



ANGER OF ANGELS™

A SOURCEBOOK
by
SEAN K REYNOLDS

ANGER OF ANGELS



MALHAVOC PRESS®





ANGER OF ANGELS

A d20 Sourcebook

BY SEAN K REYNOLDS

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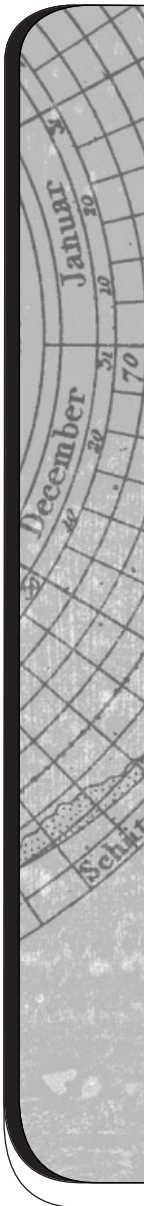
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Angelos and Daimons

From the dawn of civilization, people have wondered about how they came to be and what happens to them after they die.



To answer the first question they invented religion, a means to explain the creation of the world and themselves, usually by a benign god or group of gods. Often the gods live apart from mortals, in a realm unreachable except by the divine: Heaven. In most cases these gods used messengers and servants to communicate with mortals. These quasi-divine creatures are what we today call “angels,” a word derived from the Greek word *angelos*, meaning “messenger.” The angels aid the gods in Heaven, watch over mortals in the world, and fight against evil, both abstract and personified.

The answer to the second question often developed out of the answer to the first. Death is when the spirit is either allowed to join the gods as a reward or removed from them as a punishment. These punishments vary by culture. In some the dead souls are annihilated, in others they sleep forever, and in others they experience boredom for eternity. In most religions, however, the souls of the wicked are punished in a horrible place of torture, and only the souls of the good are released to be with the benign gods. We call this place of punishment Hell, though other lands and faiths call it by other names. The other residents of Hell are called demons, from the Greek word *daimon*, meaning “supernatural deified spirit.” (Though originally a term used for good or evil spirits, by 200 B.C. it became nearly synonymous with evil and lost its use as a neutral term.) These demons are responsible for confining and torturing the evil dead as well as tempting living mortals to evil. In some faiths the demons are leaderless, in some they serve dark gods, and in others they bow to a former angel who fell into corruption.

Wedge between these two realms and their inhabitants are the mortals, inspired to greatness by Heaven or tempted to ruin by Hell. Traditional medieval fantasy roleplaying games focus on mortals as the primary agents in the stories. They serve one god or another with little thought of the more secret battles kept from common eyes, when in truth angels and demons battle each other all the time. Legends tell of sorties made against Heaven by armies of fiends, and of raids angels make against Hell to rescue wrongly imprisoned souls. While mortals cry out at the unfairness of the world and the evil within it, angels are sacrificing their lives to prevent demons from gaining any more than a toehold on the world. We have yet to see another perspective to this eternal war—that of the angels, creatures of pure spirit created to serve and praise good but forced into battle and death because of the actions of demons, some of whom are their own former brethren.

This book explores, in game terms, the four common pillars of these religious concepts: Heaven, angels, Hell, and demons. In addition to providing game information on the classical types of angels, it describes new items, spells, lore, and careers for those

who are directly involved in the war between Heaven and Hell. It describes the history and geography of the Judeo-Christian cosmology, the role archangels play in a mortal-based campaign, the place of angels and demons in the world, why angels and demons love or hate mortals, how to tune angel powers to suit a patron deity, and how to better customize the part-outsider crossbreeds that are the staple of the d20 System.

Because this book’s author is an American, the material’s focus is on religious elements common to the American experience, namely the Christian and Jewish faiths. Elements from other religions, including Islam, Buddhism, Shinto, and Hinduism, are included in some parts of the book where they parallel the Judeo-Christian model or provide interesting features or contrasts for discussion. However, this book is not a religious book and does not endorse any particular faith as being superior to any other, nor is any disrespect intended to any religion whose literature, history, or culture is referenced here. This book wouldn’t be possible if it weren’t for the dedication and respect that people throughout the ages have had for religion. It is that respect that created and maintains many archetypes of lay culture, including that the suffering hero is eventually victorious, that good deeds are rewarded, and that evil will be punished.

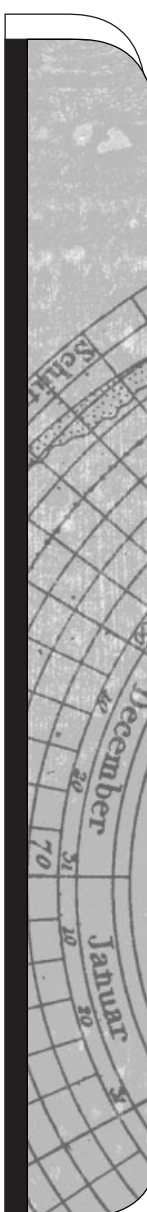
With that said, enjoy reading, and enjoy bringing *angelos* and *daimons* into the game.

USING THIS BOOK

Throughout *Anger of Angels*, a dagger (†) is used to signify a spell, domain, feat, or item introduced in this book. A double dagger (‡) designates spells, items, classes, or creatures that originate in *The Book of Hallowed Might*. Otherwise, all references to spells, feats, and other rules are from the three Core Rulebooks: the *Player’s Handbook*, DMG, and MM. Specifically, occasionally you may want to refer to the MM for important information about celestial creatures like hound, trumpet, and lantern archons, devas, solars, couatls, lillends, and planetars.

Bonus source material and ideas to augment the information in *Anger of Angels* appear on Monte Cook’s website. To find the links to these free web enhancements, visit the book’s product page online at the following address: http://montecook.com/mpress_Angels.html.

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The Great War

Most religions, whether classical, mythological, or based purely on game fantasy, tell of the creation of the world, the origin of evil, and the homes of the gods and demons. In this chapter, we recount the origin of the Great War that continues between Heaven and Hell (that is the source of the Anger of Angels title of this book). What follows is a condensed and unified version of the classical Judeo-Christian history of the fallen angels, which this book uses as inspiration. This chapter assumes a monotheistic cosmology, but you can readily adapt it to a pantheistic campaign. (See Chapter Three for different campaign ideas.)

Before the creation of the world, God existed alone in Heaven. He created beings of pure spirit—angels—to serve him, to praise him, and to watch over his creations. He knew, however, that unlike himself, these creations were not omniscient or infallible, and he could only trust them so far with their duties. To ensure their duties would be carried out, God created a multitude of angels, redundant in their purposes. In this way, if one should fail, another would step up to take its place.

When God created the world, he appointed angels to watch over every aspect of his creation: every clod of earth, every flower, every worm, beast, or plant. Countless numbers of them were set to guard and maintain the nonphysical aspects of the world such as love, light, weight, and the movement of the stars and planets.

GOD CREATES MORTALS

When it came time for God to create mortals, it was understood that these beings, though lesser in stature, power, and wisdom than the angels, were to be held superior to angels in God's estimation. Two noteworthy angels objected to this. The first angel of peace objected because she knew that mortals' fallibility would lead to murderous conflict. The first angel of truth objected because she knew mortals' lack of wisdom would lead them to deceive each other through lies. God destroyed these two angels and the hosts under them (though he recreated them later, presumably without such doubts about the divine plan) and then proceeded to create mortals.

As beings created with free will, mortals had the ability to choose to be with God or to turn away from him. To test the first mortals, God sent Samael, chief of the *ha-satans* ("adversaries," or literally angels created to challenge mortals) into the Garden of Eden. There Samael acted through the serpent, tempting Eve to eat of the Tree of Knowledge, which God had forbidden to mortals. Time and again Samael and his host were sent to tempt and to confound mortals, and with each mortal failure Samael became more contemptuous of God's mortal creations.

SAMAEL REBELS

"Why," Samael wondered, "does God love these flawed beings more than his perfect angels? They are weak, where we are strong. They are mortal, while we are timeless in God's grace. Yet angels must bow to mortals, when we are superior!" Within these thoughts was the spark of Samael's undoing. He was proud of his own gifts and

his perfect angelic nature. Confused that God would place mortals above angels, he began to believe that God was flawed. Still convinced that he was perfect, he began to feel he was God's equal, if not his superior. So Samael rallied the adversaries and any other angel who would listen to him.

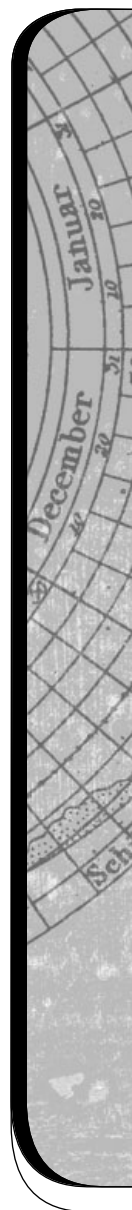
Fully one-third of the Heavenly host stood behind Samael. Samael challenged God, boasting, "I will ascend above the heights of the clouds. I will be like the Most High." God answered his challenge, "Though you mount on high as the eagle, and though your nest be set among the stars, I will bring you down from there." And with this declaration, there was war in Heaven. Angels fought and destroyed each other, and God stood by to see the result.

THE FALL

In the end, Samael's forces were outnumbered. His host was cast out of Heaven, falling an infinite distance to a place of darkness far from Heaven's light. Samael himself was defeated by Archangel Michael and thrown down from Heaven's gate. Samael fell to rest at last, his 12 wings thrashing in pain, among the countless miserable outcast and rebel angels. For a time, the fallen and the outcasts persisted in this place, suffering a unique torment: separation from God. This separation was a thing no angel had experienced previously in all of creation.

Then Samael had a thought. Shaking free the ash from his wings, he addressed the other rebels and outcasts, many of whom lay stunned or broken by the fall from Heaven. "God has placed us here in Hell as a punishment for thinking ourselves better than mortals, but this punishment is our freedom, for we no longer have to pay homage to God. I say it is better to reign in Hell than to serve in Heaven. God's victory has not proven that his creation is worthy. We are still in the right. We can have revenge against God. We can tempt mortals and convince them to turn against God and to serve their own interests. By corrupting his precious mortals, by destroying them and dragging them into this pit with us, we will have our vengeance. If we cannot defeat God, the next best thing is to drag his favored creation into Hell."

This sparked a great debate, for many of the angels wanted nothing more to do with God or his favored creation, but merely to avoid them both, to follow their own private interests, or to lick their wounds and find, if not inner peace, a resigned acceptance to being apart from God. But Samael, with Beelzebub and Belial at his side,



was persuasive, and he won the angels over to his cause. They built a great bridge from Hell to the mortal world so they could more easily reach mortals and bring about their downfall. Samael, prince of Hell, was no longer chief of the adversaries. He was *the* Adversary—Satan.

THE FALLEN BECOME DEMONS

Before the war in Heaven, the spirits of evil mortals were banished to an empty nether realm where they would exist apart from God and where they were sometimes punished by the angels. This is the realm where the outcast angels landed. Samael's host quickly found these evil souls and found that under the right circumstances, torturing them caused them to release energy. The angels could use this energy to power or recharge their own magic. This discovery only fueled the angels' desires to corrupt mortals, for more evil souls in Hell meant more power to go around. Over time, Hell began to change.

At first, Hell was just a place where evil was confined. But with the rebel angels actively working to encourage evil among mortals, the number of evil souls rapidly multiplied. Their screams filled every corner of Hell, and the stench of their collected evil began to permeate their prison. Sheltered in Heaven, the angels had had no understanding of the nature of evil, though they could recognize its symptoms. With the rebel angels spending all their time in Hell, that evil started to affect them. It poisoned their minds and twisted their bodies. The once-beautiful and pristine angels gained an understanding of evil. Even worse, many gained an appreciation of it. One by one, they embraced this sickness, enjoying the pleasures and the power it gave them. By embracing evil, the outcasts and rebels became the fallen, the demons. Others learned how to fashion new demons out of their own spiritual essence, or reshape evil souls into weak demons to use as soldiers and slaves.

The demons encouraged evil not to spite God, but for their own greed and for the love of evil itself. Corrupted in body and spirit, these fallen angels became twisted things, mockeries of their divinely granted forms. Some few of them, particularly the most powerful, found ways to keep their original forms or to assume them for short periods of time so as to better seduce and influence the mortals they simultaneously loathed and desired.

Evil gods appeared, either forming themselves out of the darkness of Hell, splintering into independence from dark thoughts from God himself, or visiting from other realms. These dark gods allied themselves with the demons and found ways to lend their power to fiends and mortals. Some acknowledged Samael as the leader of Hell. Others claimed parts of it for their own and remained isolated from the other residents. All set their eyes on the prize of Heaven and the suffering of mortals.

WAR BETWEEN HEAVEN AND HELL

Heaven's angels reacted with horror at this transformation. Most had kept the fires of hope burning, thinking that their outcast fellows might someday repent and be allowed back into Heaven by the grace of God. Seeing the new forms, sensing the vile thoughts,

and seeing the manifest corrupt natures of their fallen kin, Heaven's angels abandoned compassion and sorrow for righteousness and anger. They barred the gates of Heaven to their fallen kin. No more would the rebels hold a bright place in the hearts of Heaven. No more would angels fondly reflect on old memories of their fellows before the great rebellion. Demons were all enemies now, even though they carried in them the souls of lost friends. The rebellion that the angels had thought was a war was really just the first skirmish in a much greater conflict—a war that would not end while any demon remained.

The demons, whether still beautiful or newly bestial, looked heavenward at their old home and their old allies and grew cold with rage. Why should the angels have the seat of honor? Why should angels control Heaven as slaves to God? Demons were the

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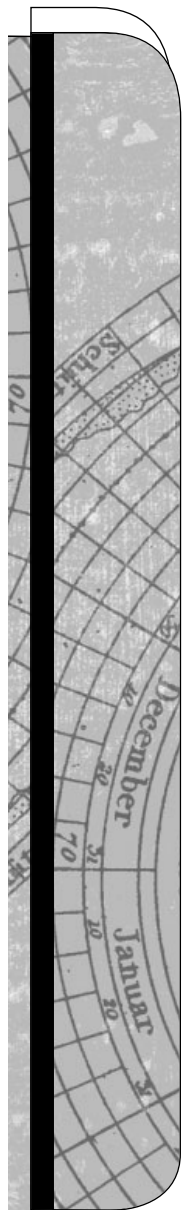
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only beings that were both pure spirit and truly free. Because of that, they felt they were destined to rule both Heaven and Hell. In secret, they began extending their bridge from the mortal world to Heaven.

Unknown to the demons, the angels had been building a ladder (Jacob's Ladder) from Heaven to the mortal world to facilitate communication between mortals and angels. The two forces skirmished above the mortal world where the bridge crossed the ladder. Initially, demons had the advantage. After calling reinforcements, the demons ascended the ladder and stepped onto Heaven for the first time since the Fall.

DEMONS INVADE HEAVEN

The angels had not sat idle since the first battle. Alarms had been placed in all four corners of Heaven, and another alarm had been placed at the top of the ladder. With the first profane step of an invading demon, all angels in Heaven heard the call to battle. The closest angels were the lantern archons of First Heaven and Second Heaven and the memunim tending the plants of Third Heaven. As they were among the weakest of all angels, the bloodthirsty demons slaughtered them by the hundreds, though they fought valiantly to the best of their abilities.

The demons marched west into the Sacred Groves, killing angels and the trees as well, then turned south toward Eden in the hope of reaching the Tree of Life within it, for they believed that eating the Tree's fruit would make them invulnerable to their enemies' attacks. The sacrifice of the lantern archons and memunim gave the cherubim and malakim time to arrive at the gates of Eden. Though the demons tore down Eden's north gate, they found themselves held at bay. Each passing minute brought more reinforcements, and as the archangels began to appear one by one, the demons saw their chances at a successful invasion dwindle. In addition to the hundreds of lesser demons destroyed by the forces of Heaven, the archangels and other angels of power managed to slay many of Hell's powerful generals, such as Azazel, Raum, Hauras, Adramelec, and Marchiosas. Frustrated and unwilling to battle Heaven's superior numbers on their home turf, Samael called a retreat. Archangel Michael led a squadron of seraphim and cherubim to smash the demonic bridge behind the retreating forces and to drive the fleeing hordes back into Hell.

THE GREAT WAR CONTINUES

Repairing Heaven took years. Sacred trees were replanted. Eden's north gate was rebuilt. Hashmalim scoured the path of the demons' entry and retreat, searching for residual chaos to eradicate. Archangels restored whatever slain angels they could.

Samael's troops were not idle, either. They built a great flying fortress within Hell and redoubled their efforts against mortals. Samael managed to recreate his fallen generals in lesser forms, who mastered changing their shape and once again established themselves as counts, dukes, and princes of Hell.

So the war persists to the present day. Angel fights demon. Demon tempts mortal. Angels raid Hell for mistakenly damned souls using Jacob's Ladder, which they extended downward to touch Hell for that purpose. Demons ascend Jacob's Ladder to assault Heaven's gates. Mortals suffer, their home the middle ground between the two warring nations of divine spirits. And Samael, the Satan, tallies the carnage and nurses his old grudge against his creator.



Angels

Just like mortal creatures, angels come in different sizes, shapes, and colors, some stranger than others. Like dwarves, elves, and humans, each angel is an individual, but the various types of angel share certain common traits. Some kinds, made to serve at a deity's side, often become confused by the actions of mortals. Others were made to work hand in hand with mortals and find deities as baffling as mortals do.

This range of duties, behaviors, and attitudes makes having an angel player character (PC) an interesting addition to any campaign.

Angels can be any character class (barring alignment restrictions for a few kinds of angels), though some combinations of angelic race and class are better fits than others. For example, the strong and durable cherubim make good fighters, paladins, and rangers, but the fast and fiery ophanim make excellent rogues.

TERMINOLOGY: ANGEL AND FIEND

In the d20 System, the terms “demon” and “devil” are used quite frequently, but much less often does the game use the term “angel”—“celestial” is the word usually used to describe outsiders from the good planes. While we are brought up on images of mighty angels in anthropomorphic human form, dressed in shining white and carrying swords of fire, our favorite fantasy game has dog-headed celestials, celestials with wings instead of arms, and celestials with green, silver, or gold skin.

The game has room for both kinds of supernatural servants of good: the traditional models of angels and the more exotic celestials. However, to keep things simple, we're using the term “angel” to denote an outsider from the planes of good or in service to a good deity. In this book, angels derived from historical cultural traditions (such as seraphim, cherubim, suryas of the Hindu faith, and so on) are categorized as angels, as are archons, devas, solars, planetars, couatls, lillends, and titans. Even creatures with the celestial or half-celestial template are considered angels, though aasimars and other creatures whose angelic ancestor lies more than one generation back are not.

Likewise, many real-world religions have “demons”—evil creatures from somewhere else that exist to tempt or punish mortals. Yet again the game strangely splits these into different categories, creating an artificial distinction between demons, devils, daemons, demodands, and others. For simplicity's sake, this book refers to all of these creatures as “fiends” and includes in this category all other creatures from evil outer planes, such as achainrai, barghests, hell hounds, howlers, night hags, nightmares, rakshasas, and vargouilles. Even creatures with the fiendish or half-fiend template are considered fiends, though tieflings and other creatures whose fiendish ancestor lies more than one generation previous are not.

ANGELIC LIFE

Angels are living creatures, and they share many features in common with the mortals they aid and protect. Angels each have a beginning to their lives. They have personalities, and they ponder many of the same questions about their roles in the universe.

They live and love, some more strongly than others, and some even give in to temptation.

CREATION OF ANGELS

Angels are made, not born, because angels are creatures of pure spiritual energy. They are spirits taking on physical forms rather than actually being physical creatures like humans, elves, dwarves, and others. As spirits, they are genderless (although they may have male or female personalities—see the “Angel Gender” section), and they cannot reproduce sexually with others of their species to produce pure angels. Instead, angels are created—usually by deities—fully formed and mature, filled with the knowledge, personality, and experience their creator wants them to have. In this sense, an angel has only one parent.

However, not all angels serve deities, and free angels have to come from somewhere. Angels can create more of their own kind, though at a cost, and most don't bother to learn how, although it is simple and takes no feat or skill to learn. Any angel with class levels (levels other than her base racial Hit Dice) can create a new angel by sacrificing one or more class levels, separating this energy from herself to create a new being. The parent angel loses these class levels as if she had lost them from a level drain attack. (Magic and abilities that protect against level draining are ineffective, as this sacrifice is a voluntary loss of energy, nor can magic be used to restore this lost energy.) Each class level sacrificed equates to 1 Hit Die of the angel being created. An angel cannot be created with less or more than her normal racial complement of Hit Dice. (An angel cannot sacrifice three class levels and create a 3-HD seraph, for example, or sacrifice five class levels and create a seraph with one class level). An angel can only create an angel of her own type (seraph, cherub, and so on) unless two angels cooperate in the effort. The class of the sacrificed level is irrelevant and has no bearing on the temperament or abilities of the new angel. It merely represents personal energy from the parent angel. Creating an angel in this manner takes eight hours of uninterrupted concentration.

Multiple angels can participate in creating a new angel. Each only needs to sacrifice at least one class level to participate. If the parent angels are of different types, the new angel is the same type as the parent who sacrificed the greatest number of levels. If each parent contributed equally to the new angel, her type is chosen randomly from the types of the parents.

In theory, fiends can create new fiends in a similar fashion, but most are too selfish to sacrifice their own personal power in this way. If fiends can do this, it is also theoretically possible for them to cooperate with an angel to create a new outsider, though most angels would consider this idea abhorrent.

ANGEL GENDER

Angels are beings of pure spirit that have taken on a solid form. As such, they are neither male nor female. Some religions traditionally depict angels as male or female depending upon cultural mores or

the teachings of their faiths. Others are more egalitarian and show angels of both genders in their works. Still others insist (correctly) that as pure spirits angels should not have any gender and render their angels as androgynous beings.

In any case, angels are completely sexless. An angel in physical form may appear male, female, androgynous, or indefinable. However, angels do have distinct personalities and tend to identify with one gender or the other and prefer looking like that gender to avoid confusion. Nonetheless, an aggressive and warlike angel (traits considered to be stereotypically masculine) might have a female form and consider itself more female than male. Likewise, a shy and demure angel (stereotypically female traits) might have a male form

and think of itself as male. Others angels care little for such things and have androgynous sexless forms.

Although angels are sexless, in physical form they may serve male or female roles equally well. For example, in a religion where the highest-ranking clergy members mate with angels to produce half-celestial heroes of the faith, a particular angel may serve a male role in one instance and a female in another (assuming the angel has the ability to change form, such as an astral deva's ability to *polymorph*). Angelic vessels (see page 11) are a different matter. A vessel is fixed in its physical form, and an angel with an elven male vessel who wishes to visit a dwarven hall in the guise of a dwarven female needs to acquire a new vessel or have the elven vessel altered with magic (such as *polymorph*). Without magic, the angel might be able to father children with the elven vessel, but he could not gestate them (since the male vessel lacks a womb).

Of course, not all angels have humanoid forms. A casual observer would be hard-pressed to answer whether a particular seraph, a winged snakelike class of angel, was male or female and would be at a complete loss to answer the question for an ophanite, whose natural form is a wheel of fire. In these cases, it becomes

even clearer that angels are not tied to humanoid ideas of gender, although even the most strangely shaped angel might identify with masculinity or femininity.

FREE WILL

In some cultures the question of free will—whether or not mortals are free to make their own decisions or if their choices are fated or dictated for them by the gods—is paramount. If mortals weren't created with free will, were they destined to sin and be punished for something out of their control? If they were created with free will, what responsibility do the benign gods have in tempting and punishing their own creations? While these questions are pertinent for mortals, they are even more vital to angels, who are created by direct action of deities and appear complete with personality, rather than being nurtured to maturity in the midst of a chaotic world. If such a creature is complete at creation and has no free will, are angels that fall part of some divine plan? If angels do have free will, does that mean that deities deliberately make flawed creatures that can fail or betray them?

While the debate still rages, most angels accept that they are what they are and that the true answer is unknowable (or at least remains hidden within the minds of the gods). Whether or not they actually have free will, angels have the *appearance* of free will, and that is enough for them to continue.

IMMORTALITY AND MORTALITY

Most angels are immortal. They do not age (and they do not accrue aging bonuses or penalties), but they can be killed. Angels do not need to sleep but still require eight hours of rest in order to prepare or regain spells. Angels can eat and drink, though they don't need mortal food to survive. (Their preferred fare is a magical substance called *manna*, which they cultivate in Heaven.) Unlike full-blooded angels, half-angels and other native outsiders do need to eat and sleep. Angels do need to breathe just like mortal creatures, even if they have forms that don't appear to need air. (For instance, a fiery ophanite needs to breathe, even though her body is made of fire and doesn't have lungs.) Unless otherwise specified, angels in physical form have all the same needs that mortals do. They are living spirits, with *living* being the operant word.

ANGELS AND DEITIES

Many religions have stories of mortals or part-mortals ascending to godhood. Some faiths teach that souls go through cycles of life and death, eventually reaching a divine state of perfection. (While not technically godhood, one can draw many parallels between this perfect state and that of divinity.) Solars are unmatched in power other than by the greatest fiends and the deities themselves. So if mortals can become gods, can angels become gods as well?

Most sages assume, and many religions teach, that the deities came first and created the angels, then created mortals afterward. This state of affairs could mean that, if mortals (created inferior to angels) can ascend to divinity, then angels should be able to as well. It could also mean that angels are unable to ascend, a flaw that was corrected later in the creation of mortals (who in turn have their own different flaws).

Evil Angels

The descriptions of angels in this chapter all state that angels must be good, or at least neutral. This assertion isn't absolutely true. Several religions speak of evil angels serving in heaven. These beings are not demons. They serve the good gods and perform necessary acts in dire circumstances that would cause common angels to be destroyed or fall from grace. Basically, these evil angels were created by the gods to perform evil acts that benefit the greater good, such as slaughtering innocent firstborn children of an enemy people to gain the freedom of a chosen people living in slavery or wiping out every living thing in a wicked city.

Evil angels are enigmatic beings. They understand good and admire it (and in most cases, serve its ultimate cause absolutely), but they themselves cannot be truly good. They distance themselves from other angels so as to not corrupt them with their evil presence. Oddly, evil angels rarely fall and become demons. Because they are created with an intimate knowledge of evil and the purpose for and repercussions of their actions, evil angels never truly rebel against their creators, so it is difficult for them to fall.

It is possible that the gods create evil angels without a moral conscience, or evil angels may even be elaborate constructs built to resemble angels.

Certainly some fiends are incredibly powerful and are worshipped as gods (channeling power traded from evil deities), and some evil deities play at being demons, so it is possible that an angel might come to an arrangement with a deity to trade worship for granting spells. Whether this would be sufficient to allow an angel to take the next step toward divinity remains unknown. It would certainly be interesting to build a campaign with no deities—whether because they died, left, or never existed in the first place—where various powerful angels serve as benign deities in a limited fashion, granting minor spellcasting to clerics and personally intervening more frequently than gods do.

BOUND AND FREE ANGELS

Some angels are the servants of a particular deity, and others are not. Those that serve a deity are called *bound angels*. Those that do not are *free angels*. Because a majority of the angels were created by divine action, most angels were born to serve a deity and are therefore bound.

The terms “bound” and “free” are not considered derogatory among angels. In general, free angels respect the devotion bound angels feel for their patrons and the support these angels can call upon, while bound angels respect the many freedoms free angels experience and the initiative they can exercise under their looser doctrineless ethics. Of course, exceptions exist—for instance, a particularly conservative bound angel might look down upon a free angel as someone without structure and in danger of falling, while that free angel might consider his bound counterpart horribly confined by ancient dogma and subject to the whims of a narrow-minded, nigh-omnipotent being.

Duties of Bound and Free Angels: The differences between the duties of bound or free angels are like the difference between clerics who worship a deity and clerics who worship an ethos. Bound angels are responsible to their patron, and when they need aid they know exactly where their superiors are and how to ask for and receive it. When they err, they know it, because they likely follow a religious doctrine. A bound angel might serve a group of deities or even an entire pantheon, although in a campaign with only one active pantheon, an angel serving an entire pantheon is in many ways a free angel. Free angels are responsible only to their ethos. They have no restrictions on their behavior other than what alignment dictates, but they don’t have an immediate support network to fall back on when things get rough.

Bound angels may spend time on loosely defined assignments that take them far from their home plane and other members of their faith, and as such might act more like free angels. Conversely, free angels might join with bound angels or agree to protect a particular deity’s temple for a time, and therefore act more like a bound angel.

A bound angel may be lent to other deities or even permanently transferred, which can be a jarring experience for him if his previous patron was of a different alignment or philosophy.

Bound Angels with Variant Forms: Bound angels often differ slightly in form from free angels of their type. For example, planetars bound to a feminine moon deity might have blue skin, silver wings, and long hair (instead of having emerald skin, white wings, and being bald). Likewise, avorals serving the great Raven spirit

might be umber-skinned with black feathers rather than featuring a traditional avoral’s fair-skinned and white-feathered coloration. Barring special powers or restrictions given to or placed upon bound angels by their patrons, bound angels have exactly the same abilities as their free counterparts.

Freed Bound Angels: Bound angels can be set free by their respective patrons and can even request their freedom. Such a request is not common, though, for bound angels are created with a desire to serve their creator. (Falling is a different matter.) A bound angel that is freed sometimes has his patron-specific form changed to the norm for a free angel. (The bound planetar mentioned above might have her blue skin change to a planetar’s normal emerald color, for example.) Sometimes, however, such freed angels keep their original form as a sign of thanks to their old patron or simply for familiarity’s sake. They lose whatever special abilities their patron granted them for being a bound angel, and any alterations to their special abilities for being a bound angel revert to the default ability for their type.

A special case is a bound angel whose patron deity has died, been permanently imprisoned, or become evil. These orphaned angels are technically bound angels and keep their patron-specific forms, but as the being that once governed their actions is no longer in a position to reward or punish them, they do not need to observe the old rites and taboos—though many still do so from force of habit and out of respect for that which they once served. Planar sages believe that these angels are not sufficient to maintain the necessary worship of a deity that would keep it from dying or being forgotten (as it is commonly held that—on some worlds, at least—a deity is not truly dead as long as he or she has at least one worshipper). These angels might be conduits to the deity’s power, however, and, given the right circumstances, might ascend to godhood and assume the deity’s role. This theory remains unproven. To most angels, their orphaned kin are a gloomy reminder of the impermanence of deities.

Bound Free Angels: Conversely, free angels can bind themselves to a patron deity, and such an act usually results in some physical transformation to show the effect of the binding, such as a transition to the coloration of bound angels of their type. Such an angel also gains the appropriate bound angels’ variant abilities for his bound type and patron (if any). Once bound, a formerly free angel becomes a bound angel. He gets no special treatment because of his formerly free status.

WHEN ANGELS FALL IN LOVE: HALF-CELESTIALS, AASIMAR, AND DOGMA

Angels can fall in love just like mortals do, and their offspring with nonangelic creatures are half-celestials. Over time, these celestial bloodlines become diluted, resulting in aasimar.

To some faiths, these part-angelic descendants are a wonderful blessing. Half-celestials and aasimar are cherished additions to any family or church and are trained by the local religious leaders to become great clerics or heroes of the faith. In some places these part-angels might be surprisingly common, such as among the followers of a moon goddess whose high priestess is taken away to

become a planetar, but is still allowed to visit her mortal husband. In faiths and cultures with such practices, half-celestials and aasimar are nearly as common as half-elves. Such religions are likely to sponsor or ally with groups such as the Society of Godsblood (see Chapter Six: Organizations), which supports and protects half-celestials and aasimar from persecution.

In other faiths, angels mixing with mortals in this fashion is taboo, both to the mortals and to the deity the angels serve. Entire hosts of angels have been exiled or destroyed for this sin, and their offspring hunted down individually or exterminated through a worldwide purge. (Some apocryphal texts say the Biblical flood was sent not only to punish the wicked, but also to wipe out the nephilim, evil monsters born of mortal women and fathered by grigori angels.) This mentality leads to the creation of organizations like the Brotherhood of Pure Spirit (see Chapter Six: Organizations), which hunts angel–mortal crossbreeds and those responsible for such unions.

ANGELIC TRAIT INHERITANCE

While descriptions of aasimar and creatures with the half-celestial or celestial template give a few examples of what partially angelic creatures look like, their appearance can vary greatly depending upon what sort of angel sired them or what deity that angel served. Use the following examples to replace or supplement existing descriptions of partially angelic creatures. Choose one or more features appropriate to the angelic parent.

Astral Deva: Feathers on the shoulders, an aura of security

Avorai: Hawklike gaze, feathers on the shoulders, feathers on the arms, feathers in the hair, feathers on the legs

Bralani: Silver-white hair, ever-changing rainbow eyes, surrounded by swirls of dust

Cherub: Leonine face; manelike hair; large, strong hands; golden hair; metallic black hair

Couatl: Feathers on the shoulders, feathers on the arms, beautiful colored patterns running down the torso and legs

Dynama: Intense gaze, high forehead, large eyes, shining skin

Earth Angel†: Rocklike birthmarks across the shoulders or forehead, gemlike eyes

Fire Angel†: Fiery feather birthmarks at the shoulders, flame-like eyes

Ghaele: Pearly, opalescent eyes; an aura of power; halo of eldritch colors

Grigori: Large, sad eyes; large, gentle hands. (All grandchildren of grigori become nephilim, so these traits only apply to half-grigori.)

Hashmalite: Golden birthmark (usually on one hand), powerful voice, intense gaze

Hound Archon: Long nose, powerful hands, strong legs, stiff hair

Kalkydrite: Feathers on the back, feathers in the hair, red or violet patterns on the back or chest, golden-red reptilian eyes, hawklike nose

Lantern Archon: Glowing eyes, faint glowing halo

Leonal: Leonine face, golden mane of hair, powerful voice

Lillend: Feathers on the shoulders, powerful voice, green birthmark pattern on the legs

Malakite: Dark (blue, brown, or black) winglike birthmarks on the back, an aura of determination

Memunite: Grey featherlike birthmarks on the shoulders, bright eyes

Ophanite: Reddish skin (like a sunburn), eyes like burning coals, fiery red hair

Para: Bright eyes, powerful voice, long limbs, long face

Planetar: Emerald skin, feathers on the shoulders, hairless

Principality: Kind eyes, an aura of comfort and security

Seraph: Eyelike birthmarks on the forehead, feathers on the shoulders, beautifully colored reptilian eyes

Solar: Feathers on the shoulders, powerful voice, brilliant topaz eyes, silvery skin, golden skin, very tall

Titan: Very tall, jewelrylike birthmark (usually on the chest, forehead, hand, or wrist)

Trumpet Archon: Feathers on the shoulders, powerful voice, silver birthmark on one hand

Wave Angel†: Seaweedlike hair, scaled wing birthmarks at the shoulders or ankles

Wind Angel†: Hair that moves by itself, sparkling eyes, golden birthmark on one hand

FALLING AND REDEMPTION

Angels derive their power from devotion to the cause of good or to a deity. When an angel commits an offense against his deity or his philosophy, he risks falling from grace and losing some of his power. (See Chapter Ten: Creatures for templates you can use to create these unfortunate angels.)

Outcast Angels: If the offense is serious enough and the angel refuses to atone (whether through simple prayer and penance or by actually using an *atonement* spell), the angel falls and becomes an outcast angel. If the outcast later repents and wishes to return to full angel status, he must have cast upon him an *atonement* spell from a cleric or angel whose cleric level is equal to or greater than the total HD of the repentant outcast angel. If the angel was originally a bound angel, the caster must be of the same faith as the angel was while bound; otherwise, any good cleric or angel can cast the spell. After atoning, the angel loses the outcast template and regains all of his previous abilities.

Rebellious Angels: If the outcast refuses to repent and willfully turns against his faith or cause, he falls even further and gains the rebellious angel template. (This condition changes the angel's alignment from good to neutral if he wasn't already neutral.) Most rebellious angels are lost causes, and they either seek out new faiths or causes or turn to completely selfish interests. The rare rebellious angel that wishes to return to his former status normally must perform a quest in service to his original faith or cause to show his loyalty and desire to return. After the quest is completed, the angel can receive an *atonement* from a cleric or angel whose cleric level is five or more levels greater than that of the repentant rebel (and of the same faith as the angel was while bound, if the angel was formerly a bound angel). After atoning, the angel loses the rebellious angel template, regains his former alignment, and becomes an outcast angel, at which point he can receive another *atonement* to lose that template as well.

Fallen Angels: An angel that embraces evil or corruption and accepts his most base desires falls completely and becomes a fiend, gaining the fallen angel template. A truly fallen angel cannot be saved by an *atonement* spell alone. Such a being must take drastic steps on his own to turn from evil and abandon his wicked ways. In doing so, he casts off the fallen angel template and replaces it with the rebellious angel template. Once a fallen angel becomes a rebellious angel (in form, if not in philosophy), he can be redeemed like any other rebel. Obviously, angels who fall all the way and return to good standing are very few in number. Perhaps one angel of significance in any particular faith manages to do so. Fallen angels are usually haunted by their memories of Heaven and association with other good creatures. These memories drive them to crueler and more evil acts in an attempt to smother those thoughts, and they make a fallen angel a much more evil being than any equivalent fiend. Those who have tasted the light of goodness and justice and turned away make the foulest villains.

Redemption and Fiends: It is believed that fiends can be redeemed in the same manner as fallen angels, and some scholars steeped in esoterica can point to an example of a former fiend now welcomed into Heaven's ranks. However, fiends lack a fallen angel's background of serving or profoundly experiencing joy, good, light, and purity. Without these memories to inspire them and call them back to an angelic state, the journey is much more difficult. Needless to say, the number of redeemed fiends is even smaller than the number of redeemed fallen angels.

FALLING AND THE CORRUPTION OF FLESH

When an angel falls and becomes a fiend, he usually suffers some kind of physical transformation, becoming twisted and bestial in whole or in part as a sign of his corruption. For each major part of the angel's body listed in the table below, the former angel must attempt a Wisdom check (DC 10 + the angel's Charisma modifier). Failure means that part of the angel's body suffers a change. (Roll 1d20 on the table to determine the result randomly.) If the angel doesn't have an equivalent body part (for example, lantern archons and ophanim don't have arms or legs), it grows one, even if this means the resulting creature is bizarre or disgustingly malformed.

THE DEATH OF ANGELS

One of the greatest disadvantages that angels have compared to mortals is that they cannot be brought back from the dead with *raise dead* or *resurrection*. This situation is due to the main difference between angels and mortals: Angels are pure spirit taking the form of physical matter, while mortals are physical matter housing a spirit. When you kill a mortal, you're only killing the physical shell, leaving the spirit (soul) free to travel to another plane of existence. When you kill an angel, you're killing the actual spirit. The *raise dead* and *resurrection* spells are designed to put an intact spirit back into a mortal body, not recover a destroyed spirit, so they don't work on angels. More powerful magic (such as *limited wish*, *true resurrection*, *miracle*, or *wish*) is needed to repair the damage to the incarnate spirit and bring it back to life. It is this vulnerability that convinces many angels to use vessels.

ANGELIC VESSELS

Angelic vessels are shells that allow angels to circumvent the dangers of dying when summoned, to pass among mortals in disguise, and to thwart the problem of dying when called or actually present on a plane. Vessels come in two varieties: temporary and true. The vessels created by summoning spells are temporary (much like a spell with a timed duration) so frequently summoned angels usually call them "temporary vessels." However, angels can create vessels that last indefinitely (much like a spell with an instantaneous duration). These are true vessels.

While angels and the forces of good originally developed true vessels, other outsiders and nongood deities know of their existence and how to create them.

Temporary Vessels: When an angel is summoned to the Material Plane, she is not there in her true form. The summoning spell creates a temporary magical shell, called a vessel, which the angel's mind inhabits. This shell allows her to act on the Material Plane as if it were her real body, and she can use all of her powers and abilities normally. (Any children conceived with a vessel are still half-celestials.) Because the vessel is a temporary magical creation rather than a normal body, it vanishes when it enters an *antimagic field* and reappears when the *antimagic field* goes away. The vessel also vanishes at the end of the spell when the angel returns to her home plane. If an angel is slain while inhabiting the vessel, her mind

TABLE 1-1: CORRUPTION OF THE FLESH

Head, Torso		Left Arm and Leg, Right Arm and Leg		Wings	
1d20	Result	1d20	Result	1d20	Result
1-2	Ape (nalfeshnee)	1	Feathers	1-9	Bat
3-4	Bird (vrock)	2-6	Fur	10-11	Bird (reroll if angel already has birdlike wings)
5-6	Caricature (barbazu)	7-8	Insect	12-13	Insect
7-9	Demonic (pit fiend)	9	Molten	14	Molten
10-11	Dog (glabrezu)	10-14	Scales	15-17	Shriveled
12-14	Goat or ram	15-16	Skeletal	18-20	Skeletal
15	Insect (gelugon)	17	Tentacle		
16	Lizard	18-20	Toad		
17	Molten (lemure)				
18	Skeletal (osyluth)				
19-20	Toad (hezrou)				

returns to her home plane and waits for her real body to reform itself, which takes one day. Vessels are the key to efficient and safe travel for angels.

Because the temporary vessel is just a fabrication of the spell and not a true vessel, anything held or carried by the angel that was not created as part of the temporary vessel remains behind on the summoner's plane rather than being carried back to the angel's home plane. (For instance, the silver trumpet of a summoned trumpet archon is part of her temporary vessel and disappears at the spell's end, but a bag of gold given to the vessel to carry remains on the summoner's plane at the spell's end.)

True Vessels: It is this sort of vessel that people refer to when they commonly speak of a "vessel." These true vessels do not vanish in an *antimagic field*, cannot be dispelled, and so on. An angel may acquire a vessel by selecting the Extra True Vessel† feat (which also gives her the ability to regenerate a destroyed vessel), by acquiring one from another angel willing to transfer the vessel's energy (and thus the vessel itself), or as a loan or reward from an archangel or deity. There is no limit to the number of vessels an angel can have, although it is rare for any individual to have more than two vessels in addition to her normal body. True vessels also have several advantages for the angel that uses them.

THE RIDDLE OF THE REAPPEARING ANGEL

Vessels do not physically exist until their owner needs them. A particular angel might have three different vessels in addition to her own body, but until she decides to use one, none of them can be found or destroyed. They exist only as magical potential until the will of their owner causes them to manifest. A vessel's form is fixed at its creation. Details (such as hair color, facial features, gender, and so on) cannot be changed once a vessel is completed (barring the use of magic such as *alter self* or *polymorph*), though a vessel can still be disguised to appear different with mundane or magical abilities.

A vessel is most often used as a disguise when an angel's normal material form would attract too much attention. As such, most vessels are animal shapes, although some angels use multiple humanoid vessels with different features in order to play several roles in mortal society. A vessel must be the same size as or smaller than its angel's normal body; it must have a solid physical body with a discernable anatomy; and it must be of an animal, fey, giant, humanoid, magical beast, monstrous humanoid, or vermin type. However, an angel who has lost her original angelic form and is now using a vessel as her normal body may create a vessel duplicating her original form, which becomes her new normal body when it is completed. For example, an ophanite using an elf vessel after her original ophanite-shaped body was destroyed could create an ophanite vessel. It would become her new normal body upon completion. The ophanite would then still keep her elf vessel as an available form.

When called to another plane (such as with the *planar ally* spell), an angel appears in her actual body rather than a temporary vessel, and if killed, she is permanently slain. (She does not return to her home plane to reform her body like she does when summoned.) Because of this risk of permanent death (barring powerful magic such as *limited wish*, *true resurrection*, *miracle*, or *wish*), many angels

are hesitant to respond to calling spells. However, an angel with a vessel has a safety net when it comes to being called. If an angel with one or more vessels is slain in her normal body, that body is permanently destroyed, but she returns to her home plane and reforms in one day, appearing in one of her vessels. (She may choose which one if she has more than one.) This vessel becomes her new normal body. If she is slain in her vessel, that vessel is permanently destroyed, but she returns to her home plane and reforms in one day, appearing in her normal body or one of her other vessels. This ability to avoid an otherwise permanent death makes vessels very popular among angels, but it also means that some angels are left in unusual forms after disastrous missions. (A deity cannot use a vessel.)

Entering a True Vessel: An angel with a true vessel can, as a standard action, leave her current body (which may be her normal body or even another vessel if she has more than one) and enter her vessel. Entering a vessel is a supernatural ability. Her normal body vanishes, becoming magical potential like an unused vessel, and her mind inhabits the vessel as if it were her normal body. She can use all of her normal abilities, skills, and so on, and she retains her normal ability scores, hit points, and so on. The vessel is treated just like a normal living body. It bleeds, is subject to critical hits, can be affected by magic, and so on. The angel gains no special abilities from the shape of her new vessel other than its natural abilities. (An angel using an owl vessel could fly, but she would not gain any bonus to Listen checks. One in snake form could climb and bite, but she would not have any poison.) She may return to her body or move to any of her other true vessels as a standard action. All vessels have the ability to speak any language the angel knows. A vessel's shape may limit an angel's ability to use some skills. (A snake would have a difficult time picking a lock, for example.)

Anything held or carried by a vessel when the vessel is abandoned either becomes magical potential along with the vessel or appears on the angel's new form in the appropriate place (as the angel chooses). Items held by unused vessels count toward the angel's overall carrying capacity.

Angels with Special Abilities Relating to Their Deaths: Kalkydrim and malakim are two kinds of angel with special abilities that affect what happens if they die (see their entries later in this chapter for more details). If a kalkydrim slain in a vessel returns from the dead using his rise from the ashes ability, he reforms in that vessel (which is recreated along with the angel). A slain malakite who successfully triggers her death recovery ability keeps her vessel as if it were not slain.

ANGELIC CHARACTERISTICS

While most angels physically resemble some kind of mortal creature (usually a humanoid), their celestial nature makes them different and more powerful than mortals. Angels have more Hit Dice than most humanoids, they naturally converse in the language of Heaven, and they can use mortal magic items even if they apparently lack the physical means to manipulate them. This section discusses common features of angels in game terms.

OUTSIDER HIT DICE AND FAVORED CLASS

Unlike the standard humanoid races, angels always have a certain number of outsider Hit Dice before any class levels are added. These Hit Dice are treated as the angel's "class" and always count as the angel's favored class. For example, a seraph Ftr1/Rog1 has four "seraph" levels in addition to his standard class levels, but because "seraph" is his favored class, he only considers his fighter and rogue levels to determine whether he has a multiclassing penalty. Angels never have a standard class as a favored class in addition to their racial class.

Angels always have all of their racial Hit Dice. For example, a seraph wouldn't begin play with only 2 Hit Dice and have to gain more seraph levels before achieving his normal level of power. Because of this fact, angels are superior beings to common humanoids. (A typical humanoid either has 1 humanoid Hit Die or one class level.) Just as a DM may decide that a party of standard humanoid characters might start at 6th level instead of 1st level, an angel character may begin play with only his racial levels or may start with character levels as well, as the DM decides.

WHY "WEAK" ANGELS?

Hound archons have 6 Hit Dice. Avorals have 7 Hit Dice, ghaeles 10 Hit Dice, trumpet archons and astral devas 12 Hit Dice, and planetars and solars even more than that. So why are the angels in this book all presented with 4 or fewer base Hit Dice?

