

If a PC loses his or her ability to be one discipline before gaining 1 level in another discipline, the PC will have to deal with being jobless. The PC will have to deal, in game, with finding food and shelter.

**Discipline Requirements-** There are some character classes (and by extension, some disciplines) that require the PC have been born with a special ability (Oracle, Gesar Bard, Mirror Gazer, Unclean, Treasure Finder). PCs can not just choose to study to become one of those. The Revenant character class requires that the PC dies and happens to be one out of thousands of Tibetans that are chosen to come back to life. The Aristocrat character class requires the PC to be given noble rank (see p.65 for some ways this can happen). Other character classes have easier discipline requirements: all PCs have to do is pay for the necessary equipment and find a skilled member of that character class willing to train them.

**Special Disciplines-** There are also a few special disciplines that do not have a character class associated with them. Think of these as an optional specialty. They are something a person may do as a hobby or to gain a little extra money, but cannot make a living from. For example: some monks and nomads are part time nomadic orators. They are sometimes hired to help warring nomadic tribes make peace. A skilled and well-known orator can make some extra money, but not enough that the orator can stop herding animals or working for the monastery.

Some disciplines available to PCs are:

**Exorcist-** The PC has made a special study of scaring away or eliminating malevolent spirits and curses. The PC makes extra money performing exorcisms. Character classes most likely to study exorcism are monks, Bön priests, white robes, doctors and astrologers.

**Discipline Requirements:** The PC must find a master (level 3 or better) exorcist to train the PC or the PC must purchase 100 Srang worth of study materials.

**Skill Costs:** Combat 12, Crafts 10, Divination 5, Exorcism 4, Folk Knowledge 8, Medicine 8, Sorcery 12, Scholarship 12, Tantra 12, Travel 12, Weathermaking 12, Western Knowledge 20. The skill Weather Propitiation costs 5 skill points per level.

**Level Requirements:** For level 1, the PC must have at least 5 skill levels in Exorcism skills. For level 2, the PC must have at least 8 skill levels in Exorcism skills and must own either a brass phurba or a harrying horn or a ceremonial arrow.

**Special Opportunities:** At any level, the PC can get a free cursed exorcism implement (either a brass phurba, harrying horn or ceremonial arrow). These implements have been used so often that they have picked up bad karma from the spirits they

have exorcised and now emanate -1 KMA.

At level one, the PC can make +30 Srang per month doing occasional exorcisms. At level two, the PC can make +50. At level 3, the PC can make +60.

**Tantric Student-** Most people join monasteries or white hat communities if they want to study tantra. Some people, however, go to lone practitioners for training. These students are not allowed to join a monastery (e.g. an Unclean or a wanted criminal) or who don't think they could benefit from orthodox teaching methods.

**Discipline Requirements:** The PC must find a master (level 6 or better) tantric practitioner. The PC must take an oath (bound with the Oath Binding skill, see p.99) to obey the master at all times. There is always a chance that the PC will encounter a false lama, who pretends at being a tantric teacher but really knows nothing. If this happens then the PC does not get the benefits of this discipline and may be in danger when following the rituals prescribed by the lama (see p.173).

**Skill Costs:** Combat 18, Crafts 14, Divination 10, Exorcism 9, Folk Knowledge 10, Medicine 10, Sorcery 15, Scholarship 12, Tantra 5, Travel 12, Weathermaking 13, Western Knowledge 24.

**Level Requirements:** For level 1, the PC must have 5 levels in Tantra skills. For level 2, the PC must have 10 levels in Tantra skills. For level 6, the PC must have 30 levels in Tantra skills.

**Special Opportunities:** At level 6, the PC can take on students of his or her own and make up to +30 Srang per month.

**A Complex Advancement Example-** *Ngawang starts the game as a level 1 Aristocrat. Her character class and discipline are both Aristocrat. She participates in many adventures and gains a lot of XP. She spends the XP to raise attributes and get more skills. Her skill costs are based on the costs listed for Aristocrats. When she has earned 100 XP, she goes up a level and is now a level 2 Aristocrat. However, Ngawang has a thirst for power and starts buying illicit books on sorcery and practicing the rituals within. Her character class is now Aristocrat, but her Discipline is that of Sorcerer. When she gains XP, she can buy skills at the costs listed for Sorcerers, thus Sorcery skills are very cheap. However, in the course of an adventure she is forced to use one of her new sorcery skills for self defense on the streets of Lhasa. Word gets back to her aristocratic family and they disown her. Ngawang can no longer be an Aristocrat, since she does not have aristocratic rank, and she can not yet be a Sorcerer because she does not have enough skills. Her discipline is still Sorcerer, but she has no character class. She makes no income, except what she gains during game-play. Ngawang gets by, mostly by selling personal property and depending on the charity of her*

she has earned another 100 XP, though, she goes up a level as a Sorcerer. Now she is a **level 2 Aristocrat, level 1 Sorcerer**. Her character class and discipline are now both Sorcerer: she gets a Sorcerer's income and gets the skill costs of a Sorcerer. Ngawang runs in to a master Exorcist, who offers to teach her to save lives instead of taking them. Ngawang has, by this time, realized that sorcerous power is not as great as she had imagined, so she agrees. The other Sorcerers she associates with don't know she is studying exorcism and don't care, so there are no social hurdles to deal with here. At Ngawang's next level advancement, she becomes a **level 2 Aristocrat, level 1 Sorcerer, level 1 Exorcist**. She still must work as a Sorcerer to make a living, but occasionally she helps rid people of curses and malevolent spirits and makes a little extra money.

#### Bonus Point/Experience Point Conversion

3 skill pts.	= 1 BP	=10 XP
1 attribute pt.	= 1 BP	=10 XP
1 BLD/BDY/INCY pt.	= 3 BP	=30 XP
250 Srang	= 1 BP	N/A



*lamas attired for death  
tantra*

# rules

## BASIC MECHANICS

Rolls are made during game play for one specific reason: to see if a character can do something he or she is trying to do. Rolls should only be made if a doubt exists as to whether the character can do it. When a roll does need to be made, the basic form is this:

**Applicable attribute + 1d20 (one twenty sided die)  
Vs. Action Difficulty**

For instance: *Norbu wishes to climb the side of a building to get to the roof. AGY is the attribute and the GM decides that the difficulty will be 20. Norbu has an AGY of 9 and so needs to roll 11 or higher on his d20 in order to succeed. Say, however, that Norbu has special gloves that gives him +4 to climbing – now he would roll AGY (9) +4 (gloves) + 1d20 vs. 20 (now Norbu only needs to roll a 7 or better).*

**Dual Attribute Rolls-** Some rolls use two attributes. For instance, to save vs. unconsciousness a PC uses Endurance (for physical energy) and WIL (for mental energy). When using two attributes, add the attributes together and divide by half (rounding up). So, if a PC with 3 END and 12 WIL wants to save vs. unconsciousness with moderate difficulty,  $END+WIL/2$  is 7.5, rounded up it's 8, so the PC would roll  $8 + 1d20$  vs. 20.

**Opposed Rolls-** When characters are competing, two rolls are made and whoever has the best success (total minus difficulty) wins. This represents that people competing may have different levels of ability but may also be trying things of different difficulty. A character trying to do a complicated martial arts maneuver must get a much higher roll to get the same amount of success as someone trying to do a simple punch. Opposed rolls take the following form:

**Character 1's Attribute + 1d20 vs. Difficulty 1  
opposing**

**Character 2's Attribute + 1d20 vs. Difficulty 2**

**Deliberate vs. Chance-** GM's decide whether a roll is a "deliberate" or "chance" roll. This depends upon how quickly the PC must get the action done and how much chance influences the outcome of the event (as opposed to skill and talent). On a chance roll, a roll of 1 on the 1d20 means automatic failure, a roll of 20 means automatic success. If a roll could not have succeeded except for rolling a 20, the roll should be considered to have succeeded by 1. In almost all cases, fighting rolls are chance.

**Chance Actions:** An action a PC needs to get done immediately, or when an action must either succeed or fail the first time the PC does it. Example: a climbing roll where the PC leaps from one building and grabs on to the windowsill of another. No matter the AGY and climbing skills of the PC, the PC might succeed or might fail on a 1 or 20.

**Deliberate Actions:** The PC is trying to do something, but can stop if he or she is about to fail. These are typically slower actions. Example: PC is at the bottom of a wall and makes a climbing roll to see if he can climb up it. A failure here does not necessarily mean that the PC falls, it might just mean that the PC couldn't find a safe way to get up the wall. There are no automatic successes or failures here.

**Savings Rolls-** Save vs. X rolls are difficulty rolls to keep something from happening that will happen unless the roll succeeds. If a PC is making a save vs. unconsciousness then the PC will become unconscious unless he or she can meet the difficulty. A basic table of savings throws follows. See the section on using attributes for more information.

### Sample Difficulties

**0- Automatic Success**

**5- Walk down stairs briskly.** (AGY)

**10- (Easy)** Notice a mosquito on PC's skin. (AWR)

**15- (Easy-Moderate)** Paint ceiling from flimsy ladder. (AGY)

**20- (Moderate)** Win a game of mah-jongg. (INL)

**25- (Moderate-Hard)** Catch paper flying in the wind. (AGY)

**30- (Hard)** Get burned and not flinch. (WIL)

**40- (Legendary)** Lift a pony over one's head. (STH)

Save vs.	Rolled on
Disease Contraction	END
Disease Progression	END
Drug Effects	WIL (or WIL+INL)
Fall/Skid Damage	AGY
Fear	WIL
Heat Exhaustion	END
Hypothermia	END
Loss of Balance	AGY
Nausea	WIL
Pain	WIL
Paralysis	END
Physiological Addiction	END
Psychological Addiction	WIL
Shock	END
Spirit Invasion	WIL
Unconsciousness	WIL+END

**Opposed Savings Rolls-** Occasionally, a PC will be required to make opposed savings rolls. This means that even if the PC does meet the difficulty, the PC will fail if he or she does not beat the difficulty by an amount equal to or better than the amount the opponent succeeded by. Example: *Pema hits Wangdu with a knockout strike. Pema beat her difficulty by 5. Now Wangdu not only has to beat the normal difficulty for a save vs. unconsciousness, he has to beat it by 5 or more to avoid going unconscious.*

## USING ATTRIBUTES

### AGILITY (AGY)

Use AGY for athletic type rolls: catching things, throwing things, blocking things (other than strikes), skipping rope, etc.

**Balance-** Use AGY for rolls to keep one's balance: walking a tightrope, moving on ice-covered streets, racing down stairs, etc.

**Climbing-** Use AGY for climbing. See table for sample difficulties.

#### Climbing Difficulties (with no equipment)

- 10 (Easy) Tree with low branches.
- 20 (Moderate) Rocky cliff face.
- 30 (Hard) Sheer cliff face.
- 40 (Legendary) Glacial ice.

**Landing-** Characters can use AGY to save vs. falling or skidding damage (see Other Types of Damage, p.152). The first point of damage can be saved against at 10 difficulty, the second point at 20 difficulty, the third at 30, etc.

#### Prowling difficulties

- 10 (Easy) Crawling through a field of tall grass with a wind to cover noises and an unsuspecting person nearby.
- 20 (Moderate) Sneaking up behind someone who isn't expecting anything.
- 30 (Difficult) Crawling in a gutter at night with several people searching for you.
- 40 (Legendary) Avoiding someone who is searching for you by staying directly behind them (may also require SPD based rolls).

**Prowling-** AGY is also used when the PC is attempting to move through an area while not being noticed. The difficulty is based on several factors: the number of people and their proximity, how distracted or attentive they are, the amount of cover and whether there is darkness or a weather condition obscuring the PC. The person being prowled against should get an opposed awareness roll.

### AWARENESS (AWR)

**Noticing-** Use AWR when characters need to notice a detail too small to be included in the GM's description of the surroundings (e.g. the man standing next to you has a small buzzard feather in his hair). AWR should not be used as a substitute for directed attention. If a player says "I'm looking carefully at the man next to me," he or she should be given every detail about that person, with no AWR roll needed. AWR is also used to save vs. prowling (see above).

**Manipulation-** An AWR roll is also made when something is trying to manipulate the PC's mind (typically this will be a malevolent spirit). The normal difficulty is 20. If the PC's success is better than the manipulator's success, the PC realizes that he or she is being manipulated, and now can try to resist the manipulation (usually with a WILL roll).

### CHARM (CHM)

**Acting-** Use CHM whenever a PC needs to put on some sort of act to fool other people.

#### Acting difficulties

- 10 (Easy) Making people think the PC is bored.
- 20 (Moderate) Making people think the PC is in pain.
- 30 (Difficult) Making people think the PC is not scared.
- 40 (Legendary) Making people think the PC is a genius.

**First Impressions-** CHM rolls can also be made to "modify" an NPC's reaction to the PC. The most common usage is to try to make people like the PC. A PC meeting a stranger who beats 20 on a CHM roll comes off as slightly more confident, friendly, intelligent and likeable than he or she would have otherwise. Note that this is "first impressions" only. After the PC has had more interaction with an NPC, the PC's actions and words become what the PC is judged by. Instead of trying to come off as likeable, PCs can also try to modify their first impressions in other ways, e.g. to come off as tough/mean/scary or as lowly/loser/wimp/nothing-to-be-worried-about.

**Persuasion-** CHM is used to persuade NPCs to agree with an argument. First, PCs must roleplay arguing his or her case. Next, the GM decides the difficulty of the persuasion based on the logical strength of the argument. A very reasonable argument, which makes a lot of sense, might have a difficulty of 10. A very improbable argument, that asks the listener to make a lot of assumptions, might have a difficulty of 30. Note: Don't even bother rolling if an argument is so strong or so weak that it is ridiculous to believe that someone would or wouldn't agree with it.

**Seduction-** Use CHM for seduction rolls. A successful roll means that the target wants to have sex with the PC but it does not mean that the target will have sex with the PC. How the target deals with these desires, and whether or not he or she acts on them, is up to the GM. The normal difficulty for a sexually healthy adult who has a preference for the PC's gender is 20 (moderate). GMs can also force players to make "passive seduction" rolls to see if a person is attracted to the PC even without the PC trying to seduce the person. Passive seduction rolls typically have +10 difficulty.

## ENDURANCE (END)

**Pooled Endurance-** Endurance is also used as a measurement of the amount of energy a PC has to expend. The PC starts with a "pool" of points equal to his or her END. Any of the following removes 1 point from this pool:

**Exertion:** Any round in which the PC is doing some strenuous physical action, including combat or anything that uses at least half the PC's STH or SPD.

**Oxygen Deprivation:** Any round in which the PC can't or won't take in oxygen.

**Mortal Injuries:** Any round in which the PC is mortally wounded (is at 0 BLD, see p.151).

Other miscellaneous things (e.g. toxins) can also remove pooled END.

When Pooled END reaches 0, the PC is incapacitated. The PC can not stand, can not make fighting actions or reactions and can not initiate any kind of communication. The PC will fail at any roll involving AGY, END, SPD or STH.

Example: *Tsong has 12 END. He was just shot (bringing his BLD to 0) and he is in a room filled with mustard gas. He is holding his breath and running as fast as he can (he hopes to jump out of the window). Each round he loses 3 pooled END, which*

*means he has 4 actions before he becomes incapacitated. After two rounds he gets hit in the head with a rock and must make a save vs. unconsciousness. He rolls 1d20 plus an average of his WIL and END (his END is currently 6).*

**Fatigue-** END can also be used more slowly by activities which do not use half the PC's STH or SPD but are tiring nonetheless (e.g. jogging, manual labor, even standing for long period of time). Example: *Lhamo has a SPD of 10. If he runs at 5 or higher he will lose 1 END per round, so he decides to run at SPD 4 (an easy jog, for him). The GM decides that he will lose 1 pooled END for every 5 minutes running at this speed.*

**Rest-** When Pooled END is lost to strenuous activity, it returns at 1 point per round when the PC is resting. Pooled END lost to oxygen deprivation returns at 1 point per round when the PC begins receiving oxygen again. Pooled END lost to fatigue returns at the same rate it was lost (e.g. if Lhamo loses 4 END by jogging for 20 minutes, he will regain it with 20 minutes of rest). If a PC ever reaches 0 END (is incapacitated) that PC is -1 END for the next 24 hours. If a PC reaches 0 END several times, the PC will be very tired (have multiple penalties) until the next day.

**Health-** END is used to represent the body's general health. It is used to save vs. things like hypothermia, heat exhaustion, cardiac arrest (heart attack), shock and (along with WIL) unconsciousness. See Other Types of Damage (p.152) and Symptoms/Effects (p.152) for more.

**Disease-** END is also used to save vs. disease contraction and progression. See Diseases (p.xx) for more.

## INTELLIGENCE (INL)

**Speed of Thought-** Among other things, INL represents how quickly a PC thinks (as opposed to AWR, which can measure how quickly a PC notices things, or AGY which represents how fast the PC's body reacts). A GM might sometimes ask PCs and NPCs to make opposed INL rolls to find out who figures out something first. INL (along with AWR) is used to determine initiative in combat (see p.XX).

**Skills-** Intelligence is used to perform intellectual or creative skills. See Skills (p.XX) for more. In Brief: roll INL +1d20 +4/skill level above the 1<sup>st</sup> vs. the difficulty for whatever the PC is trying to do.

# KARMA (KMA)

## What is Karma?

When people's thoughts or actions cause suffering to happen, things will tend to happen to those people that will cause them to suffer. Similarly, if people reduce suffering, they will tend to have good things happen to them.

Karma is like a magnetic field: it is an invisible tendency that draws bad or good things to a person. Karma doesn't always effect the person who created the karma. The good and bad things can happen to someone near the person, someone who just happened to be in the way. The effect is like a field of karma that emanates from a person. Luck gets worse, or greater, the closer you get to a person.

Karma does not just exist in sentient beings. It can build up in inanimate objects that were used to create or ease suffering. Some karma can remain in corpses or it can even build up as pearl-like concretions (rinsils, see p.26). Karma can spontaneously form in to a sentient being. In this realm, these beings are malevolent spirits (see "The Origin of Spirits", see p.184).

In the game, karma is recorded as a single number for each individual and object. If the karma is mostly good, it will be a positive number. If the karma is primarily bad, it will be negative. Doing good things adds to karma, while doing bad things reduces it.

Karma is **effect, not intention**. It doesn't matter what the PC was trying to do, all that matters is that beings were prevented from suffering or were caused to suffer.

Example: *A PC tries to stab someone and ends up lancing an infection that would have killed the person. The PC gains good +5 KMA.*

Karma is the same whether **you do it to yourself, or do it to someone else**. If you make yourself suffer, you'll gain just as much bad karma as if you make someone else suffer.

Example: *In a fit of guilt, a PC cuts off his own left hand. The PC has caused a person to be mutilated and gains -3 KMA.*

**Sufferings is in the mind.** PCs gain good or bad karma by easing or causing suffering even if that suffering is purely mental. A PC can gain bad karma just by having a painful emotion (hatred, strong desire, sadness, fear). Similarly, physical actions only effect karma so much as they effect mental suffering.

Example: *A PC pokes out the eyes of a wise Bön priest. The priest is advanced enough on the path of enlightenment that he doesn't let the pain and disability make him suffer. The PC does not lose KMA.*

**Future karma** is equal to the likelihood times the amount of KMA of the outcome. If a 4 KMA event has a 1 in 2 chance of happening in the future, then the PC gains 2 points.

Example: *A PC buries a land mine and leaves. The GM figures there is a 1 in 5 chance it will kill someone someday (-5 KMA / 5 = -1 KMA) and a 1 in 2 chance it will mutilate someone (-2 / 2 = -1 KMA). The PC gains -2 KMA.*

If an event **both causes and eases suffering**, add up the good and bad karma to calculate whether the act gave good, bad or neutral karma in total.

Example: *The PC's murder a serial killer. They receive -5 KMA for taking a human life, but they also gain +10 KMA for the potential future lives they saved. The PCs gain +5 KMA in total.*

**Less culpability means less karma.** A PC who immediately caused the thing takes full karma damage, but people who merely contributed take less karma damage.

Example: *One PC slaughters a yak, another PC provided the knife and a third pays for some of the meat. The PC who did the killing would take the full karma damage, the one who provided the knife and paid for the meat take less damage (in this case, negligible damage).*

## CURRENT VS. BASE KARMA

In Brief- Current KMA returns to base, 1 per day.

The PC's base KMA represents the sum total of all the events, from this life or the last, that have not yet been punished or rewarded. Current Karma represents temporary fluctuations based on the PC's recent actions. The relationship between the two is like the relationship between pooled END and base END: the current KMA is what the PC has right now; the base is what the PC will eventually return to.

When current Karma is more or less than base karma, it will return to normal at a rate of one per day.

## CHANGING CURRENT KMA

In Brief- Doing good or bad things changes current KMA. Effects, not intentions matter. Possible future effects give less KMA. Helping Buddhism gives a lot of KMA. Taking an oath can give KMA.

Characters can increase their KMA by doing compassionate acts and decrease it by doing acts which cause suffering in the world.

Anything that helps or hinders **Buddhist practice** or teaching will have a strong effect on karma. The reason is because Buddhist practice is the only way a being can be permanently freed from suffering. Destroying a holy book can cause as much suffering as gouging out someone's eye, although destroying the book has its effect over many lifetimes.

Example: *A PC kills a lama. In addition to the -5 KMA caused by killing a human, the PC suffers another -8 KMA because of all the Buddhist teachings she has deprived people of.*

**Killing any being** causes bad karma, because it causes the being to suffer (both while they are dying and in the bardo period after death) and also if it causes grief or fear to other beings. Killing a human is even worse because it robs a person of one of the rare few incarnations where it is possible to study Buddhist teachings.

Example: *A PC kills a rampaging migyu to save the life of a human. The PC suffers -4 KMA for killing an animal but gains +5 KMA for saving a human.*

Future karma is **awarded at the end of the adventure**. Karma for things a PC has actually done (e.g. killing someone, spinning a prayer wheel) can be given as they happen. Karma for future effects of PC's actions should be awarded when the PCs have concluded their affairs for this adventure. This gives PCs a chance to obviate their previous actions, and it doesn't give away information to PCs about the effects of their actions that they shouldn't realistically have.

Example: *At the end of the adventure, the GM thinks about the PCs' actions, their varying levels of culpability and the likely future effects of their actions. In the end the GM decides to award each PC +5 KMA.*

### Current KMA and Most Likely Rebirth

What rebirth one will achieve is not solely based on amount of good or bad karma. Strength of will, performance of the bardo rites, random chance and the particular types of things a person has done can effect rebirths. However, the most common rebirths, according to current KMA upon death, are:

-15 or worse	Hell Being
-5 to -15	Hungry Ghost
5 to -5	Animal
5 to 20	Human
20 or better	God

### Some Karma Causing Actions

#### +1 KMA or -1 KMA

Cause lust, anger or envy or help someone overcome lust, anger or envy.

Help support a holy person (ascetic, revenant, holy pilgrim, monk) or hinder a holy person.

Give someone a gift they enjoy or take away a person's prized possession.

Insult someone or tell a lie to someone.

#### +2 KMA or -2 KMA

Create or destroy a beautiful piece of artwork.

Feed the hungry or cause people to go hungry.

Give a large contribution to a monastery.

#### +3 KMA or -3 KMA

Make a pilgrimage to a holy place.

Help a killer reform or turn someone in to a killer.

Mutilate someone or save someone from being mutilated.

Print or destroy a common holy book.

#### +4 KMA or -4 KMA

Cause or cure a debilitating or possibly fatal illness.

Save the life of an animal or kill an animal.

Torture a being or save a being from torture.

#### +5 KMA or -5 KMA

Bind a dharmapala to an oath to be good or free a dharmapala from an oath to be good.

Cause a person to abandon a vow or cause a person to take a vow (vows include nonviolence, celibacy, poverty and vegetarianism).

Convert someone to Buddhism or cause someone to stray from Buddhism.

Save a human life or kill a human.

Save or destroy the only copy of a holy book.

### CHANGING BASE KARMA

In Brief- 1d20 plus difference between base and current karma vs. 20, if successful then base KMA changes by 1.

At the end of an adventure, after the final KMA awards/penalties have been given, if any PCs' current KMA is different from their base KMA, the PCs should roll to see if the base KMA is changed.

The PC rolls 1d20 plus the difference between base and current KMA (always a positive number). If the result is more than 20, the PCs base KMA changes by one, moving one point towards current KMA. Such a roll can only be made once per adventure.



Karma can also be raised using experience points in the same way as any other attribute.

Example: *Norbu starts an adventure with a base KMA of 5 and a current KMA of 2. The adventure takes 2 days, each day his one of his lost current KMA returns. At the end of the adventure, the GM awards the Norbu +7 KMA. Norbu now has 11 current KMA, 6 more than his base. Norbu rolls 1d20 + 6. He rolls a 15, so his total is 21. Norbu's base KMA is increased to 6. His current KMA remains 11.*

## MAXIMUM KARMA

In Brief- Max. base KMA is 100 divided by num. of attachments.

A PC's base KMA can not be raised higher than the max. cap for that person. The max. cap is equal to 100 divided by the number of attachments.

Number of Attachments	Max. Cap. for KMA
0	None
1	100
2	50
3	33
4	25
5	20
6	17
7	14

## KARMA EFFECTS

In Brief- People/things emanate a modifier of one-tenth KMA. This modifier effects the current KMA of others, helps with malevolent or benevolent magic, and if negative it attracts malevolent spirits.

**Emanation-** When people or objects have a lot of good or bad karma, they emanate a field that effects the karma of people around them. This effect only occurs when people are in the area, and goes away instantly when they leave.

People and objects emanate plus or minus 1 KMA for each 10 positive or negative karma points the person or object has, rounded down. So, if a Sorcerer has -23 KMA, everyone around the Sorcerer is at a -2 KMA penalty. The radius of an emanation field is equal to a quarter mile (.4 km.) per point of emanation. So, the sorcerer's bad karma could hurt people half a mile away.

**Magic-** When a PC does magic that is clearly malevolent (e.g. trying to kill innocent people) or clearly benevolent (trying to remove an illness for an innocent person) that person gets a bonus or minus equal to that person's KMA emanation. If a magical ceremony is more neutral (e.g. helping people by hurting someone, or saving the life of someone who would go on to cause suffering) it does not get a bonus or penalty.

**Malevolent Spirits-** Spirits are attracted to people with bad karma. Any spirit within the person's KMA emanation range will find themselves attracted to the person. When malevolent spirits try to attack or invade a person, they get a bonus or minus equal to that person's KMA emanation.

## Karma in Objects

**Human Remains-** When a human dies, half the person's karma stays with the corpse. So, if a lama with 40 KMA dies, that lama's remains will have 20 KMA and will emanate 2 KMA.

**Destroying Objects-** If an object with a lot of KMA is destroyed, the karma is released and attaches itself to everyone in the area. The damage is twice that of emanation: 2 per 10 KMA (with a range of one quarter mile, or .4 km., per point of damage). This is not emanation, it is an actual change to current KMA that remains even after the people leave the area.

## MIRACLES

In Brief- People with very high karma can break the laws of physics.

Very high KMA can allow a character to perform miracles. The character is so close to enlightenment, so close to complete freedom from the illusion of reality, that the PC can bypass the laws of physics. No skill is necessary. Miracles can only be done for completely compassionate purposes (GMs should be able to trust their players to reveal a PC's true intentions). Miracles are rolled for on KMA + 1d20. Miracles can not change people's bodies or minds against their will, yet they can indirectly effect people. For example, a PC could not turn an enemy in to a pig, but could cause an earthquake that causes a building to fall on an enemy. Miracles cannot free people from KMA or attachments (if this were possible than buddhas could just go around making everyone enlightened). The difficulty of a miracle is based on how extreme the violation of natural laws is. Some common miracles are:

Miracle	Difficulty
See in the dark or while blinded	40
Feel someone's true emotions	45
See invisible beings	50
Reincarnate as a tulku	55
Read another's mind	60
Talk with animals	60
Heal someone of an injury or disease	60
Glow with light	65
Teleport	70
Live without food	70
Longevity	70
Transmute objects	75
Burst in to flames but not get hurt	75
Shrink or grow to giant sizes	80
Invisibility	80
Look like another person	80
Cause earthquakes	80



## SPEED (SPD)

**Leaping-** SPD is used for leaping rolls. The difficulty for making a leap is the distance, in feet, times two (or meters times 7). A ten foot leap would have 20 difficulty. Height differences, inclines, etc. can increase the difficulty.

**Running-** SPD also sets the maximum speed the character can run. For convenience's sake, we use SPD as its own measurement of speed and we rate everything in the game (e.g. cars, people, tidal waves) in terms of SPD. If you need to determine miles per hour, it is approximately half of SPD.

## STRENGTH (STH)

STH is used in opposed strength rolls, for instance, if two people are grabbing for an object.

**Strength Feats-** Strength is used for lifting heavy objects or any other "feat" of strength. Assuming a character can get a good grip on an object, the difficulty to lift the object should be the weight in lbs. divided by 10 (or kg./4), so a 200 lb. object would be 20 difficulty to lift. Some example STH feats:

### STH Feat Difficulties

- 10 (Easy) Prying open a nut.
- 20 (Moderate) Breaking a wooden door
- 30 (Difficult) Pushing a horse around.
- 40 (Legendary) Pulling apart a cheap padlock

**Encumbrance-** STH also determines the amount that the PC can carry on his or her person without suffering a detriment to attributes. A PC's "Base Encumbrance" is equal to his or her STH times 5 lbs. (2.25 kg.). If the PC is carrying his or her base encumbrance, well distributed over the body, the PC is at -1 AGY, -1 SPD and loses 1 Pooled END per hour. For every 10 lbs. over Base Encumbrance, the PC is at an additional -1 AGY, -1 SPD and loses 1 additional Pooled END per hour. Example: *Norbu has a STH of 7. His base encumbrance is 35 lbs (7 x 5lbs). If Norbu is carrying 25 lbs., so long as it is packed well, he suffers from no minuses. At 35 lbs. he is at -1 to AGY and SPD and loses 1 Pooled END every hour. If Norbu is carrying 85 lbs. (35 lbs. plus 50 lbs, or 5x10 lbs. over his Base Encumbrance) he is at -6 to SPD and AGY and loses 6 Pooled END per hour.*

## WILLPOWER (WIL)

**Mind Control-** Will is used for opposed rolls involving attempts at mental manipulation (1d20 + WIL vs. 20 opposing the attack roll of the

being) or brainwashing (1d20 + WIL vs. 20 opposing the skill roll of the brainwasher). In order to resist mental manipulation, the PC must first realize that some person or thing is trying to manipulate him or her (see AWR, p.145).

**Resistance-** Will is used to resist anything that would cause the PC to act (or not act) against his or her will. PCs can make WIL bases saves to resist, among other things: pain, nausea, fear, amnesia, hallucinations, delusions and euphoria. See p.152 for a list of drug/disease/poison symptoms and the consequences for failing saves against them.

**Pain-** One of the most common things PCs will have to resist is pain. Pain comes in two types:

**Shocking Pain:** This is pain that comes on suddenly (sometimes unexpectedly). It only lasts a second but it is so strong that it can cause the PC to be unable to act. A PC who fails to save by 1-9 loses his or her next action. A PC who fails by 10 or more loses his or her next action and reaction. Losing an action and reaction means that the PC cannot act and cannot defend himself or herself for a round (see Actions and Reactions, p.159).

