8

ATTACKS: 1, +5 to hit

DAMAGE: 1d8+poison (bite)

SPECIAL: Anyone struck by the venom of a giant serpent must make a saving throw versus poison or die in 1d3 rounds. The giant cobra can also spit its venom up to 30 feet away at a single target, making an attack roll to hit, doing no damage but requiring a saving throw versus poison to avoid death in 1d3 rounds.

XP: 550

A giant-sized 25 foot long version of a regular serpent (cobra), this creature is poisonous and tends to be very aggressive in its territory.

Serpent, Giant 7-Headed Cobra

NUMBER APPEARING: 1

ARMOR CLASS: 15

MOVEMENT: 25 feet

HIT DICE: 7

TREASURE: 11

SIZE: Large

ALIGNMENT: Neutral

MORALE: 9

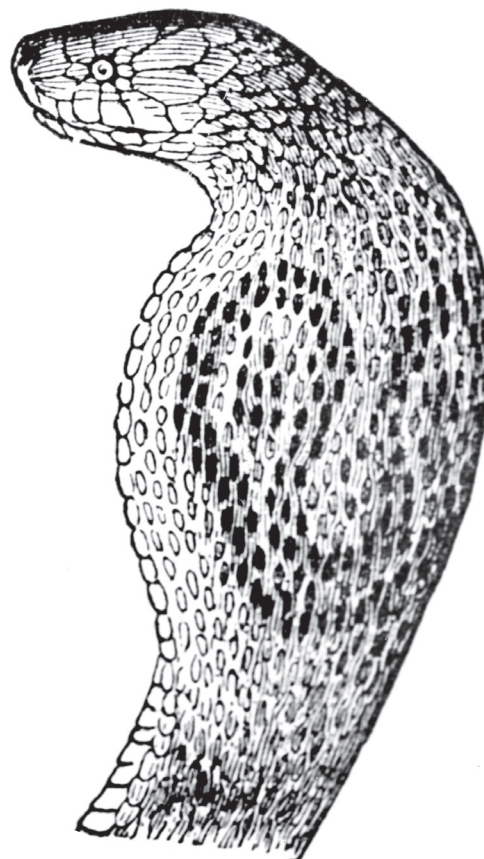
ATTACKS: 7, +5 to hit

DAMAGE: 1d8+poison/1d8+poison/1d8+poison/1d8+poison/1d8+poison/1d8+poison/1d8+poison (bite/bite/bite/bite/bite/bite/bite)

SPECIAL: Anyone struck by any of the seven heads must make a saving throw vs. poison or die in 1 round. Rather than fighting in melee, the 7-headed cobra can also spit its venom up to 50 feet away (at a single target per head), requiring an attack roll to hit; doing no HP damage but requiring the same saving throw as above.

XP: 775

The rarest and most dangerous of giant serpents, this is a magical creature, with one giant body but multiple heads and hoods. It is not always strictly speaking an evil creature, it will generally be aggressive but those especially favored of Shiva (his devotees, especially Priests or Siddhis) may find the giant creature friendly.



Sharabha

NUMBER APPEARING: 2d6

ARMOR CLASS: 17

MOVEMENT: 30 feet / 75 feet flying

HIT DICE: 7

TREASURE: III + XIX

SIZE: Large

ALIGNMENT: Neutral

MORALE: 8

ATTACKS: 3, +5 to hit

DAMAGE: 1d4/1d4/2d8 (claw/claw/bite)

SPECIAL: The egg of a Sharabha (75% chance of a lair having 1 egg for every 2 Sharabha encountered, rounded down) is very valuable in the markets of Bharata, selling for 2000 rupya (gp) each.

XP: 550

A Sharabha is a rare monstrous creature, the size of a large lion, with the front-half of a bird and the rear half of a lion. Its feathers are bright green in color. These creatures are excellent fliers, and tend to live in high mountainous regions, often making their lair in caves. They are bold and vicious, and enjoy the flesh of humans and horses.



Shark

NUMBER APPEARING: 3d4
 ARMOR CLASS: 14
 MOVEMENT: 60 feet swimming
 HIT DICE: 5
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Medium
 MORALE: 7
 ATTACKS: 1, +4 to hit
 DAMAGE: 2d4 (bite)
 SPECIAL: None
 XP: 200

Found only in the sea. They are attracted to the scent of blood in the water, and can be drawn to it from up to 2 miles away.

Spider, Giant

NUMBER APPEARING: 1d8
 ARMOR CLASS: 16
 MOVEMENT: 30 feet
 HIT DICE: 4
 TREASURE: III
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 1, +4 to hit
 DAMAGE: 2d4+venom (bite)
 SPECIAL: A spider's venom is extremely poisonous, requiring a save vs. poison to avoid death in 1d3 rounds. Giant spiders are capable of climbing up walls or on ceilings and have a +4 bonus to sneaking, they will often hide in trees or on the ceilings of caves and drop down on their opponent for a surprise attack. These spiders will also build large webs, anyone who touches or stumbles or falls into a web must make a saving throw modified by their strength bonus or they will be stuck in the web unable to move; if stuck they are unable to take any action and have a -4 penalty to their armor class, but they can make another saving throw each round to attempt to break free. The giant spider's webs are very difficult to cut through (requiring two full rounds of chopping to cut away enough to allow a single trapped person to get free, or ten minutes to cut through a web completely). However, the webs are highly flammable, burning away completely in one round but doing 1d6 damage to anyone who is stuck in the web.
 XP: 350

These are huge spiders, the size of a small horse, that dwell primarily in deep jungles or in caves in hills, but only in warmer climates.

Tiger, Common

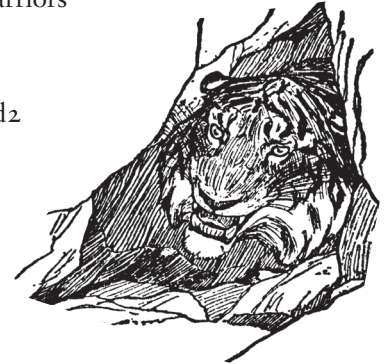
NUMBER APPEARING: 1d4
 ARMOR CLASS: 14
 MOVEMENT: 30 feet
 HIT DICE: 6
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 7
 ATTACKS: 3, +5 to hit
 DAMAGE: 1d6/1d6/1d10 (claw/claw/bite)
 SPECIAL: Tigers have a +4 bonus to sneaking. They can make an initial pouncing attack, in which case they will roll a single attack and do 4d4 damage if they hit. Unlike lions, tigers are excellent climbers and may lurk in tree-branches to pounce on unsuspecting travelers. Also unlike lions, they are capable swimmers. If 2 or more tigers are encountered, there is a 25% chance that they will be accompanied by 1d3 tiger cubs, which do not fight.
 XP: 550

Tigers are fierce large felines commonly found in the forests and jungles. They are predatory and while most stay clear of the domains of humans, some are known to develop a taste for flesh and may come out of their native habitats to prey on surrounding villages. In both barbarian and civilized human cultures, hunting for tigers is a favored sport of warriors

Tiger, Dire

NUMBER APPEARING: 1d2
 ARMOR CLASS: 14
 MOVEMENT: 30 feet
 HIT DICE: 7
 TREASURE: None
 SIZE: Large
 ALIGNMENT: Neutral
 MORALE: 8
 ATTACKS: 3, +5 to hit
 DAMAGE: 1d6/1d6/2d6 (claw/claw/bite)
 SPECIAL: Tigers have a +4 bonus to sneaking. They can make an initial pouncing attack, in which case they will roll a single attack and do 4d4 damage if they hit. Unlike lions, tigers are excellent climbers and may lurk in tree-branches to pounce on unsuspecting travelers. Also unlike lions, they are capable swimmers. If 2 dire tigers are encountered, there is a 25% chance that they will be accompanied by 1d2 tiger cubs, which do not fight.
 XP: 775

A particularly large and ferocious breed of tiger, usually found only in deep jungles or forests.



Timingila (the sea monster)

NUMBER APPEARING: 1

ARMOR CLASS: 20

MOVEMENT: 25 feet, swimming

HIT DICE: 14

TREASURE: II + XVIII + XIX + XX + XXII (all in stomach)

SIZE: Large

ALIGNMENT: Neutral

MORALE: 10

ATTACKS: 3 +9 to hit

DAMAGE: 3d6/3d6/5d8+swallow whole (fin/fin/bite)

SPECIAL: A Timingila can, if it hits with a total attack roll of 20 or more, swallow an opponent whole; to avoid this a character must make a saving throw, modified by Dexterity and any acrobatic bonuses. A character who is inside the stomach of a Timingila will suffer 2d6 points of damage per round automatically; they can only escape if they or allies slay the beast. If a Timingila hits a sailing vessel, it will swallow it if it is small, or else capsize it.

XP: 1850

This creature, whose name could be translated as a "leviathan", is a sea creature large enough to swallow a blue whale whole. It can easily swallow small boats.



Vanara (monkey-men), Common

NUMBER APPEARING: 3d100

ARMOR CLASS: 13 or by armor

MOVEMENT: 30 feet

HIT DICE: 1

TREASURE: None

SIZE: Small

ALIGNMENT: Any, usually Neutral

MORALE: 7

ATTACKS: 1, +2 to hit

DAMAGE: By weapon

SPECIAL: Vanara typically have a +3 bonus to saving throws versus magic, magic items, or poison. Vanara also have a +2 bonus to all sneaking and acrobatic checks. They additionally gain a +2 bonus to their armor class against medium or large creatures. Generally, any group of 30 or more Vanaras will have at least one 2nd level Fighter among them. If 90 or more are encountered there will also be a 3rd level Fighter. If 150 or more are encountered at least one will be a 4th level Fighter leader, and there will also be three 3rd level and four 2nd level Fighters. Vanara encountered in their village will have an additional number of female Vanaras, equal in number to the number appearing roll, and another group equal to half that roll in infant Vanaras. The female Vanaras are capable of joining in the fight to defend their village, the infants are not. In a village, there is a 50% chance of a 1st to 6th level Priest-Shaman being present as well.

XP: 10 for a common Vanara

The Vanara are a race of intelligent talking monkeys, whose main kingdom is in the Dandaka Jungle to the

south of the main civilized human Bharata lands. However, they could theoretically be encountered individually or in smaller groups almost anywhere else. The statistics below are for a typical Vanara, but they can also be Fighters or Thieves or any level, or Priest-Shamans (to a maximum of level 6).

Vidyadhara, Minor (Deva)

NUMBER APPEARING: 2d10

ARMOR CLASS: 15

MOVEMENT: 30 feet, flying

HIT DICE: 1d4 hit points

TREASURE: XIV + XVIII + XIX + XX

SIZE: Special, see below

ALIGNMENT: Holy

MORALE: 7

ATTACKS: 1, +1 to hit

DAMAGE: 1d4 (air blast)

SPECIAL: Vidyadhara are immune to normal weapons, except steel weapons. They can make themselves as large as a human being, or as small as a microbe, at will (they will often make themselves microscopic in order to escape danger).

XP: 25

The Vidyadhara are a race of minor Devas, who are servants of the god Shiva; they are made of wisps of air and cloud. They live in the Kailas mountains, and a significant community of them live in the Yaksha Kingdom as citizens there. They are shy but friendly Holy spirits who do not have much to do with human beings, but admire those who are heroic and Holy, and all devotees of Shiva, and may give these humans aid in some form.



Vyala

NUMBER APPEARING: 1d4

ARMOR CLASS: 16

MOVEMENT: 30 feet

HIT DICE: 6

TREASURE: V

SIZE: Large

ALIGNMENT: Neutral

MORALE: 8

ATTACKS: 4, +5 to hit

DAMAGE: 1d4/1d4/1d8/4d6 (claw/claw/bite/horns)

SPECIAL: None

XP: 350

The Vyala is a magical creature, it has the body and head of a lion, but its tail resembles a serpent's, and it has two large horns on its head. They usually inhabit the depths of wild forests and jungles. They enjoy the flesh of humans.

Water Buffalo, Wild

NUMBER APPEARING: 4d6

ARMOR CLASS: 13

MOVEMENT: 40 feet

HIT DICE: 5

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 2 +3 to hit

DAMAGE: 1d8/1d8 (horns/horns)

SPECIAL: Can do a charge attack for 3d8 damage (treat for combat purposes as though it were a mounted charge).

XP: 200

Found only in the eastern Ganga river delta



Water Spirit (Deva)

NUMBER APPEARING: 1

ARMOR CLASS: 18

MOVEMENT: 50 feet, on water or swimming.

HIT DICE: 16

TREASURE: None

SIZE: Large

ALIGNMENT: Holy

MORALE: 10

ATTACKS: 1, +10 to hit

DAMAGE: 5d6 (water blast)

SPECIAL: Can only be harmed by magic or magic weapons, cannot step on dry land. They are easily strong enough to capsize small water craft.

XP: 2125

These powerful spirits serve the various water-gods, including the goddesses of the sacred rivers (Ganga, Saraswati, Sindhu) and the sea-god Varuna. They always appear in bodies of water and cannot step on dry land. They only manifest rarely in the world of Jagat, but are also found in the Deva Realms.

Windhorse

NUMBER APPEARING: Variable, 1d10 if in wild

ARMOR CLASS: 14

MOVEMENT: 60 feet on land, 120 feet flying.

HIT DICE: 4

TREASURE: None

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 2, +4 to hit

DAMAGE: 1d8/1d8 (hooves/hooves)

SPECIAL: In a nest of windhorses, there is a 20% chance of there being a young, trainable windhorse for every 2 adult windhorses encountered.

XP: 100

Found high in the Kailas mountain range, and occasionally in the Himayant mountains, the Windhorse is a mystical winged horse with the ability to fly. Windhorses are used at times as mounts by barbarian chieftains in this region, and likewise by the Gandharvas. They are very wild, however, and difficult to tame.



Witch, Unholy

NUMBER APPEARING: 1

ARMOR CLASS: 12

MOVEMENT: 25 feet

HIT DICE: Variable (typically not less than 8)

TREASURE: None (may have an item of magic, 5% per HD chance)

SIZE: Medium

ALIGNMENT: Unholy

MORALE: 8

ATTACKS: 1, +4 to hit

DAMAGE: 2d6 (claws)

SPECIAL: Witches will always choose to attack the Holy-aligned members of a group over any others (they have the innate power to sense which individuals are of Holy alignment). Witches are immune to non-magical weapons, except for steel weapons which harm them normally. Witches can have a variety of magical powers; a typical example would be: to induce a magical sleep, or a mental control, or to cause insanity in any single individual with 12 or less levels/HD (save vs. magic to avoid); to change shape, become invisible, to cause a slow wasting disease (save vs. magic to avoid), to create lethal poisons (which they will often apply in their claws, save vs. poison or die in one round), and all Witches should have a 50% chance at any given time of being able to summon their Asura master (usually a Class A minor Asura) to aid them in case of trouble.
XP: 1850 for an 8HD Witch

Witches are powerful female human sorceresses who, through service to the Asuras, have been granted dark powers. They are often the mothers of Rakshasas. They use their power to obtain revenge against all Holy people (usually having in some way been dishonored and marginalized by human society). They will at times stalk the streets at night seeking out good people to destroy them; at other times they will plot secretly to cause strife and harm in a community. They also are found at times deep in forests or mountain caves, isolated from the rest of humanity. Even if they were relatively beautiful once, the corruption of their evil tends to leave them looking like hideous aged crones, though as part of their pacts of service with the Asuras they can often live for decades or even centuries beyond their normal life span.

Wolf

NUMBER APPEARING: 2d10

ARMOR CLASS: 13

MOVEMENT: 40 feet

HIT DICE: 2

TREASURE: None

SIZE: Small

ALIGNMENT: Neutral

MORALE: 7

ATTACKS: 1, +3 to hit

DAMAGE: 1d4+1 (bite)

SPECIAL: There is a 30% chance a pack of wolves will include 1d4 cubs.

XP: 25

These savage relatives of dogs are found in almost all wilderness areas of Jagat.

Wolf, Dire

NUMBER APPEARING: 2d6

ARMOR CLASS: 14

MOVEMENT: 50 feet

HIT DICE: 4

TREASURE: None

SIZE: Small

ALIGNMENT: Neutral

MORALE: 8

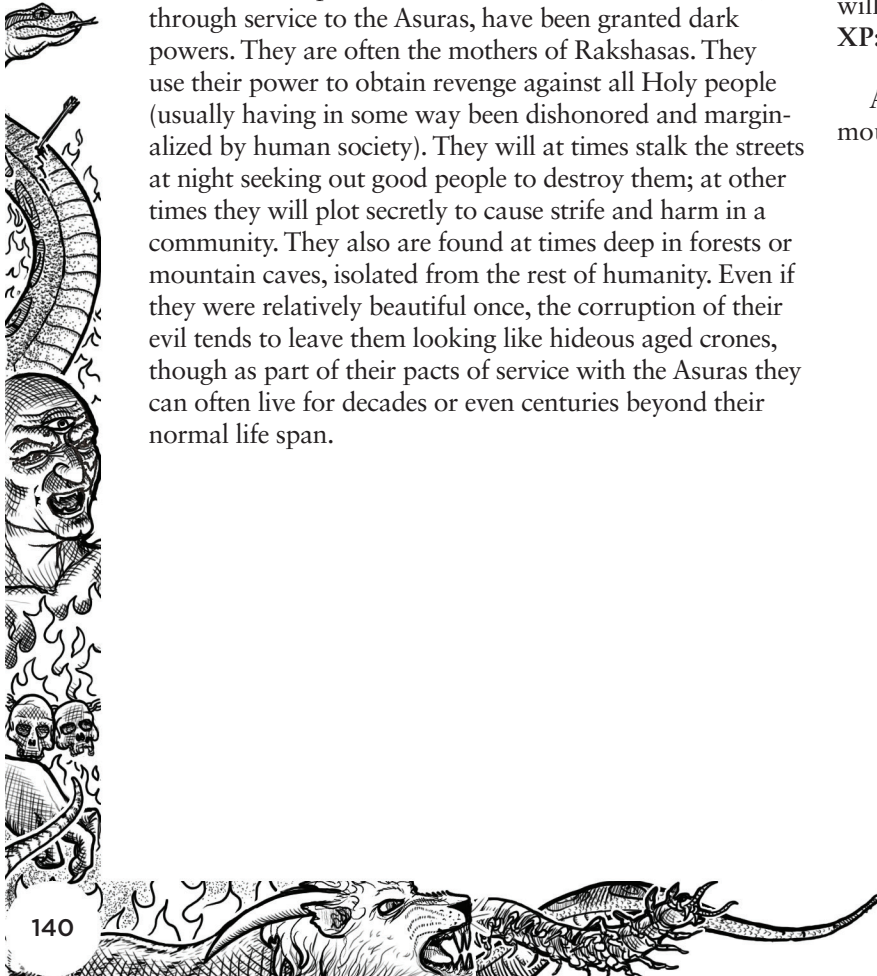
ATTACKS: 1, +4 to hit

DAMAGE: 2d4 (bite)

SPECIAL: There is a 30% chance a pack of dire wolves will include 1d4 cubs.

XP: 100

A larger more vicious form of wolf, often found in mountains.



Yaksha, Common

NUMBER APPEARING: 1d10 in a group, 4d100 in a tribe

ARMOR CLASS: By armor, default 16

MOVEMENT: 15 feet

HIT DICE: 1

TREASURE: XIII (individual), VII, XVII, XVIII (tribe)

SIZE: Medium

ALIGNMENT: Neutral or Holy

MORALE: 8

ATTACKS: 1 +2 to hit

DAMAGE: By weapon

SPECIAL: Typical Yakshas have a +3 to all saves vs. poison, magic items, or magic.

XP: 10 for a common Yaksha

This is for a standard or common member of the Yaksha race; however Yakshas may have levels in Fighter, Priest, Thief, or even Thuggee. In every group of 40 Yakshas there should be one Fighter of level d4+2. For every 100 Yakshas there should be an additional 6th level chief, and a 4th level Fighter or Priest. For every 200 yakshas there should also be one 8th level Chief and 7th level Priest, and two 4th level Priests. Yakshas generally live in cities on mountains and forests, sometimes guarding great subterranean treasures. Yakshas are deeply learned and studious but also passionate and romantic.

Yeti

NUMBER APPEARING: 1d6

ARMOR CLASS: 14

MOVEMENT: 40 feet

HIT DICE: 4

TREASURE: IV

SIZE: Large

ALIGNMENT: Neutral

MORALE: 7 (6 if attacked with fire)

ATTACKS: 2 +4 to hit

DAMAGE: 1d8/1d8 (fist/fist)

SPECIAL: Yeti have a +8 to sneaking, but only in snowy mountainous climates. If a Yeti lair is encountered there is a 30% chance that they will have an additional 1d3 females, who fight just like males. There is also a 15% chance of 1d4 young, who do not fight.

XP: 100

This creatures is also known as the “wild man of the snows.” They are a race of large shaggy humanoids that only inhabit the Himayant and Kailas mountains. They are fairly shy, but if they are hungry will not hesitate to attack humans as they are quite fond of eating human flesh.