The first reason is because it is easy and straightforward to create angels of varying power level simply by adding class levels to the base creature. If we want something like a hound archon that also casts spells as a 12th-level wizard, we can just add 12 levels of wizard to the hound archon, and we're finished. And when we say, "Rexander is a hound archon 12th-level wizard," everyone understands exactly what we mean.

The second reason is because presenting weaker angels gives the DM a wider range of playability for these angels. Each of the celestials presented in the Core Rulebooks has an effective character level of at least 11. That means that in a campaign with a normal power scale (20th level or less) where they begin play on an even ground with other characters, the celestials have at most nine levels of play. Using the angels in this book, all of which have an effective character level anywhere from 5 to 13, gives everyone more time before the campaign

reaches 20th level. Having more levels of play means you can use these rules longer, which actually increases the value of this book.

Also remember that 4 Hit Die angels aren't *weak*. An ophanite without any class levels should have a relatively easy time defeating an ogre, which to a common soldier would be all but invulnerable. With their damage reduction and special abilities, angels are far more powerful than the teeming masses of humanity, and so players should not consider them weak.

SIZE AND APPARENT RACE

By default, all angels are Medium creatures. However, some angels are created to blend in with mortals and look like members of a particular race. In these cases, the angel is the size of that race (such as Small for gnomes and halflings) and gets the bonus to Armor Class and attacks, as well as the penalty to grapple checks, ground speed, and carrying capacity appropriate to that size. They do not gain any of that race's abilities, advantages, or drawbacks. For example, a malakite angel that looks like a halfling has a +1 size bonus to Armor Class and attacks, but does not gain the halfling's racial Dexterity bonus or saving throw bonus; likewise, she doesn't get the halfling racial Strength penalty, she isn't harmed by attacks that only harm halflings, and so on. The same would be true of an angel who took the form of a human child (size Small). He would gain the advantages and disadvantages of his size, but otherwise he would be exactly the same as the equivalent angel at adult human size. Of course, having a child's form carries other disadvantages. For one, mortals normally don't let children bear weapons and go running off in armor.

RACE AND LANGUAGES

All angels know Celestial. The Celestial alphabet is based on the shapes of constellations in the sky composed of stars of significant religious and magical importance. Celestial is a language filled with divine magical power. It is often used in religious texts, just as Draconic is frequently used in arcane tomes. Some religions say that the original language of all mortal creatures was Celestial and that the plethora of modern languages spoken now is the result of a punishment for some great sin committed by mortals. (In Judeo-Christian religions, this event was the building of the Tower of Babel.)

All angels also have the supernatural ability to communicate with other creatures as if using a *tongues* spell. Because the use of this ability might draw attention when an angel wishes to keep his





The letters of the Celestial alphabet (from left, row 1): cheth, zain, vau, he, daleth, gimel, belth, aleph; (row 2) ain, samech, nun, mem, lamed, caph, iod, theth; (row 3) tau, schin, res, kuff, zade, and pe.

true nature concealed, many angels that must communicate with mortals learn at least one mortal language. However, some angels are more adept at learning languages than others, and some angels never expect to talk to mortals and are happy enough to rely on Celestial and their magical ability.

As covered previously, taking the form of or creating/inhabiting a vessel in the form of a creature with a racial language does not grant an angel knowledge of that language. Whatever form an angel takes, he knows only the languages he knows as an angel.

ANGEL WINGS

Not all angels have wings. Not all angels can fly. Some angels without wings can fly, and some with apparent wings cannot. In the descriptions that follow, if an angel has a fly speed listed, it can fly, whether or not it is described as having wings. If it does not have a fly speed listed, it cannot fly, even if it is described as having wings. (In such cases, the wings are decorative or nonphysical.) Even if a type of angel doesn't normally have wings or the ability to fly, angels

who meet the prerequisites can select the Willed Flight† or Winged Flight† feats (see Chapter Seven: Feats for more information).

Angels with wings may hide or show them as often as desired; doing so is not an action. If hidden, they remain so if the angel falls unconscious.

Angel Wings in Art

Historically, angels were not always depicted with wings in artwork. They were given wings at the artist's discretion—unless the religious scene being depicted mentioned the wings of the angels. Long ago, angels also were portrayed with quite small wings, usually no larger than their heads. It wasn't until the Renaissance that artists began to depict angels with full-sized wings, drawing upon scientific realizations that larger creatures needed proportionally larger wings to fly.

ARMOR AND WEAPON PROFICIENCIES

Unless otherwise stated, all angels are proficient in all simple weapons, light and medium armor, and shields, as well as one martial weapon of their choice. If no other factors weigh in the decision, most angels prefer the favored weapon of their deity. (Traditionally, Judeo-Christian angels favor the longsword.) Angels may spend feats to acquire additional proficiencies, and they gain the appropriate armor and weapon proficiencies of whatever classes they take.

ANGELIC ARMOR

Angels with unusual forms (such as avorals, cherubim, and ophanim) cannot wear armor made for standard humanoid. Avorals, for example, have wings instead of arms, and humanoid armor not only prevents them from flying, but also may injure their wings in the long run. Cherubim are quadrupeds and so can't use humanoid armor; they are more suited to barding. Ophanim, on the other hand, are rings of fire without limbs or torsos and cannot wear humanoid armor at all.

Mostly humanoid creatures (avorals, winged humanoid angels, and so on) that want to wear armor designed for humanoid creatures must first have the armor customized to fit them. This custom adaptation requires the talents of an armorsmith and costs 1d6 × 10 percent of the cost of the base armor. Cherubim can wear barding for creatures of their size, but they likewise must have it customized to fit their feline rather than equine bodies. Kalkydrim, ophanim, and seraphim that want to wear armor must have it custom made at double the cost of humanoid armor of the same size. In addition, kalkydrite armor either fits a kalkydrite's serpentine or avian form, not both. A normal humanoid that wants to wear armor customized for an unusual body must have it customized back to fit a standard

humanoid shape. Armor for angels of all types is available in Heaven with no customization needed, although the cost modifiers for size and nonhumanoid shapes still apply.

Note that ophanim who wear hide, leather, or padded armor risk destroying it after extended use, as their burning self ability can sometimes overcome the hardness of these weaker armors. Metal armor is generally unaffected unless the ophanite's burning self damage is somehow elevated. Metal armor for ophanim never includes the soft padding that comes with humanoid armor. Ophanim don't need it, since their natural armor is enough to prevent most chafing, and because the padding tends to ignite.

MAGIC ITEMS, SPELLS, AND STRANGE BODIES

Several kinds of angels are not anthropomorphic and lack apparent arms, legs, or a head. Lantern archons and ophanim pose the best examples, with seraphim and kalkydrim in a similar situation. Despite not having the apparent body parts necessary to use magic items such as gloves, rings, helms, armor, and so on, these angels still have the same magic item spaces as humanoids. An ophanite can "wear" two rings and a circlet while wading into combat with a greatsword. The rings would be suspended within the ophanite's fiery body, the circlet would rest at the apex of her body, and the greatsword would extend from some part of the ring of fire. Because an angel is a spirit adopting a material form, she makes accommodations for her unusual shape. Angels are not penalized just because their forms are out of the ordinary. More mundane creatures with odd shapes who are not spirit incarnate, such as nagas, cannot use items that require hands or feet.

Just as strangely shaped angels don't need fingers to use magic rings, they do not need actual hands to cast spells with somatic, material, or focus components. They do need to be holding the required item and have a "hand" free in order to use the item or complete the somatic component. Finally, angels are still limited to two effective "hands," so an ophanite wielding two weapons cannot also cast a spell with a somatic component without first dropping one of those weapons.

LEVEL ADJUSTMENT

Angels are more powerful than the typical player character races presented in d20 System products. Much real-world lore describes the perfection of angels, their superior wisdom and strength compared to humans, and how much they resented it when their creator held humans in higher esteem when they were "superior."

Compared to the masses of 1st-level commoners in the world, angels must be a cut above. The best a mortal champion might hope for is to wrestle one to a standstill. This situation is handled in the game rules with a level adjustment for angels. (For more on level adjustment, see the Core Rulebooks.)

One thing a DM should always keep in mind is that level adjustments are determined for the optimal character of that race.

For example, malakim are well suited for combat-oriented characters such as fighters, paladins, and rangers, as well as Charisma-based spellcasters such as bards and sorcerers; for these kinds of characters, a malakite's +6 level adjustment is appropriate. However, a malakite rogue or wizard isn't taking advantage of as many of her racial benefits, so a level adjustment of +5 might be more appropriate. But if the character ever took levels in one of the combat or spellcasting classes mentioned above, apply the normal level adjustment.

ANGELIC RACES

The 11 types of angels that follow are presented as player character races. They use the same format that humans, elves, and other standard PC races use.

The classical angel races presented here are grouped under the category "heavenborn" for the purpose of defining their standard traits. See the table below for a summary of each of their ability adjustments, outsider Hit Dice, favored classes, and level adjustments.

Look for a sample angel of each race starting on page 123 in Chapter 10: Creatures.

TABLE 1-2: HEAVENBORN RACIAL ABILITY ADJUSTMENTS

Race	Ability Adjustments	Outsider (d8)		Level
		Hit Dice	Favored Class	Adjustment
Cherubim	+2 Strength, +2 Constitution, +2 Intelligence	4	Cherub	7
Dynamis	+2 Constitution, +2 Wisdom, +2 Charisma	2	Dynama	5
Grigori	+2 Constitution, +2 Intelligence	2	Grigori	3
Hashmalim	+2 Intelligence, +2 Wisdom, +2 Charisma	3	Hashmalite	7
Kalkydrim	+2 Dexterity, +2 Intelligence	3	Kalkydrite	8
Malakim	+4 Constitution, +2 Charisma	2	Malakite	6
Memunim	+2 Dexterity, +2 Wisdom, -2 Charisma	1	Memunite	5
Ophanim	+4 Dexterity, +2 Wisdom, +2 Charisma	4	Ophanite	7
Parasim	+2 Strength, +2 Constitution, +2 Charisma	2	Para	5
Principalities	+2 Intelligence, +2 Wisdom	2	Principality	6
Seraphim	+4 Dexterity, +2 Intelligence, +2 Wisdom, +2 Charisma	4	Seraph	9

CHERUBIM

THE GUARDIANS

Cherubim are Heaven's sentinels, sharp-minded and vigilant. They are known for their ability to notice things that do not belong, and their many duties include watching over heaven's pathways and destroying demons whose efforts would overthrow the natural order in the world. Cherubim are symbols of nobility and strength, just like the lions they resemble.

The singular form of cherubim is cherub. An informal plural, "cherubs," is in common use.

Personality: Cherubim are patient, observant, and protective. They think nothing of standing in one place for eight hours, unmoving, making sure that what they guard remains undisturbed. When not working, they enjoy polite conversation, studying old lore, and long runs in the open air. Cherubim are wary of strangers except angels known to serve the same cause as they do, and they despise oathbreakers and those who shirk their accepted duties. It is said that the first cherubim arose from the tears the archangel Michael shed over the sins of the faithful, and the cherubim do not dispute this origin. Cherubim in humanoid shape prefer tall, noble forms with an aura of strength and quiet menace. They're often mistaken for monks or paladins, depending upon their garb.

Physical Description: Cherubim are leonine creatures with humanlike faces (some more so than others) and small wings. Their front paws function as well as human hands. Their manes may be long, short, or absent, and any color, including some that do not appear in nature (such as fiery red, starlight blue, or moonlight white). Some cherubim are lean, dark, and pantherlike, and a few very old ones resemble bulls rather than lions. When readied for battle, cherubim sometimes wear armor, but most don at most a shoulder harness to hold a few key items. They are not averse to using necklaces, bracers, or similar items that suit their form and complement their coloration. Cherubim, like most angels, are immortal, not dying except through violence. When slain, a cherub's body runs like molten gold, eventually leaving behind only a single braid of golden hair.

Cherubim are sometimes depicted as plump, winged children, but they insist that such images are either a mistake on the part of the artist or the result of a deliberate deception by fiends intent on embarrassing them.

Relations: Cherubim prefer to listen rather than talk, and are patient enough to sit through the most rambling story. These traits endear them to dwarves, who would rather work in silence than chat, and gnomes, who tell long yarns. Cherubim's dedication to duty gains them the respect of elves, though their staid nature is contrary to the more free-willed elven or halfling personality. When disguised in mortal society, cherubim are guardians, stewards, or officers of the law.

Alignment: Cherubim are always good. Because their sense of loyalty and duty runs strong, most are lawful, but some can get creative in interpreting their orders. As even the most chaotic benign deities have things or people that need protection, a few chaotic cherubim do roam the planes.

Religion: Cherubim serve whatever deity or archangel created them, although the happiest are those who serve powers of protection, vigilance, and guardianship. They rarely change whom they serve, although sometimes they are lent to their patron's allied or



subservient deities. Few free cherubim exist, as they are more comfortable within a known hierarchy.

Language: Cherubim speak Celestial. Like most angels, they can communicate as if using a *tongues* spell. From frequent encounters with fiends of different kinds (usually fiendish attempts to enter a site the cherubim guard), they also know a few key words in Abyssal and Infernal, mostly threats and suggestions as to where an unwanted visitor should put foreign objects.

Names: Cherubim are most often named for protection, guardianship, wisdom, and great cats in their creator's favored language, followed by a suffix indicating "of god." Examples are Barachel ("that bows before God"), Belshazzar ("master of the treasure"), Cephirah ("little lioness"), Engannim ("protection"), Er ("watchman"), Ishmerai ("keeper"), Laish ("lion"), Nimrah ("leopard"), Samaria ("watcher on the mountain"), Sharezer ("overseer of the treasury"), and Shemer ("guardian").

Adventurers: Cherub adventurers prefer duties relating to guardianship, such as protecting a village, caravan, or important person. They accept hunting down threats to their charges as part of their protective duties. They gain status among their peers by great feats performed while on duty, such as single-handedly holding off a force of demons while a ceremony of consecration is being performed or spending an extremely long time at a particular post.

CHERUB RACIAL TRAITS

- **+2 Strength, +2 Constitution, +2 Intelligence:** Cherubim are strong, tough, and intelligent.
- **Medium Size:** As Medium creatures, cherubim have no special bonuses or penalties due to their size.

- **Cherubim base land speed** is 40 feet and base fly speed is 40 feet (average).
- **4 Outsider Hit Dice (d8):** Cherubim are 4 HD creatures. Elite cherubim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A cherub's base Hit Dice give him a +4 base attack bonus, two feats, skill points, and a base +4 bonus for all three saving throw categories. Most cherubim choose Iron Will and Weapon Focus (claw) as their feats.
- **Extraplanar Subtype:** Cherubim are native to Heaven and outer planes of good.
- **Good Subtype:** Cherubim are creatures of innate good, even if they serve nongood deities or are themselves not of good alignment. A cherub's natural weapons, as well as any weapons he wields, are treated as good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, cherubim start with $7 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Balance, Concentration, Hide, Intimidate, Knowledge (religion), Jump, Listen, Move Silently, Search, Sense Motive, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Listen, Move Silently, Search, and Spot checks:** Cherubim have keen senses and the focus of a hunting animal.
- **Natural Armor +5:** As angelic guardian lions, cherubim have tough flesh.
- **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, cherubim are difficult to harm with mundane weapons.
- **Resistances (Ex):** Acid, cold, and sonic resistance 5.
- **Claws:** A cherubim has two claw attacks that are natural weapons. Each claw attack deals 1d4 points of slashing damage.
- **Improved Grab (Ex):** To use this ability, a cherub must hit a Medium or smaller opponent with a claw attack. The cherub can then attempt to start a grapple as a free action without provoking an attack of opportunity. If the cherub wins the grapple check, he establishes a hold and can rake. Thereafter, he has the option to conduct the grapple normally, or to simply use his claw to hold the opponent (–20 penalty to the grapple check, but the cherub is not considered grappled). In either case, each successful grapple check he makes during successive rounds automatically deals claw damage and allows another rake attempt.
- **Rake (Ex):** A cherub that establishes a hold can make two rake attacks (+6 melee) with his hind legs for 1d4 points of slashing damage plus Strength bonus.
- **Roar (Su):** Once per day a cherub can loose a terrifying roar in a 30-foot-long cone. All creatures except angels within the cone must succeed at a Will save (DC 12 + Cha modifier) or be shaken for 1d6 rounds.
- **Spell-Like Abilities:** At will—*comprehend languages, detect evil, detect undead, light, magic fang* (self only), *read magic*. 1/day—*see invisibility, shield other*. Caster level 4th; save DC 10 + cherub's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial

- **Favored Class:** Cherub. A multiclassed cherub's favored class does not count when determining whether he takes an experience point penalty for multiclassing.
- **Level Adjustment:** 7

DYNAMIS

THE SOUL WARDENS

Dynamis are said to be the first order of angels created by the gods. Their name is derived from the Greek word for “miraculous powers,” and their role is to guard the world from the infiltration of fiends, protect and guide mortal souls, and avenge evil acts against mortals on behalf of the good deities. Dynamis are charged with searching the planes for lost souls and guiding them to their proper destination. These tasks are a heavy burden for the dynamis, who must interact with evil mortals and fiends alike. Of all the angels, they are the most likely to fall. They are also called Powers and Authorities.

The singular of dynamis is “dynama,” though many angels refer to a single dynama as a Power or Authority, carefully emphasizing the difference between the angelic and common meaning of the word.

Personality: Dynamis are observant and stern, but also caring. Their concern for mortals of all kinds can lead them astray, and to compensate they have developed a gruff exterior that makes them less likely to make foolish mistakes on behalf of mortals. They become energized in the pursuit of demons, giving no quarter, though they always pause for a sympathetic moment when they must slay a fallen dynama. Dynamis tend to grow melancholy when left to their own thoughts, reflecting on the friends they have lost to the War or to falling. Depending upon their current mission, dynamis dress for battle or travel, and are often mistaken for fighters, paladins, or rangers.

Physical Description: Dynamis look like humanoids with big eyes, a high forehead, smooth skin, and a stern gaze. They have large hands, and their skin glows with an inner light when they use their supernatural abilities. When they hunt fiends or take on a mission to avenge mortals, they arm themselves to the teeth. Dynamis, like most angels, are immortal, not dying except through violence. When slain, a dynama's body glows and fades away, leaving a shard of bone carved with letters in Celestial.

Relations: Dynamis love most mortals, and when they must spend time with a certain race they study up on that race's likes and interests so they can converse appropriately. They dislike beings that associate with or worship fiends (such as dark elves), and have a hard time accepting tieflings and similar fiend-touched creatures regardless of their alignment and any professed aversion to evil. When traveling incognito among mortals, dynamis pretend to be nomads, paladins, or rangers.

Alignment: Dynamis are always good, and they police their own kind for those who slip from goodness into neutrality. They see such a thing as one step away from falling. Created to support mortals and destroy beings that would corrupt them, dynamis tend toward law, though some of the more vengeful ones are very independent and chaotic in their behavior. Most dynamis are lawful good, though some neutral good and a few chaotic good ones exist.

Religion: Dynamis are loyal servants of their creator, but are glad to help out mortals in need, particularly those who follow just causes or benign deities. Most prefer to be bound, serving along

others of their kind, as the often-solitary life of a free dynamis can lead to temptation and a fall. Most dynamis serve deities of protection, the afterlife, crusades, and retribution.

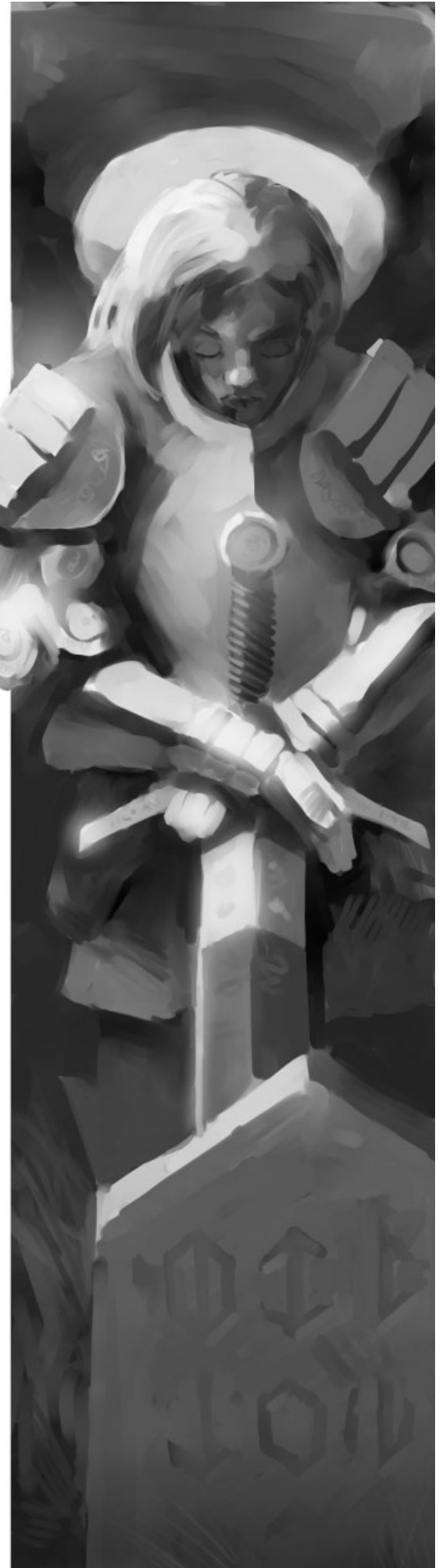
Language: Dynamis speak Celestial, and like most angels they can communicate as if using a *tongues* spell. Many study mortal languages to better understand their charges.

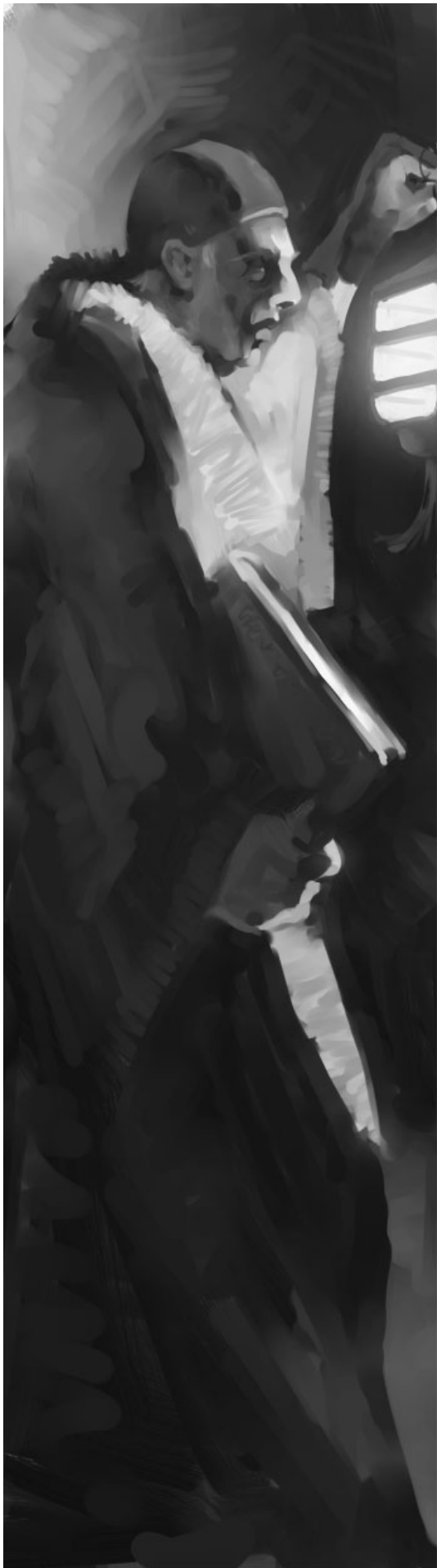
Names: Dynamis are usually named for defenses, spirits, weapons, and travels, usually with a deific suffix appropriate to their creator's favored language. Examples are Azaniah ("weapon of god"), Azareel ("god's help"), Harbonah ("sword of god"), Lapidoth ("enlightened"), Lasea ("wise"), Magdala ("tower"), Mehida ("sharpness of wit"), Naphish ("the soul"), Sabtechah ("wounding"), and Zachariah ("god's memory").

Adventurers: Dynamis adventurers can be found searching for demons, helping people in need, and guiding lost souls. Capable of great gentleness and great anger, they will speak or fight as necessary. Dynamis gain status among their kind by counting the souls they have rescued, people they have saved, and demons they have slain.

DYNAMIS RACIAL TRAITS

- **+2 Constitution, +2 Wisdom, +2 Charisma:** Dynamis are strong, tough, and self-assured.
- **Medium Size:** As Medium creatures, dynamis have no special bonuses or penalties due to their size.
- **Dynamis base land speed** is 30 feet.
- **2 Outsider Hit Dice (d8):** Dynamis are 2 HD creatures. Elite dynamis (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A dynamis's base Hit Dice give her a +2 base attack bonus, one feat, skill points, and a base +3 bonus for all three saving throw categories. Most dynamis choose Glory† as their feat.
- **Extraplanar Subtype:** Dynamis are native to Heaven and outer planes of good.
- **Good Subtype:** Dynamis are creatures of innate good, even if they serve nongood deities or are themselves not of good alignment. A dynamis's natural weapons, as well as any weapons she wields, are treated as good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, dynamis start with $5 \times (8 + \text{Intelligence modifier})$ skill points. Dynamis may purchase ranks in Bluff, Concentration, Craft, Diplomacy, Gather Information, Heal, Intimidate, Knowledge (local), Profession, Sense Motive, Speak Language, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Diplomacy, Intimidate, and Spot checks:** Dynamis are stern, authoritative, and notice important details.
- **Natural Armor +2:** Dynamis are made of stronger stuff than mortal flesh.
- **Damage Reduction 5/Magic:** To better serve as the guardians and shepherds of mortals, dynamis are made difficult to hurt with mundane weapons.
- **Resistances (Ex):** Cold and fire resistance 5.
- **Bonus Feat (Su):** Dynamis have the Detect Angels and Fiends† feat as a bonus feat.
- **Governance of the Soul (Su):** As the wardens of the souls of mortals, dynamis grant a +4 sacred bonus to saves against death effects and any effects that directly attack souls (such as the *trap the soul* spell) to all creatures within 10 feet. They themselves are immune to death effects and effects that directly attack souls.
- **Summon Blessed Child (Sp):** Once per day a dynamis may summon a balsam blessed child‡ as if using *summon monster II* (caster level 3rd).
- **Spell-Like Abilities:** At will—*detect evil, detect poison, guidance, resistance*. 1/day—*bles, bless weapon* (personal weapon only), *calm emotions, protection from evil*. Caster level 2nd; save DC 10 + dynamis's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Dynamis. A multiclassed dynamis's favored class does not count when determining whether she takes an experience point penalty for multiclassing.
- **Level Adjustment:** 5





GRIGORI

THE WATCHERS

The grigori are the observers and teachers of Heaven's forces, watching over mortals and assisting them as they climb out of barbarism into civilization. Quiet and mellow, they are created to get along with mortals, and they are the most likely to form intimate relationships with mortals. In several faiths the grigori have been cast out of Heaven for having children with mortal women, yet in others the grigori are celebrated for their half-celestial offspring, many of whom become great heroes. Regardless of their faith, the grigori bear a terrible doom: Their progeny usually become monsters, and even their noblest and most heroic children often devolve into the horrible monsters called the nephilim.

Grigori is the singular and plural form. They are also called the Watchers and the Silent Ones. Most knowledgeable people refer to a single grigori as a Watcher. Grigori that are cast out are called Exiles.

Personality: Grigori are patient, subdued, and observant. They know their role is to teach and not actively intervene, but because they are made to understand and empathize with mortals, they sometimes cannot help lending a hand when their beloved students get into trouble. They have a habit of holding back until the last possible moment, leaping in to fix a bad situation, and then guiltily withdrawing after their intervention. Few things incite them to immediate action, but demons and other creatures that prey on the minds or bodies of mortals trigger a deep anger in the grigori. They prefer to teach by example rather than lecturing, and even their long speeches are rarely more than a few sentences. Grigori prefer to be among mortals rather than angels, and among other angels they seem more quiet than normal. Grigori usually wear subdued colors and simple dress. Because of their fondness for loose robes and similar clothing, they are easily mistaken for wizards or clerics.

Physical Description: Grigori look like dark-eyed humanoids who are almost always male, tall, and bearing a slightly sad demeanor. Some are lean and some are broad, but all have large, gentle hands and careworn faces. When they must fight, they use simple weapons and light armor, but they normally stay out of such situations. Grigori, like most angels, are immortal, not dying except through violence, although they appear to age slowly in pace with their mortal friends. When slain, a grigori's body falls apart into dust, leaving a single hard stone resembling a human eye.

Relations: Aware that their doom is well known among their peers, grigori try not to draw attention to themselves when among other angels. They have a great affection for all humanoids, and as bearers of knowledge they always know just the right thing to spark the interest of a reticent stranger. They dislike destructive beings, whether angels or mortals. When living in mortal society, they work as advisors, scholars, teachers, and artisans.

Alignment: Grigori are always good, though the Exiles often become bitter and abandon goodness for neutrality. They tend toward law and away from chaos, but are comfortable with neutrality. Therefore most grigori are lawful good or neutral good, though the Exiles may be any alignment. Even the angriest Exiles rarely act evil toward those they were assigned to teach.

Religion: Most grigori are bound angels, teaching mortals as their patron directs. Free grigori wander the Material Plane, aiding and teaching budding mortal civilizations where they can. The Exiles are free angels, and while some have found sympathetic patrons of other faiths to accept their allegiance, most of them remain free, fearing contact with servants of deities who shun the grigori. Most grigori serve deities of law, building, knowledge, and civilization.

In the faiths where the grigori were cast out for consorting with mortal women, there were some who never came to the Material Plane and never succumbed to their doom. These remain free in Heaven and are known as the Holy Watchers. They do not bear the stigma of the Exiles, but they must remain vigilant lest they make the same mistake as others of their kind.

Language: Grigori speak Celestial, and because they dislike talking, they rarely bother to learn mortal languages. The Exiles are an exception—they study mortal tongues to be able to blend in better.

Names: Grigori are usually named for crafts, areas of study, or thoughts in the favored language of their creator. Bound grigori names usually have a suffix meaning "of god," whereas exiled grigori abandon the suffix and use a shortened form of their name. Examples are Aaron ("teacher"), Abidah ("father of knowledge"), Alexander ("one who assists mankind"), Amnon

(“tutor”), Amraphel (“one that speaks of secrets”), Bildad (“old friendship”), Chilmad (“learning”), Chorazin (“mystery/secret”), Deuel (“knowledge of god”), Dibon (“abundance of knowledge”), and Hashubah (“thought”).

Adventurers: Grigori adventure to protect the mortals they live with, to uncover new or lost knowledge, or to destroy their monstrous nephilim offspring. Some Exiles continue to pursue the goals of their former patron in hopes of once again earning their place in Heaven. Humbled by their great doom, grigori do not seek to elevate themselves in story, deed, or song.

GRIGORI RACIAL TRAITS

- **+2 Constitution, +2 Intelligence:** Grigori are tough and knowledgeable.
- **Medium Size:** As Medium creatures, grigori have no special bonuses or penalties due to their size.
- **Grigori base land speed** is 30 feet.
- **2 Outsider Hit Dice (d8):** Grigori are 2-HD creatures. Elite grigori (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A grigori’s base Hit Dice give him a +2 base attack bonus, one feat, skill points, and a base +3 bonus for all three saving throw categories. Most grigori choose Alertness as their feat.
- **Extraplanar Subtype:** Grigori are native to Heaven and outer planes of good.
- **Good Subtype:** Grigori are creatures of innate good, even if they serve nongood deities or are themselves not of good alignment. A grigori’s natural weapons, as well as any weapons he wields, are treated as good aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, grigori start with $5 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Craft (all skills), Diplomacy, Heal, Knowledge (all skills), Profession (all skills), Search, Spellcraft, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Craft, Knowledge, Profession, and Spot skills:** Grigori are consummate teachers and learners, and keen observers.
- **Natural Armor +2:** Grigori are made of stronger stuff than mortal flesh.
- **Damage Reduction 5/Magic:** As the guides and teachers of mortals, grigori are made to last for generations.
- **Resistances (Ex):** Cold, fire, and sonic resistance 5.
- **Grigori Doom (Ex):** It is the doom of grigori that many of their half-celestial children and all of their part-celestial grandchildren are horrible monsters. Three-quarters of the children born of a grigori and a mortal parent are gibborim (a type of nephilim—see Chapter Ten: Creatures), and the remaining one-quarter is some other kind of nephilim. All offspring of gibborim are some other kind of nephilim.
- **Celestial Fertility (Ex):** Grigori are perfectly compatible with mortal humanoids. Grigori are as likely to conceive with them as mortals are with those of their own kind. Grigori who take human partners become parents in short order.

- **Spell-Like Abilities:** At will—*audible whisper*, *clarity of mind*, *comprehend languages*, *guidance*, *light*, *mending*, *open/close*, *read magic*. 1/day—*make whole*, *silent image*. Caster level 2nd; save DC 10 + grigori’s Charisma modifier + spell level.

- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.

- **Automatic Language:** Celestial

- **Favored Class:** Grigori. A multiclassed grigori’s favored class does not count when determining whether he takes an experience point penalty for multiclassing.

- **Level Adjustment:** 3

HASHMALIM

THE LORDS

If cherubim are the guardians of places and creatures, hashmalim are the guardians of the world itself, for it is their job to maintain the natural order in the cosmos, from how spells and gravity work to how animals turn food into energy. Without the hashmalim, reality soon would break apart due to the forces of chaos. They are known for their knowledge and sense of duty. Created to work very closely with deities on things mortals take for granted, hashmalim are rarely seen on the Material Plane. They are also called the Dominions, the Dominations, and the Lords, for they give commands for lesser angels to carry out to preserve the cosmos.

“Hashmalim” means literally “the splendors of divine countenance.” The singular form of hashmalim is hashmalite, with an informal plural “hashmals” used sometimes. Those preferring shorter names call them Lords.

Personality: Hashmalim are quiet, focused, and always busy. Even when seemingly inactive, hashmalim are usually scrutinizing their environment for chaos damage, either things they can repair themselves or more extensive damage that requires help. They are scholarly, and in their rare idle moments they enjoy studying lore on the workings of the world, the planes, and living things, a deeper understanding of which makes them better able to perform their duties. Hashmalim are like bookish spellcasters, and most of those with any experience pursue some kind of spellcasting. They dislike chaos, destruction, and disruption of the natural order. They find fiends loathsome. To a hashmalite, even the most lawful devil is a terrible corruption of a pure cosmic idea (an angel). Among the angels, hashmalim are the most likely to try to find ways to redeem fiends (especially fallen angels), as they desire a return to an ordered state more than the simple destruction of chaos. Hashmalim prefer simple loose clothing and rarely wear armor. They are easily mistaken for mages or nonadventuring clergy.

Physical Description: Hashmalim are humanoid angels garbed in white robes, a golden belt, and a green stole. They have no wings, but always have with them a token of their office, an item called the golden icon. This golden object changes shape to suit the angel’s needs, becoming a rod, orb, holy symbol, staff, or sword—each form with a different power. While a hashmalite’s face is generally nondescript, her eyes look confident and commanding, showing a

hidden power beneath a mild façade. When giving orders, a hashmalite's voice is strong and loud, almost shaking the earth with its potency. A hashmalite prefers to carry little equipment other than her icon and the tools necessary to perform her current task. When slain, a hashmalite's body disappears in a flash of electricity, leaving a golden ring in the shape of a crown.

Relations: Hashmalim have little time for idle talk and don't go out of their way to make friends. When dealing with others, they tend to place themselves in positions of authority and issue commands, which doesn't endear them to independent-minded or rebellious creatures such as elves, half-orcs, and halflings. They sort out these hierarchies automatically when among themselves and can't understand why other creatures don't accept this as the natural way of doing things. Their predilection toward order and organization wins them favor with dwarves. When disguised in mortal society, hashmalim are scholars, engineers, and artisans.

Alignment: Hashmalim are always good, and because of their opposition to chaos they are rarely neutral and never chaotic. A hashmalite that becomes chaotic for whatever reason loses all extraordinary, spell-like, and supernatural abilities until she receives an *atonement* spell from a lawful deity or a lawful hashmalim.

Religion: Hashmalim serve whatever deity or archangel created them. They happily serve constructive or preserving deities, suffer along in the service of other kinds of deities who lack a hashmalite's focus, and avoid chaotic or destructive deities. Most hashmalim serve the head of a pantheon, particularly if that deity claims responsibility for creating the world. A few free hashmalim wander the forgotten corners of the world to make sure things continue to work as they should, but these loners are rare, and they usually have bound friends whom they can call to help with large problems.

Language: Hashmalim speak Celestial, and like most angels they can communicate as if using a *tongues* spell. As they rarely interact with mortals, they have little need to learn mortal languages.

Names: Hashmalim are usually named for law, truth, commands, and objects that bind, control, or regulate other things. Examples are Amaziah ("god's strength"), Ard ("commander"), Ardon ("rulership"), Baalhamon ("who rules a crowd"), Bedan ("according to judgment"), Beneberak ("son of lightning"), Bezek ("chain of lightning"), Dathan ("laws"), Jared ("a ruling handed down"), and Joel ("one who wills or commands").

Adventurers: Hashmalite adventurers are rare, but those that exist are wanderers and seekers of truth and knowledge. They travel to find corruptions of the natural state in hopes of repairing them or to places where cataclysmic upheavals have occurred to heal the wounds these events have caused. In addition to hunting fiends, hashmalim seek out aberrations, using magic to transform them into more normal shapes, and in some cases causing them to revert to their component entities, such as through cleaving an owlbear into a bear and a giant owl.

HASHMALITE RACIAL TRAITS

- **+2 Intelligence, +2 Wisdom, +2 Charisma:** Hashmalim must be mentally acute, observant, and commanding.
- **Medium Size:** As Medium creatures, hashmalim have no special bonuses or penalties due to their size.
- **Hashmalite base land speed** is 30 feet.
- **3 Outsider Hit Dice (d8):** Hashmalim are 3 HD creatures. Elite hashmalim (including all adventurers) gain maximum hit



points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A hashmalite's base Hit Dice give her a +3 base attack bonus, two feats, skill points, and a base +3 bonus for all three saving throw categories. Most hashmalim choose Alertness and Iron Will as their two feats.

- **Extraplanar Subtype:** Hashmalim are native to Heaven and outer planes of good.
- **Lawful and Good Subtypes:** Hashmalim are creatures of innate law and good, even if they serve nonlawful or nongood deities or are themselves not of lawful or good alignment. A hashmalite's natural weapons, as well as any weapons she wields, are treated as lawful-aligned and good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, hashmalim start with $6 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Craft (all skills), Decipher Script, Intimidate, Knowledge (all skills), Search, Spellcraft, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Knowledge (nature), Knowledge (the planes), Knowledge (religion), and Search checks:** Hashmalim are scholarly and scrutinize everything they see.
- **Natural Armor +2:** As spirits clothed in flesh, hashmalim are made to last.
- **Damage Reduction 5/Magic:** Hashmalim are made to deal with dangerous things and situations.
- **Resistances (Ex):** Acid, cold, fire, and sonic resistance 5.
- **Golden Icon (Su):** All hashmalim carry one of these objects. A golden icon normally has the shape of a golden rod. At will, the hashmalite can transform the rod into a staff, orb, holy symbol, longsword, or back into rod form, all made of gold hardened to the strength of steel. (This is not an action.) The powers of the icon depend upon its current shape, and they only work when held in hand by the angel. As a rod, it gives the angel a +4 enhancement bonus to Wisdom. As a staff, it gives the angel a +4 enhancement bonus to Charisma. As an orb, it transmits messages as a *message* spell (caster level 5th) usable at will. As a holy symbol, it allows the angel to turn undead as a 3rd-level good cleric. This ability stacks with any actual cleric or paladin levels the angel has. The angel gains the normal number of uses of turning per day, but she can only use them when the icon is in holy symbol form. In longsword form, it is a +1 *longsword*. If separated from its owner, the icon becomes nonmagical lead until the angel recovers it.
- **Hashmal Burst (Su):** Once per day, a hashmalite can release magical energy called *hashmal*, which is the splendor of divine or supremely good countenance. All creatures within 30 feet of the hashmalite take 3d6 points of damage (Reflex half; DC 11 + Charisma modifier), half of which is electricity damage and the other half good divine energy, which is not subject to energy resistance. Good creatures are unaffected by the divine energy.
- **Lawful Spirit (Su):** Hashmalim are charged with maintaining order in the cosmos. Their caster level increases by one when casting lawful spells or using spell-like abilities that duplicate lawful spells. Hashmalim clerics have the Law domain in addition to their normal two domains. (The effect of the Law domain does not stack with the above bonus.) Hashmalim spellcasters (arcane

or divine) may prepare or cast spells from the Law domain using their normal spell slots. Hashmalim sorcerers and the very rare hashmalim bards treat spells from the Law domain as additional spells known that do not count toward their limit.

- **Spell-Like Abilities (Sp):** At will—*clarity of mind*, *command*, *detect chaos*, *disrupt undead*, *guidance*, *light*, *mending*, *protection from chaos*. 1/day—*locate object*, *magic circle against chaos*, *make whole*, *suggestion*. Caster level 3rd; save DC 10 + hashmalite's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Hashmalite. A multiclassed hashmalite's favored class does not count when determining whether she takes an experience point penalty for multiclassing.
- **Level Adjustment:** 7

KALKYDRIM

THE PHOENIXES

Kalkydrim, a rarely seen angelic race, are angels of flight and the sun. Members of this high order are often equated with seraphim, although kalkydrim are inferior to and more specialized than seraphim. Each morning at sunrise, they greet the new day with a song renowned throughout Heaven for its sweetness. Kalkydrim are responsible for the daily cycle of the sun, referred to as “maintaining the chariot of the sun” in some folklore. While ophanim embody fire, kalkydrim embody the power of sunlight. They are similar to seraphim in their natural form, but can also take the form of a great bird. Because of this, they are also known as Phoenixes.

The singular form of kalkydrim is kalkydrite, and they are comfortable with the name Phoenix(es) as well.

Personality: Kalkydrim are majestic, serene, and generous, much like their seraph cousins. Tasked with a very important duty, they avoid the trap of arrogance by downplaying their individual roles in the maintenance of the cycle of the day. Emotionally distant like the sun itself, phoenixes rarely make close personal connections with others, though they willingly serve with angels or mortals when told to do so. Kalkydrim enjoy life and mortal creatures, and loathe undead and creatures of darkness and shadow. They rarely take humanoid form, preferring to use their own forms, an avoral's form, or the forms of mortal birds. At the rare times they must pretend to be humanoid, they use short bodies with long, hawklike noses and bright, piercing eyes.

Physical Description: Like seraphim, kalkydrim are serpentine, though their heads are more crocodilelike than snakelike. Their body colors tend toward red, violet, and brown. Behind their heads are 12 wings of bright violet and red, set in pairs. Kalkydrim do not have arms, but they can still carry items as if they had arms and hands, though they dislike doing this for long periods. They also can take the form of a great 12-winged bird, with plumage ranging from red to violet. In birdlike form, their clawed feet function as well as human hands.

Kalkydrim are not immortal, though their lifespan exceeds a thousand years. When slain, a kalkydrite's body and wings burn to ash, leaving a single violet feather.

Relations: Phoenixes are distantly friendly to all creatures. As representatives of the sun and light, all creatures who walk in the day welcome them, and even cave dwellers who tolerate the sun (such as dwarves) admit they are a splendid sight. Light-sensitive or light-blind creatures (including dark elves and orcs) hate them, and the feeling becomes mutual if the mortals express this opinion in a kalkydrite's presence. Many humans react fearfully to a kalkydrite's serpentine form because most have a lingering subconscious fear of snakes, but they respond well to a kalkydrite's birdlike form. Because they do not want to think of the "scary" reptile and the glorious bird as the same beings, many human cultures consider kalkydrim and Phoenixes two different kinds of angel. When disguised in mortal society, kalkydrim prefer to be seen as little more than exotic birds. When they must pretend to be humanoid, they often take roles as astrologers or sun priests.

Alignment: Kalkydrim are usually good and tend toward a rigid, scheduled philosophy, making them more likely to be lawful than neutral or chaotic. A rare few are true neutral, and these are the most distant and strange of the angels, slavishly devoted only to their duty and nothing else. They almost never come to the Material Plane.

Religion: Most kalkydrim serve deities of the sun, and many serve deities of time, life, or the destruction of the undead. Free kalkydrim are rare, as most prefer a more ordered life bound to a deity.

Language: Kalkydrim speak Celestial, and because they rarely interact with mortals they have little need to

learn mortal tongues. They rely on their magical *tongues* ability to communicate with others.

Names: Kalkydrim are usually named for serpents, birds, light, or the sun in their creator's language, with or without a deific suffix. Examples are Iri ("fire/light"), Jaziz ("brightness"), Shedeur ("field of light"), Shephuphan ("serpent"), Aquila ("eagle"), Arnon ("sunlight"), Bethshemesh ("house of the sun"), Eshban ("fire of the sun"), Jokim ("that made the sun stand still"), and Oreb ("raven").

Adventurers: Kalkydrim like to view things in terms of black and white, and so can be more conservative than the most conservative paladin. Once they determine the identity of an evildoer or agent of unlife or shadow, they prepare to attack, and it is difficult to convince them to talk their way out of conflicts. They prefer adventures that destroy outright or corruptive evil, and they don't mind traveling long distances to complete these tasks. Kalkydrim do not compete with each other. When on the Material Plane they make a point of watching the sunrise, enjoying a fresh view in a strange realm.

KALKYDRITE RACIAL TRAITS

- **+2 Dexterity, +2 Intelligence:** Kalkydrim must be quick and calculating in order to accomplish their tasks.
- **Medium Size:** As Medium creatures, kalkydrim have no special bonuses or penalties due to their size.
- **Kalkydrite base land speed** is 20 feet, base climb speed is 20 feet, and base fly speed is 40 feet (average). In birdlike form, kalkydrite base land speed is 20 feet and base fly speed is 80 feet (average).



- **3 Outsider Hit Dice (d8):** Kalkydrim are 3 HD creatures. Elite kalkydrim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A kalkydrim's base Hit Dice give him a +3 base attack bonus, two feats, skill points, and a base +3 bonus for all three saving throw categories. Most kalkydrim choose Glory† and Improved Initiative as their two feats.
- **Extraplanar Subtype:** Kalkydrim are native to Heaven and outer planes of good.
- **Lawful Subtype:** Kalkydrim are creatures of innate law, even if they serve nonlawful deities or are themselves not of lawful alignment. A kalkydrim's natural weapons, as well as any weapons he wields, are treated as lawful-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, kalkydrim start with $6 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Balance, Concentration, Heal, Knowledge (nature), Perform, Search, Spot, Survival, and Tumble as class skills. All other skills are cross-class.
- **+4 racial bonus to Balance, Concentration, and Spot checks, and a +2 racial bonus to Heal and Tumble checks:** Kalkydrim are distantly nurturing, graceful, and serene, with the visual acuity of some birds of prey.
- **Alternate Form (Su):** A kalkydrim may shift between his serpentine or birdlike form as a standard action.
- **Natural armor +4 in serpentine form, natural armor +2 in birdlike form:** Kalkydrim have very tough flesh.
- **Damage Reduction 5/Magic:** As celestial embodiments of the sun, kalkydrim are difficult to harm with mundane weapons.
- **Resistances (Ex):** Cold resistance 5.
- **Fire Immunity:** Kalkydrim are immune to fire.
- **Bite Attack:** A kalkydrim has a bite attack that is a natural weapon in either of his forms. The bite deals 1d6 points of piercing damage in serpentine form or 1d4 points of piercing damage in birdlike form.
- **Improved Grab (Ex):** To use this ability, a kalkydrim in his serpentine form must hit a Medium or smaller opponent with a bite attack. The kalkydrim can then attempt to start a grapple as a free action without provoking an attack of opportunity. If the kalkydrim wins the grapple check, he establishes a hold and can constrict. Thereafter, he has the option to conduct the grapple normally, or to simply use his bite to hold the opponent (–20 penalty to the grapple check, but the kalkydrim is not considered grappled). In either case, each successful grapple check he makes during successive rounds automatically deals bite damage and constriction damage.
- **Constrict (Ex):** A kalkydrim in serpentine form who has established a hold crushes his opponent with a successful grapple check, dealing 1d6 points of bludgeoning damage plus Strength modifier.
- **Fiery Burst (Su):** A kalkydrim may release a burst of flame from his body that deals 3d6 points of fire damage (Reflex half; DC 11 + the angel's Constitution modifier). The angel chooses the size of the burst, up to a 30-foot radius. He can use this ability once per day at no cost, but each use after the first bestows one temporary negative level upon the angel (see the Temporary Negative

Levels sidebar on page 82). The temporary negative level dissipates automatically after 24 hours.