**Distracting Pain:** This is pain that comes on more slowly and stays around longer, causing the PC to be distracted from anything he or she tries to do. When a PC fails a save vs. distracting pain, the PC suffers from a penalty equal to the amount he or she failed by. This penalty applies to any roll the PC has conscious control over (e.g. it would apply to an attempt to catch a ball, but would not apply to a save vs. disease contraction). Example: *Wangyal fails a save vs. distracting pain by 3. Wangyal now suffers from -3 to skill rolls, actions, reactions and anything else he has conscious control over.*

**Drug Cravings-** WIL is also used to by PCs who are addicted to drugs save vs. drug cravings (the difficulty based on the drug). See Drugs (p.153) for more.

## HEALTH ATTRIBUTES

In Brief- Blades remove BLD. Crushing removes BDY (then double BLD). 0 BLD = mortally wounded, but PC can keep going until INCY or Pooled END = 0.

The three health attributes, BLD, BDY and INCY are used whenever a character takes any kind of damage which moves the PC progressively closer to death. Anything that cripples, disfigures or causes pain but does not move the PC significantly closer to death is not considered "damage" as the term is used when dealing with health attributes. The two main types of damage are blunt and bladed.

**Blunt Damage-** Blunt damage comes from anything that does crushing damage to the PC's tissues, like a club or a punch. Things like falling, being crushed or being rammed by a vehicle do blunt damage. Blunt damage is subtracted from BDY. Once all BDY is gone, blunt damage is removed from BLD but the effect is doubled. Example: *A person with 2 BDY is hit with something that does 5 blunt damage, all 2 BDY are taken away and the character suffers 6 damage to BLD (the remaining 3, times 2).*

**Bladed Damage-** Bladed damage comes from anything which cuts, pierces or spills blood, including knives, guns, barbed wire, skidding, etc. Bladed damage goes straight to BLD. Any other type of damage which causes the PC to lose blood, be unable to take in oxygen, or does damage to the heart and lungs also do damage to BLD.

### Damage and Medical Effects

These are some sample medical effects one might observe in a PC who has taken bladed or blunt damage during combat:

#### 1 blunt

A few ribs broken, a few internal organs bruised.

#### 1 bladed

A large or deep cut which did not pierce internal organs but caused significant blood loss.

#### 3 blunt

Several bones broken, internal organs badly damaged and bleeding heavily.

#### 3 bladed

Internal organs lacerated, heavy blood loss.

#### 6 blunt

Crushed skull or broken spine, massive internal bleeding.

#### 6 bladed

Major arteries severed, internal organs pierced, massive blood loss.

#### 9 blunt

Most bones broken, most internal organs destroyed, tissues pierced by jagged bone fragments.

#### 9 bladed

Vital organs cut in half, blood spurting.

**0 BLD-** When a PC reaches 0 BLD it means he or she has been mortally wounded and without medical intervention he or she will eventually die. Even at 0 BLD or below, a PC can still do things, even fight, for a limited period of time. END effects how long the PC can continue to act, and INCY (Incapacity) effects how much more damage a PC can take before being immediately incapacitated.

**Incapacity-** If a PC has Incapacity and END left, the PC can still act normally, even if the PC has been mortally wounded.

When damage reduces a PC's BLD to 0, any further damage is done to INCY. INCY represents the character's last reserves of energy to act even after being mortally wounded. All further blunt damage does double damage to INCY. When a PC reaches 0 INCY it means he or she is incapacitated. An incapacitated person can not stand, make fighting actions or reactions, or initiate any kind of communication. An incapacitated PC may make moderate (20 difficulty) WIL

rolls to be able to do very simple things (e.g. answer a question, crawl away from a fire) but cannot do anything that would require a roll (e.g. perform a skill).

As soon as a PC reaches 0 BLD, he or she loses 1 point of pooled END every round (in addition to END lost from other activities/circumstances). When pooled END reaches 0, the PC is incapacitated.

After being incapacitated, the PC has his or her INCY + END number of rounds before brain death occurs and no known means can revive the PC.

## ARMOR

In Brief- AR is how much success a strike needs to bypass armor, PR is subtracted from any strike that hits the armor.

A piece of armor has two factors:

**Armor Rating (AR)** represents how much of the body the armor covers (or how difficult it is to hit an unprotected spot on the PC).

**Protection Rating (PR)** represents how much damage each type the armor can absorb.

Example: *Yangkyi has a leather vest with an AR of 7 and a PR of 2 bladed. A strike (a combat action, see p.159) with a success of 7 or below will hit the armor and 2 bladed damage will be subtracted from the damage the strike would normally do. If the strike was with a weapon that does 4 bladed and 2 blunt damage, it would only do 2 bladed and 2 blunt damage. A strike with a success of 8 and above would hit an unprotected spot and do full damage.*

AR of 20 represents total coverage and no amount of success can bypass the armor.

**Multiple Layers-** When a PC is wearing multiple layers of armor, each layer acts upon the damage independently. One strike may hit one piece of armor and lose some of its damage, hit another piece of armor and lose more, then bypass a third piece of armor and not lose any more. In order for damage to reach a PC, it must either bypass or cut through every piece of armor the PC is wearing.

**Armor Piercing-** Some weapons and types of damage cut through armor better than they cut through other things (like people). An armor piercing bullet may be listed as doing: "5 bladed damage (pierces as 10)". When subtracting damage absorbed by the armor, treat the damage as if it is 10. When the damage gets to the PC, however, it can't do any more than 5. Note that poisons on a bladed object do full damage if any bladed damage gets through to the victim.

**Non-Damaging Attacks-** There are attacks which do not do damage, but do things like cause pain, cripple joints, knock people out, etc. Armor can protect from these attacks too. To determine whether armor protects from such an attack, figure out how much damage the attack would have done if it were a normal strike, then figure out if any of that damage would have gotten through. If none would have gotten through, then the non-damaging attack has no effect. Also, some attacks have a minimum damage (e.g. a knockout strike requires an attack that would do at least 2 blunt damage if it was a normal strike) and if armor reduces the “would be” damage to less than this then the knockout strike doesn’t work.

Example: *Karma is trying to shoot Dorjee in the testicles (a pain/stun strike) with a long bow. Dorjee is wearing leather armor that has AR 7, PR 2 bladed 2 blunt. Karma’s difficulty for the strike is 25, and he gets a 30, meaning he succeeds by 5. This success is less than the AR of the armor, so the armor’s PR is subtracted. Had this been a normal strike, the bow would have done 3 bladed damage (pierces armor as 5). So, 3 bladed PR is subtracted from 5 bladed (the pierces as) damage. 3 bladed damage would have gotten through had this been a normal strike. This is more than enough for the pain/stun attack to effect Dorjee.*

## DRUGS, DISEASE AND POISONS

### SYMPTOMS/EFFECTS

A few drugs, diseases and poisons only do damage to BLD, just like a knife. The majority, however, have symptoms that vary with the amount taken (or how bad the victim has the disease).

Some symptoms are simply annoying and can not be saved against (e.g. red puffy skin).

Some symptoms reduce attributes and can not be saved (e.g. a disease might cause “exhaustion” and reduce STH and SPD by 5).

Some symptoms can be saved against (e.g. a poison might cause Vomiting, which can be saved against at 10 difficulty). A failure might be annoying, incapacitating, or deadly.

### Other Types of Damage

**Burn:** When a person is burned, 4 effects happen:

- BLD damage (1 point per point of burn damage).
- Distracting Pain (save vs. with WIL+1d20 vs. 10/pt. of damage).
- Shock (save vs. with END+1d20 vs. 5/point of damage).
- Increased chance of infection (-5 to save vs. disease contraction/point of damage).

**Cold:** Make saves vs. hypothermia hourly. 1<sup>st</sup> failure halves all attributes, each additional failure does 1 BLD damage.

**Crippling Damage:** ½ damage will make a hand unusable or badly damage a foot. 1 damage will make an arm or leg unusable. See Crippling Attack (p.159) for more.

**Dropped Objects:** Do blunt damage equal to the weight (divided by 10 lbs. or 4 kg.) times number of stories. Example: a 20 lb. object dropped 5 stories does 10 blunt damage (20 / 10 x 5 = 10).

**Electricity:** When harmful levels of electricity run through a person, four effects happen:

- Paralysis (WIL+END+1d20 vs. 20/point of damage), paralysis only lasts while the electricity is running.
- Unconsciousness (WIL+END+1d20 vs. 10 per point of damage)
- Cardiac Arrest (END+1d20 vs. 5/point of damage), see Symptoms/Effects (this page).
- Burn Damage: 1 point of burn damage for every 4 points of electrical damage.

**Explosion:** Explosions can do one, two or all three of the following:

- Incendiary Damage (same as Burn damage)
- Concussion Damage (same as Blunt damage)
- Shrapnel (same as Bladed damage, the amount is usually expressed as a dice roll and typically pierces armor)

**END Damage:** Some toxins do END damage. Every point of damage takes away 1 pooled END. When pooled END is at 0, damage is done to BLD.

**Falling:** 2 blunt damage for each story fallen (a story is ~10 ft.). Armor cannot protect from this damage. See also Landing, p.145.

**Heat:** Make saves vs. heat exhaustion hourly. 1<sup>st</sup> failure halves all attributes, each additional failure does 1 BLD damage.

**Hunger:** For every two days without food: -½ BLD, -4 END.

**Radiation:** For every point of damage: 1 BLD damage, Vomiting (10), Headache (10), fatigue (-2 END), confusion (-1 INL, -1 AWR). Effects develop over 24 hours. BLD damage is permanent (bone marrow is destroyed). Strong likelihood (25% per point of damage) of developing cancer and cataracts within the next year.

**Ragged:** Like bladed damage, but with an increased chance of infection after the battle (see p.163). For each point of ragged damage taken, PC gets -5 to save vs. disease contraction.

**Skidding:** For each 20 SPD the PC is moving at: 1 bladed and 1 blunt damage. Less if the ground is very soft, more if it is rocky.

**Sleep Deprivation:** For every 24 hours without sleep: -3 to AWR, CHM, INL and END. Must save vs. hallucinations and delusions (3 difficulty per 24 hours). Must make saves vs. unconsciousness (15 difficulty per 24 hours) when not doing anything.

**Strangulation/Loss of Oxygen:** PC loses 1 pooled END per round (in addition to pooled END being lost for other reasons). The PC can not regain pooled END by resting. When END reaches 0, PC loses 1 BLD per round. When the PC can breathe normally again, lost END and BLD returns 1 per round.

**Thirst:** ½ BLD damage per day.

The following lists some common symptoms and effects, what attribute is used to save against them, and what happens to a PC who fails such a save:

**Anterograde Amnesia (INL):** Cannot remember anything about his or her past.

**Cardiac Arrest (END):** 1 BLD damage per round.

**Coma (END):** Unconscious and unable to waken. With a failure of 10+ the user suffers cardiac arrest.

**Delusions (WIL):** Believes, without reservation, some thought or idea (e.g. I am impervious to bullets).

**Dysphoria (WIL):** Overwhelmed by unhappiness/depression and unable to initiate any activity.

**Euphoria (WIL):** Overwhelmed by pleasure and unable to initiate any activity.

**Hallucinations (WIL):** Senses things which he or she is unable to distinguish from real sensations.

**Headache (WIL):** -1 to all rolls per point of failure.

**Insomnia (WIL):** Sleep deprivation damage (see p.152) as 1 night without sleep.

**Obfuscating Hallucinations (WIL):** Unable to see, hear or feel real stimuli because of hallucinations.

**Panic (WIL):** Does anything to escape danger. With failure of 10+ the user makes random counterproductive actions.

**Paralysis (WIL):** Unable to move. With a failure of 10+ user is unable to breathe.

**Pulmonary Arrest (END):** 1 END damage per round, then 1 BLD damage per round.

**Retrograde Amnesia (INL):** Will not later remember anything that happened during intoxication.

**Seizures (WIL):** Loses consciousness for 1d6 minutes, loses all pooled END. With a failure of 5+ there is possible physical injury. With failure of 10+ there is brain damage (-1 INL, AWR or AGY).

**Shock (END):** END = 0, all other attributes halved. 1 BLD damage per minute.

**Stupor (WIL):** Unable to think, remember, concentrate or make decisions (INL = 0, WIL = 0).

**Sudden Amnesia (WIL):** Forgets where he or she is and what's going on, takes 1d6 rounds to remember.

**Unconsciousness (END/WIL):** The person is unconscious for 1 round per point of failure unless specified otherwise.

**Vomiting (WIL):** -20 to all other actions while vomiting.

## DRUGS

A drug can have different effects based upon when and how it is used. A drug can have:

**Normal Dosage Effects:** a normal person taking one dose of the drug.

**Overdose Effects:** the effects of taking 2 times, 4 times and/or 8 times the normal dose.

**Withdrawal Effects:** the effects when the drug exits the user's system.

**Long-Term Effects:** the general effects of the drug for a habitual user.

**Long-Term Withdrawal Effects:** the effects of withdrawal after habitual use.

**Tolerance:** how much more a long term user must use to get the same effect.

**Addiction-** Drugs can be addictive in one or both of the following ways:

**Physiologically Addictive:** Using the drug enough times changes the chemical balance of the brain and body such that the drug is needed for normal functioning. Without the drug, the brain does not work right and addicts are driven to take more of the drug in order to "fix" things.

**Psychologically Addictive:** The addict's personality adjusts to the effects of the drug such that he or she can no longer handle reality (day to day life) without the drug.

**Saving vs. Addiction-** Each addictive drug lists the addiction difficulty for physiological and/or psychological addiction. To this difficulty is added the number of doses the person has taken without a significant break (of at least 24 hours). Saves are thus made as follows:

**WIL + 1d20 vs. Psychological Addiction Difficulty + number of doses taken**

**END + 1d20 vs. Physiological Addiction Difficulty + number of doses taken**

**Cravings-** Cravings first appear within 24 hours after an addicted character tries to stop using. PCs who are both psychologically and physiologically addicted must deal with 2 separate cravings. Cravings are saved against on WIL+1d20 vs. the Craving Difficulty of the drug. On the first successful save, the PC will not have another craving for 1 day. For each subsequent success, the time between cravings doubles. Some drugs do have special "triggers" which can cause a craving at any time, no matter how long it's been since the last craving.

Physiological cravings go away after a number of days equal to the Craving Difficulty. Psychological cravings never go away, they just get farther and farther apart.

If a PC fails a craving, he or she must do anything within his or her power to seek out the drug. If the PC gets a hold of the drug, he or she will use it immediately and will be back to a one day period between cravings. If a PC is searching for his or her drug of choice but cannot find it, the PC can make a new save vs. cravings every hour to give up searching.

**Example:** *Kalden is trying to ingratiate himself to Chinese officers in order to steal secret plans from them. They insist that he smoke opium with them. Kalden smokes eight doses of opium over the course of three days. When he stops smoking (because he has fled the Chinese encampment) the GM requires that he roll a save vs. psychological and a save vs. physiological addiction. Both the saves are at 9 (1 physiological and psychological difficulty +8 consecutive doses). Kalden makes 2 WIL +1d20 rolls. Kalden fails the psychological roll. Within 24 hours, Kalden experiences a craving for opium. He decides to resist, and makes a roll of 1d20 + WIL vs.20 (the craving difficulty of opium). He succeeds and will not experience another craving for 2 days. If he succeeds again, he will not have another craving for four days, then eight days, then sixteen days, etc.*

## DISEASE

**Contraction-** When a PC is exposed to a disease, the PC must make a save vs. Disease Contraction (END + 1d20 vs. the Disease Contraction Rating of the disease). Diseases will have different contraction ratings depending upon how the PC is exposed. Breathing the same air as an infected person may have a Contraction Rating of 10 while sharing body fluids with a person may have a Contraction Rating of 40. If the PC makes the save, he or she does not catch the disease. If the PC fails then the PC has the disease at 1x symptoms.

**Progression-** Once a PC has a disease, the PC must fight to keep the disease from getting worse. Each disease has a Disease Progression Speed, which represents how quickly the disease will get worse. If the disease progression speed is 8 hours, then every 8 hours the PC must save vs. Disease Progression. Each disease has its own Disease Progression Rating (the difficulty to save vs. disease progression). For every consecutive failure to save vs. disease progression, the symptoms increase by 1 level (1x to 2x, 2x to 3x, etc.). For each increase in level, the severity of the symptoms increases.

*Example: If a disease causes Vomiting at 10 difficulty, the a person with the disease at 3x will suffer from Vomiting at 30 difficulty (10 times 3).*

*If the PC succeeds at a save vs. progression, the disease is "halted": it can no longer progress. From this point onward, a failed save vs. progression has no effect, but a successful save means the symptoms level is reduced (3x to 2x, 2x to 1x). When the symptoms level reaches 0, the PC is cured.*

**Treatments-** Treatments can do two things. Some treatments help the PC fight the disease (give the PC plusses to save vs. disease progression). Other treatments only help reduce the severity of symptoms.

**Immunity-** Once a PC has defeated a disease, the PC has immunity to it, and gets +10 to save vs. disease contraction and progression from the same disease. The PC also gets +6 to save vs. disease contraction and progression from closely related diseases.

**Example:** *Deki was stabbed in a battle and the wound was exposed to an infection. The disease is as follows:*

*Disease Contraction Rating: 20*

*Disease Progression Rating: 20*

*Disease Progression Speed: 12 hours*

*Can be treated by antibiotics.*

*1x Symptoms: Fever (-10 to save vs. heat exhaustion), Vomiting (10), weakness (-5 STH, -5 SPD).*

*1 BLD damage per progression.*

*12 hours after being stabbed, Deki makes a save vs. disease contraction at END (7) + 1d20 vs. 20. She fails. She now has 1x symptoms. She is -10 to save vs. heat exhaustion, has -5 STH, -5 SPD, takes 1 BLD damage and must save vs. vomiting at 10 difficulty. 12 hours later she must make a save vs. disease progression (at END (7) + 1d20 vs. 20). She fails, and now she has 2x symptoms: -20 to save vs. heat exhaustion, -10 STH, -10 SPD, an additional 1 BLD damage and she must save vs. vomiting at 20 difficulty. Since Deki started with 8 SPD, she is now at -2 and cannot even stand. Deki's friends trade for some penicillin and give it to her. The penicillin gives her +10 to save vs. disease progression. After another 12 hours she saves again at END (7) +10 (antibiotics) +1d20 vs. 20. She succeeds: the disease is halted (does not progress), but she is still at 2x symptoms. 12 hours later she rolls again and fails. Since the disease is halted, the failure means that nothing happens, she remains at 2x symptoms. 12 hours later she rolls again and succeeds. Now her symptoms are reduced to 1x. 12 hours later she rolls again and succeeds again, now the disease is gone.*

# SKILLS

## BASIC SKILL USE

There are certain activities that anyone can try to do without being trained: prowling, climbing, jumping, seducing, etc. Most skills are things that someone can not even try to do without some sort of special training. A person doesn't have to be a trained long-jumper to try jumping over a hole (though it helps), but someone really does have to have some physics training to try to calculate the speed and acceleration of an object sliding down a smooth incline.

The majority of skills are "intellectual" and are rolled using INL. Other skills use the other attributes. Skills are purchased in levels, and are purchased with skill points at a cost per level set by the character class (see p.93). For every level above the first, the PC gets +4 to any skill roll. Each skill has six possible levels which can be achieved:

**(1) Interest:** Characters have studied only the basic levels of the skill. They know enough to try anything, can succeed at most easy tasks, but their chances of succeeding at difficult tasks are very low.

**(2) Hobby:** Characters keep up on the skill but are far from masters in it. (+4 to skill rolls)

**(3) Pursuit:** Characters have spent a large portion of their time practicing the skill or keeping up with the subject. They have a respectable knowledge of the skill. (+8 to skill rolls)

**(4) Study:** Characters have spent a significant portion of their lives studying the skill. They know almost everything an average person studying the skill could be expected to learn. Characters have a professional level of knowledge about the skill. (+12 to skill rolls)

**(5) Expertise:** Characters know subtleties about the skill that few people know exist. Characters could write books or teach classes about the skill. (+16 to skill rolls)

**(6) Mastery:** This is everything a person could possibly know about the skill. A person with Mastery in a skill will rarely, if ever, meet a person as skilled or knowledgeable as them. Starting PCs may not have level 6 in any skill without special permission from the GM. (+20 to skill rolls)

Example: *Tim has Western Medicine (3). Tim wants to remove someone's appendix. The GM says that this will be a hard (30) difficulty use of the skill. Tim rolls INL +8 (because he has level 3) + 1d20 vs.*

30.

## SKILLS & TIME

When a PC uses a skill, it is assumed that a PC is taking as long as he or she needs to. This might mean one round (e.g. using Trading to realize that a small statuette is worth about 20 Srang) or weeks (e.g. using Architecture to design and build a house). PCs gain no plusses from taking extra time to complete a skill, but they do take a penalty if they are trying to rush.

## WORKING TOGETHER

Two PCs with equal levels in a skill can often work together, giving +4 to the skill roll (one PC makes the roll). PCs with unequal levels in the skill cannot work together (one knows so much more than the other that the other can't do anything to help).

## BOOKS

Books are manuals for using a certain skill. Using a skill with a book generally takes four times as long as using the skill unaided. There are three types of books:

**Introductory Texts:** Useless to PCs who already have the skill, but can temporarily give the equivalent of level one (hobby) in the skill to people who do not have the skill.

**Reference Texts** Unusable by people who do not have the skill, but for those who do have the skill they increase the skill level by one (max. 6).

**Introductory/Reference Texts:** Can be used either way.

Not every skill has a book available. For many skills a book would be useless.



monastery library

## COMBAT SKILLS

Each combat skill lists fighting actions and/or reactions which are learned as part of the skill. In addition to any plusses listed in the skill, the PC gets +4 for every skill level above the first to each of these actions and reactions. Most combat skills only allow the plusses to work on certain weapons.

Some skills start with a negative on one of the actions/reactions. This does not mean that a PC with one level in the skill has a penalty. It only means that this is something that the PC doesn't benefit from until he or she gets multiple levels of the skill. For instance, if a skill gives -4 to Blinding Strike, then at level 1 the PC gets no benefit, at level 2 (-4 +4) the PC still gets no benefit. At level 3, however, (-4 +8) the PC does get +4 to blinding strikes.

**Example:** *Wangyal has Knife (4). The skill lists the following plusses when using knives:*

- +8 to Vital Strike (Bladed)
- +4 to Jump
- +4 to Split Action: Jump and Strike
- +0 to Dodge

*Because Wangyal has 4 levels in the skill, he gets +12 to all of these, so Wangyal's actual plusses are:*

- +20 (+8 +12) to Vital Strike (Bladed)
- +16 (+4 +12) to Jump
- +16 (+4 +12) to Split Action: Jump and Strike
- +12 (+0 +12) to Dodge

If a PC has different skills that give plusses on the same action with the same weapon then the PC takes only the highest bonus for each action (the plusses do not combine).

## MAGIC SKILLS

For the most part, magical skills are treated just like any other skill: it is the knowledge of how to manipulate the proper materials to get the desired effect. Just as one cannot use the painting skill in the dark or without paint, one cannot use magic skills without the proper ingredients or in appropriate circumstances. The procedures may involve meditation, chanting, mudras (hand gestures), offerings, creation of mandalas and the manipulation of ritual objects. Most magic skills can be performed with one of the components missing (e.g. a character wishes to use the Pure Vision without making a mandala) at much higher difficulty (usually +20).

## NON-SKILLS

A PC can try anything without using a skill. The PC simply narrates what he or she does. Example: *Norbu has no demolitions or electronics skills of any kind and he's trying to disarm a bomb. The GM doesn't make him roll a skill roll, doesn't even make him roll INL. The GM simply describes the bomb and asks Norbu*

*what he does. Norbu decides the best thing to do is grab a handful of wires and yank them out all at once. The GM narrates the result...*

Unless they have some special disadvantage, all PCs are expected to be able to do a certain number of normal things, including: eat, dress, keep clean, use a bow and arrow, read a map, cook a meal, tie a knot, tell a lie, recognize symptoms of serious illness, etc.

# FIGHTING

## IN BRIEF

Combat begins by determining initiative (who acts first), then proceeds through a number of rounds until combat is finished. Each round, each participant gets one action (used in order of initiative) to use against an opponent and one reaction to react defensively to something done to them. There are many types of combat actions and reactions, each with a different intended result, different difficulty and using different attributes. There are also many factors that can modify the difficulty for an action or reaction, including skills, properties of the weapon, and environmental variables.

## INITIATIVE

### Attributes in Combat

The following gives a basic idea of how attributes figure in to various combat maneuvers:

**AGY-** Adds to the speed and accuracy of an action/reaction.

**AWR-** Adds to actions that require noticing and reacting to an attack or a flaw in the enemy's defenses.

**INL-** Adds to actions that require the use of knowledge (e.g. knowing where to strike to hit a vital organ).

**SPD-** Adds to actions that involve quick and powerful footwork.

**STH-** Adds to the damage and pure force of an attack.

At the beginning of combat, each participant makes an AWR + INL + 1d20 roll. The fighter with the highest roll will get the first action in the round, the second highest will go next, etc. The next round, initiative is the same. Initiative must be re-rolled every time there is a break in the action (e.g. fighters stop to taunt each other).

**Surprise-** The fighter who initiates combat should get a bonus to initiative, from +5 to +15, depending upon how much of a surprise the combat was to the other fighters. Also, characters who are completely unaware that they are the victims of an action (e.g. are hit unaware by a sniper) do not get a reaction.



## A COMBAT ROUND

A combat round is a period of time during which each participant gets one action and one reaction. The character's reaction is made in response to any attack against them at any time during the round.

**Converting Actions & Reactions-** Characters do not have to use their actions and reactions at the designated time; they can do any of the following:

**Wait** and use their one action at the end of the round.

Give up their action for that round in order to gain an **extra reaction** (no penalty).

Turn a **reaction in to an action** (at extra difficulty, see Simultaneous Action, below).

## RANGE

Each weapon has a range. This is how close to or how far away from an opponent a character must be to use that weapon against that opponent. A sword might have a range of 1-2, this means that at range 0 you are too close to use it and at range 3 you are too far away. Jumps (see Noncombat Actions and Reactions) can be used to get in to the proper range.

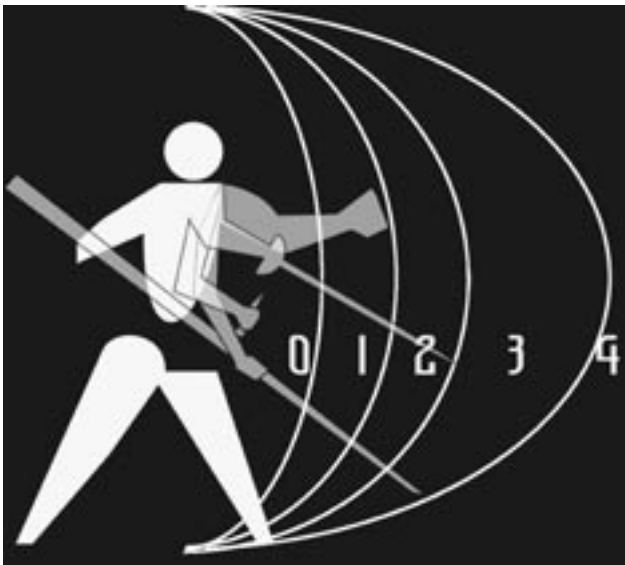
**Range 0:** Short knives, biting and clawing, minimum range for small pistols.

**Range 1:** Punches, kicks, knives, short swords, disarm and crippling strikes.

**Range 2:** Long swords, chain weapons, minimum range for shotguns & rifles.

**Range 3:** Pole arms, broadswords, whips.

**Range 4:** Projectile weapons.



Why keep track of range? First, because range gives a benefit to opponents with longer weapons.

Second, range gives a benefit to opponents who are defending (since the opponent must use an action to step forward).

## RESOLVING COMBAT

A combat action is an attempt to do something to someone else during combat. Like other attempts that require a dice roll, the character's action fails if the player cannot match the difficulty. If the player matches or exceeds the difficulty, the action will succeed unless it is opposed. Like any opposed rolls, the defender must make an opposing reaction and succeed (beat the difficulty) by more than the attacker succeeded. In other words, whoever does a better job, the attacker or defender, wins.

### Action/Reaction Example

Attacker's Action:  
Strike (Handheld)

Defender's Reaction:  
Dodge

*The attacker declares the action first: an attack with some handheld weapon. The defender then chooses to use his or her reaction to dodge the blow.*

Attacker's attributes:  
STH+AGY = 23

Defender's Attributes:  
AWR+AGY = 30

*Each action or reaction uses specific attributes, a handheld strike uses STH and AGY, a dodge uses AWR and AGY. The combatants add those attributes.*

Attacker's 1d20 roll:  
14

Defender's 1d20 roll:  
5

*Attackers add their attributes to the result of their roll on a 20 sided die. If attackers had applicable skills or situational modifiers, those would be added in as well.*

Attacker's Roll vs.  
Difficulty:  
Total of 37 vs. difficulty  
25

Defender's Roll vs.  
Difficulty:  
Total 35 vs. difficulty 25

*Each combatant's combined attributes plus 1d20 rolls are compared to the difficulty of the given action. Both the attack and dodge have a difficulty of 25. Here, both combatants beat the difficulty for their respective actions.*

Attacker's Success:  
37 - 25 = 12

Defender's Success:  
35 - 25 = 10

*Success is the amount by which a player beats the difficulty for the action. Since the strike and dodge are opposed, the person with the most success wins. Here, the attacker's success is more than the defenders (by 2 points, making it an opposed success of 2). The attacker wins and inflicts damage upon the defender (the goal of that particular action).*

## NONCOMBAT ACTIONS

These are actions which are useful during combat but they do not directly effect opponents and so the opponents can not react to them. The GM usually won't require a player to make difficulty rolls for these actions.

**Draw-** Ready a weapon for attack (may take more than one round if the weapon is not readily available).

**Aim-** Aim a projectile weapon at an enemy and follow any movement the enemy makes. If the character later makes an attack against the enemy with that weapon (without his or her aim having been interrupted) the character gets +4 to the roll.

