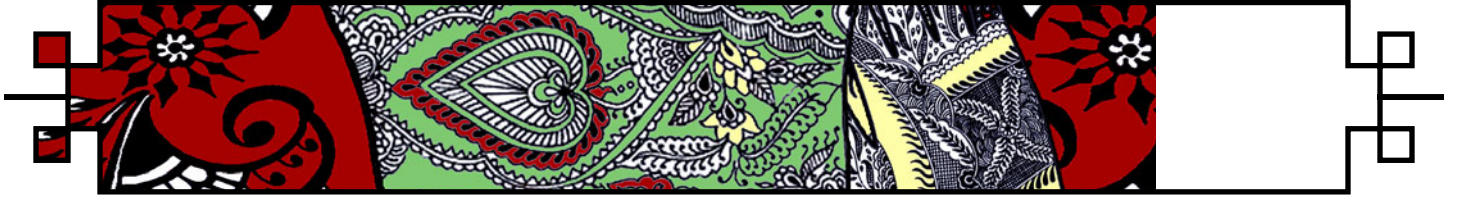


ਮਿਏ ਚਰਚੇ ਰੀ ਬਾਇ JAINISM

James Quigley





બોઝોફ ઓ ધોઈઃ જોઈનઈઝમ

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જાનોઇલ

the faith of jain dharma in sahasra

The Jain Dharma faith, also known as Jainism, is a religion from ancient India with roots in Hinduism. To say that Jain Dharma is a non-violent faith is to understate the case. The followers of Jainism exert great effort to avoid harming living things. Although this publication is based under the Jain Dharma teachings, this is not a manual on the faith. The Sahasra form of Jainism has been altered from the original in order to make it compatible with the d20 system and the history of Sahasra. Also, the legends associated with the Jinas were also mostly fabricated to make them more epic in a non-religious and western sense. Such things as their holy symbols are accurate, however. Sometimes my attempts at putting together the nature of a Jina's history was more accurate than I had thought it would be. For instance, I thought Malli would make an excellent water goddess and had completed her write-up when I saw that her symbol was the blue water jug. Others were so obscure or their information so lacking in interest for a d20 game, that I felt that they would be better left for the GM or players to insert information for their own ideal deities.

In Sahasra, Jainism was first brought to the world by the twenty-four Jinas, or "those that overcome". These preachers of the faith did not come all at once. The first was born millions of years ago and before civilization developed in the world. His name was Lord Rishabha, son of King Nabhi and Queen Marudevi, and he would bring the spark of knowledge to Sahasra, which his son would found. Lord Rishabha was able to change himself into a giant, allowing him to impress the people with the control he practiced over his body. The last of the twenty-four was Mahavira Swami, who was famous for bringing luck and wealth to both his family and his followers.

Each of the twenty-four were born during various worldly cycles, and it is believed that a new one is born in each age. The purpose of each Jina is to show mankind the way to enlightenment during the darkest of times. In this way, those that hear the call of the true faith will find a way to ascend to a higher level of being. It is hoped that the Jina will be listened to, and in doing so mankind will achieve and maintain a high level of civilization and peace. Believers of Jain Dharma know

that corruption will eventually seep into the hearts of men, and the teachings of the Jina will be forgotten, leading to the destruction of all that is good and the reign of a new dark era. This process cannot be stopped, but its influence can be defended against by those strong of soul.

The worshippers of Jain Dharma, also known as Jains, eschew violence and ignore temptation. They believe that spiritual ascendance is of greater satisfaction than physical gratification. Followers come from all the different castes, although the leaders of Jainism normally come from the highest.

MAJOR CONCEPTS

All life is sacred in Jain Dharma, but human life especially so. Jains will not attempt to kill another human being or allow another to do so, even if in self-defense. A Jain believes that the physical shell is less important than the spiritual self, and to kill a human is to remove a chance to teach him enlightenment.

Jains have many techniques that help relieve them of the anger they may feel for a fellow man. One such way is called Syadvada, which is a meditation exercise used by a Jain to see the point of view of someone who has upset him. Another is called Anekantavada, which is the understanding that perception is never one-dimensional.

Ironically, for a religion that goes to such lengths to try and understand the actions of others, it does not allow for the abandonment of responsibility. Jain Dharma preaches that each person is responsible for his own actions. Failure to act responsibly causes the individual's soul, or jiva, to become tarnished and corrupt.

The Jains believe that the universe consists of two kinds of physical things: living and non-living. The non-living are broken into more categories, such as matter, space, and time. Also, all things go through a cycle of change, for better and for worse. The physical body is not considered to be a living thing since once the spiritual self, or jiva, of a creature leaves, the body becomes an empty shell.