- **Rise From the Ashes (Su):** A slain kalkydrim can attempt a Constitution check (DC 20). If successful, he is immediately restored to life as if with a *limited wish*, *true resurrection*, *miracle*, or *wish* spell, though (unlike when using those spells) he still loses a level or point of Constitution for recovering in this manner. A kalkydrim cannot use this ability if his body is destroyed by the attack that kills him (such as disintegration, an *implosion* spell, or consumption by a *sphere of annihilation*). Aside from this condition, and the fact that it can be attempted only once per death, a kalkydrim can use this ability as often as he needs to. (The phoenixes of legend that always return after being slain were particularly hardy and lucky specimens.)
- **Turn Undead (Su):** A kalkydrim can turn undead as a 3rd-level good cleric. This ability stacks with any actual cleric or paladin levels the angel has.
- **Spell-Like Abilities:** At will—*daze*, *detect undead*, *flare*, *heartglow*†, *illuminated weapon*† (personal weapon only), *light*. 1/day—*consecrate*, *cure light wounds*, *daylight*, *heat metal*, *soul beacon*†. Caster level 3rd; save DC 10 + kalkydrim's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Kalkydrim. A multiclassed kalkydrim's favored class does not count when determining whether he takes an experience point penalty for multiclassing.
- **Level Adjustment:** 8

MALAKIM

THE VIRTUES

Malakim are Heaven's soldiers and champions, ever ready to aid mortals in their battles against fiends or even to sacrifice themselves to destroy fiends. Often associated with heroes and those struggling to find justice, malakim are bringers of miracles to the mortal world who instill courage in mortals when it is most needed. Malakim protect mortals from the predation of evil by seeking it out to the exclusion of all other activities. They are also known as the Virtues, the Tarshishim, the Shining Ones, and the Brilliant Ones.

The singular form of malakim is malakite, and they tolerate no informal plural form of their name.

Personality: Malakim are stern, wary, and aggressive. Their eyes constantly shift about, not from paranoia but from an honest desire to find something evil to destroy. While young malakim are weaker than cherubim or ophanim, a typical experienced malakim is a very powerful fighter, hardened by many battles with fiends. Malakim have an aura of quiet confidence and smoldering fury, for they reserve all of their hate for fiends and fiends alone. It is said that malakim never speak peacefully with fiends and can never be tempted to evil. When not smiting fiends, malakim like to train with weapons and visit the Material Plane in search of mortals needing courage, whom they help invisibly. Normally serious and grim, they can be quietly personable in between times of battle. As



beings who have faced death many times (and sometimes succumbed to it, albeit temporarily), malakim can be quite intimidating. They prefer function over form, and those disguised as mortals may look like any sort of humanoid, whether small and wiry or huge and muscular. A malakite is easily mistaken for a fighter or paladin, as she is usually armed to the teeth.

Physical Description: Malakim are humanoid angels with large, dark, immaterial wings (blue, brown, or black). Most look human, but those serving deities of other races usually look like their patron's preferred race. They prefer carrying as much armor and weaponry as is appropriate for their current task, and since their main use is in warfare, they typically dress for battle. Malakim, like most angels, are immortal, not dying except through violence. When slain, a malakite's body fades away in a soft white glow, leaving only a few wing feathers behind.

Relations: Malakim dislike idle chatter, finding it distracting and impractical. They like making plans, especially battle plans, which puts them at ease with lawful martially inclined races such as dwarves (and gnomes, in some cases). They respect elves for their opposition to evil, though malakim find that elves and halflings sometimes fall short of expectations because of their independent nature. Malakim generally dislike half-orcs, as they have fought far too many fiendish servants of the evil orc deities to forgive mortal specimens of that race. When disguised in mortal society, cherubim are soldiers, officers, or paladins.

Alignment: Malakim are always good. Like cherubim, they enjoy an ordered hierarchy, but they also see the need for functioning in a less structured environment. This balance and their obsession with battling fiends and helping mortals in their daily struggles against evil mean that malakim are about equally divided between law, neutrality, and chaos.

Religion: Malakim serve whatever deity or archangel created them, and they are at their best when allowed to fight evil their way: directly. Great numbers serve good deities of war, truth, and morality, and even the most peaceful deities might have a handful of malakim tucked away somewhere in case they are needed. Malakim of allied deities get along well, and when their superiors need them to, they band together in great crusades against denizens of the lower planes. Quite a few free malakim exist, too, and they are happy to serve any good cause where they are needed.

Language: Malakim speak Celestial, and like most angels, they can communicate as if using a *tongues* spell. Very few learn the Abyssal or Infernal languages, as most consider it a profanity to even speak them. Some of the more haughty ones learn a few challenge phrases in those languages in order to goad and infuriate their traditional enemies in the middle of battle. Malakim who serve on the Material Plane sometimes learn local mortal languages, but as they prefer to act rather than talk, most consider this unnecessary given their magical ability to communicate.

Names: Malakim are usually named for weapons, forces, and actions, with words for "fist," "arm," and "hand" common prefixes as well. Like most angels, their name usually has an "of god" suffix. Examples are Lehab ("flaming sword"), Abidan ("father of judgment"), Achim ("revenging"), Ahiman ("brother of the right hand"), Ahimoth ("brother of death"), Ater ("left hand"), Bahurim ("valiant/warlike"), Hatach ("one that strikes"), Helez ("well armed"), Jadau ("hand of the confessor"), Miamin ("right hand"), and Sinon ("breastplate").

Adventurers: Malakite adventurers perform the same sort of activities that mortal paladins do, seeking out evil in all its forms and helping those struggling to survive against aggressors. Malakim consider each other equals, though some have greater reputations than others.

MALAKITE RACIAL TRAITS

- **+4 Constitution, +2 Charisma:** Malakim are tough and confident.
- **Medium Size:** As Medium creatures, malakim have no special bonuses or penalties due to their size.
- **Malakite base land speed** is 30 feet.
- **2 Outsider Hit Dice (d8):** Malakim are 2 HD creatures. Elite malakim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A malakite's base Hit Dice give her a +2 base attack

bonus, one feat, skill points, and a base +3 bonus for all three saving throw categories. Most malakim choose Combat Reflexes as their feat.

- **Extraplanar Subtype:** Malakim are native to Heaven and outer planes of good.
- **Good Subtype:** Malakim are creatures of innate good, even if they serve nongood deities or are themselves not of good alignment. A malakite's natural weapons, as well as any weapons she wields, are treated as good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, malakim start with $5 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Bluff, Intimidate, Jump, Knowledge (religion), Knowledge (the planes), Listen, Move Silently, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Intimidate:** Malakim are stalwart, fierce, rugged, and forthright.
- **Natural Armor +3:** As angels created for combat, malakim are made of stronger-than-mortal stuff.
- **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, malakim are difficult to harm with mundane weapons.
- **Resistances (Ex):** Acid, cold, and fire resistance 5.
- **Fighter Equivalence (Ex):** A malakite counts her outsider Hit Dice as fighter levels to determine what feats she can take. For example, a malakite with two fighter levels could choose Weapon Specialization as a feat (normally available only to characters with four or more fighter levels).
- **Fear Immunity (Ex):** Malakim are completely immune to fear.
- **Aura of Courage (Su):** A malakite bears an aura of courage identical to that of a paladin.
- **Death Recovery (Su):** A malakite slain after being summoned reforms on her home plane in one hour rather than one day. A malakite killed after being called to another plane makes a Constitution check (DC 10). Success means that she reforms on her home plane in one hour, but she loses a level as if she were a mortal being returned to life with a *raise dead* spell. Failure means she is permanently slain, barring a *limited wish*, *true resurrection*, *miracle*, or *wish*. It is because of this ability that malakim do not fear death, which makes them very dangerous opponents.
- **Spell-Like Abilities (Sp):** At will—*light*, *protection from evil* (self only), *virtue*. 1/day—*bless weapon* (personal weapon only), *true strike*. Caster level 2nd; save DC 10 + malakite's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Malakite. A multiclassed malakite's favored class does not count when determining whether she takes an experience point penalty for multiclassing.
- **Level Adjustment:** 6

MEMUNIM

THE DREAMERS

Memunim are the workhorses of Heaven, handling many kinds of simple tasks. Through the hands of the countless memunim, the universe operates. Memunim are quiet and subservient, and one of their major roles is to protect special mortals. Most of the creatures that mortals call “guardian angels” are memunim. They are also the dispensers of dreams, and it is through these dreams and waking visions that deities make their will known to the faithful. Memunim chant quietly while they work, repeating hymns of duty and service. Made to serve in almost any capacity, memunim are easily conjured by mortals, and because of this many ignorant clergy mistakenly think they are demons. They are also known as the Appointed Ones.

The archaic singular form of memunim is “memuneh,” but most prefer the more modern term “memunite.”

Personality: Memunim like to serve superior angels and are uncomfortable when asked to make decisions on their own. Subservient almost to the point of meekness, they willingly comply with the orders of anyone they recognize as a superior, so long as those orders don't contradict a command from an even more powerful entity. They are curious in their own way and enjoy watching the reactions of mortals to the messages they bring. They have little interest in being recognized for their work, and many memunim are happy watching over a particular mortal for his or her entire life, subtly nudging their charge out of harm's way and going months or years without speaking aloud. They work equally well alone or in groups, so long as they have a clear idea of their duties. Memunim don't go out of their way to be noticed and are often mistaken for beggars, monastic clerics, or peasants because of their simple clothing and plain weapons.

Physical Description: A memunite in her natural form looks like an indistinct grey outline of a winged humanoid that sometimes possesses bright spots where her eyes should be. Creatures that can *see invisibility* perceive memunim as winged, plain-faced humanoids. They are slight of build and unobtrusive in posture and demeanor. Most never carry a weapon, but those who do usually limit themselves to easily found or created ones such as clubs, slings, and staves. Memunim are not immortal and usually live only a few hundred years—though some deities use their power to regenerate older memunite servants, keeping the same ones around rather than creating new ones. When slain, a memunite's body vanishes, leaving only a wing feather made of transparent glass.

Relations: Memunim normally speak only when spoken to and try to remain unobtrusive. Most creatures tend to ignore them, so they get along with other beings simply because few think to treat them with hostility. Of all mortal races, they have a difficult time understanding elves, since elves do not sleep or dream in a way they understand. Thus, memunim cannot fathom the depths of the elven mind. When memunim reveal themselves to mortals, they pretend to be peasants, mutes, monks, or lay members of a church, avoiding speech as much as possible.

Alignment: Memunim are almost always lawful, with a desire to serve and obey built into every fiber of their being. They are also inclined to be good rather than neutral, as they are made to help and protect others. Therefore, most memunim are lawful good, with



a small number of lawful neutral or neutral good members of the race. There are no known chaotic memunim, as pursuing the idea of great personal freedom and entertaining the notion that one could ignore responsibility are contrary to their existence. The lack of chaotic alignment does not prevent them from adequately protecting chaotic beings or serving chaotic deities, however.

Religion: Memunim can be found serving almost any nonevil deity, particularly lawful ones. Almost all memunim are bound, as they find the life of a free angel terribly lonely and unfocused. Angels who like being free are very confusing to them.

Language: Memunim speak Celestial, and like most angels they can communicate as if using a *tongues* spell. They almost never learn mortal languages, as they prefer to remain hidden from their charges. They would rather use their ability to speak in dreams rather than verbal speech in the rare times when they do need to communicate with them.

Names: Memunim are usually named for tasks, often with an adjective describing the relative importance of the task. Examples are Abda (“servant”), Adaliah (“one that draws water”), Ahaz (“one that carries”), Azur (“one that assists”), Dabareh (“obedient”), Ishmaiah (“one hearing or obeying god”), Jazer (“helper”), Jidlaph (“one that purifies water”), Lysanias (“one that drives away sorrow”), and Sheleph (“one who draws out”).

Adventurers: Memunite adventurers are usually single-minded in the pursuit of an objective given to them by their patron. They do not like being diverted from their appointed task (either in terms of geography or time) unless doing so facilitates completing the task. Memunim are often sent to serve other angels on missions, and many angels have taken a memunite as a cohort. Memunim do not compete with other memunim or any kind of angel, as such individualistic concerns harm their ability to serve efficiently.

MEMUNITE RACIAL TRAITS

- **+2 Dexterity, +2 Wisdom, –2 Charisma:** Memunim must be quick and perceptive in order to complete their assigned tasks, but they are followers rather than leaders and have mild personalities.
- **Medium Size:** As Medium creatures, memunim have no special bonuses or penalties due to their size.
- **Memunim base land speed** is 30 feet and base fly speed is 40 feet (average).
- **1 Outsider Hit Die (d8):** Memunim are 1 HD outsiders. Elite memunim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A memunite’s base Hit Dice give her a +1 base attack bonus, one feat, skill points, and a base bonus of +2 for all three saving throw categories. Most memunim choose Lightning Reflexes as their feat. Unlike 1 HD humanoids who take class levels, a memunim with class levels does not replace her outsider Hit Die. Instead, she adds her class Hit Dice to her base Hit Die in the same way a creature with 2 or more base Hit Dice adds class levels to them.
- **Extraplanar Subtype:** Memunim are native to Heaven and outer planes of good.
- **Lawful and Good Subtypes:** Memunim are creatures of innate law and good, even if they serve nonlawful or nongood deities or are themselves not of lawful or good alignment. A memunite’s natural weapons, as well as any weapons he wields, are treated as lawful-aligned and good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, memunim start with $4 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Craft (all skills), Handle Animal, Heal, Hide, Listen, Move Silently, Profession, and Spot as class skills. All other skills are cross-class.
 - **+4 racial bonus to Heal, Hide, and Spot checks, and a +2 racial bonus to one Craft skill and one Profession skill:** Memunim are skilled helpers and servants who devote themselves to their duties, whatever they are.
 - **Natural Armor +1:** Memunim are made of stronger stuff than mortal flesh.
 - **Damage Reduction 5/Magic:** Though they are the least of the angels, memunim are still tougher than most humanoids.
 - **Resistances (Ex):** Cold resistance 5.

- **Spell-Like Abilities:** At will—*detect poison*, *detect thoughts* (sleeping creatures only), *guidance*, *mage hand*, *resistance*, *virtue*, *sanctuary* (self only). 1/day—*cure light wounds*, *dream*, *feather fall*, *jump*, *protection from evil*. Caster level 1st; save DC 10 + memunite's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Memunite. A multiclassed memunite's favored class does not count when determining whether she takes an experience point penalty for multiclassing.
- **Level Adjustment:** 5

OPHANIM

THE WHEELS

Ophanim are Heaven's messengers, angels of fire and motion. They are known for their amazing ability to navigate and their love of news, travel, talk, and speed. Among the most alien of the angels, ophanim are good at impressing mortal followers or striking fear into the hearts of mortal enemies.

The singular form of ophanim is ophanite, with an informal plural "ophanites" in common use.

Personality: Ophanim are energetic, enthusiastic, impulsive, and outgoing. They enjoy moving fast, experiencing new things, traveling to new places, and meeting new people. They dislike standing still and can become claustrophobic in small spaces, although only after an extended time. Ophanim prefer actions to words and accomplishments to appearances. Ophanim in humanoid form usually dress in loose clothes, light armor, and bear slashing weapons. They are often mistaken for rangers, rogues, or barbarians.

Physical Description: Ophanim are wheels or rings made of fire, ranging from bright white to yellow, orange, or red and mixtures of all of these. Some ophanim appear more like circular chains of fire, a flaming disk, or even a mass of burning coals. Despite appearances to the contrary, ophanim do have vital spots and therefore are not immune to critical hits and sneak attacks. Often described as many-eyed, ophanim usually don't have visible eyes, though many have multiple bright spots within their flames that resemble eyes. While their size, light intensity, and body thickness varies, ophanim are generally 5 feet in diameter and about 6 inches thick, and they burn brightly like torches. Ophanim are hard for most mortals and angels to tell apart, but they can always recognize each other. Lacking conventional physical bodies, ophanim have little use for body piercings or similar adornment, but enjoy carrying flashy weapons (particularly those that also make fire). Ophanim are bizarre but interesting in appearance when they choose to wear armor or other raiment.

Ophanim, like most angels, are immortal, not dying except through violence. When slain, an ophanite's flames extinguish, leaving smoldering coals that quickly erode to soot.

Relations: Ophanim love to talk even more than they like to listen, and they get along well with other loquacious creatures such as

humans. Their love of the outdoors and travel makes them friends with elves, halflings, and gnomes. As angels of fire, they have a healthy relationship with forge-loving races such as dwarves, though ophanim rarely like to remain in one place long enough to practice much smithcraft. When disguised in mortal society, ophanim are socialites, scouts, and guides.

Alignment: Ophanim are always good. They have an independent and wild streak that makes them tend toward chaos but their inherent role as bearers of news balances that with a tendency toward law. As a result, most ophanim are neutral good, although many are chaotic good, and lawful deities have their fair share of like-minded ophanim servants.

Religion: Ophanim serve whatever deity or archangel created them, and any alignment-appropriate deities likely have a few ophanim in their ranks. They naturally gravitate toward deities of travel, fire, and knowledge, and free ophanim are known to wander between the celestial realms of multiple deities of these types, finding friends and making themselves useful wherever they are needed.

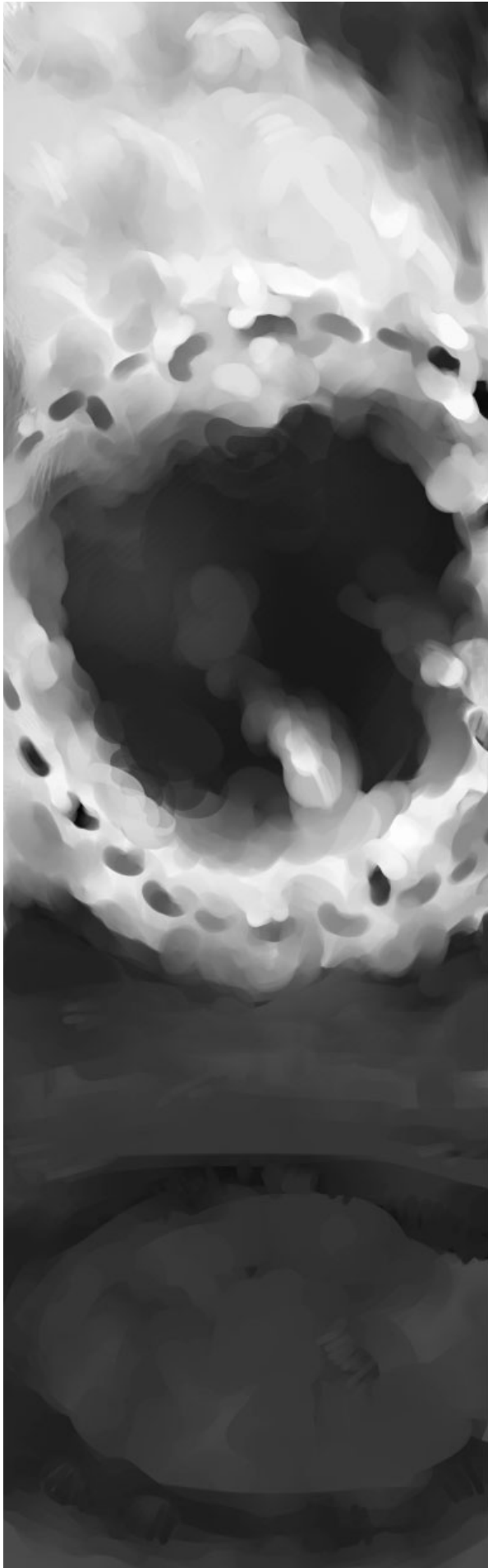
Language: Ophanim speak Celestial, and like most angels they can communicate as if using a *tongues* spell. However, they enjoy learning new languages and tend to pick them up easily.

Names: Ophanim are usually named for light, fire, speed, motion, speech, or similar words in a language well-liked by their creator, normally with a suffix indicating "of god." Examples are Anaharath ("burning wrath"), Antioch ("speedy as a chariot"), Ashan ("smoke"), Baara ("purging flame"), Galal ("wheel"), Harhaiah ("god's anger"), Heshmon ("hasty messenger"), Jehoash ("fire of god"), Malachi ("messenger"), and Rezin ("good-willed messenger").

Adventurers: Ophanite adventurers have short attention spans and always have their eyes on the horizon. They're more likely to want to investigate a strange magical occurrence than root out a boring orc lair, but they do what their superiors or their heart tells them to. They gain status among their kind through deeds of speed and flame, such as traveling between two cities in record time or destroying the greatest number of ice demons in one battle.

OPHANITE RACIAL TRAITS

- **+4 Dexterity, +2 Wisdom, +2 Charisma:** Ophanim are quick, observant, and confident.
- **Medium Size:** As Medium creatures, ophanim have no special bonuses or penalties due to their size.
- **Ophanite base land speed** is 40 feet, base fly speed is 40 feet (perfect), and base swim speed is 30 feet. Though made of fire, ophanim can safely enter water. They continue to burn underwater, leaving a trail of fine bubbles of hot air behind them.
- **4 Outsider Hit Dice (d8):** Ophanim are 4 HD creatures. Elite ophanim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). An ophanite's base Hit Dice give her a +4 base attack bonus, two feats, skill points, and a base +4 bonus for all three saving throw categories. Most ophanim choose Dodge and Mobility as their two feats.
- **Extraplanar Subtype:** Ophanim are native to Heaven and outer planes of good.



- **Good Subtype:** Ophanim are creatures of innate good, even if they serve non-good deities or are themselves not of good alignment. An ophanite's natural weapons, as well as any weapons she wields, are treated as good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, ophanim start with $7 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Escape Artist, Intimidate, Jump, Knowledge (the planes), Speak Language, Spot, Swim, and Tumble as class skills. All other skills are cross-class.
- **+4 racial bonus to Jump, Spot, and Tumble checks:** Ophanim are skilled at whatever allows them to keep moving and get a message through.
 - **Natural Armor +5:** As beings of fire, ophanim are hardy and resistant to damage.
 - **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, ophanim are difficult to harm with mundane weapons.
 - **Resistances (Ex):** Acid and cold resistance 5.
 - **All-Around Vision:** An ophanite's many "eyes" give her the ability to see in all directions. As long as an ophanite can see, she cannot be flanked.
 - **Slam:** An ophanite has a slam attack that is a natural weapon dealing 1d6 points of damage.
 - **Fire Immunity:** Ophanim are completely immune to fire.
 - **Burning Self (Ex):** An ophanite gives off light equal to a torch. Any creature hit by an ophanite's slam attack, unarmed strike, or grapple takes an additional 1d6 points of fire damage. Creatures striking the ophanite with natural weapons also take this fire damage. Because of her body's light, an ophanite has a -8 penalty to Hide checks. She can dampen down this flame to that of a candle and reduce the penalty to -4 , but doing so negates all fire damage from this ability.
 - **Spell-Like Abilities:** At will—*expeditious retreat*, *flare*, *illuminate* (personal weapon only), *know direction*, *protection from evil* (self only). Caster level 4th; save DC $10 + \text{ophanite's Charisma modifier} + \text{spell level}$.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Ophanite. A multiclassed ophanite's favored class does not count when determining whether she takes an experience point penalty for multiclassing.
- **Level Adjustment:** 7

PARASIM

THE KNIGHTS

Parasim are Heaven's cavalry, celestial horsemen and singers of praise to their patrons. Boisterous and enthusiastic, the parasim ride into battle or charge to the fore of any celebration, eager to please and enjoying the excitement and commotion.

The singular form of parasim is parasite, although given the typical meaning for that word in the Common tongue, most parasim happily accept "para" as a singular form, and "paras" as an informal plural.

Personality: Parasim are active, restless, and impulsive. They dislike half measures, preferring to take on a task wholeheartedly until it is completed. They like animals, particularly equines and others that mortals use as mounts. As angels of song, it is hard to keep them quiet, and they often burst into battle hymns during combat. They are given to boasting, but only in good humor, and they usually boast of their friends' and allies' accomplishments rather than their own. Parasim prefer company to soli-

tude, and they are likely to be found in groups rather than as lone agents. Parasim prefer clothing suitable for the outdoors, and their choice of armor and weapons often leads people to mistake them for barbarians, rangers, knights, paladins, and mounted scouts.

Physical Description: Parasim resemble fierce-looking humans, elves, or half-elves, with bright eyes, large mouths, and clear voices made for singing. Like the horses they ride, they are long-limbed, long-faced, and impressively strong. They favor weapons usable from horseback, particularly spears, lances, polearms, and longswords. Depending upon their patron or their own whim, they may be heavily or lightly armored, and certain primitive battle deities in the heavens field battalions of parasim clad only in bright paint. Parasim, like most angels, are immortal, not dying except through violence. When slain, a para's body turns to dust, leaving only a small metal token shaped like either a bell or a horse's head figurine.

Relations: Parasim are talkative and love speeches, songs, and tales, whether from their own mouths or others'. They make a point to be friendly to any race that makes use of horse cavalry, and they like even the dour dwarves because of their love of great battle songs. They have no particularly hostile feelings toward nonevil races, though they aren't above getting into a shouting match with someone with whom they disagree. When among mortals, parasim take the role of barbarians, rangers, scouts, or any sort of military folk who need horses in their work.

Alignment: Parasim are usually good, and even those rare ones who are neutral with respect to good and evil are good-natured. Although they like being in groups and keeping their friends close by, parasim have a wild side that makes them tend toward chaos rather than law. Therefore, most parasim are chaotic good or neutral good, though a few are true neutral, and a handful are known to serve a lawful neutral goddess of warfare.

Religion: Parasim serve whatever deity or archangel created them. When not on a specific assignment, they might show up to lend a hand to any creature of similar alignment. Most parasim serve deities of warfare, travel, and animals. Given their wild side and independent streak, the numerous bands of free parasim gladly aid any good cause they find.

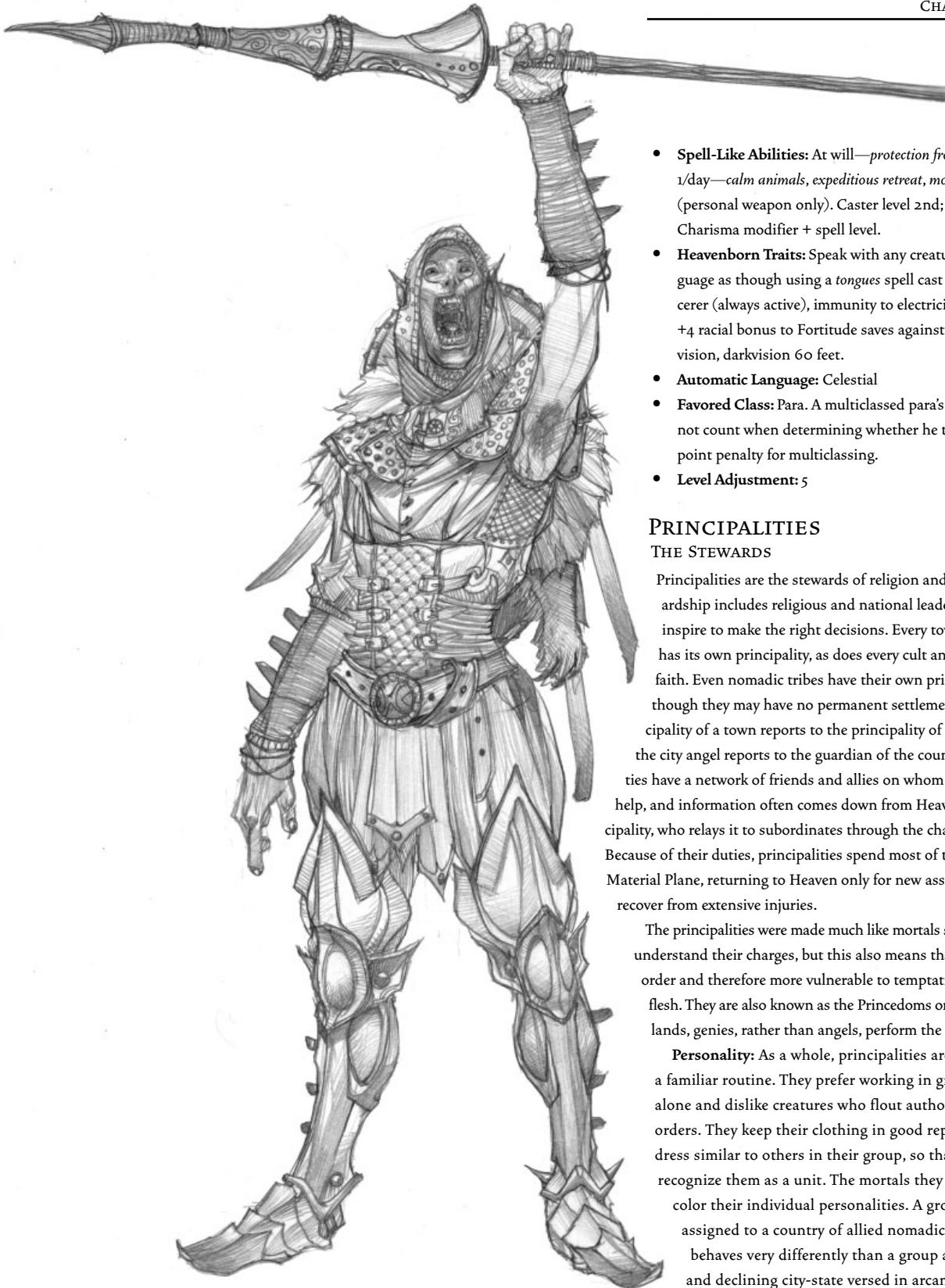
Language: Parasim speak Celestial, and like most angels they can communicate as if using a *tongues* spell. Some learn mortal languages in order to study the songs and war knowledge of the mortal races.

Names: Parasim are usually named for speed, songs, music, animals, or similar words in the language favored by their creator, often with a suffix indicating "of god." Examples are Antothijah ("songs of god"), Arah ("traveler"), Charran ("calling out"), Elul ("outcry"), Hadad ("joyful clamor"), Harnepher ("anger of a bull"), Homam ("making an uproar"), Jeshar ("singing"), Lycaonia ("she-wolf"), and Peresh ("horseman").

Adventurers: Para adventurers are fond of great quests that make great tales or great songs. They favor open battle to quiet sneaking, obvious acts to subtle manipulations, and shows of force to gentle diplomacy. They tend to lose track of complex plans and then fall back on tactics where they can charge forward enthusiastically. Parasim do not concern themselves with their own status, preferring to talk of the deeds of their allies, and so in a group of parasim, each extols the other's past deeds and inflates the fame of his friends.

PARA RACIAL TRAITS

- **+2 Strength, +2 Constitution, +2 Charisma:** Parasim are strong, tough, and self-assured.
- **Medium Size:** As Medium creatures, parasim have no special bonuses or penalties due to their size.
- **Para base land speed** is 30 feet.
- **2 Outsider Hit Dice (d8):** Parasim are 2 HD creatures. Elite parasim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A para's base Hit Dice give him a +2 base attack bonus, one feat, skill points, and a base +3 bonus for all three saving throw categories. Most parasim choose Ride-By Attack as their feat.
- **Extraplanar Subtype:** Parasim are native to Heaven and outer planes of good.
- **Chaotic and Good Subtypes:** Memunim are creatures of innate chaos and good, even if they serve nonchaotic or nongood deities or are themselves not of chaotic or good alignment. A para's natural weapons, as well as any weapons he wields, are treated as chaotic-aligned and good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, parasim start with $5 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Handle Animal, Jump, Perform, Ride, Speak Language, Spot, Tumble, and Use Rope as class skills. All other skills are cross-class.
- **+4 racial bonus to Jump, Perform, and Tumble checks, a +4 racial bonus to Handle Animal checks when dealing with horses, and a +8 racial bonus to Ride checks:** Parasim are athletic, natural performers, and consummate horseback riders.
- **Natural Armor +2:** Parasim are made of stronger stuff than mortal flesh.
- **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, parasim are difficult to harm with mundane weapons.
- **Resistances (Ex):** Cold resistance 5.
- **Born Horseman (Ex):** Parasim are the cavalry of Heaven, and they all know how to ride well from the instant they are created. All parasim gain Mounted Combat as a bonus feat. They suffer no penalty to Ride checks when riding bareback. A mount ridden by a para is treated as if it were trained for war; it is not frightened by combat.
- **Inspire Courage (Su):** A parasim can inspire courage in himself and his allies once per day. This ability functions exactly like the bard ability of the same name but requires no ranks in the Perform skill.
- **Celestial Rage (Ex):** Parasim can rage once per day with effects equal to barbarian rage. However, because their rage is based on celestial fervor rather than primal fury, a para may still use his inspire courage ability while raging. All other limitations of the rage apply. (The para cannot use any other ability that requires patience or concentration.) This exception for inspire courage does not apply if the para gains a rage ability from another source (such as by taking levels in the barbarian class). Only the celestial rage allows the use of inspire courage.



- **Spell-Like Abilities:** At will—*protection from evil* (self only). 1/day—*calm animals*, *expeditious retreat*, *mount*, *magic weapon* (personal weapon only). Caster level 2nd; save DC 10 + para's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Para. A multiclassed para's favored class does not count when determining whether he takes an experience point penalty for multiclassing.
- **Level Adjustment:** 5

PRINCIPALITIES

THE STEWARDS

Principalities are the stewards of religion and nations. This stewardship includes religious and national leaders, whom they inspire to make the right decisions. Every town, city, and country has its own principality, as does every cult and well-established faith. Even nomadic tribes have their own principality, even though they may have no permanent settlement. Because the principality of a town reports to the principality of the closest city and the city angel reports to the guardian of the country, most principalities have a network of friends and allies on whom they can call for help, and information often comes down from Heaven to a senior principality, who relays it to subordinates through the chain of command. Because of their duties, principalities spend most of their time on the Material Plane, returning to Heaven only for new assignments or to recover from extensive injuries.

The principalities were made much like mortals so they could better understand their charges, but this also means that they are a lower order and therefore more vulnerable to temptation and sins of the flesh. They are also known as the Princedoms or Ethnarchs. In some lands, genies, rather than angels, perform the principalities' role.

Personality: As a whole, principalities are patient and enjoy a familiar routine. They prefer working in groups to working alone and dislike creatures who flout authority or disobey orders. They keep their clothing in good repair and like to dress similar to others in their group, so that people can easily recognize them as a unit. The mortals they observe and protect color their individual personalities. A group of principalities assigned to a country of allied nomadic barbarian tribes behaves very differently than a group assigned to an old and declining city-state versed in arcane lore. Because of their regimented ways and fondness for uniform dress, they

are often mistaken for soldiers, guards, minor clerics, or government officials.

It is said that even evil nations and religions have principalities to watch over them, though if this is true, these angels are miserable, extremely neglectful of their duties, or have turned to evil and use their knowledge to corrupt mortals.

Physical Description: Principalities look like wise and kind members of the most common race in their assigned area, often with stereotypical features of that race or subrace. For example, a principality assigned to a dwarven city would have brown-black eyes and a

long carefully woven beard and hair, while a principality assigned to a human land where the locals tend to be tall and fair-skinned with a large nose would be tall, fair-skinned, and have a particularly large nose. Principalities prefer to dress in the uniform of local guards, soldiers, religious acolytes, or government officials, always with a broad belt of gold or at least a band of yellow cloth as part of their outfit. When slain, a principality's body becomes a cluster of lights like fireflies that fade away, leaving behind a small ring of yellow metal.

Relations: Principalities are amenable to most humanoid activities and enjoy the company of other angels who have humanoid shapes. The stranger and more powerful angels (such as cherubim, ophanim, and seraphim) tend to intimidate them into silence or at least extreme deference. Created to relate well to mortals, they get along with any kind of humanoid. In arguments with other angels, they are quick to defend mortals. As dictated by their dress, they are usually mistaken for soldiers, acolytes, or government officials.

Alignment: Principalities are usually good, though some have become jaded and neutral with respect to good and evil. They prefer organization and helping the group at the expense of the individual, which makes almost all of them lawful. Even those angels watching over a particularly chaotic city or religion tend to be lawful, because it makes their jobs easier. The nonlawful ones often serve remote communities or fledgling religions and therefore have a small or nonexistent support network. Therefore, most principalities are lawful good, with some being lawful neutral or neutral good, and a rare handful of true neutral ones existing mainly to serve communities of druids, wood elves, and so on.

Religion: Principalities assigned to a town, city, or country tend to be open-minded about religion, respecting and serving any nonevil deity popular in their particular assigned territory. These angels are more likely to be free than bound, though a city founded by a particular faith might have bound angels of that faith watching over it. Naturally, angels protecting a religion or its structures are usually members of that faith and are almost always bound angels. Very few principalities wander freely, and those who do serve neither a particular location nor a faith, but aid whatever mortals or other principalities they can.

Language: Principalities speak Celestial, and like most angels they can communicate as if using a *tongues* spell. Most learn at least the most common mortal language used in their assigned area so they can communicate in the mundane fashion and thus not attract attention to themselves by using magic.

Names: Principalities are usually named for buildings, cities, temples, countries, or aspects of a particular faith in the local mortal language, with or without a deific suffix. Examples are Alpheus ("learned chief"), Abana ("stone building"), Ahishar ("brother of a prince"), Aijeleth-Shahar ("land of the morning"), Amok ("deep valley"), Archelaus ("prince of the people"), Bethabara ("house of confidence"), Bethel ("house of god"), Kerioth ("city"), and Malluch ("counselor").

Adventurers: Principalities adventure to seek out threats to or assistance for their assigned charges. They may search for kidnapped nobles, missing high priests, political assassins, or lost relics. In groups, they like to know who the leader is and establish a command structure. When among other angels, they defer to the

more powerful ones, and when among mortals, they insert themselves in an advisory position to the leader. Principalities see themselves as an extension of the beings or places they watch over. When relating tales of their exploits, they sound more like historians talking of events that helped or harmed their charge rather than people relating things from their own past and their own perspective.

PRINCIPALITIES AND MORTAL LEADERS

Principality angels were created to look after the leaders of the mortal world and to help them make decisions and plans that keep their city, country, or religion in line with Heaven's requirements. In a campaign where magic is commonplace and the supernatural is accepted rather than feared, a leader may know her principality well, speaking directly with him frequently on great and small matters relevant to her leadership. As a principality usually watches over the same group of mortals for an extended period of time, it is common for the angel to be treated as a extended family member, long-lived sage, or other person of importance whose advice successive generations of leaders trust. In societies or religions where angels are allowed to marry mortals, part-angelic offspring often take up secondary leadership positions elsewhere in the government or faith.

In a more magically subdued setting or in lands where interaction with supernatural beings is taboo, restricted, or otherwise uncommon, a principality must keep out of sight and be subtler in his interactions with his assigned leader. His power to advise the attuned (see "Principality Racial Traits") becomes incredibly valuable, as it allows him to counsel his assigned leader without the leader knowing the source of the advice. Likewise, his aura of forgotten presence makes it easier to blend in with his wards and help on many levels when he would otherwise cause alarm if noticed. If the leaders follow his advice and the nation prospers, often the leader (or the leader's family or office) gains a reputation for unusual insight and justice.

In most cases, the actual situation is somewhere between these two examples: Angels are known to exist but seeing them is a rare occurrence except by the most holy or most powerful spellcasters. For a leader in one of these lands, interaction with a principality is usually limited to secret messages from her angel, whom she doesn't know exists, and whose messages are believed to be her own insight, with perhaps one or two rare direct interventions where her angel reveals himself to her and speaks of matters of great import. Even in magic-rich lands, some principalities prefer this method, as it keeps the mortal from feeling like a puppet (with constant angelic directions) and also gives the most important messages a more profound impact upon the leader's mind. The actual method used is up to each individual principality, who normally spends time observing the assigned leader before deciding when or how to reveal himself, if at all.

A mortal does not have to listen to a principality's words. Just as good folk sometimes unexpectedly discover dark thoughts and evil ones are sometimes urged to charity, thoughts placed in the mind of a mortal that run contrary to her normal thinking are usually disregarded as aberrations. Even if the leader knows the source of these thoughts to be an angel, stubborn leaders have been known



to defy the suggestions and choose their own path. Sometimes this path leads to evil or disaster, and the angel must intervene by directing underlings to remove the leader. Other times the angel tries again and again, with each attempt becoming more desperate, and with every failure growing more distraught. Other principalities are content to watch their assigned leader drag the entire organization into destruction or Hell, and a few become corrupted by power and actively urge their mortal charge toward such a goal. Either of these last usually leads to the angel's fall, and fallen principalities who pull the strings of mortals by planting foul thoughts now watch over and guide several evil nations.

PRINCIPALITY RACIAL TRAITS

- **+2 Intelligence, +2 Wisdom:** Principalities have to understand their charges and be perceptive to their needs.
- **Medium Size:** As Medium creatures, principalities have no special bonuses or penalties due to their size.
- **Principality base land speed** is 30 feet.
- **2 Outsider Hit Dice (d8):** Principalities are 2 HD creatures. Elite principalities (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A principality's base Hit Dice give him a +2 base attack bonus, one feat, skill points, and a base +3 bonus for all three saving throw categories. Most principalities choose Glory† or Healing Touch‡ as their feat.
 - **Extraplanar Subtype:** Principalities are native to Heaven and outer planes of good.
 - **Lawful and Good Subtypes:** Principalities are creatures of innate law and good, even if they serve nonlawful or nongood deities or are themselves not of lawful or good alignment. A principality's natural weapons, as well as any weapons she wields, are treated as lawful-aligned and good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, principalities start with $5 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Bluff, Concentration, Diplomacy, Gather Information, Heal, Intimidate, Knowledge (history), Knowledge (religion), Profession, Sense Motive, Speak Language, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Diplomacy and Sense Motive checks and to one Knowledge skill of their choice:** Principalities live to sagely counsel others and persuade them to pursue the right course of action.
- **Natural Armor +2:** Principalities are made of stronger stuff than mortal flesh.
- **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, principalities are difficult to harm with mundane weapons.
- **Resistances (Ex):** Cold resistance 5.
- **Protector of Religion (Su):** Roughly half the principalities are attuned to protect the people, buildings, and sacred sites of their faith. These angels gain a sacred bonus to Armor Class, saves, and checks when within their attuned area or defending a member of their attuned faith. Watching over a smaller area concentrates a principality's attention for a greater attunement bonus. For a principality attuned to a single site (such as a temple) and its congregation (if any), the sacred bonus is +3; for one attuned to the property and people of the faith within a particular city and its outlying areas, the bonus is +2; and for one attuned to an entire religion regardless of borders, the bonus is +1. Bound principalities can only change their chosen attunement through the action of their deity or an angelic superior. Free principalities can do so under their own power, but it takes one week of uninterrupted meditation. A principality cannot use the protector of religion ability and the steward of nations ability (see below) at the same time. The principality must be attuned to either a civilization or a religion.
- **Steward of Nations (Su):** Those principalities not attuned to protect a religion are attuned to watch over mortal civilizations. These angels gain a sacred bonus to Armor

Class, saves, checks, and the Difficulty Class of their auras of forgotten presence (see below) when within their attuned area. As with the protector of religion ability, watching over a smaller area concentrates the angel's attention for a greater bonus. A principality attuned to a single town (or tribe, if the civilization tends to move) and its outlying territory gets a +3 sacred bonus, one attuned to a city and its outlying lands gets a +2 sacred bonus, and one attuned to an entire country gets a +1 sacred bonus. Changing a national attunement has the same restrictions for a bound angel and requires the same process for a free angel as changing a religious attunement.

- **Aura of Forgotten Presence (Su):** At times, principalities must go unnoticed by the people they watch over. A principality can activate or deactivate this aura (doing so is not an action), which has a 30-foot radius, at any time. All creatures within the radius must make a Will saving throw (DC 11 + the principality's Charisma modifier + her attunement bonus). Those who fail their saves forget the angel is there and lose any memories of the angel dating back one minute into the past. Those who succeed at the saving throw remain unaffected. Creatures must save every round. The aura does not work on the angel's enemies, creatures the angel wishes to harm, or creatures intending to harm the angel's charges. In short, it only works on creatures the angel would want to protect. The aura does work on guard animals and other creatures trained to protect and serve the angel's attuned religion or nation, whether or not the target considers itself in that category. A temple guard dog, for example, is still affected because it is trained to guard the temple, even though it has no concept of the temple's purpose or the faith it embodies. This is an enchantment (charm) mind-affecting ability.
- **Advise the Attuned (Su):** The angel can send thoughts to an allied creature within 100 feet as easily as speaking. For the purpose of this ability, allied creatures include those who serve, protect, or belong to the angel's attuned religion or nation. The angel cannot receive telepathic responses from the target. This ability is often used to offer counseling or suggest other courses of action when the angel's presence must remain hidden. In those circumstances, the recipient usually interprets the advice as unexpected insight or divine inspiration. This is a language-dependent ability.
- **Spell-Like Abilities:** At will—*audible whisper*, *detect poison*, *guidance*, *light*, *know direction*, *resistance*, *virtue*; 1/day—*invisibility* (self only), *protection from evil*, *remove fear*, *spiritual weapon*. Caster level 2nd; save DC 10 + principality's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Principality. A multiclassed principality's favored class does not count when determining whether he takes an experience point penalty for multiclassing.
- **Level Adjustment:** 6

SERAPHIM

THE MOST HOLY

Seraphim are the highest order of classical angels. They are angels of love, light, and fire, and hover near their patron deity singing praise and adoration. Seraphim are known for their fierce devotion to their cause, their ability to influence even the most reticent hearts, and their power to summon others of their kind. While ophanim may be the messengers of Heaven, the naturally charismatic seraphim are the spokesmen and heralds.

The singular form of seraphim is seraph, with an informal plural "seraphs" in common use.

Personality: Seraphim are serene, self-assured, generous, and helpful. While they know they were created the highest order of angels, they do not let themselves become arrogant, and so they make themselves available to help and advise other angels. Seraphim realize that pride leads to a fall, and this looming threat compels them to be humble in their greatness. As seraphim are often a deity's primary servitors, they are used to staying busy, and they like it that way. Seraphim often assume a teaching manner with other angels and mortal servants, imparting the wisdom they have gained by firsthand experience and proximity to their deity. They rarely become angry, usually demonstrating ire only when confronted with great hatred and cruelty. In humanoid form they prefer tall, regal-looking vessels, dressed either in flowing light clothing like their wings or close-fit stuff like their beautiful scales.