**Rise-** Rise to standing from a prone state.

**Jump-** Move a specified number of units closer to or farther away from the opponent. See Range (p.157).

## MODIFIERS

Any factor can realistically modify the difficulties for actions and reactions in a combat. GMs will determine bonuses and penalties for each situation. Some common modifiers are:

<b>Aim</b>	+4 to action	The attacker has just aimed at the target (see Noncombat Actions)
<b>Blinded (Full)</b>	-15 to actions/reactions	This is the penalty when a fighter's vision is completely obscured.
<b>Blinded (Partial)</b>	-7 to actions/reactions	This is the penalty when a fighter's vision is partially obscured or blurred.
<b>Burst</b>	-4 to actions	The character is firing more than one shot at once (up to the max. Rate Of Fire listed for that weapon). If the action is successful, each shot does damage.
<b>Extended Action</b>	+5 to action -10 to next action or reaction	The character puts his or her whole body in to an action (+5) but in doing so sacrifices his or her balance (-10 to next action or reaction). Not possible with projectile weapons.
<b>Improvised Weapon</b>	-8 to most actions/reactions	See Improvised Weapons (p.162) for more.
<b>Leaning</b>	-10 to actions/reactions	While leaning over to attack something below the character's knees, a character is at -10 to his or her roll for any action or reaction.
<b>Mounted</b>	-4 to actions/reactions	Penalty only applies when the animal is moving. Note that in order to hit opponents with hand-held weapons, mounted PCs must typically lean (see above). When the PC is moving he or she is at +4 difficulty to hit.
<b>Paired</b>	-4 to actions	The character is attacking with two weapons simultaneously. If the action succeeds, both weapons do damage.
<b>Prone</b>	-8 to actions/reactions	Penalty does not apply to kicks or projectile weapons. Because of their reduced profile, prone characters are -8 to hit with a projectile. See also Stomp (p.160).
<b>Simultaneous Action</b>	-20 +WIL to action	The character makes an action as a reaction: he or she reacts to an action directed towards him or her with another action. Both actions happen simultaneously and neither are opposed. -20 to the roll, but WIL is added in as a third attribute.
<b>Split</b>	-10 to actions/reactions	The character splits one action in to two actions or one reaction in to two reactions but gets -10 to each. Actions created in this way must be used at the same time; reactions can be saved for later in the round.
<b>Targeted</b>	-4 to action	The damage done by a successful attack is done to a specific part of the enemy predefined by the attacker (depending upon the part, the attack might do less damage than normal, but never more).
<b>Underwater</b>	-8 to actions/reactions	Because water reduces momentum, all attacks do half damage underwater. Characters without any swimming skills can only move at 1 SPD underwater.

## COMBAT ACTIONS

These are actions that every person can attempt, even people with no combat training whatsoever. Actions that only people with special training can do can be found in the combat skills section (p.156).

### AREA ATTACK

**Goal-** Hit everything in a given area with bullets or other projectiles.

**Roll-** INL + Number of shots fired + 1d20 vs. 25 + size of area in feet (or +3 per meter).

**Weapon-** Any that can shoot more than once per action

-Each victim can react separately to the attack.

-This is the only action which doesn't suffer from blindness penalties: the character can fire at an area without seeing it. Distance penalties for projectile weapons do apply.

-When declaring, define an area to spray. Roll a separate success roll for each person in the area.

-Each victim hit takes damage from one projectile.

### BLINDING STRIKE

**Goal-** Damage victim's eyes to blind him or her.

**Roll-** INL+AGY+1d20 vs. 30

**Weapon-** Anything that damages eyes or flesh around the eye or any substance that can obscure vision or makes eyes shut involuntarily.

-Most weapons only partially blind (a nail can only poke out one eye at a time, sand will only partially damage vision).

-Some weapons fully blind on a successful strike (e.g. a caustic chemical spray). See Improvised Weapons: Blinding Substances (p.163) for more.

### CRIPPLING ATTACK

**Goal-** Damage a limb so as to make it unusable.

**Roll-** STH+INL+1d20 vs. 30

**Weapon-** Anything that can cut tendons, break bones or dislocate joints (must be able to do at least ½ point of damage had this been a normal strike).

-A successful crippling attack cripples one limb.

-A person can continue to stand on one leg but is at SPD 1, -7 to all actions and reactions, and is -20 to save vs. loss of balance.

### DISARM

**Goal-** Knock the opponent's weapon from his or her hand.

**Roll-** STH+AGY+1d20 vs. 30

**Weapon-** Fists, kicks or anything which can cause a wrist to lose tension.

-Usually a strike to the wrist, though it may be a strike to the weapon itself.

-The victim can resist with an opposed STH feat (STH+1d20 vs. 20) as a reaction.

## GRAB

**Goal-** Immobilize one limb or one weapon.

**Roll-** STH+AGY+1d20 vs. 25

**Weapon-** Hands, or anything which can grab (e.g. a snare).

-Once a limb or weapon is successfully grabbed, the grab remains until it is broken. The grabber can choose to let go, or the victim can use an action to make an opposed STH roll against the grabber. Any successful pain/stun attack against the grabber will also cause the hold to be broken.

### GRAB (PAIN)

**Goal-** Immobilize a limb so that the victim can not move without pain.

**Roll-** STH+INL+1d20 vs. 35

**Weapon-** Hands

-The victim's arm is simultaneously grabbed and twisted so that the victim must make a save vs. pain (WIL+1d20 vs. 20) to move in any way.

-The victim's free limb is still usable but usually on the opposite side of the body from the grabber.

### GRAB (STRANGLE)

**Goal-** Cut off blood and air flow through the neck.

**Roll-** STH+AGY+1d20 vs. 25

**Weapon-** Hands, anything that can be wrapped around the victim's neck, or anything hard that can pin the neck against a stable surface.

-Grab can be broken by opposed STH roll or pain/stun attack.

-During the hold, the victim takes 1 BLD damage per round. If the hold is broken before the victim dies, the lost BLD returns one per round.

-Both the victim's hands are free during the grab.

### GRAB (WRESTLING)

**Goal-** Use multiple limbs to immobilize the victim's limbs.

**Roll-** STH+INL+1d20 vs. 30

**Weapon-** Hands

-Goal is to get the victim in a hold that is easier to maintain than it is to break free from. To break a hold the victim must make hard (30) STH feat while holder makes an easy (10) feat.

-Takes one limb to immobilize a limb (e.g. to immobilize both the victim's arms, attacker must use both of his or her arms).

## **KNOCKAWAY**

**Goal-** Do damage and knock the victim backwards.

**Roll-** STH+AGY+1d20 vs. 25

**Weapon-** Anything capable of inflicting two or more points of blunt damage over a wide area.

-Victim takes 1 point of blunt damage and is knocked back one range unit per point of opposed success.

-Even if the damage is absorbed by armor, the victim is still pushed backwards.

-Victim must make a moderate save vs. loss of balance (AGY+1d20 vs. 20) to avoid falling down.

## **KNOCKDOWN**

**Goal-** Knock the opponent to the floor.

**Roll-** STH+AGY+1d20 vs. 30

**Weapon-** Anything capable of hooking legs or pushing the victim over through sheer force.

-If successful, the victim is knocked down with no save. See p.158 for more on prone fighters.

## **KNOCKOUT**

**Goal-** Knock the victim unconscious

**Roll-** STH+AGY+1d20 vs. 30

**Weapon-** Anything capable of doing significant blunt damage.

-If successful, the victim can make an opposed save vs. unconsciousness (WIL+END+1d20 vs. 20). If they can not successfully oppose the knockout, the victim is knocked unconscious for one round per point of the attacker's opposed success.

-For every successful knockout, there is a chance of serious damage to the victim, whether the attacker desires it or not. Generally, if the attacker's opposed success is more than 10, the attack also does 1d6 damage to BLD.

## **PAIN/STUN**

**Goal-** Stun the victim by causing him or her pain.

**Roll-** INL+AGY+1d20 vs. 25

**Weapon-** Nearly anything capable of blunt, bladed or burn damage or otherwise capable of causing pain.

-If the attack is successful the victim must make an opposed save vs. shocking pain (difficulty 20). If the victim fails by a difference of less than 10, the victim loses his or her next action. If the victim fails by 10 or more, the victim loses his or her next action and reaction.

## **SLASH**

**Goal-** Cause damage, distracting pain and disfigurement by an attack on the face or any other sensitive area.

**Roll-** INL+AGY+1d20 vs. 25

**Weapon-** Anything capable of cutting or tearing long gashes in flesh.

-Does ½ point BLD damage and the victim must make an opposed moderate (20 difficulty) save vs. distracting pain. Victim suffers a -1 penalty for each point of opposed failure on the save.

## **STOMP**

**Goal-** Do 2x damage to victims lower than the attacker.

**Roll-** SPD+STH+1d20 vs. 25

**Weapon-** Feet.

-The victim must be below the knees of the attacker.

-Because this attack uses the full weight of the attacker against the victim, it does double the damage of a normal kick.

## **STRIKE (HANDHELD)**

**Goal-** Do damage to the victim.

**Roll-** STH+AGY+1d20 vs. 25

**Weapon-** Any handheld weapon capable of doing damage.

-If successful, it does the normal damage listed for the weapon.

## **STRIKE (PROJECTILE)**

**Goal-** Damage to the target.

**Roll-** INL+AGY+1d20 -1 per functional range unit vs. 25

**Weapon-** Any projectile weapon.

-For every one Function Range (FR) unit away the victim is, the character takes a -1 penalty to the roll (see Projectile Weapons, p.162).

## **TACKLE**

**Goal-** Knock both the attacker and the atackee to the ground.

**Roll-** SPD+STH+1d20 vs. 20

**Weapon-** Body.

-If the tackle is successfully dodged, the attacker must make a save vs. loss of balance to avoid ending up on the ground.

-A tackle does no damage.

## **VITAL STRIKE (BLADED)**

**Goal-** Use a bladed weapon to damage vital areas.

**Roll-** INL+AGY+1d20 vs. 35

**Weapon-** Any weapon that does bladed damage.

-Bladed damage that penetrates armor is doubled.

-Blunt damage is not doubled.

-This is an attack on an area where bladed damage is especially harmful (e.g. neck, heart).

## **VITAL STRIKE (BLUNT)**

**Goal-** Use a blunt weapon to damage vital areas.

**Roll-** INL+STH+1d20 vs. 40

**Weapon-** Any weapon that does blunt damage.

-Blunt damage that penetrates armor is doubled.

-Bladed damage is not doubled.

-This is an attack on an area where blunt damage is especially harmful (e.g. neck, temples).

**WING**

**Goal-** Damage easy to hit, but non-vital parts.

**Roll-** INL+AGY+1d20 vs. 20

**Weapon-** Any weapon capable of doing damage.

-Aimed at exposed yet non-vital body parts (e.g. arms, thighs and ribs).

-Any damage which gets through the armor is cut in half.

**REACTIONS****DODGE**

**Goal-** Sidestep the path of the weapon.

**Roll-** AWR+AGY+1d20 vs. 25

-After a successful dodge, the defender is still in roughly the same place as he or she was before.

**ENTANGLE**

**Goal-** Stop and trap the weapon.

**Roll-** INL+STH+1d20 vs. 30

-Requires something that can stop and trap the weapon (e.g. chain, meat hook, trident, jacket, folding chair).

-If successful, the action is blocked and the attacker must use another action to unentangle the weapon.

**FLIP**

**Goal-** Dodge attack and knock over attacker.

**Roll-** AGY+STH+1d20 vs. 35

-This requires that the attacker make a lunge (punch or attack with a handheld weapon) and that the defender must be close enough to use the momentum to flip the attacker over a pivot point (usually the defender's shoulder).

-If successful, the attacker is knocked down with no save.

**DROP**

**Goal-** Drop below the path of the weapon.

**Roll-** AWR+AGY+1d20 vs. 20

-Whether successful or unsuccessful, the defender ends up on the floor at the end of the reaction.

**JUMP**

**Goal-** Jump out of weapon's range.

**Roll-** SPD+AGY+1d20 vs. 25

-Unlike the Noncombat Action: Jump, this is in reaction to a specific attack.

-Determine how many range levels the character needs to move to be out of the range of the weapon.

-+10 difficulty for every range level beyond the first.

-If the defender beats the difficulty but doesn't beat the opposed action, the PC gets hit but ends up out of weapon's range at the end of the reaction.

**MENTAL BLOCK**

**Goal-** Resist attempted mind control (especially by magical means).

**Roll-** WIL+1d20 vs. 20

-This is only useful against attacks that go directly to the character's mind.

**PARRY**

**Goal-** Block the attacker's weapon.

**Roll-** STH+AGY+1d20 vs. 25

-Be sure to declare what you are blocking and with what. If you block a knife blade with your bare hands, for instance, you will take some damage (though not as much damage as if the strike was unopposed).

**Actions vs. Reactions****Actions**

- Each character gets only one per round.
- Characters get to use their actions in an order determined by initiative.
- Actions can be traded for reactions at no extra difficulty.
- Characters can wait until the end of the round to use an action.

**Reactions**

- Each character gets only one per round.
- A character can only use a reaction when he or she is the target of an action.
- A character can use a reaction as an action at extra difficulty (+20 -WIL).
- If the character is not acted upon in a round, he or she gets no reaction.

## PROJECTILE WEAPONS

**Range-** When making any action with a projectile weapon, add to the normal difficulty the number of range units away the target is. For example, if a weapon has a FR (Functional Range) of 5 ft. then for every 5 ft. away the opponent is (rounded down) there is an extra point of difficulty. A target 60 ft. away would be at +12 difficulty to hit with that weapon. Weapons also have a Maximum Range (MR) beyond which the weapon can not do damage.

**Cover-** A character who lies flat, facing the enemy (reducing his or her profile) is very hard to hit with projectile weapons (-8 to hit). Any type of cover can give the enemy a minus to hit, depending upon how much of the character's body is protected. Treat this as armor: standing partially behind a tree might have an AR of 5 and a PR of 15 bladed/blunt (from that one direction only).

## FIGHTING NON-HUMANS

**Machines-** Mechanical devices do not have BDY, BLD or INCY. Instead, each device has an amount of blunt or bladed damage that, if it takes, will cause it to cease functioning. A military jeep, for example, may be able to take 30 blunt or 15 bladed damage before it stops working.

**Size-** Animals and machines which are bigger or smaller than humans are easier or harder to hit (see table). Also, very small opponents can only take limited blunt damage because, instead of absorbing the damage, the opponent goes flying (unless the opponent is crushed against something).

Size	To hit
Bee	-20
Rat	-10
Cat	-5
human	0
horse	+5
elephant	+10
house	+20

**Special Attacks-** Sense should be used in fighting non-humans. For instance: a blinding strike would be silly against an animal that does not depend upon its eyes; a rhinoceros would not be very susceptible to a knockdown attack by a human; without some knowledge of mechanics, a vital strike against a machine would be impossible.

**Swarms-** A swarm is a group of small animals attacking the character that are so numerous we treat them as one entity. A swarm can not be parried or dodged, only run from.

Armor can help the character: any portion of the character's body which is covered by armor can not be attacked. The amount of the character's body which is protected is the ratio of the AR to 20. So, a character with AR 10 could only have half his or her body attacked at once.

Most swarms do not dodge and instead make simultaneous strikes at no minuses (for convenience's sake, assume that all swarm animals which can attack make a successful strike). Characters, on the other hand, usually can't kill more than a few swarm animals with each strike, except with certain weapons like poison sprays or flame throwers.

## WEAPON SPECIFIC DIFFICULTIES

The difficulties listed for the various actions and reactions represent the difficulty with the "typical" weapon someone might use to do that action or reaction with. A handheld strike is listed as 25 difficulty, because that would be the difficulty to hit someone with a club or a knife or a sword. This might not be the difficulty to hit someone with a hand-saw or with a folding chair.

Some weapons have a structure such that some actions or reactions are easier, while others are much harder. For instance, a sledgehammer is so heavy and awkward that it is hard to make a strike with it. On the other hand, a whip is designed for pain/stun attacks and so such an attack would be easier. In weapon profiles, special actions and reactions are listed as:

**Very Easy (+8 to roll)**

**Easy (+4 to roll)**

**Hard (-4 to roll)**

**Very Hard (-8 to roll)**

## IMPROVISED WEAPONS

Normal objects can be used as weapons but since they are not designed as weapons they have higher difficulties to use. Many will also break after the first attack.

**Slashing Weapons:** Any object with a cutting edge strong enough to cut flesh does 1 bladed damage. The PC is at -8 to any actions with this weapon except pain/stun, blinding and slash.

**Poking Weapons:** Objects with a point on them strong enough to be driven into flesh do only ½ a point of bladed damage. The PC is at -8 to any actions with this weapon except blinding strike, pain/stun and vital strike.

**Blunt Weapons:** Blunt objects with a good handle can do between 1 and 3 blunt damage. The PC is at -8 to any actions with these weapons except strike and pain/stun.

**Thrown Objects:** Any heavy object without a handle can be thrown at an enemy. If a character attacks someone with a huge rock at point blank range, we can simply say that it was a throw at 0 ft. They have normal difficulties but the following ranges:

Weight	Functional Range	Dmg
1-2 lbs. (½-1kg)	3 ft. (1 m.)	½
3-5 lbs. (1-2½kg)	3 ft. (1 m.)	1
6-10 lbs. (2½-4½kg.)	2 ft. (½ m.)	2
11-20 lbs. (4½-9kg.)	1 ft. (⅓ m.)	3
20-99 lbs. (9-45kg.)	½ ft. (⅛ m.)	4
100+ lbs. (45kg.+)	½ ft. (⅛ m.)	1 per 20lbs.

**Blinding Substances:** Any substance which can be thrown in the eyes. PCs can make a blinding attack with these substances at no minuses. They can be thrown only within a range of 5 ft. (1.5m.). Most of these substances can be avoided by closing one's eyes (a very easy dodge). A successful attack, though, will fully blind the opponent (-15 to all actions/reactions) for a length of time depending upon the causticity of the substance. Extremely caustic substances (like bleach) will not only blind but act as a pain/stun strike on a successful blinding attack.

## AFTER COMBAT

After combat is finished, PCs who have taken injuries should seek out medical attention. The best case scenario is that someone with the Emergency Medicine skill and proper medical equipment can immediately treat wounded PCs. This will eliminate the following effects. If the medical care PCs are given is late in coming, or the medic doesn't have the proper equipment, or the medic doesn't have the proper skills, the following effects are only reduced.

**Bleeding-** For each point of bladed damage a PC has taken, that PC will lose another ½ point of BLD over the next 15 minutes unless the wound is cared for (cauterized, stitched up, bandaged).

**Pain-** When the endorphins the body produces in an emergency wear off, the PC will feel every bit of damage done. The PC must save vs. distracting pain with a difficulty of 5 for each point of damage done.

**Infection-** Unless a wound is disinfected, the victim risks a serious infection. For every point of bladed damage a PC has taken, the PC must make a save vs. disease contraction with a difficulty of 10 per point of damage (max. 30). Note that burns and ragged damage (see Other Types of Damage, p.152) increase the chances of infection and are very difficult to treat medically. If the PC fails the save vs. contraction, he or she suffers from a disease with the following profile (see p.154 for more on fighting diseases):

Disease Progression Rating: 20.

Disease Progression Speed: 12 hours.

Treatments: Antibiotics.

1x Symptoms: For each 1x the victim suffers from an aggregate fever (-10 to save vs. heat exhaustion), Vomiting (10), weakness (-5 STH, -5 SPD). For each progression the PC takes 1 BLD damage.

## COMBAT EXAMPLE

The two opponents are:

### Norbu

**Applicable Attributes-** AGY 10, AWR 14, END 14, INL 7, SPD 6, STH 12, WIL 8, BLD 1, BDY 4, INCY 1

**Applicable Skills-** Staff (2) (gives +8 to parry, +6 to strike, +12 to split action jump and strike)

**Armor-** None

**Weapon-** Staff (3 blunt damage, easy parry (+4), range 1-2)

**STH Bonus To Blunt Damage-** +1

### Tashi

**Applicable Attributes-** AGY 12, AWR 12, END 6, INL 14, SPD 12, STH 6, WIL 7, BLD 2, BDY 3, INCY 2

**Applicable Skills-** None

**Weapon-** Knife with Arrow Poison (range 0-1, damage: 2 bladed +2 damage/round for 3 rounds).

**Armor-** Leather Armor (AR 7, PR 2 bladed 2 blunt)

**GM-** Roll initiative.

**Norbu-** Okay, I rolled 2, plus 7 INL, plus 14 AWR, that's 23.

**Tashi-** I got 29.

**GM-** Right now you are in range 3, just outside of striking range of Norbu's staff. Tashi, you get the first action.

**Tashi-** I'm going to draw my knife and jump in to range 1 so I can hit him.

**GM-** You know you'll be in his weapon's range too.

**Tashi-** Yeah, but I don't want him to move to range 2 because he'll be able to hit me with his staff but I can't hit him with my knife.

**GM-** Yeah.

**Norbu-** Can I react to him moving forward?

**GM-** You can't react because nothing was done to you. You see Tashi step forward and draw a normal knife, but something grayish-green is on the edges of the blade. He used his action, though, so now it's your turn to use your action.

**Norbu-** Uh oh, that's probably poison, I'd better rethink my strategy.

**GM-** Make it quick.

**Norbu-** If I were him, I'd go for a simultaneous strike – since he can probably kill me with one strike and I can't kill him in one strike. So, I'm going to split my action in to two. One will be a strike, the other will be a parry in case he tries to take the blow and stab me.



**GM-** Okay, but remember that you're at -10 to each. Tashi, your reaction?

**Tashi-** Minus 10, eh? Does he look like he knows how to use that staff?

**GM-** He does not look awkward with it, that's all you can tell.

**Tashi-** I'll go for it then, I'm doing a simultaneous strike: I'll let him hit me with the staff and I'll try to stab him with the knife... No, wait, I'll do a wing, because even though it does half damage it will still do full poison damage.

**GM-** Okay, roll. Norbu, roll your staff strike.

**Norbu-** Okay, STH + AGY, that's 22, plus 1d20 is... 30. Oh, and +6 because I have a skill, so 36. Versus a difficulty of 25... eleven success. Minus ten from the split action is one. Wow, I just barely made it.

**Tashi-** My armor has a seven armor rating, your success was 1, so you hit the armor. How much damage do you do?

**Norbu-** The staff does three, plus one because I have a high strength.

**Tashi-** Okay, my PR is 2 blunt, so I take two points of blunt damage. I'm at one BDY now. And at the same time, I'm swinging at you with my knife.

**GM-** Tashi, roll your wing.

**Tashi-** INL + AGY is 26, plus 1d20 is 36. Now I add my WIL in because it's simultaneous, right? That makes it 43. The normal difficulty is 20, but this is a simultaneous strike so it would be 40. So, I beat my difficulty by three.

**GM-** Norbu, roll your parry roll. Don't forget you're at -10 because you split your action.

**Norbu-** Okay, STH plus AGY is 22, plus 8 from my skill, plus 4 because a staff has an easy parry. That's 32. I rolled ten, so that's 43. Minus 10 is 33. I beat my difficulty by eight. That's more than he beat his difficulty by, so I parry the blow.

**Tashi-** So all this happens at the same time, right? He's hitting me with one end of the staff and with the other end he's parrying my knife attack?

**GM-** Yep.

**Tashi-** Damn, he's good with that thing, I'd better change strategies.

**GM-** Okay, end of round. Both of you should lose END because you were involved in combat, but... Well, let's only worry about it if the combat goes on a long time. Tashi, you're first again, what's your action?

**Tashi-** Well, I only need to hit him once, but he can probably parry any strike I make against him. He's got range on me, and since my END is lower than average, he will probably outlast me in a long fight.

**GM-** So what's your action?

**Tashi-** I'm going to do an extended wing.

**GM-** Okay. Norbu, what's your action?

**Norbu-** I feel like I should play it conservatively and just concentrate on parrying. I'll parry.

**GM-** Okay, Tashi make your wing roll.

**Tashi-** Okay, my INL + AGY is 26, plus 5 because it's extended, plus 1d20 is... hey, I rolled a 20, that's an automatic success, right?

**GM-** A 20 would only help you if you wouldn't have succeeded on the merits of your roll. If you got a 20 but still didn't meet your difficulty, I would have said you succeeded by one. As it is, you definitely met your difficulty, so just add it up.

**Tashi-** Okay, that's 51 total. So I beat my difficulty by 31.

**Norbu-** Ouch. I'll roll my parry... My STH plus AGY plus skill plus the easy parry from the weapon is 32, plus 1d20... I rolled a fifteen, that makes it 47. 47 versus 25 is 22 success. Less than his 31 success.

**GM-** Well, his knife slices in to your arm.

**Tashi-** Take 1 bladed damage.

**Norbu-** Uh, oh, I'm at zero.

**GM-** You can still keep going until your END or INCY hits zero. But now, you're going to lose an additional point of END every round in addition to those you lose for making combat actions. Let's see, you should mark off that one END you used last round, and at the end of this round you'll lose two – one from combat and one because your BLD is at 0.

**Norbu-** And the poison?

**GM-** That takes effect next round. Next round you'll take 2 damage.

**Norbu-** When in the round?

**GM-** I don't know, end of the round I guess. But this round is not even over yet, you get an action now.

**Norbu-** I'm doing an extended strike with the staff. Hopefully... well, we will see what happens.

**Tashi-** And I'm minus 10 to my reaction, right?

**GM-** If you choose to make a reaction.

**Tashi-** Hell yeah. Dropping has the lowest difficulty, so I'll do that.

**GM-** Norbu, roll your strike.

**Norbu-** My attributes plus skill is 28, and I rolled 11, so that's 36, plus 5 because it's extended is 41. My difficulty is 25, so I succeeded by 16.

**GM-** Tashi, make your Drop roll.

**Tashi-** AWR plus AGY is 24. Plus 1d20 is... 26. I beat the difficulty to drop by six.

**Norbu-** And my 16 success minus your 6 success is ten, I beat you by ten.

**Tashi-** Well, my armor only has a PR of 7, so you bypassed the armor. So I take four blunt damage, right?

**Norbu-** Do I get anything extra because I got ten success?

**GM-** I would consider it, except I don't think it will be necessary. Tashi, what does 4 blunt damage do to you?

**Tashi-** Well, one point of that blunt damage removes my last body point. That leaves three, and that does double damage to my BLD. That's six points of damage to my BLD, but I only have two BLD points, so four damage is done to my INCY. I only have two INCY, so that reduces my INCY to below zero. So I just die, right?

**GM-** You are knocked unconscious, if someone comes along and performs extraordinary first aid on you, you might live. Okay, Norbu, since this is the end of the round, you lose 2 END. What are you at now?

**Norbu-** Three.

**GM-** Once you run out, you'll go unconscious, just like Tashi. And you've also been poisoned, so at the end of this round you'll start taking damage to your INCY. When your INCY is reduced to 0, you'll go unconscious. And if you should somehow survive the poison, you've got to deal with the possibility of bleeding, disease and pain after combat. So, what are you going to do?

### Tips for GMs: Keeping Combat Quick

1. Never let the PCs get in to a fair fight. Either the PCs should be ambushed, or the PCs should be doing the ambushing, or the PCs should be vastly superior to the people they are fighting, or the PCs should be vastly inferior to their opponents.
2. Enemies run away, surrender or play dead when they realize they are getting their asses kicked.
3. Figure out the NPC fighter's typical reaction and typical reaction ahead of time and calculate it (e.g. this opponent strikes at 1d20 vs. 3).
4. NPC fighters only make simple actions (e.g. strike and dodge, no extended simultaneous split actions).
5. Don't bother keeping track of END if the battle is only going to last a few rounds.
6. Give opponents weapons with the same range as that of the PCs – this makes for a lot less jumping around during battle.
7. Start PCs and opponents in weapons' range of each other.
8. Give each player only a limited amount of time to declare an action or reaction.



*red hat monks*

# ENLIGHTENMENT

## IMPEDIMENTS TO ENLIGHTENMENT

Two things prevent people from achieving enlightenment. One is karma, the inevitableness of our actions coming back upon us. The other is the attachments, inflexible ideas or feelings about the universe.

Attachments keep our minds stiff, unable to flow freely in to the perfect form for the moment. Attachments keep us attached to our bad karma. Karma, on the other hand, clouds our minds and corrupts clarity of purpose. Attachments drag us down when we try to achieve good Karma and Karma drags us down when we try to let go of our attachments.

## REMOVING ATTACHMENTS

A PC is enlightened when he or she gives up all attachments. This is an increasingly difficult achievement. Characters can attempt to remove an attachment once per adventure. At least one hour of uninterrupted meditation is necessary.

There are two steps to removing an attachment:

**Discovering the Attachment-** The PC must realize that he or she has an attachment. This requires an INL or AWR roll (whichever is higher). The difficulty is:

- 10 for physical attachments
- 20 for self attachments
- 30 for universe attachments.

**Eliminating the Attachment-** Tantric skills are not necessary to eliminate an attachment, but can give large bonuses. An attachment can be removed with a roll of KMA + WIL + 1d20. The difficulty increases by 10 for each attachment, as follows:

### Attachment Difficulty

Last	100
2 <sup>nd</sup>	90
3 <sup>rd</sup>	80
4 <sup>th</sup>	70
5 <sup>th</sup>	60
6 <sup>th</sup>	50
7 <sup>th</sup>	40
8 <sup>th</sup>	30

PC's can exchange one attachment for another quite easily. However, if a PC wants to change a dark attachment (see p.129) to a normal attachment, he or she must make a roll of KMA+WIL+1d20 vs. 40.



## DANGERS

While the path of sutras emphasizes a slow, steady detachment from the world of desires, the tantra use those desires against themselves. The PC uses powerful symbols and excites dangerous emotions. A failure can mean a person gains another attachment or goes insane.

If the PC makes a roll to eliminate an attachment and fails, the following effects happen.

Failure	If Tantra Used*	Tantra Not Used
0 to -5	PC gains 1 normal attachment (PC's choice).	No effect.
-6 to -10	PC gains 1 normal attachment (GM's choice).	No effect.
-11 to -15	PC gains 1 normal attachment and 1 dark attachment (GM's choice).	Attachment is replaced with another attachment (PC's choice).
-16 to -20	All of PC's attachments are replaced with dark attachments (PC's choice).	Attachment is replaced with another attachment (GM's choice).
-21 or less	PC dies.	Attachment is replaced with a dark attachment (GM's choice).

\*The effect happens if a tantric skill was attempted before trying to eliminate the attachment, regardless of whether the tantric skill roll succeeded or failed.

### A Tale of Enlightenment

There are many paths towards enlightenment and the changes a person undergoes varies greatly between paths and between individuals. The following is one example of a Buddhist practitioner and the changes that he undergoes as he approaches, and finally achieves, enlightenment.

**5 attachments-** Norbu studies at a monastery. He learns Buddhist philosophy and meditation. He is around highly advanced teachers and is in awe of their wisdom and seeming infallibility.

**4 attachments-** Norbu learns to examine his own thoughts and emotions closely. He has seen that emotions like anger and lust only make him suffer. Those emotions are only useful in combating other emotions (for instance, anger to counteract laziness). He tries to take a logical approach to his actions, making decisions based on what would best benefit sentient beings. He tries to act calm and compassionate at all times. During meditation he is able to feel compassion for even the most vile beings. Norbu still makes many mistakes and still feels anger, pride, jealousy, desire and other emotions.

**3 attachments-** Norbu studies tantric meditation and rituals. Norbu realizes that his motives for seeking enlightenment were petty and egocentric. He now wishes to become enlightened so that he can help ease the suffering of other beings. Norbu has eliminated much anger and lust from his mind. The primary emotion he feels is despair at the suffering of other beings, but he tries to eliminate this despair, reminding himself that if he suffers it will increase the bad karma in this world.

**2 attachments-** The philosophical concepts that Norbu struggled to learn as a student now seem plain and simple. Norbu realizes that distinctions such as existence and non-existence are essentially meaningless. Through meditation, he can briefly become his Yidam Buddha and experience what it is like to live outside of the world of distinctions. Norbu enjoys many hours of meditation where he stills all thoughts and feels complete contentment towards everything. Norbu's compassion is obvious to all beings and his very presence increases luck and eases suffering. Norbu is always calm and full of energy. His mind is quick and his awareness is intense.