Karma is an important aspect of Jain Dharma. It is believed

that people gather karma ‘particles’ every time they feel a passionate emotion. When one feels anger or jealousy the particles of karma touch the jiva and taint it. This tainting makes it difficult for a person to know himself as it obscures their pure nature. Even strong emotions such as love are considered a version of simple lust if based upon physical urges. The goal of every Jain is to be rid of their karma that holds them to the material existence and thus ascend. This can only be done by holding true to the tenants of Jain Dharma in regards to repentance, which usually involves rituals such as fasting and the sacrifice of other worldly needs.

DAILY LIFE

The life of a Jain is not easy. The followers of Jainism may not eat food taken while inflicting harm, and many of them are vegetarian. The more radical of these worshippers also refuse to eat the roots of plants, seeing the consumption of such as a murder of a creature. Fruit that can be considered the seed of a greater plant is acceptable sustenance. Most Jains also do not seek nourishment or journey after dark, although this is only frowned upon and not strictly enforced.

Other Jains go through other equally difficult ways to actively seek to preserve life. Some walk slowly along the ground, carefully examining the location of their next step so that they avoid stepping upon and killing insects. A few go so far as to carrying brooms for the same purpose, sweeping the ground in front of them while they travel. Jains seek to cleanse themselves of corruption in order to attain a god-like state of existence.

The Jains organize themselves into four main parts, known as the Four Fold Order. These parts are known as Sadhu, Sadhvi, Shravak, and Shravika. The Shravak and Shravika are the male and female laymen of the faith respectively. These members are expected to work among the uninitiated, keeping with their craft while at the same time preaching and living in the Jain Dharma way. The Sadhu and Sadhvi are respectively the monks and nuns of the Four Fold Order. These dedicate their entire lives to the pursuit of the secrets of ascension and pass their understanding to the others of the faith. Unlike the laymen, the nuns and monks are expected



to sacrifice all their material attachments upon being accepted to the fold.

Laypersons practice the Twelve Vows. The first are the Vows of Anuvratas: pacifism unless in self-defense, honesty, oath against thievery, chastity, and a disdain for the material world. The Vows of Gunavrats are: vow to make a shrine in at the layperson’s private residence, a promise not to allow enjoyment of the material world’s temptations such as good food, and an oath not to act in anger. The final vows are the Vows of Sikshavratas: a vow to meditate at least forty-eight minutes daily, a vow to avoid trading or using money after nightfall, a vow to live as a Jain monk for a day, and a vow to only give material goods to a member of the faith.

Monks and nuns practice only five vows, but they observe a much stricter form of these. The first is pacifism, and a Jain monk or nun may not perform a violent act, even if it



may mean their own death. Next comes truthfulness, and the practitioner is expected to tell everyone the truth at all times unless it may lead to harm. A vow to not only avoid thievery, but also of charging the minimum required price for goods or services provided by the Jain. The next is chastity, which is a vow that needs no more information. Monks and nuns are expected to not even think of it. Finally, the Jain is expected to ignore the physical world and its temptations. Jains believe that the desire for physical belongings ultimately leads to jealousy, which leads to a desire to do harm to your neighbor. Many Jain monks and nuns go so far to give up worldly attachments that they also attempt to give away works of art and even to walk out on family members.

CLERGY

The Jain Dharma structure is fairly loose. Monks and nuns are considered to be the most revered members of the faith, although they normally do not take on a leadership role. This is not to say that they do not have influence, however, since they are expected to pass wisdom and advice to those who need or seek it. A lord or layman that goes against the suggestions of a revered monk will be thought to tempt fate by his people and advisors. Monks and nuns are expected to spend their time in contemplation and to seek truth in the world.

Laymen normally take control of the administrative functions for the Jains. These individuals are in a particularly good position to do so, since most laymen mix their professional careers with the Jain faith. This allows them to move freely amongst both groups of people. The laymen organize the construction of temples and are normally respected enough in normal society that they bring new converts among those that the more withdrawn

fail to reach. Because of their work both inside and outside the faith, laymen are often found as the de facto Jain leaders.

the 24 jinas

Each of the Jinas are revered by Jains almost as those of the Hindu faith worship gods and demigods. A follower of the Jain Dharma faith will have one Jina that they identify the most with and will worship as a deity that can be prayed to for guidance. There are no true positions of hierarchy among the ascended Jinas, although some are more famous than others due to their past successes in the material world. All Jinas grant their followers the Law and Jiva domains. Other mentioned domains are in addition to these two. Finally, the preferred protection of all Jains is the quarterstaff.