ત્રણસાર તથા items

Table 11.1 Treasure Types

Treasure Class	Treasure
I	1d6K (25%) cp, 1d6K (30%) sp, 2d10K (35%) gp, 4d10 (60%) gems, 3d10 (50%) jewelry, 3 magic items (30%), Special treasure (25%)
II	1d8K (50%) cp, 1d6K (25%) sp, 1d6K (25%) gp, 1d8 (30%) gems, 1d4 (20%) jewelry, 1 magic item (10%), special treasure (15%)
III	1d12K (20%) cp, 1d6K (30%) sp, 1d2K (20%) gp, 1d6 (25%) gems, 1d3 (20%) jewelry, 2 magic items (10%), special treasure (5%)
IV	1d8K (10%) cp, 1d12K (15%) sp, 1d10K (35%) gp, 1d10 (30%) gems, 1d6 (25%) jewelry, 3 magic items (15%), special treasure (5%)
V	1d10K (5%) cp, 1d12K (25%) sp, 1d10K (25%) gp, 1d12 (15%) gems, 1d8 (10%) jewelry, 4 magic items (25%), special treasure (10%)
VI	1d20K (20%) sp, 3d10K (30%) gp, 3d10 (20%) gems, 1d10 (10%) jewelry, 5 magic items (30%), special treasure (15%)
VII	3d10K (50%) gp, 2d10 (30%) gems, 1d10 (25%) jewelry, 5 magic items (35%), special treasure (25%)
VIII	3d10K (25%) cp, 1d100K (40%) sp, 1d100K (40%) gp, 1d100 (50%) gems, 1d4x10 (50%) jewelry, 6 magic items (15%), special treasure (25%)
IX	1d100K (30%) gp, 2d10 (55%) gems, 1d12 (50%) jewelry, 1 magic item (15%), special treasure (15%)
X	3d8 cp
XI	3d6sp
XII	1d6gp
XIII	2d4gp
XIV	2 magic items (60%)
XV	1d3K (20%) cp, 1d4K (25%) sp, 1d20K (30%) gp, 1d6x10 (55%) gems, 3d10 (50%) jewelry, 3 magic items (50%), special treasure (25%)
XVI	1d6K (30%) sp, 1d10x100 (25%) gp, special treasure (10%)
XVII	1d4(50%) gems
XVIII	1d100K (45%) gp, 4d8 (55%) gems, 1d12 (45%) jewelry, special treasure (25%)
XIX	1d6 magic items (40%)
XX	1d3 magic items (50%)
XXI	1d8x10 (90%) gems, 5d6 (80%) jewelry, 1d12 magic items (70%)

“I LOOT THE BODY”

There are certain taboos and limitations on handling corpses in Bharata culture that make the looting of bodies a complicated process. However, a person is not considered to be fully dead in the first hour or so after their demise; in that time anyone not of the Brahmin caste may touch the body; the Brahmin may never intentionally handle a corpse or human blood, and must undergo purification as quickly as possible if they handle it accidentally. After the body has been dead for more than an hour or two, only a Dalit corpse-handler should touch it.

Of course, anyone who is of Unholy alignment could simply ignore this; however, if his act of corpse-touching were made known to anyone not of his alignment it would be socially repugnant and he would be seen as unclean until such time as he were purified.

TREASURE TABLES

Use TABLE 11.1 to refer to the treasure found with particular monsters described in this section. For abbreviation purposes, “K” here means thousands, so 1d6K means 1000-6000. The percentage number is the number that needs to be rolled on a d100 for that treasure to be present. If a treasure has no percentile number, then it is always present.

Gems and Jewelry

Gems may vary in size and quality; if a GM wishes he can roll 1d6 for each (size, and quality) where a 1 indicates the gem is of poor size or quality (halving its value) and a 6 indicates it is of great size or quality (doubling its value). Any gems found will have a base value determined by the following table. The GM can rule that all the gems found will have the same value, or he can roll for each gem separately, or in groups:

Table 11.2 Gems (d100)

Roll	Gem Value	Sample
1-25	10gp	quartz
26-50	50gp	apophyllite
51-90	1d6x100gp	jade, topaz
91-97	500gp	emerald, sapphire
98-99	1000gp	ruby, diamond
00	5000gp	patala glowing gem

Table 11.3 Jewelry (d100)

Roll	Jewelry Value
1-10	1d10x100gp
11-20	2d6x100gp
21-40	3d6x100gp
41-50	3d10x100gp
51-70	1d6x1000gp
71-90	1d10x1000gp
91-100	2d10x1000gp

Jewelry is crafted ornaments usually made of gold, silver and gemstones. These include such objects as necklaces, crowns, belts, brooches, rings, ornamental armor or weapons, statuettes, bracelets, gemstone mala-rosaries, hairpins, and so forth.

Special Treasure

This treasure consists of objects of value that would not fall under any of the other categories, roll randomly to determine the type and value of treasure found:

Table 11.4 Special Treasure (d100)

Roll	Treasure
1-10	1 suit of armor, bronze
11-13	1d20 tiger fur capes (100 gp each)
14-18	1d3 rolls of fine cloth (10gp each)
19-25	3d6 rolls of dyed cloth (10gp each)
26-28	1d100 Garuda feathers (5gp each)
29	1d4 crystal goblets (200gp each)
30-35	2d6 doses of healing herbs
36-40	2d6 doses of healing ointments
41-42	1d100 sticks of rare high-quality incense (10gp each)
43-47	2d4 clay jars of lamp oil (equivalent to 20 flasks) (2sp each)
48-50	2d4 large jars of lamp oil (equivalent to 200 flasks) (2gp each)
51-54	2d6 bear pelts (15gp each)
55	1d3 vials of rare perfumes (75gp each)
56-57	1d3 rolls of rare pigments (50gp each)
58-63	1d6 doses of poison
64-65	1d3 rolls of silk (40gp each)
66-67	1d3 samples of fine pottery (100gp each)
68	5d10 non-magic scrolls (philosophy, mathematics, astronomy, etc) (150gp each)
69-71	1d3 rugs (5gp each)
72-77	2d6 bricks of salt (7sp each)
78	1 ancient statue of a god (worth 1d10x100gp at a temple of that god)
79-84	1d3 jars of spices (8 gp each)
85	1d3 jars of rare spices (250gp each)
86	2d10 dire elephant tusks (450gp each)
87-95	1d3 weapons, bronze
96-98	Roll again, doubling the number found
99-00	Roll twice

Treasure Horde

In some cases, the GM may wish to generate a random treasure that will not be specifically connected to a type of creature. Treasure hordes are sometimes encountered in the Patala Underworld; but these tables can also be used to determine the treasure found in any other cir-

cumstances the GM may wish to have them.

A treasure horde may be guarded by a monster that normally would not have treasure of its own (for example, living statues, or skeletons), and there is a chance (25%, or GM's choice) that it may be either hidden (requiring perception checks to find) or protected by some form of trap (poison, spear traps, or even magic traps).

To determine the contents of a treasure horde, it is first necessary to determine the approximate Level or Hit Dice of the person who stored it, then roll on the following table. If the treasure is guarded, hidden or trapped, make an additional roll for each circumstance that applies, adding a +10% bonus to each roll.

Table 11.5 Treasure Hordes (d100)

Roll	Treasure
1-25	1000cp/HD
26-45	1000sp/HD
46-60	250gp/HD
61-70	500gp/HD
71-80	1000gp/HD
81-90	1d4 gems/HD
91-98	1d2 jewels/HD
98-00	1 magic item

Magic Items

The GM can feel free to choose which magic items he feels are appropriate for his group, but he can also roll to determine the items randomly. Roll first on the following table to determine the type of item, then on the appropriate table for that item type to determine the specific object found.

Table 11.6 Random Magic Items (d100)

Roll	Random magic items
1-25	Herb/potion
26-34	Sutra, minor
35-37	Sutra, major
38-42	Mala beads
43-46	Staff
47-49	Ring
50-52	Conch shell
53-62	Wondrous items
63-72	Armor/shield
73-83	Arrows
84-92	Bow
93-00	Miscellaneous weapon



Herbs/Potions

These are magical herbs that originally come from gardens in the Deva Realms. They are quite rare. When found 80% of the time they will be in their raw herb form; they will be identifiable by an apothecary-doctor who makes a DC15 check. They can be prepared as a single dose of a simple infusion or tea (the other 20% of the time they are already in the form of an infusion). Most of these magical herbs will take effect immediately, and will either have an instantaneous effect (as in the case of a magical healing herb), or an effect that lasts one hour + 1d6x10 minutes. Consult the following table for the type of herb/potion found (d100):

Table 11.7 Magical Herbs/Potions (d100)

Roll	Magic Herb/Potion: Affect
1-4	Antidote
5-8	Agility
9-12	Amazing Hearing
13-17	Amazing Sight
18-27	Curing Herbs
28-34	Greater Curing Herbs
35-38	Diamond Body Herb
39-42	Dream Travel
43-46	Endurance Herbs
47-50	Growth
51-54	Herbs Against Heat
55-58	Herbs Against Cold
59-62	Insanity
63-66	Invisibility
67-70	Herbs of Might
71-75	Poisoned Herbs
76-79	Shrinking
80-83	Swiftiness
84-87	True Seeing
88-91	Soma
92-95	Thought-Opening Herbs
96-99	Transformation Potion
00	True Soma

Magical Herbs/Potions Discriptions:

ANTIDOTE: Whoever consumes this will become completely immune to poisons of any kind for the standard duration; if taken after being poisoned they will annul any further effects of the poison.

AGILITY: Whoever consumes this will gain a +2 bonus to their Dexterity modifier for the duration.

AMAZING HEARING: When consumed, the user will be able to hear any noise or speech up to 1000 feet away, even through walls or other barriers. Grants a +10 to all hearing-based perception checks.

AMAZING SIGHT: When consumed, the user will be able to see with tremendous clarity as far as the horizon,

being able to spot small details and even search for hidden things from extreme distance. Grants a +10 to all sight-based perception checks.

CURING HERBS: These powerful healing herbs will restore 2d6+2 HP immediately after being consumed.

GREATER CURING HERBS: These even stronger curing herbs will restore up to 4d6+4 HP immediately after being consumed.

DIAMOND BODY HERB: Consuming these herbs will grant the user a +4 bonus to their AC and a +4 bonus to all saving throws for the duration.

DREAM TRAVEL: When consumed, the user will fall unconscious, utterly unable to be awakened for the standard potion duration. During that time, the user may travel astrally into the dreams of any other single living being who is presently sleeping, and appear and speak to them in the dream. The being does not need to answer them, or answer truthfully; he is likely to remember the user's presence in his dream, though there is a chance he will believe it to only have been a dream.

ENDURANCE HERBS: Consuming these will give a PC an extra +2 to their Constitution modifier, and temporarily increasing their hit points to match the same (granting 2 temporary HP per character level).

GROWTH: These herbs will cause a being to grow to three times their normal size for the duration, and do double their normal damage in melee combat.

HERBS AGAINST HEAT: Consuming these will make one immune to normal heat or fire, and grant a +2 bonus to saving throws against supernatural fire for the duration.

HERBS AGAINST COLD: Consuming these will make one immune to normal cold weather, and grants a +2 bonus to saving throws against supernatural cold for the duration.

INSANITY: Whoever consumes these herbs will go mad, unable to communicate or engage in any rational actions; it lasts until magically healed.

INVISIBILITY: Whoever consumes these will become invisible for the duration.

HERBS OF MIGHT: Consuming these herbs will give a PC a +3 bonus to their strength modifier, and in addition to this bonus will roll double the normal dice of any damage he does in melee combat.

POISONED HERBS: These herbs will appear to be curative herbs, unless someone with herbalist skill succeeds at a DC20 ability check to detect they are in fact poison. If consumed, they will require a save vs. poison in 1d3 rounds, or the user will die.

SHRINKING: Whoever takes these herbs will become incredibly small (under an inch) for the duration; they will be able to move through very tight areas, and will have a +10 bonus to attempts to hide or avoid detection. They will also have a +4 bonus to their Armor Class against regular small creatures, +8 against medium sized creatures, and +12 against large sized creatures. They will not be able to physically harm any creature taller than 6 inches in height.

SWIFTNESS: Whoever drinks this will have twice the normal movement rate and be able to make double the normal attacks per round.

TRUE SEEING: The imbibor of this herb will be able to see all invisible things for the duration, as well as identify any being or object of Holy or Unholy Alignment.

SOMA: The herb of immortality. Drinking Soma juice will cause a person to reduce 10 years in age, with all corresponding restoration of physical health.

THOUGHT-OPENING HERBS: Consuming these will allow a person to read the surface thoughts of any being within 60 feet of them for the duration.

TRANSFORMATION POTION: Consuming this will allow a PC to alter his physical appearance, to look like another member of his own race or to appear as any kind of animal or being. His chosen form must be one that he has personally seen. He does not gain any special abilities of his new form, only the physical semblance. The transformation lasts indefinitely, until the PC wills to change back.

TRUE SOMA: The perfected nectar of immortality. Any being who drinks this potion will cease to age; though he may still die of other means.



Sutras, Minor

These are small strips of parchment on which are written sacred teachings (a “sutra” is a spiritual teaching). Magical Sutras have been written by the hands of great Holy sages, and contain within them a portion of their creator’s enlightened wisdom. To use a Minor Sutra, a character must be able to read Sanskrit, and must hold the sutra while reading the words of its verse aloud, concentrating fully on this recitation for one round. When a verse from a Sutra is read in this way, its magical power will take effect; there is a 90% chance each time it is read that after the reading the sacred script will fade away from the parchment, essentially draining the sutra of its magic.

Any character who reads Sanskrit will be able to easily identify the powers that sutra will have, without activating it so long as he reads it silently or without intense concentration. The exception to this is a cursed sutra, which will activate immediately when one begins to read its words in any way.

Determine the number of sutra verses and type by the following table:

Table 11.8.1 Minor Sutras (d12)

Roll	Minor Sutra
1	Cursed Sutra
2	A single verse that creates the effect of one Rank 1 Enlightenment Power.
3	Two verses that each create the effect of a Rank 1 Enlightenment Power.
4	A single verse that creates the effect of a Rank 2 Enlightenment Power
5	Two verses that each create the effect of a Rank 2 Enlightenment Power
6	A single verse that creates the effect of a Rank 3 Enlightenment Power.
7	Two verses that each create the effect of a Rank 3 Enlightenment Power
8	Three verses that create one effect each of a Rank 1, 2, and 3 Enlightenment Power
9	A single verse that creates the effect of the “Life-Giving Touch” power.
10	A single verse that heals 2d6+2 HP to everyone who hears it.
11	A single verse that will heal all who hear it of any diseases, curses, or insanity.
12	A single verse that will destroy all the Living Dead within audible range of it.

Cursed sutras will take effect the moment someone looks at the writing on the paper, whether or not they are literate. A cursed sutra can have variable effects, subject to the GM’s preference. Suggested curses include the reader taking 4d6 damage, the reader being afflicted by a plague, the reader being aged 10 years, an Asura Demon appearing before the reader, the reader being driven helplessly insane, or the reader being transformed into an animal.



Individuals of Holy alignment who look at a cursed scroll should be allowed a save vs. magic to resist its effects; all other beings who activate a cursed scroll are not granted a saving throw.

Minor Sutras will always be gratefully accepted at a temple; any temple would be willing to pay a fee of 1d10x1000gp for any minor sutra that is not cursed.

Sutra, Major

These are large parchment scrolls or books which contain profound teachings of spiritual wisdom, of either a Holy or Unholy nature. Like minor sutras, to be used the reader must be able to read the language they are written in, which will usually be in Sanskrit if the book is Holy, or the demonic Asura language if Unholy; unless otherwise indicated. Unlike minor sutras, they do not disappear if read, however any individual can only benefit from their study of a sutra once; this also means that if a PC should later find another copy of the same major sutra, he will gain no further benefit from reading that new copy.

Determine the type of Major Sutra found by the following table:

Table 11.8.2 Major Sutras (d100)

Roll	Major Sutra: Effect
1-10	The Supreme Bhakti Sutras (Holy)
11-15	The Brahmacharya Sutra (Holy)
16-25	The Daitya Upanishad (Unholy)
26-35	The Sutra of the Demonic Architect (Unholy)
36-40	The Tantra of Kali-Ma (Holy)
41-45	The Mahasiddha Sutra (Holy)
46-55	The Natarajastra Sutra (Holy)
56-65	The Sutra of the Sacred Refuge of the Three Jewels (Holy)
66-70	The Sutra of Shadows (Unholy)
71-79	The Sukracharya Sutra (Unholy)
80-88	The Sutra of the Treasure House of Lord Shiva (Holy)
89-94	The Yama-Bhakta Tantra (Unholy)
95-99	The Virakshatriya Purana (Holy)
00	The Sutra of the Wish-fulfilling Lotus Jewel (Holy)

Temples will always take a tremendous interest in obtaining Major Sutras, if they are of the temple's alignment. They will offer a payment of 1d10x5000 rupya(gp) for any Sutra of the temple's own alignment.

Major Sutras Descriptions:

THE SUPREME BHAKTI SUTRAS (HOLY): Studying this book requires 1d20 days; any character who has studied this sacred text will gain a permanent +5% bonus to the possibility of successful Divine Intervention (see "Divine Intervention").

THE BRAHMACHARYA SUTRA (HOLY): Any Holy Priest who reads this sutra, requiring 2d6 weeks of study, will

gain one full level of experience (gaining enough experience points to just achieve his new level). It has no effect on any other class or alignment.

THE DAITYA UPANISHAD (UNHOLY): If any Rakshasa character of at least 5th level reads this book, requiring 1d12 days of study, they will gain a permanent +1 bonus to all their melee damage. This sutra has no effect on any other race; or on Rakshasas of less than 5th level, although the latter may study the book again after obtaining 5th level to be granted its effect.

THE SUTRA OF THE DEMONIC ARCHITECT (UNHOLY): This sutra requires 1d6 weeks of study; after which a Siddhi character will obtain the secret knowledge of how to construct and give life to Living Statues. Constructing a single Living Statue requires 4 weeks of work and 10000gp in expenditure, after which the chance of the statue's construction being successful is a percentage chance equal to the creator's Intelligence attribute plus his level. A character will be able to create as many Living Statues as he wishes, and they will obey his very basic commands (usually to guard a room or entrance against all who approach; the statue will not be clever enough to distinguish specific exceptions aside from his creator). The character will also be able to create, for 5000gp, a magic ring that will allow whoever wears it (and everyone within 10 feet of the wearer) to pass by Living Statues undisturbed.

THE TANTRA OF KALI-MA (HOLY): This devotional work of union to Kali is written in Prakrit, and requires 2d6 weeks of study, after which any Thuggee character will gain one full level of experience (gaining enough experience points to just achieve his new level). It has no effect on any other class.

THE MAHASIDDHA SUTRA (HOLY): This profound teaching, written in Prakrit, requires 2d6 weeks of study; after which any Siddhi who reads it will gain one full level of experience (gaining enough experience points to just achieve his new level). This effect will only work for Siddhis, and only Siddhis of Holy or Neutral alignment. Siddhis of Unholy alignment will not benefit from reading this sutra; however, if they later change alignment they can read it again to gain its benefit.

THE NATARAJASTRA SUTRA (HOLY): This instructional text on sacred archery requires 1d10 weeks of study, after which the reader will gain a permanent +1 bonus to damage with arrows. There is a 75% chance the text is written in Sanskrit, otherwise it is written in Prakrit.

THE SUTRA OF THE SACRED REFUGE OF THE THREE JEWELS (HOLY): This book requires 1d20 days of study, instructing the reader on meditations and prayers he can perform to gain divine protection from harm. Any character who reads this book will gain a permanent +1 bonus to all saving throws.

THE SUTRA OF SHADOWS (UNHOLY): This book requires 2d6 weeks of study; any Thief character who reads it will gain one full level of experience (gaining enough experience points to just achieve his new level). It has no effect on any other class.

THE SUKRACHARYA SUTRA (UNHOLY): The battle-teachings of the great Asura strategist Sukracharya, this text is intended to instruct those who are not natural fighters in the art of defeating superior opponents. Any Priest or Siddhi who reads this text, requiring 1d6 weeks of study, will gain a permanent +1 to their attack bonus. It has no effect on other classes. However, any Holy character who studies this text, regardless of class, loses their Holy alignment, becoming Neutral.

THE SUTRA OF THE TREASURE HOUSE OF LORD SHIVA (HOLY): This sutra, which requires 1d6 weeks of study, is a record of the accomplishments of Lord Shiva. Careful study will allow the reader to intuitively ascertain the location of 1d6 Holy sites in the Kailas mountain range where Shiva has hidden sacred treasures; these locations will always contain at least one Treasure Horde and at least one additional magic item, and will often be guarded by either Yakshas or Devas of various kinds, who may have additional treasures.

THE YAMA-BHAKTA TANTRA (UNHOLY): This manual on the mysteries of death will require 2d6 weeks of study, after which any Siddhi of Unholy alignment will gain one full level of experience (gaining enough experience points to just achieve his new level), and gain 1d6 permanent additional hit points. Any other class of character who is Unholy in alignment will gain 1d6 permanent additional hit points. Any character that is of Holy alignment and reads this Sutra will lose their Holy alignment and become Neutral (but gain no other effects). This book will have no effect on Neutral-aligned characters.

THE VIRAKSHATRIYA PURANA (HOLY): Any Fighter, Virakshatriya or Scout who reads this sutra (written in Prakrit), requiring 2d6 weeks of study, will gain one full level of experience (gaining enough experience points to just achieve his new level). It has no effect on any other character class.

THE SUTRA OF THE WISH-FULFILLING LOTUS JEWEL (HOLY): This Sutra requires 1d100 days of study, after which the character who reads it will gain the ability to make one wish that will be granted. This wish could include any of the following: an increase in a single character level, a 1-point increase in any single attribute, the restoration to life of one person, a treasure of up to 100000 rupya(gp) in value, or any single magic item, any effect which would imitate the effects of an arcana, mantra, mudra or enlightenment power, semi-immortality (the character no longer ages), the death or cursing of a single individual, immediate transportation to any place in the universe, or any other effect of equivalent or lesser power that the GM considers acceptable. Any subsequent reading of the text by the same PC will have no further effect.

Mala Beads

A Mala is a rosary of 108 beads with a central larger “guru bead” or amulet. It is the symbol of both a Priest and a renunciate Yogi, and also used by members of some other spiritual lay-orders. Magical Mala Beads can be worn by any class of character, but only one Mala may be worn at any one time (wearing more than one mala at a time annuls the effects of all malas).