**1 attachment-** Norbu no longer feels emotions like anger, lust, desire or sadness. He laughs and smiles often, finding the universe to be a beautiful and funny place. He has compassion for all who suffer, but does not suffer with them. Norbu no longer feels attached to the world of cause and effect. He is constantly aware that every thing and every law of the universe is an illusion. Karma, good or bad, has little effect on him. Norbu can read minds, create illusions, walk through walls, and other miracles, simply because he doesn't believe that these things are impossible. Norbu's physical body and subtle self (soul) begin to change, to become more perfect. Rilzin (concretions of good karma) begin to grow in his bones. Norbu lives completely in the moment, he rarely thinks about the future or the past.

**Enlightenment-** Norbu sheds his last attachment. Norbu is no longer alive or dead, he can exist on any plane of existence, in physical or spiritual form. He no longer has any personality. He acts exactly as every other bodhisattva does. His form and mind change instantly to meet the needs of the current situation. His only desire, the only thing keeping his incarnation existing from one moment to the next, is a desire to help end the suffering of other beings.

### PCs and Enlightenment

As a character nears enlightenment, what happens to the unique personality of the character? The path of sutras emphasizes a slow distancing of oneself from worldly concerns and attachments, and thus a character on this path will slowly lose his or her individual personality. The path of tantras, though, takes a more radical approach. It uses one's attachments to emotions and worldly things as tools to destroy the grip of those attachments. Practitioners change quickly and at times they may seem emotional or even crazy.

A being with no attachments has no unique personality. Its actions are dictated by the situation, not by beliefs, emotions, opinions and habits. A nearly enlightened being still has a unique personality, but it is only a few very weak tendencies. One nearly-enlightened master may act crazy and impetuous, while another may act calm and emotionless, yet each could act completely differently if the situation dictated.

In other words, characters who advance themselves towards enlightenment (especially on the quicker path of tantra) do not lose their personality, but that personality has less control over them.

Once a character actually becomes enlightened, it is time to retire the character. An enlightened being is freed from all prejudice, including the prejudice of friendship or loyalty to specific people. The enlightened being will be just as concerned about the well-being of a flea as it is about the residents of Tibet.

# adventures

## PC PARTIES

The most powerful PC groups are those with a wide variety of characters. However, it can sometimes be hard for people with different backgrounds, philosophies and goals to trust each other and work together. In most cases, it is an enjoyable and challenging part of roleplaying to have PCs meet and gain each other's trust. Some ways to get PCs working together are:

**Travelers Meeting-** The easiest way to form the party is to have PCs traveling and meet each other on the road. Explain to the players that travelers in Tibet who meet on the road often travel together to give mutual protection from bandits and other travel dangers. This gives PCs a chance to get to know each other and possibly make friends. GMs can "help along" this process by throwing in a few minor travel dangers that PCs can work together to defeat.

**Altruism-** One suggestion is for the GM to require all players to have a desire to help people and make the world a better place. This does not mean that PCs cannot be selfish, rude, violent, cynical, vengeful, ignorant, mentally ill, or whatever other character flaw players enjoy – it only means that given a choice between helping people out or sitting around doing nothing, the PCs will choose helping people out. If all characters conform to this requirement, the GMs job will be much easier. GMs can simply have the PCs all happen to be in the same place at the same time when the opportunity to help someone comes about.

**Hired or Assigned-** Most PCs have someone who has influence over them, whether it is a monastic abbot, a wealthy merchant willing to pay for services, or a dharmapala possessing an oracle. If

PCs are reluctant to work together on some problem, have people ask, pay or order the PCs to work together.

**Example:** *A small town is being ravaged by a hungry ghost. The aristocratic family that owns these lands sends a young aristocrat to go oversee the exorcism. The family hires a White Robe with exorcism skills to come with him. A local monastery sends a young monk with medical skills to help. A young astrologer is reading her fortune and sees that it is imperative that she travel to this town and help subdue the hungry ghost.*

**Shared Danger-** The PCs are suddenly thrown (against their will) in to some situation and they have to work together to escape with their lives. **Example:** *The PCs are all arrested by Chinese soldiers and thrown in to a makeshift jail cell in an old ruined fort. The PCs overhear the guards saying that the prisoners will be interrogated and executed.*

**Shortcut-** If PCs don't want to deal with any of this, the simplest thing you can do is have every player agree that the game starts with the PCs all being friends and traveling companions who trust each other and work together.



# POLITICAL ADVENTURES

Some adventures do not involve direct use of violence, but rather involve attempts to win over the allegiance of a person or people. In some cases, this can mean a battle over the fate of someone's soul. This is a good type of adventure for parties with non-violent members.

## GOOD CHINESE

### UNDERSTANDING THE CHINESE

**In Brief-** Chinese are victims of misfortune, exploitation and brainwashing.

The Chinese people are not evil and it misses the entire point of the game to portray them as such. When people do bad things it is either because they are ignorant that they are hurting themselves, or because their minds are too clouded by emotion to care. The same could be said of a country. China was enslaved by industrial powers, suffered through terrible wars, famine and poverty. They were desperate, they were full of hate, and they blindly accepted communism. Communism has great goals, but the means it chooses to achieve them (war, torture, propaganda, intolerance) only make things worse.

From a Buddhist point of view the Chinese people are just as much a victim of the Communist government as the Tibetans. The Tibetans are suffering now, but karma will ensure that the Chinese will suffer later, either in this life or the next.

The Chinese are both the victims and perpetrators of brainwashing. In revolutionary China, educated people were slaughtered so that no one had the authority to question Communist dogma. Chinese peasants were indoctrinated in to a system of thought that never provided two sides to an argument. The Chinese learn not to question state propaganda, not even in their own thoughts.

### SAVING THE CHINESE

**In Brief-** Helping educate Chinese would be good.

Characters may kill Chinese soldiers at some point, but it is also possible to save some of them. Most Chinese want to do the right thing and want to help people, but they have no resources to discover the truth. If a character can help a Chinese soldier overcome brainwashing and hatred and see the truth, then that soldier can cease his accumulation of bad karma. Such an action would earn PCs several points of good KMA.

The Chinese are trained to react violently to any arguments against Chinese communism. They have a trained litany of arguments they can rattle off in response to any criticism. They could be severely punished for even listening to such criticisms without reporting them to their superiors. It would provoke fear in any Chinese soldier to hear blatant criticisms, even if that was exactly what they secretly desired to hear.

Some Chinese soldiers and officers have seen the incredible peace, compassion and willpower of learned lamas. Many have come to secretly envy and respect these lamas. A few have left the army and gone to study with Buddhist or Bön teachers.

### NON-MILITARY CHINESE

**In Brief-** Some Chinese are just common people, trying to get by, have much in common with Tibetans.

There are also many Chinese in Tibet who are not associated with the army. They are simple traders and farmers who were starving in China and went to Tibet to find a way to keep their families fed. Some are recent immigrants, encouraged by the Chinese to come to Tibet, others have been living in Tibet for some time and have gained respect for the Tibetan people. Many ethnically Chinese people are Muslims. The Muslims have come to Tibet to find religious tolerance they couldn't find in China.





## EVIL TIBETANS

In Brief- Tibetans can be just as dangerous as the Chinese.

Just as there are good Chinese, or Chinese who can become good, PCs may also run in to Tibetans of all kinds who are malevolent and dangerous.

Tibet is not a perfect place. The Chinese have many criticisms of Tibet, and most of them are not completely false. Some Tibetans with power do not use that power for purely compassionate purposes. There are government officials who are corrupt. There are aristocrats who are cruel to the farmers that live on their lands. There are dobdobs who bully people around and ignore the commands of their lamas (see p.70). There are also people with power in the Buddhist church who use their power selfishly.

### FLAWED LAMAS

In Brief- Everyone thinks they are wise and infallible, but they are actually petty and dangerous.

Some lamas think that their motives are purely compassionate. They don't understand that greed, pride and a hunger for power influences their actions. These lamas have learned to act like wise and compassionate teachers, and have fooled themselves and their students. When someone challenges their authority or power, these lamas see attachments and bad karma at work in their enemies. They use this as an excuse to punish, denigrate or banish their enemies, in the guise of teaching them a valuable lesson or protecting their other students. To someone who is not the target of the lamas, the decisions may seem reasonable. Yet if the PCs are seen as a challenge the lama's power, it will be quite obvious to the PCs that the lamas are vengeful and self-serving.

Just because a lama is flawed, does not mean that he or she hasn't made real advancements. Even a flawed lama can have powerful tantric skills, can have important things to teach students (and even PCs), and can do more good than harm to the communities. The lamas may be much more advanced than the PCs, but they have one attachment that, combined with their power and popular belief in their infallibility, can be very dangerous.

### FALSE LAMAS

In Brief- Con-artists pretend to be learned teachers.

There are also a few lamas that knowingly and deliberately fake wisdom and advancement. They use base magic and sorcery to simulate the magic powers that are the sign of an advanced lama. Their teachings are the most simplistic of Buddhist truths that any Tibetan knows. Their tantric rituals are



### Typical Flawed Lama

**Attributes-** AGY 7, AWR 16, CHM 13, END 10, INL 17, KMA 25, SPD 4, STH 6, WIL 18, BLD 3, BDY 2, INCY 3.

**Appearance-** An old male in monk's robes, with a white beard and an ornate hat with very long flaps.

**Motivations-** He has proceeded far on the path to enlightenment but has very dangerous attachments which he has not been able to notice. He is power-hungry and vengeful but he believes that he is beyond such petty motivations. He believes that everything he does, no matter how selfish, is a compassionate act.

**Methods-** The lama demands strict obedience from his followers, telling them that any deviation from his orders could result in disaster for their souls. The lama believes that he has a miraculous ability to read minds, but what the lama "reads" is whatever he wants to believe. If the lama doesn't like someone, he may "read" that they are trying to kill him (and have them banished). Any mistake the lama's enemies make is emphasized as proof of their unenlightenedness and any mistake the lama makes is quickly explained away as a compassionate act in disguise. The lama may inflict all manner of cruel punishments on people he doesn't like in the guise of "lessons."

**Special Skills-** Breath Yoga (3), Fire Yoga (1), Invisibility (2), Pure Vision (2), Sorcery Tantra (3), Subtle Self (3), Wind Voices (2), Yidam Tantra (1), Philosophy (4), Logic (3), Oration (3).

**Typical Attack-** Summoning a wrathful dharmapala and sending it to attack the enemy (at INL(18)+8+1d20 vs. 30 or 1d20 vs. 4).



random mumbling and pointless visualizations with no real effect. These lamas fool their students in to thinking that they have achieved some portion of enlightenment when the students have really achieved nothing. If the fake lama knows some genuine tantric rituals they are even more dangerous. When they let their students practice tantric rituals before they are ready for them, the students are likely to go insane. Of course, a lama can always pass off an insane student as a "mad saint" (see p.183).

## POLITICAL INFIGHTING

**In Brief-** Struggles between people and groups can hurt Tibet.

The lamas and aristocrats that rule Tibet are not immune to the problem of power struggles. The most famous is the struggle between Lhasa and Shigatse. The Panchen Lama, the tulku of the Shigatse area, was in a struggle for power with the Dalai Lama and was forced to flee the country and rule by remote from China. Now, his current incarnation has sided with the Chinese and the territory owned by the Panchen Lama is the largest pro-Communist block in Tibet (see p.38 for more). Other power struggles have gone on between noble families, between sects and between monasteries. In the recent past, the monks of the Sera monastery near Lhasa, who are renowned for their proficiency in martial arts, have been known to bully nearby monasteries to get what they want.

The most dangerous result of political infighting would be the defection of a major lama, aristocrat or government official to the side of the Chinese. Both the Tibetan government and the rebel forces have an interest in making peace between feuding parties before it comes to this point. Monasteries may send monks in as arbitrators in these situations.

# CEREMONIAL ADVENTURES

**In Brief-** PCs can help with important ceremonies.



*a government official*

Tibet has many ceremonies which are important to the health and safety of the Tibetan people. If these ceremonies are disrupted by the Chinese invasion, the results could be disastrous. There are other ceremonies which have been hidden or banned. They were created not for the day-to-day problems of Tibetans, but for times of extraordinary crisis.

## MARSOMA LAKE

There is a lake in the barren, **In Brief-** Dalai Lama must travel to this lake to see his future.

deserted regions of Takpo province, at the foot of the Himalayas. Every Dalai Lama visits this lake once in his lifetime. Gazing upon the waters, the current incarnation gains a vision of his future and of his own death. The current Dalai Lama has not yet visited the lake. There are Chinese troops in the way. Many want the Dalai Lama to visit this lake. People think that if the Dalai Lama could see his future, it might prompt him to take more decisive action against the Chinese.

On the shores of Marsoma Lake is a small temple dedicated to the fierce dharmapala Marsoma. Marsoma guards the lake from hostile intruders and will kill anyone except the Dalai Lama who enters the temple.

## RELEASING KSETRAPALA

The Tibetan people know that the Nine Headed Chinese **In Brief-** Summon dharmapala to fight demon that aids China.

Demon, of the Zhidag class, aids the Chinese in matters concerning Tibet. This demon continues to help the Chinese Communists, even though they are not aware of its existence. There might be one or two Communists, out of thousands, who have been trained in ancient Chinese sorcery who know of the demon.

The demon's mortal enemy is the dharmapala

The demon's mortal enemy is the dharmapala Ksetrapala. Given the opportunity, Ksetrapala will do battle with the Nine Headed Demon. The Nine Headed Demon is too powerful to be destroyed, but Ksetrapala can weaken it and keep it busy.

Ksetrapala can only be dispatched to the border with the ceremony of the Torma of Ksetrapala. This ceremony is known to only a few Yellow Hat monks. It is practiced in two small Yellow Hat monasteries near Lhasa.

**The Torma-** This is a ten foot tall pyramid constructed of barley flour dough on top of a huge iron pan. It is adorned with a skull, a painting of Ksetrapala and ornamental designs of butter and silk ribbons. It is surrounded by two smaller pyramids, skull cups with offerings, inflated animal bowels, a fence made from a special type of wood and several types of Zor. The Torma will become the earthly counterpart to Ksetrapala's heavenly palace, but only after days of strict ceremony and invocations. Rare and ancient books hold the details of the ceremony, and are guarded zealously. At the end of the ceremony, the Torma is burned and Ksetrapala and his servants race from it to the Chinese border.

**Character Involvement-** It takes four days to complete the ceremony. If anything interrupts the ceremony, almost everyone involved in the ceremony will die. PCs may be enlisted to protect the monastery from interruptions. PCs might also be enlisted to find the ingredients needed to complete the ceremony. Some ingredients may only be found in distant corners of Tibet or in haunted charnel grounds.

## TSEN THREAD CROSS

**In Brief-** Samye monastery creates huge thread crosses to unleash tsen demons on an enemy.

There is another ceremony which can be used to damage Chinese troops, called the "Tsen Thread-Crosses of the Four Continents." This ceremony can only be performed at the monastery of Samye. Samye is like a giant mandala, with hundred of temples which represent the many worlds of the cosmos. In the ceremony, monks built four 18 ft. (5.5m.) tall thread crosses that represent each of the four continents. The thread crosses are burned, unleashing an army of Tsen demons on an enemy. Unlike the ceremony of Ksetrapala, which is only useful for combating the Chinese (and their supernatural helpers), this ceremony can target any enemy. This makes it much more dangerous.

Many rare components are needed to perform the ceremony, including dirt from 108 cemeteries, water from 108 springs, cloth and silks from a king's

treasury and the flesh and bones of many types of people. Advanced lamas must meditate for 7 days to make the ceremony work.

In 1950 the monks at Samye tried to perform this ceremony against the Chinese. It had no effect on the Chinese troops. No one has yet determined why it failed and some are afraid to try it again until they can solve the mystery.

## MILL OF SHINRYE

**In Brief-** Advanced lamas can destroy people's life force spirits by remote.

This mill is located in the Kardo monastery near Lhasa. It is an old-style grain mill with powerful mantras carved in to the millstones. Anyone who uses the mill will die unless they are very close to enlightenment. To use the mill, a lama transfers the life force spirits of enemy leaders in to mustard seeds. The mustard seeds are ground up by the mill while the lama chants secret mantras. The victims' life force spirits are destroyed and the victims will quickly become ill and die.

## WHEEL OF EIGHT SWORDS

**In Brief-** Illegal, secret ceremony creates spinning, flying, wheel of blades.

Long ago, the Yellow Hat sect knew a ceremony for making a devastating magical weapon. Eight swords were stuck through a wooden wheel, with the blades pointing outwards. At a command, the wheel would fly towards the enemy, spinning at incredible speeds and cutting down whole armies. The devastation from this magical weapon was so terrible that the Yellow Hat sect outlawed its use and burned all known copies of the books which told how to construct it.

The Yellow Hats were probably not able to destroy every copy of this book. Tibetan saints had a habit of hiding powerful books around Tibet, hoping they would be found by the right people at the right time. Texts which can be easily misused, like the ceremony of the wheel, are guarded. They are hidden on inaccessible peaks, in haunted mountains, guarded by merciless dharmapalas. Even if found, the ceremony is likely to require many rare components and be very dangerous to whoever practices it.

Most Yellow Hats will attempt to stop anyone trying to resurrect this lost ritual. Even if it is constructed, it may be able to decimate foot soldiers, but may be ineffective against tanks and heavy artillery.

**Tsen-** A class of malevolent spirits, often associated with illness, misfortune and hatred.

# MYSTICAL ADVENTURES

In Brief- Adventures can revolve around PC's religious activities or helping others with religious activities.

For Tibetans, everything is part of a bigger picture. As they go about their day-to-day lives they are aware that their actions will determine their next incarnation. They know that each human incarnation gives them a chance to escape the cycle of rebirths and become a Bodhisattva.

Tibetan Buddhists who seek enlightenment do so with a sense of urgency uncommon in Buddhists from other countries. Tibetan Buddhists are urgent because they know that the tantra makes enlightenment within a single lifetime possible, but that an incarnation where one can practice tantra is incredibly rare. To be born in a place where tantra is known, at a time after it has been created but before it has been corrupted beyond recognition, in a body capable of learning tantra is a one-in-a-million chance. This is why some Tibetans continue to seek enlightenment even as war rages around them and their country is in danger of being destroyed. Many adventures will revolve around PCs or NPCs seeking enlightenment despite the many distractions and dangers.

## MAD SAINTS

In Brief- Some advanced teachers act crude or crazy, may give students dangerous or pointless tests.

Although they do not act like it, mad saints have achieved near-enlightenment. Most have used obscure tantric rituals. Mad saints are known for rejecting normal codes of behavior, wearing bizarre clothing, being rude and obscene and showing total disdain for scholastic wisdom. When they teach, it is hard to tell they are teaching at all. Their teaching techniques include poems, songs and even miming. They can perform miracles, including reading minds.



A mad saint can be a great advantage to PCs trying to achieve enlightenment. The first challenge for PCs, however, is to realize that the person is not actually an imbecile or crazy person. The second challenge may be a bizarre, dangerous or impossible test given to a potential student by a mad saint. Mad saints use such tests to weed out students who are not serious. For instance, a PC may be asked to go to a nearby monastery and urinate on a statue of a Buddha, or lift a several-ton boulder. If a PC refuses the test, he or she will probably be told to go find a traditional Buddhist teacher.

Buddhist teachings take many forms because there are many different barriers to enlightenment that people must overcome. Many people benefit from the scholastic training one receives in a monastery. Some people cannot benefit from such training. Perhaps they have learned all the scholastic concepts but have not learned to live them. Perhaps they have minds such that they can not easily learn from books and lectures. Perhaps they have a prejudice against the scholastic system that would prevent them from benefiting from that path.

In Brief- Reincarnations must be found to head monasteries, keep captured spirits at bay, keep the reincarnations from being corrupted. Many ways to find and test tulkus. Some tulkus reincarnate in multiple bodies.

A black and white photograph of an elderly man with a long white beard and glasses, wearing a dark robe and a head covering. He is holding a small, ornate object in his right hand and standing outdoors on a dirt path. A wooden fence and trees are visible in the background.

With the chaos in Tibet, finding the reincarnations of recently deceased tulkus can be very hard. PCs may be recruited to help find a tulku. Such a quest may involve going in to war-torn areas or even areas under the control of the Chinese.

Someone may report a child with strange

powers or unusual knowledge.

Strange phenomenon or omens may occur near a birth.

Oracles may give instructions on finding the tulku.

When PCs find what they suspect is a tulku, the tulku is tested. Tulku finders often present a child with items that belonged to a previous incarnation (along with several that did not). The true tulku recognizes his or her old items. Oracles can also help confirm a tulku.

Powerful Tulkus usually reincarnate as children in aristocratic families. Some very powerful lamas may choose to reincarnate parts of themselves in different incarnations. For instance one piece may be born in to a family of aristocrats, another in to a family of Unclean butchers. Each incarnation makes it possible for the tulku to help sentient beings in a different way.

## SHAMBHALA

In Brief- Hidden mountain city full of powerful, wise people. May be hidden from unenlightened minds. Many seek it for the great rewards within.

The Tibetans have a legend that there is a city hidden in impenetrable mountain peaks to the Northwest. The leaders and residents of this city have incredible wisdom and Buddhist knowledge. In this city there is no crime, poverty or suffering and people live to be 100 years old. In the far future, when all of the world's Buddhists are thought to be destroyed, the King of Shambhala will ride down and conquer the barbarians.

Tibetans disagree about the true nature of Shambhala. Some believe that it is a real physical place, others that it is a mental state one can achieve. Some say that it is both: it is a place hidden both in space and in the realms of consciousness. To find it would require both skill and luck as a mountaineer and high levels of tantric skills (e.g. Pure Vision, Subtle Self or Yidam Tantra).

Shambhala may even be an adjacent heaven. Like the adjacent hells (see p.25) this is a "bubble" of another realm that exists in our plane of existence.

Many Tibetans seek Shambhala. Shambhala's teachers and libraries would be of incredible use to a person seeking enlightenment. Shambhala's doctors, and the good karma of the place, could cure any illness. Shambhala's leaders may even give visitors powerful magic weapons to fight the Chinese with.

# MAGICAL DANGERS

## MALEVOLENT SPIRITS

In Brief- Many classes of beings, normally invisible or intangible. Range in power from wisps to demon kings. Instinctively cause suffering.

Spirits are concretions of karma which have gained some level of intelligence and will. All spirits are invisible and intangible to normal humans unless they become visible or tangible via an act of will. Just as humans have different skills, spirits have different abilities, from causing diseases to tripping people. As spirits grow older and more powerful they learn more abilities.

In Tibet, malevolent spirits have always plagued humanity. Some spirits are the equivalent of gnats: minor annoyances that can be removed via a simple prayer. Other spirits become powerful demon kings and queens who can bend the fabric of the universe to their will.

Some spirits wander randomly through the world. Others have a home area. Some (like Lu) stay in their home area as a matter of preference, but can go wandering if they desire. Others (like Zhidag) are bound to a particular place and cannot go far from it.

### The Origin of Spirits

Some spirits were once the ghosts of dead humans (p.193). Other spirits may be souls that were reincarnated in this realm as malevolent spirits because of the particulars of their karma. When spirits reproduce, this is where the souls of the babies come from. The majority of spirits, however, are created spontaneously from bad karma.

Karma can randomly form in to desire to exist. Desire is what created everything in the universe, from karma to the laws of physics, so as soon as a spark of desire exists it creates a being that is chained to the world of desires until it can give up desire (reach enlightenment). It is likely that all the souls in this universe started out as such beings.

The new spirit is a mindless wisp, but over time it will grow more and more powerful. It may be eaten or destroyed, and go on to another incarnation, or it may become a powerful spirit or even a demon.

Since the karma the being is made of is mostly bad karma, the spirit is born with an instinctual desire to cause suffering.

## Special Rules for Spirits

**Magical Strength-** Spirits have an attribute called Magical Strength (MSTH). Every action they take, whether physical, mental or magical, uses MSTH. MSTH is also the power that keeps them in this current existence. If MSTH reaches 0, the spirit disperses. A spirit can not use any attribute at a level higher than its current magical STH. So, if a spirit's MSTH is reduced to 3, so is its INL, AWR, CHM and even WIL.

**Using MSTH-** A spirit uses up 1 point of MSTH any time it makes an opposed WIL roll. A spirit uses 1 or more MSTH any time it tries to effect the universe in any way. See p.189 for a list of possible spirit powers and the MSTH used by each. Anything that "damages" a spirit reduces its MSTH. A spirit will not willingly use its last point of MSTH. When resting, lost MSTH returns at a rate of 1 MSTH per round. Spirits also gain MSTH any time they cause suffering in another being or any time they are worshipped or spoken of.

**Entering Humans-** Some spirits are capable of entering a human body and causing the person misfortunes from within. The spirit rolls WIL + 1d20 (remembering that WIL cannot be higher than the current MSTH). The victim can save with an opposed WIL + 1d20. The spirit gets a bonus or penalty that is the opposite of the victim's KMA Emanation (see p.149). If the spirit succeeds, the victim is not aware that he or she has been entered by an evil spirit. Once inside, the spirit is very difficult to dislodge and can easily cause all kinds of problems to happen to the victim (see p.189), also with the same KMA bonus or penalty. The spirit can even make an opposed WIL roll to try to gain control of the PC's physical movements. See *Sharing Minds*, p.79, for more.

**Example-** *A Tsen (with 20 MSTH, 10 AGY, 7 AWR, 5 INL, 17 STH, 10 WIL) tries to invade the body of Dawa, a young White Robe. It rolls WIL + 1d20 vs. 20 to try to invade Dawa's body. Dawa's KMA is high, but she is carrying a cursed phurba and is in a haunted graveyard, making her total KMA Emanation -3. This means the Tsen gets +3 to its roll. Dawa rolls WIL + 1d20 vs. 20. Dawa succeeds by more: the spirit is rebuffed and Dawa is aware that something tried to enter her. The attempt used 1 MSTH.*

*Dawa says "your actions have taught me much about the nature of ignorance - I owe you thanks for this great gift you have given me." This enrages the spirit and it begins picking up 20 lb. rocks and hurling them at Dawa. Just like a human would, the Tsen rolls INL + AGY rolls to hit Dawa. Dawa dodges the rocks. Each time the spirit throws a rock it uses 2 MSTH. After throwing three rocks, the spirit's MSTH is down to 13, meaning its STH is effectively 13. It fails the STH feat necessary to pick up a large rock. Dawa taunts it again, calling it weak. In a rage, it desperately tries to lift the rock, using more MSTH each time. After four more tries the spirit's MSTH is down to 4. Its low MSTH is now affecting its INL and AWR, making it stupider and less aware of its surroundings.*

*It does not notice Dawa reach in to a harrying horn and grab a handful of seeds which have been blessed to harm spirits. She hurls the seeds at the spirit, surprising it and doing 3 damage to MSTH. The spirit now has 1 MSTH and its attributes are effectively 1. It could try to dodge Dawa's attack, but would almost certainly be too clumsy and slow to succeed. Dawa throws another handful of seeds and the spirit's current incarnation ends.*



*tsen*



Unpopulated wilderness areas, where nobody has bothered to exorcise the native spirits (or turn them to dharmapalas) are rife with spirits. If these spirits find travelers, some will follow them, hoping to be led to a population of victims. Travelers coming from distant places are often avoided because they may have a train of curious spirits following them.

All spirits are instinctively drawn to bad karma and instinctively want to cause suffering to other beings. Only a minority of spirits are able to overcome these instincts and act neutrally or benevolently towards humans.

## CHINESE PROBLEMS

In Brief- Chinese presence causes many disruptions which can cause spirits to attack.

Wherever the Chinese have been there is a rash of attacks by malevolent spirits. The spirit attacks are caused by:

Bad karma created by Chinese actions, which attracts or can even create malevolent spirits.

Zhidag spirits driven insane or in to a rage by Chinese mining, road building or bombing.

The peasants may be too distracted by war to perform the folk-magic ceremonies which keep the normally-neutral local spirits appeased.

Many monasteries have trapped malevolent spirits which they are unable to destroy. If a monastery is abandoned, there are no longer monks to perform the ceremonies that keep these spirits at bay.

Even dharmapalas can be driven mad by the Chinese. They are driven to such rage that they may attack innocent people without realizing it.

## MINOR SPIRITS

In Brief- Tiny wisps, blind and stupid, cause minor misfortunes.

1 to 5 MSTH (see p.185). When seen (by those who have the power to see such things) these spirits appear as nothing more than small transparent wisps. They float around aimlessly, like gnats, congregating in places where there is bad karma. These spirits are blind, except for the ability to sense bad karma. Peasants purchase thread crosses and put them around their dwellings. The spirits get caught in the threads and are trapped there.

They have little or no intelligence and only have the ability to cause minor misfortunes. They may cause food to spoil, or frighten animals, or cause small accidents. If they enter a body, they may cause fevers, headaches, tiredness, irritability, nervousness or minor bad luck.

## Classes of Malevolent Spirits

**Crossbreeds-** Spirits are capable of reproducing with each other. Crossbreeds are rare, but have their own unique names, characteristics and rituals. E.g. the Lumân are the white offspring of Lu spirits and Mân goddesses.

**Düd-** These spirits are black colored, openly malevolent and opposed to Buddhism. They eat human flesh and send illnesses. Persecutors of Buddhism may become düd when they die. There are 360 düd. They live in the earth, in fires, in the water and in the sky. Some will enter a sick or mortally wounded person's body and torment that person by not letting him or her die (see p.134). Their primary goal is to cause ignorance.

**Gyelpo-** Folk heroes, evil lamas and kings who persecuted Buddhism became Gyelpo after death. The dharmapala Pehar is in charge of these spirits. They are white and appear in full armor. A Gyelpo may be worshipped by local people.

**Lu (Heavenly)-** These resemble Chinese dragons. Some live in the heavens, where they guard the houses of gods. Others live in the hidden realms of consciousness, where they guarding tantric teachings hidden there by Buddhist saints. Others live in the sky and cause great storms. They are giant, reptilian quadrupeds with long snake-like bodies. Their feet have clawed, prehensile toes. They have long alligator-like snouts. The Lu guard great riches. Sorcerers and Bön priests often worship Lu, hoping to gain small portions of their wealth. The Lu are preyed-upon by garudas (see p.19).

**Lu (Water)-** This type of Lu resembles the Indian naga. They have the bodies of snakes, the torsos and heads of humans but with a cobra-like hood. The Lu live in bodies of water and often cause floods and droughts. The Lu have communities much like humans, with Lu that are good and evil, noble and common, Buddhist and non-Buddhist. Heavenly and Water Lu occasionally take human form to explore the world from a human viewpoint, and may create offspring. The Lu are associated with the color blue.

**Mamo-** Worshipped as mother goddesses in ancient times, these goddesses control disease. They sometimes appear as beautiful young women with dark skin and black hair. Other times they appear as hideous, half-naked monsters with drooping breasts, jet black skin and matted hair. Mamo carry sacks full of diseases and magic weapons. They can occasionally help those who please them, but have awful tempers and can go quickly from helpful to deadly.

**Minor Classes-** Apart from crossbreeds, there are hundreds of minor classes of spirits. They are "minor" because they are rare, not because they are any less



## DANGEROUS SPIRITS

In Brief- Smarter and more dangerous, but can still be fooled.