Although not all are talked about in detail, the known Jinas are as follows:

1. Lord Rishabha
2. Ajiya
3. Sambhava
4. Abhinandana
5. Sumati
6. Padmaprabhu
7. Suparshvanatha
8. Chandraprabhu
9. Suvidhi Nath
10. Shitala
11. Shreyansa
12. Vasupujya
13. Vimala
14. Ananta





15. Dharma
16. Shanti
17. Kunthu
18. Arah
19. Malli
20. Munisuvrata
21. Nami
22. Nemi
23. Parshva
24. Mahavira

lord rishabha

Lord Rishabha was the first of the 24 Jinas. Because Jains believe that time has continued endlessly into the past, he is not the first Jina, but instead is the first that the Jains have recorded in their history. His domains are Good and Plant. He is the bringer of agriculture and was known to be able to change his body mass in order to transform into a giant. Lord Rishabha is commonly worshipped among farmers and in border settlements that struggle to retain their grip on civilization. His followers believe that farming is the basis for culture, but still seek to elevate the people from poverty. Mankind cannot ascend unless people have more free time to contemplate the mysteries of the universe.

The followers of Lord Rishabha typically have a festival during the harvest season, although each village will celebrate at slightly different times and manners. Typically the fest will involve a lot of food, but no alcohol. It is also a time to talk about marriages, and for the elders to discuss improvements to the settlement. Lord Rishabha's symbol is the gold bull.

ajiya

Ajiya is not as well known as Lord Rishabha, and has fewer followers. After agriculture came animal husbandry, and Ajiya taught the people to use animals to labor for them. The cow was used for milk, and the elephant for transportation. Ajiya's domains are Animal and Luck. He is worshipped among animal trainers and some farmers. Ajiya promotes the belief that animals yearn for a chance to help mankind, but that they should not be mistreated since they may be jivas that must repent for past sins.

The followers of Ajiya normally have their festivals a week after signs of good fortune, such as when a cow gives birth to twins. The animals are normally allowed to graze in the center of the village as food and animal milk is passed around for residents and villagers to enjoy. Ajiya's symbol is the gold elephant.

sambhava

Sambhava was the first scholar, and discovered writing for mankind's use. He recorded the oral histories of the first two Jinas and brought their teachings to the brahmin caste, creating the first laymen. His domains are Good and Knowledge. He is worshipped by scholars and others from the brahmin castes. Sambhava believes that all Jain wisdom must be recorded and stored for future use. His followers see the destruction of non-evil records to be sinful.

The followers of Sambhava do not celebrate a particular festival, but they do have a holy day during the colder seasons, in which they are expected to stay at home and study the works of ancient Jains in silence. Sambhava's symbol is the gold horse.

abhinandana

Abhinandana was the fourth Jina, and was the one who first learned how to use divine magic through the worship of Rishabha. He had the first temples built to the Jain faith and anointed the first monks and nuns into the order. Present

day monks and nuns are his most frequent worshippers. His domains are Protection and Travel. Abhinandana promotes the ideals of truth-seeking, and his followers are expected to travel the world in its pursuit.

The followers of Abhinandana celebrate during the colder seasons, when the weather is more conducive to traveling. They choose one person from the village each year who will go out and seek out the mysteries of the world. Normally they sweep the ground in front of him for the first few miles that he journeys outwards. Abhinandana's symbol is a gold ape.

સુલતી

Sumati was the fifth known Jina. In his travels, Sumati wrestled the great demon of disease, Vorstindrana, to the ground, bound him, and made him teach his secrets. Henceforth, Sumati was able to teach others the way to defeat the evil magic of disease with his own Jain magic. The followers of Sumati are normally found among practitioners of medicine and herbalists. Sumati's domains are Good and Healing. The followers of Sumati are expected to heal disease wherever they find it.

The followers of Sumati usually have their festivals during the planting season, when they celebrate life's defeat over death. These fests are normally associated with the burning of incense, in order to drive away the invisible spirits of decay. Sumati's symbol is the gold heron.

ચંદ્રપ્રભા

Chandraprabha was the eighth Jina. During a time of darkness, he bound the moon to his service and demanded that it share the sky with the sun. His followers were taught how to use fire to burn away darkness. Chandraprabha is a favorite among the children of Jain laymen, although he is also respected among smiths. His domains are Sun and Air. The followers of Chandraprabha keep a light source casting light upon their bodies at all times, never allowing themselves to completely be swallowed by darkness.

Followers of Chandraprabha almost always celebrate a festival during the summer equinox. The festivals usually go throughout the night, where lights are kept to banish the darkness. Chandraprabha's symbol is a white moon being covered by a gold sun.

સુવિદ્ધી નાથ

Suvidhi Nath was the ninth Jina, who danced on the water one night with crocodiles, and learned their secrets of protection. With this, he taught others how to armor themselves in order to avoid being harmed by bandits and wild animals possessed by evil spirits. Suvidhi Nath is worshipped often by hired and family guardians. His domains are Good and Protection. His followers believe that all life must be protected from danger.

There is not a fest normally associated with Suvidhi, as he is not one of the more popular Jinas. After his death, armor became more popular with warriors that fought against other humans rather than evil spirits. His holy symbol is a white crocodile or crocodile's head.