Determine the type of mala by the following table (d12):

Table 11.9 Malas (d12)

Roll	Mala: Effect
1	Brahma Shield Mala
2	Mala of Calming Beasts
3	Crystal Mala
4	Elemental Mala
5	Mala of Intangibility
6	Mala of Protection from Afflictions
7	Mala of Protection from Ghosts
8	Mala of Protection from the Living Dead
9	Shield-Mala
10	Mala of Sensing Magic
11	Mala of Summoning Asuras
12	Sacred Mala of Warding off Demons

Malas Discriptions:

BRAHMA SHIELD MALA: This protective mala grants a resistance to any kind of magical attack that would disintegrate the wearer. If the wearer is hit by such an attack, and fails any saving throw allowed by the attack, then the Brahma Shield Mala absorbs the attack rather than having it affect the wearer. Every time this occurs there is a 60% chance that the mala itself will be disintegrated.

MALA OF CALMING BEASTS: If the wearer concentrates for one round while wearing this mala, any normal animals within 50 feet must make a saving throw vs. magic item or immediately become calm and placid, and friendly toward the wearer. This power does not work if the creature is being attacked, and it wears off immediately if the creature is subsequently attacked.

CRYSTAL MALA: This mala made of gemstones will create a slight “magnetic” pull toward any gemstones that are within 300 feet of the wearer.

ELEMENTAL MALA: This mala contains within it a bound elemental Deva spirit (roll randomly to determine if it is an Earth, Air, Water or Fire spirit). Once per day, the wearer may concentrate for one round to summon forth this spirit. If the wearer of the mala is of Holy alignment, the spirit will attempt to help him fulfill a single task. If the wearer is of Neutral alignment, the spirit would need to be convinced of the holiness of the task in question, or may refuse to act. If the wearer is Unholy, the summoned spirit will attack the wearer. In all cases, the task cannot take longer than one hour for the elemental spirit to fulfill, as this is the longest the spirit can remain in the world before having to return



inside the mala. If in the undertaking of a task (which can obviously include fighting in a particular combat encounter), the elemental spirit is slain, then the mala loses its magical quality forever.

MALA OF INTANGIBILITY: The wearer, while concentrating on this Mala, becomes intangible; he can walk through any solid object; he cannot touch or be touched by anything natural; however, he can still be struck by magical weapons or harmed by magic. While intangible, the wearer can take no actions other than maintaining concentration and walking at a normal pace.

MALA OF PROTECTION FROM AFFLICTIONS: A character who wears this mala will be immune to any diseases, and will gain a +4 bonus to all saving throws against poisons.

MALA OF PROTECTION FROM GHOSTS: A character that holds this Mala and concentrates on its central amulet (unable to take any other action while doing so) creates a field by which no ghost (incorporeal living dead) may approach within 20 feet of his person. While the ghost cannot physically approach him, it could still use other effects.

MALA OF PROTECTION FROM THE LIVING DEAD: A character that holds this Mala and concentrates on its central amulet (unable to take any other action while doing so) creates a field by which no corporeal living dead (ghosts are not affected, but Vetala are while they are occupying a corpse) may approach within 20 feet of his person. While the living dead cannot physically approach him, they could still make other attacks or actions.

SHIELD-MALA: This mala, while worn, grants the wearer a +1 bonus to their Armor Class and saving throws.

Mala of Sensing Magic: This mala will glow softly anytime that the wearer is within 30 feet of any kind of magical object or active magical effect.

MALA OF SUMMONING ASURAS: The wearer of this mala may, once per day, summon a specific Asura demon (almost always a Class A Asura demon) that is bound to this amulet. The Asura, once summoned, need not automatically obey the summoner, but he may not specifically harm the wearer of the mala as long as the mala is worn; unless the wearer attacks the Asura first. The Asura demon may choose to do other harm, to negotiate with the wearer, or to simply leave. The Asura can remain indefinitely if he so wishes, or depart whenever he chooses, but can always be called back by whomever wears the mala.

SACRED MALA OF WARDING OFF DEMONS: This Mala, when concentrated upon (requiring the wearer to take no other action while doing so) obliges any Asura demons or Rakshasa to immediately make a morale check with a -1 penalty to their morale score, each round they are within 60 feet of the wearer. Any Unholy person who puts on this mala will immediately take 1d6 points of damage, and will continue to take this damage each round that it is worn; however, they could still theoretically attempt to use its power.

Staffs

A magic staff, when found, has a 50% chance of having the simple magical property of granting a +1 to hit and to damage. However, the other 50% of staffs have special magical powers. Any character who is allowed (by class or race) to wield a staff may use its power, unless otherwise noted. These special magical staffs will still have the magic +1 bonus to hit and damage when used as a weapon; but they will also have powers that must be used by activating charges. When found, a staff will have 2d20 charges. Charges can be restored (up to 40 in total) only via a wish, or Divine Intervention.

If a magic staff is not of the common variety, reference its special quality by the following table:

Table 11.10 Magic Staffs (d10)

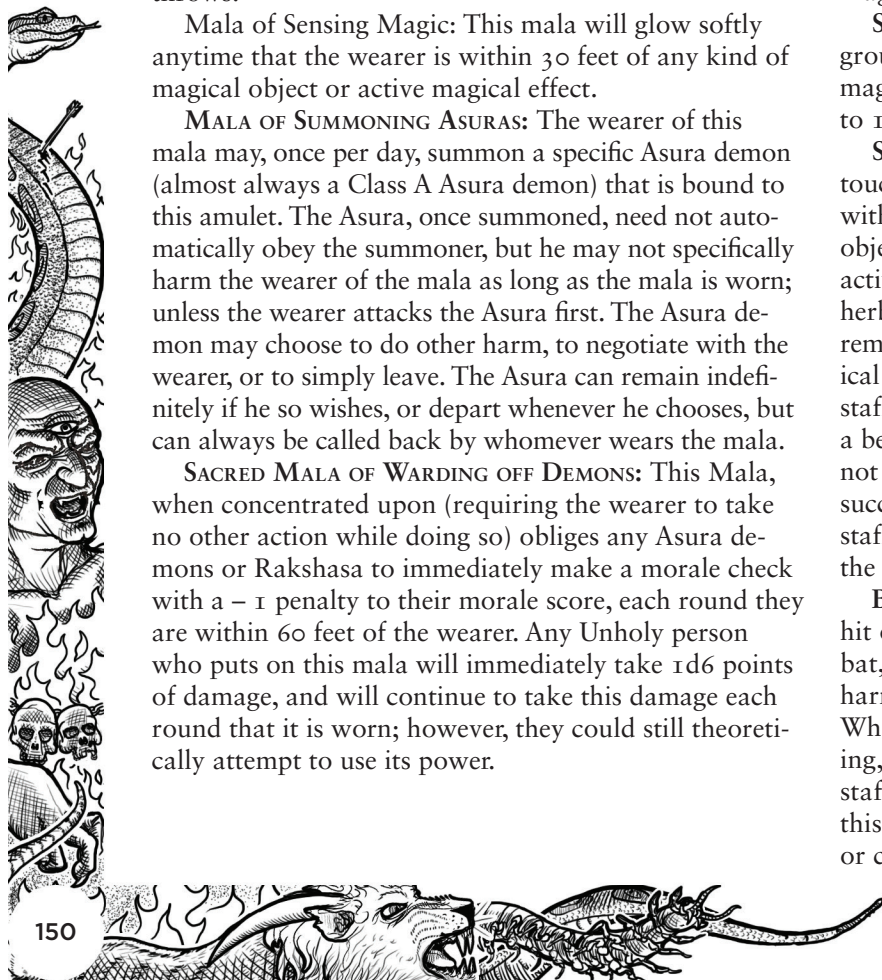
Roll	Magic Staff: Effect
1	Staff of Abundance
2	Staff of Annulling Magic
3	Blessed Healing Staff
4	Staff of Command
5	Cursing Staff
6	Elemental Staff
7	Naga Staff
8	Shadow Staff
9	Staff of True Seeing
10	Vajra Staff

Magic Staff Descriptions:

STAFF OF ABUNDANCE: When the wielder strikes the ground with his staff and expends a charge, the staff will magically create food and fresh water, enough to feed up to 12 people for one day.

STAFF OF ANNULING MAGIC: Whenever the wielder touches another magic item with this staff, or a being with an active magical effect, and expends a charge, the object or being in question is drained of magic. Against active magical effects this will cancel the effect, against herbs/potions or minor sutras the staff will permanently remove their magical qualities. Against any other magical objects or against permanent magical effects, the staff will annul the magic power for 1d4×10 minutes. If a being with an effect, or holding a magical object, does not want to be touched by the staff, the wielder must succeed in a normal attack roll to successfully touch the staff to them; this attack will do no damage but allows the staff to take effect.

BLESSED HEALING STAFF: This staff has no bonus to hit or to damage (however, it can still be used in combat, and still counts as a magic item for the purpose of harming creatures immune to non-magical weapons). Whenever the tip of the staff is touched to a living being, and a charge is expended, the being touched by the staff is restored 1d6+1 HP of damage. Using 2 charges, this staff can also cure any disease, remove blindness, or cure insanity.



STAFF OF COMMAND: Whenever a charge is used, the wielder may attempt to take mental control of any single intelligent or non-intelligent magical creature within 100 feet of his person. The victim may attempt a saving throw versus magic item to avoid the effect. If it fails the saving throw the creature will do whatever the PC bids of it for up to 30 minutes, after which the effect wears off.

CURSING STAFF: When a victim is touched by the staff, and a charge is used, the wielder may choose to either cause the victim to age 10 years or to be driven helplessly insane; the victim is allowed a saving throw versus magic items. In order to use this staff against someone in combat, the wielder must still make a regular attack roll, a hit from a charged staff will do no damage but will cause the desired effect instead.

ELEMENTAL STAFF: These powerful magic staffs are made of the solid form of one of the four elements (solid earth, solid air, solid water, or solid fire; determine its type randomly). These staffs all grant a +2 bonus to hit and damage (instead of the usual +1), and grant the wielder a +4 bonus to saving throws against the element of that type. Additionally, by expending a charge, the wielder may fire an elemental blast of that type of element (rocks, wind, water/ice or fire) that have a 100 foot range; they will always hit the intended target, who takes 8d6 points of damage (one-half that damage if they make a saving throw versus magic item). Additionally, if the wielder is of Holy alignment, by expending 3 charges at a time, the wielder may transform the staff into an elemental spirit of the same type as the staff (Earth spirit, Air spirit, Water spirit, or fire spirit). The spirit will obey the owner's commands and remain for 30 minutes, after which he will turn back into a staff.

NAGA STAFF: This staff, when a charge is used and the staff is tossed in the direction of a chosen victim, will transform into a Giant Cobra; the Cobra will then attack the chosen target until either the Cobra or the target is slain, reverting to staff form if the latter occurs. If the Cobra is slain, the staff is lost.

SHADOW STAFF: Using one charge, the wielder may become either invisible or intangible for up to 30 minutes. He may choose to drop the effect earlier than the full duration. While intangible he may not touch anything nor can he be touched by anything, except magic weapons or magical attacks which may still harm him. While invisible, he may not engage in any kind of physical or magical attack against another being or the invisibility is immediately dispelled.

STAFF OF TRUE SEEING: Using one charge, the wielder is able to see the invisible, detect magical objects or beings (or beings under active magical effects) and determine if any being in his line of sight is of Holy or Unholy alignment; the effect lasts 20 minutes per charge.

VAJRA STAFF: This staff is charged with the power of Indra's thunder. In combat, any time the wielder makes a successful hit against an opponent, he may choose to expend any number of charges to do extra damage. He does 4d6 extra points of damage for every charge he chooses to spend.

Rings

Magic rings can be used by any character capable of wearing a ring on a finger. A character may use up to two rings at a time, one on each hand.

Determine the type of ring by the following table:

Table 11.11 Magic Rings (d20)

Roll	Magic Ring: Effect
1	Cursed Ring, Minor
2	Cursed Ring, Forgetfulness
3	Cursed Ring, Magic-binding
4	Cursed Ring, Unholy Ring of Deceit
5	Ring of the Ascetics
6	Ring of Cold Resistance
7	Ring of Demonic Intervention
8	Ring of Divine Intervention
9	Ring of Fire Resistance
10	Ring of Healing
11	Ring of Invisibility
12	Ring of Life
13	Ring of Luck
14	Ring of Magic-Reflection
15	Ring of Mental Clarity
16	Ring of Protection +1
17	Ring of Protection +2
18	Ring of Protection +3
19	Ring of True Vision
20	Sacred band of Vishnu

Magic Rings Discriptions:

CURSED RING, MINOR: The ring once put on can never be removed, unless the magical effect is somehow annulled. It has no other effects, but this prevents any other magical ring from being worn on that hand. This type of ring is sometimes used as a kind of mark of loyalty or allegiance, when one is bound to a person or group permanently.

CURSED RING, FORGETFULNESS: This ring, once put on, cannot be removed except by magic that annuls magic items or removes curses. The wearer of this ring will immediately forget his identity. He will have no idea who he is, forgetting all of his past, his loved ones, even his own name. He will not lose any training or abilities, but will not be aware that he has these until he either stumbles upon them or has them explained to him.

CURSED RING, MAGIC-BINDING: This ring, once put on cannot be removed except by magic that annuls magic items or removes curses. Any Priest or Siddhi who is wearing this ring cannot use any Arcana, Mantras, or Mudras.

CURSED RING, UNHOLY RING OF DECEIT: This ring, once put on, can never be removed except by magic that annuls items or removes curses. The wearer of this ring will find himself unable to speak the truth; nor can he attempt to get around this through intentional lies; the words that come out of his mouth will always be inaccurate or deceitful.



RING OF THE ASCETICS: While worn, this ring allows the wearer to survive without food or water.

RING OF COLD RESISTANCE: This ring, while worn, allows the wearer to ignore all the effects of intense natural cold, and grants a +2 bonus to all saving throws against magical cold.

RING OF DEMONIC INTERVENTION: This ring will allow the wearer to summon forth an Asura Demon Prince, who in fulfilling the ancient pact that led to the ring's creation will assist the wearer in any one task. It can be used by someone of any alignment, but calling upon an Asura demon in this way will cause any Holy-aligned person to revert to Neutral alignment. Additionally, if the wearer is not Unholy, the Asura demon will attempt to trick, coerce, induce or seduce the wearer into committing Unholy acts. The Asura Prince will complete the requested task if within his power, but is not required to do so in the way that the wearer would prefer, nor is he required to obey any particular commands.

RING OF DIVINE INTERVENTION: This ring, if worn by someone who is Holy, will allow the wearer to call upon divine aid once; the aid will come in the form of a Deva Warrior, who will assist the wearer through either his power or divine knowledge; after which the ring will disappear. The ring will have no effect if worn by a Neutral person; and if an Unholy person even touches the ring they will take 2d6 points of damage for each round they hold it; nor will its power work for them. The Deva Warrior is not obliged to obey any specific orders or commands given by the summoner; and he will simply refuse to perform any task that would be of an Unholy nature.

RING OF FIRE RESISTANCE: This ring grants immunity to any damage from normal heat or flames, and a +2 bonus to saving throws versus magical fire.

RING OF HEALING: While worn, the wearer will recover much faster from injuries. If injured, he heals 1 HP every 10 minutes.

RING OF INVISIBILITY: Whenever the ring is worn, the wearer becomes invisible. He remains so for however

long the ring is on his finger.

RING OF LIFE: This incredibly valuable magic ring, when worn, will spare the wearer from death once. If while wearing the ring the wearer would die, he is instead brought back from the brink of death, healthy and with full hit points. After this effect takes place, the ring vanishes.

RING OF LUCK: This ring, when worn, will grant the wearer a +1 bonus to all saving throws.

RING OF MAGIC-REFLECTION: This ring is extremely powerful, and when worn it will cause up to three arcana, mantras, mudras or Enlightenment Powers per day cast at the wearer to "bounce back"; their effect being felt instead by the caster. The wearer cannot choose which of these magics will bounce back, it will always be the first three in the day directed at the wearer; it can only be prevented by taking off the ring to receive beneficial magic and then put it on again.

RING OF MENTAL CLARITY: Put on someone's finger, this ring will immediately remove insanity, and restore any lost memories or amnesia. While worn on someone's finger, the wearer is completely immune to effects that would cause either of the above.

RING OF PROTECTION +1: This ring, while worn, adds a +1 bonus to the user's Armor Class.

RING OF PROTECTION +2: As above, but adds +2 to the user's Armor Class.

RING OF PROTECTION +3: Again as above, but adds +3 to the user's Armor Class.

RING OF TRUE VISION: While worn, this ring allows the wearer to see the invisible, detect an aura around any magical items or effects, and likewise tell if any being is Holy or Unholy in alignment.

SACRED BAND OF VISHNU: This powerful ring can only be used by a Priest of Holy alignment. Any Priest who wears it will be able to make use of all his arcana rituals double the normal amount of times per day.

Conch Shells

Conch Shells, called "Shankha", are very important ritual and cultural items in Bharata; used by blowing into them to produce a great noise. They are used for religious purposes, both in personal and temple devotion. Priests make use of them during the performance of certain Holy rituals, warriors will by tradition blow them before the start of any battle. They are sacred to the Gods. Magic conch shells can be used by any class; created by the Gods or Devas to have incredible powers when blown. Like staffs, magic Conch Shells have a certain number of charges; each use of the shell takes up one charge (unless otherwise indicated). A typical Conch Shell when found will have 2d20 remaining charges. They could only be



recharged (up to a maximum of 20 charges) by a wish or Divine Intervention.

To determine the type of magic Shankha generated, refer to the following table:

Table Name: Table 11.12 Conch Shells (d20)

Roll	Conch Shell: Effect
1	Deva-Summoning Shankha
2	Shankha of Confusion in Battle
3	Shankha of Devastating Force
4	Shankha of the Divine Flames of Agni
5	Shankha of Enchantment
6	Shankha of Great Haste
7	Shankha of the Healing Sound
8	Shankha of the Ice Winds of Kailash
9	Shankha of Illuminating Light
10	Shankha of Indra
11	Shankha of Instantaneous Translocation
12	Life-Giving Shankha
13	Shankha of madness
14	Shankha of Mighty Command
16	Paralyzing Shankha
16	Poison Fog Shankha
17	Prowess-granting Shankha
18	The Shankha of Repressing Powers
19	Shankha of Slowing Opponents
20	Terrifying Shankha

Conch Shells Discriptions:

DEVA-SUMMONING SHANKHA: When blown, this Shankha will summon an Air Spirit Deva that will obey the user's commands for 10 minutes. This conch shell will only work for Holy-aligned characters.

SHANKHA OF CONFUSION IN BATTLE: When blown, this shell will cause any number of beings within 200 feet in front of the user to have to make a saving throw versus magic items; if they fail they will be intensely befuddled for the next 1d20 rounds, during which time each round, every victim will have to roll a d6: on a 1-2, they will be able to act normally; on a 3-4 they will be unable to take any action, and on a 5-6 they will attack the being or creature nearest to them (determined randomly if two or more creatures are equally near) regardless of whether they are friend or foe.

SHANKHA OF DEVASTATING FORCE: When blown against any wall made of stone, wood or metal, up to 10 feet away, the force of the sound will cause an area of up to 10 feet of the wall to be blasted away. This shell can also be blown at a specific opponent no more than 10 feet away, who will take 8d6 points of damage (save vs. magic item for ½ damage).

SHANKHA OF THE DIVINE FLAMES OF AGNI: When blown, this shell will emit a blast of flame in a wave for a range of 60 feet in front of the user. All beings who are within that range ahead of the user's position will take

8d6 points of damage (save vs. magic item for ½ damage).

SHANKHA OF ENCHANTMENT: This conch shell will normally only work on individuals of the opposite sex from the user; though there may be exceptions based on certain predispositions. When blown within earshot of the intended subject, that target must make a saving throw vs. magic item or fall deeply in love with the user. This does not cause the subject to change their personality in other respects, nor does it oblige them to obey the user. The enchantment can be removed only by powers which annul magic or remove curses.

SHANKHA OF GREAT HASTE: When blown, this shell will allow the user to gain great speed in action, moving at twice his regular speed and attacking with twice the usual number of attacks per round. It lasts for 10 minutes.

SHANKHA OF THE HEALING SOUND: When blown this conch shell causes all injured beings within 20 feet of the user to heal 1d6+1 hit points.

SHANKHA OF THE ICE WINDS OF KAILASH: When blown, this conch shell will spray out a cone of icy cold air for a range of 120 feet in front of the user, any being in the path of that blast will take 8d6 points of damage, with a saving throw vs. magic item reducing the damage by half.

SHANKHA OF ILLUMINATING LIGHT: When blown, this conch shell will create light equivalent to daylight in an area of 120 feet around the user; it will also make any invisible being or object within that radius immediately become visible within the area of effect! The light remains for 10 minutes.

SHANKHA OF INDRA: This powerful conch shell, when blown, will fire out up to 10 lightning bolts (each must be directed at a different individual) within a range of up to 100 feet in front of the user. Each individual struck will take 6d6 points of damage, with a saving throw versus magic item reducing the damage by half.

SHANKHA OF INSTANTANEOUS TRANSLOCATION: This conch shell, when blown, will immediately transport the user and any being within 20 feet of his person (unwilling victims are allowed a saving throw vs. magic item) to a predetermined location; the GM should decide the location to which they are transported; it could be to a temple of Vishnu or Brahma in any city of Bharata, to a sacred grove in a forest or mountain, or even to a temple in the Gandharva or Yaksha realms. Extremely rare versions of this conch shell may even transport the user to the Deva realms of Vishnu himself! The location will always remain static, and there is no chance of failure or any limit to the distance traveled.