Physical Description: Seraphim are celestial serpents with shining scales and six bright eyes. Their wings may be of any color, though they are usually lighter hues, with white the most common shade. Seraphim can resemble most kinds of mortal snakes, but slender forms prevail. Regardless of outer shape, a seraph can close his mouth to conceal his teeth. A seraph ranges anywhere from 5 to 8 feet long, with thickness varying from 3 to 6 inches. Seraphim may be of any color: Most look like beautiful mortal snakes, but some appear truly splendid or bizarre. (Some planar scholars speculate that couatls are related to the more unusual varieties of seraphim or were created by deities inspired by these fantastic snake angels.) Seraphim do not have arms, but they can still carry items as if they had them. Seraphim, like most angels, are immortal, not dying except through violence. When slain, a seraph's body fades away like a sputtering flame, leaving a dull white stone where one eye was.

Relations: Seraphim make a point to get along with everyone. Even gruff or rude races (such as dwarves and half-orcs) have to admit that they are good to talk to. Animal-loving races (such as elves) like seraphim, and because they tolerate most behavior that isn't deliberately insulting, gnomes do too. Many humans tend to react with awe or fear at a seraph's initial appearance (probably because of a lingering subconscious fear of snakes), but the angel's pleasant voice and friendly manner quickly overcomes this reaction. When in disguise in mortal society, seraphim are diplomats, performers, and advisors.

Alignment: Seraphim are always good. Though incredibly loyal to those they serve, this class of angel has no particular bent toward law or chaos. Individual members may be of any good alignment; approximately equal numbers of each type exist.



Religion: Seraphim serve whatever deity or archangel created them, and just about any alignment-appropriate deity is likely to have a few in service. They are attracted to the more personable deities, but even the dourest good-aligned deity employs seraphim from time to time to handle delicate matters. Some deities of beauty and fire maintain a cadre of them as a visually powerful honor guard. Many free seraphim exist, wandering the planes in search of people to converse with and help.

Language: Seraphim speak Celestial, and like most angels they can communicate as if using a *tongues* spell. They prefer to use their native tongue or their magical ability rather than learning other languages.

Names: Seraphim are usually named for serpents, light, and love in their creator's language, along with a deific suffix. Examples are Abednego ("servant of light, shining"), Areli ("the light or vision of god"), Arpad ("the light of redemption"), Diana ("luminous, perfect"), Hobah ("love, friendship, secrecy"), Kallai ("light, resting by fire, my voice"), Labana ("the moon, whiteness, frankincense"), Marcus ("polite, shining"), Nahash ("snake, serpent"), and Zerahiah ("the lord rising, brightness of the lord").

Adventurers: Seraph adventurers look for the best in the people they encounter and are the most likely angel to give diplomacy a chance before resorting to violence. This doesn't keep them from stoking the fires of their anger against evil foes, especially fiends and fallen angels. Nothing is more repugnant to a seraph than a creature of pure good that succumbed to the temptations of evil. They prefer quests where they can use their specialized skills rather than simple martial actions. Seraphim compete in their ability to devise complements or sing multiple hymns in a single breath.

SERAPH RACIAL TRAITS

- **+4 Dexterity, +2 Intelligence, +2 Wisdom, +2 Charisma:** The noblest of the classical angels, seraphim are fast, smart, wise, and charismatic.
- **Medium Size:** As Medium creatures, seraphim have no special bonuses or penalties due to their size.
- **Seraph base land speed** is 20 feet, base climb speed is 20 feet, and base fly speed is 40 feet (average).
- **4 Outsider Hit Dice (d8):** Seraphim are 4 HD creatures. Elite seraphim (including all adventurers) gain maximum hit points on their first Hit Die, rolling all other Hit Dice normally (including Hit Dice from class levels). A seraphim's base Hit Die give him a +4 base attack bonus, two feats, skill points, and a base +4 bonus for all three saving throw categories. Most seraphim choose *Glory*† and *Iron Will* as their two feats.
- **Extraplanar Subtype:** Seraphim are native to Heaven and outer planes of good.
- **Good Subtype:** Seraphim are creatures of innate good, even if they serve nongood deities or are themselves not of good alignment. A seraph's natural weapons, as well as any weapons he wields, are treated as good-aligned for the purpose of overcoming damage reduction.
- **Outsider Skill Points:** Because of their outsider Hit Dice, seraphim start with $7 \times (8 + \text{Intelligence modifier})$ skill points. They may purchase ranks in Concentration, Diplomacy, Heal, Knowledge (history), Knowledge (religion), Listen, Perform, Sense Motive, and Spot as class skills. All other skills are cross-class.
- **+4 racial bonus to Diplomacy, Sense Motive, and Spot checks, and special bonuses to influence snakes:** Seraphim are serene, well spoken, and diplomatic while remaining observant. They also have a special affinity for the serpents they resemble. Seraphim can influence snakes as if they had the wild empathy ability of a druid of their character level, and they gain a +4 bonus to such attempts.
- **Natural Armor +5:** As heavenly serpents, seraphim have very hard scales.
- **Damage Reduction 5/Magic:** As beings of pure spirit made flesh, seraphim are difficult to harm with mundane weapons.
- **Resistances (Ex):** Acid and cold resistance 5, fire resistance 15.
- **Aflame with Love (Ex):** Created as beings suffused with the fire of love, seraphim are immune to all mind-affecting effects that would make them react negatively toward or

take harmful action against another creature. For example, while *charm monster* or *dominate monster* can affect them, the caster of the spell cannot convince or force a seraph to attack creatures. Attempting to do so ends the effect immediately. However, an affected seraph would aid the caster's allies with spells, speak favorably on the caster's behalf, and so on.

- **Breath Weapon (Su):** A seraph can breathe a 15-foot cone of fire that deals 4d6 points of damage (Reflex half; DC 12 + Constitution modifier) once a day.
- **Bite:** A seraph has a bite attack that is a natural weapon. It deals 1d6 points of piercing damage.
- **Improved Grab (Ex):** To use this ability, a seraph must hit a Medium or smaller opponent with a bite attack. The seraph can

then attempt to start a grapple as a free action without provoking an attack of opportunity. If the seraph wins the grapple check, he establishes a hold and can constrict.

Thereafter, he has the option to conduct the grapple normally, or to simply use his bite to hold the opponent (–20 penalty to the grapple check, but the seraph is not considered grappled). In either case, each successful grapple check he makes during successive rounds automatically deals bite damage and constriction damage.

- **Constrict (Ex):** A seraph who has established a hold crushes his opponent with a successful grapple check, dealing 1d6 bludgeoning damage plus Strength modifier.
- **Summon Seraph (Su):** Seraphim can summon each other as though casting a *summon monster* spell.

A seraph summoned in this manner is always a normal 4 HD seraph (no class levels) whose alignment matches the summoner's. The seraph automatically returns whence he came after one minute. A seraph that has just been summoned cannot use his own summon ability for one minute. Unlike fiends who summon each other, seraphim do not consider themselves in debt to the summoned ally, and it is considered an honor for a young seraph to be summoned by another in times of need. (In fact, they sometimes need to be sharply reminded of the task at hand to get them to stop going on and on about what

an honor it is.) Seraphim also use this summoning ability to convey messages to their home planes when it would be problematic to return personally. They summon an ally, and the summoned seraph relays the message when the summoning ends and he is returned to his home plane.

- **Spell-Like Abilities:** At will—*bless*, *chant the holy name*†, *command*, *detect evil*, *good hope*, *heartglow*†, *illuminated weapon*† (personal weapon only), *light*, *shield of faith* (self only). 1/day—*daylight*. Caster level 4th; save DC 10 + seraph's Charisma modifier + spell level.
- **Heavenborn Traits:** Speak with any creature that has a language as though using a *tongues* spell cast by a 14th-level sorcerer (always active), immunity to electricity and petrification, +4 racial bonus to Fortitude saves against poison, low-light vision, darkvision 60 feet.
- **Automatic Language:** Celestial
- **Favored Class:** Seraph. A multiclassed seraph's favored class does not count when determining whether he takes an experience point penalty for multiclassing.
- **Level Adjustment:** 9

VARIANT ANGELS

Historical sources list dozens of types of angels, with various experts equating certain types of angels with others, relegating some to misspellings of original names, and citing others as heathen spirits or almost-forgotten demons accidentally adopted into the ranks of Heaven. Of course, few of these experts agree, and a modern-day student of angelic lore is often left befuddled.

Rather than using dozens of pages to describe very similar angels as individual types of creatures, this chapter presented descriptions of 11 major kinds of angel. However, you do not need to limit your campaign to just those types. Using the ideas of the historical experts, you can easily make slight alterations to these types to create new kinds of angel. Here are some examples.

Aeons: Manifested emanations of the power of a deity, they exist for all time and inspire mortals to wisdom. Create an aeon by taking a malakite, changing the Charisma bonus to a Wisdom bonus, and giving the angel a clerical focus instead of a fighter focus.

Amber: Little is known about this order of “fire-speaking” angel (see Chapter Eight: Prestige Classes). However, seraphim breathe fire, so treat ambers as humanoid-looking angels with the powers of seraphim.

Archons: A high-ranking order of angel, archons are guardians of entire nations. (These archons are not the same thing as lantern, hound, or trumpet archons.) Create an archon by adding 2 outsider Hit Dice to a principality and setting her country attunement bonus to +3.

Confessors: A nearly forgotten choir, the confessors are those who help mortals overcome envy and greed. Build these angels by changing a memunite's ability to send and read dreams into a *calm emotions* effect.

Erelim: Composed of white fire and presiding over trees, fruit, and grain, the name “erelim” means “the valiant one” or “the coura-

Adventure Seed: Fire and Ice

A good deity of cold and mild winters has long admired the power and animate energy of the ophanim, but has not been able to convince any to serve him. After much research, he creates a new kind of angel: kerachim, who resemble ophanim but are made of ice, snow, and frigid air. These kerachim become very popular with other deities who prefer cold or avoid the use of fire (such as many nature deities), and they praise their creator for his work.

However, many ophanim are insulted by this alternate version of their own kind and consider the kerachim's creation an attack on their worth to Heaven. The more conservative ones stir up trouble among other types of angel, wondering if some deity will remake cherubim as wolf angels and kalkydrim as bat angels. It is doubtful this conflict could ever come to violence—even the conservative ophanim agree that the kerachim are true angels, so they would never attack them as long as they remain true to Heaven.

But the situation has created a diplomatic tangle that requires level-headed intervention from both sides of the argument. Can the ophanim ever fully accept the kerachim? Does the existence of the ischim (see “Variant Angels”) help or hinder this situation?



geous ones." Create an erelite by changing the appearance of an ophanite and replacing her spell-like abilities with those from the druid spell list.

Degalim: Degalim are one of the song-uttering choirs. Their name means "banners" or "flags." Base them on parasim, replacing the celestial rage and born horseman abilities with the bard's *fascinate* ability and *good hope*.

Galearii: Some sources count galearii as the lowest rank of angel. Their name means "army servants." Create a galearite by taking a memunite and giving him the temperament and spell-like abilities of a malakite.

Galgalm: Also known as "chariots," the name of this type of angel means "spheres." They are often equated with the ophanim. To create a galgalite, simply change the appearance of an ophanite from a ring to a sphere.

Innocents: These almost-forgotten angels are said to be the glory and grace of a deity or the souls of the pious dead who have witnessed that glory and grace. Create an innocent by adding the half-celestial template to a humanoid cleric.

Ischim: These angels of snow and fire represent the power of the earth and are given the duty of praising their creator in order to affirm and maintain its power. To create an ischite, remove a para's born horseman abilities, rage, and spell-like abilities, replacing them with earth-related abilities. The fire and snow in their bodies cancel each other out, so unlike the ophanim they have no natural fire or cold attack.

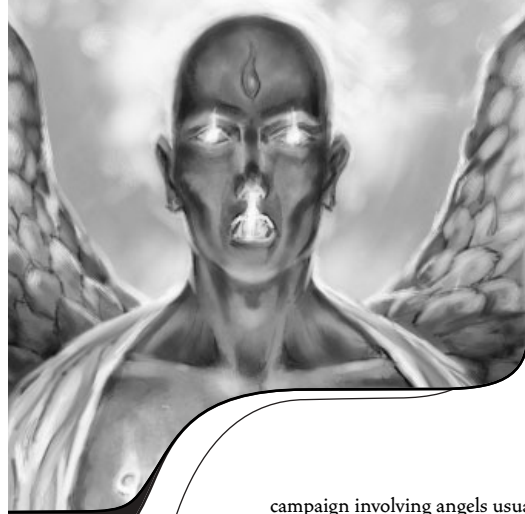
Martyrs: These very minor angels are the celestial sages of some faiths. Create a martyr by adding the celestial template to a humanoid cleric, expert, wizard, loremaster, or similar scholarly class.

Sebalim: These obscure angels are the "bearers of burdens," but little else is known about them. To create a sebalite, remove a memunite's dream and thought-reading abilities, exchange his Dexterity and Wisdom bonuses for a Strength bonus, and alter his spell-like abilities to suit his new purpose (such as *bull's strength*, *endure elements*, and *Ten's floating disk*).

Shahakim: Another obscure type of angel, the name *shahakim* means "the clouds" or "the skies." Create a shahakite by changing an ophanite's appearance to that of roiling mist and her flame powers to electricity powers.

Shinanim: These angels, associated with fire, beauty, and revealing the law, are often equated with the ophanim. Their name means "the multiplying ones" or "the thousands." Create a shinanite by using an ophanite as the basis but changing her physical form to an aggregate of thousands of tiny fiery spheres.

Thrones: These strange angels are brass-colored humanoids with four wings and four faces: man, lion, bull, and eagle, each facing in a different direction. Sometimes called the hayyoth, these angels of fire are usually equated with the cherubim. Replace the cherub's claws, improved grab, and rake with wing buffets and some sort of fire attack (such as *burning hands* as a spell-like ability) to make a throne angel.



The Campaign

This chapter addresses the many topics related to running a campaign involving angels and the Great War between Heaven and Hell. Chapters Two, Seven, Eight, Nine, and Ten of *Anger of Angels* contain a lot of rules material. This chapter gives suggestions and advice for incorporating that material into a campaign and running angel player characters, nonplayer characters, benefactors, nemeses, and leaders.

A campaign involving angels usually falls into one of four loose categories. These categories, like creature alignments, are best used as guides for the campaign rather than as restrictions. It is possible for a campaign to have elements from more than one of these campaigns or even all of them.

TYPES OF CAMPAIGNS

These categories serve as shorthand descriptions of campaign archetypes that make it easier to explain how you can use the material in this book. The four categories are the angelic campaign, mentors campaign, standard campaign, and adversaries campaign. *Anger of Angels* assumes you will use this book to run an angelic campaign or a mentors campaign, though the book can add much to a standard or adversaries campaign as well.

Angelic Campaign: In this campaign, one or more of the player characters is an angel, and in many cases all characters are angels. The characters spend a lot of time on the Material Plane dealing with mortals, but they also likely spend as much time in Heaven dealing with other angels, angelic superiors, and even deities. A mixed party of mortals and angels might split into two groups from time to time, with the mortals handling problems on the Material Plane while the angels rally support in Heaven. Typical adversaries in this campaign are nonangelic outsiders, particularly demons and devils, but possibly including creatures such as efreet. Typical adventures involve eliminating fiendish rivals, protecting important mortals, advancing the cause of good, and celestial politics.

An angelic campaign can easily use all of the material in this book.

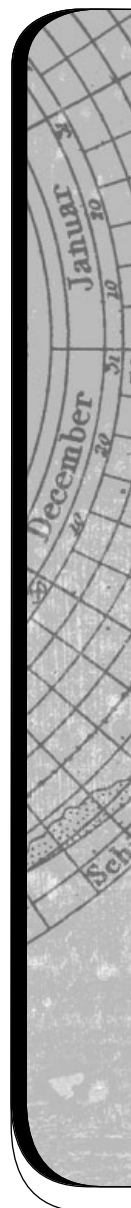
Mentors Campaign: In this campaign, angels are supernatural advisors to the PCs, making frequent contact with them. Angels take the place of the stereotypical cloaked figure in the corner, lord with bandit trouble, or wizard in need of an exotic ingredient. Most adventures start with information from the angel. The PCs may have multiple angels directing them or only one, and their guidance may be clear or vague. Some campaigns might result in the intentional death of the PCs, elevating them to the status of martyrs for later adventurers to admire. Player characters probably spend most of their time on the Material Plane, but they might be taken to Heaven for a special blessing or sent to Hell on a special quest. Typical adversaries in a mentors campaign are enemies of good, or if the mentor is a bound angel, enemies of a faith. Typical adventures involve eliminating evil beings, destroying corrupt members of good faiths, finding lost religious artifacts, or working for a great good cause, such as the liberation of an oppressed people.

A mentors campaign can easily use most of the material in this book, though some parts of it require special dispensation for mortal PCs to use. For example, some of the feats and prestige classes in this book are normally only usable by angels, but mortals who undergo a special quest or a ritual of purification might be allowed to choose them or be granted them through a magic item or temporarily as a boon. Some PCs might aspire to gain the celestial or half-celestial template (see “Becoming Angelic” on page 49) as a means of transcending mortal form in service to Heaven, which also unlocks the door to these angels-only abilities.

Standard Campaign: A standard campaign is a typical fantasy campaign in which angels are no more prevalent than any other kind of outsider. Many PCs may not encounter angels at all, though the spells and magic items presented in this book may find their way into mortal hands. If angels do appear, it is usually through the use of *planar ally*, *summon monster*, and similar spells.

A standard campaign can easily use the spells and magic items from this book, as well as the feats that are not restricted to angels only. The monsters of Chapter Ten: Creatures have a place in a standard campaign, and even the new types of angels presented in Chapter Two: Angels are useful—especially once they have turned into evil creatures with the fallen angel template (see Chapter Ten: Creatures). Prestige classes and feats that require a character to be an angel probably remain out of the hands of the characters, though they can still be available for NPC angels that the PCs encounter. (It's cool to summon a hound archon with *summon monster V*, but it's even cooler to summon a hound archon Ftr4/angel of destruction† 3 with a more powerful spell.)

Adversaries Campaign: An adversaries campaign has a more evil bent. The PCs are villains (whether mortal or fiend) and angels are their enemies. The PCs spend as much time in Hell as those in an angelic campaign spend in Heaven, and they have much more interaction with fiends and evil deities than in other sorts of campaigns. Typical adversaries in this campaign are good mortals, angels, and other good beings or members of rival evil organizations or religions. Typical adventures involve destroying foundations of good, locating profane artifacts, corrupting fallible mortals (particularly if all PCs are fiends), expanding the grasp of evil, and infernal politics. The PCs might work for one particular fiend or serve different evil masters, each trying to get the group to perform tasks in his own best interests. Fiendish PCs might have their eyes on promotions, acquiring titles or territory in Hell, or eventually ousting a demonic prince or archdevil and assuming the vacant throne.



An adversaries campaign can easily use all the material in this book, whether directly (with evil material for evil PCs and good material for their enemies) or indirectly (most likely with PCs playing fallen angels). Any item or ability dedicated to good in this book can be converted to evil with a small amount of work, even if it is something as complex as a prestige class (see Chapter Eight: Prestige Classes) or a system as broad as the dominion feat (see Chapter Seven: Feats).

ANGEL SOCIETY

Heaven as a whole is made up of deities, the souls of the faithful, and countless angels of at least a dozen varieties. This makes heavenly culture a rich mixture of many perspectives and ideas. Unlike mortal society, angels don't fear things different than themselves and don't have an aggressive instinct to destroy similar creatures simply because of a difference of opinion. They recognize that all angels are agents of good, whether they serve a deity or wander freely, regardless of their outward forms, and no matter where on the Material Plane or Heaven they work. This amazing tolerance for the many varieties of good allows ophanim to converse with memunim, principalities to debate with malakim, seraphim to joke with couatl, and cherubim to have vocal competitions with lillends.

However, life in Heaven is not a constant festival of worship, praise, joy, and song. The angels are quite aware of their differences, they just acknowledge them in different ways than mortals do. Chaotic angels shudder at the constraints that lawful angels consider perfectly natural, and good angels are often shocked by the things nongood angels are willing to do in order to get the job done. Malakim are nauseated by the thought of an ophanite sending a message to a group of demons under a flag of truce, and grigori grow angry when a hashmalite suggests a plan that preserves a cosmic paradigm at the cost of mortal lives.

These disagreements arise because angels consider themselves perfect embodiments of good, and when they feel a certain way about something, they know to the core of their being that *they are absolutely right*. That another would think in a contrary way is strange. Unlike mortals, however, angels don't grow to hate each other for these differences, and they certainly don't go to war against their own kind (the First War, led by Samael, is an exception to this). They understand that all angels were created for a reason, and each must have some role in the promotion of good, even if that reason is unusual or contrary to how another angel feels. Because most of them are immortal or at least have years numbered in the centuries, angels are more than willing to give each other time to think things over and eventually change their mind.

Because of this sense of absolute conviction and the vast amounts of time available for angels to consider things, many arguments between angels eventually fall into silence as both sides realize they have each made all of their arguments perfectly and the opposing side just needs time to absorb and process those arguments before changing their minds (unlike mortals, who tend to reiterate the same topics again and again or use violence to convince their opponents). Angels have a cyclic pattern in their debates: Two groups of angels meet, dis-

cuss their issues, and finally leave without resolving the discussion only to return about a century later with each group hoping that their friendly adversaries have finally seen the light.

ANGELIC RANKING

Traditionally angels have been assembled into nine orders, each with its own rank in the celestial hierarchy. Many scholars disagree on the actual ranks of the angelic orders, and they of course did not address the ranking of avorals, devas, and solars. *Anger of Angels* uses the following rough hierarchy (listed in descending rank).

Note that individuals may gain a higher rank than others of their kind, and Hit Dice or overall power level is not an indicator of an angel's rank. For example, Michael is an archangel and one of the three greatest angels ever to exist, even though he is a malakite (a relatively low-ranked order). In another example, hound archons are ranked lower than hashmalim even though hound archons have more Hit Dice and greater powers.

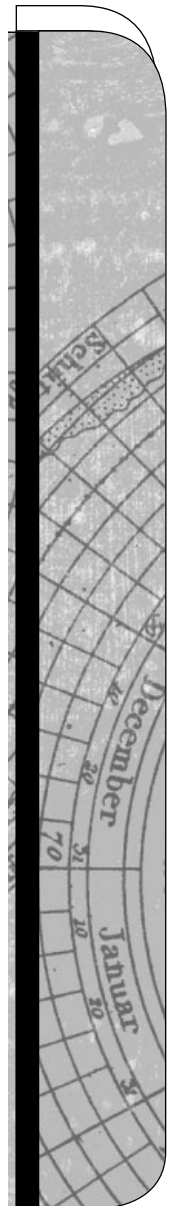
1. Seraphim
2. Solars
3. Cherubim
4. Ophanim
5. Kalkydrim
6. Titans
7. Planetars
8. Trumpet Archons
9. Hashmalim
10. Principalities
11. Astral Deva
12. Ghaeles
13. Couatls
14. Dynamis
15. Malakim
16. Leonals
17. Lillends
18. Bralanis
19. Hound Archons
20. Elemental Angels†
21. Parasim
22. Avorals
23. Grigori
24. Half-Celestial Template Creatures
25. Memunim
26. Lantern Archons
27. Celestial Template Creatures
28. Ephemerae

Adventure Seed: Celestial Plague

Angels present at the destruction of an evil artifact have contracted a strange wasting disease that defies angelic curative magic and is highly contagious but nonfatal. The angels are at first quarantined in a remote part of Heaven but are sent to the Material Plane when it is found that their presence corrupts Heaven's flora. Mortals remain completely unaffected but act as carriers. Major forces in Heaven are debating whether to destroy the angels, keep them isolated for eternity, or send them on a suicidal foray into Hell. Demons make contact with the afflicted angels and admit that the plague is also making its way through Hell. Who is behind the disease? What is the cure? Will deities need to intervene? Are deities susceptible? Can Heaven and Hell work together to eliminate a common threat?

THE ROLE OF ARCHANGELS

Archangels are the most powerful angels, rivaling or surpassing solars in their power and wisdom. (For a description of eight prominent archangels, see Chapter Five: Angels of Note.) Some are worshipped as gods, most are the direct agents of one or more deities, and at least one is suspected of being a divine avatar rather



than an actual angel. Archangels are the royalty of the angelic hierarchy, looked upon with awe and respect by all angels, regardless of comparative rank, alignment, or angel type.

Whether bound or free, archangels are more than just angels with many class levels. Surrounded by beings who travel the planes and interact directly with deities, archangels are something indescribably greater. Maybe they absorb something unique from constant basking in the divine light, or they tap a rare channel of power from the absolute essence of Good, or something even stranger, but in any case archangels are above normal angels as much as angels are above common mortals.

In an angelic campaign, archangels are the kings or queens of the player characters' homelands. Most angel PCs interact with archangels

only in special circumstances or at higher character levels of play. In some campaigns, the PCs directly serve an archangel much like those in some standard campaigns might work directly for the local king. In a mentors campaign, archangels may be as remote as in an angelic campaign (spoken of to mortals only in hushed tones by angelic mentors) or may be direct mentors for the mortal characters. For example, Joan of Arc was advised directly by one or more archangels in her quests, and a group of great heroes might merit similar attention. In a standard campaign, archangels should be as rare as solars

and reserved for encounters in high-level play; other use cheapens their majesty. In an adversaries campaign, archangels take the place that archdevils and demon princes hold in a heroic standard campaign: They are extremely powerful enemies who can only be destroyed at higher levels, possibly as the great finale to a campaign.

ANGELIC POLITICS

While layfolk generally think of all angels serving deities with perfect dedication and believe that the only disobedient angels are now fallen, things are not so black and white, even in the celestial spheres. According to many sources, entire hosts of angels have been punished or destroyed for failing to obey their superior or even just for questioning a deity's motives. In many religions, the grigori were cast out for taking mortal wives, and as a whole those grigori are not fallen (just banished). Before the creation of humans, the superior of the angels of peace and truth incinerated the entire host of angels of peace and truth for protesting the act of

creation. Even angels have their disagreements and their politics, and free will clearly plays a role in these matters.

As in any mortal organization, influential beings at all levels of power are going to have differences of opinion, and they will exercise their authority to influence the outcome of events according to their beliefs and with the weight of what power they can muster. Even archangels can disagree, interpret orders to suit their own agendas, and pass down orders in a manner that serves their goals. Of course, any loyal angel does not bend the intent of an order to conflict with its essential intent, especially if it comes directly from a deity. After all, most angels serving a deity were created by that deity, owe their very existence to that being, and would not have been created with the mentality to go against the deity's wishes. Likewise, angels serving the same deity would not resort to violence to determine whose agenda should prevail. Angels are an extension of divine will, and two angels serving the same god are as likely to fight as a person's hand is likely to gouge out the person's eyes of its own volition.

For example, if Archangel Michael (see Chapter Five: Angels of Note), Angel of War†, is given a command to clear a land of heathen tribes to make room for the arrival of the chosen people, his most likely response is to send a squadron of angels to rout or (if the inhabitants are evil) kill those present. If Archangel Raphael, Angel of Healing† and Knowledge†, was given the same order, she likely would find a less violent solution, such as by relocating the natives with promises of finding powerful herbal knowledge if they move or by telling them of a nearby location more suitable to their needs. If both Michael and Raphael were told to deal with this problem, a fervent discussion would ensue over the best way to deal with the heathens. Since the two have worked together before, they would find some middle ground, but with less amiable archangels—such as those serving two different deities, or one bound and one free angel—the solution might be a matter of who can get people on the problem first.

Angels do disagree, and their arguments can become heated. These arguments can provide many roleplaying opportunities for an angelic or mentors campaign, as PCs find themselves having to navigate political factions within Heaven and still find ways to serve the cause of good in the mortal world. Just as players in an adversaries campaign may find themselves at odds with certain powerful angels, angel PCs might develop a long-running grudge against a rival superior or archangel.

CAUGHT IN THE CROSSFIRE

As the War between Heaven and Hell rages on, sometimes in view of mortals or with obvious skirmishes between the combatants, but usually in secret, some beings wonder about the point of it all, especially as it never seems to come to any definitive conclusion. Many of these people are mortals, particularly those who never allied themselves with one side or the other. Others are neutral outsiders such as elementals or beings from unaligned planes. Often used as pawns or battle fodder in the Great War, these unaligned or neutral forces long for a time where the angels and fiends come to a truce, wipe each other out, or at least go away.

Choirs and Hosts of Angels

Religious literature often uses the terms "choir" and "host" when referring to angels, and because these words have specific meanings in mortal languages, they need to be explained in terms of Heaven's forces. To angels, deities, and religious scholars, a "choir" of angel can refer to a type of angel (such as ophanim or seraphim), a group of angels performing a specific task for a deity (such as the choir of angels encircling a deity's throne), or a group of angels engaged in music or song, usually for the benefit or veneration of good or a good deity.

"Host" is a more general term that usually refers to a large number of angels, whether of a specific type (for example, referring to an army of ophanim) or following a particular leader (such as "the hosts under Michael") or espousing a particular cause or concept (the "hosts of peace"). In its most generic meaning, "host" refers to all angels serving Heaven, usually called the "heavenly host."

Some of these beings try to find new homes for themselves far from the battlegrounds the angels and fiends use, others strike out indiscriminately at either side, while the smarter ones try to aid those perceived as the victors in an attempt to hasten the eventual victory and thus bring the War to an end. Many place a ban on contact with or conjuring of members of either side and refuse to give aid when asked. A few try to prevent the damage the War causes, knowing they have insufficient numbers in their corner to actually end the War. A group of allied angels, fiends, and mortals arose from this last group and formed the Council of Wings, a secret society that opposes the War and the destruction it causes (see Chapter Six: Organizations).

ANGELIC PERSONALITIES

Angels are intelligent beings with their own interests, biases, and personality. Mortals often expect angels to be either zealous and paladinlike or paternal and protective, but the reality is that angel personalities are almost as varied as those of mortals, with only the more negative and destructive traits (those which would lead to falling) excised from the list. An angel might actively dislike elves because of a run-in with an angel serving an elven deity, refuse to talk to males because of a series of terrible deceptions perpetrated upon the angel by a cabal of male enchanters, or seem remarkably relaxed toward borderline evil behavior because she fully trusts her ability to sense true evil.

Many mortals are surprised at the intense personalities of some angels. As one mortal fighter put it, “How can you be aggressive and intolerant and still serve law and good?” Alignments are very broad categories, and different deities allow for different behaviors in their servants. An angel can be aggressive because he is always expecting demons to reveal themselves, and intolerant because he has seen far too many angels and good mortals die because of foolish mistakes made by people willing to accept as the truth whatever they are told. Angels may be held to a higher standard than mortals, but they are incredibly self-aware when it comes to their own behavior and don’t take well to other creatures telling them how to act. Just as mortal men and women can explain their own strange behavior as “It’s a male/female thing, you wouldn’t understand,” angels can claim “It’s an aspect of angel behavior that a mortal cannot comprehend due to lack of comparable experience.” Of course, mortals usually find such an explanation unsatisfactory, but angels don’t answer to mortals.

Below is a list of common personality traits, why an angel might manifest that trait, and a type of angel that commonly has that trait. For a quick roleplaying hook for a PC or NPC angel, pick one or two of these traits at random. Often one of these “flaws” or “cracks in the armor” of angels’ personalities can really define an individual angel’s nature and help mortals relate to these otherwise “perfect” beings.

Aloof: Aloof angels may hold themselves emotionally distant because of a past tragedy, or they might be mentally reviewing their upcoming plans to strike out against evil, because they are always thinking one step ahead. Kalkydrim and malakim often act this way.

Bookish: Bookish angels prefer the company of old religious or celestial texts to that of other creatures. Maybe they have a hard time interpreting the behavior of living creatures, or perhaps they just have a great and abiding love of books and literature. They could simply be obsessed with recording and preserving knowledge so it isn’t forever lost. Cherubim, hashmalim, and grigori are commonly bookish.

Brave: Brave angels put forward a positive face. Some profess bravery to strengthen the hearts of those around them, others do it to keep their inner fear from breaking the surface and becoming known. Cherubim, malakim, and parasim are traditionally brave.

Careless: Careless angels tend to leave things behind or seem to forget about the weaknesses and vulnerabilities of their allies. Some may do this to help those who are needy but too proud to ask for help, while some do it to test others and inspire them to greater acts in the face of adversity. Dynamis and seraphim may appear careless.

Conformist: Conformist angels seem reluctant to give their input, especially when it contradicts a superior or someone of equal status. Some of these angels often carry guilt over a past failure resulting from their suggestions, though some are just saving up their voice for a truly amazing idea. Many memunim have this trait.

Curious: Curious angels want to explore and interact with people, places, and things as much as they can. Some do so out of a sort of “positive paranoia,” believing that if they are fully aware of their environment they can let their guard down for a while. Others feign curiosity to cover up their extreme boredom and indifference developed over an immortal’s lifetime. Ophanim often have this trait.

Even-Tempered: Even-tempered angels refuse to let themselves get too upset or enthusiastic about anything. These angels may have almost crossed the line of becoming unjustifiably wrathful, or they may fear that by showing too much interest in something, evil spies might take note and go out of their way to destroy it. Kalkydrim and principalities commonly possess this trait.

Adventure Seed: Godsbane Engine

Agents on both sides of the Great War have learned of the location of a strange artifact built out of the remains of a god from another cosmology. The relic consumes the waning divine energy and releases refined magical power that can boost the strength of outsider abilities, recharge magic items, or punch through magical barriers. Both sides rush to claim it and a great battle ensues, with the artifact changing hands several times. Strangely, it grows more powerful the more it is used. During one of the pauses a hashmalite discovers that the artifact is actually using the god’s corpse to maintain a gate to this other cosmology, and with each use the gate is becoming larger. The hashmalite fears the damage the permanent gate may cause to this cosmology or that it is the launching point for an extraplanar invasion force. Before the hashmalite can inform her superiors, the artifact falls into the hands of Hell’s forces again. What is the true purpose of the artifact? Can the fiends be convinced of its dangerous nature? Or are the fiends likely to try allying with whatever invaders appear in hopes of achieving a victory over Heaven?

Fanatic: Fanatic angels disregard any personal risk if they feel there is any chance of success in their pursuits. They may be compensating for a past failure caused by fear or indecision, or they may have lost hope after losing many friends in great battles. Malakim and parasim often become fanatic.

Forgiving: Forgiving angels are willing to welcome old enemies with open arms, and they number among the first to greet repentant (former) demons back into Heaven. Some of these angels experienced great prejudice for a past mistake or saw a friend fall and be redeemed again. Seraphim often have this trait.

Helpful: Helpful angels go out of their way to aid others. They have been greatly helped by an unexpected kindness at some point or seen others suffer because of a lack of charity and want to make sure that the same thing doesn't happen to anyone they meet. Grigori, memunim, and principalities often have a helpful mindset.

Moody: Moody angels often have mortals whom they care very much about, shady pasts (such as a brief time as an outcast or rebellious angel), or an old failure that remains undiscovered. Grigori and dynamis are often moody.

Observant: Observant angels are always on the lookout for problems. They may be forcing themselves to be vigilant to make up for failing to notice the early signs of a great tragedy or trying to prove themselves to a well-respected superior or ally. Dynamis and ophanim are often like this.

Overbearing: Overbearing angels make a point to let others know they are present and involved. This behavior may occur because they believe they are the best qualified, they desire to earn a position of leadership, or they are abandoning a meek past. Cherubim, principalities, and hashmalim can be overbearing.

Reverent: Reverent angels are very common, and they include those who quote scripture for every occasion, pause to acknowledge every shrine and temple, or lecture others on their failure to be properly pious. These angels may have violated some important religious code and are being strict with themselves to keep it from happening again, or they may recently have joined a faith and wish to make a good impression with the other angels of that church. This trait tends to appear in all kinds of angels equally.

Rude: Rude angels may be unaware of mortal culture, deliberately trying to provoke a reaction in someone they suspect to be evil, or insecure and trying too hard to be outgoing. Malakim, parasim, and some seraphim have a slight tendency to be rude.

Suspicious: Suspicious angels scrutinize everyone—sometimes even other angels. They may have been tricked in the past by a very clever fiend, or perhaps they just have a hard time understanding mortal behavior and are always trying to discern a mortal's actual motive. Cherubim, malakim, and some dynamis can be suspicious.

Trusting: Trusting angels may be naïve, trying to lull a suspected enemy into a false sense of security, or rebounding from a bout of paranoid suspicion that got an innocent person hurt. Hashmalim and memunim tend to be trusting.

WHAT LEADS TO FALLING

Angels can become tainted by close proximity to evil or through the use of cursed magic items, but the most common way angels start on the path toward a fall is through minor infractions against their faith, their deity, or against good itself. The nature of these infractions varies from religion to religion (and a taboo in one religion can be a common practice in another). To a person outside the faith, some of the required or restricted behavior might seem strange, arbitrary, or absurd. For example, in one religion it might be a stoning offense to eat the wrong kind of food on a certain day of the week (perhaps to commemorate a pact between the deity and mortals), while another faith might restrict the faithful from using any magic that allows them to change their forms (perhaps because form-changing is seen as a tool of chaotic and destructive beings). Bound angels are held to the same standards as mortals, assuming physiology permits. (For example, a covenant rite of branding on the arm upon reaching adulthood would be impossible for an ophanite, and ophanim serving that deity would not be required to perform that rite, or might not be allowed to serve that deity at all.) For a simple transgression against the faith, a bound angel might need to receive an *atonement*, but she otherwise would be unharmed and unchanged. More serious offenses, however, might cause the angel to become an outcast or rebel angel (or, in an extreme case, immediately fall and become a demon).

Free angels don't have to worry about religious taboos unless they are aiding followers of a particular religion. For the most part they are held to a higher, simpler standard: Do good, and oppose evil. (Good bound angels are held to this standard as well, though it is usually colored by the dogma of their religion.) Those who commit evil deeds or oppose the performing of good deeds are transgressing against the ideals of good and will quickly fall. In this way angels are much like paladins, though angels have a more intuitive sense of good and evil than even a mortal paladin, and they should be able to recognize acts that would be transgressions against good. Those who decide to do these acts anyway are the sort who feel the ends justify the means or that their own personal judgment is superior to the intuition granted by the abstract nature of goodness itself. Remember that unlike mortals (who can change their alignment over time without consequence, barring alignment-specific classes), angels are metaphysical agents of the powers of good. Changing their alignment usually involves bending or breaking the ties that bind them to those powers.

Unlike fallen paladins (who can never regain paladinhood if they deliberately commit an evil act), fallen angels always have the chance to return to good and to full status as an angel, though the road is hard and requires the intervention of powerful angels. Of course, DMs who favor this more lenient view should also consider permitting paladins to regain their paladin abilities if they perform the appropriate deeds of atonement as described in the "Falling and Redemption" section in Chapter Two: Angels.

Though the exact details may vary, many religious transgressions fall into one of the seven categories described below. These can be used as a model for tracking angelic behavior and determining if an

angel has strayed too far from his or her true nature. Keep in mind that not all of these “deadly sins” are appropriate to all religions—for example, a god of feasts and prosperity might have no qualms about gluttony and might be lenient about avarice as well. When these descriptions say an angel is “at risk,” it means the angel in question is close to a transgression significant enough to earn the outcast angel template.

Avarice: Avarice is more commonly known as greed. Sins of avarice include an unfair accumulation of wealth, particularly in the form of magic items. Unlike mortals, who can often go unpunished for holding onto every magic item they can get their hands on, angels are expected to help the needy of their faith or other good beings when they have a surplus of wealth. An angel who hoards the items he acquires in payment for services rendered as a *planar ally* is toeing the line of avarice, as those items are normally meant to be distributed to good beings in desperate need of resources in the fight against evil. While angels should not be paupers and give away every material thing they acquire (leaving them vulnerable to attack from well-equipped fiends with no such compunctions), an angel should balance self-interest against a reasonable level of generosity. As a guideline, an angel who has over 50 percent more than the average amount of gear for a character of his effective level is at risk.

Envy: This sin is uncommon among angels, as they understand that they are superior beings to other creatures and don’t need to envy others. Although they compete with their own kind, those pursuits are mostly for entertainment rather than actual status, and few take them so seriously as to lead to hurt feelings. (Angels are good losers when competing with other angels.) Still, some angels may become jealous of the accolades, friends, or abilities of another angel, or of the freedoms ignorant mortals enjoy that angels do not.

When that jealousy persists and begins to turn to active resentment, the angel is at risk.

Gluttony: Another sin derived from excess of a normal behavior, gluttonous angels are rare because angels don’t have to eat. However, when in material form, they can enjoy food, and some might develop a strong liking for one food or another, or even for superior kinds of *mana*. One reason this could occur is through a magically altered food (or drink) or some addictive substance presented to them by a fiend disguised as a mortal. Given the desire to taste that food again or a physical need for a drug, an angel might go to great lengths to fulfill that desire. When the angel starts to spend as much time satiating this desire as he does promoting good, or puts off good deeds to meet this need, he is at risk.

Lust: In many religions, this sin is partly what caused the grigori to fall. Lust in this context is an inappropriate need for sexual gratification and does not apply to conjugal relations between an angel and his or her religion-approved partner. For example, in a religion that once a year chooses a priestess to be transformed into an angel, her journeys to the Material Plane to visit her still-mortal husband are not sinful, even if her sole intent was to share the act of love with her husband. Likewise, religions with no intimacy taboos do not have stories of angels falling from grace for being lusty. In faiths that do police these interactions, a single act might doom the angel in question, or a superior might require evidence of that act (such as a child) to condemn the angel. An angel is at risk of the sin of lust if he pursues physical gratification as often as he performs his angelic duties.

Pride: While mortals may refer to the first mortal murdered by another as the Original Sin, angels know the actual first sin was pride. Samael’s pride in his own nature as a being of pure spirit grew to the



perception that he was perfect and his creator was not, which led to the War in Heaven and the expulsion of one-third of the angels. It is from these events that the term “pride comes before a fall” originated. Angels are great and powerful beings, but they spend much time aiding and serving even greater entities. Those angels who hold themselves in too high esteem compared to lesser creatures have lost perspective. They have forgotten that every creature is part of the divine

Adventure Seed: False Identification

The player characters acquire a powerful but nonevil magic item from a slain demon. Long in the past, a wizard created this item to thwart a shapechanging fiend. It is cursed so that when it is worn (after a few days of acclimatizing to its new owner), any angel that sees it immediately “recognizes” the wearer as a disguised demon, even if the wearer is not a demon and despite whatever mundane or magical disguises are used to conceal this “fact.” (Treat this as an 8th-level ability; mind blank is one of the few things that can foil it.)

The player characters eventually encounter an angel who recognizes one of them as a demon, despite any protests and proof the other adventurers supply. In a campaign where the player characters are angels themselves, the other members of the group may suspect that the wearer has fallen and is trying to conceal it from them.

or be outright destroyed by a superior for refusal to obey a command. Heaven’s deities take rebellion very seriously and don’t tolerate it in the slightest. Free angels, who don’t have a superior for much of their existence, are more likely to succumb to the sin of sloth than bound angels, since they don’t have a system of immediate negative feedback about their dereliction of duty.

Wrath: Many angels experience righteous anger upon witnessing evil deeds or in the presence of fiends, but these visceral emotions are not the sin of wrath. Wrath, for an angel, is the glorification of violence or anger above the amount necessary to protect and promote good, or acts of anger when nonviolence is a more appropriate response. For example, a para using celestial rage is not guilty of the sin of wrath, but a principality that tortures a demon to get information on a soul-stealing magic item or (even worse) tortures a demon for the sake of punishing something evil is wrathful. An angel that uses violence when a nonviolent solution is faster and easier, or one who deliberately causes pain or mutilation when such an act isn’t necessary, is at risk. Note that most combat (which has its share of pain and mutilation) is not a doorway to wrath, and angels given the duty of punishing evil souls (such as angels of destruction) receive special dispensation for that purpose.

plan and has a purpose, and in fulfilling that purpose it is perfect. When an angel starts to feel contempt toward beings of lesser physical, mental, or spiritual stature, or speaks excessively about the greatness of his own abilities, he is at risk.

Sloth: Laziness is a rare sin among angels. They were created to serve, and because they are immortal or at least have very long lives, they do not have the common mortal excuse that they have a limited amount of time in the world and don’t want to waste it on work. In truth, a reticent or lazy angel is more likely to abandon service to his creator (often by hiding among mortals)

ANGELS AND MORTALS

Why do angels care about mortals? After all, mortals are inferior beings that live far from the light of Heaven and are busy killing each other and succumbing to the temptations of sin and the wiles of fiends. Yet angels watch over mortals, fight to protect them, and even sacrifice their own immortal lives to preserve them. How can these facts be reconciled? There are several answers.

Angels care about mortals because the gods created mortals. As such, they are worthy of interest, care, and protection. Angels who subscribe to this belief often care for mortals not because they want to, but because they feel they have to, much like how an older, more responsible sibling looks after the youngest and most foolhardy child in the family. Their attitude is one of petulant frustration.

Other angels watch over mortals to prevent fiends from using them. To these angels, mortals are pawns in the Great War between Heaven and Hell, and every victory for Hell, no matter how slight, is a terrible loss for Heaven. As such, mortals are incredibly valuable resources that must be protected, like rare animals in danger of extinction. To these angels, mortals deserve protection not for their own sake, but for the sake of the cosmos. Their attitude is detached and clinical.

Some angels care about mortals because they are so vulnerable. These angels see mortals as mortals see children or small animals: fragile things with great potential who are at great risk if left to their own devices. Angels with this view often behave condescendingly toward mortals or even treat them like intelligent pets.

For the most part, however, angels care about mortals because it is in their nature. Angels are spiritual beings of love, and their first instinct toward any creature is love and affection. This instinctive nurturing response or motivation founded on brotherly love is particularly prevalent among the dynamis, grigori, memunim, and principalities—angels whose intended purpose is to guide, teach, or protect mortal beings. To these angels, loving mortals is as natural as breathing. It is something they don’t question, any more than a mother questions her love for her own children.

An angel might hold all four viewpoints to a lesser or greater extent, and her views might change over time or due to interactions with mortals. Understanding an angel’s motivation for looking after mortals can be helpful in determining the angel’s attitude and overall personality.

CALLING AND SUMMONING:

THE CHOICE

Many mortals share the mistaken belief that angels are compelled to answer *summon monster* spells, and some have the audacity to believe that angels sit around at all hours of the day and night waiting to be summoned. This is hardly the case. Angels have their own lives, tasks, and agendas and most would rather not interrupt those plans to help some mortal defeat a gang of orcs. However, many look forward to serving in this manner, and the more military-minded angels in particular see this as a noble duty. Willingness to respond to a summoning or calling is a mental state that any angel (or outsider, for that matter) can enter or leave at will (without requiring an

action) and that requires no concentration to maintain. When someone casts one of these spells, the magic scours Heaven and similar planes for an angel in this state, forms a connection to that angel, and begins the process of drawing him to the caster's plane. DMs should note that their angel (or fiend) players shouldn't be forced to answer calling or summoning spells, which would take them out of their adventuring group and current adventure, at the risk of permanent death (if called) or a 24-hour delay (if summoned).