શિતાલ

Shitala was the tenth Jina, and he learned to summon the spirits of fire in order to cleanse the land from an army of the dead. It was Shitala who first learned to bind the elements of the world to serve mankind, especially against supernatural evil. He is sometimes called the Binder, he who could turn the forces of disorder to serve order. His domains are Good and Fire. Shitala would have his followers advise others so that order may come during times of confusion. He is often worshipped by smiths. Evil spirits that plague mankind to sow discord should be banished, and the source of their power cleansed by fire.

Shitala's fest normally occurs during the hotter months, although his worshippers differ with how it is observed. The most common practice involves fire dancers. Shitala's symbol is a red brazier with flames



ananta

Ananta was the fourteenth Jina and was known as the first to travel to each of the significant settlements of Sahasra to preach the Jain faith. His domains are Travel and Luck. Ananta's followers serve as messengers and scouts, traveling across the land in order to find signs of chaos and evil. They are expected to honestly report their findings to those that ask, a dangerous job when the evil in question is a lord with a reputation to protect. Travelers often pray to Ananta for protection.

There are no fests in honor of Ananta, although there are annual celebrations performed in the towns his followers have saved from corrupt rule. These followers are often on the move, lest their numerous enemies attempt to silence them. Ananta's symbol is a gold hawk.

shanti

Shanti was the sixteenth Jina, and he revived the Jain faith when it nearly was wiped out by ignorance and corruption. A brahmin, he also bound the elements of the earth and used them to create new temples for his numerous converts and to protect his land. Shanti's domains are Earth and Good. His most frequent worshippers are artisans and craftsmen. His followers are expected to have the knowledge of architecture and to study the ancient ways of building so that they can aid in the construction of temples.

Shanti has a fest in his honor whenever an important Jain building, such as a temple, is completed. Normally the builders are the guests of honor and are fed and given drink by the people of the settlement. Shanti's symbol is the gold deer.

malli

Malli was the nineteenth Jina, and is thought by some Jains to have been a woman. She was known as a princess who bound the chaotic, destructive spirits of the water to serve mankind. Her domains are Water and Good. Fishermen

and people who live close to large bodies of water normally offer her prayers. Malli promotes the ideals of using water as an ally instead of an enemy, and supports the use of it for transportation and sustenance.

Malli's fests are normally held after the monsoon and flood seasons. If a village near the water does not suffer from devastation, a festival is held in her honor. Her symbol is the blue water jar.

parshva

Parshva was the twenty-third Jina, and was able to bind the serpents of Sahasra to his will when an infestation of them threatened the lands of men. Jains believe that he brought men and snakes together in harmony for many years, and this led to the birth of the nagas. Nagas vehemently disagree with this theory, although the rare nagas that follow the Jain faith sometimes do accept this. His teachings focused upon the four main principles of Jainism: honesty, anti-materialism, non-violence, and the non-tolerance of thievery. His domains are Animal and Knowledge and he is prayed to when snakes infest an area. Parshva's followers are frequently used as diplomats to the nagas, as their respect for the creatures borders on reverence.

Parshva's fests are held in the summer, when it is believed that water nagas enjoy basking in the light of the sun and can be seen sometimes by villagers. Such sightings are considered to bring fortune to those who see the naga during the time of the festival. Parshva's symbol is the green snake.

mahavira

The twenty-fourth, and last, known Jina is best known for adding a vow of chastity for the monks and nuns that follow Jainism. He was a leader of an important city in Sahasra, but eventually gave up his throne to spend his last years as a wandering monk, during which he learned the secrets of spiritual magic. His domains are Good and Magic. His followers are the most numerous of the Jain religion and can be found in all castes. Mahavira promotes the disdain for

the material world in order to reach ascendance in a faster manner.

Mahavira has no feasts associated with him, but his holy days are held in the colder months, and involve quiet meditation among family members in private dwellings. His symbol is the gold lion.

the jiva domain

The Jiva domain is only available to the followers of Jainism and is associated with the abandonment of the physical world.

Granted Powers: Followers of this domain are able to turn or destroy evil incorporeal creatures as if they were outsiders (unlike d20 clerics, Jain monks turn outsiders). A Jain monk can perform this action a number of times equal to 3 + his charisma bonus. The use of this domain also allows a Jain to rejuvenate himself from the affects of starvation or thirst, making the Jain feel as if he recently had an adequate meal. This ability is a free action can be used once a month.