LIFE-GIVING SHANKHA: This incredibly powerful conch shell, when blown, will restore to life one slain being, whichever is nearest to the conch shell when blown. For it to be able to take effect, the slain individual must have died no more than 7 days earlier. They are restored to their body, which is healed to the point of having 1 HP, though further magical healing can be applied after that. Certain forms of death (magical disintegration) can make it impossible to apply this power, nor can will the Shankha work if the deceased has already been directed to a reincarnation. For a being to be resurrected in this



way it must make a “resurrection success” check, failure means that revivification is impossible. This Conch shell only ever has 10 charges when found, and can only be recharged to a maximum of 10 charges.

SHANKHA OF MADNESS: Each time it is used, this conch shell will oblige a single individual of the user’s choice within 40 feet of the user to make a saving throw versus magic item, or become helplessly insane. This effect will only work on creatures who are capable of losing their minds, and is permanent until cured through magic.

SHANKHA OF MIGHTY COMMAND: When blown, this conch shell will cause any forces under the user’s command within earshot of the sound to gain a +2 bonus to their morale scores for the duration of a battle.

PARALYZING SHANKHA: When blown, up to 6 opponents of the user who are no further than 50 feet away from him in a forward direction must make a saving throw versus magic item, or find themselves completely paralyzed, unable to move. This state of paralysis will last for 10 minutes.

POISON FOG SHANKHA: When blown, this conch shell will emit a 60 foot long cone of gas in front of it, causing all in the area of effect to have to make a saving throw versus poison or die in one round. The fog dissipates in one round.

PROWESS-GRANTING SHANKHA: This conch shell will grant its user skill in battle. For 10 minutes after blowing it, the user gains a +1 bonus to hit and damage in combat.

THE SHANKHA OF REPRESSING POWERS: When blown, this Shankha creates a field of 20 feet around the user within which no arcana, mudra, mantra, enlightenment power, or activated power of any other magic item can function or take effect. This field lasts for 10 minutes.

SHANKHA OF SLOWING OPPONENTS: When blown, all opponents within 30 feet of the user must make a saving throw versus magic device; failure means that they are reduced to one half their normal movement rate, and can only attack once every second round. This effect lasts 10 minutes.

TERRIFYING SHANKHA: When blown, all opponents of the user who are in an arc in front of him up to 40 feet away must make a saving throw versus magic item or flee in terror. If cornered or otherwise obliged to fight, they will fight with a – 2 penalty to hit and to armor class. This magical fear will last for 10 minutes.

Wondrous Items

There are a number of magical artifacts that do not fall into any of the other categories. These are cataloged here:

Table 11.13 Wondrous Items (d100)

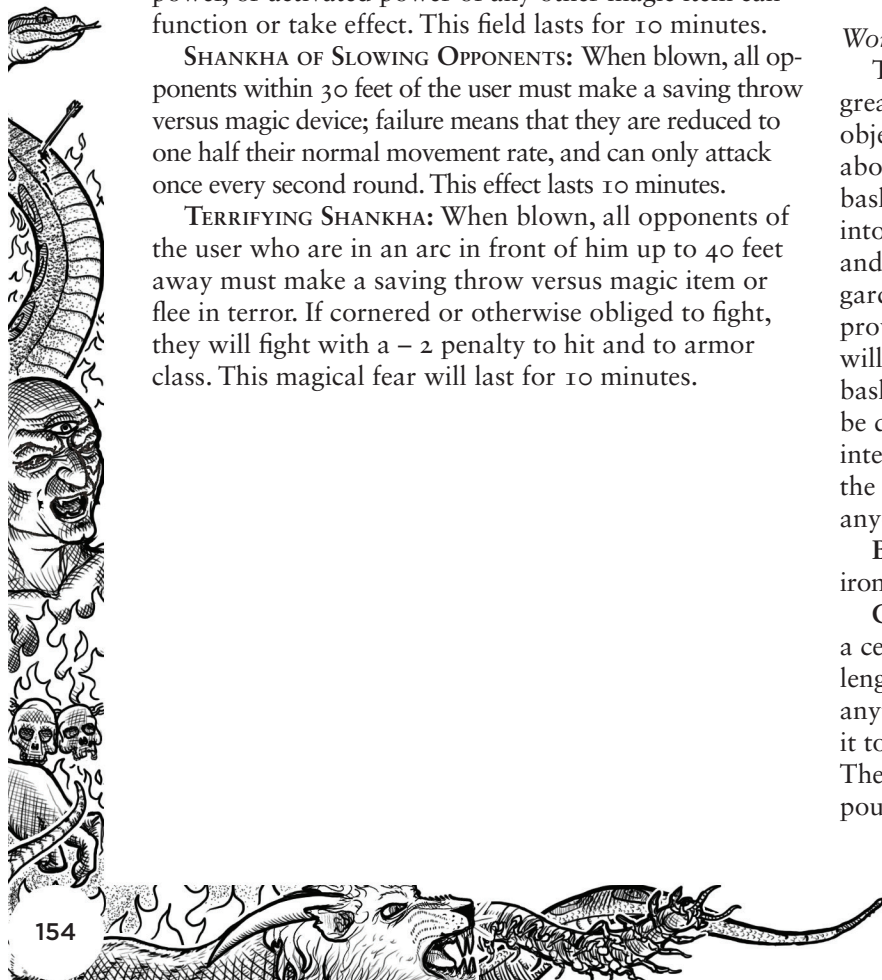
Roll	Wondrous Item: Effect
1-3	The Magic Basket of Mayasura
4-10	Bracelet of Strength
11-20	Climbing Rope
21-30	The Helmet of Thought Control
31-40	Kara of the Unbreakable Oath
41	Laxshmi’s Wondrous Pot
42-45	The Magic Mirror of King Videha
46	Mirror of Vishnu
47-48	The Peacock Crown
49-50	Plentiful Cup
51-60	Purifying incense
61-65	Quiver of Infinite Arrows
66-70	Sage’s Cap
71-75	Sea-Emerald of Varuna
76-80	Serpent box
81-83	Succubus Bottle
84-86	Vajra Rod
87-88	Veena of Shiva
89-96	Vimana
97	Vimana, Grand
98-00	Yaksha Treasure Chest

Wondrous Items Descriptions:

THE MAGIC BASKET OF MAYASURA: Created by the great Asura king Maya, famed demon architect, these objects look on the outside like a large wicker basket, about four feet tall; they are as light to carry as a regular basket that size would be when empty. Whoever goes into the basket, however, finds that inside there is a small and sumptuous palace, complete with magical lighting, gardens that provide abundant food and a well that provides fresh water. Anyone who enters into the basket will be unable to hear or be heard by those outside. The basket is practically invulnerable to harm, it could only be destroyed by magic with the power to completely disintegrate an object; but if it is destroyed in this way, then the palace inside will be destroyed as well, along with anyone inside at the time.

BRACELET OF STRENGTH: While worn, this plain-looking iron bracelet will raise a character’s strength attribute to 18.

CLIMBING ROPE: This magical rope will, when pulled a certain way, float straight up in the air its full 50 foot length, it will remain taut without needing to be held by anything; another pull done in the same way will cause it to slacken again and drop, or a third to pull upward. The rope is strong enough to lift or hold up to 1000 pounds of weight at a time.



THE HELMET OF THOUGHT CONTROL: While wearing this helmet, the character is completely immune to all forms of magic that manipulate his mind.

KARA OF THE UNBREAKABLE OATH: A “kara” is a small metal bracelet, usually worn for adornment or as a mark of rank, its use is common in the Bahlika Kingdoms. This magical Kara, when placed around one’s wrist while making an oath, makes it impossible for the wearer to break that oath, nor can the Kara be removed. The wearer will be completely unable to perform any act that would violate what he has sworn. The Kara can only be removed by magic that annuls magical effects.

LAXSHMI’S WONDROUS POT: This incredible artifact is sacred to the goddess Laxshmi, the deity of prosperity. It appears as an ornate pot with a lid. Once a day, a character may place a single coin or gemstone into the pot, and close the lid; when the lid is removed again there will be an exact copy of that coin or gemstone added to the pot! The same coin or gemstone (or their duplicates) may not be placed in the pot. PCs do not gain experience points from the duplicated treasures.

THE MAGIC MIRROR OF KING VIDEHA: This appears to be a small silver mirror, made to be worn around a necklace. When someone gazes into it for 10 minutes with a question, they will receive a vision that will provide some kind of an augury (similar to that done by an astrologer) granting advice on the answer. The vision granted will not always be immediately understandable to the viewer (the GM is free to use whatever sort of vision he wishes).

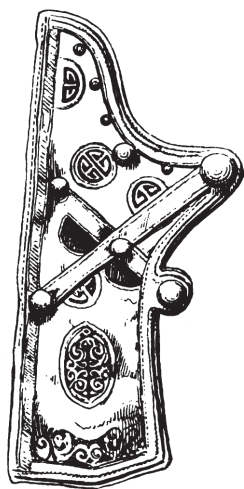
MIRROR OF VISHNU: This object is a mirror about the size of a small plate, made of silver. When anyone of Holy alignment concentrates upon it, they can obtain a state of communion with Lord Vishnu. To do so, they must concentrate for 10 minutes, after which they will be allowed to ask one question which will be answered with a positive, negative, or neutral response (yes, no, or “ask again later”). The mirror may be used once a day.

THE PEACOCK CROWN: An ornate crown with magical peacock-feathers, this object grants its wearer a +2 bonus to all reaction checks from intelligent creatures.

PLENTIFUL CUP: This magic cup will always be full of sweet milk, water, or alcohol (determine which of the three at the time of obtaining this object). If turned over, it will pour out its contents at a slow but constant rate, stopping only if the liquid has occupied all available space.

PURIFYING INCENSE: A stick of this incense, when burned, will cure all diseases of anyone who inhales its smoke. It burns for about 20 minutes. When obtained as part of a treasure, there will be 1d4 sticks of incense present.

QUIVER OF INFINITE ARROWS: This quiver appears to hold 20 normal arrows; however, the quiver will always remain full and never run out of normal arrows; other arrows or magic arrows may be added to the quiver, but these will not be multiplied and must be kept track of.



SAGE’S CAP: This small red woolen cap, when worn over the head, provides complete protection from one’s thoughts being read by magic.

SEA-EMERALD OF VARUNA: This small gemstone appears like a normal gem (worth about 250gp if not identified as magical). In fact, if touched to the forehead it grants the user the power to affect the strength and direction of winds; it can calm or increase wind or change its direction, not sufficiently to be of much use in combat but certainly of great advantage on a sailing vessel.

SERPENT BOX: This small wicker box appears rather plain and nondescript, however when it is opened a regular cobra (with 4HP) will emerge. The cobra will not be aggressive, but rather will obey the commands of the person who opens the box. It can be given instructions to travel up to 300 feet away from the box, and to attack a specific individual; after which it will return to the box. The cobra can remain in the box, without requiring any sustenance or even air, indefinitely. If the cobra is slain, the box ceases to have any special power.

SUCCUBUS BOTTLE: This object is a small bottle that contains a trapped Asura Succubus inside; when released, the succubus will be obliged to slay one person of her liberator’s choosing. However, after she has completed her task the succubus will be completely free, and may choose to attack her liberator or anyone else she pleases, a fact that will not always be readily apparent to the user of this item.

VAJRA ROD: This copper object is about six inches in length, in the stylized form of a diamond thunderbolt; not unlike similar objects used by temple Priests for their rituals. This rod, however, is charged with the power of Indra, and three times a day can fire an unerring bolt of lightning that has a range of up to 240 feet, doing 10d6 damage to what it hits (beings are allowed a saving throw vs. magic item for half-damage). It is strong enough to blast a 20-foot diameter hole in stone walls.

VEENA OF SHIVA: The Veena is a stringed musical instrument (similar to the sitar), played by temple musicians sacred to Shiva, who was a master of this instrument. The Shiva Veena, when played properly (requiring a DC15 musician check), will allow the performer to mentally control any kind of snake, serpent, giant snake or Naga who fails a saving throw versus magic item. They will become enchanted by it, and will afterward obey the musician’s commands for the next hour; after the effect passes, the creature will make a reaction roll with a +4 bonus, a positive result indicating that it will be unable to feel any ill-will toward the musician and will wish only to depart in peace.

VIMANA: Known as a “flying chariot” or “Chariot of the gods”, this object appears similar to a chariot but with a series of (usually 4) wheels, that rotate on their own accord, when certain levers are manipulated on the chariot it will begin to fly through the air. It can cover a one mile distance in about one minute. It can fly to any height. It is capable of carrying up to four people, and someone with the charioteering skill can pilot it as smoothly as he could a normal chariot after about 10



minutes of study. In the ancient times, these vehicles were incredibly common, as were other larger airships; today, they are rare.

VIMANA, GRAND: As a regular Vimana flying chariot, but this one is much larger than normal, the size of a small house, and can carry up to 20 people.

YAKSHA TREASURE CHEST: Originally belonging to King Kubera of the Yakshas when he ruled his kingdom in the isle of Lanka; his treasury was filled with these magical chests. They appear as normal small chests, but their magic allows that any amount of objects can be stored inside, without adding anything to its weight, providing they can fit through the top of the chest (which is 3 feet long and 2 feet wide). Many of these chests were lost to Kubera when his original kingdom was conquered by the demon Ravana, and these are now scattered throughout Jagat. There is a 25% chance that when found, they will already contain a treasure horde within them. King Kubera will richly reward anyone who brings one of his chests back to him.

Magic Armor and Shields

Magic armors and shields add a bonus to one's armor class; a few also have some other special qualities.

25% of all suits of Scale, Lamellar or Breastplate armor will be ancient pieces made of bronze, and will still have the same penalty to their base AC as any other bronze armor (-1 to AC compared to regular base AC for that armor).

Most suits of armor are made for human-sized individuals; there is a 1 in 10 chance that a suit of armor when found will be sized to fit Vanaras or Yakshas.

There is also a 1 in 20 chance when a suit of armor or a shield is found that it is a cursed item. This item will grant a penalty rather than a bonus to armor class when worn; and it cannot be taken off (unless removed through powers that annul magic or remove curses). A cursed suit of armor with special qualities will still have those special qualities, however.

Roll to determine the type of suit or shield found:

Table 11.14.1 Magic Armor Type (d100)

Roll	Magic Armor
1-10	Leather
11-30	Scale
31-45	Lamellar
46-55	Breastplate
56-75	Shield
76-85	Scale + Shield
86-90	Lamellar + Shield
91-00	Breastplate + Shield

Next roll to determine modifier and chance of special powers (Note: If an armor and shield set are found, roll for each separately):

Table 11.14.2 Armor Modifier and Powers (d100)

Roll	Modifier	Special Power
1-50	+1	10%
51-85	+2	15%
86-98	+3	20%
99-00	+4	25%

If the armor or shield has a Special Powers roll here:

Table 11.14.3 Special Powers (d8)

Roll	Special Power: Effect
1	Akashik Armor
2	Brahma Shield Armor
3	Deva Armor
4	Armor of Magical Reflection
5	Armor of Reflecting Missiles
6	Shadow Armor
7	Armor of Surya
8	Vajra Fury Armor

Special Powers Descriptions:

AKASHIK ARMOR: This armor allows the wearer to become intangible, once per day. While intangible he cannot touch anything nor can he be touched; he can pass through any solid object. He can only be struck by magical weapons or magic attacks. The effect lasts for up to 20 minutes, but the wearer can cancel the effect earlier at will.

BRAHMA SHIELD ARMOR: This Armor grants a resistance to any kind of magical attack that would disintegrate the wearer. If the wearer is hit by such an attack, and fails any saving throw allowed by the attack, then the Brahma Shield armor absorbs the attack rather than having it affect the wearer. Every time this occurs the armor loses 1 point of its magical bonus. If it reaches a 0 bonus, the armor is no longer magical.

DEVA ARMOR: Perhaps the most powerful form of magic armor, Deva armor makes the wearer completely immune to normal weapons; he can only be injured by steel weapons or magic.

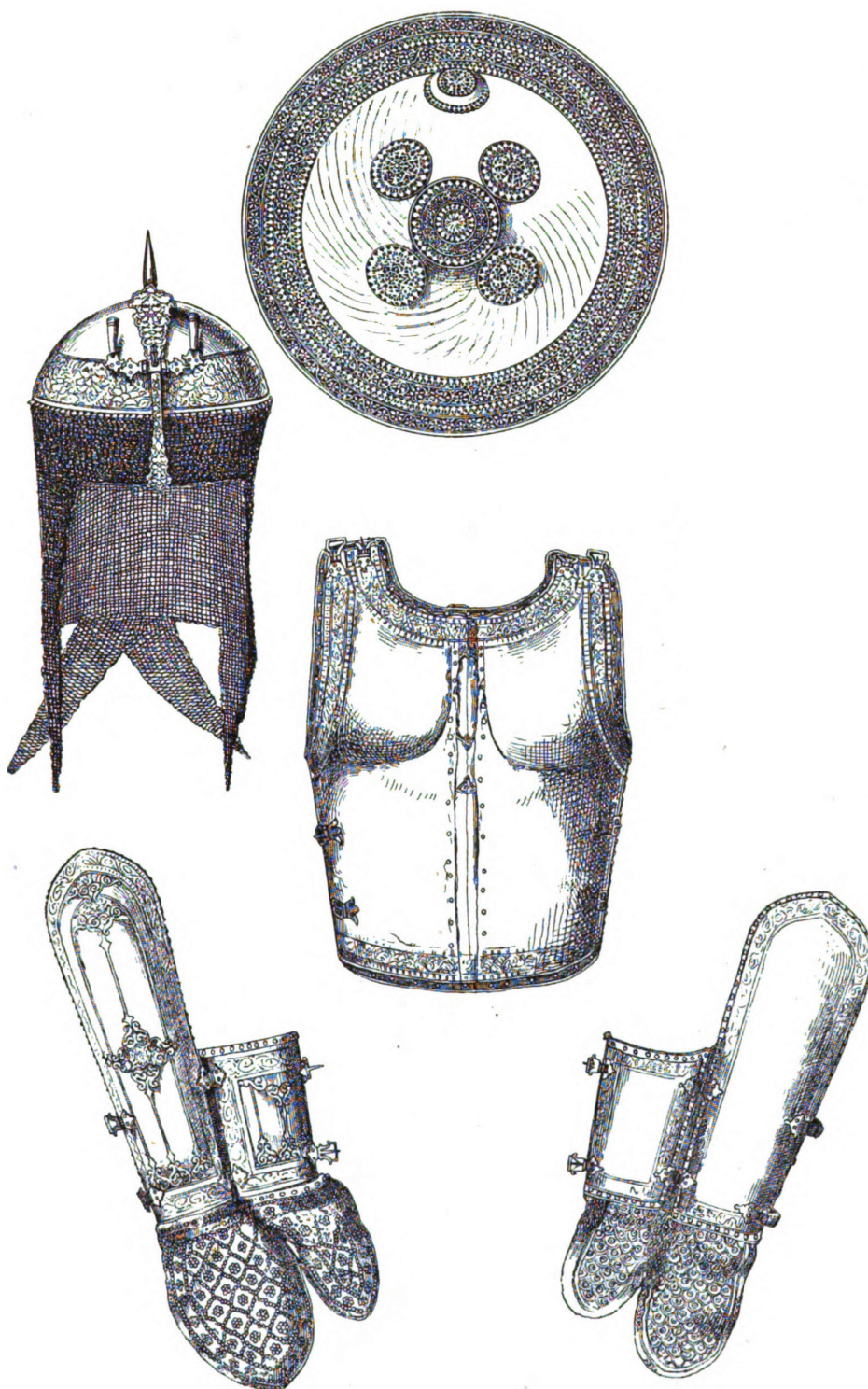
ARMOR OF MAGICAL REFLECTION: This armor will cause up to three arcana, mantras, mudras or Enlightenment Powers per day cast at the wearer to "bounce back"; their effect being felt instead by the caster. The wearer cannot choose which of these magics will bounce back, it will always be the first three in the day directed at the wearer; it can only be prevented by taking off the armor to receive beneficial magic and then put it on again.

ARMOR OF REFLECTING MISSILES: This magical armor grants an extra +2 bonus to Armor Class versus missiles.

SHADOW ARMOR: Once per day, the wearer of this armor can make himself invisible for up to 30 minutes.

ARMOR OF SURYA: This armor makes the wearer completely immune to normal (non-magical) fire and grants a +2 bonus to all saving throws versus magical fire. Once per day, the wearer can activate the armor's power shrouding himself in an aura of heat and light, which illuminates an area of up to 60 feet away from the wearer, and does 1d6 points of damage per round to any individual within melee range of his person. This effect lasts for 20 minutes.

VAJRA FURY ARMOR: Once per day, the wearer of this armor can choose to make his armor discharge a powerful Vajra lightning-bolt at someone who has just hit him; this must be declared immediately after being struck. The being that struck him will take 6d6 points of damage, but can make a saving throw versus magic item for half-damage.



Magic Arrows

Magic arrows grant a bonus to both attack rolls and damage. Some magic arrows have special powers aside from this. These bonuses are added to any bonuses given by magic bows, so that a +1 bow firing a +1 arrow would have a total of +2 to hit and damage. Magic arrows lose all bonuses when they strike a target; but if a shot is missed the arrow could theoretically be retrieved and re-fired.

Roll to determine the number of arrows found, their bonus, and the percentage chance of a special power:

Table 11.15.1 Magic Arrow Types (d100)

Roll	Number	Bonus	Chance of Power
1-60	2d10	+1	25%
61-87	2d8	+2	20%
88-98	2d6	+3	15%
99-00	2d4	+4	10%

If a special power is determined, roll here:

Table 11.15.2 Arrow Powers (d8)

Roll	Arrow Power: Effect
1	Agni's Fire Arrow
2	Blinding arrow of Surya
3	Demonic Poison Arrow
4	Far-reaching Arrow
5	Paralysis Arrow
6	All-penetrating arrow
7	Terrifying Arrow of Shiva
8	Vishnu Arrow

Arrow Power Descriptions:

AGNI'S FIRE ARROW: This arrow, when it hits a target, will burst into flame doing an additional 1d6 fire damage.