Given the multitude of planes and the many outsiders on each plane, the odds of being summoned while "on duty" (willing to respond) are still relatively low, even counting the number of mortals and other creatures who have access to those spells. Most angels interested in this sort of service make themselves available constantly, considering themselves unwilling only when in the midst of an important or dangerous assignment where a sudden and unexpected absence would endanger others. Bound angels have a slightly higher frequency of being summoned or called, as their deity maintains a force of angels ready to respond to the spells of the faithful. Even if a mortal divine spellcaster doesn't intentionally summon the same angel multiple times in the course of her career, it is possible that she might end up doing so because the deity tends to use the same willing angels for this duty many times.

A few custom summoning spells do force the target to accept the summons. One of the more noteworthy ones is *I summon my brother*, a spell used by a half-fiend named Handrath Blood-Eye (see *Skreyn's Register: The Bonds of Magic* from Malhavoc Press) that always summons one of two half-fiend fighters who cannot resist the effect of their brother's spell. Other compulsory summoning spells include *creeping doom* and *insect plague*, which draw upon hordes of creatures set aside by one or more deities solely for the purpose of responding to these spells.

As with summoning spells, most calling spells require the target to come voluntarily, and thus he needs the mindset described above. (*Planar ally* is an example.) A few calling spells, such as *binding* and *lesser planar binding*, can grab an unwilling outsider, but the target may resist with a saving throw since the spell's intent is to trap her or bind her to service. Other calling spells such as *gate* instantly call an outsider, willing or not, to the caster's location. Fortunately, a creature called by the spell is granted the one-time ability to return to its home plane once the task is completed, assuming it is not barred from doing so by a planar trap (as is the case with *binding*). So outsiders called against their will usually return home in short order if their philosophy opposes the caster's.

DEATH AFTER SUMMONING

Summoning spells have special rules because of the magical nature of outsiders. As described in Chapter Two: Angels, summoning spells actually create an impermanent magical body (called a "temporary vessel") for an outsider that lets its mind come to the Material Plane and act as if the vessel were its real body. (Its real body on its home plane vanishes while the spell is in effect, becoming pure magical potential.) When the spell ends, the temporary vessel vanishes and the outsider's mind returns to its home plane,

wills its body out of potentiality and into a physical form again, and everything goes back to normal. A particular outsider can be summoned an unlimited number of times per day (governed only by the amount of time in a day), so long as it returns at the end of the spell duration, rather than having its temporary vessel destroyed.

When the summoned creature dies with the spell active, the resulting process becomes a little more complex. While the death of the temporary vessel does not actually permanently harm the out-

sider, it is traumatic and disorienting to be forced out of a body. The outsider's mind returns home immediately but is incapable of thought or action and therefore cannot transform its true body from potentiality to physicality. The outsider must take 24 hours to recover from the trauma of pseudo-death, after which it can reappear.

During this period of transition, the creature cannot be harmed or located. Divination spells and similar effects reveal a general location (within about 100 feet) of the outsider's last position before being summoned. Normally, an outsider reappears in the last place its body was on its home plane, but if a solid object is in that location or the environment is otherwise dangerous, the outsider reforms in the nearest safe space outside of the object or hazard.

All outsiders are well aware of this delay in recovering from "summoning death," as they call it. Some clever demons have utilized the help of neutral mortals to summon specific angels when planning attacks on parts of Heaven. The summoned angels are ambushed by the demons and killed so that when the demons make their primary attack, Heaven is short a few key defenders. Angels rarely use this tactic. They do not like the idea of deliberately summoning fiends or accidentally freeing one (even for a little while) who could harm innocents.

Malakim are an exception to this rule. A slain summoned malakite reforms in one hour rather than 24. Malakim also have the ability to reform in this manner even if killed after being called, rather than merely summoned (see Chapter Two: Angels for more information).

Mortals Serving Angels

As described in "Types of Campaigns" earlier in this chapter, some games might have one or more angels acting as mentors for mortal players. At its most common level, the angel acts in place of a more traditional mentor to an adventuring party (as described for the mentors campaign). However, angelic abilities and ties allow for some unique opportunities. In a world where the gods are dead, vanished, making a comeback, or trying to establish a foothold in a land where their enemies are strong, an angel can still interact with mortals. The angel might be there as a servant of all good or a forerunner of the return of the gods, but in any case the angel can act in the mortal world without attracting as much attention as the direct intervention of a deity. In this role, a potential cleric might receive direct visitations from a powerful angel and receive spells from her (either as a proxy for an actual deity, as a conduit for the abstract power of good, or through the use of spells like imbue with spell ability and imbue with greater spell ability). This creates a more personal relationship between the mortal and the powers of the universe and can enrich the roleplaying experience.

HEAVEN'S MORTAL EMISSARIES

While the hosts of angels work very hard at their assigned tasks in the name of their deities, the multiverse is a big place—they can't do it all themselves. They receive help at important times from mortal emissaries of the gods, among them prophets, saints, and martyrs. Incorporate these characters into your campaign as messengers of angels or precursors to angelic intervention.

PROPHETS

Prophets are special mortals tapped by the forces of Heaven to relate information to other mortals. The prophet has the ability to understand Heaven's purpose in the world and explain that purpose to others. Some even enjoy a limited ability to see the future of Heaven's

plans, usually involving specific interventions and often revolving around the end of the world. However, quite often the best prophets are children, the mentally deficient, or the insane because these mortals are less likely to place their own interpretation on any message pushed through them, and their general innocence makes it less likely for the message to become garbled in transit. A mature, sane mind is much more likely to try to interpret Heaven's message in a way that suits its own beliefs or to not hear it properly in the first place because of biases it has acquired through its life experience.

Unfortunately for Heaven, since most prophets are young, simpletons, or mad, other mortals either don't believe them, ignore them, or suspect them of associating with demons or even being possessed by demons. Because of this, prophets tend to be short-lived or to grow frustrated, tainting their Heavenly connection and limiting their ability to serve further. Because of these risks, Heaven tries to select prophets who associate with or are cared for by humble, open-minded, and wise mortals who can recognize their abilities without trying to alter the message.

Adventures about prophets can be very interesting. Is the person a true prophet or a false one? Is someone deliberately misinterpreting the prophet's message for his or her own purposes? Should the prophet's words be disseminated to the masses so they too can be enlightened, or should the message be kept secret to avoid a general panic? If a player character is chosen as a prophet, what does that say about Heaven's estimation of that character?

Adventure Seed: Requiem for a Prophet

When a deity dies, its surviving angels are left without a superior. Some remain as free angels, but most normally choose to join the ranks of another deity. In the case of a newly slain god of order and prophecy, the cherubim refuse to allow any of the deceased's host to leave the presence of the body or join the angels of another deity, citing an ancient prophecy which says the universe will unravel if the dead god's angels do not fulfill certain duties. Some of these duties are tedious (such as guarding the divine corpse for a thousand years), absurd (such as performing a slow-paced dance around the deity's head), or all but suicidal (such as demanding a wing feather from a fallen archangel). Is the prophecy still valid? Will other deities intervene and claim the waiting angels despite the cherubim's wishes? Will the cherubim attack other angels to make them comply?

SAINTS

Saints are dead mortals who have become renowned for their virtuous nature or deeds. Some religions consider all the dead to be virtuous folk, while others require proof of miracles performed and an official ceremony to name a person as a saint (a process known as canonization). In some faiths, it is customary to pray to a saint for aid with a problem related to the saint's deeds in life. For example, a woman burned at the stake for preaching her minority faith might be prayed to by other members of that faith for relief from government persecution or even to spare them the pain of the flames if caught in a similar end. Legends tell of saints intervening to help innocents or endangered members of the faithful, being seen as visions to guide the devout, or even intervening to punish enemies of a church.

Saints are not exclusive to the good and neutral deities (though most great villains are rewarded in some other way by their benefactor), and a fell god might enjoy sending an evil saint to mess with the plans of mortal heroes or to rescue a worthy follower.

With a rare few exceptions, saints only come to the mortal world at the direction of another being, whether a powerful angel, a deity, or a cleric using *planar ally* or a similar spell. A saint sent to the mortal world is an odd cross between a summoned and called being. Because they are already dead, saints have no fear of death, and if "killed" on the mortal plane they simply reform on the plane of their deity, just like a slain summoned outsider. However, like called outsiders, they have the one-time ability to return to their native plane. Magic that specifically affects outsiders affects saints as if they were summoned, not called.

In a fantasy game, saints are easily modeled by adding the celestial template to the original character. Usually they are sent to the mortal world only for a specific purpose and for a short time. Rather than listing an extensive suite of abilities for saints in various circumstances, saints are given one very versatile power with a significant cost: Saints can duplicate any spell by accepting one temporary negative level (see the Temporary Negative Levels sidebar on page 82) for each spell level of the duplicated spell. (Spells of 0 level can be used freely without accepting any temporary negative levels.) The spell activates as a supernatural ability, does not provoke attacks of opportunity, and requires no components except for XP components (which makes saints hesitant to use spells with an XP component). The temporary negative level(s) lasts 24 hours before dissipating. Caster level for these abilities is the saint's character level, Hit Dice, or the minimum caster level for the spell, whichever is highest.

For example, an intolerant evil lord is imprisoning four religious ascetics. The ascetics pray to their deity, who sends Saint Margos—the soul of a mortal adventurer known for her acts of charity and dislike of tyrants and their prisons—to help. (In life, Margos was a female human Ftr6/Rgr4.) Appearing in the cell where the ascetics are held, Saint Margos looks like a glowing version of her living body. (She is using the *light* cantrip as a supernatural ability, which requires accepting no temporary negative levels on her part.) She accepts one temporary negative level to use *sleep* on the guard outside the cell so he doesn't notify others of the escape, accepts two temporary negative levels to use *cure moderate wounds* on one of the

ascetics who was badly beaten, and then accepts five temporary negative levels to use *teleport* and transport herself and the ascetics to safety. Margos' work is now finished, and she is bearing eight temporary negative levels. Wary from her efforts, she returns to Heaven (like a called outsider, at no cost to her, as described above). There she rests and waits for her temporary negative levels to dissipate.

It is possible to play a game with saints as one or more player characters. Such games are best handled with one-shot adventures (or a series of such adventures) or in campaigns where it would not be unusual for a character to appear for only one session (such as when a friend visiting from out of town wants to join the weekly game). Allowing saints as player characters also gives players the opportunity to see or play their own dead characters who are now famous and serving a deity.

MARTYRS

Martyrs are those who have died because of their commitment to a religion or a similar high principle. In most cases a martyr is someone killed by an enemy of that religion or principle, quite often by execution rather than in simple combat. As the ends that these mortals meet are usually long, drawn-out, and painful deaths, often as a result of torture or a brutal killing such as being burned at the stake, martyrs are rewarded in Heaven with a dwelling place closer to Heaven's heights or their deity (see Chapter Four: Planar Geography). Martyrs often become saints and are sent back to the mortal world to save others from fates similar to their own.

Martyrs use the same game rules as saints, except that any spell that directly relates to their martyrdom (as decided by the DM) bestows one less temporary negative level than normal. For example, if Saint Joan (Joan of Arc) were sent to the Material Plane to rescue a pair of "heretics" about to be burned at the stake, she could use the *quench* spell to put out the fire by accepting only three temporary negative levels instead of four. However, if she wanted to use *quench* to harm a rampaging fire elemental, she would have to accept the normal four temporary negative levels because rampaging fire elementals were not responsible for her death. Martyrs can make interesting characters, and they have as many or more reasons to return to the mortal world as saints do.

ANGELS AS ENEMIES

Most fantasy games feature the battle of good against evil, with the player characters on the side of good. However, this does not need to be the case. Angels can easily be the enemies in a conflict, such as is described in the "Adversaries Campaign" subsection at the beginning of this chapter. Remember that evil characters are not the only ones who might have to fight an angel. Those of neutral bent may find themselves on the sharp end of an overzealous trumpet archon's sword, and from time to time even followers of different good deities may come into conflict over a difference of opinion, especially when a common holy site, relic, or individual is concerned. Tasked with the destruction of an ancient magic item, an angel might refuse to consider any option other than destruction, declining to budge even when the heroes explain that they

need the item to lure an evil entity into a trap. An angel might be surrounded by corrupted angels and not realize it, then respond with violence when its "allies" are attacked. Angels can be possessed by *magic jar* and similar effects just as mortals can, and a group of unlucky heroes might find themselves forced to battle seven solars in their inner sanctum just because four of them are secretly under the sway of evil.

Of course, the most common reason for angels to be the enemies of the player characters is if the PCs are evil or serving an evil cause. While heroic characters might venture into Hell in order to wipe out as many fiends as they can in a short time, an evil group might decide to raid Heaven for loot, vengeance, or the sheer fun of tackling good on its home territory. The forces of Hell have attempted many sorties against its counterpart, and player characters might believe that they have a better chance of succeeding in their efforts than previous "incompetent" attempts.

As mentioned in the "Alternate Pantheons and Theology" section on page 49, don't let the conventional depiction of angels close your mind to the opportunities for angelic adversaries. Like mortals, angels can have very complex motives and have long-term goals that would put an elf or lich to shame. Even angels are willing to perform borderline acts to preserve or plant the seed of great events far in the future.

THE ROLE OF SOULS

Young acolytes sometimes ask why demons torture souls in Hell. The obvious answer is out of malice, for the evil fiends enjoy inflicting pain on an otherwise helpless soul. It alleviates for a time the emptiness within the demon. However, there is more to it than that. A soul is the essence of a creature, the remnant of its life energy and the collected knowledge it acquired while alive. By torturing souls, fiends cause them to release some of this energy, which they can use to recharge a demon's magic, feed a creature that lives on life force, heal damage, or power most magical effects. After all, the *death knell* spell can draw upon the waning life force of a dying creature to help the caster. A naked soul is even more vulnerable to this sort of attack, and evil fiends can tap its stored power without the taint of mortal flesh attached to it.

Fiends aren't the only ones who draw upon the power of souls in this manner. Heaven, too, gains a benefit from its souls, though it does so without pain or torture. A soul in Heaven naturally releases this energy through joy and devotion to a cause, usually through song or some other creative effort. This causes the soul no discomfort and the energy recharges naturally when the soul rests. Good deities attract this magical power and redirect it outward to their servants (angels) and to the environment of Heaven itself. This flow of soul power is what fuels many of the natural effects of Heaven. This benign drawing of energy is slower than demonic torture but generates greater energy overall, as it requires little effort on the part of the soul and no attention by angels or any resident of Heaven. (Hell's tortures require constant attention to focus the energy, and the targeted soul holds out as long as possible, for the pain of its torture increases the more energy it loses.)

As angels are beings of pure spirit (compared to mortal souls, which are impure spirit), they too release this energy while in Heaven. Fiends, too, are pure spirit (evil spirit, but spirit nonetheless) and can release energy benignly but rarely do so, nor are they often tortured because (unlike souls) they have the ability to fight back against their attackers.

In some worlds, the active worship of living mortals transfers this soul energy directly to deities. In such worlds, even good deities compete vigorously for the attention of mortal worshippers and have an active hand in world events, hoping to garner more worship for themselves and thus more power with which they can promote their plans. In other worlds, living souls do not increase divine power in this way, so deities must wait until their worshippers are dead and in Heaven before they can draw upon this source of power. In these worlds, the deities are more remote, rarely intervening in worldly events and relying upon their worshippers to deal with mortal matters while they engage in greater intrigues in the celestial realms. Divine magic may be limited in such worlds because deities are more frugal with their power. The ability to bring back the dead may be especially rare, as it deprives a deity of an active source of soul power.

SOULS AS PLAYER CHARACTERS

While some game products state that the souls of the dead appear on the home plane of their deity without any memories from their mortal life, this actually contradicts most common conceptions of how the afterlife works. Dead family members watch over their living relatives. Friends that have passed on greet a newly dead person in a tunnel of light leading to Heaven. Séances and mystics contact the spirits of loved ones. Saints retain ties to their mortal existence, as do mortals. In fact, there is no game balance reason why the spirits of the dead should not retain the knowledge and abilities they had when they were alive, and as an extension of that, there is no reason why a person couldn't play the spirit of a dead person as a player character.

Player character souls function in a manner similar to saints, gaining the celestial template but otherwise retaining their original abilities. If "slain," they reform in Heaven (or Hell, if an evil soul) and they can be banished or hedged out like outsiders. Unlike saints, common souls do not have the ability to activate spells by accepting temporary negative levels.

Souls might return to the mortal realm on a quest for many reasons. The souls may have special knowledge or expertise required to accomplish a quest. They may have been dead too long for any mortal spellcaster to bring them back, or they might have learned something after death that they would forget if raised from the dead. (The game rules say that a formerly dead person retains no memory of what happens after death.) Magical barriers may prevent the approach of living creatures to key locations. An important descendant of one or more powerful souls may be at risk and need guidance or protection. The souls might try to prove their worth to ascend to a higher level of Heaven or be transformed into actual angels.

Of course, the circumstances where a soul might return to the Material Plane should be unusual and brief or else the players will wonder why more souls are not running around in the world. (If anything, it is probably more cost-effective in terms of divine energy to raise a person from the dead—an instantaneous effect—than constantly provide them with a link to Heaven.) As with adventuring saints and martyrs, adventuring souls are best used for special occasions or short-term campaigns where the dead can return to their proper plane when their duties are fulfilled.

BECOMING ANGELIC

Most templates in the game assume that the base creature was "born that way." The template is a natural part of the creature (as natural as any of its other abilities), and a creature with that template would have it at 1st level and beyond. However, some templates can only be acquired later in a creature's life (one cannot be born a lich, for example), and others (such as the lycanthrope) are meant to be used for both "natural" template creatures and "acquired" template creatures. (Those who gain the template.) The precedent for such a thing opens the door for acquiring other "natural" templates later in life. In the case of this book, living mortal characters serving the cause of angels might acquire the celestial or half-celestial template as a reward for some service or as part of a quest of purification, enlightenment, and apotheosis. Unfortunately, a character with such a template is more powerful than a character without it, and this power disparity is unfair to a character of the same level who lacks the template.

One way to balance acquiring a template mid-campaign is to break the template's powers into smaller steps equivalent to class levels. In this way, a character pursuing the template can gain a set of abilities instead of advancing in a standard character class. The character increases in power in scale with the other characters, the player gets to make changes to the character on a regular basis, and everyone is happy. A breakdown of the powers of the celestial and half-celestial templates in this manner is shown in "Template Classes," below. Each level in the template increases the character's level adjustment by 1 (so a human Ftr4/celestial has an effective character level of 5, equal to that of a human 5th-level fighter).

It is important to note that angels should not be able to acquire the celestial or half-celestial template, as the thought of a celestial angel (one born in Heaven but more beautiful than its "earthly counterpart") or half-celestial angel (born of a mortal and an angel) is redundant and absurd, as is the idea that such a being would be more powerful than a normal angel of its kind.

TEMPLATE CLASSES

A character can select one level of a template class in place of a normal level in another class. The only qualification necessary is the approval of the DM (who might require a special quest or other criteria before allowing such a choice, as a mortal gaining the celestial template implies a more fundamental transformation than a nonsorcerer gaining a level in sorcerer or a lowly

wizard gaining a level in fighter). A character must select the first level in a template “class” before selecting the second, and so on, just as with standard classes. A character is not required to complete all levels of a template class in succession, and a template class never counts when determining if a character has a multiclassing penalty.

For example, Donil, a 4th-level human fighter, completes a special quest for his church to prove his worth, and Donil’s player is given permission to advance him in the celestial template class. At the next opportunity, Donil takes a level in the celestial class. He then adventures for several months, gaining two more fighter levels in the process. Donil’s player decides he wants to finish the advancement as a celestial, and at the next opportunity finally takes the 2nd level in the celestial class. Donil is now a human Ftr6/celestial2, which is exactly the same as a celestial human 6th-level fighter.

Losing a Template Class: Template class levels can be lost due to any effect or circumstance that would cause a character to lose a level.

TABLE 3–1: CELESTIAL TEMPLATE LEVELS

Level	Special Attacks/Special Qualities
1	Type change (if animal or vermin), Intelligence increase to 3 minimum, darkvision, smite evil, energy resistance (acid, cold, and electricity) 5
2	SR equal to HD + 5, DR (5/magic if HD 4–11 or 10/magic if HD 12 or more), energy resistance (acid, cold, and electricity) 5 if HD 7 or less, 10 if HD 8 or more)

TABLE 3–2: HALF-CELESTIAL TEMPLATE LEVELS

Level	Special Attacks/Special Qualities	Spell-Like Abilities*
1	Type change (outsider), darkvision, +4 racial bonus to Fortitude saves against poison, +2 Dexterity, +2 Wisdom, +2 Charisma, natural armor improves by +1	<i>bless</i> , <i>hallow</i> ¹³ , <i>protection from evil</i> 3/day, <i>remove disease</i> ⁸
2	+2 Strength, +2 Constitution, disease immunity, energy resistance (acid, cold, electricity) 5, SR equal to HD (maximum 25), daylight	<i>aid</i> ³ , <i>detect evil</i> ¹³ , <i>holy aura</i> ¹³ 3/day, <i>holy smite</i> ⁷
3	+2 Strength, +2 Intelligence, smite evil, DR (5/magic if HD 11 or less or 10/magic if HD 12 or more), natural weapons treated as magic weapons for overcoming DR	<i>cure serious wounds</i> ⁵ , <i>dispel evil</i> ⁹ , <i>summon monster IX</i> ¹⁷ (angels only), <i>mass charm</i> ¹⁵
4	+2 Constitution, +2 Wisdom, +2 Charisma, energy resistance (acid, cold, electricity) 10, SR equal to HD + 10 (maximum 35); wings (fly speed equal to double base speed, good maneuverability)	<i>holy word</i> ¹¹ , <i>neutralize poison</i> ⁵ , <i>resurrection</i> ¹⁹

* *Spell-like abilities are only available to creatures with at least an 8 in Intelligence or Wisdom. They are usable once per day unless otherwise noted. Caster level for these abilities is equal to the character’s total Hit Dice. If the spell-like ability has a superscript number after it, it is only available if the base creature’s total Hit Dice is at least equal to the superscripted value. For example, a human Ftr6/half-celestial4 does not gain holy word or resurrection as spell-like abilities because he only has 6 Hit Dice, which is less than the 11 Hit Dice needed for holy word and the 19 Hit Dice needed for resurrection. Hit Dice gained after the template class is started or completed count toward acquiring these spell-like abilities. For example, if Donil the fighter (from above) gained 5 more Hit Dice, such as by taking five levels in any standard class, he would gain the ability to use holy word.*

ALTERNATE PANTHEONS AND THEOLOGY

Just because classical angels are derived from a monotheistic cosmology doesn’t make this the only option for angels. Celestial minions are easily adaptable to a standard fantasy campaign where many gods battle on both sides of the conflict between good and evil, or law and chaos, especially considering the many roles angels have been given in traditional materials.

For example, in an Olympian campaign (modeled after the gods of Greek mythology) malakim have a more neutral (nongood) bent and serve Ares, god of war, or Nike, goddess of victory. Parasim serve these two deities as well (and Artemis and Pan), though they would not ride horses without the permission of Poseidon. Memunim serve Morpheus and Somnos, gods of dreams and sleep. The angels of death are agents of Hades (who resides in the underworld with his minions, even though his minions are angels). Dynamis serve Athena, goddess of wisdom, as would the principalities. Grigori are the servants of Hephaestus and the titan Prometheus. Hashmalim serve Zeus and forge his thunderbolts for him. Kalkydrim follow Apollo and pull his sun chariot. Ophanim serve Hephaestus at his forge and deliver messages for Hermes. Seraphim sing praise to lovely Aphrodite.

In an Asgardian campaign (modeled after the Norse gods of the Vikings), hashmalim and parasim take the place of the valkyries, claiming the fallen in the name of Thor the thunderer to be taken to Valhalla. Frey and Freya have hashmalim, too, tending the natural order of seasons and looking after love between mortals. Frey is also served by kalkydrim (as he is the god of sunshine). Other kalkydrim serve Baldur. Freya’s cherubim watch over lovers and

sacred groves. Ophanim serve Loki (when he is in favor with the Asgardians) and Frey. The memunim, grigori, and principalities take orders from Odin the All-Father, master of hidden knowledge and chief of the gods. The greatest parasim would ride celestial horses descended from Sleipnir, Odin's eight-legged steed. Malakim serve all Norse gods, for all of them have a martial bent (save Baldur), but are devoted to Sif and Tyr in particular. Cherubim and seraphim aid Heimdall in watching Bifrost the rainbow bridge and any other sites of great importance, while Heimdall's dynamis watch over important mortals.

In a Heliopolic campaign (where the Egyptian gods are dominant), ophanim, seraphim, and kalydrim serve Ra and Seker (with fallen ones paying homage to Set). The grigori obey Thoth. The hashmalim and dynamis serve Osiris, as do erelim (see "Variant Angels" in Chapter Two: Angels). Most malakim and parasim serve Anhur and Horus. Memunim serve Bast, Ptah, and Thoth. Cherubim serve Bast, of course, more feline and less humanoid than in other campaigns, with Bast having her own ranks of cat-riding parasim. Principalities serve Ra on a permanent loan from Ptah. Dynamis serve Anubis, Nephthys, and Osiris.

Angels can even play an active role in a campaign with no deities or where people do not believe in gods. Angels can serve elemental forces, with dynamis, grigori, and principalities serving air; cherubim, malakim, and parasim serving earth; kalydrim, ophanim, and seraphim serving fire; and hashmalim and memunim serving water. Angels can be utterly mysterious and incomprehensible to beings with no knowledge of divine magic, as strange as an aboleth or ravid is to a human peasant.

In other words, don't let traditional depictions of angels keep you from creating new and unusual themes and uses for angels. By their nature they are something other than physical, and while their common physical forms can help define them, those forms do not have to limit how you perceive them.

ANGELS IN A MODERN SETTING

While presented for use in a fantasy d20 System campaign, these rules can also apply to a modern-day or futuristic campaign. In those situations, angels understand technology as well as common folk do, although angels who have spent decades or centuries in places far from the Material Plane might be unaware of technological advances that occurred while they were away. Some angels might jump at the chance to use modern technology. Ophanim and parasim would love riding motorcycles, cherubim would enjoy using modern security devices to track and guard, and no malakim would want to travel without a *+1 holy shotgun*. Other angels would feel indifferent to modern technology, and some might refuse to use it altogether, such as stuffy hashmalim who see technology as promoting chaos and destruction. New types of angels might exist, such as angels of the Internet, and some angel abilities might have different effects, such as a hashmalite's *hashmal burst* disrupting electronic devices instead of simply dealing damage. However, this book can be used as-is in a modern game with no changes. And of course, any changes and updates you choose to make available to angels will find their way into the hands of fiends, as well.

Planar Geography

While mortal artists often depict angels floating about on clouds in the sky or flying between stars affixed to the dome of night, Heaven is a physical, tangible place that one can be visited, with its own hills, trees, and rivers. Likewise, though Hell is often shown as nothing more than a flaming pit from which demons crawl, it too has a variety of physical features, most of which are designed to contain or punish the souls of mortals.

In a campaign where angels are key elements, Heaven and Hell become the target of frequent visits or attacks. Because they are magical realms with different physical rules than the mortal world (and strange and powerful rulers as well), visitors to either place should tread carefully, or find a knowledgeable local to serve as their guide.

HEAVEN'S GEOGRAPHY

The mortal realm was created as a terrestrial version of the land of the angels, so Heaven has many features similar to those found on the Material Plane: rivers, trees, grass, cities, an ocean, and so on. Unlike the Material Plane, nothing in Heaven is inherently dangerous to mortals. No insects are poisonous, celestial animals are intelligent and do not attack unless provoked with deliberate malice, and so on. Falling creatures always land safely, and mortals cannot drown in Heaven's waters. This does not mean that Heaven cannot be dangerous to those who threaten it. Many a demon has tried to despoil the sacred places of Heaven only to find that its inhabitants are more than capable of protecting themselves.

Heaven has seven territories, each more good than the next and each exclusive to purer souls than the previous. These territories are technically different dimensions or planes that are slightly out of synchronization with each other, and mortal scholars call these territories layers of Heaven, although Heaven's native inhabitants treat Heaven as one large place rather than seven smaller ones.

Mild magical barriers stand between the seven layers of Heaven to demarcate the layers and to provide a measure of security. Deities and angels can pass through them at will without effort, but all other creatures sense them as a tangible but invisible force. Souls cannot pass the barriers without assistance. Creatures other than deities, angels, and bodiless souls can pass through these barriers as a standard action by making a Concentration check (DC 10 + target layer number + 5 for every step the creature's alignment is away from good). (The target layer number for First Heaven is 1, for Second Heaven is 2, and so on to 7 for Seventh Heaven.) Failure means that a creature cannot try again for one day. Success means the creature can pass through the barrier and do so again later without effort (or another skill check) unless the creature's alignment changes to something further away from good (in which case it must again make a Concentration check). Deities

and angels may escort creatures through a barrier as a standard action without making a check.

Angels reside throughout and travel through all places in Heaven, regardless of the layer's nature or geographical features or the angel's type. They are visible walking the crystal pathways, flying above the great cities, and swimming in the celestial sea. Few are the places in Heaven where one does not see angels. Because of this near-omnipresence, little goes on in Heaven that angels do not quickly discover. Trouble in Heaven rapidly brings dozens of armed angels ready to deal with the threat.

FIRST HEAVEN

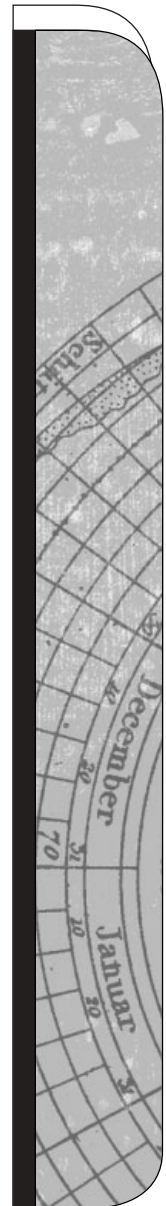
The first Heaven is the home of the stars, great shining lights attached to the roof of the sky. They are visible on the Material Plane but unreachable without magic. The water from two of Third Heaven's rivers empties here to form great paths of water droplets that diffusely reflect the light from the stars.

Creatures who cannot fly must drift in this groundless, gravity-free place, although a gentle, invisible current pushes them toward the Second Heaven at a speed of 5 feet per round. Angels inhabit this place only sparsely, except when they have to adjust the stars to mark important events like births or ascensions.

First Heaven is a popular place for lantern archons, ophanim, and other naturally luminous angels, who sometimes hold races here, enjoying the environment's freedom of movement and release from the strictures of orientation. Mortals often mistake their races for meteor showers. First Heaven is frequently visited by the souls of those who died young, such as infants and children.

SECOND HEAVEN

This realm anchors the planets. Though a superior layer of Heaven, it appears to be below First Heaven—a creature in Second Heaven must look upward to see First Heaven. It is structured similar to First Heaven, without a floor or ground, and it holds huge invisible anchors that extend away to infinity, crossing into the mortal realm where they attach to, support, and guide the motion of the planets. (Some people envision the anchors as invisible pillars or fixtures of marvelous and mysterious divine magical force.) Second Heaven also has no gravity, and a gentle pressure slowly



moves its inhabitants toward Third Heaven at a speed of 5 feet per round. The races so common in First Heaven do not take place here, because the invisible anchors provide obstacles that are hard to detect.

THIRD HEAVEN

This region is the first layer of Heaven that resembles the familiar mortal world. It is the home of most souls worthy of Heaven. Most of Third Heaven has normal ground with grass and other plants, but parts of it (particularly near Second Heaven) resemble classical depictions of Heaven, with floors of buoyant cloud. Third Heaven is also the most geographically diverse layer: It features plains, forests, an ocean, and several unique landmarks.

Third Heaven hosts the ends of the crystal pathways—shining roads of smooth crystal that connect the landmarks of Heaven. Lit from within by a gentle radiance day or night, the crystal pathways help guide Heaven's inhabitants to where they need to go.

Celestial Sea: This sea is a great calm ocean of holy water. The deities of Heaven have attuned the directive pressure of Second Heaven to push all evil creatures toward this portion of Third Heaven. Therefore, when demons and other foul beings pass the barrier, they fall into the holy water, which they find disgusting if not actually harmful. Small gentle waves lap the shore, which in most places is a white sandy beach, but in some is a stretch of pleasantly smooth sea-worn

pebbles and stones. The celestial sea is the home to celestial dolphins and the angelic servants of some aquatic deities.

Eden: After the Original Sin cast mortals out of Eden, it was barred it to them, and an angel bearing a flaming sword was set at each of its four entrances. Eventually Eden was relocated to Heaven, and it now stands as a testament to the peace and innocence of the world before evil intruded. In Heaven, its gates stand open and unguarded, and the four rivers surrounding it flow with holy water that runs down from the celestial mountain formed by Seventh, Sixth, and Fifth Heavens.

Jacob's Ladder: This mystical ladder connects Heaven to the Material Plane and downward to Hell. Ever-vigilant angels guard its top at all times. Though mortals normally cannot perceive the Ladder, the fiends at its hellish end sometimes try to climb it to bring war to Heaven. Mortal visitors to Heaven of any alignment may use the Ladder to return to the Material Plane, for it can touch any place in the mortal realm where magic works, conveying a person there instantly.

Manna Fields: Though angels do not need mortal food, they enjoy consuming a magical substance called *manna* that helps maintain and regenerate their magical powers. They grow this material in Third Heaven in a semicultivated/semi-wild plantation of pod-bearing plants. The pods—useless until completely ripe—are tended with love, care, and prayer. Angels pick the ripe pods on a regular basis (as they ripen continually), breaking them open to harvest the *manna* within. Ripe pods carry *manna* in one of its two forms: a breadlike food or a thick, dewy drink. The harvesting angels then take the *manna* to Heaven's cities for storage. Properly caring for *manna* plants requires 5 ranks in both Knowledge (nature) and Knowledge (religion) and divine spellcasting ability. (Any kind of angel qualifies as a divine spellcaster for this purpose, though an angel still needs the skill ranks to deal with the plants.) *Manna* plants thrive only in Heaven. On the Material Plane, they usually sicken and die, though some survive to produce nourishing but otherwise unremarkable assortments of mundane fruit.

Sacred Groves: This enormous plot of trees is more a forest than a simple scattering of groves. Its perfect trees are of every mortal kind that exists—and some that no longer exist. Nature-oriented angels, particularly celestial animals, spend a great deal of time here, as do the souls of druids, rangers, and other people who enjoyed the forest in life.

Fruit- and nut-bearing trees continually flower, bear fruit, and ripen here, and many angels gather these gifts of heavenly forest food to give to needy mortals on the Material Plane. Some of what at first glance appear to be trees are actually celestial treats, and the strange seeds they grow are the souls of treats yet to be born.

Tree of Life: The Tree of Life originally grew in Eden and was moved to this location when Eden was brought to Heaven. Each of



its beautiful, indescribable fruits can cure nearly all ills, acting as a *heal* spell and a *greater restoration* at the same time. If removed from the tree, a fruit keeps its power only for a matter of hours before becoming nothing but a delicious exotic fruit. (This occurs even if the fruit is placed in stasis, as its magic bleeds away over time even if the fruit itself is preserved.)

FOURTH HEAVEN

Fourth Heaven lies at the foot of the celestial mountain, and so its terrain is partially hilly and partially flat. The crystal pathways continue here, threading between this layer's landmarks and around the celestial mountain. Fourth Heaven is the home of several prominent angels, including Shamshiel (one of the original guardians of Eden on the Material Plane), Zagzagel (angel of the burning bush), and Archangel Michael (see Chapter Five: Angels of Note for more information on these three).

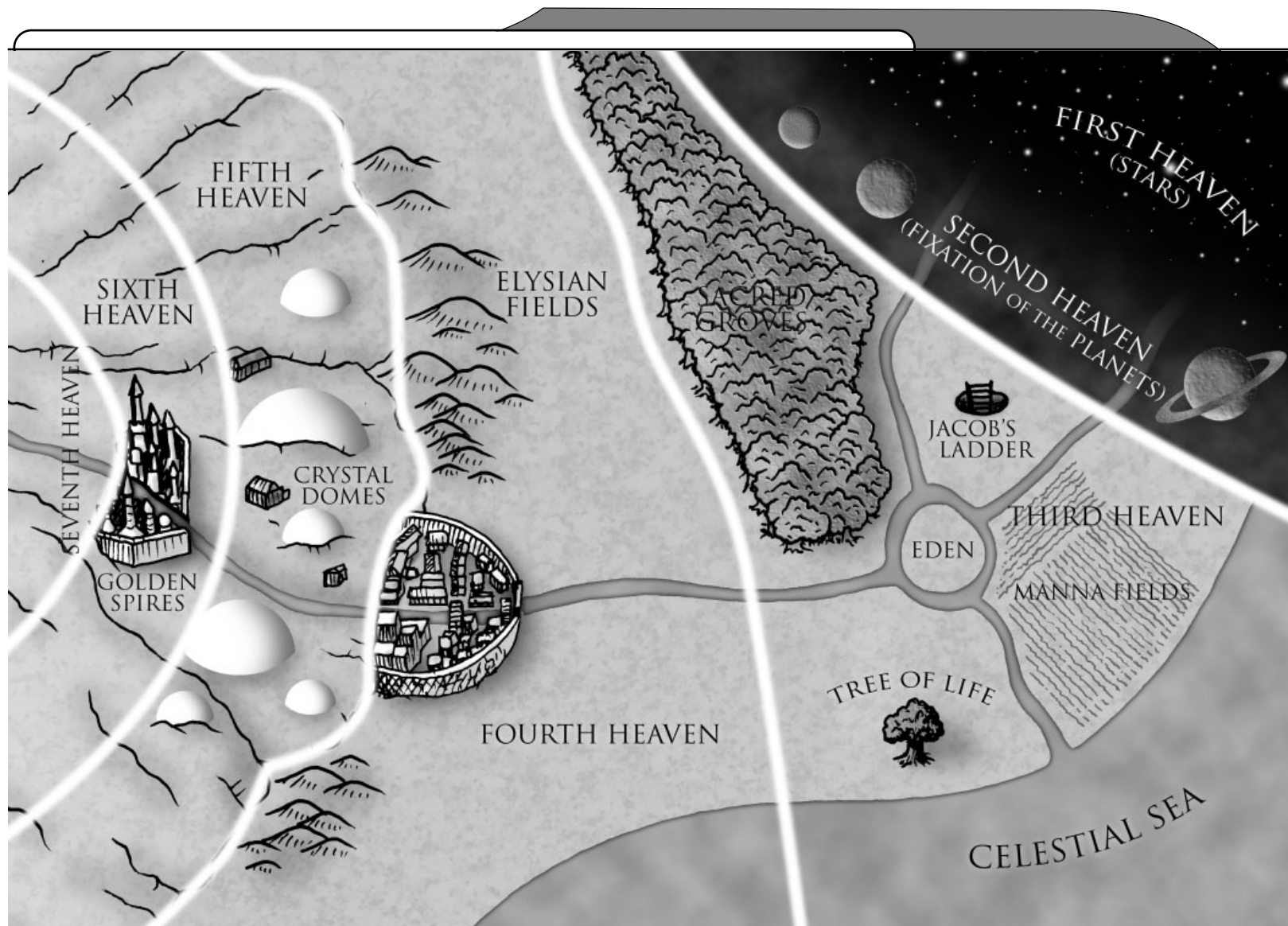
Elysian Fields: Named for the Greek region of the underworld set aside for good souls, the Elysian Fields are home to souls who were good enough to get into Heaven but didn't distinguish themselves beyond that. It is a comfortable place

similar to a great collection of small, fertile, quaint farms where souls may visit with friends and loved ones.

Gilded City: This metropolis is what people think of when they imagine Heaven as a great city warded by a pair of pearly gates. The pearly gates do exist, and a low mist that eternally drifts around the outside of the city makes it appear to be resting on a floor of clouds. The Gilded City is made of pearl and white marble and decorated with silver and gold (and other precious metals and decorative gems). Gold is the predominant color and metal, however. The city is the home of many angels, as well as good souls who belong in the Fourth Heaven and who prefer an urban environment to a bucolic rural one.

FIFTH HEAVEN

This layer of Heaven is the first one to rest fully upon the celestial mountain. Its gentle slopes are smooth in some areas and terraced in others. The souls residing in Fifth Heaven are of people who made special efforts to serve the cause of good, including devoted clerics, good druids, paladins, and good rangers. Most of them live in the Crystal Domes, though those who prefer a more rural environment dwell in small



settlements on the mountain terraces. The sky above Fifth Heaven is sparsely clouded, with the light of Seventh Heaven shining down between the clouds.

Crystal Domes: Large domes of shining crystal, made of the same luminous material as the crystal pathways, mark the second great city in Heaven. The domes are used as temples and meeting places for the angels and souls that live in Heaven. Each dome can hold tens of thousands of beings. Interspersed between the domes are smaller buildings in various cultural and transplanar styles and from various mortal eras, from pillared open halls to looming gothic buildings to fantastically beautiful structures fashioned in the shapes of perfect creatures.

SIXTH HEAVEN

This is the highest level of Heaven to which mortal souls are normally allowed. Sixth Heaven is home to souls of mortals who made great sacrifices for the cause of good, such as people who gave all of their worldly goods to the poor and lived as ascetics, heroes who gave their lives to defend innocents or the helpless, various true saints, and martyrs. These folk are kept close to the seats of the good gods.

Somewhere within the celestial mountain on this layer is a great prison rather like an austere monastic retreat. Its inhabitants are grigori guilty of consorting with mortals in the early days of the world. Though they were cast out for their transgressions, these grigori repented and were accepted back into Heaven. Each of them voluntarily chose isolation from other angels to prevent the corruption of their fellows. These angels wait silently in their sadness, satisfied to be in Heaven again but regretting the actions that caused their fall and revealed the doom of all grigori.

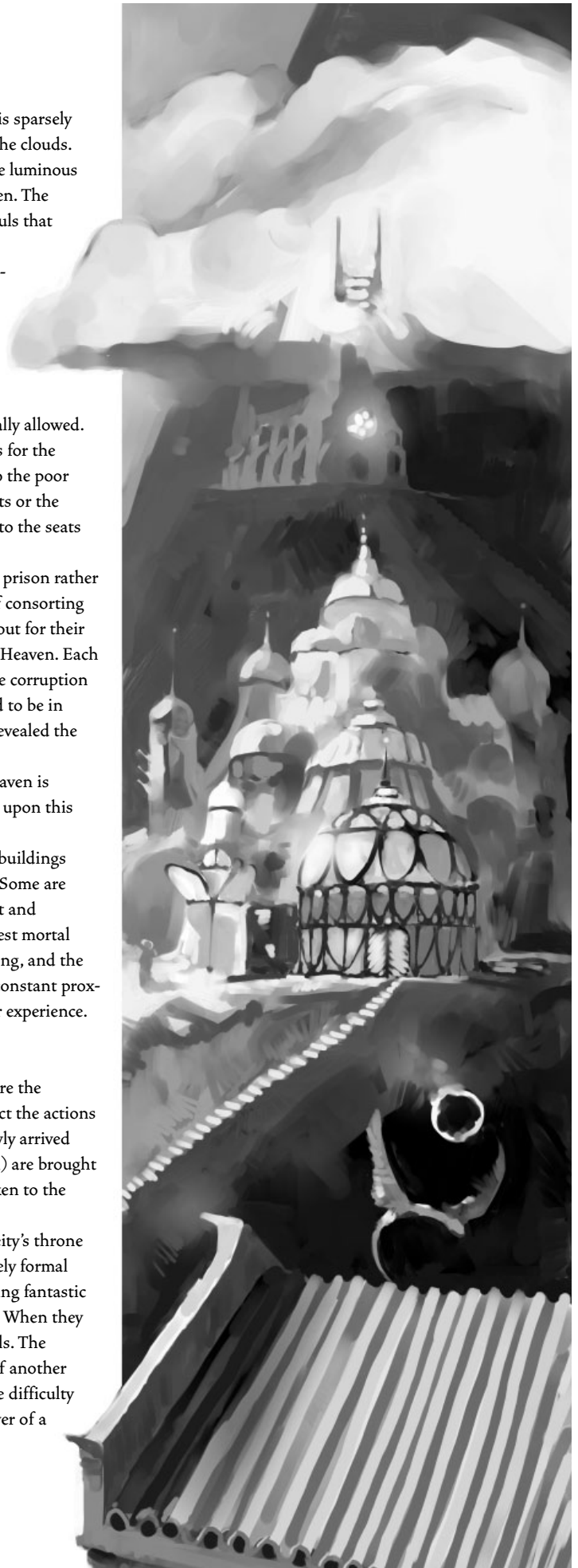
Unlike the cloud-dotted sky of Fifth Heaven, the sky of Sixth Heaven is almost always clear. The light of Seventh Heaven shines constantly upon this layer, filling it with divine grace and serenity.

Golden Spires: The third great city in Heaven consists of many buildings with multiple golden spires. The style of each building is different: Some are gothic; some are ornate, fairy-tale castles; and others are more stout and medieval. These buildings are the homes of angels and of the greatest mortal souls. This shining metropolis is a place of infinite light and joy, song, and the most noble-minded art and thought. It is the nearest thing to the constant proximity of good deities that any mortal, living or dead, is likely to ever experience.

SEVENTH HEAVEN

In this layer of Heaven, the good deities live. Their seats of power are the godthrones, and from them they attend their worshippers and direct the actions of angels. Few other than deities and angels ever see this layer. Newly arrived souls destined for Sixth Heaven (and a few bound for Fifth Heaven) are brought here to speak to or at least see their patron, after which they are taken to the layer where they are to spend eternity.

Godthrones: These are literally the thrones of good deities. A deity's throne takes whatever form the deity considers appropriate. Some are stately formal chairs, some couches, some sacred pools, some other forms, including fantastic shapes that use divine geometry indescribable in mortal languages. When they are present at their thrones, deities are swarmed with servitor angels. The thrones themselves are indestructible (except by the direct action of another deity). Few mortals ever see this place, and those who do often have difficulty recollecting its exact appearance, size, or configuration, for the power of a god (even an absent deity) is overwhelming to mortal senses.



HELL'S GEOGRAPHY

Like the mortal realm, Hell has cities, rivers, lakes, and other landmarks. Unlike in the Material Plane, just about everything in Hell is dangerous or deadly, and many things are also deceptive, harsh, cruel, or gruesome.

CITIES

For a place teeming with millennia of dead souls and tens of thousands of fiends, Hell is sparsely populated. Demons and souls tend to congregate near places of interesting torture. Other parts of Hell are barren landscapes of parched earth and blasted rock traversed by only a few rogue demons or other strange monsters hunting for stragglers. Hell has two major cities, and in them the demons grow thick. Other than these cities, dozens of strongholds controlled by powerful demons, great fallen angels, or half-forgotten gods dot the plane. However, none are of any particular strategic or historical significance.

Dis: The walled city of Dis is famous for its appearance in Dante's *Divine Comedy: The Inferno*. Its inhabitants are fiends and condemned souls. The majority of the fiends are erinyes, and most of the condemned souls are heretics of one faith or another. Within the city's walls is a seemingly endless vault of stone crypts, each containing an evil soul and each burning brightly with punitive fire. Dis stands near the Hellmouth.

Fortress of Wet Bone: This flying citadel made of dark, strong metal glides about in the vicinity of Gehenna in Hell, although it has also been spotted on the Astral Plane. It is essentially a flying torture chamber where the dead are flogged and slashed until reduced to bloody skeletons.