JIVA DOMAIN SPELLS:

1. Unworldly
2. Unworldly, Greater
3. Unveil
4. Water Walking
5. Air Walking
6. Dialogue
7. Time Jaunt
8. Breathless
9. Bind Elements

SPELL DESCRIPTIONS

Air Walking

Transmutation

Level: Jiva 5

Component: V, S

Casting Time: 1 standard action

Area: 5 feet per caster level radius

Target: Allies

Duration: 15 minutes per caster level

Saving Throw: None

Spell Resistance: None

Similar to the spell, *water walking*, air walking allows the caster to walk with his allies onto air. The party may move upwards or downwards, as well as laterally. While under the influence of this magic, the party must move as if walking. The only limit is the party's movement rate. An ally that moves out of the range of the spell will fall until he strikes the ground, unless he has his own means of traveling through air. Enemies are unaffected by this spell, and allies that are dropped by aerial creatures can be saved unharmed by the spell caster if they fall through the radius of the spell. Once the spell is cast, the caster may take a standard action to add or remove allies from the benefits of this spell. The spell's effects are dispelled if the caster is rendered unconscious or killed.

Bind Elements

Transmutation

Level: Jiva 9

Component: V, S

Casting Time: 1 standard action

Range: 200 feet plus 10 feet per caster level

Area: 100 feet plus 5 feet per caster level radius

Duration: 1 hour per caster level

Saving Throw: Will

Spell Resistance: Yes

This spell can be used to bind the destructive forces of nature. The elements literally shape themselves by the whim of the caster. A tsunami can be redirected into the sky and forced to spread out in order to create a rain shower, or perhaps made to slow itself and move into several small streams of water. A raging fire can be forced to stand still until it burns itself out or to wipe out an army of chaotic outsiders. An earthquake can be made to cease or a mudslide can be forced to mold itself into a Jain temple. Even a hurricane can be funneled into a gentle breeze or be used to help send sailing vessels under the power of a strong, steady wind. Finally, this spell can be used against elemental creatures. If it is used in such a way, it is the equivalent of a *dominate monster* spell, and the elemental suffers a -2 penalty to its Will save.

Breathless

Transmutation

Level: Jiva 8**Component:** V, S**Casting Time:** 1 standard action**Range:** Personal**Duration:** 15 minutes per caster level**Saving Throw:** None**Spell Resistance:** None

The caster of this spell does not feel the need to breathe for the duration of the spell. This does not alleviate the caster from the need to have air in his lungs if he wishes to speak, as he simply ceases to inhale or exhale after the spell is cast. The caster cannot drown, nor does he suffer the affects of noxious gas, while under this effect.

Dialogue

Divination

Level: Jiva 6**Component:** V, S**Casting Time:** 1 standard action**Area:** 100 feet + 5 feet per caster level radius**Duration:** 1 hour per caster level**Target:** All within range**Saving Throw:** None**Spell Resistance:** None

Dialogue allows the caster and all within range to understand any language being spoken regardless of what is being said. The spell is normally used during negotiations, but can be problematic for those who wish to speak secretly to another in an uncommon tongue. Only verbal communication can be understood, and this spell cannot be used to read writing in an unknown language. A creature speaking from outside the radius of this spell will be understood by those within, but those within the range will not be understood by those outside.

Time Jaunt

Transmutation

Level: Jiva 7**Component:** V, S**Casting Time:** 1 standard action**Range:** Personal**Duration:** Instantaneous**Saving Throw:** Fortitude (see below)**Spell Resistance:** None

This spell causes the caster to move forward in time. The caster can choose when he is going to reappear, up to one future round per level of the caster. Once the caster determines the amount of time he jumps he cannot change his mind, since he never experiences the time lost. If the caster reappears in the same spot occupied by another creature, both must make a DC 25 Fortitude save or take 5d6 points of damage and fall unconscious. Those unable to suffer the effects of unconsciousness are instead stunned for 1d4+1 rounds. A successful save means that the creature only suffers 2d6 points of damage and is stunned for 1d4 rounds. Once the spell is cast, the caster cannot be affected in any way until he reappears, since he has affectively moved ahead in time.

Unveil

Divination

Level: Jiva 3**Component:** V, S**Casting Time:** 1 standard action**Range:** Personal**Duration:** 1 round per caster level**Saving Throw:** None**Spell Resistance:** None

This spell allows the caster to detect whether or not a creature has the outsider type. The spell will reveal the true form of the outsider and will also detect an outsider that is currently invisible. The outsider will be able to maintain his disguise with a *nondetection* spell.

Unworldly

Transmutation

Level: Jiva 1**Components:** V, S**Casting Time:** 1 standard action**Range:** Personal**Duration:** 2 rounds**Saving Throw:** None**Spell Resistance:** No

When the Jain Monk casts this spell he is protected from all

physical damage from a single corporeal source for the round it was cast and the round after. Physical damage includes an attack with a weapon or even from something inanimate such as a spike or pit trap. If used during a fall, the Jain Monk only avoids damage if the spell is cast in the round before he hits the ground. Damage from a magical or incorporeal source still affects the caster of an *unworldly* spell. The damage can only be avoided from one source, and the caster must concentrate on that source during the duration of the spell.