BLINDING ARROW OF SURYA: If this arrow strikes its victim, the victim must make a saving throw vs. magic item or become blinded; a blinded victim will remain blind until magically cured.

DEMONIC POISON ARROW: This arrow, if it hits a living target, requires a saving throw versus poison or the target will be slain.

FAR-REACHING ARROW: These arrows will have triple their normal ranges.

PARALYSIS ARROW: This arrow, if it strikes its target, will cause the target to have to make a saving throw versus magic item or become paralyzed, unable to move, for 1d10 rounds.

ALL-PENETRATING ARROW: This arrow will ignore any barriers or cover between the archer and his prey, as well as ignoring any armor class gained by wearing armor or shields; only the natural armor class (modified by Dexterity or non-armor magic) of the target will apply.

TERRIFYING ARROW OF SHIVA: This arrow will let out a terrifying sound as it travels through the air, causing all opponents within earshot to make a morale check to

avoid fleeing.

VISHNU ARROW: If this arrow strikes, it will dispel any active magical effects on its victim.

Magic Bows

Magic bows are the most common of magical weapons because of their high esteem among both gods and men. Most bows provide a basic bonus to hit and damage; these bonuses stack with magic arrows, so that a +2 bow firing a +1 arrow will do +3 to hit and to damage.

Whenever a bow is determined among magic items, it is important to check to see if it is cursed. A bow will be a cursed bow on a roll of 1 in 20. A cursed bow will subtract rather than add its bonus to hit and damage; and will be magically enchanted so that the owner will not wish to use any other weapon. The curse can only be lifted through magic.

Many magic bows also have a specific alignment. Roll a d100: a bow will be Holy on a result of 1-30, Unholy on a result of 31-60, and will not have an alignment on a roll of 61-100. If a bow is of Holy or Unholy alignment, anyone who picks it up that is of the opposite alignment will take 2d6 points of damage for each round that they touch it. Bows that have an alignment may also have specific Spiritual Powers. All bows will have a basic bonus, and may have an additional bonus or Special powers. Roll on the following tables to determine the construction of a magic bow:

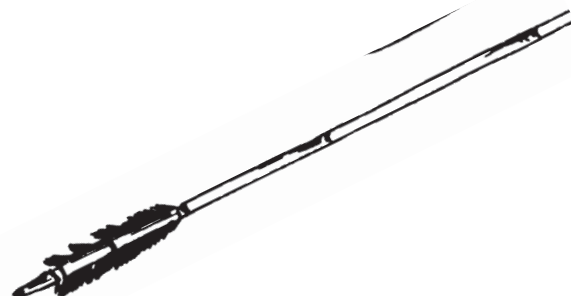
Table 11.16.1 Magic Bows (d100)

Roll	Bonus	Chance of Additional Bonus
1-70	+1	40%
71-88	+2	35%
89-96	+3	30%
97-99	+4	25%
00	+5	20%

If additional bonuses are determined, roll here:

Table 11.16.2 Bow Additional Bonuses (d100)

Roll	Bonus or Power
1-33	+1 additional bonus
34-57	+2 additional bonus
58-73	+3 additional bonus
74-82	+4 additional bonus
83-00	Special Power



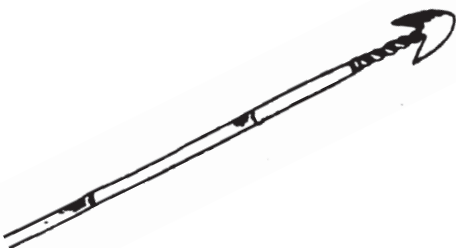
Additional Bonuses are added to the basic bonus, but only against a specific type of creature. So for example, a Bow +1, with a +2 additional bonus vs. snakekind will be a “Bow +1, +3 vs. snakekind”, normally doing a +1 to hit and damage, but a +3 to hit and damage against snakes or Nagas. Determine the type of opponent the additional bonus applies to from the following table:

Table 11.16.3 Additional Bonus Opponents (d100)

Roll	Opponent
1-10	All giant creatures
11-15	All Holy beings [†]
16-20	All Unholy beings [†]
21-25	Any type of magic-users
26-30	Devas
31-40	Flying creatures
41-50	Gandharvas or yakshas
51-60	Goblins or monstrosities
61-65	All humans (civilized and barbarian)
66-75	Insects
76-85	Living dead (including ghosts)
86-90	Rakshasas or Asuras
91-95	Snakekind (Nagas and giant or common snakes)
96-00	Vanara, apes, and yeti

[†] Any bow with a specific alignment will never have its own alignment-type as its opponent, substitute the opposite alignment instead. For example, a Holy bow would have additional bonuses against Unholy beings only.

NOTE: Tables 11.16.2 and 11.16.3 should also be used for any Miscellaneous Weapons listed as having “Additional Bonus”; see table 11.17.2



If a special power is determined, roll here:

Table 11.16.4 Bow Special Powers (d10)

Roll	Special Power: Effect
1	Alternate Form
2	Far-reaching
3	Flamebow
4	Ice Bow
5	Bow of Good Fortune
6	Protective Aura
7	Implacable Bow of Rama
8	Sunbow
9	Vigilant Bow
10	Bow of True Vision

Bow Special Power Descriptions:

ALTERNATE FORM: At will, the owner can cause the bow to change shape to appear like a common club, or back again.

FAR-REACHING: This bow will fire at triple the normal ranges.

FLAMEBOW: This bow appears to burn with a spiritual flame, though it is not consumed, nor is the wielder harmed by it. Its arrows will turn into flaming missiles that will do an extra 1d6 magical fire damage when they hit an opponent.

ICE BOW: This bow appears to be made of solid ice, but will not melt. The weapon will do double damage against any type of fire-based creature.

BOW OF GOOD FORTUNE: This bow will add +2 to the wielder's saving throws while held.

PROTECTIVE AURA: The bonus of this type of bow does not add to one's bonus to attack or damage, but to one's armor class.

IMPLACABLE BOW OF RAMA: Blessed by Rama, any time that this bow rolls a natural 20 to hit, its target must make a saving throw versus magic item or be instantly slain. If the target saves, it will still take double the normal damage.

SUNBOW: This bow will glow with the light of the sun, illuminating an area of up to 60 feet around the wielder whenever it is held.

VIGILANT BOW: This bow will glow whenever a creature with hostile intentions is within 60 feet of the wielder, only when the bow is being currently wielded.

BOW OF TRUE VISION: This bow will allow whoever is holding it to see the invisible, detect magic, and sense anyone of Holy or Unholy alignment.

Chance of Spiritual Powers (Holy or Unholy Bows only):

Table 11.16.5.1 Bow Spiritual Powers (d100)

Roll	Powers
01-79	None
80-85	1 minor
86-90	2 minor
91-95	3 minor
96-00	3 minor + 1 Major



Minor spiritual powers work only while the owner is holding the bow. If a Minor Spiritual Powers is selected, roll here:

Table 11.16.5.2 Minor Spiritual Powers (d6)

Roll	Minor Spiritual Power: Effect
1	Enhance perception
2	Detect Holy alignment: 60 foot range
3	Detect Unholy alignment: 60 foot range
4	Detect magic: 30 foot range
5	Detect true form
6	Detect the invisible: 40 foot range

Minor Spiritual Powers Discriptions:

ENHANCE PERCEPTION: Grants a bonus equal to its combat bonus to all sight-based perception checks.

DETECT TRUE FORM: Allows the wielder to tell if anyone within range has assumed a false appearance through magic. 50 foot range.

Major spiritual powers work only while the owner is holding the bow. If a Major Spiritual Powers is selected, roll here:

Table 11.16.5.3 Major Spiritual Powers (d6)

Roll	Major Spiritual Power: Effect
1	Blinding
2	Dispelling illusions
3	See through barriers
4	Sleep-inducing bow
5	Striking nemesis
6	Terror-causing bow

Major Spiritual Powers Discriptions:

BLINDING: Any opponent hit by the bow must make a saving throw versus magic item or be blinded; the blindness is permanent unless magically cured.

DISPELLING ILLUSIONS: This power allows the wielder to detect any illusions within 30 feet, and to dispel them completely with a single arrow-shot (to-hit roll is usually still required).

SEE THROUGH BARRIERS: This power allows the wielder to see even through solid objects, up to 60 foot range.

SLEEP-INDUCING BOW: Any opponent struck by this bow must make a saving throw vs. magic item or fall unconscious for a minimum of 10 minutes.

STRIKING NEMESIS: This power allows the wielder to choose one specific opponent per day, against that opponent all attacks do double damage. The selected opponent can never be of the same alignment as the bow.

TERROR-CAUSING BOW: Any opponent struck by an arrow from this bow must immediately make a morale check. A player character struck must make a saving throw vs. magic item or flee in fear.

**Table 11.17.1
Miscellaneous
Weapon Bonus (d100)**

Roll	Bonus
1-50	+1
51-85	+2
86-98	+3
99-00	+4

Miscellaneous Weapons

This is the category for all other forms of magical weapons. In all cases, the weapon in question adds its bonus to hit and to damage.

It is possible for these magic weapons to be cursed; when a weapon is generated roll a d20, on a 1 the weapon is a cursed weapon, and the listed bonus is in fact a penalty to hit and to damage. The weapon also dominates the user in such a way that he will not wish to use any other weapon. The curse can be lifted through magic.

Note also that there is a 25% chance that any metallic magic weapon found will be an ancient Bronze weapon. These will have the standard penalties for bronze weapons.

Then roll to determine the type of weapon. Note that certain weapons will have special qualities, these are included in the description and detailed in the notes following:

Table 11.17.2 Miscellaneous Weapon Types (d100)

Roll	Weapon Type
1-3	Axe
4-5	Axe, parashu
6-8	Axe, throwing
9-10	Axe, throwing, returning
11-12	Club
13-17	Chakram
18-19	Chakram, returning
20	Chakram, decapitator
21-23	Dart
24-25	Javelin
26-31	Katar dagger
32-33	Knife
34-39	Kukri dagger
40	Kukri dagger, venomous
41-46	Mace
47	Mace of Hanuman
48-53	Mace, heavy
54-56	Sling
57-63	Spear
64-65	Spear, additional bonus
66-67	Spear, long
68-71	Spear, trident
72	Spear, Trident of Shiva
73-78	Sword, khanda
79-80	Sword, khanda, additional bonus
81	Sword, khanda, slayer
82-87	Sword, scimitar
88-89	Sword, scimitar, additional bonus
90-95	Sword, tulwar
96-98	Sword, tulwar, additional bonus
99-00	Asura tulwar

Miscellaneous Weapons Notes:

RETURNING: These weapons have double the normal listed ranges for their type, and when thrown will always return to the wielder's hand.

DECAPITATOR: This weapon, when its wielder rolls a natural 20 to hit, will decapitate its target killing them instantly if the target does not make a save vs. magic item. Even if the save is made it does double the normal damage.

KUKRI DAGGER, VENOMOUS: This dagger is a Holy weapon of Kali, and can only be used safely by Thugees; anyone else who touches one must make a saving throw versus poison or die in one round. Every time this dagger strikes someone vulnerable to poison, they must likewise make a saving throw versus poison or die in one round.

MACE OF HANUMAN: This powerful weapon is Holy. Any Unholy character who touches it takes 2d6 damage each round they are in contact with it. The mace will have an additional +2 to hit and damage against Rakshasas and Asuras, and every time one of these is struck by such a weapon they must make a morale check (PCS must make a saving throw versus magic item) or flee in fear. Vanara gain a +1 additional bonus to hit and damage while wielding it.

TRIDENT OF SHIVA: This powerful Holy weapon will do 2d6 points of damage each round to any Unholy character who touches it. Shiva's trident ignores all armor bonuses to Armor Class, meaning it attacks an opponent based only on their natural armor class (plus Dexterity or magic bonuses). The damage this trident causes is so severe that the round after a character is struck by it they will take an additional d4 damage from blood loss.

SLAYER: This Asura weapon is Unholy. Any Holy character who touches it will take 2d6 points of damage each round. Anytime its wielder rolls a natural 20, their target must make a saving throw versus magic item or die instantly. Even if they make the saving throw they take double the normal damage.

ASURA TULWAR: A sword forged in the Hell Realms by the Asura fire demons, this mighty Tulwar lights up in flames when wielded, and will do an extra 1d6 magical fire damage every time it hits.

Celestial Weapons

There is a special class of magic weapons that cannot be obtained in any normal treasure. These are Celestial Weapons. They are the weapons of the gods themselves, and they are given to mortals only directly by the gods. This is something that will likely be granted as a reward only to the greatest of devotees or those who commit the most astounding acts of service. Each weapon can usually only be obtained directly from the god that controls it; and in most cases there will be strict limits on its use; if anyone makes use of a Celestial Weapon against an unworthy opponent (using it to attack common foes, rather than truly mighty enemies) then the weapon will be withdrawn back to the gods. If it is used for purposes that go against the sponsor deity's wishes, then the weapon will

be lost, the individual who uses it will lose Holy status, and will almost certainly gain the enmity of the god in question, who will seek to punish this betrayal of trust.

In the description below, the weapon is listed along with its owner deity and its effects, as well as any other notes.

ASTRAS (CELESTIAL ARROWS)

These weapons are the most commonly gifted to mortals, and will be usable only once, though they may afterward be gifted again. These are not unique items, the gods can give as many of these as they wish. All celestial arrows have quadruple the normal ranges of a standard arrow.

AGNEYASTRA: [PATRON GOD: AGNI] This arrow has a +10 bonus to hit and damage. When it strikes it bursts into flames, that will do 3d6 damage per round to the victim. This magical fire cannot be put out by any normal means, only magic can annul it.

BRAHMASIRSHA: [PATRON GOD: BRAHMA] This powerful arrow has a +10 to hit and damage normally. However, against any Deva or Asura, a strike from this arrow will instantly disintegrate them, allowing no saving throw.

BRAHMASTRA: [PATRON GOD: BRAHMA] This incredibly powerful arrow will create an explosion around where it strikes, instantly disintegrating all beings with less than 9 levels or hit dice in an area of 2000 feet around the impact point.

INDRASTRA: [PATRON GOD: INDRA] When fired, this arrow will explode into a multiplicity of lightning arrows. It is impossible to avoid (no attack roll required). The shower of arrows will do 20d6 points of damage in a 50 foot radius around the archer's target; all within that area may make a saving throw versus magic item for half damage.

NARAYANASTRA: [PATRON GOD: VISHNU] This arrow can be aimed at any target location within line of sight; while in the air it will explode into hundreds or thousands of arrows and chakram; all beings within a 2000 foot area of the target location will take damage. The damage is greater the mightier the victim is: individuals take 1d8 points of damage for every level or hit die they have. A saving throw vs. magic items reduces the damage by half. However, any target that does not attempt to evade the attack, and instead drops his weapons and immediately surrenders himself to the power of lord Vishnu, will be spared any damage from the attack.

PASHUPATASTRA [PATRON GOD: SHIVA] This arrow will have a +20 to hit. It will completely destroy its target if it hits, annihilating them completely with no saving throw, and no possibility of being restored to life, except by Shiva himself.

SURYASTRA: [PATRON GOD: SURYA] This arrow will create a blast of light as bright as the sun. It has a +10 bonus to hit and damage. If it hits, its target will be immediately blinded (permanently unless restored by magic) and everyone for 100 feet around the target must make a saving throw versus magic item to avoid being temporarily blinded for 1d6 hours, unless they specifically had advance warning to shield their eyes.

VAISHNAVASTRA: [PATRON GOD: VISHNU] This arrow



will have a +20 to hit. It will completely destroy its target if it hits, annihilating them completely with no saving throw, and no possibility of being restored to life, except by Vishnu himself.

VAJRASTRA: [PATRON GOD: INDRA] This arrow has a +10 bonus to hit. If it strikes it will instantly disintegrate its target, no saving throw usually permitted. Only someone with magic that protects against disintegration or some kind of Divine Intervention may survive.

VARUNAYASTRA: [PATRON GOD: VARUNA] When this arrow strikes a spot (with a +10 bonus to hit), it releases a flood of water that covers an area of 500 feet around the target. All creatures in the area take 4d6 damage, a saving throw versus magic item reducing this damage by half. Additionally, all creatures in the area of effect must make a second saving throw modified by their Strength bonus (large creatures get a +4 bonus) to avoid being swept right off their feet by the torrent. The water quickly disperses unless it is in an enclosed or depressed area, in which case it remains and those in the area may begin to drown. Note: This weapon, fired at someone struck by the Agneyastra or at any other kind of normal or magical flame will immediately extinguish that flame and cause no other effect.

VAYASTRA: [PATRON GOD: VAYU] This weapon will create a mighty tornado of wind where it strikes (with a +10 bonus to hit), blasting everything around it and tossing everyone within 500 feet of its target into the air. All individuals in the area of effect take 6d6 points of damage from the impact (saving throw vs. magic item for half damage), and are lifted into the air for a full round during which they are helpless. After that, assuming they do not fly, they will fall back down to the earth taking an additional 5d6 points of damage from the fall, with a saving throw modified by Dexterity reducing the damage by half.

VISHNASTRA: [PATRON GOD: VISHNU] When this arrow strikes an area (+10 bonus to hit if applicable) it will annul absolutely all magic (including magic from items, Enlightenment Powers, etc.) in an area of 1 mile around where the target hit. For the next 18 days, no form of magic will function in that area.

Asura Astras (Demonic Celestial Arrows)

The Asura demon Kings also have their own Astras which they can provide to their most valued servants.

BINDING ASTRA: This Astra has a +10 to hit an opponent; when it strikes, rather than doing damage it will wrap itself around an opponent, completely binding him; except by magical power, it cannot be escaped (nor does it allow any kind of saving throw), until such time as the archer chooses to release his victim.

DEMON ASTRA: A standard Asura Infernal Arrow, it grants +10 to hit and to damage, and unlike any other kind of Astra, it returns immediately to the archer's quiver after being fired and can be used indefinitely.

MAYASTRA: Granted by Maya, the demon architect, when it is fired it will cause all beings within a 300 foot

area around the arrow's target to have to save vs. magic item, or become befuddled, attacking their companions rather than the enemy.

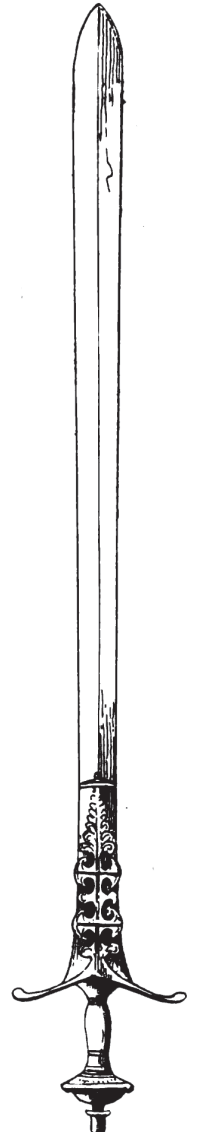
MOUNTAIN ASTRA: So named because this arrow transforms into a small mountain in mid air, it has a +10 bonus to hit, landing on top of its target area. If its main target is hit, he suffers the full brunt of the mountain's impact, taking 20d6 damage (no saving throw allowed). Everyone within a 320 foot area of effect around the target (including the intended target himself if he was not hit directly by the arrow) will take 8d6 points of damage, with a saving throw for half-damage.

NAGASTRA: A relatively minor Astra, which can be granted by the Naga King Vasuki, this arrow transforms into a serpent when it hits. It has +10 to hit and damage, and its bite requires a saving throw versus poison to avoid death in one round.

Other Celestial Weapons

ASI: The Divine Khanda Sword of Brahma. This is in fact the first sword in all of creation, after which all other swords are modeled. It was used by the gods to fight in wars against the Asuras at the dawn of time, and afterward given to great human sages in all successive eras. The sword has a +10 bonus to hit and to damage, it is also a flaming sword, which does 4d6 extra fire damage every time it hits an opponent. Against Asuras, Rakshasas, Monstrosities, or any kind of giant creature, it will do double damage. Whenever the wielder strikes with a natural 20 on the attack roll, the target must save vs. magic item or be immediately slain; even if he succeeds in the saving throw he will still take triple the normal damage (the creatures aforementioned would thus take six times the normal damage!). The current wielder of this weapon is Drona, the great Brahmin general and king of Northern Panchala Kingdom.

BRAHMADANDA: This is the Staff of Brahma, one of the most powerful weapons in creation. Normally, this weapon functions as a +5 staff, but the wielder can summon the full power of the Brahmada by concentrating for three full rounds, while reciting a secret mantra that can only be taught by Brahma. At this point, he may target a single individual or an entire force/army within his visual range, and his target or targets will be completely destroyed, wiped out completely from



all of creation with no possibility of restoration. When this weapon is used in such a way, all the ground around the target area will become an infertile desert for thousands of years. This weapon is presently in possession of the great warrior Karna, king of Anga; however, due to a divine curse he has lost the memory of the secret mantra which would be required to utilize its supreme power.

BRAHMASHIR: This weapon, the ultimate weapon of Brahma, has no physical form at all. Rather, it is a word. This secret word once invoked has the power to turn the entire universe to ashes. It has, of course, never been used.

GANDIVA: A powerful celestial bow, originally used by Brahma but later passed down to other gods, until the water-god Varuna gave it to the human prince Arjuna (one of the Pandavas, the brothers who rule Western Kuru). This weapon can only be wielded by someone who is of Holy alignment and has 18 strength. It has a +10 bonus to hit and to damage, double the normal base damage die (2d8) and four times the normal ranges of a bow. The quiver that comes with it is inexhaustible, never running out of arrows. When the bow is fired, it makes a thundering noise causing any opponents of the archer within 100 feet of him to make a morale check to avoid fleeing in terror. If the archer rolls a natural 20 to hit, his opponent must make a saving throw vs. magic item; if he fails he is slain; otherwise he takes double the normal damage.