6 to 10 MSTH. These spirits do have some intelligence and self-awareness, yet are not as smart as the average human. They can remember humans and carry grudges. They can recognize places and objects. They are sometimes smart enough to avoid, or to escape from, thread crosses. Their primary sense is an ability to smell the unique karma of a being. They can be fooled to going in to a glud (see p.27) if some of the human's karmic "scent" has been transferred in to the glud. They will believe they are inside their chosen victim, attacking him or her, when they are actually inside a piece of dough.

Some dangerous spirits cause poor weather, others cause objects to become lost, others start or put out fires. Inside the body, dangerous spirits can cause vomiting, weight loss, nightmares, clumsiness, confusion or bad luck.

## DEMONS

In Brief- Human intelligence, range of deadly powers, have learned patience and self-interest.

11 to 15 MSTH. These have the range of intelligence of a normal human. They have some of the same senses as humans (e.g. sight, hearing or touch) as well as the ability to sense and track karma. Although malevolent, they have the intelligence, willpower and self-awareness to control their murderous impulses when it benefits them to do so. A demon, for instance, would probably avoid chasing a victim in to a monastery. Demons are more patient and more selective about who they prey on. They often wait until someone makes the mistake of provoking them somehow. Some demons have grown to enjoy offerings and obeisance and will not attack humans who propitiate them. Although intelligent, demons are full of hatred and can be easily provoked in to doing something stupid.

Some demons have realized that attacking Buddhism, even though it does not cause much immediate suffering, creates much more suffering in the long-term. These demons became enemies of Buddhism. A few demons have actually realized that their lives are horrible and have tried to turn to Buddhist practice to escape from suffering.

Demons have a whole range of abilities which they can use, and they are capable of teaching themselves new abilities. Demons can cause destructive weather (droughts, hailstorms, blizzards, flooding), can ruin crops, can control or kill animals and can make people see illusions. If they can enter a human, they can take control of the human's body or they can cause epilepsy, internal bleeding, extreme bad luck or madness. Thread crosses rarely work on demons. They might be trapped by a thread cross if forced in to one by a skilled magical practitioner or if they become stupid after expending a lot of MSTH.

dangerous. Included are the Balmo (flesh eating goddesses), the Mu (appearing as bloated, dark purple monsters) the Gags (demons who create obstacles to get in the way of those seeking enlightenment), Zah (deities associated with planets who cause disease and epilepsy) and the Citipati (graveyard demons, appearing as dancing skeletons).

**Nyen-** These spirits live in the sky, on plains, in trees, in rocks or in springs. They appear as yellow or green colored bovines. They cause diseases which cripple limbs.

**Söndrema-** These spirits make themselves visible to peasant men they find walking in lonely places at night. When they first appear they look like beautiful women, but as they approach they turn in to old women with tusks. A Söndrema will destroy the victim with sorcery unless the victim can touch the Söndrema on the forehead with an ivory ring without feeling any fear (make a hard save vs. fear).

**Sri-** Appear as giant monsters with human bodies and animal heads. Many live underground, feeding on corpses. Some come above-ground to feed on the life-force of humans or other animals. There are many subtypes of Sri with different preferred victims and different methods of extracting life force, e.g. "weapon Sri" cause physical wounds to appear on victims, "suicide Sri" put thoughts of suicide in people's minds, "water Sri" lurk in rivers and grab and drown waders.

**The'u Rang-** These beings are born from the fat of the turtle that this world is sitting on the back of (see p.19). They cause quarreling, make children sick and send hailstorms and lightning.

**Trickster Spirits-** These spirits enjoy playing humorous tricks on humans. Trickster spirits do not necessarily gain power from causing misery, but from having stories of their tricks told and retold. They usually take physical form as small birds or rodents.

**Tsen-** The Tsen appear as red warriors with full armor and monstrous faces. They ride terrible horses through the sky, shooting people with disease-causing arrows. Sometimes when Tsen make themselves visible to humans their backs are transparent, showing their entrails. A human who sees the entrails of a Tsen will become deathly ill. Many monks who reject their vows become Tsen after death. They often haunt the monasteries they lived in during life. Some live in rocks, others live in the sky. In pre-Buddhist Tibet the king was the human representative of the Tsen.

**Zhidag-** These are spirits of the Earth. They control the fertility of the soil and are provoked to attack whenever anything damages the soil (e.g. mining or heavy traffic). The Zhidag can even help repair portals to hell that appear in the earth (see p.195). They are associated with the color green.

## DEMON LORDS

In Brief- Have slaves, very powerful, have a wide range of interests and plans.

16 to 20 MSTH. Can be as smart (or as stupid) as any human. They have every sense that a human has and they can sense karma and read minds. Demon lords enslave other spirits (as well as ghosts, cursed objects and other magical beings), making them in to personal servants. In pre-Buddhist times, the Demon Lords were worshiped. In remote villages, some still are worshipped as gods.

Demons Lords have a complex agenda. They could easily run around killing humans, but they have evolved beyond the need to cause immediate suffering. Instead, they have complex plans for how to cause long-term, global suffering. In addition to the need to cause suffering, they have many of the same motivations humans do: curiosity, pride, boredom, greed. A demon lord may have a liking for music or riddles. Some demon lords even take human form to engage in sexual intercourse (occasionally leading to half-human offspring).

Demon lords grant favors to worshippers because worship gives them power. They may toy with humans for their own personal amusement. Whenever possible, they trick humans in to doing harmful acts. A human who does bad things gains bad karma and will suffer in many future reincarnations, not just in the current one.

Demon Lords can do any and all of the following: cause earthquakes and landslides, physically attack humans, cause instant and irrevocable madness and manipulate people's thoughts or memories. Gluds do not work on Demon Lords and thread crosses may hold them only if the thread cross was specially prepared for that particular lord.

## DEMON KINGS AND QUEENS

In Brief- Godlike and subtle, in charge of whole armies, most are dharmapalas.

20+ MSTH. The kings and queens are all of above-average intelligence. They can read minds and see things happening in any of the worlds. Some can see the future and past. They each have their own "kingdoms." A few have kingdoms on Earth or in one of the hells, but most have created their own levels of reality.

Demon kings and queens can create lesser malevolent spirits who are splinters of their own essence. These entities act as independent intelligences, though can be reabsorbed later. A demon king or queen has a complex retinue of servants, soldiers and ministers, made up of entities they created and entities they enslaved. These hierarchies have politics and bureaucracy, just like any government or military. Each major demon king and queen is also recognized as the lord of some class of malevolent spirit. They can command entities of that class and very few entities would have the courage or willpower to resist.

Most of the demon kings and queens have been turned in to dharmapalas (bound to oaths to protect humanity). They try to encourage the spirits under their control to do as little harm as possible

and they fight against the non-dharmapala demon kings and queens. Yama (the lord of the hells) is one of the most powerful demon kings turned dharmapalas. There are still demon kings and queens who have not submitted to be bound and are at war with the Dharmapala demon kings and queens. Many of these dharmapala demon kings and queens are smart enough to realize that being bound to do good is a good thing. They are on their own path towards enlightenment, utilizing the same Buddhist teachings meant for gods and heavenly spirits. Some have almost achieved enlightenment and passed out of this world. The dharmapala Pehar is so advanced that he will soon be reborn in a higher heaven, above the realms of desire.



*anti-demon charm*

Just like Buddhas, demon kings and queens rarely intervene directly in human affairs. A single human life is typically too petty for them to deal with. Demon Kings and queens concern themselves with pivotal points in history. When Padmasambhava brought Buddhism to Tibet or when Namri Songsten tried to unite the warring empires of Tibet, the demon kings and queens tried to interfere directly. Otherwise, they allow their servants and ministers to meddle in human affairs.

### Possible Spirit Abilities

Outside People	MSTH used
Any WIL Roll	1
Cause Food to Spoil	3
Appear Visually	3/round
Communicate Telepathically	3/round
Create an Illusion	4/round
Manipulate Coincidence ( $\pm 10$ to any one chance based roll)	5
Start Fires	5
Trip People	5
Cause Crop Blight	5
Control Animals	5/round
Animate a Corpse	6 +1/round
Cause Draught	7
Cause a 1 Bladed Damage Cut	8
Send Disease	10
Lift/Throw an Object	10/round
Cause Hail	10
Create a Lesser Spirit Emanation	10 +desired MSTH
Cause Blizzard	15
Take Physical Form	20
Cause Floods	20
Create a Physical Gateway Between Realms	20
Create Physical Objects	25
Cause Earthquakes/Landslides	25
Transmute Inanimate Objects	30
Inside People	MSTH used
Enter a Human	1
Cause Nightmares ( $\frac{1}{2}$ sleep deprivation damage)	2
Cause Headaches (20 difficulty to save)	3
Cause Anger (20 difficulty to save)	3
Cause Clumsiness (-7 to AGY rolls)	3
Cause Weight Loss (-2 END, $-\frac{1}{2}$ BDY)	3
Cause Bad Luck (-4 on all rolls)	4
Cause Temporary Insanity (+3 dark attachments)	5/day
Cause Vomiting (30 difficulty to save)	5
Cause Confusion (-10 INL, -10 AWR)	5
Cause Seizures (20 difficulty to save)	7
Cause Extreme bad luck (-10 on all rolls)	7
Cause Internal Bleeding (3 BLD damage)	10
Cause Permanent Insanity (+3 dark attachments)	15
Manipulate Thoughts & Memories	20
Mutate Host Body	25

### Seeing Demons

Demon kings and queens do not have physical bodies (although they can temporarily create physical bodies if they desire). When people “see” them, they are seeing the minds and personalities of these creatures (as well as a bit of the viewer’s mind reflected back on him or her). Similarly, the realms that the demon kings and queens live in are reflections of the minds of the demons.

In his or her own realm, a demon king or queen stands in the middle of an endless sea of blood. The demon is a giant, dwarfing everything else. The sky is black and starless, the only light comes from fires that leap up spontaneously from the bloody sea. The demon itself may also be on fire. Floating in the sea are pieces of fat and parts of bodies.

The demon has many arms, each holding a large, blood-encrusted weapon. It has thick, muscular limbs, claw-like fingernails, a bloated belly and a beast-like face. It wears clothing made from flayed skins and ornaments made from human bones. It has a third eye in the middle of its forehead, flared nostrils, a huge fang-filled mouth and hair matted with blood or grease.

The demon king or queen is a blur of ceaseless motion. Live victims (appearing as humans and other creatures) are constantly appearing in the sea of blood in front of it. With some hands it hacks the victims to pieces with its weapons. With other hands it grabs corpses and eats them whole. With other hands it thrashes the water, creating huge tidal waves. The demon lets out a scream of rage that never stops.

The demon may be riding on a giant animal (e.g. bear, frog, tiger) or may be standing on a pile of corpses and dying victims. Surrounding the demon are hundreds of lesser servants, smaller but equally monstrous, waiting for any command from their master.

Even when demon kings and queens do choose to intervene in human affairs, their actions are often confusing. This is probably because they have knowledge that humans do not. If demon kings and queens seem reluctant to help the Chinese smash Buddhism in Tibet, perhaps it is because they know that Chinese invasion of Tibet may have beneficial effects decades or even centuries from now.

Demon kings and queens can open physical gateways between the realms of the universe. They can transform animate or inanimate objects in to other things. If they can enter a human they can control the human’s mind and mutate the human’s body. Only a very special thread cross, built by a master exorcist and with rare and dangerous components, can hold a demon king or queen.

### Typical Mamo Demon

**Attributes-** MSTH 12, AGY 5, AWR 12, INL 10, KMA -20, SPD 5, STH 10, WIL 10.

**Appearance-** Normally invisible. If seen it looks like an ugly old woman with jet black skin, drooping breasts, matted hair and fangs.

#### Abilities

- Cause Food to Spoil (uses 3 MSTH)
- Appear Visually (uses 3 MSTH/round)
- Create an Illusion (uses 4 MSTH/round)
- Cause Crop Blight (uses 5 MSTH)
- Animate a Corpse (uses 6 MSTH +1/round)
- Send Diseases (uses 10 MSTH)

**Motivations-** The Mamo is willing to leave people alone (or even help them occasionally) if treated with respect and given offerings. However, this doesn't stop the Mamo from preying on strangers who wander in to her home territory or killing worshipers who displease her.

**Special Plusses/Minuses-** The mamo is at -15 to any save vs. anger.

**Typical Attack-** The mamo throws a disease at the victim, this uses 10 MSTH and requires a strike roll (INL + AGY + 1d20 vs. 25, or 1d20 vs. 10). If the disease hits the victim, the victim must make a save vs. disease contraction (difficulty 30) or come down with a deadly illness (disease progression rating: 20, disease progression speed: 1 day, symptoms: -5 END, -5 STH, -5 SPD, vomiting (10), 1 BLD damage).

### FALSE DHARMAPALAS

**In Brief-** Malevolent spirits pretend to be dharmapalas to gain worshipers.

One way in which spirits can gain MSTH is to have worshippers. Prayers, offerings, even the telling of stories about a spirit can add to its power. Some malevolent spirits pretend to be good dharmapalas in order to gain worshippers. These spirits lead a double life: in one guise they do good deeds, yet in their true form they continue to wreak havoc.

Many false dharmapalas start by possessing an Oracle. They give useful advice or solve problems of petitioners. As they grow more powerful, they become able to manifest themselves visually to worshipers.

A false dharmapala may reveal its true nature if it loses its temper. For example, if a worshiper forgets to give a daily offering, the false dharmapala may fly in to a rage and attack this worshiper. False dharmapalas will try to kill (or drive insane) anyone who discovers their true natures.

False dharmapalas can range in MSTH from 6 to 20.

## UNEARTHLY BEINGS

**In Brief-** Many beings in other worlds, with many different powers.

Malevolent spirits are native to this plane of existence. This plane of existence is one of the few that has both physical and spiritual beings living in it. There are many other beings living in other worlds and planes of existence. Some of these beings are weak, some are incredibly powerful, some are benevolent and some are malevolent. Even the benevolent beings have their flaws and may be dangerous to PCs if PCs get on their bad sides. Many of these beings have the power to travel to this world, or may end up here due to a cosmic accident.

### HUNGRY GHOSTS

**In Brief-** Beings from a world of constant desire, can be placated with food offerings, can attack out of desperation, cause food to spoil.

Between our realm and the hell realms is the realm of the hungry ghosts. It is a realm where people are reborn when they have caused themselves great suffering with a self-destructive obsession. The hungry ghost realm is a realm of constant and unending hunger. The hungry ghosts' bodies prevent them from ever getting enough food or water.



*hungry ghost*

If a hungry ghost finds itself in this realm, it will be intangible and invisible like a malevolent spirit. The ghost will be too hungry and thirsty to care where it is. It will go around trying to find food and drink. If it finds no food or drink, it will start attacking humans out of desperation. A small offering of food and drink will not satiate the spirit but will typically keep it from attacking people. If the hungry ghost gets in to a store of food or drink it will cause the food to spoil and liquids to turn to poison. Many of the hungry ghosts were once beings of this realm. They have memories of this life, although they are typically too distracted to use them. If captured, there is some chance that a hungry ghost can be reasoned with.

### Typical Hungry Ghost

**Attributes-** MSTH 8, AGY 3, AWR 3, INL 5, KMA -20, SPD 2, STH 2, WIL 1.

**Appearance-** Although typically invisible, those who can see a hungry ghost will see an emaciated human with thin limbs and a huge head and belly. Its mouth is a tiny pinhole and it can only squeak. Its skin is so dry and leathery that it cracks and oozes fluid when the being moves. It is dressed in rags or is naked and its eyes are wide with desperation.

**Motivations-** The being is tortured, without stop, by terrible hunger and thirst. It is desperate to the point of madness and will do anything to get even a drop of liquid or a crumb of food.

**Methods-** The hungry ghost will wander the land looking for food or drink. If it finds humans it will be unable to communicate with them and may attack them out of desperation. If it finds a large supply of food or drink that food or drink will turn to poison. If the hungry ghost is very lucky it will figure out how to go inside a person. Once inside someone, the hungry ghost sucks up any food or drink the person eats. Without help, the victim will die of thirst or starvation.

**Typical Attack-** The hungry ghost will make an extended strike at STH + AGY +5 vs. 1d20 (or 1d20 vs. 15). Each attack uses 5 MSTH (the ghost will have to wait 5 rounds before attacking again). Each successful attack causes 1 blunt damage and 1 day's worth of starvation damage (see p.152).

Hell beings arrive in the hells with memories of their last incarnation, but the suffering of the hells quickly drives them insane. It is very rare for a hell being to give any thought to who it is or what its future goals are. They act like animals, fleeing or fighting out of fear, pain and rage.

Hell Beings may accidentally flee in to our world through a portal to hell (see p.195). In this world they will typically be invisible and intangible, like malevolent spirits. They may still think they are in hell and may attack humans out of fear.

### Typical Hell Being

**Attributes-** MSTH 10, AGY 10, AWR 10, INL 1, KMA -30, SPD 10, STH 10, WIL 1.

**Appearance-** Invisible and intangible, but to those who can see it, the hell being appears as a 10 ft. (3m.) tall, naked, badly deformed human, covered with sores and injuries. It carries weapons and its eyes bulge with fear and hatred.

**Motivations-** The hell being is completely insane, and is acting out of instinct. It thinks it is in hell and it thinks anything it sees is a threat. It will attack any being that comes near it. It is difficult to frighten away because it perceives danger in every direction.

**Methods-** The hell being does not understand that it is a spiritual being in a physical world. Though it will attack anything and anyone it comes across, it is a matter of chance whether an attack will actually do anything to the target. The hell being also emanates bad karma (-3 KMA emanation) which will cause problems all around it.

**Typical Attack-** The hell being will attempt an extended strike with one of its weapons at STH + AGY + 5 (extended) +1d20 (or 1d20 vs. 0). The strike uses 5 MSTH, which means the being must rest for 5 rounds before it can strike again. Each strike only has a 50% chance of doing any real damage. If it does damage, it causes 1d6 bladed damage.

## THE HELLS

**In Brief-** The tortured (insane monsters) and the torturers (cruel beasts with torture implements instead of hands) may end up in this realm as invisible spirits.

There are two types of creatures living in the hells:

**Hell Beings-** These are beings from other realms who have been reincarnated in the hells with some of their memories still intact. Their form is determined by their karma and is particular to the hell they end up in. For example: In the first hot hell (where inhabitants are forced to continually fight and kill each other) the hell beings look like wrathful demons. In the eighth hot hell (where inhabitants are perpetually on fire) the hell beings look like mountains made up of charred and flaming flesh.

**Shinje-** The Shinje are the torturers of hell. They are created by the bad karma of the hells' residents. They are created with minds and bodies perfectly suited to torturing hell beings. They are the ones who saw hell beings in to pieces, pour molten metal down their throats or impale them on burning skewers. They also guard the hells to prevent escapes and hunt down hell beings who do manage to escape.

If a Shinje finds itself in this realm, it will become a spirit of death. It will find and kill humans with karma bad enough to cause reincarnation in the hells. It will also hunt down ghosts who have avoided reincarnation and torture them until they give up this incarnation.

Shinje look like huge muscular humanoids with the heads of animals. They either hold torture implements or have torture implements instead of hands. They may have pincers, claws, spikes, or saws on their limbs. These torture implements will either glow red with heat or will be so cold they will crackle.

### Typical Shinje

**Attributes-** MSTH 18, AGY 12, AWR 7, INL 4, KMA -30, SPD 12, STH 18, WIL 5.

**Appearance-** A 20 ft. (6m.) tall humanoid with the head of a donkey. Instead of hands it has red hot pincers on one hand and a red-hot saw on the other.

**Motivations-** This being was born with an instinct to torture the denizens of the hells. If it comes to this realm it will continue to seek out and torture those with bad karma. As it spends more time in this world it may adjust to the rules of this place and become another malevolent spirit.

**Typical Attack-** The Shinje attacks with its pincer or saw at 1d20 vs. 0. If successful, the victim takes 1 burn damage and must save vs. distracting pain (difficulty 40). The attack uses 5 MSTH.

## RAKSHASAS

In Brief- Giant, shape-shifting, predators from a nearby world; come here to eat humans.

Our world is one of four “continent” worlds that surround Mount Meru (see p.19). Each of these worlds has intelligent inhabitants. Each of these worlds also has two satellite worlds to either side of it. Rakshasas are beings from the satellite to the left of this world. They are the only beings close enough and powerful enough to regularly visit our realm. Humans have also been known to visit their realm, accidentally or on purpose.

Rakshasas are cruel and bloodthirsty. They enjoy tormenting humans, killing them, drinking their blood and eating their flesh. Rakshasas are also accomplished sorcerers. Rakshasas may appear in this realm as invisible spirits or as physical beings. When they are physical beings they have the power to change shape. They take on benign physical forms (e.g. sheep, dogs, children). When they get close to their prey, though, they enjoy frightening the prey by reverting to their original forms. In their true form they are giant cat-like humanoids.

In the past, Rakshasas have put together small armies to attack our realms. In each instance, some powerful saint, hero or god drove them back.

## HEAVENLY BEINGS

In Brief- Advanced, but imperfect, may involve humans in their wars.

Some beings have such good karma that they are reincarnated in the heavens. These beings are generally superior to humans: smarter, stronger, wiser, longer-lived. When humans encounter them they are typically benevolent. However, they are not perfect. They have flaws which can cause them to be dangerous to humans.

**Yakshas:** Still revel in the pleasures of human form: sex, athletics and eating. Some enjoy eating so much that they develop a taste for human flesh.

**Garudas:** Incredibly powerful bird-like creatures. They have not surpassed the predatory instinct. Their chosen prey is the largest of the Lu spirits.

### Typical Rakshasa

**Attributes-** In their true form: AGY 15, AWR 13, END 16, INL 10, KMA -10, SPD 15, STH 25, WIL 14, BLD 4, BDY 6, INCY 5.

**Appearance-** A large (10 ft. or 3 m. tall) humanoid with fangs, claws and skin that has the appearance of raw flesh. The eyes, nose and mouth are feline.

**Motivations-** The Rakshasa is a predator. It sees humans as prey to be toyed with, then killed and devoured.

**Methods-** The Rakshasa can change shapes. It will change in to a small child and come up to a lone human, asking for help. It may converse with the human, just for the thrill of interacting with unknowing prey. When it is close enough it will revert to its true form. It will grab the human, bite open the human's veins, drink the blood and then bite the flesh from the bones.

#### Special Abilities

Good sense of smell (+7 to smell based AWR rolls)

Shape-shifting (requires a moderate WIL roll, the Rakshasa can not increase its physical abilities).

Enhanced healing (heals 1 BLD or BDY point per hour).

**Special Skills-** Animation (2), Bird Control (2), Disease Sorcery (4), Poisons (2), Simple Curses (2), Zor (2).

**Typical Attack-** At range 3 it can grab a human (at 1d20 vs. 7) and then pick up and bite the human (doing 5 bladed damage). The Rakshasa is +5 to hit because of its size.

**Devas:** Heavenly beings that live in a realm very close to enlightenment. The Devas only flaw is pride, but this flaw prevents them from entering the higher heavens. They think they are being barred from these heavens. They do not realize that they are keeping themselves from these realms. Out of frustration, they wage war against the beings of the higher heavens. These wars are futile and will ultimately end in painful death. The Devas may live thousands of years in paradise, but in the end they will die painful deaths and be reborn in the hell realms.

They may occasionally recruit humans to help them in the war. They hope that humans might be able to go places and do things that the Devas can't.

## THE UNDEAD

**In Brief-** The souls of the deceased and animated corpses can cause danger for the living.

### GHOSTS

**In Belief-** People who avoid rebirth have the powers of, and will eventually become, malevolent spirits.

Usually, when a human dies, that human's soul goes on to another rebirth. Sometimes the soul remains in this realm. There are many possible reasons:

- The soul did not have someone doing the bardo ceremony to guide it and it got lost.
- A sorcerer sabotaged the soul's path towards rebirth.
- A demon lord captured and enslaved the soul before it could be reborn.
- The person had some unfulfilled need in this realm and resisted rebirth by pure force of will.

A ghost who spends enough time as an invisible spirit in this realm will become one of the many classes of malevolent spirits (see p.186). Persecutors of Buddhism and (other great villains) will become Dūd spirits. Monks who have rejected their vows will become Tsen. Evil lamas will become Gyelpo spirits.

Until they become malevolent spirits, however, ghosts are unique beings. They have the memories and personalities of humans, but the potential to do anything a malevolent spirit can do. As they learn abilities that let them effect the physical world, they may attempt to help or hurt humans. Most of the people who become ghosts were not peaceful or content people. They may have pre-existing grudges, or they may resent the living for not respecting their memories. They may even get mad at the living because they resent the fact that they are still alive.

It is often useful to try to placate a ghost with apologies, prayers and offerings. If that doesn't work, the same means of exorcism that work on malevolent spirits will work on ghosts.

## WALKING CORPSES

**In Brief-** Ghosts or malevolent spirits can animate a corpse. A corpse animated by a malevolent spirit is slow and blind, but anyone who touches it will die.

Sometimes a ghost will attempt to re-enter his or her body. Most times the ghost fails, but every once in a while the ghost succeeds. The decomposing body gets up and starts walking around. The person is still doomed, and being in a rotting body drives him or her insane. They have poor control over their bodies (are clumsy). They also must expend MSTH to make their bodies move, and if they lose too much MSTH they will fall out of the corpse.

An even more dangerous occurrence is when a malevolent spirit enters and animates a human body. This is most likely to happen when someone dies during a thunderstorm. At some random point, the body will suddenly sit up, then stand and start walking. The minor spirit that has inhabited the body is too stupid to do anything but make the body walk. The corpse cannot communicate, cannot see, and it can only walk in a straight line. By some bizarre side effect of the possession, though, anyone who touches or is touched by the corpse will die instantly (only a legendary difficulty save on KMA can save the person). The walking corpse can be defeated by normal means of exorcism. For some unknown reason, hitting the corpse very hard with a boot (a successful blunt vital strike) will knock the spirit out of the corpse.

Most malevolent spirits possessing a corpse will become exhausted or bored. They will leave the body in a few hours or days. The longer the spirit stays, however, the more chance the spirit will learn to use the body more efficiently. If this happens, the spirit may learn to see and to turn. This makes the walking corpse doubly dangerous because it can now search for and go after prey.

## HAUNTED PLACES

**In Brief-** Have bad KMA and attract malevolent beings.

Beings and objects can have karma, good or bad. Places can also have karma. When a place has bad karma, it attracts all kinds of malevolent beings. Humans in these places are in extreme danger of being attacked by malevolent beings.



## CROSSROADS

**In Brief-** Spirits get lost easily, hang around crossroads. Sorcerers summon demons at crossroads.

**KMA Emanation:** -1 to -2. Malevolent spirits get lost easily. Many lost spirits wait around at crossroads, hoping for a traveler come by and lead them back to civilization (where the victims are). When Tibetans reach a crossroads, they try to cross them as quickly as possible before the malevolent spirits there notice their presence.

Demons can find crossroads easily. For this reason, sorcerers often perform their ceremonies at crossroads. Sorcerers get +4 to skill rolls to summon demons.

Both graveyards and charnel grounds are places where malevolent beings congregate. Graveyards are the worst, since there are more intact corpses there.

A portion of a person's karma remains in the body after death, and when many remains are present the bad karma typically outweighs the good. Sometimes the bad karma is enough that objects (typically skeletons) become animated (see *Cursed Objects*, p.195). Other common evils found in graveyards are Shinje (p.191), Ghosts (p.193) and Walking Corpses (p.193).



*sky burial site*

## GRAVEYARDS AND CHARNEL GROUNDS

**In Brief-** Corpses emanate bad KMA, attract ghosts and spirits.

**KMA Emanation:** -1 to -5. In ancient Tibet, people used to bury their dead, or place them in chortens (small pagoda-shaped stone structures). In modern times, most bodies are disposed of by "sky burial" (see p.17) in charnel grounds. These grounds are typically grassy fields or plateaus, surrounded by a low rock wall, with large flat rocks for laying out bodies. People often string up prayer-flags around these sites to try to obviate the bad karma.

## HAUNTED MOUNTAINS

**In Brief-** Some mountains ruled by demons.

**KMA Emanation:** -4 to -6. Almost every mountain in Tibet has some entity ruling over it. Many are benevolent beings who are worshiped by Tibetans. Others are ruled over by malevolent spirits of the demon or demon lord class.

These demons cannot leave their mountains. If they want victims they must wait for unwary travelers to come to them. The bad karma of the mountain causes other malevolent beings to congregate there as well.

## DOOR TO THE EARTH

In Brief- Portal to hell or hungry ghost realm, can only be closed with thread cross ceremony.

KMA Emanation: -5. Occasionally, an invisible and intangible “hole” will open up in the borders between this realm and the hungry ghost and hell realms. Hungry ghosts or hell beings will crawl out of the hole and terrorize the nearby countryside. The only way to close the hole is with a special thread cross ceremony. In the ceremony, Zhidag spirits are summoned to repair the hole. It takes a moderate difficulty Thread Cross skill roll to perform this ceremony. The ceremony must be performed at the hole, which puts the practitioner in extreme danger.

## ABANDONED MONASTERIES

In Brief- Trapped spirits escape when monks stop saying prayers.

KMA Emanation: -1 to -3. Sometimes, monastic exorcists cannot destroy or bind a malevolent being and must trap it. A constant vigil of prayers (and the good karma of the monks) keeps the trapped spirits dormant. However, if a monastery is suddenly abandoned, the malevolent beings may escape. The most common beings prowling abandoned monasteries are cursed objects and malevolent spirits of the Demon level.

## CURSED OBJECTS

In Brief- Objects that have absorbed much bad KMA can become self-aware and have spirit-like powers.

Just as karma floating around in the universe can spontaneously form in to a malevolent spirit (see p.184) the karma trapped in an object can sometimes become an intelligent being. The object becomes aware. If the karma was bad (as is usually the case), the being will be malevolent. The being is permanently trapped within the object, but can learn to do many of the things malevolent spirits can do. Cursed objects cannot go inside humans like a spirit can, but can effect humans and the environment from without (see Possible Spirit Abilities: Outside People). Any object that has been used to cause much suffering can become self-aware. Weapons, ritual implements or sorcery or exorcism and the bones of killers or tyrants are the most common things to become self-aware.

The problem with malevolent objects is that the only way to deal with them is to destroy the object. The spirits can resist destruction and destroying the object will unleash a dangerous wave of bad karma (see p.149). Most monks do not try to destroy the objects, but instead keep malevolent objects trapped in temples, kept dormant with prayers.

## PHURBAS

In Brief- Daggers used for exorcism often become self aware, are often trapped in the wilderness by monks.

The most common cursed object is a phurba (ritual dagger). Phurbas are used for destroying malevolent spirits. Each time the phurba destroys a spirit, it picks up a bit of that spirit’s bad karma. Over the centuries a phurba will pick up enough bad karma that it will almost certainly become self-aware.

The most powerful cursed phurbas are kept by powerful lamas. The lamas emanate enough good karma to weaken the phurbas and keep them dormant. If the lama dies, however, the remaining monks have few options. If they can destroy the phurba, it will injure everyone around. Monks often choose to take the phurba out in to the wilderness, lock it up and hide it. Unfortunately, a powerful cursed phurba can manipulate chance, influence people’s minds or create emotion even from a distance. Most cursed phurbas will eventually cause someone to find them and release them from their prison.