Unworldly, Greater

Transmutation

Level: Jiva 2

Components: V, S

Casting Time: 1 Standard Action

Range: Touch or Personal

Target: Creature touched

Duration: 2 rounds

Saving Throw: Will

Spell Resistance: Yes (harmless)

Greater Unworldly acts just like *unworldly*, except that the Jain Monk avoids all non-magical, corporeal attacks for the duration of the spell, and thus does not need to focus upon a particular source of danger. Also, a Jain Monk may instead touch an ally and grant them the benefits of the spell. The creature under the effects of this spell loses the benefits if he attempts to attack a living being.

Water Walking

Transmutation

Level: Jiva 4

Component: V, S

Casting Time: 1 standard action

Area: 5 feet per caster level radius

Target: Allies

Duration: 15 minutes per caster level

Saving Throw: None

Spell Resistance: None

This spell causes the caster, and those that he designates as allies within the range of the spell, to walk on the surface of a body of water as if it was as hard as normal ground. This spell will not work for someone already in the water,

unless someone affected by this spell pulls him to the surface. Enemies are unaffected by the spell, and hostile creatures may still attack the party from below the surface of the water without impediments. Allies picked up and dropped while still within the range of this spell will take falling damage when they strike the water's surface unless the caster declares him to be no longer under its effects. The spell's effects are dispelled if the caster is rendered unconscious or killed. Once the spell is cast, the caster can use a standard action to concentrate on the spell to add or remove allies from the spell's effects.

નદવ તીવર

JAIN MONK

Respected by the followers of Jain Dharma, Jain monks are respected throughout Sahasra for their adherence to a strict code of behavior and their pursuit of lost and hidden knowledge. Jain monks are non-combative, but they are allowed to strike against evil spirits, such as rakshasa, and creatures without jiva, such as elementals and undead. If they do act aggressively, Jain monks must beware of striking in anger. Such an action will cause them to gain karma, and tarnish their souls so that the path to ascendance takes longer.

Adventures: Jain monks adventure for the purpose of seeking truth or in order to find knowledge that will help bring mankind out of the darkness of ignorance. They seek ways to improve the general standard of living so that there can be more time for thought on ascendance.

Characteristics: Jain monks (or Jain nuns for females) have similarities in abilities with d20 clerics and monks. They are similar to clerics in spell power and also possess special abilities that are similar to the monk class. They are not strong combatants, however, due to their vow of non-violence. Although most stay close to their temples, a few travel out into the world and become adventurers. Jain monks choose one of the twenty-four Jinas to worship as their god. Alternatively, the player may use the word Sadhu for Jain monks and Sadhvi for Jain nuns.

They must follow the five vows of their fold, which include non-violence, chastity, truthfulness, anti-materialism, and intolerance for theft. The breaking of any of these five vows causes the Jain monk to become a fallen Jain monk.

Non-Violence: A Jain monk must never knowingly cause the death of a creature with jiva (soul). He must also do his outmost to protect the lives of those that may be saved and see to their rehabilitation. A Jain monk may have enemies imprisoned until a time that he can arrange for their salvation. Almost all creatures except rakshasa and elementals have jiva. Creatures without jiva must not be destroyed in anger, and the Jain monk must purify himself of such passions before engaging the enemy.

Chastity: A Jain monk must not give into physical desires and so must avoid having sexual contact.

Truthfulness: A Jain monk may never knowingly lie.

Anti-materialism: A Jain monk must not wield or wear any items that are unnecessary for his daily survival. Quarterstaves (even magical) are allowed as they help a Jain monk walk during long journeys. Food, water, and their necessary containers are also allowed. Items that are essential to a mission, such as a letter that a noble would have the Jain deliver, are also permissible. A Jain may never carry more money than he believes he will need to safeguard passage or obtain food. He may keep a holy symbol upon his body, although that is not required. Extraneous money or items (such as magic rings) must be given to the Jain temples so that they may use it to further the needs of the faith. Also, a Jain monk may decide to use any found wealth to establish a new temple of his own, as long as he does not seek to retain it for himself.

Intolerance of Theft: A Jain monk may never steal, nor is he to tolerate theft from others. If a Jain discovers that a theft has occurred, he feels compelled to track down

the thief and bring the item back to its rightful owner. A Jain monk does not have to confront the thief if the likelihood of successfully retrieving the item is low or the chance of the Jain being killed is high.

Alignment: A Jain monk may only be lawful good or lawful neutral. If a Jain monk has an alignment shift, he will become a fallen Jain monk or nun.

Religion: Jain monks follow the path of the Jain Dharma and worship one of the 24 known Jinas.