MAHAKALI'S BOW: Perhaps one of the most devastating weapon in creation, belonging to the death-goddess Kali, it has the capacity to utterly annihilate anything that its wielder wishes. It never misses, and completely destroys whatever its wielder desires when fired. It could even be used to end all life on the entire world in an instant. This weapon is so powerful that if anyone even tries to touch it who is unworthy of it in Kali's eyes, that person will be instantly and irrevocably disintegrated (anyone not of Holy alignment is automatically judged unworthy). Additionally, it can never be used for any purpose that is contrary to the divine wishes of Kali's consort, Shiva; it will not work for anyone who attempts to do so (and doing will result in the weapon being immediately revoked, and possibly in its wielder being destroyed). Thus it is only appropriate as a weapon against the greatest of foes. It is currently in the possession of the Pandava archer, Arjuna (gifted to him by Shiva and Kali); Arjuna has thus far never attempted to use it.

PARASHUDURGA: This great two handed axe is the weapon of the warrior-goddess Durga. It has a +10 bonus to hit and damage; it does 2d10 base damage instead of 1d10. It allows the wielder to make four times his regular number of attacks per round.

SUDARSHANA CHAKRAM: The mightiest celestial Chakram, with 108 spinning serrated edges, it belongs to Vishnu. This weapon has a +10 bonus to hit and damage. When thrown it spins through the air, striking at all the targets within visual range that the wielder has chosen, rolling attacks against all of them in a single round. On a roll of a natural 20 it will decapitate its victim instantly (no save permitted). Against any Asuras or Rakshasas it will decapitate regardless of the attack

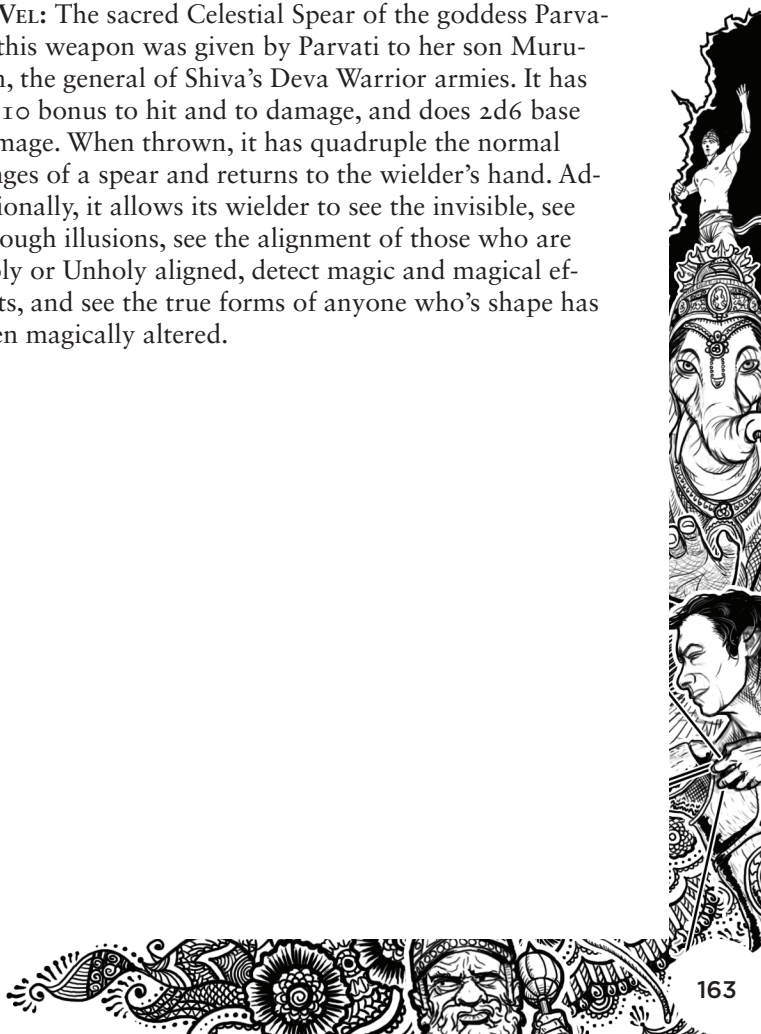
rolled (but a saving throw vs. magic item is permitted to avoid this fate, though the target still suffers triple regular damage). After making all of its attacks it will return immediately to the wielder's hand. This weapon has been recently acquired by the Avatara of this age, Krishna.

TRISHUL: The Celestial Trident of Lord Shiva. This weapon has a +10 bonus to hit and to damage, and does an additional 5d6 damage as well. Additionally, any opponent struck by it is required to make a saving throw vs. magic item or they will immediately be slain.

VAJRAYUDHA: The Thunderbolt of the god Indra. This weapon grants its wielder protection against the attack of any other Celestial Weapon. It also allows the wielder to fire divine lightning bolts at his opponents; these always strike, and will slay any opponent who does not make a saving throw versus magic item; even those who save will suffer 20d6 points of damage. As these bolts shoot out in a ray, anyone in the line between the wielder and his target will also be struck as the bolt passes through them, and must make the same saving throw. The wielder can fire up to four lightning bolts per round.

VASAVI: The vasavis are the magical Darts of Lord Indra. They can be thrown at an opponent (with quadruple the normal ranges of a dart) with a +10 bonus to hit. If they strike their target, the victim is completely disintegrated, with no saving throw allowed. The Vasavi then returns to the wielder's hand. One of these celestial darts is in the possession of Karna, King of Anga; however, this is not a unique weapon so Indra could grant another Vasavi to some other favorite.

VEL: The sacred Celestial Spear of the goddess Parvati; this weapon was given by Parvati to her son Murugan, the general of Shiva's Deva Warrior armies. It has a +10 bonus to hit and to damage, and does 2d6 base damage. When thrown, it has quadruple the normal ranges of a spear and returns to the wielder's hand. Additionally, it allows its wielder to see the invisible, see through illusions, see the alignment of those who are Holy or Unholy aligned, detect magic and magical effects, and see the true forms of anyone who's shape has been magically altered.





ਫਿਓ ਫ਼ਰਮਦੇ ਪਾਠੇ ਰਵਿਭਿੰਨ

IT IS SAID THAT THERE ARE 330 MILLION GODS IN Jagat and almost all of these are relatively minor deities, essentially unknown to the men of the Bharata lands. Some say this is more of a metaphorical idea than a real count; suggesting that everyone has their own personal deity that represents their connection to the divine.

Even so, there are dozens or hundreds of gods that are worshiped at different times and in different regions of Bharata, and a long list of more significant gods that are worshiped regularly and in all the human lands.

Humans in Bharata generally do not limit themselves to the worship of a single deity. They certainly do not deny the existence of the multiplicity of gods. A few, however, are devotees of a specific god or goddess that they hold in higher esteem than all others, and turn to more often. For the average human of the Bharata lands, divine worship is a more pragmatic thing, offering prayers and ritual to gods based on their necessities of the moment and the specialties those gods are said to manage.

There is some regional variance as to which of the major gods hold the most prominence in a given country. In general, while every major god will have temples and shrines in every city of Bharata, there are two broad categories of which gods have principality in a given land: there are the faithful who hold Vishnu above all others (called Vaishnavites) and those who hold Shiva above all others (called Shaivites). In the lands where Vishnu is most prominent, the gods associated most closely with Vishnu; Brahma and Rama (and Hanuman), are given preeminence. These include most of Dwaraka, the Kosala Kingdom, the Kuru Kingdom, Matsya, Mathura, Southern Panchala, Southern Kosala, and Virabha.

In the lands where Shiva is most prominent, his spiritual family of gods (in order of divine family rank: Parvati, Kali, Durga, Ganesh, and Murugan) are given preeminence. These include the Anga Kingdom, the Ceda Kingdom, much of the lands that border the Himayant mountains, parts of Kosala, the Maghadan empire, Northern Panchala, and Videha.

The old gods of nature, of whom Indra the god of sky and thunder is the greatest, are worshiped everywhere but are especially venerated by the barbarian tribes; other “old gods” include Agni, Chandra, Prithvi, Surya, and Varuna.

In any of the lands that are situated upon one of the Holy rivers, these rivers are also worshiped as goddesses, and sources of life itself, as they often literally are, for the locals.

DIVINE INTERVENTION

In this age of heroes, the gods are no longer as approachable as in the previous ages; but they are still reachable by those of great power, spiritual or sometimes temporal. Anyone can at any time attempt to pray to one of the gods to help them in time of dire distress.

The possibility of the god in question heeding these prayers is based on a percentage check, with the base percentage value being the character’s level. Any character

who is of less than 9th level suffers a minus 10% (-10%) modifier to that check. A character who is Holy gains a +5% bonus, a character who is Unholy suffers a – 5% penalty. The GM may also assign modifiers if the cause of the PC is particularly relevant to the god being prayed to; or a penalty if the cause of the player character’s goes against the god’s own agenda. A character may only attempt a Divine Intervention check once per character level, regardless of whether it succeeds or not. After a successful check, the character may not make another Divine Intervention check until he has successfully completed a divine quest; the nature of the quest required of him will be revealed to him either by the God in person, his agents, through some Holy man, or in a dream, relatively soon after the prior intervention takes place.

Table 12.1 Divine Quests (d100)

Roll	Quest
1-10	The character is called upon to kill 2d100 Unholy creatures as an act of sacrifice to the god.
11-20	The character must give away one of his children (a firstborn son, or daughter, or a favorite child) either to a temple, or to a specific old sage, or to Apsaras or Gandharvas to be raised for some purpose suitable to the deity; if the PC has no children he may be directed to take a wife of the deity’s specific choosing, which may require some effort to arrange the marriage.
21-30	The character must hunt down 1d6 specific and powerful Unholy individuals (evil humans, Rakshasas, Nagas, or Asura demons) and slay them.
31-40	The character must offer his services and oath of loyalty to a specific king or prince for a period of 1d10 years, during which time the player will have to do anything the ruler asks of them, so long as it is not Unholy.
41-50	The character must seek out a specific Holy object (usually a powerful Holy magic item), retrieve it from wherever it is, and give it to a temple of the deity.
51-60	The character must raise up an army of at least 100 men, and fight in some specific conflict currently going on in the Bharata Kingdoms, that the deity has clearly chosen sides in.
61-70	The character must seek out a specific Unholy object (a powerful magic item), take it from its current owner and arrange for its destruction.
71-80	The character must seek out the blessing of a specific Holy renunciate, living in some isolated wilderness region; the renunciate might refuse to give the blessing until the PC has fulfilled some particular task or a term of service or given him some gift.
81-90	The character must construct a shrine worth at least 10000 rupya to the deity, and arrange for the permanent employment of at least one Priest of the deity; he may pay for all this himself, or raise funds with assistance.
91-00	The character is pointed in the general direction of a hidden Asura temple, or the desecrated ruins of the deity’s own temple, and must clear it of all evil.

A character may of course refuse to perform a quest, but until he does so cannot successfully obtain Divine Intervention from any deity, as it will be clear his devotion is not strong, and he may gain the enmity of the specific deity whose quest he has scorned. Note that the above table may also be used in a modified fashion to represent the kind of tasks an Asura demon might demand of Unholy individuals in exchange for some special favor.

The form in which a successful Divine Intervention may manifest can be quite variable; it would be exceedingly rare for a god to make a personal appearance. Instead, it is far more likely that they will send aid, either in the form of a miraculous event that helps the player character, or in the form of a Deva Warrior or other divine servant being summoned to aid them, or possibly in the form of an item of power the player character may use. The GM is free to make the Divine Intervention take any form he wishes; but of course this aid should be of extreme utility.

Note that the Gods themselves are not limitless in their power. Some gods (particularly Brahma, Vishnu, Shiva and Indra, who are ranked in order of power) are far more powerful than others; and all the gods work within a set of rules they follow that mere mortals can scarcely understand. The GM should take care that Divine Intervention be thought out in a way appropriate to the god being invoked.

BRIEF DESCRIPTION OF SOME GODS

Old Gods

BRAHMA: This is the creator-god, the first god, born of a golden egg; he created the universe. He was the father of Manu, the first human. Thus he is worshiped in every kingdom and in all lands. Brahma's power was that of creation, and he rarely plays a very active role in the world now, acting instead as the god-father to Vishnu; thus he is particularly revered in Vaishnavite temples; but has few temples or devotees exclusive to his own being.

INDRA: The old chief of the Gods, still given highest priority in barbarian lands and in the Bahlika Kingdoms. He is the sky-god, and the god of lightning and thunder, and of storms. He commands great legions of giants in his service. His main weapon is the Vajra, the thunderbolt.

AGNI: The god of fire. Of all the elemental gods he is the most venerated, for fire is a central part of all priestly and temple rituals. The sacred flame is a vital part of re-



ligious ceremony, and it is through his fire that the other gods' blessings are transmitted to the devout. He is also the god who transports the dead (through the flames of cremation) to the next life. He is the patron (and possibly the originator) of the Fire Dynasty of Kshatriya clans.

CHANDRA: God of the moon. Just as Surya pulls the sun, Chandra pulls the moon on his great vimana-flying chariot. He is also the lord of the Soma; skilled with preparing this nectar of immortality. He is the patron (and possibly the originator) of the Lunar Dynasty of Kshatriya clans.

KAMADHENU: The Cow-goddess, she is the mother of all cows, the cow being sacred to all the humans of Bharata. She was born out of the churning of the cosmic ocean shortly after Brahma created the universe, and in her birth the ocean became an ocean of milk. In her honor, all cows are venerated as an aspect of her, and it is for this reason that it is strictly forbidden to slay a cow, except in certain very rare religious ceremonies; the cow being vital to the agrarian life of the common people, as they both plow the fields and provide life-sustaining milk which is also turned into butter and butter-oil (ghee) which is used to cook, light lamps, and is an important part of temple rituals. She is not directly worshiped in any temples, but rather through all living cows.

PRITHVI: The goddess of earth, she is also the literal goddess of the earth, of Jagat itself. She is considered to be the mother of Indra, the sky-god, and later became his consort. She is sometimes also called Bhumi.

SARAMA: The Bitch Goddess, she is the patron deity of all wild animals. She has the form of a female dog, and is said to be the mother of all dogs. She is worshiped to seek protection from wild creatures, and she is also venerated as a protector of cows.

SURYA: The Sun god. He rides on the celestial vimana-flying chariot, pulling the sun along its course. He is worshiped in all human lands, though in barbarian lands and the Bahlika Kingdoms he is often referred to as Savitur. He is seen also a god who governs health and healing. He is also the patron (and possibly the originator) of the Solar Dynasty of Kshatriya clans.

VARUNA: He is the god of the sea and of water. He is also a life-giving god, and always present in religious ritual, as water, like fire, is always an essential part of temple ceremonies. He was the chief god in many human lands after Indra, and he is also the god of laws and of oaths; it is common when swearing a sacred oath to swear it by Varuna's name, over water, and if such an oath is broken it is said to incur Varuna's wrath.

VAYU: The god of the wind, he is also the god of breath.

YAMA: The Lord of the Dead. He is the ruler of the Naraka Hell Realms, and also governs over all the Living Dead and the hungry ghosts. Strictly speaking, he is a god and not an Asura, but he has dominion over all the Asuras of Naraka, the realm of the universe where most Asuras are found. Yama is not worshiped by the people of the Bharata lands, but is rather looked upon with fear. However, he is also treated with respect; considered the governor of divine justice (for he determines who is reincarnated into which realm; whether the spirit of a dead



person reincarnates in the Hell Realms, as a ghost, an animal, a human, or a Deva).

River Goddesses

Ganga, Sarayu, Saraswati, Sindhu, and Yamuna are all rivers that are also worshiped as goddesses, particularly in the lands where they are located. Ganga, Saraswati, and Sindhu are generally revered by peoples throughout all of Jagat, and on each of these sacred rivers there are rituals performed once every 12 years known as “Kumbh Melas”, where pilgrims can travel to bathe in the rivers and wash away all impurities, attaining Holy alignment. Saraswati is also venerated as the goddess of knowledge, study, music, and poetry. In this regard she is worshiped in an anthropomorphic form throughout the Bharata lands.

Vaishnavite Family

VISHNU: The all-pervading god, he is the preserver of the universe, who works to maintain the world. He is considered the supreme god in all the Vaishnavite territories. It is believed by the Vaishnavites that he became Chief of the Gods when Indra faced defeat at the hands of the Asuras, and Vishnu intervened to vanquish them.

HANUMAN: The Vanara god, who also lived a mortal life in the time when Rama was the Avatara. He became a great hero, and Rama’s foremost companion, fighting to liberate the Vanara race from the rule of the evil Asura king Ravana. By the time he had met Rama, Hanuman was already one of the greatest heroes the world had ever known, being granted a number of divine boons and protections, and in particular being favored by the sun-god Surya. When Rama ascended to godhood, Hanuman did so as well, though the Vanara Priests claim that Hanuman still frequently travels through the world in disguise, both in their lands and in any of the lands where Rama is worshiped.

LAXSHMI: The goddess of fortune and wealth. She is a favorite of businessmen, merchants, and gamblers alike. She is Vishnu’s wife.

RAMA: Born as a human, he was the incarnation of the divine, or Avatara, of the previous age to the present one. Although this was thousands of years before the present day, a great deal of information has been preserved in the Bharata Kingdoms about his age, much more than that of the age of the previous Avatara, Shiva. Rama was born in the Kosala Kingdom, and he and his family founded many of the great cities there. In his lifetime he was most famous for defeating (with the aid of



the Vanara god-king Hanuman) the mighty Asura-king Ravana, who ruled all of the lands south of the Vindhya mountains from his island-realm of Lanka. His conflict with Ravana was due to the latter having kidnapped his wife, Sita; after Ravana’s defeat he rescued Sita, but was forced to abandon her to maintain peace in his kingdom. Sita’s sons by Rama grew up under her care and eventually, aided by Hanuman, made war with Rama, defeating his armies and revealing their identity. He accepted them and gave them dominion over his lands, retiring to ascend to the divine realms. Sita, seeing her sons enthroned, united with the earth. Rama is the god of virtues, morality, civilization, and also the patron of archers, as the bow is his weapon. Rama is worshiped throughout Bharata, but especially in the Kosala lands where he once ruled.

Shaivite Family

SHIVA: The god of death, magic, and meditation, as well as of Yogis. Slayer of demons. Shiva is a new god, relatively speaking, though he dates back to thousands of years before Rama. Like Rama, he was once a human, incarnated with the spirit of the divine, as the Avatara of his age. He is the god of destruction, and transformation. He is also the god of sex, having several divine consorts of immense power; one of them, Shakti, is not a goddess in the standard sense but the representation of the life force of the universe itself. In his lifetime, he was a great meditator, both Siddhi and Yogi, and a rogue who surrounded himself with monsters like the Ganas and the Nagas. He is also today the god of the serpents. He is the god of sacred dances as well. In his incarnation as Avatara, he defeated the great demonic armies of several Asura kings, conquered the Patala Underworld, and made the world safe for humanity to flourish. He retired to Mt. Kailash, and later ascended to the realms of divinity; though he still has a court on Mt. Kailash and another in the Underworld, and sometimes manifests physically in both of those places. His most identifiable weapon is the Trident, which is also his symbol, along with the cobra.

DURGA: One of Shiva’s consorts, Durga is a powerful warrior-goddess. She rides a lion into battles. She is also the goddess of radiant light. She was created by Shiva to fight an army of Asuras, born from a beam of Shakti-energy that emerged from his body. In that sense, she is both a part of Shakti itself and the daughter of Shakti (the female embodiment of universal energy, Shiva’s lover).

GANESH: Sometimes called Ganesha, this elephant-headed god is the son of Shiva and Parvati. He is the god of doorways and portals, and also the god who removes all obstacles. He is the patron god of learning and study, prayed to by all students, and is likewise



the god who protects all temples. Every human temple to any deity will also have a small shrine to Ganesh.

KALI: The black-skinned goddess of death. She is one of the fiercest warriors among the gods, created out of the warrior-goddess Durga's rage. But she is also Kali-ma, the dark mother, who is the source of life and brings protection and comfort. Thus she is very beloved of the common people, especially mothers, and is a protector of children. Her aspect as a war goddess and death goddess is that of an avenger. She is the patron goddess of the Thugees, the sacred assassins. She is one of Shiva's consorts.



MURUGAN: One of Shiva's sons by Parvati, the god Murugan is the god of war and death. He is symbolized by the peacock. He is the god of wily strategists and generals.

PARVATI: First among Shiva's wives, Parvati is the loving mother goddess, the goddess of householders, mothers, and respectable women. Like Shiva, she was once a human being, a girl named Sati, who fell in love with Shiva when he was the Avatara (divine incarnation in the world). Shiva was eventually won over by the girl, but her father despised Shiva and renounced her for marrying him against his wishes; Sati, torn between her father's wishes and her love for Shiva, incinerated herself in ritual suicide. Shiva, in a furious rage, slew her entire family in reprisal, and later carried her charred dead body with him in mourning until her corpse had completely rotted away. Because of her Holy nature, Sati was reincarnated as the daughter of an Apsara and she was eventually able to remember her past life and re-

unite with Shiva near the end of his lifetime as Avatara; he took her with him to Mt. Kailash and she was transformed into a goddess.

Krishna

Krishna is the current Avatara, the divine incarnation in human form. As of the present time of the setting, very few people in Bharata are aware that he is the Avatara; mainly sages and other powerful individuals.

As the Avatara, Krishna is incredibly powerful; he would have access to all Enlightenment Powers and is a high level Virakshatriya; he is also armed with the Sudarshana Chakram, a mighty Celestial Weapon. Additionally, he would be able to call on most of the gods for assistance. Thus, while not strictly invincible, and limited by the restrictions of mortal incarnation, he would be extremely difficult to defeat as an opponent.