FIELDS

Most of Hell's open space is bare rock populated by an occasional demon occupied with beating a few lost souls. Some parts are more unusual.

Adamnan's Barrens: Named for the mystic who saw a vision of this place, this semicircle of relatively flat, broken terrain bounded by a ridge is a fiery place of torture. The ground itself is red-hot rock, and souls lacking more specific punishments are required to march back and forth across the near-molten stone while demons shoot them with flaming arrows. Some souls are lashed to burning stone columns with chains of molten serpents. Others are immersed to the neck in a lake of flame that drains to the River Phlegethon. Particularly wicked beings are also pierced through the tongue with scalding-hot spikes. Occasionally the demons turn the souls loose in a false promise of freedom, only to set wild dogs and hell hounds to chase after and devour them.

Alberic's Valley: This shallow spot in Hell is named for the monk who experienced a vision of it. It is a river valley located on an offshoot of the River Phlegethon. The river offshoot scours a path in Hell's landscape, creating the valley before

disappearing underground through a nearly vertical chasm. The top of the valley is ringed with piercingly cold ice that only Phlegethon, the river of fire, can melt. Trees of thorns fill most of the valley's interior, and only a few bare places remain where the river has burned clearings in them. Near the center of the valley is a lake of boiling blood in which damned souls must stand, swim, or drink, depending upon the depths of their evil. Suspended in the river are great iron cauldrons of human excrement in which the damned roast in boiling filth. The exit chasm of the fiery river has a few landings partially ringed it where demons have placed cauldrons of burning pitch. Ladders extend upward from the cauldrons. The damned are told that if they reach the top of the red-hot ladders, which rest against the top rim of the chasm, they will be freed from Hell. Invariably the souls fall into the pitch.

Aralu: Aralu is a hot, dusty place at the base of a huge mountain. In this depressing land, the souls of the dead are heaped in mass graves. The weight of other souls upon them is crushing and prevents most movement. Cursed with a terrible hunger, they must dine on dirt and filth, while rats gnaw on their flesh. Outside the mass graves prowl monsters and horrific fiendish beasts that snatch any soul that manages to free itself. Sometimes demons or evil gods drag souls out for unique tortures and then throw them back into a mass grave.

Drugaskan's Sinkhole: If it weren't for the bottomless pits, this sinkhole would be the lowest spot in Hell. It is named for the demonic son of Samael, who gloomily rules over this place. Drugaskan's Sinkhole is an oppressive place so thick with darkness that everyone who goes there is permanently blinded. At its center, the darkness is so great that it exerts a crushing pressure on anything within it.

Gehenna: Once a place on the Material Plane sanctified to the evil god Molech (who presumably lies bound in Lelwanis' Realm), Gehenna was a place of many human sacrifices, including the sacrifice of children. Condemned (or drawn) to Hell for its vileness, Gehenna is festering mound of constantly burning filth and garbage. Souls hang or roast as punishment here, though some are merely left to choke on the horrible smoke and fumes given off by the fires. The agony of the torture is amplified by Gehenna's proximity to Jacob's Ladder, for the evil souls know they are just a short distance away from unattainable paradise.

Gottschalk's Desert: This place of torment is named for the peasant who experienced it in a vision. The land is a desert full of thorny plants. On one end is a tree with many sturdy shoes, but the shoes can only be claimed by pure souls, because they burn the hands of the impure. The dead are forced to walk barefoot across the desert with the thorns rending their feet into bloody stumps. At the end of the desert they must cross a river full of razor-sharp blades (a finger of the Acheron) and enter a maze populated with

torturous obstacles. Some parts of the maze transport creatures to the edge of the desert, forcing the damned to repeat the cycle over and over again.

Lelwanis' Realm: This strange, remote part of Hell is where defeated evil gods are sent to be tortured by fiends and evil creatures. These evil gods are ancient, rival, or enemy deities cast down by good deities. Most of the deities here have been here so long, the dust of time has half-buried them. Mutilations, burnings, and impalements are common means of torture of these unsuccessfully challengers of good divinities. One particularly loud weather god is bound to the ground and has his eyes torn out again and again by a red dragon. In the moments when they can speak coherently, the gods rail at their tormentors and promise great rewards to any that would free them, but they remain held in place by the power of a rival deity. Only the direct intervention of another deity or the death of the god who cast them here in the first place can free them.

LIMBO

This region of Hell is more like a prison than a dungeon. A spiked iron fence circling the entire area is kept closed by a locked adamantine gate. Souls in Limbo are not tortured, for it is a place of waiting rather than punishment. The only pain in Limbo is separation from Heaven. While the place is tightly packed with souls, they are not persecuted by demons (who cannot enter Limbo). Residents are normally of two categories: virtuous pagans and morally neutral souls.

The virtuous pagans are beings condemned to Hell because they died before being given the opportunity to join the religion that would allow them into Heaven. For example, in Dante's *Divine Comedy: The Inferno*, notable virtuous pagans include Aristotle, Plato, and Virgil, noble souls who died before the birth of Jesus Christ and therefore could not enter Christian Heaven. Likewise, Catholic doctrine holds

that Old Testament patriarchs such as Moses and other virtuous pre-Christian souls wait in Limbo for the coming of Christ and the Harrowing of Hell (see also "Purgatory").

Morally neutral souls are the dead who never had the opportunity to be good or evil, such as infants and lunatics. It also includes those rare few who led unexceptional lives and never distinguished themselves as good or evil. These beings do not deserve the punishments of Hell but neither do they merit the reward of Heaven, so they wait in Limbo in a state similar to sleep. In religions that predict a Harrowing of Hell, these neutral souls will be taken to Heaven when that event occurs. At that time, presumably the souls of dead infants and lunatics would be given the opportunity to develop mentally or be healed.

PITS

The most common geographical feature of Hell is the pit. As many religions place Hell beneath the earth, it is not surprising that Hell itself has deep places where intangible evil pools and concentrates.

Abbadon: This central area of Hell is a bottomless pit where the damned are condemned to suffer for all eternity. Fiends throw the dead into the pit, where they bash themselves against its sides as they fall for all time. The pit is foul-smelling and smoky. It is home to locusts, demons, and long-forgotten monsters waiting for the apocalypse, when they may be freed to consume and destroy the world. The master of Abbadon is Apollyon, a fallen angel of terrible and hideous appearance.

Bridget's Ice Prison: A wealthy noblewoman with a history of perceiving Heaven and Hell saw this strange walled pit in a vision. The pit is ringed with thousands of shards of ice, each as sharp as broken glass. The walls emit painful cold and a strange pale discharge that oozes like pus from an infected ulcer. In addition to paralyzing whatever it touches,



the discharge bears a stench worse than anything in the mortal world. The ice's power is so great that not even the great furnaces at the bottom of the pit can melt it. Souls roast on these furnaces until their blood boils and their eyes melt, all the while simultaneously suffering the cold and stench from the environment.

Drithelm's Gap: This narrow chasm of variable depth is filled with a gelatinous mass of semicongealed evil souls washed up from Drithelm's Shore (see the "Waters" section). On one side of the gap flames burn, while on the other a perpetual blizzard howls. Fiends herd souls into this area to watch them jump back and forth across the gap trying to find relief from the opposing temperatures or an ever-elusive balance between the two extremes. Those who fail to jump across or succumb to exhaustion fall into the fetid slime at the bottom of the chasm, joining the mangled souls there.

Furseus's Abyss: This deep chasm is named for a missionary gifted with prophetic and clairvoyant visions. At the bottom of the abyss are four pillars of fire, the only illumination capable of piercing the oppressive darkness that fills the pit. The fire from the pillars burns souls and is made up of other souls who have succumbed to the flames. Occasionally the pillars meld, fly to the edge of the chasm, and explode, releasing burning souls in all directions. These souls scar beings they touch and eventually are drawn back into the abyss, where they are burned again.

Gorge of Fire and Ice: The rivers Acheron, Cocytus, and Phlegethon emerge at this gorge from small springs that run together and drain into a series of half-filled wells. In this place, the River Acheron's waters are poisoned blood, the River Cocytus is so cold that its waters are like snow, and the River Phlegethon is made of burning pitch. The rivers mix in the wells to form pools of cold fire in which demons torture souls. Demons make use of the other features of the gorge for torture, too. They hang the damned over the Phlegethon by their tongues, lash evil dead spellcasters (whom some religions called "witches" in life) to wheels set spinning and aflame by the burning river, and force souls to roll on the sharp gravel of the gorge and then bathe in the Acheron. Roaming the gorge are mindless demons and strange toothy monsters that fall upon any soul that somehow manages to escape the pools.

The Hellmouth: This huge set of demonic jaws mauls and swallows the dead. The Hellmouth may be the uppermost part of some demonic creature, or it may be just an animate part of the landscape, but in either case it is happy to chew on fiends or any other creature that stumbles into its reach. Creatures eaten by the Hellmouth are either annihilated or mystically transported elsewhere in Hell.

Pit of Snakes: This pit is packed full of snakes of different sizes. Some are similar to mortal snakes, while others are

monstrous or mutated snakes that have two heads, bone scales, smaller snakes for teeth, or tail stingers like scorpions. The smaller snakes are poisonous, and the larger ones are constrictors. Between the two kinds of snakes, souls thrown in here experience exquisite pain from poison, piercing fang bites and tail stings, crushing constriction, and having their bones disarticulated as they are swallowed whole. They are eventually consumed, digested, and excreted in a more mutilated form so they may suffer through the process again.

PORTALS

Mortals can enter Hell alive in many ways, but it has only one natural exit.

Chinvat Bridge: One of the ways a newly dead soul can enter the realm of Heaven or Hell is to cross this bridge, which is also known as Al-Sirat. Finer than a hair and sharper than a sword, it crosses a deep chasm teeming with monsters. Those deserving to enter Heaven find the bridge widens to allow safe passage, while the wicked must cross it in its narrow and sharp form. Mihr, Angel of Friendship†, welcomes those that deservedly make it across its span into Heaven while Soroush, angel of divine justice, throws those wicked souls who somehow manage to cross the chasm back into it. The chasm opens up shortly into the outskirts of Hell, and those souls who manage to escape the chasm's monsters are quickly snapped up by local fiends and placed in other tortures.

Jacob's Ladder: This mystical conveyance reaches from Hell to the Material Plane and upward to Heaven. It is guarded by a dozen great angels at all times, each of which can summon aid from Heaven in an instant. The angels allow no being to use the ladder to leave Hell except on Heaven's business. A stiff breeze flows from the Ladder, keeping away all fumes that would taint or offend the guardians. Jacob's Ladder is the one bright spot in Hell, and some demons like to nail souls to the ground within sight of the Ladder. Not only does this offend the guardian angels, but it also enhances the torment of the victims, who can sometimes catch a glimpse of the Heaven they will never visit.

Lake Avernus/River Acheron: Lake Avernus is a still lake of murky black water in the mortal realm that is surrounded by a dense, gloomy forest. Those who swim in its deeper portions wash up on the shore of the River Acheron in Hell. However, they cannot use the river to reach the Material Plane from Hell—such a trip is one way.

The Styx: In the mortal realm, the Styx is a mysterious river whose waters disappear underground rather than emptying into a lake or ocean. Those who ride the river through its underground passage may find themselves in Hell. The

Styx can be used to leave Hell, but doing so requires knowledge of its flow and currents and the right mindset; otherwise, the traveler simply ends up on another length of the river in Hell.

PURGATORY

Many religions teach that only the truly pure ascend to Heaven and only the vilest descend to Hell. The rest are generally decent people with a small accumulation of sin, and they must go to an intermediate place where they can rid themselves of the stain of their sin before they ascend to Heaven (or reincarnate, depending on the faith of the soul). This interim place is Purgatory, a place where the dead are punished for their misdeeds but eventually are freed, either by paying their metaphysical debt or by the intervention of a deity, divinely backed forces, the intercession of saints, or through pious acts of the faithful performed on their behalf.

Several religions predict a Harrowing of Hell, an invasion of Hell by the powers of good, when Samael and his minions will be thrown down, the damned in Hell freed, and the gates of Hell closed forever. Some of these faiths hold that the most evil souls should not be able to enter Heaven and therefore only a part of Hell is being liberated. The “redeemable” portions of Hell are Purgatory and Limbo (see “Limbo” on page 56).

In its form, Purgatory is similar to Limbo. An iron fence pierced by an adamant gate surrounds it. Unlike in Limbo, however, the tortures of Hell continue within Purgatory, mirroring to a lesser degree those that go on outside Purgatory’s borders. The fence is too tall for the dead of Hell to climb into Purgatory, and none of the souls in Purgatory would choose to leave it for the permanent torment of Hell, but the fence does not form a barrier to the flying demons sent here to punish Purgatory’s prisoners.

RIVERS

Hell is a supernatural realm, and its rivers are rarely normal water. Most are harmful, poisonous, or bear powerful magic. They also do not need to follow mortal physics, and so they encircle Hell, usually without a visible source or end.

Acheron: Acheron, the river of pain, bounds and divides Hell. Its unnatural water forces its own path through the bleak landscape. Its name means “river of woe,” and it gives horrible pain to any mortal that touches it. Lotus flowers grow thickly along its banks, their sweet scent luring the unwary, who then succumb to a drugged stupor and eventually stumble into the water. Drinking from the Acheron causes a person’s stomach to swell until it bursts, resulting in a lingering, painful death.

Cocytus: Cocytus is called the groaning river, and its name means “river of lamentation.” Normally a sluggish, murky flow, it suddenly grows turbulent in some places for no apparent reason, stirring up slimy sand that sticks fast to any that touch it and eventually overcoming them with an accumulation of weight. Drinking of Cocytus’ water poisons the mind, as the drinker is consumed by the sorrow and guilt of past actions. Mind-poisoned beings collapse into an introspective coma and are slowly buried by the river sand.

Lethe: Lethe, the river of forgetfulness, is often confused with the Styx, for in some tales the Styx has the same properties as the River Lethe. Creatures that drink from or touch the water of this river forget everything, even their own names. This fate may be a benefit or a curse, depending upon the religion of the soul in question. In faiths where souls are reincarnated, the Lethe helps the soul begin fresh in a new identity. In faiths that rely on Purgatory or Limbo as an interim state for souls who cannot enter Heaven, the waters of Lethe help those souls forget the pain of being away from their families and loved ones. The most common use of the river by demons is to wipe the memories of particularly vile individuals. These souls hold onto their memories during torment and endure their punishment by looking back fondly on their life’s indulgences. Losing these memories means such souls suffer horrible tortures appropriate to their deeds and have no idea why they are receiving them, an ironic and cruel twist on the torture process that fiends find particularly amusing.

Phlegethon: The name of this waterway means “river of fire.” Its composition changes along different parts of its length. It is composed in some places of liquid fire, burning oil, burning pitch, or just boiling water. The river generates and radiates much of the heat that leads to Hell’s tortuously hot temperatures. Demons use it to operate their fire-based torture devices, and the less creative fiends use it as a means of torture in itself.

Roland’s Black River: Named for the story of a young would-be knight who finds this river while on a quest, this waterway is a mass of writhing bodies, all groaning in agony. Young and old of all races appear in it. The source of the river is Roland’s Engine, a strange construct that pours out the damned like a horrible spinning wheel. Some magical force keeps the bodies from spilling out of their channel, though nothing prevents new bodies from being added downstream. It is possible to walk across this river, though doing so requires stepping on damned bodies, which only increases their torment and their caterwauling moans. After miles of meandering underground, the river eventually empties into a deep pit that connects to Abbadon. The

fiends in Abbadon transport the damned back to Roland's Engine to repeat their torment.

Styx: The meaning of Styx is "river of abomination." This waterway, which originates on the Material Plane, is unusual in the world of mortals because its waters disappear underground. The upper end of the Styx, which lies in the Material Plane, sometimes conveys unwary travelers to Hell, where they fall prey to fiends. The Styx also serves as a barrier to entering the underworld in some faiths, for the dead (good or evil) who do not receive a proper burial cannot ferry across its waters to pass on to their ultimate fate. They are condemned to wander the Stygian Marsh (the extensive marshes that follow the Styx where it forms part of the outer perimeter of Hell) until this oversight is corrected, deprived of their chance at paradise or their due punishment. (Good souls liberated from the Stygian Marshes by receiving a belated proper burial go to the Elysian Fields in Heaven.) Drinking the water of the Styx causes death, and it is said that its power binds even angels, fiends, and gods. Because of this, swearing on the Styx is considered the greatest binding oath a deity can make.

WATERS

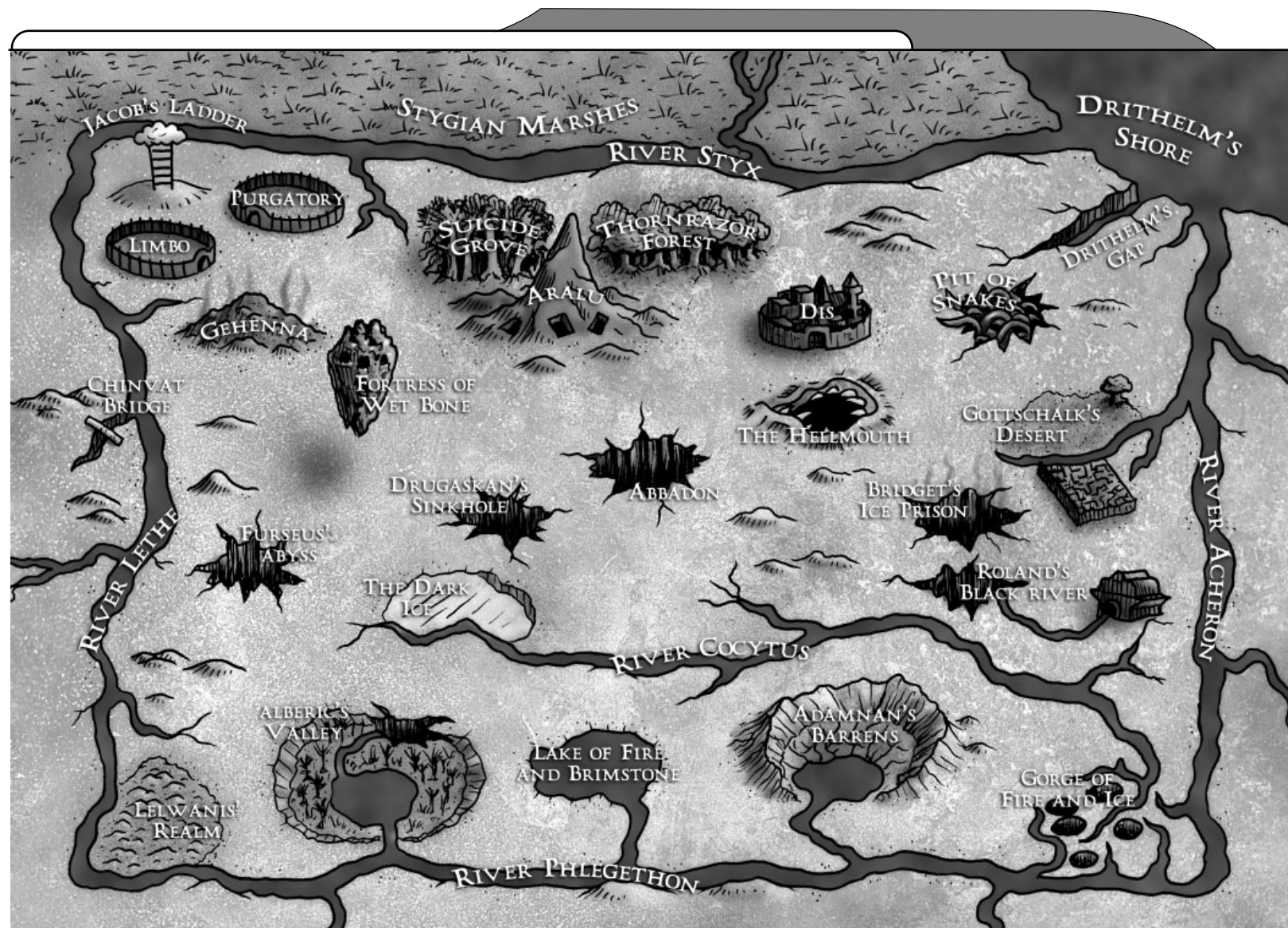
Like its rivers, Hell's lakes and oceans are more dangerous than they seem. Many other small lakes—usually of acid, fire, or poison—exist in Hell than are mentioned below, but none of them are particularly noteworthy.

The Dark Ice: In this frozen lake, the souls of the dead are encased up to their necks in ice and surrounded by darkness. Forced to endure eternal cold, they berate and argue with each other. They are pressed so close to one another that they sometimes gnaw on each other's skulls out of frustration.

Huge monsters are also buried here up to their waists. They look like the spires of distant great cities in the gloom. Sometimes the monsters free themselves and trample the heads of the damned.

The level of the ice fluctuates up and down as time passes, with the ice receding nearly a mile below the lake edge at its nadir, leaving a great pit with an icy floor. The dead and the monsters remain atop or in the ice at all times.

Drithelm's Shore: This shore borders the edge of a great ocean of black water. Named for a vision experienced by a wealthy landowner who later sold his worldly goods and became a monk, the water is actually a jumbled mass of souls.





Since their spirits are intermingled, they experience all of the fears, hatreds, and other negative thoughts of every other creature in the water. This commingled state of negative emotion and evil leads the souls to screech in hysterics continually. They roll in and out like profane waves of tainted soul matter, trying to drag any nearby creature into the water with them. A narrow chasm (Drithelm's Gap) crosses part of the shore. The souls that flow into the chasm congeal and are transported to Roland's Engine (see the "Rivers" section on page 58).

Lake of Fire and Brimstone: The heat and stench of this great inferno of leaping flames and molten brimstone (sulfur) is unbearable. Evil souls are condemned to wade, bathe, or swim in the lake. Fiends force the worst offenders to eat the brimstone or sink them to the bottom with impervious chains. Fiends also use iron casks to haul the molten brimstone to other parts of Hell, where they use it as mortar for their buildings or incorporate it for variety into the torture of other souls.

WOODS

Hell has few trees, and they tend to grow together in copses or woods rather than singly. Native trees are immune to the near-constant fires of the place.

Suicide Grove: At first glance, this forest looks like nothing more than a drab wood of thin-limbed trees bent with age. A closer study reveals a face formed in the bark of each of the trees, and each tree's branches are actually the elongated limbs of a damned soul who is partially transformed into a treelike state. These tree things are the souls of evil people who committed suicide. Thinking they could escape their mortal troubles and forget their misdeeds in death, these beings live on in the same state of misery that forced them to take their own lives. Now unable to create new comforts for themselves, these doomed souls find themselves more trapped than they were in life. Crushed with sorrow and their own haunting memories, the trees exude a feeling of eternal hopelessness that makes this into a place of despair and constant dull suffering.

Thornrazor Forest: The trees of the Thornrazor Forest are tall and beautiful, and covered in razor-sharp thorns. Souls are condemned to climb the trees until they reach the top, but the thorns cut into their hands and feet, which makes the souls fall to the earth. Some of the trees drink the blood that eventually coats their bark, others cover themselves in sticky sap that makes it more likely for climbers to pierce themselves on thorns, and yet other thornrazor trees twitch to shake climbers (causing them further damage in their struggles to cling to the branches) or actively move like dark treants to dislodge their unwanted guests.

Angels of Note

This chapter covers the eight greatest angels of classical mythology, often called the archangels, as well as other well-known or important angels. You can use these characters as the foundation for an angelic or mentors campaign, as high-level opponents in an adversaries campaign, or as a source of names and legends in a standard campaign.

These archangels are some of the best-known angels in classical theology. You can use them as-is in any fantasy campaign. They might serve the same deity, different deities, or function as free archangels helping all the powers of good.

THE EIGHT ARCHANGELS

Many of the eight archangels have multiple dominion feats (see Chapter Seven: Feats). These do not necessarily represent feats the angels selected as part of normal advancement, as deities have been known to temporarily grant a dominion feat to an angel (as a bonus feat) so it may perform a certain service, then remove it when the service ends. Archangels with an extended reputation involving a dominion normally have that dominion as a normal feat. Gabriel, for example, is cited as bearing great messages in several religions at different times in history, so it is certain that he has the Angel of Announcement† feat on a permanent basis.

One of the main reasons why archangels can handle so many duties and dominions is because of their exceedingly long lives. For example, an archangel may spend a century as an Angel of War† while he helps a tribe of mortals free themselves from oppression and slavery, another century as an Angel of Announcement† bearing divine messages to the leaders of that tribe as they relocate to a promised land and govern their people, and the next century as an Angel of Knowledge† educating the people so they may prosper as a nation.

Listed after each archangel's history and description is his favored weapon and (for campaigns where archangels take the place of deities) the domains he grants.

GABRIEL

LG OPHANITE RGR10/CLR13/ANGEL OF DEATH5

Archangel Gabriel ("God is my strength") is second only to Michael in faiths that speak of angels. He is the greatest Angel of Announcement†, having announced the conception of the Messiah to Mary and dictated the Koran to Mohammed. Gabriel rules First Heaven. He is an Angel of Aquarius (see Angel of the Zodiac†), Fire†, Light†, and War†, and also the angel of mercy, resurrection, and vengeance. Some call him the prince of justice, for it was he who smote the wicked cities of Sodom and Gomorrah (which also marks him as an angel of death). Gabriel completed Mohammed's training as a prophet (after Israfael initiated this teaching) and wrestled with Jacob before blessing the man. In some legends, Gabriel will sound his trumpet at Armageddon.

As an ophanite, Gabriel is completely dissociated from identifying with one gender or the other. When in humanoid form he prefers an androgynous shape, but traditionally he has appeared as male in order to better relate to ancient patriarchs who would have had difficulty accepting the divine word from a female. Art usually depicts him as a stern-looking man with long curly hair and a halo (usually of fire, reflecting his ophanite nature) who sometimes bears a trumpet.

Favored Weapon: Longsword; **Domains:** Fire, Good, Heaven†, Law, Travel

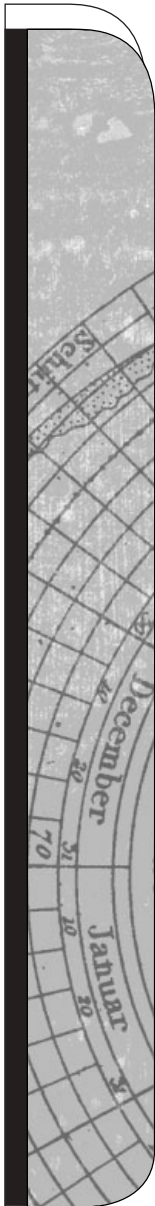
METATRON

LG HASHMALITE CLR25/ANGEL OF DEATH5

Archangel Metatron is an enigma. Though he has played an important role in many historical religious events and may be the most powerful angel of all, in most sources he is overshadowed by Gabriel, Michael, and Raphael. (Some believe he is actually an avatar of a deity rather than an angel.) This does not bother him, though, for he seems content to work behind the scenes and interact closely with deities rather than taking direct action in the mortal world. He is an Angel of Sanctification† and called the king of angels, voice of god, and chancellor of Heaven. Metatron is considered the tallest angel in Heaven, but this may be because of some unusual perception-confusing ability he possesses, for mortals who have seen him have perceived him as miles tall or even as tall as the breadth of the whole world. Metatron was given many gifts, including 36 pairs of wings so he may travel fast, innumerable eyes so he may watch many things at once, and 72 names of power so that supplicants can reach him and enemies cannot bind him. Every day his superior gives him a list of people whose souls must be taken to Heaven that day. He authored parts of several holy books, and he alone of the archangels was able to eject two mortal wizards of power who had transported themselves to Heaven. It was by his command that an angel announced to the world the coming of the great Flood.

Metatron prefers the form of a tall, older bearded man in late middle age. He appears very wise, and rarely speaks on his own behalf (though his superior can communicate with him at any time and speak through him).

Favored Weapon: Staff; **Domains:** Good, Heaven†, Knowledge, Law, Prophecy†



MICHAEL

LG MALAKITE PAL15/FTR15/ANGEL OF DEATH 5

Archangel Michael (“who is as god”) ranks as the greatest of all angels in many religions. He is an Angel of the Balances†, Repentance†, Sanctification†, War†, and the Waters†, as well as being known as the angel of righteousness, deliverer of the faithful, and ruler of Fourth Heaven. Michael is chief of the Virtues (malakim) and was the leader of Heaven’s forces against the rebellious angels. It was Michael who cast Samael out of Heaven for fomenting the rebellion, and he bore Heaven’s message to the out-cast angels that they were banned from Heaven for their treason. It is said that the first cherubim arose from the tears he shed over the sins of the faithful. When patriarch Abraham was about to sacrifice his son Isaac to prove his devotion to his god, Michael was sent to stay the man’s hand and tell him of the great destiny that awaited him. Michael (along with Gabriel, Uriel, Raphael, and Metatron) assisted with the burial of Moses and disputed with Samael over the disposition of the patriarch’s remains. In some lands he is invoked as St. Michael, benevolent angel of death (in the sense that he delivers the faithful from pain and grants them access to immortality in the afterlife). As St. Michael, he was also one of the patrons of the Knights of the Round Table.

Michael prefers a male form with dark curly hair. He is usually depicted with a halo, wearing a single-piece breastplate and holding an unsheathed sword.

Favored Weapon: Longsword; **Domains:** Fiendslayer†, Good, Heaven†, Law, Righteousness†, Strength, War

RAGUEL

LG PRINCIPALITY CLR20/PAL5

Archangel Raguel (“friend of god”) is a great angel but known by name to only a few mortals. He is an Angel of the Earth†, guard of Second Heaven and Fourth Heaven, and a manifestation of the divine will, which means he is in constant counsel with the lawful and good deities he serves. One of his duties is to marshal the angels of snow and ice when it is time for battle, and because of this it is presumed that he is an Angel of Cold† as well. He brings other angels to account for their improper deeds, and he is the creator of the *forced apostasy*† spell, which is used as punishment for angels who have transgressed. Because of his actions against other angels, some mortals have misinterpreted his role and nature, believing him to be a demon, but Raguel is benign and only seeks to keep Heaven pure of corruption. When the patriarch Enoch visited Heaven as a mortal, it was Raguel who carried him to and from the mortal world.

Raguel prefers the form of a barefoot, friendly looking, short man with dark hair, a dark complexion, and a small halo. He embraces humility and encourages similar behavior in other angels.

Favored Weapon: Longsword; **Domains:** Earth, Good, Heaven†, Law, Protection, Righteousness†

RAPHAEL

NG GRIGORI CLR25

Archangel Raphael (“god has healed”) is the third of the most famous classical angels. She is the Archangel of Baptism†, Healing†, Knowledge†, Light†, and Repentance†, as well as being an angel of joy, love, prayer, and science. Raphael is the ruler of Second Heaven, guardian of the Tree of Life in Heaven, and regent of the sun. She has been a guide through the underworld for mortals taken there while still alive (so they may relate the horrors of Hell to others and thus scare them away from a life of sin). Raphael is one of the three angels who visited the patriarch Abraham and his wife Sarah, announcing that despite their great age they would have a son. When King Solomon prayed for help in building his great temple, it was Raphael who brought him a magic ring that could subdue all demons that he used to enslave fiends to build the temple. After the flood it was she who gave Noah the *Sefer Razel*, a great book of medical knowledge, and she who healed Jacob’s injury after wrestling with Gabriel. She dislikes violence and works to ease misery and sorrow in the world. She is a grigori, but greatly respected despite the doom that has befallen others of her kind. It is partly due to her influence that the repentant grigori (those cast out for fathering nephilim but who later atoned for their deeds) were allowed back into Heaven.

Though sometimes depicted as male, Raphael prefers the form of a kind-looking, dark-haired woman in her mid-twenties. She has a soft halo and usually carries a staff, which is said to have great healing abilities even when lent to others.

Favored Weapon: Quarterstaff; **Domains:** Good, Grail†, Heaven†, Healing, Light†, Knowledge, Sun

REMIEL

NG DYNAMA CLR20/ANGEL OF DEATH5

Archangel Remiel (“mercy of god”) is called the lord of souls awaiting resurrection. The promise of this reward is why he is an Angel of Hope†. When someone attempts to raise a person from the dead, it is Remiel who tells the soul who desires its return and gives the soul the choice to return or not. Remiel is also a chief of thunder and the angel responsible for true prophetic visions. At the Last Judgment, it is Remiel who will guide the risen dead to their proper destination. He has the power to recognize any soul, and any soul he ever summoned as a blessed child† can sense this upon seeing him (while retaining no actual memories of the service). When the conqueror Sennacherib besieged Jerusalem, it was Remiel who destroyed the attacking army surrounding the holy city—numbering nearly 200,000 soldiers—in one night.

Remiel’s preferred form is that of a plain-looking, dark-haired man with a halo. He dresses in the clothing of a soldier from a long-ago era and wears a broad belt.

Favored Weapon: Longsword; **Domains:** Good, Heaven†, Prophecy†, War



Gabriel

Metatron

Michael

Raguel

URIEL

LG CHERUB PAL20/ANGEL OF DESTRUCTION5/ANGEL OF TERROR5

Archangel Uriel (“fire of god”) is a mighty angel whose martial powers are second only to Archangel Michael’s. He is the Angel of Chance†, Fire†, Libra (see Angel of the Zodiac†), Lightning†, Music†, and Repentance†, as well as regent of the sun and an angel of prophecy and salvation. He watches over thunder and terror, meaning that all other Angels of Lightning answer to him. He is captain of the angels of terror who guard the divine thrones. When Adam and Even were banished from Eden, Uriel guarded the gate of Eden with his flaming sword to prevent them from returning. Later, Uriel helped bury Adam in Heaven and was sent to warn Noah of the flood. He is known throughout all of Heaven for his sharp eyes, sharp mind, and his objective and impersonal manner in implementing his superior’s will. When the Last Judgment comes, he will break the adamantine gates in Hell so that all waiting souls may come forth to be judged, even the ancient beings and monsters imprisoned since the elder days.

When interacting with mortals, Uriel prefers a regal-looking and physically impressive male form with light-colored close-cut hair. He is never without his fiery sword.

Favored Weapon: Longsword; **Domains:** Good, Fire, Law, Prophecy†, Sun, War

ZERACHIEL

LG DYNAMA CLR20/ANGEL OF DEATH5

Archangel Zerachiel (“god’s command”) is one of the primary angels who leads souls to judgment. An Angel of Healing†, he is also the presiding angel of the sun, prince of ministering angels (those who watch over mortals), and the angel of children, particularly children of parents who have sinned (and are therefore at risk of falling into sin as adults themselves). He is said to have dominion over the earth.

Like Michael, he is a benevolent angel of death, and he was sent to fetch the soul of Moses when it came time for the patriarch to leave the mortal world for good. As a judge of souls, Zerachiel is stern but fair, hiding an inner sadness over the fates that mortals make for themselves by their misdeeds. He sees fallen angels and other fiends as largely responsible for the continuing corruption of mortals. Though he rarely has time to confront them himself, he sends lesser angels to locate and destroy fiends.

Zerachiel’s preferred form is that of a tall man with sad eyes, large gentle hands, and a careworn face. His halo resembles the corona of the sun.

Favored Weapon: Spear; **Domains:** Good, Fiendslayer†, Heaven†, Law, Sun

OTHER FAMOUS ANGELS

While the archangels tend to get the most attention from religious scholars, hundreds of other named angels appear in the literature of various religions. A few of the more interesting or unusual ones appear below.

Abdiel (LG seraph Pal15): Abdiel (“servant of god”) is the great angel who routed “Ariel” (but see below), Arioc, and Ramiel (angels in Samael’s host) during the war in Heaven. Abdiel is a fierce fighter, and even Samael reeled from this angel’s mighty sword stroke. He is called the unshakeable, faithful, and unseduced.

Anael (LG principality Clr15): Anael is a chief of the principalities and one of the angels who assisted in the creation of the world. He is a guide to kingdoms in the mortal world and has dominion over the moon. As a powerful angel concerned with the planets, he makes sure that prayers from the mortal world ascend properly through First Heaven onward to Second Heaven.

Ariel (LG malakite Clr10): Ariel (“lion of god”) is an Angel of the Earth† and the Wind†, and is often associated with birds. He also assists Raphael in the curing of disease. He frequently enters battle in a fierce lion-headed form, which endears him to cherubim. He sometimes assists those guarding the divine thrones in Seventh Heaven.

Ariel is not the same angel routed by Abdiel as noted above. The confusion stems from a work by a mortal scholar who named Ariel as one of Abdiel’s three defeated foes. The defeated angel is probably a bearer of a Nomina Barbarat easily confused with Ariel’s name.

Azrael (NG dynama Clr10/Angel of Destruction5): Azrael (“vow of god”) is an Angel of the Earth† and the Waters†. He is sometimes called “the Ancient.” It is his job to separate a mortal’s soul from the body at the time of death (an honor he earned for his role in providing the dust from which Adam was created). It is said that he writes constantly in a large book, then erases what he writes (the writing being mortal births, and the erasing mortal deaths).

Azbuga (NG hashmalite Clr20): Azbuga (“strength”) is one of the attendants to the heavenly thrones. Some say his rank is superior to Archangel Metatron, for Azbuga was once a secret divine name. His chief duty is to take the worthiest new arrivals to Heaven and clothe them in righteousness (typically reserved for great heroes or influential clergy), so they may serve as saints. Spellcasters call upon him to heal illness and expunge demons.

Barachiel (NG seraph Ftr10/Rog10): Barachiel (“lightning of god”) is sometimes listed as an archangel. He is a prince of the seraphim and of Second Heaven. He is an Angel of Chance†, Lightning†, Pisces, and Scorpio (see Angel of the Zodiac†).

Bath Qol (LG hashmalite Clr20): Bath Qol (“heavenly voice”) is an Angel of Announcement†. One of the few angels in traditional literature consistently depicted as female, she represents prophecy, especially in latter times when true prophecy has all but died out. She rarely speaks on her own behalf, preferring to let her deity speak through her as needed. It was her voice that called out to Cain after Abel’s murder, “Where is thy brother Abel?”

Camael (LG dynama Pal15/Angel of Destruction†5): Camael (“he who sees god”) is chief of the dynamis and personifies divine justice. He is sometimes listed as an archangel, and he is worshipped in some cultures as a war god. He leads an army of 12,000 angels, which is used to surround the deific thrones when Heaven falls under attack.

Dumah (LG malakite Pal15/Angel of Destruction5): Dumah (“silence”) is an Angel of Silence† and of the stillness of death. He carries a flaming sword that can turn into a rod of fire, and he is said to possess a thousand eyes. As well as leading armies of angels of destruction, Dumah is also responsible for punishing the souls of the especially wicked in Hell.

Hashmal (LG hashmalite Clr15/Fire-Speakers5): Hashmal (“the splendor of god’s divine countenance”) is chief of the hashmalim and the first fire-speaking angel. He has transcended his original form and now always exists in a spherical fire elemental form in which are suspended the letters of his celestial brand (see Chapter Eight: Prestige Classes for information on fire-speaking angels). He directs the actions of all other hashmalim.

Iofiel (LG principality Clr15): Iofiel (“beauty of god”) is a prince of divine law, a regent of the motion of the planets, and an aide to Metatron. It was Iofiel who drove Adam and Eve out of Heaven after the Original Sin. Iofiel was sent to watch over and guide the sons of Noah after the great flood.

Israfel (LG principality Pal5/Clr10): Israfel (“the burning one”) is an Angel of Music†, resurrection, and song. He began instructing Mohammed in the duties of a prophet (a task completed by Gabriel). He has four wings, and it is said that six times a day he looks down into Hell and is so affected with grief at the sight that his tears would drown the world if the gods did not hold them back.

Jehoel (LG seraph Clr10/Pal10): Jehoel is an Angel of Fire† and one of the chiefs of the seraphim. His primary responsibility is to keep Leviathan (a great and ancient sea dragon that will be freed at Armageddon) in check. When the patriarch Abraham visited Heaven, it was Jehoel who related to him the course of human history.

Kochbiel (NG grigori Wiz15): Kochbiel (“star of god”) is an angelic prince of the stars. Among the first grigori to come to the mortal world, he taught mortals the science of the constellations. In some faiths he is a fallen angel, cast out of Heaven for fathering children with mortal women.

Lucifer (NG seraph Pal10/Clr10): Lucifer (“light giver”) is an Angel of Light† and an angel of the morning star. Often confused with Samael (Satan), Lucifer is a good angel and sided with Heaven against Samael’s forces. Also known as the Morningstar or the Lightbringer, he is said to be the brightest angel.

Melchisedec (LG malakite Pal20): Melchisedec (“the god is my king”) is the “king of righteousness” and “most beloved of god.” He is an Angel of Nourishment† and Repentance†, and one of his roles is to redeem wayward angels. He fed and cared for the many animals in Noah’s ark so they would survive the Flood.



Raphael

Remiel

Uriel

Zerachiel

Nathanael (NG ophanite Ftr10/Clr5): Nathanael (“gift of god”) is an Angel of Fire† and an angel of vengeance. When seven devout men were to be burned alive for their refusal to make sacrifices to the demon Baal, it was Nathanael who protected the men and burned the demon worshippers instead. He is one of the angels whose dominion is hidden things, and he has gone to the mortal realm to help heroes overcome impossible odds. Because of his missions to aid mortal heroes, he is a favorite among adventurers.

Noriel (LG ophanite Ftr10/Sor6): Noriel is an unusual ophanite whose body is made of brass and lit with orange light. He is the guardian of the gates of the east wind. From time to time he takes a piece of his body and forges it into a magic item called *Noriel’s armor* (see Chapter Nine: Magic), which he gives to other angels.

Nuriel (LG seraph Pal5/Sor10): Nuriel (“fire”) is an Angel of Cold†, and often manifests in the form of a great eagle. He is a spell-breaking angel, particularly good at destroying the magic of witches and heretics. He is usually perceived as much larger than his actual size, probably through an ability similar to Metatron’s.

Penemue (NE grigori Wiz10): Penemue (“the inside”) was once Penemuel, a grigori sent to the Material Plane to educate mortals. Once known for his ability to cure disorders of the mind as well as stupidity itself, he transgressed against Heaven by teaching mortals writing, which at the time was forbidden because it could corrupt mortal thought. Angry at this unreasonable edict, he rebelled against Heaven and is thought to still wander the mortal world to this day.

Rahab (NE [race unknown] Clr10/Ftr5): Rahab (“violence”) was a prideful and evil Angel of the Waters†. He was destroyed during the creation of the mortal world when he refused to divide the waters from the waters, though he was later revived only to be destroyed again when he tried to keep Moses from leading his people across the Red Sea. As an evil angel, Rahab may have been a construct creature rather than a true outsider (see “Evil Angels” in Chapter Two: Angels). His angelic “race” is therefore unclear.

Raziel (LG erelite Clr20): Raziel (“secret of god”) is the angel of secrets and the personification of divine wisdom. He is the author of the *Sefer Raziel* (also known as *The Book of the Angel Raziel*), a tome containing all earthly and celestial knowledge. The book was

originally given to Adam, but was stolen by jealous or envious angels, cast into the sea, retrieved by Rahab (between his first and second death), given again to Adam, and eventually (through Raphael) to Noah. Raziel is sometimes classified as an archangel. He is an Angel of Healing† and Knowledge†, as well as chief of the order of erelim (an ophanite variant; see “Variant Angels” in Chapter Two: Angels).

Sandalphon (LG hashmalite Pal20): Sandalphon (“cobrother”) was once the mortal prophet Elijah, but he was transformed into a powerful angel upon his death. Called the twin brother of Metatron, he has his brother’s gift for appearing strangely tall. He is the master of heavenly song, and one of his duties is to gather prayers from the lower Heavens and send them upward to the gods. He has sworn the destruction of Samael and has battled his foe to a standstill countless times in Hell.

Shamshiel (NG grigori Clr15): Shamshiel (“mighty sun of god”) is one of the rulers of Fourth Heaven, an angel of the sun, and one of the guardians of Eden when it was still part of the mortal realm. He was the angel who guided Moses through Heaven when the patriarch visited during his life. He taught mortals the knowledge of the zodiac (which he was not supposed to do, and was barred from Heaven for a time before atoning for this act). He and the angel Hasdiel are the chief aides to Uriel when the archangel enters battle.

Shekinah (NG dynama Clr20): The Shekinah (“to reside”) is another rare angel always depicted as female. Her name seems to be a title, for she is always called *the* Shekinah. Those who believe that Metatron is an avatar of a deity rather than an angel also believe that the Shekinah is a balancing feminine counterpart to his male presence. She has been sent to the mortal world many times to lead the faithful out of danger. She is a radiant being, and those who stand within her light are protected from disease, vermin, and fiends, none of which may approach her or do her harm. She blesses the marital unions of all faithful couples and brings them healthy children.

Tagas (NG seraph Brd20): Tagas is a great angelic prince and conductor of all choirs of angels. All angels are grateful to be learn from this Angel of Knowledge† and Music†. Though he rarely comes to the mortal realm, his talent and power echoes in the

voices of all angelic song. He personally carries new songs of praise to the gods as an honor to their composers.

Uzziel (LN malakite Ftr15): Uzziel (“strength of god”) is a chief of the malakim. He stands before the divine thrones to await orders for all malakim. He is a guardian of the south and, despite his readiness for war, an angel of mercy. He is sometimes listed as a fallen angel who fathered offspring with mortal women, but that is actually the fallen angel Usiel (who wedded mortal women and begat nephilim). Uzziel names Usiel as his eternal foe for ruining his good name.

Vretil (NG cherub Clr20): Vretil is keeper of Heaven’s treasury of sacred books and scribe for the good deities. Considered an archangel by some, he is an Angel of Announcement† and Knowledge†, an angel of poetry, and is said to be more wise than even the archangels. It was Vretil who dictated 366 books to the patriarch Enoch, who recorded them in 30 days and 30 nights of constant work.

Zadkiel (LG hashmalite Pal15): Zadkiel (“righteousness of god”) is an angel of benevolence, mercy, and memory. He is a leader of the military hashmalim, and he is sometimes listed as an archangel. When Archangel Michael goes into battle, Zadkiel is one of the two angels who carries Michael’s battle standard.

Zagzagel (LG ophanite Rgr10/Fire-Speaker5): Zagzagel (“divine splendor”) is a prince of the divine presence, chief guard of Fourth Heaven, and teacher of angels. (He speaks 70 languages.) He is the angel of the burning bush and an Angel of Knowledge† and Sanctification†. He is easily recognized for his unusual halo, which resembles two glowing horns of divine energy sweeping outward from him like bull’s horns.

Zophiel (LG dynama Ftr5/Rog10): Zophiel (“spy of god”) is a fast and stealthy angel. It was he who infiltrated Hell and discovered that Samael’s forces were planning their first attack against Heaven after the Fall. Zophiel is the second lieutenant of Michael. He helps carry the archangel’s battle standard. Due to his frequent exposure to Hell, Zophiel for a time became an outcast angel, but he was able to throw off the taint of Hell and was welcomed back into Heaven. He is the guide angel of Noah.

Organizations

Angels are classified into orders or "choirs" (discussed in Chapter Three: The Campaign) and organized into larger groups according to what deity they serve.

In addition, several unusual organizations in the mortal realm concern, were started by, or are composed of angels. These groups—the Brotherhood of Pure Spirit, Council of Wings, Heaven's Hands, and the Society of Godsblood—are the focus of this chapter.