Background: Jain monks are trained in a temple or monastery before being allowed to travel in an official capacity. Almost all come from the brahmin caste, although many of the known Jinas were from the warrior caste. The initiates from the warrior caste are also the Jain monks that tend to seek adventure. Many initiates are selected during festivals, and are chosen from among the higher castes. Although most children nominated to learn at the temples announce a desire to live by the Jain Dharma way of life, some have the path chosen for them by their parents. Also, many choose to become laymen upon completion of temple studies. Jain monks are less common, and must take other lessons before the completion of their studies.

Although Jain monks worship different Jinas, they are too closely related to have discord in between one another. Instead, Jain monks hold Hindu and Buddhist worshippers as deceived. Jains see Hindus as spreading falsehoods, confusing the people with the worship of gods who are spirits, and that were never men. They are more comfortable with Buddhists, although the two greatly disagree over the nature of karma.

Races: Typically, Jain Dharma is observed by humans, although they are not the only ones with jiva, and thus eligible for ascension. Kananaukas,



vidyadhari, and nagas are all eligible to become Jains. This is rare, though, as the cultures of these races are normally Hindu. A non-human that becomes a Jain will most likely suffer from a poor reputation.

Other Classes: A Jain monk will fit well into any party that looks to defeat supernatural evil. They will not tolerate the death of a humanoid with a jiva (soul), however, since they feel that their duty is to convert the misguided. Combat-oriented teammates may grow frustrated as the Jain insists on subduing each human guard in an evil lord's fortress. On the other hand, all classes enjoy the benefits of the Jain healing powers. The character class that will have the most trouble

getting along with a Jain would be a rogue, as the Jain would insist on returning any item that he finds the rogue stole, even if he has to do it himself.

Role: A Jain monk is the healer of the party, and should handle damage control while casting magic from the rear of the battle. At no point should the Jain monk be in the front lines, as his vow of non-violence makes him a weak combatant. Some Jain monks take a few levels of the monk class to offset this problem.

Jain monks have the following game statistics:

Abilities: Wisdom and Charisma are the most important attributes for a Jain monk, although Wisdom the more important of the two. As always, a high Dexterity or Constitution doesn't hurt either.

Hit Dice: d6

CLASS SKILLS

The Jain monk's class skills are Balance (Dex), Climb (Str), Concentration (Con), Decipher Script (Int), Diplomacy (Cha), Gather Information (Cha), Heal (Wis), Jump (Str), Knowledge- arcane (Int), Knowledge- history (Int), Knowledge- local (Int), Knowledge- nobility (Int), Knowledge- religion (Int), Knowledge- the planes (Int), Profession (Wis), Sense Motive (Wis), Speak Language, Spellcraft (Int), Spot (Wis).

Skill Points at 1st Level: (4 + Int modifier) X 4

Skill Points at Each Additional Level: 4 + Int modifier

Starting Gold: 5d4gp (Average: 12gp, 5sp)

CLASS FEATURES

Weapons and Armor Proficiency: A Jain monk is not proficient in the use of any weapons, armors and shields, except for the use of a quarterstaff or net. Jains are

TABLE 1: THE JAIN MONK

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+2	+0	+2	Banish or Control Extraplanar
2nd	+1	+3	+0	+3	DR 1/-
3rd	+1	+3	+1	+3	Sustain Bonus Feat
4th	+2	+4	+1	+4	DR 2/-
5th	+2	+4	+1	+4	Fast Healing
6th	+3	+5	+2	+5	DR 3/-
7th	+3	+5	+2	+5	
8th	+4	+6	+2	+6	DR 4/-
9th	+4	+6	+3	+6	Ranged Healing
10th	+5	+7	+3	+7	DR 5/-
11th	+5	+7	+3	+7	Control Body
12th	+6/+1	+8	+4	+8	DR 6/-
13th	+6/+1	+8	+4	+8	Control Soul
14th	+7/+2	+9	+4	+9	DR 7/-
15th	+7/+2	+9	+5	+9	Timeless Body
16th	+8/+3	+10	+5	+10	DR 8/-
17th	+8/+3	+10	+5	+10	DR 9/-
18th	+9/+4	+11	+6	+11	DR 10/-; Regeneration 1
19th	+9/+4	+11	+6	+11	DR 11/-
20th	+10/+5	+12	+6	+12	DR 12/-; Incorporeal Body

not expected to fight, and to train with weaponry would be to allow the temptation to enter combat and possibly kill a fellow human.

Divine Spell Casting: A Jain monk can cast divine spells in a similar manner as a cleric. Each Jain monk may choose up to two domains from the list of their favored Jina. Like a cleric, Jain monks must have a Wisdom score equal to 10 + the spell level in order to cast spells. The difficulty level for a creature to resist the Jain monk's spell is 10 + the spell level + the Jain monk's Charisma modifier. Jain monks acquire their spells each day after an hour of quiet meditation. Like a cleric, Jain monks can sacrifice a memorized spell in order to cast a healing spell of the same level. The Jain monk gains bonus

spells per day for having a high Wisdom score.