Religious Practices

For the typical citizen of the Bharata lands, religious practice consists of daily prayers and going to the temple to worship in front of the idols of the gods, giving offerings to the temple Priests to perform rituals of worship in their name. Certain Yogis and renunciates engage in practices of poverty, chastity and self-denial either for personal illumination or to express devotion to the gods.

Religious festivals are common events, with several occurring in the course of the year, dedicated to different gods; during these festivals much of the regular activity of a city or village will come to a halt as people gather to sing devotions, attend the temple, participate in religious parades and hold great feasts.

Marriage is an important religious ceremony, with weddings typically lasting anywhere between three to ten days; during which time huge crowds of guests are fed and entertained by dancers; the total cost of a wedding is often equal to or greater than the annual income of the individual getting married.

There are numerous ceremonies that are rites of passage for children of different ages, which mark their spiritual development; these vary somewhat based on the caste of the child.

Funerary rites are extremely important ceremonies as well; in most kingdoms in Bharata, the dead are cremated in funeral grounds known as the Burning Ghats; it is considered important that the correct funerary rites are performed in order that the spirit of the deceased should not return as a ghost or one of the living dead, and may instead have the best possibility of reincarnating in an auspicious form (as a human into a good family, or as a Deva).





Major Religious Rituals

KUMBH MELA: In the Holy cities along the sacred rivers, the Kumbh Mela festivals take place once every 12 years. During this festival pilgrims travel in immense numbers to the sacred sites, camping in great tent cities that can cause a city to double in size overnight. The festival takes place over several days, and the tent cities can often be the site of fights between rival groups of Yogis and their devotees, accidents, stampedes, and other hazards. On the final day of the Mela, whoever participates in the ritual bathing will be cleansed and granted Holy alignment; though they can subsequently lose this status from Unholy behavior as per usual.

ASHVAMEDHA (HORSE SACRIFICE): This important ritual takes place whenever a new king inherits a throne. A horse (a stallion) is chosen to be set free to roam throughout the kingdom, followed by 100 young men as its guardians and attendants, sworn to protect the horse at the cost of their very lives. No one is permitted to stop the horse from wandering where it will throughout the land. Throughout the one year period when the horse is wandering, important rituals and sacrifices are performed by the kingdom's Priest. At the end of the year the horse returns to its point of origin, is ritually bathed and other ceremonies performed with it, and then it and many other animals are ritually slaughtered. The new king's wives and consorts then walk around the dead horse reciting religious mantras, while the king's chief wife (the Queen) mimics copulation with the horse's corpse; she must spend the night sleeping by the horse's

body. The next morning the horse is ceremonially butchered along with 21 cows, and the meat is ritually offered to the gods and then consumed. The performance of this ritual cements the power of the king to rule and is meant to guarantee his prosperity.

RAJASUYA YAGNA (EMPEROR CEREMONY): This is a much rarer religious ceremony, performed by kings who wish to establish their authority throughout the Bharata lands. In this rite, a king must travel with his armies to all the kingdoms of Bharata, obtaining recognition and tribute from every single king, or else defeating them in warfare or personal combat. It does not entail a literal conquest of the kingdoms themselves, however. When this ceremony is concluded the king must conduct a great religious feast in his capital, to which all the other kings must be invited; after this ceremony he has the right to style himself "King of Kings". For obvious reasons, this ritual is only very rarely performed. At the present time the Emperor of Maghada is performing a particular and sinister variant of this ceremony, where he plans to literally sacrifice 100 kings, chiefs and princes in order to gain power that will make him the absolute and invincible emperor of the world.

In a long campaign, characters will seek to make use of some of their fame, fortune and treasure; they will also gain fame and/or notoriety, and the attention of their Clan chiefs or of the monarchy of their lands, all of which will lead to new authority and responsibilities.



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ପରିଚିତମାନଙ୍କ I:

ନିଃସନ୍ଧିତ ଶିକ୍ଷା ବିଷୟ

COSTS OF LIVING

IN ANY GAME LASTING SUFFICIENTLY LONG, THERE will likely be periods of downtime as the campaign's timeline progresses, and while the characters are engaged in non-adventuring activities. This will require that player characters engage in expenditures to maintain their basic living expenses. The following costs of living are on a per-month basis, and assume the minimum necessary expenditure, not including housing; they are arranged by caste:

- Dalit, Sudra, and all Yogis or ascetics living in cities: 1 anna (sp) per month
- Vaishya: 1 rupya (gp) per month
- Kshatriya or Brahmin: 10 rupya (gp) per month
- Costs are doubled in any large city.

Player characters can certainly choose to spend more than that in order to live ostentatiously. Additionally, anyone who holds any kind of significant office (including officers in the guard or army, temple Priests, administrators or advisers, or wealthy merchants or landowners with a reputation to uphold) must spend at least ten times the listed amount. Any character who does not spend the minimum required will be seen either as a pauper or a miser, neither of which are well-considered in the Bharata lands, and they will suffer a –2 to all reaction rolls with civilized humans until they begin to maintain themselves appropriately.

Housing

Characters need a place to stay, at least if they are in civilized lands where vagrancy is not well looked-upon. Priests and Yogis are always able to live in a temple, if one is available and as long as the characters are not obviously of Unholy alignment. Any character who has some kind of military or administrative rank may live in barracks or the royal palace, though they are not required to do so. If they do, their accommodations are bound to be quite humble.

Characters may also buy housing for themselves in the city, or landholdings (with land to farm) in the countryside near a city. The cost of housing is found in the “equipment” section above, and the costs of landholdings are detailed below.

Character who are on good terms with their clan

can also stay in the clan house of the city, if one is to be found there; however the clan elders or chiefs will expect a monthly payment for the privilege; this payment will vary according to the caste and wealth level of the clan, but will usually be about 6 dam (cp) for a Dalit or Sudra caste, 6 anna (sp) for a Vaishya caste, or 6 rupya (gp) for a Kshatriya or Brahmin. If the clan is in good relations with the PC they will always be willing to hold a tab for the cost of the PC's stay, but they will expect this to be paid within 3 months, with an additional interest worth half the total bill.

Finally, a character could also choose to live full-time in a traveler's inn, known as a Caravanserai; this would incur a minimum cost of 15sp per month for sleeping in the common (communal) hall (which always brings with it the risk of sleepless nights and pickpockets), or at least 6gp per month for a private room.

Profit from Lands

Any character (except Dalits) with sufficient funds would be able to purchase land in the Bharata Kingdoms; the following are general average costs and incomes from land meant to be worked agriculturally.

Table 13.1 Costs and Profit From Lands

Land	Cost to Buy	Average Annual Income
Small farm	8,000gp	400gp
Wealthy Farm	20,000gp	1000gp
Vast Noble landholding	200,000gp	10,000gp

NOTE: The “cost to buy” does not include the value of any building (cottage, manor house or palace) on the land, which must be paid for to buy or build in addition to the land itself.

If these lands are worked by tenant farmers, there are no additional costs but the annual income will only be 20% of the listed amount. Lands worked by the landowner directly will require one person working it full time for every 10000gp of value of the land, and at least two livestock being maintained at a cost of 40gp per year each. Otherwise, the annual income takes into account the costs of maintenance, housing and food for the people living on the farm, up to a maximum of one person for every 1000gp of the land's worth. It would not

be uncommon in the case of a new landowner for impoverished members of his extended clan to be brought in to work the farm, if the landowner is in good terms with his clan.

Mercenary Work

Common soldiers in armies are rarely paid more than housing, food, and a few anna (sp), if they are lucky. However, elite forces are often hired on as special mercenary soldiers with a good pay. Fighters or Scouts and occasionally Thieves and Assassins can be hired in this way (so long as they are not of the Dalit caste). In order to be considered for employment of this sort, the character must be of at least 6th level, and have gained some kind of reputation in the kingdom for his prior adventures. The likelihood of employment should be based on the result of a reaction roll, potentially modified due to the character's fame, connections, etc. A mercenary character will receive a monthly income of 50 rupya (gp) per month, 70 rupya per month if they are above 9th level, or 100 rupya per month if they are above 12th level. The character will be expected to spend at least five days per month training with the local armed forces, and will be obliged to join the army and fight in times of war. He will be put in command of anything from one-hundred to ten-thousand soldiers, depending on his length of service and prestige, but he cannot use these soldiers for his own adventuring.

It should be noted that this position brings them no special prestige; on the contrary, working as a mercenary is usually looked upon as somewhat dishonorable by those who extol the Kshatriya virtues. Any character who receives a real military rank (which, incidentally, does not provide any income) will be expected to give up his mercenary status.

Temple Priesthood

A Priest character of 9th level or higher will be likely to receive offers to become the head Priest of a temple. This is a great honor, but it also requires that the PC manage the affairs of the temple for at least five days a month, and also to officiate during all Holy festivals the temple participates in; and to be the one who officiates at any special ceremonies or rituals requested by the King, the royal family, or other prominent noble patrons of the temple. He will receive 2d10 acolytes (1st level Priests) who will learn from him and serve him, though they would only join him on adventures outside the city in extremely unusual circumstances (for example, if the adventure directly involved the temple's interests). Any acolyte that reaches 6th level, or dies, will be replaced by a new acolyte. He will also receive a monthly income of 500gp.

Schools of Philosophy

Siddhis of sufficient fame may choose to begin teaching as a guru, sharing their philosophy, knowledge, and esoteric wisdom. In order to open such a school, a

Siddhi must have achieved at least 9th level, and must be publicly known to have at least one enlightenment power. He must also have a house in the city, or a cottage in the countryside less than a day's journey from a city, from which to do his teaching. He must dedicate at least 5 days a month to engage in his teaching (any month where he does not do so will mean he collects no income). Once he begins to teach, he will obtain income from donations given to him by interested students; the income will be variable from month to month, determined by rolling 2d6 + level + charisma modifier, multiplied by 10 gp. After obtaining 12th level he will gain a number of apprentices equal to 1 + his charisma modifier (a negative total meaning no apprentices), who will be 1st level Siddhis that will accompany him on adventures if he so wishes. These will remain his loyal students until they attain 9th level (when they will go off to found their own schools). Every time the PC Siddhi goes up in level he will gain 1d2 new apprentices, but only if the PC gains at least one new enlightenment power.

Thief Gangs

Any Thief of 10th level or higher may wish to form his own gang, which he can do in any city. To do so he must own a house of some kind in the city to act as the home base of the gang. He will immediately gain 4d6 1st level Thieves as his followers; they will fight for the gang and engage in criminal activity in the city, and each will be required to pay a share of their earnings to the PC of their own monthly earnings (which will amount to 1d6gp per month per follower). The PC Thief will have to maintain his authority in the gang and his presence in the city; he cannot spend more than two months away from the city or his gang will leave him to follow some other Thief of equivalent level. Every 3 months the PC Thief must make a roll of 2d6 modified by his charisma; if he rolls less than 7, one of his followers will either leave to join a rival gang, or will attempt to assassinate him to take over the PC's gang. Also, once every 6 months there is a 1 in 6 chance that a rival gang of Thieves will attempt to engage in a gang war with the PC's gang. Every time the PC Thief goes up in level, he will gain 3d4 new followers, modified by his charisma bonus.

Income from Professions

PCS with background skills may always attempt to earn money from their background skills. To do so they must dedicate at least 20 days of the month to working this profession; at the end of which they must make a DC15 skill check. Success means they will gain the appropriate wage for their job (using the section on Hireling wages in the Equipment chapter for reference), whereas if they failed but obtained a result of at least 10, they earn only half that amount. Results of less than 10 mean no income was earned. Brahmins or Kshatriya who engage in professions of common craftsmen, merchants, public (non-religious) entertainers, or menial ser-





vants run the risk of being stripped of their higher caste (if they are accused of acting outside of caste and a suit is brought against them in the courts).

Big Business

Merchants (including slave-traders) may wish to invest in a merchant business. Typically, it is only considered acceptable for members of the Vaishya caste to do this; characters of a lower caste will encounter fierce opposition, including possible violence, from local Vaishya merchants. Characters of higher castes will not be opposed, but will be looked down upon as acting outside of the dignity of their caste, gaining a -2 penalty to all reaction rolls with any human character that is aware of their merchant activities. In order to undertake merchant activity, the character must own some kind of house of at least modest size in a city.

If the GM wishes, he may enter into specifics regarding the merchant venture in question, arranging for all the costs of infrastructure and requiring the PC to carefully manage all of his business, and using the GM's judgment to determine the income generated. However, the following rules may be used to determine abstract costs and profits from merchant ventures:

In order to enter into a business as a merchant, the PC must be able to invest at least 1000 rupya into his enterprise. He must also choose whether the type of business he is engaging in is a Stable, Moderate or Volatile ven-

ture. It will be assumed that his investment will include the cost of any infrastructure involved in the activity (horses, carts, employees, product, etc).

Once per month, the PC will be required to make a merchant skill check. He may then reference the following table to determine what profit or loss will occur for that month:

Table 13.2 Merchant Venture Results (% profit made)

Check Result	Stable	Moderate	Volatile
15	(1d8+1d6)-4	(1d20+1d8)-10	(1d100+1d20)-50
10+	(1d8+1d4)-4	(1d20+1d6)-10	(1d100+1d10)-50
< 10	1d8-4	1d20-10	1d100-50
1 or less†	1d8-8	1d20-20	1d100-100

† A natural 1 on this roll always counts as 1

A natural 1 on this roll always counts as one. Additionally, any volatile investment has a 1 in 20 chance per month of completely collapsing, causing a loss of 70-100% (1d4+6 $\times$ 10%) of the character's investment. Any moderate investment has a 1 in 20 chance per year of collapsing in a similar fashion.

The player character can add or remove money invested into his business whenever he wishes, though it will usually take 1d10 days to liquidate any of his investment. Also, if his investment ever falls below 1000gp he must add additional funds to bring the investment back

up to a minimum level of 1000gp or he will be forced to close up shop, losing 10-100% (1d10 × 10%) of the remaining money that was still invested.

Managing a business is a full-time job, requiring a minimum of 20 days out of every month if the PC is handling all the business himself. However, he may choose to hire an administrator to act as his trusted manager, running the business in his absence. Such an administrator will cost 10gp per month for every 1000gp invested in the business. Alternately, he may purchase a slave to do the same task (slave administrators cost 8000gp).

Taxes

The vast majority of citizens in a Bharata Kingdom are not taxed; as the majority of them are too poor to be taxed directly. Taxation in the kingdom usually takes three forms: taxation on land ownership, taxation on trade, and taxation in the form of tribute to the king.

Land ownership tax is called “kara”, which means “obligation”. Anyone who owns land will need to pay annual taxes on its worth equal to about 15% of the income it generates (so a land worth 8000 rupya, that generates an annual income of 400 rupya, would be taxed at 60 rupya). Note that the taxation rate would apply whether or not any income was actually earned that year. It is possible, however, to apply for a reduction in taxes (usually dependent on getting a positive reaction check from a royal administrator). Also, some landholdings are exempt from taxation, either as an incentive for settlers or as a reward for the landholding’s owner.

Trade tax is called “hiranya” (meaning “gold tax”), a tax on those who trade in monies. Anyone who has a business investment will have to pay the trade tax, which is equal to 4% of the profits earned from the business; however, this is reduced to 2% of the profits earned if the businessman has a skilled accountant on staff (an accountant generally costs 3gp per 1000gp of investment value). This is an annual tax but the GM may wish to apply it on a monthly basis for simplicity’s sake.

Finally, there is “bali”, which literally means “a gift”. This is a one-time tribute which, according to ancient injunctions, is a voluntary gift from a loyal subject to the king in exchange for the king’s services and protection. However, in practice it is very far from voluntary; the king may request “bali” from any subject at any time, and theoretically for any amount. Typically, the requests are of two kinds: either a very large request (typically not less than 1000gp, sometimes much more) of a single individual (who is either known to be wealthy, or who the king wishes to test or punish), or a request of a relatively small amount (anything from 1cp to 10gp) of a certain group of people (i.e. landowners, merchants, Kshatriya, foreigners living in the kingdom, all the people of a certain city or region, etc.). The “bali” is in theory voluntary; however, it is not uncommon for a king to suggest that those who do not pay will find themselves exiled, or face the confiscation of their lands (which is

also within a king’s power to do), or may even be victims of violence at the hands of the King’s loyal warriors.

Royal Attention

At times, the king of the state where the PC has based himself (particularly if he has set himself up as a landowner) may find himself hearing about the adventurer, and wish to either reward him or make use of him in the service of the Kingdom. PCs who perform great feats of bravery, have notable (and publicized) adventures, or make great shows of wealth, piety, generosity, or skill at arms or magic may end up being called before the King of a land, for some mark of favor or displeasure. The following random table may be used to determine sample attention (most of these results can occur more than once):

Table 13.3 Attention (d100)

Roll	Attention: Effect
01-05	Social Promotion
06-15	National Income
16-25	Land Gift
26-35	Present/Reward
36-45	Courtier Service
46-55	Military/Temple/social title
56-65	Establish and defend a frontier landholding
66-75	Royal visit
76-85	Loan requested
86-95	Tribute demanded
96-00	Removal of title, landholding or citizenship

Royal Attention Descriptions:

SOCIAL PROMOTION: The King rewards the PC by a raise in status. Any PC below Kshatriya caste is elevated to the next higher caste (Sudra becomes Vaishya, Vaishya becomes Kshatriya), and a Kshatriya or Brahmin caste PC is given the noble title of “Rajpal”, or governor, a title of tremendous honor and influence. Characters who already have that title are given the title of “Maharajpal”, who has the authority to act in the king’s name anywhere in the kingdom. Characters who already have that title are offered a position by marriage in the royal family.

NATIONAL INCOME: As a mark of favor, the PC is given some minor title that requires no particular work, but grants him an annual income of $1d6+4 \times 100$ rupya (gp).

LAND GIFT: The PC is given a landholding worth 20,000gp in a central part of the kingdom (usually including a manor house on the land), which he is expected to maintain; selling or giving away this holding would be seen as an insult.

PRESENT/REWARD: The King wishes to reward the PC with a “small” gift; which could be in the form of a weapon or armor, a horse and/or carriage, fine silk clothes, a mansion in the capital, or a magic item.

COURTIER SERVICE: The PC is expected to remain in the capital, to act as an adviser to the ruler for a period of no less than six months.



MILITARY/TEMPLE/SOCIAL TITLE: The PC is given an unpaid title of military commander (if a Fighter class) or a temple priesthood (if a Priest) or a member of the king's council (if any other class), which brings honor and influence (though not so much as a courtier), and also great responsibilities, requiring that he remain in the realm for at least 4 months of every year. If a military commander, he will also be expected to lead forces into battle if there is a conflict.

ESTABLISH AND DEFEND A FRONTIER LANDHOLDING: The King asks the character to establish a landholding (granted by the king) of at least 20000gp value in a frontier region of the state, either in the border with a hostile state or a wilderness area (this holding may or may not already have a manor house upon it, which is included with the grant). The character will be expected to police this area.

ROYAL VISIT: The King will visit the PC's home or landholding, which will involve a cost to the PC of 1d4×1000gp in order for the king to be satisfied by the PC's hospitality.

LOAN REQUESTED: The King requests a loan of at least 10000gp (more if the PC is known to be extremely wealthy) to cover some dire personal or treasury expense; this "loan" will only have a 10% chance of being paid back (without interest) each year.

TRIBUTE DEMANDED: The King demands a tribute ("bali") as a show of loyalty; this tribute will be of a value of at least 1d20×1000 gp (more if the PC is known to be extremely wealthy).

REMOVAL OF TITLE, LANDHOLDING OR CITIZENSHIP: The King feels distrust or dislike of the PC (either for legitimate reasons, out of personal paranoia, or because of falsehoods, rumors or lies told to him by unfriendly or jealous courtiers). If the king had previously given the PC a landholding, a place in his court, a gift of land or income, a title, or other honor, he will revoke one of these. If not, and the PC has lands or properties in the kingdom, the king will confiscate one (possibly as a test of the PC's loyalty based on his reactions). If none of these apply the king may temporarily exile or permanently banish the PC from his kingdom.

Marriage, Children and Inheritance

Marriage is a very important social function in the Bharata Kingdoms. Men of a certain age (older than 25) are expected to be married, unless they have taken a vow of chastity (which is required of Yogis, and is also practiced by a minority of Siddhis and Priests, and occasionally a Virakshatriya or some other class may take this vow known as the "terrible vow"). Girls are expected to be married out of their household anytime between the ages of 12-16; a girl who is unmarried at a later age is highly unusual, and it is not unheard of for marriage agreements to be made earlier, although in all cases it is expected that consummation of a marriage must not occur until a girl is capable of having children.

By law, there are several ways a marriage can occur: In the first place, it can be that a woman is freely given by her family to a prospective husband; this is considered the most proper form of marriage and is what is typically done as an act of uniting families. In this case, there is no dowry given, but a great wedding feast must be arranged, usually lasting between 3-18 days, which will typically involve a cost roughly equivalent to the groom's annual income. In cases where the groom cannot afford this, it is not uncommon for friends and family to help, and if one is in good standing with one's clan (and the clan chiefs approve of the union) part or all of the expenses of the feast.

Secondly, a bride can be bought, a prospective husband paying a price to a girl's father for her hand in marriage. This occurs very rarely outside of the Bahlika lands; in the other Bharata Kingdoms it is not well looked-upon either for a man to sell his daughter or for a prospective husband to purchase a wife; nevertheless it does sometimes occur in cases where the bride is either extremely beautiful or extremely important, or where the bride's family would otherwise not approve of the union. Among the lower castes, this price is typically one bull and one cow; but for higher castes the price can be far greater (in the case of royal weddings, it can sometimes be entire cities). In this case, the wedding feast must also be paid for, as above.