### Typical Cursed Phurba

**Attributes-** MSTH 25, AGY 15, AWR 10, INL 10, KMA -50, SPD 25, STH 5, WIL 5.

**Appearance-** A normal looking brass phurba with a tri-cornered blade, a vajra on the handle and a representation of a wrathful emanation of Chenrezig on the end of the handle. Found in a small locked box with charms carved in to it.

**Motivations-** The phurba’s mind is made up of bits and pieces of every malevolent entity that was ever executed with it. It is a being of pure malevolence with no personal needs except to cause suffering.

**Methods-** If the phurba is trapped, it will use its abilities to cause someone to come release it. It can move on its own accord, but finds it easier to trick a human in to carrying it to civilization. Once in civilization it will stay hidden and will cause serious diseases and misfortunes.

**Abilities-** The phurba can levitate and fly around (25 SPD) at a cost of 2 MSTH per round. The phurba can do the following in a range of 20 ft. (6 m.):

Cause Food to Spoil (uses 3 MSTH)

Create an Illusion (uses 4 MSTH/round)

Manipulate Coincidence (gives  $\pm 10$  to any one chance based roll, uses 5 MSTH)

Send Disease (uses 10 MSTH)

**Typical Attack-** If facing a serious threat, the phurba will fly straight at the enemy, trying to pierce internal organs. The phurba makes a vital strike at 1d20 vs. 0. If it strikes successfully, it does 4 bladed damage. The phurba can also dodge at 1d20 vs. 0. It uses up 2 MSTH per round while attacking or dodging.

## HUMAN DANGERS

In Brief- Humans can harm others through magic, either on purpose or unknowingly.

### SORCERERS

In Brief- People with harmful magical skills, either professionals or people with a grudge. The challenge is to figure out who the sorcerer is and gain proof.

A sorcerer is a person who has learned magical skills designed to hurt or manipulate other people. Some sorcerers try to use their skills for good, or have complex motivations for learning these skills. The majority of sorcerers, though, are cruel people who enjoy hurting and having power over others. Some sorcerers are professionals (who work for hire or extort victims). Others sorcerers use sorcery only to settle personal grudges.

Teaching and performing sorcery is illegal. Sorcerers can be banished (or worse) when discovered. So, sorcerers tend to stay underground and keep their identities hidden. Sorcerers come from all social classes. Often a person finds out he or she is being attacked by a sorcerer but has no idea who the sorcerer is. Even when someone discovers the identity of a sorcerer, they find they need to get proof. If they attack the sorcerer without getting proof of sorcery, it will appear they are attacking an innocent person. Another way to deal with sorcery is to hire another sorcerer. The two sorcerers engage in a dangerous sorcerous battle (p.104).



### TRA'MENMA

In Brief- Some women born such that they emanate much more bad karma than normal. Some learn to control this, others become dangerous wanderers.

Every once in a while a plague of death and misery will be tracked back to one seemingly-pious woman. A remote village with no astrologer or mirror gazer may be plagued by misfortune for years before the source is discovered. The woman, known as a Tra'menma, is usually unaware that she is at fault. She was born with a particular defect such that her bad karma and malevolent thoughts cause harm to others. The tra'menma emanates around -5 KMA and can double this emanation by thinking angry or jealous thoughts. This bad karma emanation will manifest as disease, malevolent spirit attacks and bad luck for everyone in the area.

If a tra'menma is discovered, she may be able to stay relatively harmless. If she can keep her karma very good and avoid harmful thoughts,

she is safe to be around. If not, she will be banished and become a wandering beggar. Banished tra'menma are very dangerous: they resent the hardships they have suffered and grow to hate everyone. The more hateful and insane they become, the more damage they do to anyone they come near. They might even learn to control their powers. By purposefully filling their minds with evil thoughts they can cause terrible misfortunes.

### POISON BEARERS

In Brief- Some people issue magical poison, they live in the wilderness and poison travelers who stay the night with them.

Tibetans are very hospitable to travelers. Poor farmers and nomads are especially hospitable to traveling monks or religious pilgrims. This is their way of contributing to the religion (and thereby gaining good karma). Travelers often look for a house or tent where they can ask for food and a place to stay for the night. However, travelers eating with strangers are in danger of becoming victims to poison bearers.

Poison Bearers are people who have inherited a particular curse. Like the tra'menma, this curse effects the way they emanate bad karma. Unlike the tra'menma, however, the poison bearers emanate bad karma in the form of a real poison.

A poison bearer who can not maintain unusually good karma has two choices: poison others, or poison themselves. Most choose to poison others. After they poison everyone they know they are forced to live in the wilderness and trick travelers in to dining with them. The poison bearer can poison food just by touching the bowl. The poison doesn't take effect right away, the victims usually die the next day while on the road. After killing, the poison bearers usually experience a brief period of good luck and prosperity.

There are few defenses against poison bearers. A poison sensing bowl (p.118) can protect a traveler, but these magical bowls are rare and expensive.

### WILD TULPAS

In Brief- Some people can create humans from mental energy.

Buddhist practitioners and sorcerers learn a skill which allows them to create physical objects from mental energy. It is a long and difficult process, requiring many hours of meditation.

The highest accomplishment of this art is the creation of intelligent, living beings. These beings are called Tulpas. A tulpa looks and feels just like a normal human. However, a tulpa is not created with sentience or self-awareness. It is a mindless automaton that can only follow orders. Buddhist practitioners often create tulpas so they can have partners for sexual tantra. Sorcerers often create tulpas as assassins.

## SELF-AWARENESS

**In Brief-** Some tulpas become self-aware, can become normal people.

Although they are not born with self-awareness, every day that a tulpa is alive there is a small chance it may become self-aware. If a tulpa is separated from its master, that chance increases. If a Tulpa gains self-awareness it will wander off on its own, no longer caring about its master's wishes. If it can survive it can become an intelligent person who looks and acts perfectly normal.

## MADNESS

**In Brief-** If tulpa creation is interrupted, a crazy, uncontrollable tulpa can result.

If the creation of a tulpa is interrupted before the tulpa is fully formed, what results is a wild tulpa. Instead of following orders, the tulpa acts randomly. It may attempt to carry out its original purpose, but do so in the wrong way (e.g. a tulpa created to assassinate a particular victim may go around killing people at random). If it becomes self-aware, it will be panicked, confused and in pain. It will want to become a whole being but will not know how.

## PHENOMENA

**In Brief-** Partially made tulpas can interact with physical matter in strange and unpredictable ways.

The wild tulpa exists in a state somewhere between being a physical being and being a being made of mental energies. The effects will be random and bizarre: a tulpa may have parts which are invisible or are intangible. A tulpa may

be visible if viewed from one angle, invisible if viewed from another. A tulpa may fade in and out of existence, or may spontaneously move from one place to another. Wild tulpas may have other errors in the way they interact with the physical world: they may make no noise, or have no reflection, or may float an inch off the ground, or may be able to pass through one type of solid matter but not any other. These bizarre effects make a tulpa unpredictable, and therefore hard to capture or kill. However, every wild tulpa will have tangible physical portions (at least some of the time) and if PCs can cause enough injuries to these then the tulpa will die.

### Typical Wild Tulpa

**Attributes-** AGY 10, AWR 5, END 20, INL 5, KMA 0, SPD 15, STH 15, WIL 15, BLD 2, BDY 3, INCY 6.

**Appearance-** Looks like a well-groomed young Tibetan male. Has clean, symmetrical features. Is wearing monk's robes. Parts of its body is invisible. There are holes in its arms head and neck that PCs can see right through.

**Motivations-** The tulpa was created by a tantric master to be a servant, but the master died and the creation was unfinished. The tulpa doesn't understand what it is or how it came to be. It only knows that it is supposed to be a human but that this was never quite accomplished. It thinks that other humans can help. If it finds humans it will try to beg for help, but if help is not forthcoming it may try to force humans to help by grabbing them and strangling them.

**Methods-** The Tulpa will talk, but only short, meaningless burst of sounds will come out. After the first few failures in communication, the tulpa will do anything it can to gain attention: rushing at the characters, waving its arms, breaking things, etc. If PCs try to run away it will chase them and will strangle them to prevent them from leaving.

### Special Abilities

Any successful strike has a 1 in 2 chance of passing right through the tulpa's body and not doing any damage.

Every round, the tulpa has a 1 in 6 chance of phasing out of reality. It will return in 2d6 minutes 1d20 feet (or 1d6 m.) away.

Every time the tulpa phases in and out of reality, any injuries it had are completely healed.

**Typical Attack-** The tulpa attacks with an extended Grab: Strangulation at STH (15) + AGY (10) + 5 + 1d20 vs. 25 (or 1d20 +5 vs. 0). If successful it will try to keep hold of the victim until it gets what it wants or until the victim goes unconscious.



# CREATING NPCs

## INDEX OF "TYPICAL" BADDIES

Typical Bear (p.181)  
 Typical Bird Flock (p.103)  
 Typical Chinese Soldier (p.171)  
 Typical Cursed Phurba (p.195)  
 Typical Flawed Lama (p.173)  
 Typical Hell Being (p.191)  
 Typical Hungry Ghost (p.191)  
 Typical Hunting Party (p.180)  
 Typical Mamo Demon (p.190)  
 Typical Migyu (p.181)  
 Typical Rakshasa (p.192)  
 Typical Shinje (p.192)  
 Typical Small Bandit Group (p.172)  
 Typical Stray Dog (p.204)  
 Typical Wild Tulpa (p.197)  
 Typical Wolf Pack (p.181)

## LEVELS RECONSIDERED

A good way to look at levels is as a rough measurement of how well characters have proven that they can survive by doing whatever it is they do.

At level 0, the person doesn't have the skills necessary to survive for any length of time by themselves. They are either in the care of older and wiser characters, or they survive by pure luck alone. Most children are level 0.

Level 1 characters have some thing they do to survive and make a living. If they can stay out of the way of major dangers, they have a good chance of surviving. They don't need to be under the special care of any other person.

Subsequent levels simply represent more mastery of whatever it that person's class does, and they are increasingly rare. Most people become "content" around level 3 or 4 and do not seek to improve their skills further. A level 10 Farmer, for instance, would be someone who has spent decades trying to become a better farmer. He or she would probably one of the wisest, wealthiest, most influential and most well-traveled farmers in Tibet. He or she may have written books on farming and may have more money than some aristocrats. There are probably less than 5 level 10 farmers in all of Tibet. A level 10 Farmer would likely be literate, have some weathermaking skills, know a little divination. He or she would probably have several magic objects (including soil from Zetong, see p.50) and would have enough weapons to fight off a bandit raiding party.

The point here is that a level 10 farmer is still a farmer. If the farmer could not farm, he or she would have a hard time finding some other way of making a living. The farmer would need some very intensive training (e.g. taking on a discipline) to be able to make a living doing anything else. When it comes to farming, though, there isn't much the farmer can't do.

## BONUS POINT NPC CREATION

Using this method, you create NPCs from a pool of bonus points, based on the level you want the PC. First, figure out what level you want, then look on the following table to find the number of bonus points, then spend those bonus points on attributes, skills and money. For example, to build a level 3 NPC you would start with 180 Bonus Points. You might spend 100 points to get 100 attribute points, 50 to get 150 skill points and 21 to get 7 health attribute points and 9 to get 2250 Srang.

Level	Bonus Points
0	130
1	150
2	165
3	180
4	195
5	210
7	240
10	285
15	360
20	435

## CORE NPC CREATION

When you create NPCs using this method you:

First, figure out what the three most important attributes and handful of most important skills are for that NPC's character class.

Second, use the following table to figure out the NPC's attributes and core skills. Use the random skills table to get some more skills. Then spend the money on appropriate equipment.

Level	Attributes		Skills		Core Equip.
	Core	Other	Core	Other	
0	10	7	2 at level 1	None	125 Sr.
1	11	8	all at level 1	None	250 Sr.
2	11	9	all at level 1	2 at level 1	375 Sr.
3	12	9	all at level 2	2 at level 1	500 Sr.
4	12	10	all at level 2	3 at level 1	625 Sr.
5	13	10	all at level 3	3 at level 1	750 Sr.
7	14	11	all at level 3	5 at level 2	1000 Sr.
10	15	12	all at level 4	7 at level 3	2000 Sr.
15	17	13	all at level 5	10 at level 3	3500 Sr.
20	18	14	all at level 6	15 at level 4	5000 Sr.

## Chinese Soldier

**Core Attributes:** STH, END, WIL

**Core Skills:** Military Science, Political Science, Rifle, Gun Repair, Foreign Language: Tibetan.

**Core Equipment:** Chinese Military Clothes (40 Srang), Boots (25 Srang), Knife (25 Srang), Rifle: WWII (800 Srang), Binoculars (85 Srang), Gasoline Lamp (60 Srang), Helmet (500 Srang), Horse (750 Srang), Saddle (150 Srang), Grenade (400 Srang), Flak Jacket (3000 Srang), Pistol: Automatic (1000 Srang).

## Criminal

**Core Attributes:** AWR, INL, CHM

**Core Skills:** Prowling, Sleight of Hand, Knife, Poisons.

**Core Equipment:** Chuba: Common (35 Srang), Boots (25 Srang), Hat: Fleece (17 Srang), Knife (25 Srang), Charm: Dogbite (30 Srang), Pack (10 Srang), Kukuri (170 Srang), Butter Lamp (10 Srang), Rope: 30ft./9m. (15 Srang), Rifle: WWI (400 Srang), Leather Armor (300 Srang).

## Monk

**Core Attributes:** INL, WIL, AWR

**Core Skills:** Literacy, Logic, Indifference, Breath Tantra, Protective Mantras, Medical Mantras, Simple Divination.

**Core Equipment:** Monk's Robes (20 Srang), Hat: Monk's (10 Srang), Boots (25 Srang), Prayer Beads (4 Srang), Pen & Ink (10 Srang), Thangaka (25 Srang), Medical Charm (25 Srang), Iron Pencease (20 Srang), Kanjur (200 Srang), Knife (25 Srang), Tenjur (200 Srang).

**Example:** The GM wants to make a level 7 Chinese Soldier. Looking on the table, we see that a level 7 NPC has core attributes at 14 and all others at 11. Since the Core Attributes for a Chinese Soldier are STH, END and WIL, all these are 14 and the rest are 11. Referring again to the table, we see that all of the core skills are at level 3. The soldier also gets 5 additional skills at level 2, so the GM rolls 5 times on the random skill table. Finally, the soldier gets 1000 Srang worth of equipment. If we start at the beginning of the list and add it up we get Chinese Military Clothes, Boots, Knife, Rifle: WWII and Binoculars. We stop before Gasoline Lamp because that would go over 1000 Srang. So now we have attributes, skills and equipment for our soldier.

## RANDOM SKILL TABLE

Roll 1d1000

	Laity	Magical Profes- sional	Religious Profes- sional
Archery (N/A)	1-7	1-6	1-6
Brawling (N/A)	8-15	7-12	7-13
Crane Kung Fu (N/A)	16-22	13-18	14-19
Lance (N/A)	23-30	19-24	20-26
Knife (N/A)	31-37	25-31	27-32
Rifle (N/A)	38-44	32-37	33-39
Sling (N/A)	45-52	38-43	40-45
Snare (N/A)	53-59	44-49	46-51
Specific Training (N/A)	60-67	50-55	52-58
Staff (N/A)	68-74	56-61	59-64
Sword (N/A)	75-82	62-67	65-71
Tai Chi (N/A)	83-89	68-73	72-77
Whip (N/A)	90-96	74-80	78-84
Wrestling (N/A)	97-104	81-86	85-90
Architecture (INL)	105-116	87-96	91-100
Blacksmithing (INL)	117-128	97-107	101-110

Carving (INL)	129-141	108-117	111-120
Cooking (INL)	142-153	118-128	121-130
Dancing (AGY)	154-166	129-138	131-141
Forgery (INL)	167-178	139-149	142-151
Music (INL)	179-190	150-159	152-161
Painting (INL)	191-203	160-170	162-171
Printing (INL)	204-215	171-180	172-181
Storytelling (CHM)	216-227	181-191	182-191
Tailoring (INL)	228-240	192-201	192-201
Textiles (INL)	241-252	202-211	202-211
Drum Divination (INL)	253-261	212-224	212-221
Elemental Astrology (INL)	262-271	225-236	222-231
Geomancy (INL)	272-280	237-248	232-242
Mirror Gazing (AWR)	281-289	249-260	243-252
Omen Reading (AWR)	290-298	261-273	253-262
Scapulimancy (INL)	299-308	274-285	263-272
Simple Divination (INL)	309-317	286-297	273-282
Zodiac Astrology (INL)	318-326	298-309	283-292
Dagger Exorcism (WIL)	327-335	310-320	293-302
Demon Shield (INL)	336-345	321-330	303-312
Fire Exorcism (INL)	346-354	331-341	313-322
Glud Ceremony (INL)	355-363	342-351	323-332
Harrying Exorcism (INL)	364-373	352-362	333-343
Funerary Rites (INL)	374-382	363-372	344-353
Oath Binding (WIL)	383-391	373-383	354-363
Protective Mantras (INL)	392-400	384-393	364-373
Sound Exorcism (INL)	401-410	394-404	374-383
Sucking Exorcism (WIL)	411-419	405-414	384-393
Thread Crosses (INL)	420-428	415-425	394-403
Acrobatics (AGY)	429-440	426-437	404-413
Animal Training (CHM)	441-453	438-449	414-423
Butchery (INL)	454-465	450-461	424-434
Farming (INL)	466-478	462-474	435-444
Gambling (INL)	479-490	475-486	445-454
Gun Repair (INL)	491-502	487-498	455-464
Meditation (AWR)	503-515	499-510	465-474
Oratory (CHM)	516-527	511-523	475-484
Prowling (AGY)	528-539	524-535	485-494
Seduction (CHM)	540-552	536-547	495-504
Sleight of Hand (AGY)	553-564	548-559	505-514
Tracking (AWR)	565-576	560-572	515-524
Trading (INL)	577-589	573-584	525-535
Trick Riding (AGY)	590-601	585-596	536-545
Death (INL)	602-610	597-605	546-555
Emergency Medicine (INL)	611-620	606-614	556-565
Herbalism (INL)	621-629	615-624	566-575
Humoural Medicine (INL)	630-638	625-633	576-585
Medical Diagnosis (INL)	639-647	634-642	586-595
Medical Mantras (INL)	648-657	643-651	596-605
Wildcrafting (INL)	658-666	652-660	606-615
Abidharma (INL)	667-672	661-666	616-621
Cryptography (INL)	673-677	667-672	622-627
Etiquette (CHM)	678-683	673-677	628-633
Hell Realms (INL)	684-689	678-683	634-639

## RANDOM NPC CONCEPT

Iconography (INL)	690-694	684-688	640-645
Indifference (INL)	695-700	689-694	646-651
Literacy (INL)	701-706	695-700	652-657
Logic (INL)	707-712	701-705	658-663
Mathematics (INL)	713-717	706-711	664-668
Pantheons (INL)	718-723	712-717	669-674
Philosophy (INL)	724-729	718-722	675-680
Teaching (CHM)	730-734	723-728	681-686
Tibetan History (INL)	735-740	729-734	687-692
Tibetan Law (INL)	741-746	735-739	693-698
Torture (INL)	747-751	740-745	699-704
Animation (WIL)	752-757	746-751	705-712
Bird Control (WIL)	758-763	752-757	713-719
Demon Sorcery (INL)	764-769	758-763	720-727
Disease Sorcery (INL)	770-774	764-769	728-735
Gantad Horn (INL)	775-780	770-776	736-743
Life Force Sorcery (WIL)	781-786	777-782	744-751
Love Magic (INL)	787-791	783-788	752-759
Poisons (INL)	792-797	789-794	760-767
Simple Curses (WIL)	798-803	795-800	768-774
Zor (WIL)	804-808	801-806	775-782
Breath Yoga (AWR)	809-813	807-811	783-789
Dakini Language (INL)	814-818	812-817	790-796
Death Tantra (WIL)	819-822	818-822	797-804
Fire Yoga (WIL)	823-827	823-827	805-811
Invisibility (WIL)	828-832	828-832	812-818
Lightness Yoga (AWR)	833-836	833-838	819-825
Pure Vision (AWR)	837-841	839-843	826-832
Sexual Tantra (WIL)	842-846	844-848	833-839
Sorcery Tantra (INL)	847-850	849-853	840-846
Subtle Self (INL)	851-855	854-859	847-853
Tulpa Creation (WIL)	856-859	860-864	854-860
Wind Voices (AWR)	860-864	865-869	861-867
Yidam Tantra (WIL)	865-869	870-874	868-874
Animal Packing (INL)	870-878	875-883	875-882
Foreign Language (INL)	879-887	884-893	883-890
Mountain Climbing (INL)	888-897	894-902	891-898
Riding (AGY)	898-906	903-911	899-906
Swimming (SPD)	907-915	912-920	907-914
Tibetan Geography (INL)	916-924	921-929	915-921
Wilderness Survival (INL)	925-934	930-939	922-929
Weather Mantras (WIL)	935-940	940-945	930-936
Weather Prediction (AWR)	941-946	946-952	937-943
Weather Propitiation (INL)	947-952	953-959	944-950
Weather Sorcery (INL)	953-958	960-965	951-958
Agriculture (INL)	959-963	966-969	959-962
Criminology (INL)	964-968	970-973	963-967
Electronics (INL)	969-972	974-977	968-972
Mechanics (INL)	973-977	978-981	973-976
Military Science (INL)	978-981	982-985	977-981
Political Science (INL)	982-986	986-988	982-986
Science (INL)	987-991	989-992	987-991
Western Medicine (INL)	992-995	993-996	992-995
World History (INL)	996-1000	997-1000	996-1000

Magical Religious		
Laity	Profes- sional	Profes- sional

## Gender

01-40	01-60	01-75	Male
41-00	61-00	76-00	Female

## Ethnicity

01-21	01-30	01-26	Eastern Tibetan
22-47	31-65	27-59	Central Tibetan
48-65	66-90	60-82	Western Tibetan
66-75	91-93	83-87	Chinese
76-85	94-96	88-92	Mongol
86-95	97-98	94-96	Indian
96-00	99-00	97-00	Other

## Attitude Towards Chinese Communism

01-04	01-03	01-02	Welcomes the Chinese
05-33	04-32	03-38	Hopes For Compromise
34-62	33-61	39-79	Hopes to Peacefully Resist
63-91	62-90	80-91	Hopes to Violently Resist
92-00	91-00	92-00	Hopes to Flee Tibet

## Violence

01-05	01-04	01-30	Completely Non-Violent
05-50	05-44	31-74	Violence is Occasionally Compassionate
51-95	46-93	75-98	Fight For What's Yours
96-00	94-00	99-00	Hurt People For Fun

## Religion

01-02	01-07	01-05	Trying to Achieve Enlightenment (Bön)
03-07	08-14	06-16	Trying to Achieve Enlightenment (Red Hat)
08-13	15-17	17-27	Trying to Achieve Enlightenment (Yellow Hat)
13-16	18-21	28-36	Trying to Achieve Enlightenment (Whatever Works)
17-21	22-34	37-42	Trying to Achieve Favorable Rebirth (Bön)
22-34	35-49	43-56	Trying to Achieve Favorable Rebirth (Red Hat)
35-49	50-58	57-72	Trying to Achieve Favorable Rebirth (Yellow Hat)
50-60	59-69	73-85	Trying to Achieve Favorable Rebirth (Whatever Works)
61-63	70-75	86-87	Nominally Religious (Bön)
64-70	76-81	88-90	Nominally Religious (Red Hat)
71-78	82-85	91-94	Nominally Religious (Yellow Hat)
79-84	86-92	95-97	Nominally Religious (Whatever Works)
85-90	93-97	98-98	Non-Religious
91-96	98-98	99-99	Muslim
96-00	99-00	00-00	Other Religion

## Vows

01-78	01-65	01-05	No Vows
79-91	66-78	06-17	Vow of Vegetarianism
92-94	79-88	18-29	Vow of Chastity
95-97	89-94	30-42	Vow of Poverty
98-99	95-97	43-67	Vegetarianism and Chastity
00-00	98-00	68-00	Vegetarianism and Chastity and Poverty



# INTRODUCTORY ADVENTURES

## STRUGGLE SESSION

### PLAYER INFORMATION

A common practice of the Communist Chinese is the so-called Thamzing ("Struggle Session"). In Thamzing a person who strays from Mao's dictates is subjected to public torture until they repent. Not all struggle sessions are the same, but most are as follows:

The victim is tied up in a public place. Neighbors, friends and even family are encouraged to come up to the person and try to persuade the person to repent. They scream at, insult and even beat the person. The victim is only released when he or she has publicly admitted to the crimes, explained how they were wrong and how Mao was right, and promised never to do it again. If the victim is literate, he or she is forced to make a written confession.

Thamzing combines techniques used by cult brainwashers (social pressure, public confessions) and techniques used by military torturers (being tied in uncomfortable positions, being deprived of food and sleep, being periodically beaten). To many Tibetans, the Thamzing is nothing but sorcery: it is a calculated attempt to destroy a person's free will. For the Chinese, who are fighting on both military and psychological fronts, the Thamzing is one of their most powerful weapons. Although Thamzing has proven itself to work very well on peasant farmers, the Chinese are only starting to try to use this weapon against the trained minds of monks.

*The following information is for GMs only.*

### SYNOPSIS

Characters traveling in Eastern Tibet will come to a small trading town that was once dominated by a Yellow Hat men's monastery. A Garrison of Chinese soldiers have taken over this town. The Chinese are trying to break the monks of their religious devotion by any means possible. A small army of prostitutes has been brought in to seduce the monks and cause them to break their vows of chastity. The Chinese have run in to resistance in the form of Rigzin Gyampo, lama of the monastery. Lama Rigzin has been steadfast in opposing the Chinese and has given courage and conviction to the other monks. The Chinese have begun a struggle session, a fight for the lama's very soul. Unknown to the Chinese, a sorcerer specializing in love magic (in the guise of a prostitute), and two Tsen (spirits of monks who died after rejecting their vows) have come to help destroy the Lama. PCs must take the role of the monk's protector's in this spiritual battle. Several stray dogs (who are the

reincarnations of monks from the monastery) prowl the town square nervously.

### CHARACTER INTRODUCTIONS

The PCs will be in Eastern Tibet traveling West. Some may be fleeing war, some may be returning home, some may be taking goods to Lhasa to sell, some may be on religious pilgrimages. Most of the PCs will have seen war, famine and Chinese atrocities in the East.

In Tibet, travelers who meet on the road travel together. They do so to help protect against bandits and other dangers. If characters are reluctant to travel together, have them hear rumors of bandit raiders (or find bodies). Once they are traveling together (and have had some time to get to know each other) they will arrive at the town of Hunpyo.

### HUNPYO

Hunpyo is a small town. Unless PCs are from this region, they will not have heard of it. The majority of the town's population is monks living in a Yellow Hat men's monastery (which has the same name as the town). The monastery has about 100 monks and there are about 75 farmers, merchants and craftspeople who live nearby. Most of the lay people live on parcels of monastery-owned land near the road that the PCs are traveling on. Before the Chinese, Hunpyo was a peaceful town and a minor trading post. Now, the town is being forced to house and feed a garrison of Chinese soldiers. The soldiers are waiting for an official assignment. While they are waiting they are trying to break the peoples' reliance on the monastery and turn Hunpyo in to a Communist village. The lands owned by the monastery have been divided up among the people and the monks have been forced to work these lands in work groups.

The town itself exists in a small valley that follows the road the PCs are on. There are small Tibetan style farmhouses scattered along either side of the road. The monastery is on a small hill overlooking the road. The monastery is a compound surrounded by a short wall of stones. The monastery has several small buildings: a kitchen, meditation hall, shrine hall, monks' quarters and a small house for the head of the monastery, Rigzin Gyampo. These buildings are now being used to house the Chinese. The monks have either found housing in the village or have been forced to sleep along the side of the road. Huyan Chen, Commander of the Chinese, now sleeps in Lama Rigzin's house.

In the middle of the town is a small flat area normally used for festivals, games and other public events in the village. The Chinese teach political lessons here every day. It has also been the site of struggle sessions that have broken monk after monk. The Chinese have lashed together a small wooden frame to tie victims to. The victims are tied, bent at the waist with their arms outstretched.

## THE CHINESE

There are 95 Chinese soldiers staying in the town (five were killed by rebels and disease on the way to Hunpyo). They all carry rifles at all times and they are the undisputed rulers of Hunpyo. Only two (the commander, Huyan Chen, and one other private) speak Tibetan. Most of the villagers and monks speak a little of the Kan Chinese dialect. Most of the soldiers have seen serious battles and are quick to act if threatened. They enjoy being in a position of power and will order people around. If the soldiers see anyone they think might be a rebel fighter, they will likely shoot the person at first sight.

The Chinese have one machine-gun and a covered jeep that Huyan Chen drives in when the army is on the move. The Chinese have guards with rifles posted at key points 24-hours a day: two at the machine-gun, one each on the road on either side of the village, two watching over Lama Rigzin in the struggle session area, and four guards at the walls of the monastery.

Chinese commander Huyan Chen is a very observant man. He knows that there are things going on in the village that aren't direct result of Chinese actions. He knows that when he pays prostitutes to seduce monks, a portion of that money ends up in the hands of one particular prostitute (he does not know her name). He thinks they are perhaps paying her for advice. Huyan also knows that the dogs in the town are acting strange. He has thought of exterminating them, but he has not yet done so because he has seen how protective the monks are of the dogs.

## THE PROSTITUTES

Shortly after the Chinese came to Hunpyo, rumors started to spread that the Chinese were paying anyone who could seduce a monk. Ten prostitutes from nearby cities traveled to Hunpyo to try to get some of this money. They understand that they are being used as tools to turn monks in to ordinary peasants, but they do not care. They are being paid 100 Srang for each monk they seduce, more if the monk is respected and of high status. The prostitutes know, but the Chinese do not, that one of the "prostitutes," Minla, is really a sorcerer specializing in love magic. The other prostitutes have been paying Minla to give them love spells to cast on the monks.

Minla has been staying in the house of a local merchant. The other prostitutes have been spending their nights sleeping on the side of the road with the monks. The prostitutes spend their days and nights with the men. When the monks sleep, the prostitutes snuggle up next to them. Every once in a while a prostitute will lead a monk off in to the hills for sex. The prostitutes have also been having sex with Chinese soldiers in exchange for money, goods and favors. Commander Huyan Chen disapproves of this but has done little to stop it.

Minla has recently arranged with the Chinese for them to give her a fee of 200 Srang if she can seduce Lama Rigzin. Every evening, after the Struggle Session has ended for the day and everyone has gone home, she walks past the guards and up to Lama Rigzin. She spends hours whispering in his ear and caressing him, all the while using her most powerful love magic on him. So far, Lama Rigzin has resisted all of her magic, yet she believes that it is only a matter of time before he falters.

### Commander Huyan Chen

**Attributes-** AGY 9, AWR 16, CHM 14, END 10, INL 11, KMA -20, SPD 16, STH 13, WIL 16, BLD 2, BDY 3, INCY 3

**Appearance-** Huyan Chen is in his early thirties yet he has the practiced air of an experienced leader. Most under his command believe he is older than he really is. He has small, beady eyes and his face is slightly lopsided (the result of malnutrition while he was a child). He has short black hair and wears a red scarf around his neck over the army uniform.