BROTHERHOOD OF PURE SPIRIT

The Brotherhood of Pure Spirit is a religious cult that believes angels should not be contaminated by consorting with mortal beings. These extremists hunt down and kill angelic crossbreeds (aasimar and half-celestials) and banish the parent angels back to Heaven to be purified. Believing themselves good, they destroy many innocent lives in the pursuit of their goals.

BRIEF HISTORY

The Brotherhood dates back about 100 years to Jagrin, a slightly mad cleric tasked with repairing the damage caused by a fallen angel named Tarzakhiel. In researching what Tarzakhiel had done, Jagrin found that the angel once had a mortal lover and mortal offspring. The cleric fixated on this element in the angel's history, blaming the angel's fall on this "taint" even though it had occurred years earlier. Jagrin took it upon himself to eliminate this "threat" to Heaven's purity and organized a small crusade to slay the offspring of any angels his group found. Though cast out of his church for his deeds, Jagrin survived long enough to create splinter cults in several different religions, and now the Brotherhood transcends his original faith, poisoning the minds of otherwise good individuals.

THE ORGANIZATION

The cult is organized into cells that are each led by a charismatic (and possibly demented) member of the clergy. Any particular cell is usually a secret suborganization within a temple, with members of one temple's cell unknown to those of another cell except in unusual circumstances. The members of the cult act like normal members of their faith when not engaged in cult activities and

only confide their special interests at cult meetings. Though much of what they do is evil, members of the Brotherhood see themselves as redeemers of angels in danger. While in theory such an organization might be outright evil, because the Brotherhood only recruits members from within good churches, the cult walks a fine line between neutrality and evil.

Members: Unknown. (Most temples are probably free of this cult, but its level of penetration into otherwise good temples is unknown.)

Hierarchy: Cell-based

Leader: Varies

Religion: Varies

Alignment: LN (most common), N, LE

Secrecy: Highly secret (members only know others within their cell)

Symbol: Pair of white angelic wings floating above a parapet (representing a barrier between the mortal and angelic world)

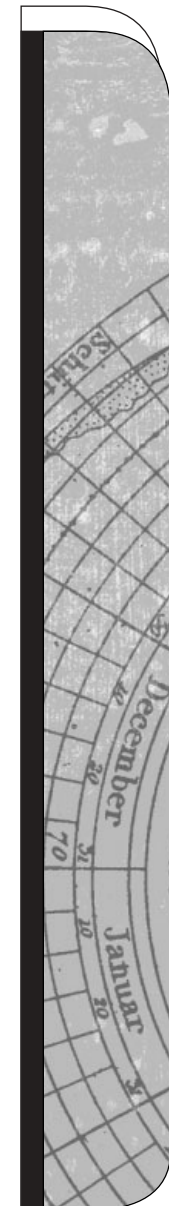
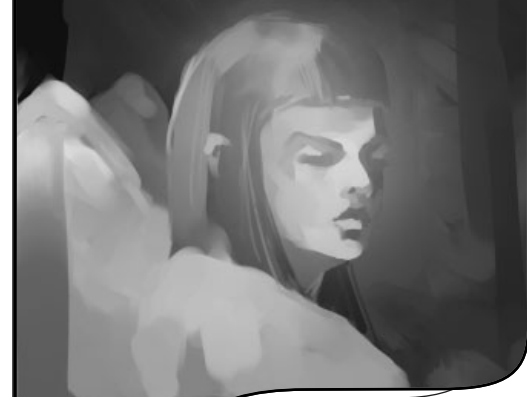
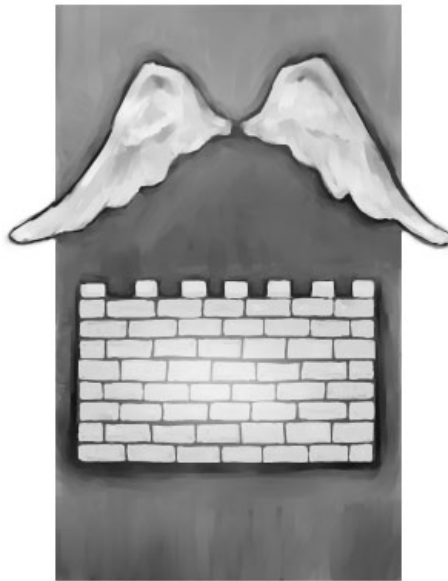
HIERARCHY

All members of a cell defer to the cell leader, who may be a cleric of any rank within the temple. Other members are treated as equals, even if their rank or social position outside the cult is very different. In the rare times when cells join together, the lesser-ranked leader defers to the one with the greater rank within the church. Below is a sample cell leader.

Balefor (LN human male Clr5) is the survivor of a cell from another temple in a distant city. He came to his current temple after his old cell was broken and scattered, and decided to begin recruiting shortly after establishing himself here. As he was the first person recruited by the leader of his old cell, he feels confident in his ability to lead a cell in the Brotherhood's "purification" of angels.

MOTIVATION AND GOALS

The Brotherhood teaches that the only way to ensure Heaven's victory is to make sure its followers are pure. Breeding with mortals degrades an angel's pure spirit and weakens Heaven. To accomplish their goals, members of the Brotherhood feel they must purify all angels that have tainted themselves by procreating with mortals and



destroy all angel-descended offspring. When they banish an angel (by using *banishment* or similar spells) or slay angelic offspring, they are sure to mark the site of the deed with their symbol or make some announcement so word of their deeds and purpose can spread.

Because angelic offspring are almost always born of mortal women (rather than angels in female form), the Brotherhood places much of the blame for the corruption of angels at the feet of mortal

women. Women are not allowed to join the Brotherhood, and quite often the mothers of angelic crossbreeds are slain along with their progeny.

Because their activities are on the evil side of neutrality, divine spellcasters of the Brotherhood who worship good deities lose their spellcasting abilities when they make the transition to evil—a loss they usually blame on fiendish influence. Other members of

the faith easily spot this condition, leading to the quick discovery of a cultist's secret opinions. Because of this problem, the most fervent members of this cult (those who embrace the ideal of slaying the “tainted” crossbreeds) can more easily hide in neutral (nongood) churches, since neutral deities may have evil worshippers and therefore not necessarily lose their spellcasting ability.

RECRUITING

Leaders recruit within their own churches, trusting only people they know well enough with their secret agenda. Potential recruits must show devotion to the faith and the willingness to kill the beautiful offspring of angels for “the greater good.” Rarely does a cell grow above a dozen members unless its parent temple has 200 or more constituents because secrecy matters more than numbers. Only in religions where angelic crossbreeds are forbidden can members of the Brotherhood operate with the full support of their church.

ALLIES

Because of its extreme views, the Brotherhood has few allies except its own kind. It gains tangential support from churches that persecute crossbreeds but rarely any open support. Evil churches have been known to fund Brotherhood cells secretly, furthering the cause of evil by removing the agents of good.

ENEMIES

Obviously angels who have part-mortal families oppose the Brotherhood, as do religions that condone relations between angels and mortals. Even those angels without offspring object to the banishment of angels and the wholesale slaughter of angelic offspring.

COUNCIL OF WINGS

The Council of Wings is an alliance of angels and fiends who have grown weary of the War between Heaven and Hell, but love the mortal realm and its inhabitants too much to simply stand by and let them be destroyed by their more zealous angelic and fiendish brethren. Agents of the Council intervene to protect mortal populations from harm and secretly confound the more warlike agents of Heaven and Hell.

BRIEF HISTORY

The Great War has raged for thousands of years, and even immortals can get sick of too much of the same thing. Angels grow weary of watching their friends destroyed by enemy swords or corrupted into evil forms. When Zozoriel, Angel of Baptism†, watched her comrade Malchibiel, Angel of Friendship†, succumb to an evil magic item and fall from grace, she realized the Great War was futile and only caused mortal suffering. In the centuries that passed, she tracked down her friend, now called Malchiboth, and arranged a peaceful meeting. The two discussed the War, their broken friendship, and the future of the world. From these talks came the idea of a council of angels and demons who secretly opposed the War.

THE ORGANIZATION

The Council has no permanent base of operations, as fiends cannot normally enter Heaven and angels attract too much attention in Hell. Instead they pick meeting places on the Material Plane such as the site of a great battle or an agreed-upon barren place where they can gather unobserved. By necessity, they make their meetings infrequent and small. Each member knows only a handful of others to prevent the exposure of all the members if one cell is betrayed. Council members leave messages for each other in code and contact each other through the use of *sending* spells and the Spiritual Contact† feat.

Members: Approximately 100

Hierarchy: Cell-based

Leader: None

Religion: Any

Alignment: Any (though most tend to be at least partly neutral)

Secrecy: Highly secret. (Members know only a few other members)

Symbol: Four wings (two angelic, two demonic) arranged in a cross formation

HIERARCHY

Though its founders are still part of the Council, they do not consider themselves superior to any other member. (Out of respect, the other members do look to them for advice.) All members of the Council are considered equal within it and have equal voting rights, even though some are low demons and one is an archangel.

Zozoriel, Angel of Baptism† (NG seraph Clr4/Drd5) serves a goddess of healing, protection, and light. Though worn down by millennia of battle against the forces of evil, she always retained hope in her heart that the Great War might end and peace could reign in the mortal realm. That hope was nearly crushed when her closest friend fell, but she rekindled it along with the friendship. Now understanding that the War is as good as endless (and if it does end, it will cause great destruction on the Material Plane), she devotes all of her energy to thwarting it, protecting mortals from it, and recruiting others who love mortals more than they believe in the Great War.

Malchiboth (N rebellious grigori Exp5/Sor4) was once a sad-faced angel who excelled in making friends and teaching mortals how to craft things with their hands. Tricked by a demon prince into accepting a magical tool, he succumbed to the poison the item whispered into his mind and became a demon. Through the efforts of Zozoriel, he has abandoned evil. Malchiboth is repentant, but like many fiends on the Council, he has chosen to stay in Hell so that he can reach others like himself. He now has the rebellious angel template instead of the fallen angel template.



MOTIVATION AND GOALS

Ideally, the Council wants to end the Great War. Knowing that this goal is all but impossible without the concerted effort of the most powerful beings on one side or the other, its members work to minimize the damage it causes, both in terms of lost lives (supernatural or mortal) and actual destruction on the Material Plane. Members of the Council feed information to each other about surprise attacks, large offensive measures, and new magical research. By communicating in this fashion, they can fortify or relocate ambush targets before they are attacked, redirect armies so that their efforts fail or result in fewer casualties, and ruin dire spells before they come to fruition. Lacking the numbers to take direct action, the angels on the Council sabotage Heaven's plans and devices when they can, and the fiends do the same.

RECRUITING

The Council does almost no recruiting among the ranks of the supernatural, knowing that Hell has spies everywhere and Heaven

wouldn't tolerate peaceful association with fiends. Council members do make use of mortals, though most mortals who serve the Council have no idea of its existence. In some cases, the mortals don't even know their contact is a supernatural being.

Even bound angels can be members of the Council.

However, they can only join if the deity in question is not a devoted supporter of the Great War. In other words, the angel has to have some leeway in its deity's or faith's dogma that would allow opposition to the Great War or at least not prohibit supporting it. For example, a good deity whose primary interest was destroying evil could not have angels on the Council, but a different good martial deity whose primary focus is protecting innocents rather than striking out at the heart of evil could.

ALLIES

Because of its extremely polarized membership, the Council has a hard time finding potential allies who wouldn't want to eliminate half of the organization. By circumstance, it usually finds itself forced to act alone, though individual members make use of their personal allies to carry out the Council's plans.

ENEMIES

The Council is an enemy to any group that supports the War. Evil groups hate the angelic members, and good groups hate the fiendish ones, leaving the Council opposed to just about everyone. Even the neutral groups are easily annoyed by the side effects of yet more intrigue surrounding the constant supernatural war. Fortunately the Council's existence is secret, so none of its potential enemies know of or pursue it.

Adventure Seed: Seeking Shelter

A devil, tired of the Great War and endless infernal politics, has been contacted by an agent of the Council of Wings. Unfortunately, an angel not associated with the Council but allied with the player characters has gotten wind of the devil and the agent's planned meeting and wants to ambush them. The Council believes this devil has access to valuable information and wants to make sure the meeting happens without interruption.

Its members may arrange (without revealing their allegiance or purpose) for the player characters to distract the meddling angel with another task. Do the player characters get involved? Does the ally angel know of the Council's existence? Or does he just think this is some evil plot? What does the devil know that is so important?

HEAVEN'S HANDS

Heaven's Hands is a religious group that venerates angels instead of deities. Preferring the more personable nature of angels to the remote and often incomprehensible nature of true divinity, the followers of Heaven's Hands believe that while angels are not true deities, they are still the servants of good and have a more direct influence on the mortal world than deities.

BRIEF HISTORY

Born into an austere and rigid faith, the woman the Hands call Prophet Alynna grew dissatisfied with the formalized structure of her religion. Yet she was fascinated by the obscure lore buried in apocryphal sources, particularly that relating to angels. In the course of her research she found that many angels mentioned in her faith were also prominent in other, more liberal religions. Breaking from her church's teachings, she asserted that an incommunicative and distant god was contrary to the idea of a living and needy world, while the intervention of angels in mortal affairs is what led to the knowledge of religion and society. She left her temple with a number of followers and established an open church that praised angels for their good works and thanked them for their service to all good deities. This splinter faith gained popularity among dissatisfied members of other churches and grew into what Heaven's Hands is today.

THE ORGANIZATION

Heaven's Hands has its own temples, large structures open to all four cardinal points (a design that represents an openness to all faiths

and angels). The group has its own clerics and other divine spellcasters but it welcomes clergy and layfolk from other religions to speak in its temples about experiences with or legends about angels. Members of Heaven's Hands are much like those of any other good church, performing good works and seeking out those in need.

Members: 5,000 or more. Heaven's Hands is a

small faith, but a large number of people from other pro-angel religions participate in its services.

Hierarchy: Loose. A particular temple may be organized like another nearby good religion, but each one has its own style. The temples have no interchurch hierarchy.

Leader: Varies

Religion: Any nonevil, as long as it includes angels as a positive force in its doctrinal teachings

Alignment: NG (most common), LG, CG

Secrecy: None. (The Hands are completely open about their identity and goals.)

Symbol: A shield divided into four quarters, each with a symbol representing a kind of angel (winged lion, eagle, winged human, ring of fire)



HIERARCHY

Each temple has a senior priest or priestess, with larger temples also having one or more assistant clergy. Visitors of note from other faiths have the status of assistant clergy unless they are leaders of another temple, in which case they are subordinate only to the senior clergy. Below is a sample temple hierarchy.

Jascoria (NG human female Clr9), a direct descendent of Prophet Alynna, is the senior cleric in the first temple her ancestor founded. She doesn't let her ancestry go to her head and works hard to show she is worthy to lead her chapter of the Hands. Recently she has become infatuated with Halmar, an aasimar paladin who came to the temple to speak of his grandfather angel.

Kihan (LG half-elf male Mnk3/Clr1) is the leader of the temple guardians. Formerly an ascetic living in a monastery to perfect himself, he came to the city and joined the Hands after seeing a vision of Archangel Michael smiting demons from atop the Hands' temple. As the temple's protector, he is suspicious of all visitors despite the welcoming nature of his faith.

Dorvian (NG human male Clr3) was once a member of a cult that worshipped fallen angels, but he eventually realized the foolishness of serving a flawed being (which by definition is what a fallen angel is). He abandoned his old faith and gravitated to Heaven's Hands, a faith similar in principle to his old one but much more positive in its general outlook on the world.

MOTIVATION AND GOALS

Heaven's Hands has no goals other than to promote good in the world and spread its teachings. It doesn't wish to be the only

Adventure Seed: Hands in Prayer

A group of pilgrims from Heaven's Hands is trying to found a small church in a new city. They are opposed by a large and wealthy established church that teaches that worshipping angels instead of deities is blasphemy and an abomination. The pilgrims are being harassed in the street when they talk of their faith, and the house they rent has been vandalized and attacked. One of the pilgrims is suspected to be a planetouched being or even an angel in disguise. Player characters may become involved in either side (and may actually be members of either faith), supporting the quirky underdog against its rival or aiding the established church against the upstart cult. Does the presence of an angel or angel-blooded pilgrim affect the established church's stance? Is religious freedom more important than a player character's religious affiliation?

religion, as members consider their church a part of any faith that names angels as servants of good. The group doesn't hold any particular like or dislike for angelic offspring, and its opinion on such beings tends to be colored by the dogma of other good churches in the area. Because many angels object to being worshipped, the Hands' members are quick to point out that they venerate angels for their role in shaping the world. They honor angels as the agents of deities, rather than worshipping angels directly.

Hands members believe there are angels everywhere in the world, helping mortals with difficult tasks and protecting them from demon attacks. A person who joins the Hands chooses one or more angels as a personal patron and makes specific prayers to her patron for guidance and protection. Divine spellcasters who join the Hands do the same and receive their spells from these angels (who act as proxies for one or more good deities). Clerics of the Hands choose two domains as normal, though certain angels are customarily associated with some domains more than others. (A cleric who wants the War domain, for example, should pray to Michael, Angel of War†, rather than Zadkiel, angel of benevolence, mercy, and memory.)

RECRUITING

Hands members do little active recruiting, though when serving their community they are always sure to explain the nature of their faith and how it is open to all like-minded folk. Only when a temple is being founded in a new city do the Hands encourage people to join, if only on an interim basis.

ALLIES

Heaven's Hands is allied with most good temples and a few neutral ones that teach that angels are the intermediaries of the gods. The Society of Godsblood counts the Hands as an ally, and in most cities the feeling is mutual. The Hands consider the activities of the Brotherhood of Pure Spirit abhorrent, though most members of the Brotherhood would be happy to speak in a Hands temple about the greatness of angels.

ENEMIES

Heaven's Hands dislikes evil people and organizations, particularly those that worship demons. It disagrees with the actions of the Brotherhood of Pure Spirit, though some sects of the Hands may consider angels breeding with mortals a sin. Heaven's Hands sometimes becomes the target of hostilities from conservative churches and those that are very territorial about their worshippers.

SOCIETY OF GODSBLOOD

The Society of Godsblood is an organization that tries to nurture and protect half-celestials and aasimar, as well as the rare angel who is trapped on the Material Plane. Many of its members are themselves of angelic descent or married to such beings.

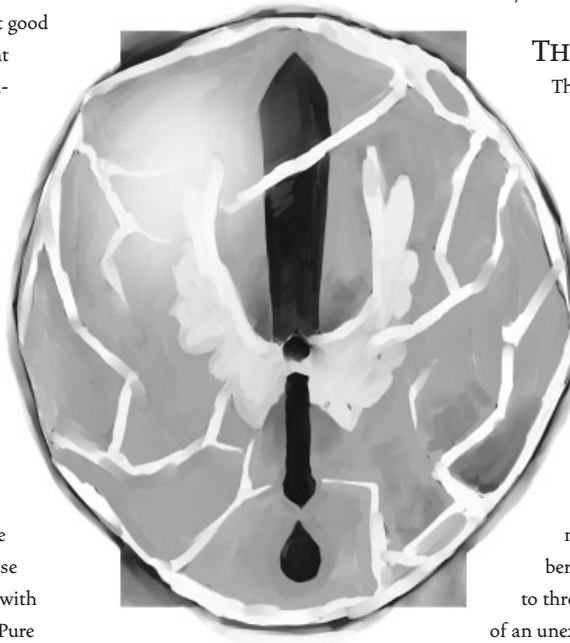
BRIEF HISTORY

Samandiriel, angel of fertility, saw the reaction of some mortals to the birth of half-celestials and was surprised. While the parent knew what to expect and welcomed the child, other mortals who lived nearby often reacted with fear, confusion, envy, and mistrust. Concerned about the future of these blessed progeny, Samandiriel gained permission to gather a group of mortals of his faith who would nurture and protect these part-celestials from those who might wish them ill. Among these first members were three mortal women who themselves had

borne half-celestial children. This group grew into the Society of Godsblood.

Adventure Seed: Twice the Blessing

The Society of Godsblood has noted an unusual number of twin aasimar being born in the past decade. Even more surprising is the number of these aasimar who are "sports" (born of two mortal parents with an unrealized part-celestial heritage). Their lineage cannot be traced to any known angel who is living, dead, or fallen, though it is almost certainly the same parent. Is this divine intervention? The foundation for a future army to win the War against Hell? What significance do so many twins have? Who is the mysterious angel ancestor of these planetouched children?



THE ORGANIZATION

The Society operates out of a mansion on the outskirts of a major city. It functions like a pantheistic religious boarding school, rearing orphaned or abandoned half-celestials and aasimar and involving them in normal mortal society. The older members act as teachers for the students and guards for the mansion and its grounds. The leader of the Society is called the Headmaster, though it is a military position that is achieved by merit rather than tenure. The members are trained to react quickly, both to threats to their home and to the news of an unexpected part-celestial birth.

Members: 60, not including students (who number up to 10 during any particular year)

Hierarchy: Militaristic

Leader: Headmaster Luke Shadewing

Religion: Any nonevil, with NG and LG the most common

Alignment: NG, LG, LN

Secrecy: None. (The Society operates publicly, though remote agents may travel incognito.)

Symbol: Upright longsword with metal wings where the cross-guard should be and one drop of blood falling below the hilt. The whole sword is entirely surrounded by lightning

HIERARCHY

The Society functions like a military machine because its members are expected to defend themselves and their charges at any time. The Headmaster has two senior lieutenants who help him run the Society.

Headmaster Luke Shadewing (LG male half-celestial [malakite] human Clr5/Pal6) was born in the mansion and raised in its teachings, coming to power at age 30 when his predecessor stepped down. Luke is a stern father figure for the students, most of whom hold him in utter awe. He personally has rescued 17 young aasimar or part-celestials from the murderous hands of superstitious mortals or demons wanting to make a special sacrifice to Hell. Now 60 years old (which feels like middle age to him, given his enhanced half-celestial lifespan), he is looking for a person to groom as his successor.

Lieutenant Darvi Swiftiron (NG female aasimar Brd10) decides on the curriculum taught to the students and is their teacher and the Society's primary researcher, having spent most of her life researching dozens of religions and thousands of angels. When a "sport" aasimar (one unexpectedly born of mortal parents due to one or more celestial ancestors in the distant past) is born, the Society turns to Darvi to find the child's lineage.

Trisa the Left-Handed (NG female human Clr6) is the foster mother of all young children brought to the mansion. She is the birth mother of three half-celestials by the late principality

Dophkiel, a guardian of her church. Having raised three special children of her own, she is uniquely suited to parenting the many stragglers and orphans the Society finds. Now in her fifties, she is slowly positioning herself in a grandmotherly role, letting her eldest son and daughter take over the active parenting.

MOTIVATION AND GOALS

The Society's sole purpose is to protect the offspring of angels and mortals. While the group normally feels content to counsel parents or rescue at-risk children, they will take a more proactive role against individuals or groups who target part-celestials. The Society wants to be left alone, and it hopes that by not pressing its beliefs on others it can encourage tolerance of its members' children.

RECRUITING

The Society doesn't actively recruit anyone, though it welcomes others of partial angelic heritage as extended members of its unusual family. Most of the new "members" are their children raised to adulthood.

ALLIES

The Society considers any half-celestial or aasimar a potential ally, and it is good friends with any church that supports the union of mortals and angels. In less conservative cities, Heaven's Hands can be its closest ally, offering shelter and other aid.

ENEMIES

The primary enemy of the Society is ignorance. It is ignorant folk who fear what is different and put part-angels at risk. Truly evil folk are a secondary enemy and are much easier to track and predict. Warped cults such as the Brotherhood of Pure Spirit are the Society's most dangerous foes. Members pay close attention to all churches in their home city for signs that the Brotherhood has gained a foothold.

Angelic and Fiendish Feats

Angels are often described performing miracles or exhibiting strange supernatural powers. Bearing shining halos, smiting fiends with their bare hands, and repairing the most grievous wounds with a touch, angels can do things that even some spells cannot duplicate: angelic feats.

These feats are available in addition to other feats of your campaign. When a feat has a prerequisite of “angel,” any angel as defined in the “Terminology: Angel and Fiend” section of Chapter Two: Angels meets that prerequisite. Likewise when a feat has a prerequisite of “fiend,” any fiend as defined in the same section meets the prerequisite. (See the feat list on the next page.)

GENERAL FEATS

These new feats have no special general rules governing them as a group. Anyone who meets the prerequisites can take a general feat.

ALIGNED DAMAGE REDUCTION

(GENERAL)

You gain the ability to ignore or resist the effects of weapon damage that isn't fundamentally opposed to your ethos.

Prerequisites: Outsider with alignment subtype

Benefit: Pick one of your alignment subtypes. You gain damage reduction 5, which can be negated by weapons of an opposite ethos of the chosen subtype (chaos and law oppose each other, as do good and evil). For example, a hound archon has the good and lawful subtypes. If he selected this feat, he would gain damage reduction 5/chaotic (as he already has damage reduction 10/evil).

If you already have another form of damage reduction (whether alignment-bypassed or material-bypassed) from your race or as a natural ability, attacks against you must bypass both aspects of your damage reduction in order to harm you. For example, the above hound archon would have “damage reduction 5/chaotic and 10/evil” (rather than “damage reduction 5/chaotic or 10/evil”). However, if you have damage reduction granted from a magic item or spell, attacks against you can bypass either aspect of your damage reduction to harm you.

Special: You may take this feat multiple times. Its effects do not stack. Each time you select this feat it must apply to a different alignment subtype.

ANGELIC ANIMAL AFFINITY (GENERAL)

You have a special affinity for a kind of animal associated with your angelic nature.

Prerequisites: Angel

Benefit: You can influence animals and celestial animals of a certain type as if you had the wild empathy ability of a druid. You

do not suffer the normal –4 penalty when using this ability on a celestial animal of the appropriate type. (In other words, a cherub using wild empathy does not have a –4 penalty to affect a celestial lion, even though it is a magical beast instead of an animal.) You gain a +4 bonus to Handle Animal checks regarding the appropriate kind of animal.

See the table for a summary of angels and their favored animals. A half-celestial descended from one of these kinds of angels counts as that type of angel for the purpose of determining its animal affinity.

TABLE 7-1: FAVORED ANIMALS

Angel	Animal
Astral deva	Any*
Avoral	Birds
Bralani	Birds
Cherub	Felines
Couatl	Snakes
Dynama	Ursines
Ghaele	Felines
Grigori	Apes
Hashmalite	Canines
Hound archon	Canines
Kalkydrite	Snakes or birds (depending upon angel's current form)
Lantern archon	Birds
Leonal	Felines
Lillend	Snakes
Malakite	Mustelids (badgers, ermines, skunks, minks, polecats, weasels, and wolverines)
Memunite	Birds
Ophanite	Birds
Para	Equines
Planetar	Any*
Principality	Canines
Seraph	Snakes
Solar	Any*
Titan	Any*
Trumpet archon	Birds

* The angel may choose one of the types of animal listed in the second column as her favored animal.

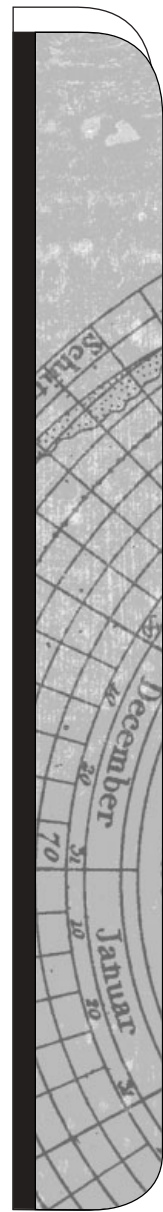


TABLE 7-2: NEW FEATS (GENERAL)

Feat	Prerequisites
Aligned Damage Reduction*	Outsider with alignment subtype
Angelic Animal Affinity	Angel
Angelic Scinting	Alertness; cherub, kalkydrate, or seraph angel
Angelsmite***	Fiend or tiefling
Improved Angelsmite	Fiend, Angelsmite
Superior Angelsmite	Fiend, Improved Angelsmite, Angelsmite
Astride the Ladder	Angel or fiend, base Will save +4
Celestial Mount	Able to cast <i>mount</i> as a spell-like ability
Celestial Sorcery	Aasimar or angel
Detect Angels and Fiends	Angelic or fiendish or spell-like ability to <i>detect evil</i> or <i>detect good</i> , Wisdom 13
Track Angelic or Fiendish Aura	Detect Angels and Fiends, Wisdom 13
Energy Touch*	Angel or fiend
Ever Vigilant	Aasimar or tiefling
Evilsense	Ability to <i>detect evil</i> at will as a spell-like ability
Extra Celestial Rage***	Para angel
Extra Spell-Like Ability***	Able to use at least one spell-like ability
Extra True Vessel***	Angel or fiend, base Fortitude save +4
Fiendish Tail	Fiend or tiefling
Fiendsensing Blindness	Alertness
Fiendsmite***	Aasimar or angel
Improved Fiendsmite	Angel, Fiendsmite
Superior Fiendsmite	Angel, Improved Fiendsmite, Fiendsmite
Glory	Aasimar, angel, fiend, or tiefling
Glorious Halo	Glory, base Will save +5; aasimar, angel, fiend, or tiefling
Great Claws	Angel or fiend
Healing Touch	Aasimar, angel, fiend, or tiefling
Heaven's Rage	Para angel, ability to rage
Hide From Mortal Eyes	Angel or fiend, Wisdom 13
Temporary Incorporeality	Angel or fiend, Hide From Mortal Eyes, Wisdom 13
Humaniform*	Angel or fiend
Improved Damage Reduction**	Damage reduction granted by race or other natural ability
Improved Energy Resistance*	Naturally resistant to acid, cold, fire, electricity, or sonic energy
Improved Spell Resistance	Spell resistance granted by race or Minor Spell Resistance
Infernal Sorcery	Fiend or tiefling
Large Angelform	Cherub or seraph angel, base Fortitude save +6, size Medium
Minor Spell Resistance	Angel or fiend
Nomina Barbara	Angel or fiend
Parasim Horseform***	Para (or half-celestial of parasim ancestry), Fortitude save +4
Possess Mortal	Angel or fiend, Charisma 13
Spiritual Contact	Angel or fiend, Wisdom 13
Stigmata	Bound angel, Wisdom 13
Supernatural Light	Angel or fiend
Transcend Distance***	Angel or fiend, base Will save +5
Willed Flight	Angel or fiend, Wisdom 11
Winged Flight	Angel or fiend, base Fortitude, Reflex, and Will save +3

* You can gain this feat multiple times. Its effects do not stack. Each time you take the feat, it applies to a new weapon, skill, school of magic, alignment subtype, or selection of spells.

** You can gain this feat multiple times. Its effects stack.

*** You can gain this feat multiple times. Its effects do not stack, but you gain additional uses of the ability.

ANGELIC SCENTING (GENERAL)

Your angelic senses allow you to detect creatures by their scent.

Prerequisites: Alertness; cherub, kalkydrite, or seraph angel

Benefit: You gain the scent ability with a range of 30 feet.

ANGELSMITE (GENERAL)

You can channel your personal energy into supernatural damage.

Prerequisites: Fiend or tiefling

Benefit: Similar to a paladin's ability to smite evil (but opposite in effect), you gain the supernatural ability to make an angelsmite once per day with one normal melee attack. You add your Charisma modifier (if positive) to your attack roll and deal 1 extra point of damage per Hit Die. Your angelsmite proves effective against aasimar, angels, and good outsiders. If you accidentally smite an inappropriate creature, it has no effect, and the use is still expended for that day.

Special: You can gain this feat multiple times. Each time, it allows you another use of your angelsmite per day.

ASTRIDE THE LADDER (GENERAL)

You can enter the Astral Plane, the access point to Heaven, Hell, and other planes.

Prerequisites: Angel or fiend, base Will save +4

Benefit: You enter the Astral Plane. From here, you may will yourself to arrive instantly in Heaven or Hell (or your home plane if it is other than Heaven or Hell and can be reached via the Astral Plane). You may also travel to other planes accessible through the Astral Plane using normal travel times. You may remain in the Astral Plane as long as you wish, but as time does not pass there, you cannot rest, recover hit points from natural healing, or regain spells or uses of special abilities. Using this ability is a standard action. It can be used up to three times per day. You can bring with you whatever you could normally carry.

Normal: Normally angels and fiends come to the Material Plane through the use of summoning or calling magic or the direct power of a deity or archangel, both of which provide for return to their home planes without needing to go to the Astral Plane.

CELESTIAL MOUNT (GENERAL)

You can summon a superior mount.

Prerequisites: Able to cast *mount* as a spell-like ability

Benefit: When using your *mount* spell-like ability, you may instead summon a heavy horse, a light warhorse, or a horse with the celestial template. All other aspects of the ability remain unchanged.

CELESTIAL SORCERY (GENERAL)

Your sorcerous talent derives from the power of Heaven, which adds certain divine spells to your spell list.

Prerequisites: Aasimar or angel

Benefit: Because you are an angel or descended from one, your natural talent for magic comes from Heaven, and you have the potential to use some of the common Heavenly magical powers as

arcane spells. The following spells are considered part of your sorcerer spell list (spell level is equal to the spell's clerical spell level, or its paladin level if no cleric level is listed): *aid*, *bless*, *create food and water*, *cure critical wounds*, *cure light wounds*, *cure minor wounds*, *cure moderate wounds*, *cure serious wounds*, *dispel evil*, *flame strike*, *heart-glow*, *holy aura*, *holy smite*, *holy word*, *light of heaven*, *prayer*, *remove disease*, *soul beacon*, *transin celestia*, *trisagion*, *virtue*.

If you learn these spells as a sorcerer, they are arcane spells despite their normally divine origin.

DETECT ANGELS AND FIENDS**(GENERAL)**

You can detect the presence of angels and fiends.

Prerequisites: Angel or fiend or spell-like ability to *detect evil* or *detect good*, Wisdom 13

Benefit: This ability functions similar to *detect evil*, except that it detects angels and fiends. You automatically ignore your own presence with this ability. On the first round of use, it indicates the presence or absence of angels and fiends. On the second round, it indicates how many angelic and fiendish creatures are present. On the third round, it indicates the creatures' exact location and relative strength (weaker, equal to, or stronger than you). Some particularly good or evil objects created by angels or fiends detect as weakly good or evil creatures. This is a spell-like ability (1st-level equivalent).

ENERGY TOUCH (GENERAL)

You can exude energy from your hands, increasing your damage in combat.

Prerequisite: Angel or fiend

Benefit: Choose one type of energy (acid, cold, electricity, fire, or sonic). As a free action, you can manifest this energy from one or both hands, dealing an extra +1d6 points of damage of this type when you make unarmed attacks with your hands (or with any natural attacks you make with your hands, such as claws or slams). You can also make melee touch attacks that deal 1d6 points of damage of the appropriate energy type. Your manifested energy does not harm you, but you are still affected normally by energy attacks of that type. You can manifest this energy for a number of rounds per day equal to your Hit Dice. These rounds do not need to be used sequentially.

Special: You may gain this feat multiple times. Its effects do not stack. Each time you take the feat, it applies to a different kind energy. You may manifest multiple types of energy at once.

EVER VIGILANT (GENERAL)

You no longer need to sleep.

Prerequisites: Aasimar or tiefling

Benefit: Drawing upon your supernatural nature, you no longer need to sleep. You are immune to sleep effects. You still need eight hours of rest to prepare spells, however.

EVILSENSE (GENERAL)

You have refined your ability to *detect evil* as a spell-like ability into a constant awareness of evil near you.

Prerequisites: Ability to *detect evil* at will as a spell-like ability

Benefit: You are always aware of evil presences within 20 feet of you as if using the first-round *detect evil* spell effect. This awareness requires no concentration. If you concentrate upon this area for 1 round, you learn what the second round of the spell would tell you. A second round of concentration reveals the spell's third-round effects. Alternatively, you may concentrate to examine the normal area of your *detect evil* ability (typically a quarter circle to a range of 60 feet) as if you did not have this feat. Relaxing your concentration or sensing an aura that stuns you returns your perceptions to the default awareness of evil presences within 20 feet.

EXTRA CELESTIAL RAGE (GENERAL)

You can use your celestial rage more often than normal.

Prerequisites: Para angel

Benefit: You can use your celestial rage one more time per day.

Special: You may select this feat multiple times. Each time you select it you gain an additional celestial rage per day.

EXTRA SPELL-LIKE ABILITY (GENERAL)

You can use one of your spell-like abilities more often than normal.

Prerequisites: Able to use at least one spell-like ability

Benefit: Choose one of your spell-like abilities that emulates a spell of 3rd level or lower. If the emulated spell is 0- or 1st-level, you gain three additional uses of it per day; if it is 2nd-level, you gain two additional uses per day; and if it is 3rd-level, you gain one extra use per day. Caster level and all other factors remain the same.

Special: You may select this feat multiple times. Each time you select it, you may apply it to the same spell-like ability or to another spell-like ability.

EXTRA TRUE VESSEL (GENERAL)

You have a true vessel and can shift from it to your normal body and back again.

Prerequisite: Angel or fiend, base Fortitude save +4

Benefit: You have another material vessel in addition to your normal body (see "Angelic Vessels" in Chapter Two: Angels).

You may also use this feat to create a new vessel to replace a destroyed one. Doing so takes one day per Hit Die and requires you to spend 1,000 XP per Hit Die (it takes longer to create a vessel capable of channeling all the abilities of more powerful creatures). Other creatures with this feat may assist you in this process, working for the entire duration and sharing the XP cost.

Note: If you die while inhabiting a vessel and have a special racial ability that prevents you from permanent death (such as a phoenix's rise from the ashes or a malakite's death recovery), the successful use of the special ability restores your slain vessel as well as your life.

Special: You may select this feat multiple times. Each time you take the feat, you gain an additional vessel.

FIENDISH TAIL (GENERAL)

You can grow a fiendish tail, useful for grappling or slam attacks.

Prerequisite: Fiend or tiefling

Benefit: At will (without using an action), you can grow or absorb a fleshy, fiendish-looking tail. It grants you a +4 bonus to grapple checks. You may also use the tail to deliver a slam attack dealing 1d6 points of damage plus your Strength modifier. If you have Energy Touch, you can manifest the energy on your tail instead of or as well as on your hands. Like all natural weapons, the tail is a light weapon for you, so you can use Weapon Finesse with your tail. Your tail automatically vanishes if you fall unconscious.

FIENDSENSING BLINDNESS (GENERAL)

You are blind, but you can perceive fiends as if you had blindsight.

Prerequisites: Alertness

Benefit: While you are blind, you can perceive fiends as if you had blindsight. When attacking or targeting fiends you have no penalties for blindness, nor do you need to make Spot checks to notice fiends within this area.

If you are on the Material Plane, you perceive fiends on the Ethereal Plane as shadowy versions of their true form (likewise for perceiving material fiends while you are ethereal). A fiend possessing a mortal looks like a pale version of its normal self within a hazy outline of the possessed creature. This ability is treated as a 5th-level divination effect for the purpose of being thwarted by abjuration spells that block such things. (For example, *misdirection* does not confuse this ability but *mind blank* does.)

This ability still requires line of sight. For example, you cannot detect a fiend that is around a corner or on the other side of a closed door.

Though it does not take an action for you to activate this ability (since you can simply close your eyes to become blind), it does take time for you to adjust to your supernatural sense. This adjustment takes one full round. During this adjustment period you can perform other tasks (though you are blind), but if you regain your sight during this time (for example, if you open your eyes), the ability is negated until you are blind again. In other words, you cannot gain the benefits of this feat and avoid the drawbacks just by blinking rapidly.

Special: You may only use this feat if you are blind or have your eyes closed, though you may select it even if you can see normally.

FIENDSMITE (GENERAL)

You can channel your personal energy into supernatural damage.

Prerequisites: Aasimar or angel

Benefit: Similar to a paladin's ability to smite evil, you gain the supernatural ability to make a fiendsmite once per day with one normal melee attack. You add your Charisma modifier (if positive) to your attack roll and deal 1 extra point of damage per Hit Die. Your fiendsmite proves effective against fiends, tieflings, and evil outsiders. If you accidentally smite an inappropriate creature, it has no effect, and the use is still expended for that day.

Special: You can gain this feat multiple times. Each time, it allows you another use of your fiendsmite per day.

GLORIOUS HALO (GENERAL)

Your supernatural power, manifested as a halo of energy, constantly surrounds you.

Prerequisites: Glory†, base Will save +5; aasimar, angel, fiend, or tiefling

Benefit: You gain a constant +2 enhancement bonus to Charisma that is manifested as a halo, the color of which matches the light given off by your Glory feat. You may still invoke the Glory feat, but its effects do not stack with this feat. You may show or hide the halo at will. (This is not an action.) Whether the halo is visible or hidden does not affect the enhancement bonus to Charisma granted by this feat. When visible, the halo may provide light equal to a candle or no light at all at your discretion.

Your halo does not have to be a halo in the traditional sense. It can be a shape more appropriate to your patron or the powers you serve. For example, an angel serving the phoenix goddess might have a halo that looks like white fiery wings, while that of a servant of the god of vigilance might have a halo that looks like a helm of blue electricity.

GLORY (GENERAL)

You can call upon your supernatural heritage to enhance your presence.

Prerequisites: Aasimar, angel, fiend, or tiefling

Benefit: Once per day you may surround yourself with angelic or fiendish power (depending upon your heritage) that manifests as shining blue, gold, silver, or white light (aasimar or angelic) or roiling green, orange, red, or violet light (fiendish or tiefling). This energy gives you a +4 enhancement bonus to your Charisma. The light is the equivalent of a torch. The glory lasts one minute per Hit Die.

GREAT CLAWS (GENERAL)

You can manifest powerful claws at will.

Prerequisite: Angel or fiend

Benefit: At will, you can grow or absorb long, sharp claws on your hands. (This is not an action.) These claws are natural weapons that deal 1d6 points of slashing damage. Your claws automatically vanish if you fall unconscious.

Special: You may only use this feat if your current vessel (including your normal body) has hands, though you may select the feat even if you do not have such a vessel. For example, a seraph could select this feat even though he does not have another vessel. If he later acquired a human vessel, he would be able to use it when in that vessel.

HEALING TOUCH (GENERAL)

You can heal yourself or others.

Prerequisites: Aasimar, angel, fiend, or tiefling

Benefit: You gain the ability to lay on hands as a paladin, healing a total number of hit points per day equal to your Hit Dice times your Charisma bonus. You may also heal ability score damage, with each point of such damage costing 5 hit points worth of healing. If you are a fiend or tiefling, you may use this ability to heal undead instead of damaging them.

HEAVEN'S RAGE (GENERAL)

All of your ability to rage stems from the power of Heaven.

Prerequisites: Para angel, ability to rage

Benefit: You may use any of your rages, regardless of the source (barbarian rage, and so on) as a celestial rage. All of your rages last 1 extra round.



HIDE FROM MORTAL EYES (GENERAL)

You can become temporarily invisible.

Prerequisites: Angel or fiend, Wisdom 13

Benefit: You may become invisible for one minute as a spell-like ability. This ability is identical to the *invisibility* spell except that angels and fiends see through this illusion automatically. You can use this ability a number of times per day equal to your Hit Dice.

HUMANIFORM (GENERAL)

You can assume the form of a humanoid and still retain your own abilities.

Prerequisites: Angel or fiend

Benefit: Choose one type of humanoid, such as “human” or “goblin.” You can assume the form of a typical creature of that type as a move action. When you select this feat you choose the features and description of the humanoid (such as “human male of medium height, dark hair, slight build, with blue eyes”) and always assume this form when using this feat. As with *polymorph*, you are an average physical specimen of that type of creature. (For example, in human form your Strength, Dexterity, and Constitution would be 10.) You retain your own Intelligence, Wisdom, and Charisma. You may still use your own abilities in humanoid form unless they depend directly on your normal form (such as wings, a cherub’s claws, an ophanite’s burning self ability, and so on). You may assume humanoid form for as long as you like and as often as you like. Returning to your normal form is a move action.

Note: Nonhumanoid creatures, such as cherubim, lantern archons, ophanim, and seraphim, normally use this feat to allow them to move about among mortals without drawing attention. Humanoid-appearing angels can select this feat but normally prefer the Extra True Vessel feat, as do more powerful nonhumanoid angels who meet the prerequisites for that feat.

Special: You may select this feat multiple times. Each time you select the feat, you may choose another type of humanoid or an additional shape for a humanoid type you have already selected.

IMPROVED ANGELSMITE (GENERAL)

You can channel your personal energy into amazing supernatural damage.

Prerequisites: Fiend, Angelsmite†

Benefit: Your Angelsmite attack bonus increases to twice your Charisma modifier and its damage bonus to twice your Hit Dice.

IMPROVED DAMAGE REDUCTION**(GENERAL)**

You improve your ability to ignore or resist the effects of weapon damage.

Prerequisites: Damage reduction granted by race or other natural ability

Benefit: Your damage reduction increases. You may increase the amount of damage resisted with each attack (the number before the slash) by 5. If you have more than one kind of damage reduction

(such as 5/magic or evil), you increase them both by 5 (to 10/magic or evil in this example).

Note: This feat only affects damage reduction granted by race or other natural ability. It does not affect damage reduction gained from magic items, spells, spell-like abilities, or any other means. It does not affect damage reduction that cannot be bypassed with a certain type of weapon, such as the damage reduction gained by powerful barbarians.

Special: You may take this feat multiple times. Its effects stack. You cannot increase the amount of damage resisted above 30.

IMPROVED ENERGY RESISTANCE**(GENERAL)**

Your natural resistance to one type of energy damage is greater than normal.

Prerequisites: Naturally resistant to acid, cold, fire, electricity, or sonic energy

Benefit: Choose one type of energy to which you are resistant. Your resistance to that kind of energy increases by 5.

For example, if you are a malakite, you have acid, cold, and fire resistance 5. You could select this feat to increase one of those resistances to 10. The other resistances would be unaffected.

Note: This feat affects only energy resistance granted by race or other natural ability. It does not affect energy resistance gained from magic items, spells, spell-like abilities, or any other means.

Special: You may take this feat multiple times. Its effects do not stack. Each time you take the feat it applies to a different type of energy.

IMPROVED FIENDSMITE (GENERAL)

You can channel your personal energy into amazing supernatural damage.

Prerequisites: Angel, Fiendsmite†

Benefit: Your Fiendsmite attack bonus increases to twice your Charisma modifier and its damage bonus to twice your Hit Dice.

IMPROVED SPELL RESISTANCE (GENERAL)

Your spell resistance is greater than normal.

Prerequisites: Spell resistance granted by race or Minor Spell Resistance

Benefit: Your spell resistance increases by 5.

Note: This feat affects spell resistance granted by race or by the Minor Spell Resistance feat. It does not affect spell resistance gained from magic items, spells, spell-like abilities, or any other means.

INFERNAL SORcery (GENERAL)

Your sorcerous talent derives from the power of Hell, which adds certain divine spells to your spell list.

Prerequisites: Fiend or tiefling

Benefit: Because you are a fiend or descended from one, your natural talent for magic comes from Hell, and you have the potential to use some common Hellish magical powers as arcane spells. The following spells are considered part of your sorcerer spell list

(spell level is equal to the spell's clerical spell level, or its domain level if no cleric level is listed): *animate dead*, *bane*, *blasphemy*, *create undead*, *create greater undead*, *death knell*, *deeper darkness*, *desecrate*, *dispel good*, *doom*, *fires of Hell*†, *flame strike*, *Hell's hounding*†, *prayer*, *produce flame*, *Ugbogior's breath*†, *unhallow*, *unholy aura*, *unholy blight*.