In the third place, a wedding can be a "Gandharva wedding"; a case where husband and bride elope, the bride voluntarily fleeing her father's household out of love. By law and tradition, the wedding is valid (and no other man would be likely to be interested in a woman who has eloped and potentially been "spoiled" in her chastity at the hands of a man who seduced her); and any feast in this case is optional. This marriage runs the danger of causing a permanent conflict with the bride's clan and possibly the groom's as well if neither approved of said union. The married couple may find themselves without important social support. Additionally, a lawsuit may be brought against the groom to oblige him to pay a fine.

Finally, a man may forcibly kidnap a bride, whether she wishes it or not; by breaking into her family's household and stealing her away with him; if he flees with her for more than a night, by law and tradition they must be wed. This is called a "Rakshasa wedding", and is seen as a deplorable act. Any man who does this will lose Holy status. He will also certainly gain the enmity of the bride's clan, who may seek to kill him, and may lose the support of his own clan as well depending upon the circumstances. There is of course some slim possibility that paying a bride-price may lead to an understanding with the bride's family, but this is far more difficult than if the bride herself was a willing participant in her elopement.

Any time that a PC who is married (or has concubines) is attempting to have children, the GM should roll a d6 each month: on a 1-2 pregnancy has occurred (with an equal chance of the child being a boy or a girl). 1 in 6 pregnancies end in miscarriage or stillbirth. 1 in 10 end with the death of the mother. Children have a 1 in

6 chance of dying each year in the first two years of life, and afterward have a 1 in 6 chance of dying sometime in the next ten years after that.

Inheritance in most of the Bharata Kingdoms involve all the father's possessions going to the eldest son. The exception to this is the Bahlika lands in the west, where inheritance is matrilineal, and a man's inheritance passes to his eldest maternal nephew. The eldest son is nonetheless bound by tradition to support his mother and any other wives of his father (if they are still alive; occasionally, particularly loving and grief-stricken wives may immolate themselves at their dead husband's cremation, in a ritual called Sati), as well as all his siblings; whom he must see get good placements and opportunities if they are boys, and are well-placed in marriage if they are girls.

If the heir to a family is a minor, his property and household is put under the stewardship of the King (usually through the king's chosen administrators) until he comes of age. Likewise, households where there are no surviving male heirs, or widows without male children, are all administered by the King who is duty-bound to protect these innocents. Finally, any household where the owner of properties has gone missing must likewise fall under the administration of the king, who will care for the property for three years; if the rightful owner is not found within three years, the property becomes the King's and is forfeit. If the rightful owner is found, the king has a right to retain one-sixth of the value of the properties being cared for as a special tax.

LAWS AND PUNISHMENTS

The Bharata Kingdoms generally make use of a fairly uniform set of laws, the Laws of Manu (said to have been given to the first human, Manu, by the gods). There are variations from kingdom to kingdom based on tradition, and lands ruled by Unholy monarchs will tend abuse or ignore the rule of law.

Anyone accused of a crime will be brought either directly before the king, or in front of a court consisting of four judges, who will all be of the Brahmin caste (one of whom is the senior judge that actually rules on guilt or innocence, the other three serving to advise him). In all cases of law, the words of higher-caste witnesses are considered to be more trustworthy than those of the lower caste, men more trustworthy than women or children; and the word of witnesses who are known to be senile, very ill, or of Unholy alignment are usually not admissible in court. A Yogi or any other renunciate cannot be obliged to testify in court as a witness. Anyone convicted of giving false witness before the court is given a fine of 1000 rupya, though the fine may be reduced

to 250 rupya if it is shown that this false testimony was given due to either coercion or some kind of Holy intentions. Additionally, the King may choose to flog and/or banish anyone who gives false testimony from his kingdom (Brahmins may be banished, but not flogged). But as with all court cases, influence, circumstance, opinion, and what happens in the proceedings always influence the outcome.

The following are guidelines for typical suits that can be brought before the court, and typical punishments:

1. ABANDONMENT: Anyone who

abandons (does not support) their elderly mother or father, or their wife, or their children, (unless these have been expelled from their clan for egregious acts) shall be fined 600 rupya.

2. ACCEPTING BRIBES: Any public official convicted of accepting bribes will be fined 100 times the value of the bribe, and will lose his public office.

3. ACTING OUTSIDE OF CASTE: If proven, a Brahmin or Kshatriya is punished by being reduced to Vaishya or Sudra caste. A Vaishya or Sudra who impersonates someone of higher caste shall be put to death.

4. ADULTERY: A man who commits adultery with another man's wife will be castrated and banished. If the woman was of the Brahmin caste and the man was not,



he shall be put to death. In a case where adultery cannot be absolutely proven but it is proven that a man was inappropriately alone with another man's wife, or has sent her gifts, or touched her in public, he shall be fined 250 rupya. None of these fines apply if the woman in question is known to be of loose morals or a prostitute. Anyone who commits adultery with another man's slave shall be forced to pay a fine equal to the value of the slave; if he is inappropriately alone with the slave, or sends her gifts, or touches her in public, he shall be fined 1 rupya. If the adulteress is of the royal family, she will be put to death by being devoured by hungry dogs; and her lover will be burned alive.

5. ASSAULT: Anyone of lower caste who assaults a Kshatriya or Brahmin with his hands or a club shall have his hands cut off. Anyone of any caste who assaults another with a weapon that draws blood or breaks bones shall be fined 100 rupya, or if the assault is judged to be egregious shall be banished. Note that one's own wives, children, younger brothers, slaves, and students may be legally beaten without constituting assault, unless they are beaten on the face or genitals.

6. DEFAMATION: Whoever defames the reputation of a Brahmin shall pay a fine of 25 rupya if he is a Brahmin, 100 rupya if he is a Kshatriya, 200 if he is a Vaishya; and if he is of lower caste he shall be flogged. Whoever defames the character of a Kshatriya shall pay a fine of 50 rupya if he is a Brahmin, 25 rupya if he is a Kshatriya or Vaishya, or 12 rupya if he is of lower caste. A Sudra or Dalit who is convicted of "gross defamation" against anyone of higher caste shall have his tongue cut out. Anyone regardless of caste who defames his own mother, wife, brother, child or teacher shall be fined 100 rupya.

7. DESTRUCTION OF PROPERTY: Anyone who destroys another person's property, intentionally or unintentionally, must pay back the value of the property, and in egregious cases may be charged an additional fine up to the value of the property.

8. FAILURE TO FULFILL A CONTRACT: Anyone who sells a good or promises a service in exchange for money and then fails to provide the adequate good or service is fined the original value and an extra amount equal to the original value of the payment. A Priest who fails to perform his priestly duties is fined 100 rupya.

9. FAILURE TO PROVIDE HOSPITALITY TO A BRAHMIN: Anyone who turns away a Brahmin in the night must pay a fine of 1 rupya.

10. IMPUGNING THE HONOR OF A DAMSEL: Anyone falsely claiming that a maiden is not a virgin will, on failure to provide adequate proof of his claim, be fined 100 rupya.

11. Marriage laws: Anyone arranging a marriage who fails to disclose that the potential bride is not a virgin is fined 100 rupya.

12. MURDER: A Vaishya, Kshatriya or Brahmin who kills someone to defend a Priest or a woman, or anyone who kills in proven self-defense, will receive no punishment. In other cases, one convicted of murder is sentenced to death. As common sense dictates, this law does not apply in the cases of killing in war, the fighting

of duels in the Kalari arena, or the slaying of monsters or barbarians.

13. NON-PAYMENT OF DEBTS: Confiscation of all properties of the debtor to the amount required to pay the debt; if the debt cannot be paid even by confiscation, the debtor may be sentenced to indentured servitude or slavery. In cases where the conditions of the debt are under dispute, the issue may be settled by a duel in the Kalari arena.

14. PROSTITUTION: A man who forces a maiden into prostitution will be tried as if for rape. A woman who forces a maiden into prostitution will be fined 200 rupya, given 10 lashes, have her head shaved, and be paraded through the town on a donkey.

15. RAPE: Anyone of the Brahmin or Kshatriya caste who commits rape against an unwilling woman shall have two fingers cut off and must pay a fee of 600 rupya (1000 rupya if she was of the Brahmin caste). If the rapist is a Sudra or a Dalit he shall either be castrated or sentenced to death. If the rapist is a Vaishya he shall have all his property forfeit and will be sentenced to one year's imprisonment. Anyone who commits rape against a member of the royal family shall be put to death by fire (unless he is of the Brahmin caste, in which case he shall have his head shaved and be exiled). In the case where someone copulates with a willing unmarried woman not of his caste he must pay a fee of 200 rupya (if she is of the same caste it is resolved by marriage). Anyone accused of a repeat offense must suffer double the previous punishment.

16. TAX EVASION AND SMUGGLING: Anyone who attempts to sell merchandise in the kingdom without paying the proper tax or who attempts to bring into the kingdom any merchandise the king has forbidden will be sentenced with confiscation of all their properties. Anyone who falsifies information to pay less than the full amount of tax must pay eight times the amount of the difference.

17. THEFT: In the case of theft under 50 rupya in value, the Thief must pay a fine of ten times the value of what he stole, or be flogged. Theft over 50 rupya in value is sentenced by having the hands cut off. He who steals from Brahmins in any amount shall additionally have his feet cut off. He who steals any amount from helpless women, or from the royal family, is sentenced to death. Any Vaishya, Kshatriya or Brahmin who steals food because of hunger will not be punished, if it is proved they had no food of their own available.



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THERE IS NOTHING TO PREVENT A GM FROM taking the basic setting of the Bharata lands as they stand, and directing their future for himself, based partly on the choices of his characters, however he sees fit. The campaign is not meant to be a lesson in mythological history, and if the GM wishes, he can have the overall timeline play out any way he likes. Perhaps he wants the Maghadan Emperor to succeed in his conquest; perhaps he wants some powerful Asura lord to unite the various Asura and Rakshasa nations against humanity, providing an alien menace to the human kingdoms. There are any number of potential heroes (or villains) he may wish to see try to rise up to become king of kings (Maharaja).

The following time-line of events, however, is presented as a brief general guideline for those GMs who may wish to consider how the story of the Bharata lands may play out based on the epic Indian myth that inspired this setting (the Mahabharata). In that case, from the basic initial situation described in the setting material above, the following events would come to pass. They are not listed with specific dates, but rather the GM should have the events play out at the pace suitable for his campaign within reason.

FUTURE EVENTS

In chronological order:

- Krishna will return to Mathura, and slay Kansa, liberating his imprisoned family in the process.
- The emperor Jarasandha, enraged at the death of Kansa, begins an assault against the central Kuru Kingdoms. He overruns much of eastern Kosala, parts of southern Panchala, Kunti, and the Matsya Kingdom, forcing the rulers of these lands (who had been warned of Jarasandha's intentions of making a great sacrifice of kings) to flee westward as refugees. He finally lays siege to Mathura, attempting to storm the city 17 times; but temporarily retreats when the two chief generals in charge of the assault are both tricked into committing suicide. During the respite from the invasion, Krishna leads the aristocracy and a great part of the population of Mathura into exile, fleeing to the island city-state of Dwaraka, where he is welcomed and made king.

- Arjuna, one of the Pandava princes of Western Kuru, visits Dwaraka, and falls in love with Krishna's sister, Subhadra; they flee the city and elope in marriage.
- Jarasandha assails the island of Dwaraka using magic and Celestial Weapons, but Krishna resists him with his own divine power as the Avatara.
- The Pandavas in Western Kuru seek to build a new capital, so they assault and destroy the Naga Kingdom in the Khandava jungle, taking advantage of a time when the Naga king Takshaka is not present, wiping out the Nagas and razing most of the jungle; and there build a new capital, Indraprastha.
- Yudishthira, the Western Kuru king, seeking to establish his right as the legitimate ruler of the Kuru Kingdom, seeks to perform the Rajasuya Yagna ceremony (wherein he must travel to all the other human kings of the Bharata lands and have them either recognize his authority, or defeat them in warfare or combat). Krishna travels to Yudishthira and convinces him that the Maghadan Empire must be defeated first and foremost. The Western Kurus thus enter into a war of impossible odds against the much mightier forces of Maghada; but they score great military successes; including the defeat of many of the Naga and Asura armies under the Maghadan banner, and the slaying of king Sisupala of Ceda (one of Jarasandha's chief commanders) by Krishna. Even so, their forces are nearly overwhelmed by the sheer numbers of the Maghadan army, until the Pandavas sneak into the Maghadan capital in disguise, and the strongest of the Pandavas, Bhima, defeats and slays Jarasandha in personal combat. The Maghadan empire is dispersed, the exiled rulers of its conquered lands return to their kingdoms, and the imprisoned chiefs set to be sacrificed are freed. Jarasandha's son Sahdeva is crowned the king of the much-diminished Maghadan Kingdom, after he submits to Yudishthira. For his part, Krishna returns to Dwaraka to rule there as king, leaving Mathura to be governed by his relatives.





- Yudishthira continues his Rajasuya ceremony, where he or his brothers travel to every human kingdom in the region both north and south of the Vindhya mountains, gaining recognition from all the human kings either by submission or by force. Yudishthira also obtains the service of the demon king Maya from the Patala Underworld, obliging this master magician and architect to construct the most magnificent palace in all the Bharata lands for him in his new capital of Indraprastha. Duryodhana and his brothers (along with king Dhirtarashtra and all the other Kuru elders) are present at the Rajasuya ceremony, where they are greatly humiliated. However, during the long festivities, king Shakuni (who had long hated all the Kurus) sows discord by challenging Yudishthira to a game of dice; Yudishthira proceeds to lose ever larger amounts until he eventually gambles away the entire Western Kuru Kingdom, which Shakuni gives over to Duryodhana, hoping to cause a civil war in the Kuru Kingdom. Dhirtarashtra, realizing his old enemy's tricks, and wishing to avoid a

devastating conflict, creates a condition by which the Pandavas may regain their half of the kingdom: they must go into exile for 13 years, and if their location is not discovered in that time, they will have the kingdom restored to them. The Pandavas are forced to reluctantly agree.

- For the next 13 years there is relative stability; Kuru is united again under Dhirtarashtra and Duryodhana's rule, and the Pandavas are hidden in exile, spending their time of exile in the Himayant mountains, in the lands of the Nishada tribe of barbarians (near the Thar desert), in the Kamyaka and Dwaita jungles (including time spent among the Gandharvas of Gandharva Teertha), in the lands of Vidarbha, and finally spending their last year in secret in the court of their great friend, King Virata of the Matsya Kingdom. During this time they engage in a variety of acts of religious austerity as well as heroism (for example, it is during this time that Bhima slays the Rakshasa Baka, who was mentally controlling the king of Kichaka). At the end of this period of time, the Kuru Kingdom and

forces of northern barbarians invade the Matsya Kingdom, and the Pandavas fight against Duryodhana's army to defend the Matsya Kingdom from the invasion.

- The Pandavas demand that their half of the Kuru Kingdom be restored, but Duryodhana refuses, making war inevitable. The two sides gather allies from almost all the armies of the Bharata lands. The armies of the Southern Panchala Kingdom, Dwaraka, Kasi, Maghada, Ceda, Matsya, Mathura and others ally with the Pandavas under Yudishthira's banner. On the other side, Duryodhana obtains the armies of Northern Panchala, Anga, Madra, Gandara, Bahlika, and many barbarian tribes. In the end, there are at least a million troops on each side, which meet to do battle in the valley of Kurukshetra. The epic battle lasts for 18 days, at the end of which out of all the troops who fought only 11 soldiers survive, including the Pandavas and Krishna (who was Arjuna's charioteer). The entire armed forces of almost all the human kingdoms as well as the vast majority of the human nobility are wiped out in the brief apocalyptic war. Of Dhirtarashtra's 100 sons, only one (Yuyutsu, who at the last moment switched side to fight alongside the Pandavas) survives. Yudishthira becomes king over the remains of the Kuru Kingdom, sparing Dhirtarashtra's life (the blind and aged monarch is retired to a hermitage in the mountains), and making a final peace by giving Yuyutsu vassal reign over the city of Indraprastha.
- The heir to Yudishthira's throne is Arjuna's grandson, Parikshit (all the Pandava's sons died in the war). When Parikshit comes of age, Yudishthira, devastated by the destruction his generation has caused, abdicates in favor of his grand-nephew, and he and his brothers all leave to travel to the Kailas mountains, where they either die or ascend to the heavens.
- After the Kurukshetra war, one of Dhirtarashtra's wives (wracked with grief over the death of all her sons) cursed Krishna, since as the Avatara he could have stopped the war, but he chose not to do so. She curses him that he will witness his entire family destroyed as well. Krishna continued to live and rule (and his surviving family rule in Mathura) for many years after the war; until finally the curse comes to pass at a great religious festival in Mathura. All of Krishna's family are present, and drunken hostilities broke out from long-held resentments between cousins. This escalates into a war that ends in the death of every single blood relative of Krishna, culminating when his brother Balarama (a great Yogi) willingly starves himself to death in the

forest. After this, Krishna, now quite old, also retires to the wild lands where he is accidentally mortally shot by a hunter's arrow while meditating. At the moment of his death, the island-city of Dwaraka sinks into the sea, marking the end of the age of this great Avatara.

- Parikshit rules over Kuru Kingdom as a benign and Holy ruler; but the deeds of his forefathers comes back to haunt him when the Naga King Takshaka, seeking revenge for the destruction of his kingdom in the Khandava forest long ago, hunts down Parikshit and slays him with his poison bite. Parikshit's son Janamejaya inherits the Kuru throne, and begins a massive campaign of war against the Nagas. He has the Nagas slaughtered wherever they can be found, and travels to and destroys the Naga city of Takshasila with his army, defeating Takshaka in personal combat. However, as he is about to slay Takshaka, the great child-sage Astika stops him, convincing Janamejaya that he must surrender his hatred. The humans make peace with the remaining Nagas, ending the last great conflict of the epic age.

These are the major events of the Epic Indian age. But the GM should make sure that what really matters in the campaign is what the Player Characters choose to do. Some groups might wish to involve themselves in these events, others to stay on the periphery; the GM should never reduce the PCs to mere witnesses of historical events. As in any Old School game, the PCs and their choices should be the central focus of the campaign.

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Arrow of Indra



Character _____ Player Name _____

Race _____ Caste _____

Alignment _____ Sex _____ Age _____ Skin _____

Ht _____ Wt _____ Hair _____ Eyes _____

Class _____ Level _____

XP _____ XP Next Level _____ XP Bonus _____

Languages _____

Race and Class Abilities:

Background Skill

Class Skill

Hit Points

Dice

Current Hit Points

Saving Throw



Combat Bonus

Ranged

Melee

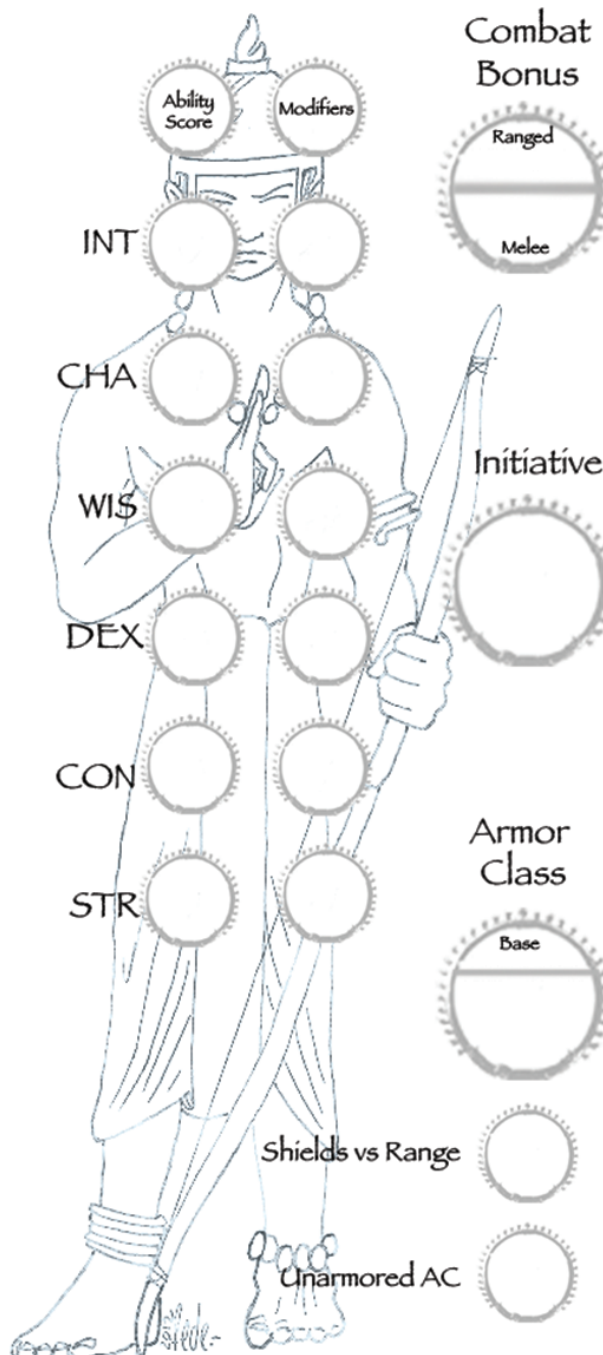
Initiative

Armor Class

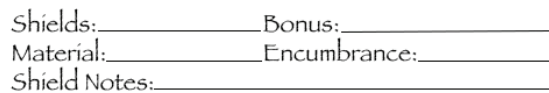
Base

Shields vs Range

Unarmored AC



~ Used
Slots (Max 20)



Non-encumbering and Pack Animal items Amount

[illegible]

Arrows of Indra is an RPG based on the original and most popular fantasy roleplaying rules; for old-school heroic fantasy adventure in a world that is exotic and at the same time highly recognizable, Inspired by the Epic Myths of India during the Age of Heroes.

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