**History-** Huyan Chen was recruited from a poor peasant family during the Communist revolution in China. He was charismatic and became an accomplished student of Maoist political philosophy. He has spent two years in Tibet. He has only recently been promoted to the head of a regiment of 100 men. The regiment is a mix of soldiers new to Tibet and soldiers from other regiments who suffered serious losses.

**Personality-** Huyan believes that Mao is right, but he also knows that some people must be forced or tricked in to agreeing with Mao. He doesn't really care if people really agree with Mao or just pretend to, as long as they act like they do. He doesn't mind if some of the Chinese propaganda is lies because he believes that the basic facts are true. He hates people who resist Maoism and cause disunity and he enjoys torturing and breaking them.

**Attachments-** Authority, Humble, Moral, Skeptical, Justice.

**Special Skills-** Rifle (3) (+12 to vital strike, +10 to strike), Torture (2)

**Special Equipment-** Rifle (6 bladed, ROF 3, FR 10 ft./3 m.), Helmet (AR 2, PR 8 bladed 2 blunt)

### Minla

**Attributes-** AGY 7, AWR 16, CHM 17, END 6, INL 16, KMA -35, SPD 3, STH 4, WIL 18, BDY 1, BLD 2, INCY 4

**Appearance-** Minla is tall, thin and attractive. She is clearly older than the other prostitutes (in her thirties or forties). She keeps herself wrapped up tightly in a large sarong and wears sparse but expensive looking jewelry.

**History-** Minla was a prostitute in a larger trading town to the East (a town now laid to waste by the Chinese). She studied sorcery in her spare time. She paid to learn love magic from old female sorcerers in the town. Eventually she became proficient enough to become the concubine of wealthy nomad merchants. When the war started, the merchants left for war. Minla traveled the countryside, preying on people who had been made physically and psychologically susceptible by the chaos. She has traveled to several villages where the Chinese have paid her to seduce monks and she knows the procedure well.

**Personality-** Minla lived most of her life in desperation. She did whatever she could to get food and a place to stay the night. Even though she is now a skilled sorcerer, making good money, the sense of desperation still clings to her. The only time she feels peace or happiness is when she is breaking someone's will. The stronger the will of the person, the greater sense of power she gets when she breaks him.

**Attachments-** Brutality, Sexual Dominance, Willful, Tricky, Ruthless.

**Special Skills-** Disease Sorcery (1), Love Magic (4), Poisons (2), Simple Curses (2), Zor (2).

**Special Equipment-** Poisoned knife (1 bladed damage, 1 BLD damage per round for 4 rounds), Black Rilzin, Menstrual Blood, water prepared for love magic, Dough Zor (2d20 KMA damage to anyone hit by it).

**Typical Attack-** Thrown attack with a Zor at INL (16) + AGY (7) + 1d20 -1 per 3ft. (1m.) vs. 25 (or 1d20 -1/3ft. vs. 2). On a successful hit, the Zor does 2d20 KMA damage.

## THE TSEN

Two young monks were studying at Hunpyo and were good friends. They were both adept at meditation and philosophy and received praise from their teachers. However, Lama Rigzin did not praise them. He criticized them for being too prideful and suggested that they should spend more time developing compassion. When the Chinese came, these monks decided that Tibet and the Tibetan religion was coming to an end. They decided that it would be best for them to side with the Chinese as soon as possible. They repented their vows and slept with prostitutes. Soon afterwards they started preaching to the other monks how they had "discovered" that Mao was right and Buddhism was a tool of oppression. The monks gained favor with the Chinese. About a week before the PCs arrived, the two ex-monks participated in the Struggle Session against Lama Rigzin. They berated him verbally and beat him with sticks. Later that same day, the two men wandered too

far from the village and were confronted by a pack of dogs who tore them apart.

When monks break their vows, they earn a lot of bad karma. If they die without having worked off this karma, they will likely be reborn in the hell realms. If the souls stay in this realm and escape rebirth, they become malevolent spirits of the Tsen class (p.187). The two monks became two Tsen spirits who live in two large boulders near where they died. The spirits can leave these boulders for short periods of time but will always return to them. If a PC can see the Tsen (e.g. with Mirror Gazing or Pure Vision skill) they appear as men dressed in tattered monk's robes, with red skin, brandishing red clubs, and with their faces twisted in to angry masks.

The Tsen are full of hatred and will unleash their anger on anyone they come across. They are specifically angry at Lama Rigzin. They want him to share their fate: they want him to reject his vows and then die. To help achieve this, the Tsen have been frequenting the area of the struggle session. They try to enter people. If they can get inside a person they fill that person full of rage, driving that person to beat Lama Rigzin.

### The Tsen

**Attributes-** MSTH 12, AGY 8, AWR 12, INL 12, KMA -30, SPD 7, STH 10, WIL 12.

**Appearance-** Red monks wearing red robes, brandishing red clubs, with angry, demonic faces.

#### Abilities

Start Fires (Uses 5 MSTH)

Trip People (Uses 5 MSTH)

Throw Small Rocks (1 blunt dmg., Uses 5 MSTH)

Enter a Human (Uses 1 MSTH)

Cause Anger (20 difficulty to save, uses 3 MSTH)

Cause Bad Luck (-4 on all rolls, uses 4 MSTH)

Cause Temporary Insanity (+3 dark attachments, uses 5 MSTH/day)

Cause Confusion (-10 INL, -10 AWR, uses 5 MSTH)

**Motivation-** Rage towards everyone, specifically Lama Rigzin. Desire to pull others down with them.

**Typical Attack-** If confronted with a threat they cannot enter, they will hurl small (5 lb.) rocks at the person. They strike at AGY (8) + INL (12) -1/3 ft. (1m.) vs. 25 (or 1d20 vs. 5). Each attempt to hurl a rock uses 5 MSTH.

## THE DOGS

If a stray dog is seen hanging around a monastery, Tibetans believe that it is a monk who once studied at the monastery. The monks may have studied here for one or more lifetimes. Even though the monk was unable to achieve rebirth as a human, it was drawn to its old home. Monks are thus very kind to stray dogs, thinking of them as alumnus of the monastery, perhaps even old friends.

The monastery at Hunpyo has half a dozen stray dogs. They survived mostly on scraps fed to them by the monks. Now that the monks have been moved down in to the village, the dogs have congregated there. They are no smarter than normal dogs, but they do remember certain things: the monastery is their home, the monks are their friends, Lama Rigzin is kind and beloved. All of the dogs once studied under Lama Rigzin, or one of his previous incarnations. Ever since Lama Rigzin was brought to the public area for Struggle Session, the dogs have been keeping a near constant vigil. In the night they keep people awake with their mournful howling. When two ex-monks participated in the beating of Lama Rigzin, a group of dogs followed them when they left the village and tore them apart.

The dogs can sense the Tsen. They don't know what they are, but know they are dangerous. When the Tsen are around, the dogs will appear to bark angrily at the air.

The Chinese soldiers are afraid of the dogs and have already shot a few. The monks were so angry when they found out that they almost took up arms against the Chinese. Commander Chen has ordered the soldiers not to kill any more dogs, except in self-defense. The monks know that the dogs are former monks and that the dogs will help protect Lama Rigzin from anyone who tries to kill him.

Anyone who has participated in beating Lama Rigzin is in danger from the dogs. The dogs will not attack them in the middle of a crowd. Instead, the dogs will follow the person around, hoping to corner the person in some lonely place.

### Typical Stray Dog

**Attributes-** AGY 13, AWR 10, END 8, KMA 5, SPD 16, STH 8, BLD 1, BDY 2, INCY 5

**Appearance-** Large brown mutt with fleas and hairless patches. Weighs 60 lbs. (27 kg.).

**Special Powers-** Good hearing and smell (+7 to AWR rolls).

**Typical Attack-** Teeth do 3 bladed damage. They do an extended split jump and strike at 1d20 vs. 8 (and -10 to next action or reaction).

## THE MONKS

Most of the monks at the monastery were young men in their teens and twenties. About a third of these young men have given up on their vows and joined the side of the Chinese. They have publicly spoken out against the Tibetan government and religion during the daily propaganda sessions. Some have been seduced; others gave in to the constant Chinese propaganda. Either way, hunger, exhaustion and fear contributed to their fall.

Some of the ex-monks have tried to recede in to the background and live life as ordinary peasants. Others have decided to "live it up": they vie for

positions as leaders in the new commune, they wearing Chinese army jackets and they shamelessly consort with prostitutes.

Of those who have not yet given up their vows, some are lucky enough to have friends or family in town. Those monks sleep on the floor in houses. Others sleep propped up next to houses or on the side of the road. They have only their dirty robes and a few spare blankets to keep them warm at night.

### Lama Rigzin Gyampo

**Attributes-** AGY 9, AWR 18, CHM 13, END 10, INL 14, KMA 45, SPD 4, STH 3, WIL 18, BLD 1, BDY 1, INCY 4

**Appearance-** Lama Rigzin is a chubby old man, with leathery, wrinkled skin and a round pleasant face. His short white hair is now greasy with sweat. Due to dehydration his eyes are sunken and dull. He still wears his monk's robes.

**History-** Rigzin Gyampo is a minor tulku, a reincarnation of the lama who has been ruling the monastery for generations. This incarnation has been the peaceful ruler of the monastery and the town for more than forty years. When the Chinese came, he instructed his monks not to resist with violence. He was captured and imprisoned. Even though forbidden to speak, his demeanor gave courage to the other prisoners. Commander Chen met with him several times to try to talk him in to rejecting Buddhism, but Lama Rigzin showed no signs that he was weakening. Commander Chen ordered that Lama Rigzin be the subject of a struggle session. Rigzin has been tied to a wooden frame, given only enough food and water to keep him alive, and has been beaten and berated. Lama Rigzin has figured out that there are two Tsen trying to get him and that Minla is a sorcerer who has been trying to use love magic on him.

**Personality-** Lama Rigzin has never reached enlightenment, yet he has hovered close for many lifetimes. He is accomplished at many Buddhist arts (including a little Tantra) and is a wise and benevolent teacher. He enjoys being a teacher (perhaps this is why he has never achieved enlightenment, he is too content in his current position).

**Attachments-** Authority, Forgiving, Truth.

**Special Skills/Equipment-** Breath Tantra (1), Dagger Exorcism (3), Elemental Astrology (2), Indifference (2), Medical Mantras (1), Meditation (5), Omen Reading (2), Philosophy (3), Protective Mantras (2), Pure Vision (1), Wind Voices (1), Yidam Tantra (1), Zodiac Astrology (2). Rigzin keeps rosary beads (smuggled to him during struggle session) in the sleeve of his robe and counts prayers on them when no one is looking. When the Chinese arrived, Rigzin had some items buried: 76 Srang worth of jewelry, two WWI rifles, and a phurba. He has the location memorized and can tell people where to find the items if he thinks it will help them.

During the day they are forced to work in the fields. At high noon they are forced to sit, with the rest of the villagers, and watch the Struggle Session being conducted against their lama. The monks fear and despair for their own fate and the fate of their beloved lama. They try to remember the teachings of impermanence and they spend most of their time in silent or audible prayer.

## POSSIBLE OUTCOMES

Without intervention by the PCs, Lama Rigzin will eventually falter and give in to Minla, the Chinese brainwashing or the Tsen. Every monk and most of the villagers look up to Lama Rigzin. If he rejects Buddhism, they will all lose any hope of resisting the Chinese. If the Lama falls, the rest of the monks will quickly follow. The bad karma the village will accrue will doom it to misfortune for generations.

Rescuing the lama will probably be the first thought of players. However, there are never any less than two guards watching over the lama. When there is not a struggle session going on, the Tsen and Minla circle him. Minla will attack PCs with sorcery if they try to steal Rigzin, and the Tsen will do anything to alert the Chinese.

Many ex-monks and farmers are desperate to gain favor from the Chinese and will turn in PCs that they know to be acting against the Chinese.

Rigzin knows breath tantra and may be able to simulate death.

Lama Rigzin would much rather die than be forced to reject Buddhism. If he dies with his good karma intact he can be reincarnated as a human, become a Buddhist teacher, and continue to help humanity. Rigzin will allow PCs to kill him if it the only option. If done from completely compassionate motives, the damage to the PC's karma should be relatively minor.

	Player:	Player:	Player:	Player:
Rigzin rejects his vows and dies (-30 XP)				
Rigzin rejects his vows and lives (-20 XP)				
Rigzin dies without rejecting his vows (5 XP)				
Rigzin escapes without rejecting his vows (15 XP)				
Rigzin gains enlightenment (30 XP)				
The Tsen are defeated or driven away (5 XP)				
Minla is defeated or driven away (5 XP)				
The Chinese are persuaded to leave (15 XP)				
PCs stops a monk from breaking vows (3 XP/ea.)				
Worked well as a group (2 XP)				
PCs made friends with each other (5 XP/ea.)				
Personal growth (5 XP)				
Clever Plan (1 to 5 XP)				
Exceptional role-playing (2 XP)				
Succeeded in line with a self-attachment (1 XP/ea.)				
Made correct prediction based on universe attachment (2 XP/ea.)				
Made the world a worse place (-1 to -5 XP)				
Split-up group (-5 XP)				
Player Character Death (-10 XP)				
Total:				

# GLOSSARY OF TIBETAN TERMS

**Amdo**- A province in Northeastern Tibet.

**Asura**- A type of heaven-being that lives on Mount Meru and battles against the Devas.

**Bardo**- The period of 49 days after a person's death where the soul wanders on this plane before the next rebirth.

**Bodhisattva**- A being who became enlightened via the teachings of a buddha but stayed in this world to help sentient beings.

**Bön**- Tibet's pre-Buddhist organized religion; shares much in common with both Buddhism and shamanism.

**Buddha**- An enlightened being; either one who became enlightened without the benefit of teachings or is an emanation of perfect enlightenment.

**Cham**- Masked religious dances reenacting Buddhist history.

**Chang Tang**- The inhospitable frozen plains that make up most of Northern Tibet.

**Chenrezig**- The male buddha of compassion, called Avalokitesvara in Sanskrit.

**Chuba**- A belted toga-like garment, the standard unisex clothing of lay Tibetans.

**Dakini**- A race of beautiful, blue female heavenly beings, similar to angels in the west.

**Dalai Lama**- A tulku and reincarnation of Chenrezig who is the head of the Yellow Hat Buddhist sect and ruler of Tibet.

**Deva**- A heavenly being living on Mount Meru.

**Dharma**- The teachings of Buddhism.

**Dharmapala**- A demon or native deity which has been bound by an oath to do good and to protect Buddhism and its practitioners.

**Dharmasala**- A town in India hosting Tibetan refugees.

**Dobdob**- A monastic police officer.

**Dolma**- The female buddha of compassion and consort to Chenrezig. Called Tara in Sanskrit.

**Dorje Shudgen**- A powerful dharmapala of questionable loyalties.

**Düd**- A type of malevolent spirit especially associated with lingering illness.

**Dzo**- A yak/cattle halfbreed.

**Dzong**- 1: One of 53 prefectures that Tibet is divided in to. 2: A fort.

**Dzongpon**- Local Tibetan government prefects, usually a monk and layman.

**Garuda**- A giant heavenly bird that preys on Lu.

**Gautama Buddha**- The Buddha of the current age, an Indian prince that achieved enlightenment.

**Gelugpa**- The "Yellow Hat" Buddhist sect, the newest of Tibet's 4 major sects, currently acting as the Tibetan government.

**Gesar**- An ancient king, subject of a popular (and magical) Tibetan epic.

**Geshe**- The highest degree in monastic scholastics, equivalent to a western PhD.

**Glud**- Any being or object used as a "decoy" to draw out curses or malevolent spirits, often a human-shaped piece of dough.

**Jokhang**- The biggest temple in urban Lhasa, the streets surrounding it are a center of pilgrimage and trade.

**Kagyupa**- The third oldest of Tibet's 4 major Buddhist sects, specializing in body-control tantras.

**Kanjur**- A book of the teachings of Gautama Buddha.

**Karma**- The accumulated momentum of the compassionate and cruel acts in which a person has participated in this and previous lives.

**Kashag**- A council of 3 ministers, who are directly beneath the Dalai Lama (or his regent) in the hierarchy of the Tibetan government.

**Kham**- A large Eastern province of Tibet, home of the Khampas.

**Khampa**- A nomad from Kham, known as fierce warriors and active rebels.

**Khata**- A white scarf used as a ceremonial gift.

**Kukuri**- A heavy curved knife, used for chopping.

**Lama**- A teacher of Buddhist or Bön doctrines. Also, the person in charge of a monastery.

**Langdarma**- The ancient Tibetan king who persecuted Buddhism in favor of Bön.

**Lokbar**- A heavier version of the Chuba, worn in extreme weather.

**Lhasa**- The capital and largest city in Tibet.

**Lu**- A family of malevolent spirits, ranging from large dragon-like beings that live in the heavens to snake-human creatures living at the bottom of ponds.

**Mamo**- A class of malevolent spirits, female with jet-black skin, known for sorcery and disease.

**Mandala**- A magic painting, usually circular, symbolizing how an enlightened being views the universe.

**Mantra**- A chanted formula that has mystical or magical meaning.

**Meru**- A heavenly mountain far beyond this world, where heavenly beings and enlightened entities live.

**Migyu**- A large, semi-intelligent, furry humanoid native to Tibet. Known as a Yeti outside of Tibet.

**Milarepa**- Tibetan sorcerer turned Buddhist teacher and poet, a popular Tibetan folk hero.

**Mimang**- A people's organization in Lhasa currently protesting the Chinese.

**Mudra**- Magical hand gestures with mystical or magical effects.

## Pronunciation Guide

All Tibetan words are spelled phonetically. In some cases, special characters had to be used, they are pronounced as follows:

â- like "a" in "father"

é- like "ye" in "yet"

ê- like "ai" in "paid"

ó- like "o" in "sole"

ö- like "ur" in "urgent"

ü- like "w" in "wind"

û- like "oo" in "moon"

**Nyingmapa-** The oldest of Tibet's 4 major Buddhist sects; the one closest to pre-Buddhist Tibetan religions.

**Padmasambhava-** The great Indian mystic who traveled across Tibet, conquering the native demons and gods, founding monasteries and hiding Terma.

**Panchen Lama-** The second most important Tulku in the yellow hat sect, he is the abbot of the Tashilhunpo monastery at Shigatse. The current Panchen Lama is pro-Chinese.

**Pehar-** One of the most powerful dharmapalas, his oracle is the most powerful oracle in Tibet and advises the Tibetan government.

**Phurba-** A ritual dagger with a three or four cornered blade, usually with a vajra and deity image as a handle.

**Qinghai-** A Chinese province bordering East Tibet.

**Ragyapa-** A caste of unclean corpse carriers.

**Rakshasa-** A shape-shifting, human-eating monster from another world.

**Rimpoche-** A title of respect given to learned spiritual leaders. It means blessed or jewel.

**Rinsil-** A bone concretion found in the remains of a dead lama. They are powerful charms and panaceas.

**Sakyapa-** Second oldest of Tibet's 4 major sects, specializing in logic and philosophy.

**Sanskrit-** The ancient written language of India, the language of the Buddhist sutras, adopted as the official written language of Tibet.

**Shambhala-** A hard-to-find, utopian mountain kingdom where all are long-lived and wise. The basis for James Hilton's story of "Shangri-La."

**Shigatse-** The second largest city in Tibet; Lhasa's only major economic and political competitor.

**Shinje-** A torturer from the hell realms (or a death spirit in this realm).

**Sichuan-** A Chinese province bordering East Tibet.

**Songsten Gampo-** The first king of a unified Tibet.

**Srang-** Tibetan currency, in coins or printed on paper notes. Srang coins are accepted throughout Tibet.

**Sunyata-** The doctrine that all dualities are empty, that nothing exists, even non-existence itself.

**Sutra-** A traditional book of Buddhist teachings.

**Tantra-** Any method of mystical training outside of the standard written transmission of Buddhist teachings. Tantras offer a quicker path to enlightenment but are much more dangerous.

**Tantric-** An adjective referring to practices, teachings or rituals learned from a tantra.

**Tenjur-** A book made up of commentaries on the teachings of Gautama Buddha.

**Terma-** A discovered holy text or article that had once been hidden because people were not yet ready to have it.

**Thangka-** A holy painting on cloth which can be rolled up for transport.

**Torma-** A building-shaped sculpture, made of mostly butter, used for ritual purposes.

**Tsampa-** Flour made from popped barley. A staple food in Tibet.

**Tsen-** A class of malevolent spirits, often associated with illness, misfortune and hatred.

**Tulku-** The reincarnation of a powerful lama or bodhisattva who has retained memories and powers from his or her last lives; usually the head of a monastery.

**Tulpa-** A being, resembling a human, created solely from mental energy by means of meditation and magical formulas. These beings may gain intelligence and self-consciousness.

**Vajra-** A scepter or cross symbol representing enlightenment. Originally the thunderbolt scepter of the Hindu sky god Indra.

**Yaksha-** A type of heaven-being living on the lower levels of Mount Meru.

**Yama-** The demon lord of death, a powerful dharmapala.

**Yidam-** A type of buddha used in Tantric meditation as a model of enlightenment. Practitioners seek to experience what it is like to be the Yidam being.

**Zhang-Zhung-** An ancient pre-Buddhist kingdom in Western Tibet.

**Zhidag-** A class of spirits, often malevolent, that protect the earth.

## GLOSSARY OF GAME TERMS

**#D#-** A code for rolling dice, the first number means the number of dice rolled and the second number is the denomination of the dice. 2D6 means that you must roll 2 six-sided dice and add the values.

**Action-** In combat, anything the character initiates (as opposed to a Reaction). An action could be anything from a strike (a fighting action described in the rules) to scratching one's nose.

**Adventure-** A story characters play in, with a beginning, end, conflict, drama and a chance for the characters to succeed and a chance for them to fail and perhaps die.

**Armor Rating (AR)-** A numeric rating of the amount of the character's body a piece of armor covers, one being the smallest amount and twenty being coverage of the entire body. A strike must have a success greater than the armor rating in order to hit an unprotected portion of the victim.

**Attachment-** A dependence, preference or prejudice for an idea or sensation. Attachments describe personality. The fewer attachments, the closer a character is to enlightenment.

**Attributes-** Numeric ratings for each character that enumerate their abilities in mental, physical and other areas. Although base attributes are relatively stable over time, events can temporarily change any of them.

**Bladed-** Damage that cuts or pierces flesh such as a knife or pick-axe. Does damage to Blood Points.

**Blunt-** Damage that crushes flesh, such as a club or punch. Blunt damage subtracts first from Body Points, then (when they are gone) it does double damage to Blood Points.



**Chance Action-** An action that the GM determines is heavily influenced by chance (a 1 on the 1d20 roll will always fail, a 20 will always succeed). Typically a spur-of-the-moment activity.

**Character-** A character is a fictional person created by a player. The character has his/her own personality, past, characteristics, experiences, and life. It is through the character that the player plays the game. A character is a participant in the adventure.

**Character Class-** A character creation option that describes the character's place in society. Character Class sets the character's income, the costs to buy skills and may also give special plusses, skills, equipment and disadvantages during character creation. Character class can change during game-play.

**Character Creation-** The process of describing a character before game-play starts. Points are used to buy attributes, skills, advantages and disadvantages. Equipment is also bought.

**Damage-** A rating of the capacity of a weapon to do damage to humans. Specifically, it is damage which will move a person progressively closer to being dead.

**Deliberate Action-** An action that has no automatic success or failure (as a Chance Action does). This is typically a well-considered action that leaves as little as possible to chance.

**Difficulty-** The rating of the difficulty for anything a character attempts to do. To succeed, a character must make a roll of the applicable attribute plus 1d20 and get a result higher than the given difficulty. Typical difficulties: Easy (10), Moderate (20), Hard (30) and Legendary (40).

**Discipline-** A system of study (usually, but not always associated with a character class) that sets a character's skill costs and the effects of level advancement.

**Easy-** A difficulty rating of 10 for an attribute + 1d20 roll (or -4 difficulty when dealing with weapon specific difficulties).

**Enlightenment-** In game terms, this is when a character has removed the last Attachment and is now a perfect being.

**Experience Levels-** As a PC does more he or she gains more experience, and through experience and practice the PC becomes more powerful. The system of Experience Levels is an easy system for rating this growth. Characters start out at an experience level of 1 and as they do more and experience more they gain experience points and raise experience levels.

**Experience Points (XP)-** As a PC completes each adventure the GM assigns them Experience Points based on their performance in that particular adventure. Each adventure should have a checklist of things PCs can do to gain or lose XP. XP can be spent at the end of an adventure to buy skills and to raise attributes.

**Functional Range (FR)-** A unit of distance in which a projectile weapon suffers a -1 penalty. For instance, if a weapon has a functional range of 3 ft., the character is at -4 to hit a target 12 ft. away.

**Game Master (GM)-** The Game Master is a player but does not have a character. The GM is an impartial intermediary between the game as it appears on paper and the game as played by characters. The GM is the universe, he or she decides, based on his or her knowledge of the game universe, what happens for whatever action the players take.

**Hard-** A difficulty rating of 30 for an attribute + 1d20 roll (or +4 difficulty for weapon specific difficulties).

**Incapacity-** When a PC is at 0 END or 0 INCY and can no longer stand, initiate communication or make any roll.

**KMA-** Karma, an attribute that represents how a character's past actions are effecting his or her luck.

**KMA Emanation-** A measurement of how much a person's karma effects other people nearby. Typically one-tenth of current KMA.

**Legendary-** A difficulty rating of 40 for an attribute + 1d20 roll.

**Maximum Range-** For a projectile weapon, this is the actual range that the character can not do damage beyond (as opposed to Functional Range).

**Moderate-** A difficulty rating of 20 for an attribute + 1d20 roll.

**Non Player Character (NPC)-** This is a character, can be a friend, enemy, both or neither, with a personality and intelligence, but this is not a player character: he or she is controlled by the GM. Mostly they are tools to help the plot along.

**Player-** The player is the real human being that participates in the role playing game as a character.

**Player Character (PC)-** A character created by and controlled by a player.

**Protection Rating (PR)-** A numeric rating that describes how much damage a piece of armor is capable of protecting from. Any damage that hits the armor has the Protection Rating's worth of damage removed from it.

**Reaction-** The thing a PC can do once in a combat round in reaction to being attacked (includes Dodge).

**Roll-** A dice roll with an attempt to get the highest number possible. An "agility roll," for example, is the character's AGY plus 1d20 with an attempt to get higher than the difficulty for the given action.

**Role Playing Game (RPG)-** A game where people play fictional characters (roles) having adventures together. Players narrate what their characters do and the GM narrates what happens in response.

**Save Vs.-** A roll made of 1d20 plus appropriate attributes in an attempt to avoid something that would otherwise happen, such as falling down or catching a disease.

**Scenario-** A scenario is a series of adventures linked together by a common plot element or group of PCs (much like a book trilogy).

**Simultaneous-** When a character reacts to being attacked by making an action of his or her own (e.g. let someone punch you, but stab that person at the same time).

**Skill-** A level of training or knowledge that allows the character to do something they would be otherwise unable to do. The majority of skills are INL based (roll 1d20 + INL + any plusses from having more than one level in the skill), yet there are skills based on other attributes.

**Skill Roll-** A roll of 1d20 plus the appropriate attribute plus four for every level the character has in the skill above the first.

**Split-** When one action or reaction is turned in to two, at +10 difficulty to each (e.g. do a split action jump and strike).

# RANDOM WILDERNESS ENCOUNTER

Moun- tains	Plains	Major Roads	Haunted Place		
01-01	01-02	01-02	01-03	Ancient Ruins	A pre-Buddhist site, may contain hidden treasures or magical objects.
	03-04	03-04	04-04	Battlefield	The site of a recent battle between rebels and Chinese. There may be working weapons that can be scavenged.
02-04	05-06		05-05	Bear	Will attack humans if startled or if cubs are threatened.
05-07	07-10		06-06	Chinese Exploratory Party	A small group of Chinese trying to map Tibet and find exploitable resources.
08-08	11-13	05-08	07-07	Chinese Regiment	A large convoy of Chinese soldiers trying to move without rebels noticing.
09-09	14-16	09-12	08-08	Chinese Roadbuilding Crew	Chinese and Tibetan laborers trying to create a new road.
10-10	17-17		09-10	Cursed Bones	Evil, intelligent, animated human remains. May try to attack PCs.
11-12	18-18		11-13	Cursed Phurba	An evil, intelligent, animated ritual dagger. May try to trick a PC in to freeing it and/or carrying it back to civilization.
13-18	19-19		14-14	Difficult Climb	To continue, PCs must climb a steep mountain-face and must make climbing rolls.
19-20	20-25	12-19	15-15	Farmhouse: Friendly	Farmers will welcome PCs to stay the night, will feed them, and if any PCs are literate will ask them to read holy books.
21-21	26-27	20-22	16-18	Farmhouse: Poison Bearer	Looking like a friendly farmhouse, if PCs try to stay the night the lone inhabitant will try to feed the PCs poison.
22-25	28-28	23-23	19-19	Gorge	To continue, PCs must travel through a deep gorge which can easily flood or be the scene of an ambush.
26-28			20-22	Haunted Mountain	To continue, PCs must travel on a mountain that is ruled by a powerful malevolent spirit attached to the peak.
29-31	29-31		23-23	Hunting Party	A group of criminal hunters with hunting dogs.
32-32	32-32	24-24	24-25	Lost Hell Being	May attack PCs out of fear and anger.
33-33	33-33	25-25	26-28	Lost Hungry Ghost	May attack PCs for their food supplies.
34-34	34-34	26-26	29-29	Lost Wild Tulpa	May attack PCs out of madness.
35-35	35-36	27-27	30-33	Malevolent Spirit: Dūd	Will attempt to prey upon any PC with low Karma.
	37-38	28-28	34-37	Malevolent Spirit: Lu	Will attempt to prey upon any PC with low Karma.
36-36	39-40	29-29	38-42	Malevolent Spirit: Mamo	Will attempt to prey upon any PC with low Karma.
37-37	41-42	30-30	43-45	Malevolent Spirit: Sōndrema	Will appear physically to male party members, will attempt to paralyze and kill them.
38-38	43-44	31-31	46-49	Malevolent Spirit: Sri	Will attempt to prey upon any PC with low Karma.
39-39	45-46	32-32	50-50	Malevolent Spirit: Trickster Spirit	Will attempt to play mischievous tricks on the party in the form of a small animal.
40-40	47-48	33-33	51-54	Malevolent Spirit: Tsen	Will attempt to prey upon any PC with low Karma.
41-41	49-51	34-35	55-58	Malevolent Spirit: Zhidag	Will attempt to prey upon any PC with low Karma.
42-45	52-52		59-61	Migyu	A large, humanoid primate, possibly dangerous.
46-50		36-37	62-62	Mountain Pass	To continue, PCs must travel high in to the mountains and face the dangers of freezing or altitude sickness.
51-52	53-58	38-38	63-63	River	To continue, PCs must forge a river and make rolls to avoid being swept under.
53-58	59-61	39-40	64-64	Rockslide/Avalanche	PCs must make SPD or AGY rolls to avoid getting hit with rocks (1d6 blunt damage) or buried under snow (suffocation and hypothermia).
59-61	62-66	41-48	65-65	Small Bandit Group	A group of bandits looking to politely rob anyone they meet.
		49-49		Traveling Aristocrat	Level 1d6. Probably traveling with servants or bodyguards.
62-62	67-68	50-51	66-66	Traveling Ascetic	Level 1d6.
		52-53		Traveling Astrologer	Level 1d6.
63-63	69-69	54-54	67-67	Traveling Bön Priest	Level 1d6.
64-64	70-70	55-57		Traveling Craftsperson	Level 1d6.
65-65	71-71	58-58		Traveling Dobdob	Level 1d6.
		59-59		Traveling Doctor	Level 1d6.
		60-60		Traveling False Lama	May try to get PCs to pay for tantric lessons.
66-67	72-72	61-64	68-68	Traveling Farmer	Level 1d6.
68-68	73-73	65-66		Traveling Gesar Bard	Level 1d6.
69-69	74-74	67-67	69-69	Traveling Kagyupa Monk	Level 1d6.
70-70		68-68	70-71	Traveling Mad Saint	Will appear mad, but will likely have an important lesson for at least one of the PCs.
71-71	75-75	69-71	72-72	Traveling Merchant	Level 1d6.
		72-72		Traveling Mirror Gazer	Level 1d6.
72-73	76-78	73-75	73-73	Traveling Nomad	Level 1d6.
74-74	79-79	76-76	74-74	Traveling Nyingmapa Monk	Level 1d6.
		77-77		Traveling Oracle	Level 1d6.
		78-78		Traveling Revenant	Level 1d6.
75-75	80-80	79-79	75-75	Traveling Sakyapa Monk	Level 1d6.
76-77		80-80		Traveling Savage	Level 1d6.
78-78	81-81	81-81	76-78	Traveling Sorcerer: Disguised	Level 1d6. Will be disguised as a member of another class.
79-79	82-82	82-82	79-82	Traveling Sorcerer: Undisguised	Level 1d6. Caught red-handed gathering sorcerous components or doing a sorcerous ritual.
80-80	83-83	83-83		Traveling Treasure Finder	Level 1d6. There is a 1 in 10 chance he or she is seeking treasure in a trance.
81-81	84-84	84-85	83-84	Traveling Unclean	Level 1d6.
82-84	85-85	86-86	85-86	Traveling Weathermaker	Level 1d6.
85-85	86-86	87-87	87-87	Traveling White Robe	Level 1d6.
86-86	87-87	88-89	88-88	Traveling Yellow Hat Monk	Level 1d6.
87-90	88-89		89-89	Unstable Bridge	To continue, PCs must cross a poorly maintained bridge that may break.
91-91	90-90	90-90	90-93	Walking Corpse	A dead body walking blindly. Can kill a PC by touch.
92-92	91-93	91-93	94-95	Weather: Dust-Storm	Lasts 3d6 hours, PCs are blinded.
95-95	94-96	94-96	95-97	Weather: Hailstorm	Lasts 3d6 hours, PCs without protection take ½ blunt damage and must save vs. hypothermia (20 difficulty).
96-99	97-98	97-99	98-99	Weather: Snowstorm	Lasts 3d6 hours, seeing and moving is difficult, PCs must save vs. hypothermia (30 difficulty).
00-00	99-00	00-00	00-00	Wolf Pack	A pack of wild wolves, will attack sick or wounded humans.