Banish or Control Extraplanar: Unlike a cleric, a Jain Monk cannot turn undead. Instead, at first level they are able to banish an extraplanar creature. The amount of creatures banished may be up to 2HD per caster level. The creature must make a Will save equal to 12 - Creature's HD + Jain monk's level + Jain monk's Charisma bonus. If the creature fails its save by 10 or more points, the Jain monk may dominate the creature, as if a *dominate monster* spell was cast. Unlike the spell, this domination only lasts for 15 minutes per Jain monk level, and afterwards the Jain monk must make a separate attempt to again banish the creature. This ability can be used a number of times a day equal to 3 + the Jain monk's level. The Jain monk does not need to use a holy symbol for this effect.

TABLE 2: SPELLS PER DAY*

Level	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	3	1+1								
2nd	4	2+1								
3rd	4	2+1	1+1							
4th	5	3+1	2+1							
5th	5	3+1	2+1	1+1						
6th	6	3+1	3+1	2+1						
7th	6	4+1	3+1	2+1	1+1					
8th	6	4+1	3+1	3+1	2+1					
9th	6	4+1	4+1	3+1	2+1	1+1				
10th	6	4+1	4+1	3+1	3+1	2+1				
11th	6	5+1	4+1	4+1	3+1	2+1	1+1			
12th	6	5+1	4+1	4+1	3+1	3+1	2+1			
13th	6	5+1	5+1	4+1	4+1	3+1	2+1	1+1		
14th	6	5+1	5+1	4+1	4+1	3+1	3+1	2+1		
15th	6	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	
16th	6	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	
17th	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
18th	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
19th	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1
20th	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	4+1	4+1

*In addition to the stated number of spells per day, a Jain monk gets a domain spell for each spell level, starting at first. The "+1" in the spell entries in the table above represents this. Domain spells are in addition to any bonus spells a Jain monk may receive due to a high Wisdom score.

Damage Reduction (Ex): Starting at 2nd level, a Jain monk begins to see the material world as insignificant and weapons used in anger as the tools of the weak in spirit. This strength in his faith allows him to reduce the harm that weapons would normally inflict upon his body. The damage reduction is in effect for all weapons, even adamantine and magical.

Bonus Feat: At 3rd level, the Jain monk gains the Sustain feat.

Fast Healing (Su): At 5th level, a Jain monk heals at twice the natural rate.

Ranged Healing: At 9th level, the Jain monk can sacrifice a memorized spell to cast a healing spell equal to one spell level less than the memorized spell, but giving it a ranged benefit. The monk may heal any single ally within 60 feet of him in this manner. For instance, a 2nd level spell may be sacrificed so that the Jain monk can cast *cure light wounds* on a single ally within 60 feet.

Control Body (Su): At 11th level, a Jain monk suddenly realizes the insignificance of his own mortal shell and the power he has to control it. A Jain monk can cleanse his body of poison and disease (even magical in nature) by spending one standard action in concentration.

Control Soul (Ex): At 13th level, a Jain monk begins to master the energy of his soul. With this newfound understanding, he is better able to avoid the power of spells cast against him. The Jain monk gains a spell resistance equal to 10 + his level.

Timeless Body (Ex): At 15th level, the Jain monk's body ceases to age. All non-magical and magical aging cease to affect him. Any penalties suffered because of the effects of aging prior to gaining this ability are not avoided. Bonuses continue to accrue, however, and the Jain monk will still die when he reaches the end of his age limit.

Regeneration 1 (Ex): At 18th level, the Jain monk gains the Regeneration 1 ability, automatically healing 1 point of damage per round and gaining the ability to restore lost limbs.

Incorporeal Body (Ex): Once a Jain monk reaches 20th level he is considered to be close to understanding ascendance. His disdain for the material world allows him to ignore it for long periods of time. Once a day the Jain monk may become incorporeal for an hour, avoiding all non-magical damage and otherwise gaining all the benefits of the incorporeal subtype.

FALLEN JAIN MONKS

A Jain monk that breaks one of his five vows becomes fallen, and loses the ability to cast spells and to banish extraplanar creatures. A fallen Jain must go on a quest to purify himself of the karma that has tainted his soul. The difficulty of the quest should match the severity of the sin that caused the vow to be broken, at the discretion of the GM. Also, the fallen Jain will not gain experience from this quest. Many fallen Jain monks that refuse to repent begin to take levels in the cleric class, usually worshipping an ideal instead of any god.

new feat

Sustain [General]

Benefits: The character that gains the Sustain feat understands how to use his body's energy efficiently. A character with this feat can go twice as long as normal without food, water, or oxygen. The character still suffers the effects of deprivation, but the stages take twice as long to have an effect on him. A character with this feat also gains a +2 bonus against magical or supernatural fatigue.



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