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# TIBETAN (CIRCA 1959) VS. AMERICAN (MODERN) CULTURES

Aspect	Americans (today)	Tibet (circa 1959)
Religious Identity	Most belong to religious group or belief-system that is part of their Identity (e.g. I am a Catholic, I am an atheist, I am non-religious, etc.)	See different religions (folk religion, Bön, Buddhism) as having different uses in different situations, adhere to each as appropriate.
Religious Freedom	It is an individual's right to practice any religion they like as long as it doesn't interfere with the rights of others.	Most Tibetans believe in religious freedom and believe it's wrong to denigrate anyone else's religious beliefs.
Gender	Narrowing difference between men and women in occupations. Women generally considered equal to men, but still subject to prejudice, especially by small groups.	Some occupations almost all male and almost all female, yet exceptions exist and are not stigmatized. Women generally considered equal to men (as smart, as assertive, as athletic), except in central Tibetan politics (no women in the government) and with some religious teachers who refuse to teach females.
Travel	Common. People travel for their job or for vacation. Travel is fast and safe.	Common. For job, religious pilgrimages. Slow and filled with many dangers, but surviving these dangers is bragged about later.
Medicine	Practiced by university-educated professionals. Most diseases explained as organic injuries and infections. Drugs and surgery are common treatments.	Practiced by university-educated professionals. Most diseases explained as bad karma, sorcery, malevolent spirits, humour imbalance. Herbs, behavioral changes, exorcism are common treatments. Surgery very rare.
Population	Majority in cities. Majority are middle class. Very rich and very poor usually in cities.	Majority in countryside. Majority are lower class. Very rich and very poor usually in cities. Much of population in monasteries (some the size of cities).
Marriage	Premarital sex common. Most seek out a mate themselves and choose to enter in to a monogamous relationship. Non-monogamous relationships and marriages exist, but frowned upon. Extra-marital affairs and divorce are common, not heavily stigmatized.	Tibetans seek own mate, but choice approved by an astrologer. Monogamy most common, yet polyandry (multiple husbands) and polygyny (multiple wives) is legal. Extra-marital affairs and divorce common, not heavily stigmatized.
Death	Most Americans bury their dead, mourn them, and feel that the soul has gone on to some form of afterlife.	Most Tibetans dispose of their dead in a way chosen by an astrologer. They perform ceremonies to help guide the dead to the most favorable reincarnation.
Celebrations	Few holidays. During holidays: no work, visit with family, presents, spend money.	Many holidays and festivals: mass community celebrations, religious performances by monks.
Food	High in protein & fat. Wide range of foods. Fresh (refrigerated) foods common. Taste is valued.	Mostly barley flour noodles and breads. Yak meat, butter, milk and cheese, imported tea common. Long lasting (doesn't go bad quickly) is valued.
Sports/Games	Team sports, especially ballgames. Gambling: card games. Intelligence/creativity based games common.	Sports: Archery, horse trick riding. Gambling: mah jong, dice games. Riddles common.
Ideal Attributes	Independent, not gullible, socially skilled, wealthy, attractive, strong-willed.	Intelligent, easy to get along with, compassionate, wise, entertaining.
Etiquette	To strangers: hand shaking, pleasantries. To superiors: formal language, use formal pronouns (sir, dr., prof.). To hosts: spoken thanks, bringing food or wine.	To strangers: bowing. To superiors: thumbs up, tongue out, use official titles. To hosts: white scarf gift.
Weapons	Carrying concealed weapons generally illegal. Most weapons can be carried with proper permits.	All weapons legal for all classes to carry. Most carry knives (as tools).
Economy	Large companies. Paper and electronic money. Most money stored in banks. Many financial institutions (banks, credit card companies, investment firms). Little bartering.	Much bartering & coin money. Most money stored as jewelry. Paper money only in cities. Few financial institutions.
Crime	Existence of "criminal class." Most revolves around drug addictions. Crime usually for money, but also recreation, hatred, sexual gratification. Gangs, career criminals, organized crime agencies. Also, "white collar" crime (fraud, embezzlement, industrial espionage).	Groups of bandits (even bandit tribes) operate in areas with little govt. presence. In cities, minor street crimes by very poor. Some bribery, forgery, embezzlement by educated.
Relationships	Mostly defined on a one-on-one basis. Primary is nuclear family (close relatives living together). Also: relatives, coworkers, neighbors, friends.	Many relationships of duty, family, friendship and love. Most people have wide circle of friends of every class.
Animal Rights	Thought of as sub-human. Right not to be tortured. Can be killed for sport or consumption.	Thought of as pre-human. Can not be hunted. Butchering looked down upon but acceptable as necessity.
Pets	Cats, dogs, birds.	Dogs (mostly mastiffs), horses.
Violence	Idealized in the media but feared in real life. Some Americans armed, others not.	Some Tibetans are strictly nonviolent, but most believe violence is reasonable (even compassionate) in some situations. Almost all Tibetans armed with at least a knife or iron pencease.

### Weapon Specific Difficulties

Very Easy (-8 difficulty)

Easy (-4 difficulty)

Hard (+4 difficulty)

Very Hard (+8 difficulty)

### Improvised Weapons

**Slashing Weapons** : 1 bladed damage, -8 to actions except pain/stun, blinding and slash.

**Poking Weapons**: ½ point bladed damage, -8 to actions except blinding strike, pain/stun and vital strike.

**Blunt Weapons**: 1 to 3, -8 to any actions with these weapons except strike and pain/stun.



### Combat Modifiers

Aim	+4 to roll
Blinded (Full)	-15 to roll
Blinded (Partial)	-7 to roll
Burst	-4 to roll
Extended Action	+5 to roll (-10 to next reaction)
Improvised Weapon	-8 to most rolls
Leaning	-10 to roll
Paired	-4 to roll
Simultaneous Act	-20 +WIL to roll
Split	-10 to rolls
Targeted	-4 to roll
Underwater	-8 to rolls, half damage

### Actions

Area Attack	INL+#of shots+1d20 vs. 25+area in ft. (or +3/m.)
Blinding Strike	INL+AGY+1d20 vs. 30
Crippling Attack	STH+INL+1d20 vs. 30
Disarm	STH+AGY+1d20 vs. 30
Grab	STH+AGY+1d20 vs. 25
Grab (Pain)	STH+INL+1d20 vs. 35
Grab (Strangle)	STH+AGY+1d20 vs. 25
Grab (Wrestling)	STH+INL+1d20 vs. 30
Knockaway	STH+AGY+1d20 vs. 25
Knockdown	STH+AGY+1d20 vs. 30
Knockout	STH+AGY+1d20 vs. 30
Pain/Stun	INL+AGY+1d20 vs. 25
Slash	INL+AGY+1d20 vs. 25
Stomp	SPD+STH+1d20 vs. 25
Strike (Handheld)	STH+AGY+1d20 vs. 25
Strike (Projectile)	INL+AGY+1d20 vs. 25
Tackle	SPD+STH+1d20 vs. 20
Vital Strike (Bladed)	INL+AGY+1d20 vs. 35
Vital Strike (Blunt)	INL+STH+1d20 vs. 40
Wing	INL+AGY+1d20 vs. 20

### Reactions

Dodge	AWR+AGY+1d20 vs. 25
Entangle	INL+STH+1d20 vs. 30
Flip	AGY+STH+1d20 vs. 35
Drop	AWR+AGY+1d20 vs. 20
Jump	SPD+AGY+1d20 vs. 25
Mental Block	WIL+1d20 vs. 20
Parry	STH+AGY+1d20 vs. 25

### Character Creation in Brief

**Step 1: Character Concept**- Your idea of the character: name, appearance, values, etc.

**Step 2: Attributes**- Split 90 points between 9 attributes (min 1, max 20). Choose optional sub-attributes (costs or gives 1 bonus point).

**Step 3: Choose Character Class**- Choose the PC's place in Tibetan society.

**Step 4: Choose Skills**- Spend 100 Skill Points, skill costs set by character class.

**Step 5: Buy Equipment**- Available money set by character class.

**Step 6: Personality**- Choose 5 Attachments, including at least 1 universe attachment.

**Step 7: Bonus Characteristics**- PC starts with neutral balance. Advantages or extra points must be balanced out by disadvantages or fewer points

**Step 8: Character Advancement**- Use XP to gain experience levels and improve the PC.

### Spending BP/XP

3 skill pts.	= 1 BP	=10 XP
1 attribute pt.	= 1 BP	=10 XP
1 BLD/BDY/INCY pt.	= 3 BP	=30 XP
250 Srang	= 1 BP	N/A

### Sample Difficulties

0- Automatic Success

5- Walk down stairs briskly. (AGY)

10- (Easy) Notice a mosquito on PC's skin. (AWR)

15- (Easy-Moderate) Paint ceiling from flimsy ladder. (AGY)

20- (Moderate) Win a game of mah-jongg. (INL)

25- (Moderate-Hard) Catch paper flying in the wind. (AGY)

30- (Hard) Get burned and not flinch. (WIL)

40- (Legendary) Lift a pony over PC's head. (STH)

### Common Tibetan Names

#### Gender Neutral

Chetsang	Dawa	Dhondup	Dorjee
Geshe	Gyalpo	Gyaltsen	Karma
Kelsang	Lhamo	Lobsang	Namgyal
Ngari	Ngawang	Norbu	Nyima
Palden	Pema	Phurpu	Sonam
Tashi	Tenzin	Thondup	Thubten
Tsering	Tseten	Tsewang	Wangdu

#### Typically Feminine

Bhuti	Choedon	Dechen	Deki
Dolma	Khando	Lhakiyi	Lhazom
Namhla	Norzom	Pelmo	Rinzin
Tsamchoe	Tsomo	Wangmo	Yangchen
Yangkyi	Youdon		

#### Typically Masculine

Bhuchung	Chemo	Gyatso	Jigme
Kalden	Lodoe	Rabgyal	Sawang
Tenpa	Tsetrunc	Tsong	Wangchuk
Wangyal			

### Some Altitudes

0 m.	Sea level (no part of Tibet exists at this altitude).
3000 m.	Only the Southeast corner of Tibet dips below this altitude.
3860 m.	Lhasa
4000 m.	The average altitude of Tibet.
4588 m.	Lake Mansorovar, the highest fresh water lake in the world.
5000 m.	Rongbuk, the highest monastery in Tibet.
5600 m.	Mt. Kailash pilgrimage route
5-6000 m.	Summer snowline (above this it is cold enough to snow year-round).
7600 m.	Death zone.
8848 m.	Peak at Everest.

Save vs.	Rolled on
Disease Contraction	END
Disease Progression	END
Fall/Skid Damage	AGY
Fear	WIL
Heat Exhaustion	END
Hypothermia	END
Loss of Balance	AGY
Nausea	WIL
Pain	WIL
Paralysis	END
Physiological Addiction	END
Physiological Drug Effects	END
Psychological Addiction	WIL
Psychological Drug Effects	WIL or INL
Unconsciousness	END/WIL
Shock	END

### Conversions

1 ft. = 0.3048 m. or ~1/3 m.
1 mi. = 1.6093 km. or ~1 1/2 km.
1 lb. = .4536 kg. or ~1/2 kg.
1 m. = 2.7431 ft. or ~2.75 ft.
1 km. = .6213 mi. or ~2/3 mi.
1 kg. = 2.2046 lbs. or ~2 lbs.

### Prowling difficulties

10 (Easy) Crawling through a field of tall grass with a wind to cover noises and an unsuspecting person nearby.

20 (Moderate) Sneaking up behind someone who isn't expecting anything.

30 (Difficult) Crawling in a gutter at night with several people searching for you.

40 (Legendary) Avoiding someone who is searching for you by staying directly behind them (may also require SPD based rolls).

### Climbing Difficulties (with no equipment)

10 (Easy) Tree with low branches.

20 (Moderate) Rocky cliff face.

30 (Hard) Sheer cliff face.

40 (Legendary) Glacial ice.

### Kick Damage

SPD	1-5 SPD	6-15	16-19	20-30	31-40	41-50	51+
DMG	½ blunt	1	1½	2	3	4	5

### Plus to Damage With Blunt Weapons

STH	1-5	6-10	11-15	16-25	26-30	31-40	40+
+ to DMG	-1	0	+1	+2	+3	+4	+5

### Punch Damage

STH	1-5	6-10	11-15	16-20	25-30	31-40	40+
DMG	0	½	1	2	3	4	5

The Sects in Brief				
	Nyingmapa	Sakyapa	Kagyupa	Gelugpa
<b>Strong Points</b>	Large sect. Magical means of self defense.	Logic & philosophy.	Body-control tantras. Hermitage.	Large, well organized. Controls Tibet. Virtuous.
<b>Weak Points</b>	Unreformed. Poorly organized.	Unsavory reputation.	Don't stress logic and philosophy.	No magical self defense. Rejected many tantras.

Defending Against Sorcery	
Animation	physical defenses
Bird Control	physical defenses
Demon Sorcery	Demon Sorcery or various exorcism
Disease Sorcery	Humoural Medicine, Medical Mantras or Herbalism
Gantad Horn	none
Life Force Sorcery	Thread Crosses
Love Magic	none
Poisons	none
Simple Curses	Glud Ceremony or Sucking Exorcism
Zor	Glud Ceremony

### Sorcerous Components Table

01-06: Human Blood  
07-11: Human Flesh  
12-16: Human Bone  
17-21: Human Skull  
22-25: Sandalwood Phurba  
26-29: Juniper Wood Phurba  
30-33: Turmeric Wood Phurba  
34-38: Poison Paper  
39-43: Khram Sing (notched hexagonal stick)  
44-48: Goat Blood  
49-53: Dog Blood  
54-58: Corpse Hair  
59-63: Human skin  
64-67: Live Poisonous Spiders  
68-71: Menstrual Blood of a Prostitute  
72-75: Death Blood Wiped From a Sword  
76-78: Thighbone of an Indian Brahmin  
79-81: Blood From a Leprous Corpse  
82-84: Brain Blood of an Insane Person  
85-86: Rhino Meat  
87-88: Black Stones From a Haunted Place  
89-90: Right Horn of a Black Yak  
91-92: Blood of a Child Born From Incest  
93-94: Object Used to Commit Suicide  
95-96: Flesh of woman who died in childbirth  
97-98: White Mustard  
99-00: Charcoal from a Funeral Pyre

### Discovering an Attachment (INL or AWR + 1d20)

10 for physical attachments  
20 for self attachments  
30 for universe attachments.

### Eliminating an Attachment

(KMA + WIL + 1d20)

Attachment Difficulty

Last	100
2 <sup>nd</sup>	90
3 <sup>rd</sup>	80
4 <sup>th</sup>	70
5 <sup>th</sup>	60
6 <sup>th</sup>	50
7 <sup>th</sup>	40

### Current KMA and Most Likely Rebirth

-15 or worse:  
Hell Being

-5 to -15:  
Hungry Ghost

-5 to 5:  
Animal

5 to 20:  
Human

20 or better:  
God

Num. of Attachments	Max. Cap. for KMA
0	None
1	100
2	50
3	33
4	25
5	20
6	17
7	14

### Some Karma Causing Actions

#### +1 KMA or -1 KMA

Cause lust, anger or envy or help someone overcome lust, anger or envy.

Help support a holy person (ascetic, revenant, holy pilgrim, monk) or hinder a holy person.

Give someone a gift they enjoy or take away a person's prized possession.

Insult someone or tell a lie to someone.

#### +2 KMA or -2 KMA

Create or destroy a beautiful piece of artwork.

Feed the hungry or cause people to go hungry.

Give a large contribution to a monastery.

#### +3 KMA or -3 KMA

Make a pilgrimage to a holy place.

Help a killer reform or turn someone in to a killer.

Mutilate someone or save someone from being mutilated.

Print or destroy a common holy book.

#### +4 KMA or -4 KMA

Cause or cure a debilitating or possibly fatal illness.

Save the life of an animal or kill an animal.

Torture a being or save a being from torture.

#### +5 KMA or -5 KMA

Bind a dharmapala to an oath to be good or free a dharmapala from an oath to be good.

Cause a person to abandon a vow or cause a person to take a vow (vows include nonviolence, celibacy, poverty and vegetarianism).

Convert someone to Buddhism or cause someone to stray from Buddhism.

Save a human life or kill a human.

Save or destroy the only copy of a holy book.

Miracle	Difficulty
See in the dark or while blinded	40
Feel someone's true emotions	45
See invisible beings	50
Reincarnate as a tulku	55
Read another's mind	60
Talk with animals	60
Heal someone of an injury or disease	60
Glow with light	65
Teleport	70
Live without food	70
Longevity	70
Transmute objects	75
Burst in to flames but not get hurt	75
Shrink or grow to giant sizes	80
Invisibility	80
Look like another person	80
Cause earthquakes	80

Skills and Equipment	
skills	equipment
Animal Packing	Pack Frame
Archery	Bow: Long, Bow: Short
Architecture	Carving Tools
Blacksmithing	Forge
Butchery	Knife, Rope, Sewing Needle
Carving	Carving Tools
Dagger Exorcism	Phurba: Brass
Death Tantra	Thigh Bone Trumpet
Demon Sorcery	Sorcerous Components Table (p.103)
Disease Sorcery	Sorcerous Components Table (p.103)
Drum Divination	Skull Drum, Two Headed Drum
Gantad Horn	Sorcerous Components Table (p.103)
Glud Ceremony	Glud Mold
Harrying Exorcism	Harrying Horn
Knife	Knife, Kukuri
Lance	Lance
Mirror Gazing	Mirror, Mirror: Silver
Mountain Climbing	Climbing Equipment, Climbing Rope, Climbing Tent
Music	Long Trumpet, Skull Drum, Thigh Bone Trumpet, Two Headed Drum
Painting	Brushes & Paints
Pistol	Pistol (All)
Printing	Book Making Materials
Scapulimancy	Scapula: Human, Scapula: Sheep
Sling	Sling
Snare	Rope, Climbing Rope
Sound Exorcism	Long Tumpet, Thigh Bone Trumpet
Staff	Staff
Sucking Exorcism	Ceremonial Arrow
Sword	Sword (All)
Tailoring	Sewing Needle
Textiles	Loom
Weather Prediction	Two Headed Drum
Weather Sorcery	Thigh Bone Trumpet
Whip	Whip
Zor	Sorcerous Components Table (p.103)

# tibet the role playing game

## CONCEPT

Name \_\_\_\_\_ Age \_\_\_\_\_ Character Class \_\_\_\_\_  
 Player Name \_\_\_\_\_ Gender \_\_\_\_\_ Home Area \_\_\_\_\_

**KMA  
Emanation**  
 \_\_\_\_\_

Attachments

Appearance

Advantages

Disads

## ATTRIBUTES

Base Current Plusses/Minuses

AGY	_____	_____	_____
AWR	_____	_____	_____
CHM	_____	_____	_____
END	_____	_____	_____
INL	_____	_____	_____
KMA	_____	_____	_____
SPD	_____	_____	_____
STH	_____	_____	_____
WIL	_____	_____	_____
Health Attributes			
BLD	_____	_____	_____
BDY	_____	_____	_____
INCY	_____	_____	_____

## SKILLS

Skill Attribute Type Levels AV

_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
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_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____
_____	_____	_____	000000	_____

## EQUIPMENT

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

## ADVANCEMENT

**Skill Costs:** Combat \_\_\_\_\_ Crafts \_\_\_\_\_ Divination \_\_\_\_\_ Exorcism \_\_\_\_\_ Folk Knowledge \_\_\_\_\_ Medicine \_\_\_\_\_  
 Scholarship \_\_\_\_\_ Sorcery \_\_\_\_\_ Tantra \_\_\_\_\_ Travel \_\_\_\_\_ Weathermaking \_\_\_\_\_ Western Knowledge \_\_\_\_\_  
 Special Skill Costs \_\_\_\_\_  
 Unspent XP \_\_\_\_\_ Total Earned XP \_\_\_\_\_ Levels/Disciplines \_\_\_\_\_



# tibet the role playing game

Combat Sheet for \_\_\_\_\_

## ARMOR

Armor Name \_\_\_\_\_

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

PR \_\_\_\_\_

Penalties \_\_\_\_\_

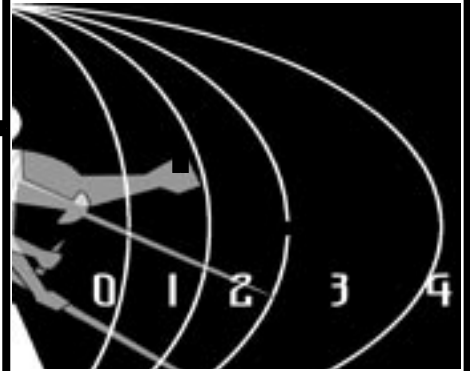
## COMBAT SKILLS

Skill \_\_\_\_\_

Levels \_\_\_\_\_

Actions/Reactions \_\_\_\_\_

## COMBAT RANGES



## UNARMED

Punch Dmg \_\_\_\_\_ Kick Dmg \_\_\_\_\_ Unarmed Plusses \_\_\_\_\_

Action/Reaction Att1 + Att2 + Skill + Misc = Total + 1d20 vs. Difficulty

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

## COMBAT MODIFIERS

Aim	+4 to roll
Blinded (Full)	-15 to roll
Blinded (Partial)	-7 to roll
Burst	-4 to roll
Extended Action	+5 to roll (-10 to next reaction)
Improvised Weapon	-8 to most rolls
Leaning	-10 to roll
Paired	-4 to roll
Simultaneous Act	-20 +WIL to roll
Split	-10 to rolls
Targeted	-4 to roll
Underwater	-8 to rolls, half damage

## MELEE WEAPONS

Weapon \_\_\_\_\_ Dmg \_\_\_\_\_ Range \_\_\_\_\_ Pierces As \_\_\_\_\_

Action/Reaction Att1 + Att2 + Skill + Misc = Total + 1d20 vs. Difficulty

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Weapon \_\_\_\_\_ Dmg \_\_\_\_\_ Range \_\_\_\_\_ Pierces As \_\_\_\_\_

Action/Reaction Att1 + Att2 + Skill + Misc = Total + 1d20 vs. Difficulty

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

## PROJECTILE WEAPONS

Weapon \_\_\_\_\_ Dmg \_\_\_\_\_ FR \_\_\_\_\_ MR \_\_\_\_\_ ROF \_\_\_\_\_

Pierces As \_\_\_\_\_ Clip Holds \_\_\_\_\_ Amount of Ammo \_\_\_\_\_

Action/Reaction Att1 + Att2 + Skill + Misc = Total -1/FR+1d20 vs. Difficulty

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Weapon \_\_\_\_\_ Dmg \_\_\_\_\_ Range \_\_\_\_\_ Misc \_\_\_\_\_

Action/Reaction Att1 + Att2 + Skill + Misc = Total + 1d20 vs. Difficulty

_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

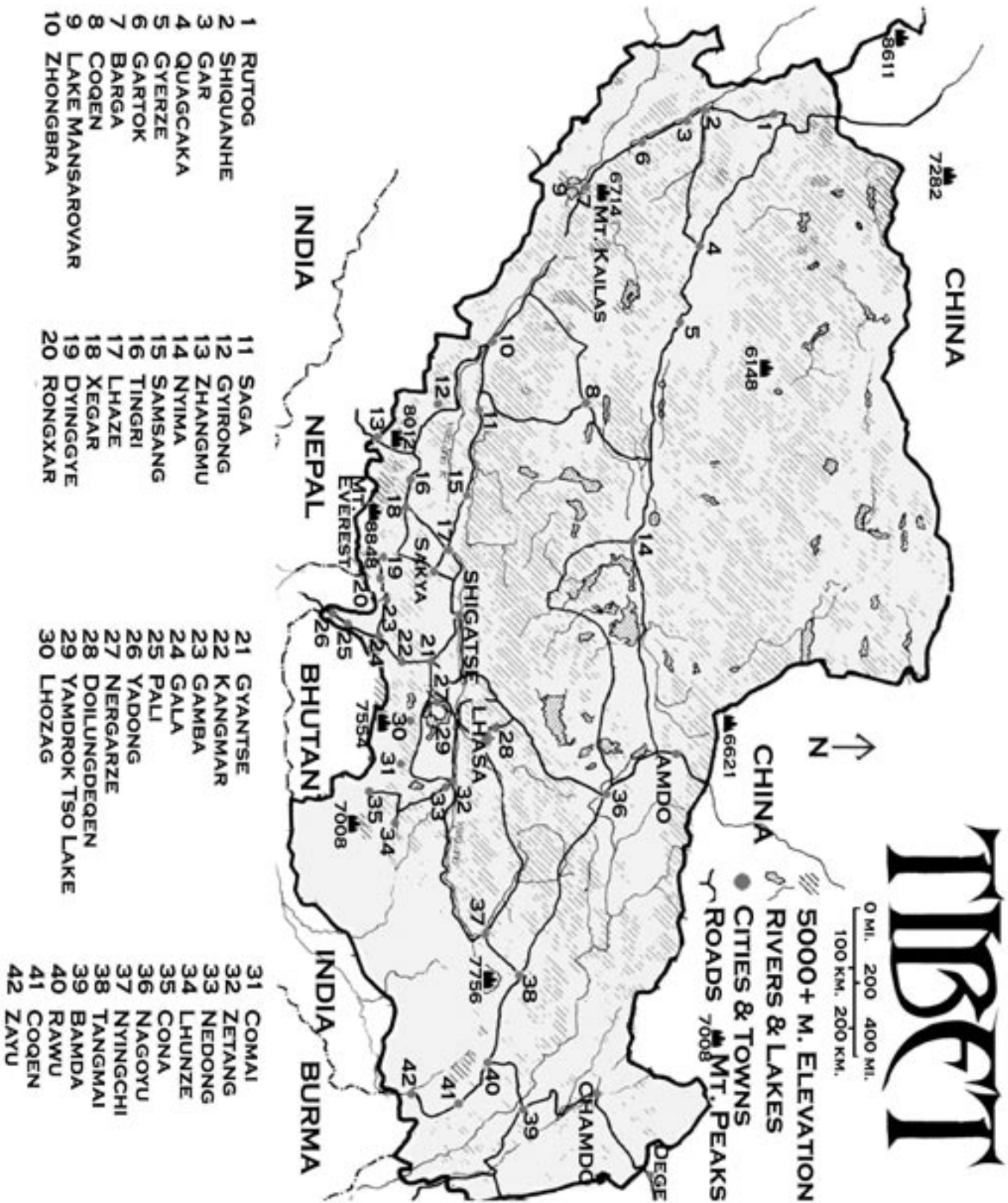
## ACTIONS

Area Attack	INL+#of shots+1d20 vs. 25+area in ft. (or +3/m.)
Blinding Strike	INL+AGY+1d20 vs. 30
Crippling Attack	STH+INL+1d20 vs. 30
Disarm	STH+AGY+1d20 vs. 30
Grab	STH+AGY+1d20 vs. 25
Grab (Pain)	STH+INL+1d20 vs. 35
Grab (Strangle)	STH+AGY+1d20 vs. 25
Grab (Wrestling)	STH+INL+1d20 vs. 30
Knockaway	STH+AGY+1d20 vs. 25
Knockdown	STH+AGY+1d20 vs. 30
Knockout	STH+AGY+1d20 vs. 30
Pain/Stun	INL+AGY+1d20 vs. 25
Slash	INL+AGY+1d20 vs. 25
Stomp	SPD+STH+1d20 vs. 25
Strike (Handheld)	STH+AGY+1d20 vs. 25
Strike (Projectile)	INL+AGY+1d20 vs. 25
Tackle	SPD+STH+1d20 vs. 20
Vital Strike (Bladed)	INL+AGY+1d20 vs. 35
Vital Strike (Blunt)	INL+STH+1d20 vs. 40
Wing	INL+AGY+1d20 vs. 20

## REACTIONS

Dodge	AWR+AGY+1d20 vs. 25
Entangle	INL+STH+1d20 vs. 30
Flip	AGY+STH+1d20 vs. 35
Drop	AWR+AGY+1d20 vs. 20
Jump	SPD+AGY+1d20 vs. 25
Mental Block	WIL+1d20 vs. 20
Parry	STH+AGY+1d20 vs. 25

丁巳年正月



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