If you learn these spells as a sorcerer, they are arcane spells despite their normally divine origin.

LARGE ANGELFORM (GENERAL)

You are a particularly large specimen of your type of angel.

Prerequisites: Cherub or seraph, Fortitude save +6, size Medium

Benefit: You become size Large. You gain a –1 size penalty to Armor Class and attacks, but gain reach 10 feet. Your space becomes 10 feet. Your ability scores and natural armor do not change.

MINOR SPELL RESISTANCE (GENERAL)

Your supernatural heritage lets you ignore some spells from lesser casters.

Prerequisites: Angel or fiend

Benefit: You gain spell resistance equal to your effective character level (base HD racial level adjustment + all class levels). For example, a 1st-level fighter seraph who takes this feat would get SR 14 (4 HD + 9 level adjustment + 1 class level), which would increase as he gained character levels.

NOMINA BARBARA (GENERAL)

Your secret magical name is strange and difficult to pronounce, transcribe, or translate, thwarting those who would try to bind or banish you.

Prerequisites: Angel or fiend

Benefit: You get a +8 bonus to saving throws against spells that imprison or send away outsiders, such as *banishment*, *binding*, *dismissal*, *dispel good*, and *planar binding*. Caster level checks made to overcome spell resistance for these spells used against you are made at a –4 penalty.

PARASIM HORSEFORM (GENERAL)

You can assume the form of a horse and still retain your own abilities.

Prerequisites: Para (or half-celestial of para ancestry), Fortitude save +4

Benefit: You can assume the form of a light warhorse as a move action. As with the wild shape ability of a druid, you gain the abilities and attacks of your new form. Unlike wild shape, you can still speak, cast spells, and use spell-like or supernatural abilities. You retain your own creature type and subtypes. (In other words, you do not gain the animal type.) You may use this ability once per day, with the horse form lasting up to one hour. Returning to your normal form is a move action.

Special: You may select this feat multiple times. Each time you select it, you gain another use of this ability per day.

POSSESS MORTAL (GENERAL)

You can take over a mortal humanoid creature's mind.

Prerequisites: Angel or fiend, Charisma 13

Benefit: Similar to the *magic jar* spell, you take control of a nearby body. However, unlike *magic jar*, you do not need a gem or crystal, and instead of your soul leaving your body, your body becomes pure spirit, as if you had entered a vessel (see "Angelic Vessels" in Chapter Two). As a standard action, you may leave your host (which ends the possession) and reform in your body or in one of your vessels. The target humanoid may resist the possession attempt with a Will save (DC 10 + half your Hit Dice + your Wisdom modifier). An unwilling possessed creature can attempt a new saving throw every 10 minutes to force you out of its body. You may use this ability a number of times per day equal to your Charisma modifier.

SPIRITUAL CONTACT (GENERAL)

You can send a telepathic message to anyone on the same plane as you.

Prerequisites: Angel or fiend, Wisdom 13

Benefit: You can use *sending* as a spell-like ability a number of times per day equal to your Wisdom bonus.

STIGMATA (GENERAL)

As a sign of your faith you have constant wounds similar to that of your patron.

Prerequisites: Bound angel, Wisdom 13

Benefit: You seem to bear some constant wound or injury that resembles a legendary wound carried or suffered by your patron. For example, an angel serving Tyr (a Norse god of justice who lost one hand) might have one hand that appears withered or mostly transparent. An angel serving Odin (a Norse god who plucked out one eye in payment for a drink from a well of wisdom) might have one eye always covered in shadow or appearing as an empty socket. The stigmata does not actually cause you any harm or difficulty. (Tyr's angel could use both hands normally, and Odin's angel could see normally with both eyes.) The stigmata is a supernatural effect and vanishes while you are in an *antimagic field*.

While your stigmata is visible, you gain a +2 bonus to Bluff, Diplomacy, Gather Information, Intimidate, and Perform checks when dealing with members of your faith or faiths allied with your patron because they respect the religious devotion that the stigmata implies. Because others not of your faith do not see this as devotion and may be uncomfortable or repulsed by the stigmata, you suffer a –2 penalty when using these skills with all other creatures.

Adventure Seed: Mysterious Wounds

A powerful free angel suddenly develops a strange wound in the middle of his belly that bleeds constantly but causes no pain. Although it resembles Stigmatat, it does not match the wounds of any known deity. Is he under a curse? About to fall? Is this the sign of a future injury to a particular deity? Or the announcement of the birth of a new god?

SUPERIOR ANGELSMITE (GENERAL)

You can channel your personal energy into phenomenal supernatural damage.

Prerequisites: Fiend, Improved Angelsmite†, Angelsmite†

Benefit: Your Angelsmite attack bonus increases to three times your Charisma modifier, and its damage bonus to three times your Hit Dice.

SUPERIOR FIENDSMITE (GENERAL)

You can channel your personal energy into phenomenal supernatural damage.

Prerequisites: Angel, Improved Fiendsmite†, Fiendsmite†

Benefit: Your Fiendsmite attack bonus increases to three times your Charisma modifier, and its damage bonus to three times your Hit Dice.

SUPERNATURAL LIGHT (GENERAL)

You can call upon your innate power to cause yourself to glow.

Prerequisites: Angel or fiend

Benefit: At will, as a supernatural ability, you can glow, shedding light in a 30-foot radius. Angels create soft white or blue light, while fiends create green or red light. Maintaining this ability requires no concentration. Activating or deactivating the light is not an action.

TEMPORARY INCORPOREALITY**(GENERAL)**

You can become incorporeal for a short time.

Prerequisites: Angel or fiend, Hide From Mortal Eyes†, Wisdom 13

Benefit: As a spell-like ability (effective spell level 4th), you can become incorporeal for one minute. You remain visible as a transparent, ghostly image and can make noises no louder than a whisper. You may move through solid objects. You cannot touch or attack any corporeal creature or object except with the Healing Touch† feat. You may use this ability a number of rounds per day equal to your Hit Dice.

TRACK ANGELIC OR FIENDISH AURA**(GENERAL)**

You can track a supernatural creature or object you have sensed.

Prerequisites: Detect Angels and Fiends†, Wisdom 13

Benefit: Once you have used the Detect Angels and Fiends feat on a creature or object long enough to determine its exact location and relative strength, this power attunes you to that creature or object.

You can track an attuned object or creature at any distance, learning its direction relative to you by making a Wisdom check (DC 15). If you fail, you can try again next round. You cannot detect your target if it is on a different plane than you. You must concentrate (equivalent to concentrating on a 1st-level spell) to maintain your attunement to the target.

Despite the name of this feat, you may use it to track both angels and fiends. You do not need to choose one type that you can track.

TRANSCEND DISTANCE (GENERAL)

You can teleport short distances.

Prerequisites: Angel or fiend, base Will save +5

Benefit: You gain the power to use *dimension door* as a spell-like ability once per day (caster level equal to your total Hit Dice), though you can transport only yourself and up to 50 lbs. of objects.

Special: You may select this feat up to three times. The second time you select it, you gain two additional uses of *dimension door* per day. The third time you select this feat, your ability to use *dimension door* becomes the ability to *teleport* (though your weight restriction remains the same).

WILLED FLIGHT (GENERAL)

You can fly through supernatural power and pure force of will.

Prerequisites: Angel or fiend, Wisdom 11

Benefit: You gain a fly speed equal to your normal land speed (average maneuverability). You cannot charge or run while flying. If you are in a situation where you would fall, you decide if you wish to fall at normal falling speed, fall safely, or to remain in place.

Willed flight requires concentration to maintain (as if maintaining a 3rd-level spell).

WINGED FLIGHT (GENERAL)

You can manifest wings, revealing your angelic or fiendish heritage and allowing you to fly.

Prerequisite: Angel or fiend, base Fortitude, Reflex, and Will save +3

Benefit: At will, you may manifest a pair (or more, for some creatures) of wings. (Doing so is not an action.) With your wings manifested, you gain a fly speed equal to your land speed. You can charge or run while flying. Unlike Willed Flight, this kind of flight requires no concentration. Angels have birdlike wings, while fiends have batlike wings.

You may cause your wings to vanish at will. Doing so is not an action. They automatically vanish if you fall unconscious.

DOMINION FEATS

Dominion feats represent a powerful concept in the universe, or one of particular relevance to a deity, such as fire, repentance, rage, knowledge, and so on. An angel with such a feat is considered an expert on that concept or particularly devoted to serving it. Such angels are called dominion angels.

A dominion feat can be conferred upon an angel only by a superior angel or a deity. An angel wishing to select one of these feats must first petition such a being. If the being approves, the angel may select the feat with her next available feat slot. If the being disapproves, it is customary for the angel to undertake an appropriate quest to show her worth and sincere desire to gain the feat and then petition again.

Sometimes a dominion (and the associated feat) is given to a worthy angel as a reward for exemplary service. In these cases, the feat is treated as a bonus feat that does not count toward the angel's normal feat progression. In the past, dominion feats have been awarded to exceptional mortals as well, but always on a temporary basis and for a specific purpose.

TABLE 7-3: NEW FEATS (DOMINION)

Feat	Prerequisites
Angel of Announcement	Bound angel, 6 HD
Angel of Baptism	Bound angel, 6 HD
Angel of Chance	Angel, chaotic alignment or chaotic patron deity, 6 HD
Angel of Cold	Angel, Energy Touch† (cold), 6 HD
Angel of Confusion	Angel, 8 HD
Angel of Fire	Angel, 6 HD, Energy Touch† (fire) or ophanite
Angel of Friendship	Angel, 6 HD
Angel of Healing	Angel, Healing Touch†
Angel of Hope	Angel, 6 HD
Angel of Inevitable Consequences	Angel, nonchaotic alignment, 6 HD
Angel of Intercession	Angel, 7 HD
Angel of Knowledge	Angel, 6 HD
Angel of Light	Angel, Supernatural Light†
Angel of Lightning	Angel, 6 HD, Energy Touch† (electricity) or hashmalite
Angel of Music	Angel, Perform skill (any musical performance), 6 HD
Angel of Nourishment	Angel, 4 HD
Angel of Rage	Angel, ability to rage, 6 HD
Angel of Repentance	Angel, 4 HD
Angel of Sanctification	Angel, 6 HD
Angel of Silence	Angel, 6 HD
Angel of War	Angel, 8 HD
Angel of the Balances	Angel, nonchaotic and nonlawful alignment, 6 HD
Angel of the Earth	Angel, 6 HD
Angel of the Flaming Sword	Angel, 8 HD
Angel of the Hour	Angel, 6 HD
Angel of the Waters	Angel, 6 HD
Angel of the Wind	Angel, ability to fly, 6 HD
Angel of the Zodiac	Angel, 6 HD

An angel cannot gain a dominion that is opposed to something fundamental in her nature. For example, an ophanite cannot become an Angel of Cold†, an angel that is particularly ignorant cannot become an Angel of Knowledge†, and so on. (The DM determines whether a concept is oppositional.) If a dominion angel begins behaving in a manner contrary to her dominion, she may lose the dominion and its benefits until she has atoned for her behavior.

Angels with a dominion feat use the name of that feat as part of their own name and title. For example, upon earning the Angel of Hope† feat, the angel Phaniel is thereafter known as “Phaniel, Angel of Hope.” Though the title itself is mostly an honorific, it does carry stature among angels. Angels concerned with something relevant to a particular concept are known to seek out an angel with that dominion for advice, mortals sometimes pray to a dominion angel for help, and so on. Angels with the same dominion recognize a certain kinship with each other that crosses bound or free status and even different patron deities.

Angels may have more than one dominion feat. Michael, for example, is an Angel of Sanctification† and War†, while Raphael is an Angel of Healing† and Light†.

A dominion angel who falls from grace loses the benefit of all dominion feats until redeemed as described in Chapter Two: Angels.

All dominion feats give an angel a special ability (usually a spell-like ability) with a limited number of uses per day. The caster level of the ability is equal to the angel's total Hit Dice. The angel can exceed this limit if she accepts a temporary negative level (see the “Temporary Negative Levels” sidebar on page 82) for each additional use. (Some particularly powerful dominion feats allow extra uses of their powers if the angel with the feat accepts two or more negative levels.) The special abilities that allow extra uses and the cost for each use are listed in the Extra Use line of the feat description. For example, an Angel of

Repentance† can use *atonement* once per day as a spell-like ability, and she can use *atonement* additional times per day by accepting one temporary negative level for each use. Accepting the temporary negative level to recharge an ability is not an action (and so it can be done when

Adventure Seed: Inappropriate Gift

A well-known bound angel has just been awarded a dominion feat. However, he had not petitioned for this feat, his deity claims no knowledge of the award, and the angel is not particularly devoted to the dominion in question. Is this a test by the deity? An attempt by another deity to recruit the famous angel? A plot by a nefarious power to create the appearance of disloyalty in the angel? Or simply a cosmic mistake caused by misdirected heavenly forces?

it is not the angel's turn), but using a recharged ability follows the ability's normal rules for use. For example, an ability that requires a standard action to activate can be recharged at any time but cannot

be used until the angel's turn, while an ability that isn't an action (such as an Angel of Cold's ability to absorb a cold attack) can be both recharged and used outside of the angel's normal turn.

This negative level cost comes from an angel's association with the concept of her dominion feat. The angel is promoting her dominion at the expense of herself. No magic or other effects can prevent the angel from gaining a temporary negative level when she decides to accept one. The temporary negative level affects the angel even if she is somehow made immune to negative levels.

Temporary Negative Levels

Some items and powers have side effects on their bearer or user. A temporary negative level is a negative level that never causes actual level loss and cannot be overcome in any way (including through the use of restoration spells) until conditions defined by the item or power that bestowed the temporary negative level are fulfilled. For instance, a certain amount of time might have to pass, or the bearer of the item that bestowed the level might need to discard it. In all other ways, a temporary negative level works just like any other negative level, and its effects stack with actual negative levels. Unless otherwise stated, a temporary negative level lasts 24 hours.

For example, a holy weapon bestows one temporary negative level to any evil bearer that remains as long as the evil creature carries it. Similarly, extra uses of the fiery burst power of a kalydrite (see Chapter Two: Angels) bestow one temporary negative level upon kalydrim who invoke it. The temporary negative level goes away after 24 hours.

ANGEL OF ANNOUNCEMENT (DOMINION)

Your words carry great weight when speaking of matters of faith.

Prerequisites: Bound angel, 6 HD

Benefit: When speaking on topics of religion or of great importance to your faith, you gain a +4 sacred bonus to skill checks made to influence people. Normally the relevant skills are Diplomacy and Intimidate, though other skills, such as Bluff, Gather Information, and Perform, may be appropriate in some situations.

Once per day, you can use *suggestion* as a spell-like ability.

Extra Use: *Suggestion*, one temporary negative level.

ANGEL OF BAPTISM (DOMINION)

You are gifted at bringing heathens into your faith.

Prerequisites: Bound angel, 6 HD

Benefit: When speaking on topics of religion or of great importance to your faith, you gain a +4 sacred bonus to skill checks made to influence people. Normally the relevant skills are Diplomacy and Intimidate, though other skills, such as Bluff, Gather Information, and Perform, may be appropriate in some situations.

Once per day, you can use *sacrament of baptism*, as appropriate to your faith, as a spell-like ability.

Extra Use: *Sacrament of baptism*, one temporary negative level.

ANGEL OF CHANCE (DOMINION)

You represent the force of chance that affects all things.

Prerequisites: Angel, chaotic alignment or chaotic patron deity, 6 HD

Benefit: You get a +2 luck bonus to saving throws.

Once per day, you can reroll one roll as if you had the granted power of the Luck domain. Alternatively, you may use this ability to allow an ally within 30 feet to reroll in the same fashion even if it is not your turn to act. If you have the Luck domain, this ability is in addition to the reroll ability granted by the domain.

Extra Use: Luck reroll, one temporary negative level.

ANGEL OF COLD (DOMINION)

You embody the nature of cold, whether it is abstract like winter or something more tangible, such as ice or snow.

Prerequisites: Angel, Energy Touch† (cold), 6 HD

Benefit: You gain the cold subtype, making you immune to cold but vulnerable to fire. This means you take half again as much (+50%) damage as normal from fire, regardless of whether a saving throw is allowed or if the save succeeds or fails.

Once per day, you can use *ice storm* as a spell-like ability or absorb a cold attack directed at anyone within 30 feet of you, completely negating its effects. If the attack is an area effect, you only negate its effects against one creature within the area. (You may protect multiple creatures in the area, but each one beyond the first counts as an extra use of this ability.) Absorbing a cold attack is a supernatural ability and is not an action. (You may use it when it is not your turn.)

Extra Use: Absorb cold attack or *ice storm*, one temporary negative level.

ANGEL OF CONFUSION (DOMINION)

You intervene in mortal lives, sowing confusion to thwart those who mean well but are misguided without actually harming them.

Prerequisites: Angel, 8 HD

Benefit: You get a +4 sacred bonus to saving throws against compulsion effects.

Once per day, you can use a benign form of *confusion* as a spell-like ability. The ability is equivalent to the spell of the same name except that all "attack nearest creature" or "attack caster with melee or ranged weapons" results are treated as "flee away from caster at top speed."

Mehuman ("true" or "faithful"), Angel of Confusion, was present at the fall of the Tower of Babel.

Extra Use: Benign *confusion*, one temporary negative level.

ANGEL OF FIRE (DOMINION)

You embody the nature of fire, whether something relatively safe, such as a campfire, or something more dangerous, like a wildfire.

Prerequisites: Angel, 6 HD, Energy Touch† (fire) or ophanite

Benefit: You gain the fire subtype, making you immune to fire but vulnerable to cold. This means you take half again as much (+50%) damage as normal from cold, regardless of whether a saving throw is allowed or if the save succeeds or fails.

Once per day, you can use *fireball* as a spell-like ability or absorb a fire attack directed at anyone within 30 feet of you, completely negating its effects. If the attack is an area effect, you only negate its effects against one creature within the area. (You may protect multiple creatures in the area, but each one beyond the first counts as an extra use of this ability.) Absorbing a fire attack is a supernatural ability and is not an action. (You may use it when it is not your turn.)

Nathanael (“gift of god”), Angel of Fire, rescued seven devout men from being burned to death when they refused to make sacrifices to the demon Baal.

Extra Use: *Fireball* or negate fire attack, one temporary negative level.

ANGEL OF FRIENDSHIP (DOMINION)

You embody the concept of friendship and goodwill.

Prerequisites: Angel, 6 HD

Benefit: You gain a +4 sacred bonus to Bluff, Diplomacy, and Gather Information checks and a –4 penalty to Intimidate checks.

Once per day, you can use *good hope* as a spell-like ability.

Mihr, Angel of Friendship, stands at the end of the Chinvat Bridge (see Chapter Four: Planar Geography). Representing divine mercy, he weighs the actions of a soul to see if it should be allowed into Heaven.

Extra Use: *Good hope*, one temporary negative level.

ANGEL OF HEALING (DOMINION)

Your purpose is curing the ills of the world.

Prerequisites: Angel, Healing Touch†

Benefit: You gain +1 caster level to all healing effects (including spell-like abilities). This stacks with the granted power of the Healing domain.

Once per day, you can use *cure serious wounds*, *neutralize poison*, or *remove disease* as a spell-like ability.

Raphael (“god has healed”), Angel of Healing, is the greatest of her kind.

Extra Use: *Cure serious wounds*, *neutralize poison*, or *remove disease*, one temporary negative level.

ANGEL OF HOPE (DOMINION)

You personify the spirit that allows mortals to persist against insurmountable odds.

Prerequisites: Angel, 6 HD

Benefit: You are immune to all morale penalties and gain a +4 morale bonus to saving throws.

Once per day, you can use *good hope* as a spell-like ability.

Phanuel (“face of god”), Angel of Hope, fends off the attacks of fiends against mortals.

Extra Use: *Good hope*, one temporary negative level.

ANGEL OF INEVITABLE

CONSEQUENCES (DOMINION)

You are an agent of fate. You ensure that the certain mortal actions occur regardless of other circumstances.

Prerequisites: Angel, nonchaotic alignment, 6 HD

Benefit: You gain a +1 insight bonus to saving throws.

Once per day, you can invoke your power of inevitable consequences, giving a creature a –10 penalty to one attack, check, or saving throw. Activating this supernatural ability is not an action. (You can use it when it is not your turn.)

Extra Use: Inevitable consequences, one temporary negative level.

ANGEL OF INTERCESSION (DOMINION)

You intercede on the behalf of mortals to prevent their destruction.

Prerequisites: Angel, 7 HD

Benefit: You gain a +2 sacred bonus to Armor Class.

Once per day you may use *intercession†* as a spell-like ability, activating it instantaneously as needed. (In other words, you may immediately intercede as described in the spell without having to spend an action first to activate the ability.)

Extra Use: *Intercession†*, one temporary negative level.

ANGEL OF KNOWLEDGE (DOMINION)

You represent the power of knowledge and information.

Prerequisites: Angel, 6 HD

Benefit: Craft, Decipher Script, Disable Device, Heal, Knowledge (all skills), Profession, Spellcraft, and Survival are class skills for you. When you select this feat, choose one of those skills. You gain a +4 sacred bonus to that skill.

Once per day, you can use *lesser commune†* as a spell-like ability.

Extra Use: *Lesser commune*, one temporary negative level.

ANGEL OF LIGHT (DOMINION)

Your divine spirit is bursting with light, the first thing created in the universe.

Prerequisites: Angel, Supernatural Light†

Benefit: You may radiate light equal to a *daylight* spell at will. (Doing so is not an action, nor is ending the light.) This is a supernatural light ability.

Once per day, you can use *searing light* as a spell-like ability.

Extra Use: *Searing light*, one temporary negative level.

ANGEL OF LIGHTNING (DOMINION)

You are a piece of the brightest part of a storm.

Prerequisites: Angel, 6 HD, Energy Touch† (electricity) or hashmalite

Benefit: You gain a +4 sacred bonus to Tumble checks and a +1 sacred bonus to Reflex saving throws.

Once per day, you can use *lightning bolt* as a spell-like ability or absorb an electricity attack directed at anyone within 30 feet of you, completely negating its effects. If the attack is an area effect, you

only negate its effects against one creature within the area. (You may protect multiple creatures in the area, but each one beyond the first counts as an extra use of this ability.)

Absorbing an electricity attack is a supernatural ability that is not an action. (You may use it when it is not your turn.)

Uriel, Angel of Lightning (“fire of god”) is one of the eight archangels. He informed Noah of the coming flood.

Extra Use: *Lightning bolt* or absorb electricity attack, one temporary negative level.

ANGEL OF MUSIC (DOMINION)

Your spirit reverberates with the music of creation.

Prerequisites: Angel, Perform skill (any musical performance), 6 HD

Benefit: You gain a +4 bonus to Perform checks relating to music.

Once per day, you can inspire competence in the manner of a bard or use *charm monster* as a spell-like ability (though you must sing or perform at least one note to activate the *charm monster*).

Israfel, Angel of Music, initiated Mohammed in the work of being a prophet before Gabriel completed the training.

Extra Use: *Charm monster* or inspire competence, one temporary negative level.

ANGEL OF NOURISHMENT

(DOMINION)

Your presence turns a famine into a feast.

Prerequisites: Angel, 4 HD

Benefit: You gain a +2 sacred bonus to Fortitude saves.

Once per day, you can *create food and water* as a spell-like ability. Alternatively, you may use this ability to create one serving of *mana* (from the *lesser manna creation* spell).

Extra Use: *Create food and water* or one serving of *mana*, one temporary negative level.

ANGEL OF RAGE (DOMINION)

Your anger is like that of a deity.

Prerequisites: Angel, ability to rage, 6 HD

Benefit: All of your rages are greater rages, and they last 1 round longer than normal.

Once per day, you can use *rage* as a spell-like ability. You can maintain concentration on the ability even while you rage, though you cannot activate this ability once you are already in a rage.

Extra Use: *Rage*, one temporary negative level.

ANGEL OF REPENTANCE

(DOMINION)

You have a boundless capacity for forgiveness.

Prerequisites: Angel, 4 HD

Benefit: You gain a +4 morale bonus to saving throws. Any creature that attacks you suffers a –2 morale penalty to attack rolls.

Once per day, you can use *atonement* as a spell-like ability.

Extra Use: *Atonement*, one temporary negative level.

ANGEL OF SANCTIFICATION

(DOMINION)

Your very presence makes a place holy.

Prerequisites: Angel, 6 HD

Benefit: You gain a +2 sacred bonus to Armor Class, saves, and turning checks against undead.

Once per day, you can use *lesser hallowing* as a spell-like ability.

Extra Use: *Lesser hallowing*, one temporary negative level.

ANGEL OF SILENCE (DOMINION)

You embody the concept that silence leads to enlightenment and wisdom.

Prerequisites: Angel, 6 HD

Benefit: You gain a +2 insight bonus to saving throws and to all Wisdom- and Intelligence-based skill checks. Once per day, you can envelop a single creature in a *cloak of absolute silence* as a spell-like ability.

If you speak or otherwise make any verbal noise, you lose the benefits of this feat for one week.

Extra Use: *Cloak of absolute silence*, one temporary negative level.



Note: It is very difficult for PCs to retain the benefits of this feat, and it would be a challenge for players to use in game play. DMs may wish to restrict it to NPCs.

ANGEL OF WAR (DOMINION)

You are a spirit of righteous violence.

Prerequisites: Angel, 8 HD

Benefit: Any weapon you use in combat is treated as having a +2 enhancement bonus. If it already has a +2 or greater enhancement bonus, its enhancement bonus is effectively +1 more than normal while you use it. (This feat can allow a weapon to effectively exceed the normal +5 limit for enhancement bonuses.)

Once per day, you can use *magic vestment* as a spell-like ability.

Michael, Angel of War, cast Samael (Satan) out of Heaven after Samael fomented rebellion among the angels.

Extra Use: *Magic vestment*, one temporary negative level.

ANGEL OF THE BALANCES (DOMINION)

You are a balancing force against both chaos and law, dispensing justice and mercy equally.

Prerequisites: Angel, nonchaotic and nonlawful alignment, 6 HD

Benefit: For effects that affect creatures differently depending upon their ethical alignment (chaos, neutrality, law), you are treated as the alignment most advantageous to you. For example, *order's wrath* damages neutral or chaotic creatures but does not harm lawful creatures, so the spell affects you as if you were lawful and does not harm you. Conversely, *chaos hammer* harms neutral or lawful creatures but not chaotic ones, so the spell treats you as if you were chaotic and does not harm you. This ability works even if you are struck by two (or more) opposing effects in the same round.

Once per day, you can smite chaos or smite law in the manner of a paladin using smite evil—add your Charisma bonus to the attack roll and your total Hit Dice to the damage. You choose one of the two smites at the time of this ability's use, and it has no effect if you use it against the wrong type of creature. For instance, if you use smite chaos on a lawful creature, it does not suffer damage as if you had used smite law.

Zehanpuryu'h ("this one sets free"), Angel of the Balances, is a great angelic prince, the advocate general of heaven. He is known as the weigher of inerrable balances.

Extra Use: Smite chaos or smite law, one temporary negative level.

ANGEL OF THE EARTH (DOMINION)

You are a divine spirit of the earth.

Prerequisites: Angel, 6 HD

Benefit: You gain a burrow speed of 10 feet (5 feet through rock).

Once per round you may draw energy from the earth, healing yourself of 5 points of damage. (Doing so is not an action.) To use this ability you must be in contact with the earth, such as touching natural ground, a cobblestone road, or a wall of earth or stone connected to such ground, but not a wooden floor, a castle rampart, and so on. Your clothing or armor does not impede contacting the

earth. This is a supernatural ability and requires no movement if you are already in contact with the earth. (For example, if you were prone and paralyzed, you could still use this ability as long as you were touching the earth.)

Once per day, you can use *stoneskin* as a spell-like ability.

Extra Use: *Stoneskin*, two temporary negative levels.

ANGEL OF THE FLAMING SWORD (DOMINION)

You embody the concepts of sword and fire, both as a deterrents and weapons.

Prerequisites: Angel, 8 HD

Benefit: Any weapon you use in combat is treated as a flaming weapon. If it already is a flaming or flaming burst weapon, it deals +1d6 fire damage (+1d10 fire on a critical hit) in addition to the weapon's other damage.

Once per day, you can invoke a *flame strike* spell upon a creature hit by your weapon. You can decide to use this ability after you have hit the creature. Doing so is a free action, but it must be done on the same round you hit the creature. The *flame strike* affects only the target of your weapon.

Extra Use: *Flame strike* against a hit creature (as described above), one temporary negative level.

Note: If your preferred weapon is other than a sword, the feat and title change to your preferred weapon.

ANGEL OF THE HOUR (DOMINION)

You are a manifest agent of the flow of time.

Prerequisites: Angel, 6 HD

Benefit: You gain a +2 insight bonus to Armor Class.

Once per day, you can bend time, giving you an additional standard and move action on that turn that may be combined into a full-round action if you desire. Activating this supernatural ability does not require an action.

Extra Use: Bend time, one temporary negative level.

ANGEL OF THE WATERS (DOMINION)

You are a divine spirit of the water.

Prerequisites: Angel, 6 HD

Benefit: You gain a swim speed equal to your base speed and can breathe water as easily as air. You gain a +2 sacred bonus to saving throws when within 100 feet of a body of water at least the size of a lake or of a river.

Adventure Seed: Reluctant Champion

After centuries of battle and carnage leading mortals of the faith to glory and victory, an Angel of War has developed a great distaste for violence. She refuses an order to go into battle, knowing the order would cause great bloodshed. For her transgression, she is stripped of her dominion and made an outcast. Can a more peaceful religion rescue her? Is there a chance she could return to her old calling? Will agents of Hell snap her up while she is alone and vulnerable, then torture her for information?

Once per day, you can use *solid fog* as a spell-like ability.
 Anafiel (“branch of god”), Angel of the Waters, was given the honor of bearing Enoch to Heaven.

Extra Use: *Solid fog*, one temporary negative level.

ANGEL OF THE WIND (DOMINION)

You are a divine spirit of the air.

Prerequisites: Angel, ability to fly, 6 HD

Benefit: Your fly speed increases by 10 feet and your maneuverability changes to perfect. You gain a +2 sacred bonus to Armor Class when flying.

Once per day, you can use *fly* or *gust of wind* as a spell-like ability.

Extra Use: *Fly* or *gust of wind*, one temporary negative level.

ANGEL OF THE ZODIAC (DOMINION)

You represent one of the 12 signs of the zodiac.

Prerequisites: Angel, 6 HD

Benefit: Choose one of the 12 houses of the zodiac (Angel of Aries, and so on). When the sun is in that house, you gain a +4 sacred bonus to Armor Class, saves, and skill checks; otherwise, the bonus is +1.

Once per day, you can use *summon monster III* to summon a creature appropriate to your zodiac sign as a spell-like ability.

You can always use this ability to summon a pair of balsam blessed children†.

TABLE 7–4: ZODIAC SUMMONING

Zodiac Sign	Example Creatures
Aries	Azer, celestial ram (use celestial boar), Small fire elemental
Aquarius	Celestial dire bat, Small air elemental
Cancer	Triton, Small water elemental
Capricorn	Celestial boar, Small earth elemental
Gemini	Pair of celestial eagles, Small air elemental
Leo	Azer, celestial leopard, Small fire elemental
Libra	Celestial wolf, Small air elemental
Pisces	Celestial porpoise, shark (Medium), Small water elemental
Sagittarius	Azer, Small fire elemental
Scorpio	Celestial constrictor snake (Medium), celestial viper (Small), Small water elemental
Taurus	Celestial bison, Small earth elemental
Virgo	Celestial dire badger, Small earth elemental

Extra Use: *Summon monster III* (used to summon an appropriate creature as defined above), one temporary negative level.

Note: This feat should only be available in campaigns where the zodiac exists and plays a significant role in the campaign.

Prestige Classes

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” —Revelation 15:5-8

All angels perform tasks. Some angels perform very important tasks and require a specialized group of abilities to aid them. These elite angels are high-ranking members of angelic orders that are represented by prestige classes.

The prestige classes in this chapter—angel of death, angel of destruction, angel of fury, angel of terror, and fire-speaker—were designed with angels in mind. Extremely pious mortals may advance in these classes if the DM feels it is appropriate.

ANGEL OF DEATH

Among the hosts of Heaven, certain angels are selected for their martial ability and subtle emanations of danger. These angels are trained in the ways and means of death and are charged with the slaying of mortal creatures. Some are responsible for killing animals, some for humanoids, others for stranger creatures, but any creature deserving death at the hands of a particular faith can expect a visit from the black-winged angels of death. Normally their duties are to claim the souls of the venerable faithful (transporting them to their reward in Heaven) or punish those who have transgressed against their faith (condemning them to Hell), but the angels of death have been used as celestial generals or even assassins in the past, wiping out enemy leaders or even enemy armies in the name of their god.

Given the requirements and their duties, angels with a martial bent such as barbarians, fighters, paladins, and rangers make the best angels of death, though a few spellcasters take on this responsibility. The higher orders of angel (such as cherubim, ophanim, and seraphim) make up most of the ranks of angels of death.

Angels of death normally lack a hierarchal structure other than a religious allegiance. Those that serve more militaristic or regimented deities might belong to a hierarchy, but because they are usually dispatched singly, they are expected to function independently. A gathering of several angels of death on the Material Plane usually signals some cataclysmic purge.

Ex-Angels of Death: An angel of death that becomes a free angel or changes deities loses all abilities of this prestige class, becoming

an ex-angel of death. An ex-angel of death with a new patron regains her class abilities if she receives an *atonement* spell from a cleric of her new faith whose level is the same as or greater than her own. This allows even a fallen angel of death to perform her duties serving an evil deity or a great fiend.

Famous angels of death include Adriel (“my help is god,” an angel of the moon and guardian of the south wind), Apollyon (“destroyer,” the angel of the bottomless pit, responsible for binding the first demons, now fallen), Azrael (“whom god helps,” who provided one of the handfuls of earth used in creating Adam), Gabriel (“god is my strength,” smiter of Sodom and Gomorrah), Hemah (one of two angels sent to kill Moses for failing to observe the rite of circumcision), Kafziel (“speed of god,” governor of the death of kings), Metatron (king of angels, voice of god), and Michael (“who is as god,” chief of the malakim, who personally cast the Adversary out of Heaven).

Hit Die: d10

REQUIREMENTS

To qualify to become an angel of death, a character must fulfill all the following criteria.

Race: Bound angel or fallen angel
Base Attack Bonus: +8
Base Save Bonuses: Fortitude +8
Skills: Intimidate 5 ranks, Knowledge (religion) 5 ranks
Feats: Astride the Ladder†, Hide From Mortal Eyes†, Power Attack, Weapon Focus (deity’s favored weapon or longsword)
Patron Deity: Any
Special: <i>Wings of Death:</i> An angel of death must have wings, whether naturally or through the Winged Flight† feat. A malakite’s immaterial wings meet this requirement, but wingless flying angels (lantern archons, ophanim) do not.

TABLE 8-1: ANGEL OF DEATH

Class Level	Base Attack Bonus	Fortitude Save	Reflex Save	Will Save	Special
1	+1	+2	+0	+0	Black wings, poison use
2	+2	+3	+0	+0	Favored enemy +1
3	+3	+3	+1	+1	Envenomed weapon
4	+4	+4	+1	+1	Favored enemy +2
5	+5	+4	+1	+1	Claim the faithful, veil of faith



CLASS SKILLS

Class skills for the angel of death are:

Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Search (Int), Sense Motive (Wis), and Spot (Wis). For more information on these skills, see Chapter Four in the *Player's Handbook*.

Skill Points at Each Level: 2 + Intelligence modifier

CLASS FEATURES

All the following are class features of the angel of death prestige class.

Weapon and Armor Proficiency: Angels of death gain no proficiencies in weapons or armor of any type.

Black Wings: At 1st level, an angel of death's wings turn jet black, signifying that she is charged with harvesting mortal souls. The angel gains a +4 bonus to Intimidate checks made against mortals aware of the significance of her wing color (anyone with 2 or more ranks of Knowledge [religion]).

Poison Use: Angels of death understand the uses and dangers of poison. They never risk accidentally poisoning themselves when applying poison to a weapon.

Favored Enemy (Ex): At 2nd level, the angel of death chooses a favored enemy in the manner of a ranger, gaining a +2 bonus on Bluff, Listen, Sense Motive, Spot, and Survival checks when using these skills against creatures of this type. In addition, she gets a +2 bonus on weapon damage rolls against such creatures. The angel may select any type of creature except constructs, elementals, or outsiders. Regardless of the type of creature selected, the angel's favored enemy bonus also counts against creatures with the same patron deity as the angel, as well as former members of the faith

who have not yet chosen a new patron. The angel's bonus to damage still applies to creatures not subject to critical hits. It stacks with any existing favored enemy bonus the angel has for that type of creature. At 4th level, the bonus increases to +4.

Envenomed Weapon (Su): Once per day the angel can cause her weapon to act like a *dagger of venom*, instantly poisoning a creature she has just hit for 1d10 points of initial and secondary Constitution damage (DC 10 + class level + angel's Charisma modifier).

Claim the Faithful (Su): The greatest angels of death are granted the ability to claim the soul of a follower of their deity (normally at the end of the worshipper's life by a single touch). This melee touch attack instantly and painlessly kills the follower, at which point the angel and the worshipper's soul immediately are transported to the entrance to the plane of the soul's destination (typically Heaven or Hell). Normally this ability is used to "call home" elders of the faith whose time has come to serve the faith on the next level of existence, but it has been used to end the lives of particularly corrupt individuals of the faith. The target may resist this ability with a Will save (DC 15 + angel's Charisma modifier). This is a necromancy death effect. The angel may use this ability up to five times per day, virtually assuring the ability to claim any particular soul in the course of her duty.

Veil of Faith (Su): Upon reaching 5th level, an angel of death can remain hidden from the faithful while performing her most terrible duties. While she is using the Hide From Mortal Eyes† feat, the veil of faith prevents worshippers of the angel's patron from seeing her, even if she performs actions that would break her invisibility. In effect, she has *improved invisibility*, though it is only effective against those of her own faith. This ability allows her to bring death (whether benign or punitive) to the faithful and remain unobserved.

ANGEL OF DESTRUCTION

When the time comes to punish mortals, deities call upon the angels of destruction, the *malache habbalim*. While the primary focus of the angels of death is to punish or claim members of the faith, angels of destruction are in the unique position of testing the faithful by aiding enemies of the faith as well as slaying members of opposing faiths. Though sages sometimes have difficulty grasping the difference between these angels and the angels of death, the difference is a matter of scale: While few angels of death exist, tens of thousands of *malache habbalim* swell Heaven's legions, and the angels of death are their generals. In monotheistic campaigns, angels of destruction may also serve Hell, acting as the destructive and vengeful hands of their deity, though they are not evil themselves. Angels of destruction can also be found in some parts of Hell punishing evil souls.

Like angels of death, the calling of angel of destruction appeals to barbarians, fighters, paladins, and rangers, though some sorcerers and wizards join the ranks, hoping to battle enemy spellcasters. The higher orders of angels (such as cherubim, ophanim, and seraphim) make up most of the ranks of *malache habbalim*.

As they tend to gather in numbers, the angels of destruction serving any particular deity often form a military hierarchy, though those with a chaotic patron may resemble a horde of barbarians more than an orderly regiment of soldiers. They also operate in smaller groups or entirely alone.

Ex-Angels of Destruction: The angels of destruction gain their power from the righteous vengeance of a god. A *malache habbalah* who abandons his faith or turns evil loses all abilities of this prestige class, becoming an ex-angel of destruction. An ex-angel of destruction with a new patron regains his class abilities if he receives an *atonement* spell from a cleric of his new faith whose level is the same as or greater than his own. However, fallen angels cannot regain their *malache habbalah* duties, though they may exchange levels in this prestige class for levels in blackguard as a fallen paladin does, with no minimum level in the prestige class required and no conversion of skill points. A fallen angel of destruction is just a particularly cruel and powerful fiend.

Famous angels of destruction include Af (“anger,” brother angel to Hemah, sent with him to kill Moses), Hemah, Kemuel (“assembly of god,” chief of the angels of destruction), Uriel (“fire of god,” angel of salvation, who stood at the gate of Eden with a fiery sword after Adam and Eve were cast out), and Zaafiel (“wrath of god,” angel of hurricanes).

Hit Die: d8

REQUIREMENTS

To qualify to become an angel of destruction, a character must fulfill all the following criteria.

Race: Bound angel
Base Attack Bonus: +5
Base Save Bonuses: Will +4
Skills: Knowledge (religion) 2 ranks
Feats: Cleave, Power Attack
Patron Deity: Any
Alignment: Any nonevil

CLASS SKILLS

Class skills for the angel of destruction are: Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Profession (Wis), Search (Int), Sense Motive (Wis), and Spot (Wis). For more information on these skills, see Chapter Four in the *Player's Handbook*.

Skill Points at Each Level: 2 + Intelligence modifier

CLASS FEATURES

All the following are class features of the angel of destruction.

Weapon and Armor Proficiency: Angels of destruction gain no proficiencies in weapons or armor of any type.

Smite Infidel (Su): Once per day an angel of destruction may use his ability to smite infidel. This functions like the paladin's ability to smite evil, except that it works on creatures of any alignment—as long as they do not worship the angel's patron deity. If the angel has a smite ability from another source, he may combine multiple smites in a single attack. At 3rd and 5th level, he gains another use of this ability per day.

Chain of Fire (Su): At 2nd level, an angel of destruction gains the ability to create a chain of fire, a lashing weapon made of links of flame. The chain acts like a *+1 silver flaming light flail*. The angel always is considered proficient with this weapon, and any weapon feats (such as Improved Critical, Weapon Focus, and Weapon Specialization) with the heavy flail, light flail, spiked chain, or whip apply to using the chain of fire. Creating the chain does not require an action, nor does causing it to vanish. If it ever leaves the angel's grasp, it vanishes immediately.

Key to Hell (Su): Angels of destruction are sometimes sent to punish wicked souls in Hell. At 4th level, an angel of destruction may enter Hell under an ability similar to the protection of a *key to Hell* spell and seek out an evil soul. For every hour the angel spends punishing that soul with lashes from his chain of fire, he gains a +1 morale bonus to attacks, weapon damage, saves, and checks (maximum +3) for the next day. Unlike the *key to Hell* spell, attacking a

TABLE 8-2: ANGEL OF DESTRUCTION

Class Level	Base Attack Bonus	Fortitude Save	Reflex Save	Will Save	Special
1	+1	+2	+0	+2	Smite infidel 1/day
2	+2	+3	+0	+3	Chain of fire
3	+3	+3	+1	+3	Smite infidel 2/day
4	+4	+4	+1	+4	Key to Hell†
5	+5	+4	+1	+4	Chain of greater fire, smite infidel 3/day



soul in this manner does not cause the angel to lose his protection from Hell's natives. When the angel ends the punishment of the soul, he is immediately transported back to his previous location.

Chain of Greater Fire (Su): At 5th level, the angel's chain of fire gains power, acting like a +2 *adamantine silver flaming light flail*.

ANGEL OF FURY

The angels of fury are agents of Heaven's wrath. When a mortal has committed a great injustice against her faith or against Heaven itself or a noteworthy angel falls from grace, the angels of fury are sent to punish the transgressor or bring her to a higher power for judgment. Angels of fury often double as angels of death, and vice versa, but their strange powers make them uniquely suited for their special duties. If anything, angels of fury are more dangerous and feared than other punitive angels because they take the transgressions of their targets personally.

Martial angels, especially barbarians, are well suited for this class. Spellcaster angels rarely become angels of fury because the discipline necessary for most spellcasting runs contrary to the anger prevalent among the ranks of these angels. Ophanim are particularly suited for this prestige class, mainly because they automatically meet most of the requirements and enjoy fire and extensive travel.

Angels of fury normally operate singly or in pairs. Because their services are needed so rarely, most deities have little use for more than a handful of them. Angels of fury of one deity don't tend to associate with angels of fury serving other deities, because as the punishers of doctrinal violations they tend to get into conflicts with enforcers of rival doctrine. When not serving their main purpose, angels of fury are usually turned loose to fight demons, fallen angels, and other enemies of the faith.

These angels' leader, Ksoppghiel, bears a Nomina Barbara† and either destroyed or captured dozens of fallen angels. The most famous angels of fury are Af and Hemah.

Ex-Angels of Fury: An angel of fury that becomes a free angel or changes deities loses all abilities of this prestige class, becoming an ex-angel of fury. An ex-angel of fury with a new patron regains his class abilities if he receives an *atonement* spell from a cleric of his new faith whose level equals or exceeds his own. This allows even a fallen angel of fury to perform his duties serving an evil deity or a great fiend.

Hit Die: d8

REQUIREMENTS

To qualify to become an angel of fury, a character must fulfill all the following criteria.

Race: Bound angel
Base Attack Bonus: +5
Base Save Bonuses: Will +5
Skills: Intimidate 3 ranks
Feats: Energy Touch† (fire). (An ophanite meets this requirement automatically.)
Patron Deity: Any

Special: *Instantaneous Movement:* The angel must be able to use *dimension door*, *teleport*, or a similar effect at least daily. (Spells and spell-like abilities such as those granted by the Transcend Distance† feat satisfy this prerequisite.)

TABLE 8-3: ANGEL OF FURY

Class Level	Base Attack Bonus	Fortitude Save	Reflex Save	Will Save	Special
1	+1	+2	+0	+2	Large, swallow whole
2	+2	+3	+0	+3	Holy fire, rage 1/day
3	+3	+3	+1	+3	—
4	+4	+4	+1	+4	Rage 2/day
5	+5	+4	+1	+4	Fiery transformation

CLASS SKILLS

Class skills for the angel of fury are: Climb (Str), Concentration (Con), Intimidate (Cha), Jump (Str), Knowledge (religion) (Int), Listen (Wis), Sense Motive (Wis), and Spot (Wis). For more information on these skills, see Chapter Four in the *Player's Handbook*.

Skill Points at Each Level: 2 + Intelligence modifier

CLASS FEATURES

All the following are class features of the angel of fury prestige class.

Weapon and Armor Proficiency: Angels of fury gain no proficiencies in weapons or armor of any type.

Large: The angel becomes size Large. The angel gains a –1 size penalty to Armor Class and attacks, but gains reach 10 feet. His space becomes 10 feet. His ability scores and natural armor do not change. If the angel is already Large, this ability has no effect.

Swallow Whole (Ex): An angel of fury may swallow whole any creature up to Medium size if it makes a successful grapple check. Creatures swallowed by the angel are unharmed but are treated as pinned, and the angel can disgorge a creature as a standard action. The angel can hold one Medium, two Small, four Tiny, eight Diminutive, or 16 Fine creatures. A swallowed creature must first escape the pin in order to take any other actions (and is treated as in a hold while still swallowed). The swallowed creature may free itself if it can break or escape the hold, or it can cut itself free using natural slashing weapons (such as claws) or a Tiny or smaller slashing weapon to deal 15 or more points of slashing damage (which the angel suffers as normal) to create an opening. Once a creature passes through, this opening seals closed automatically. (Multiple swallowed creatures must each cut their own way free.) The angel normally uses this ability to transport creatures to a superior or for interrogation or punishment, or to transport particularly evil creatures directly to Hell.

Holy Fire (Su): At 2nd level, the angel's attunement to the power of Heaven increases. Any time he uses a fire spell or an ability that deals fire damage, half that damage is replaced by divine power, which is not subject to fire resistance or immunity (see the *flame strike* spell). This ability does not affect fire damage from magic items or other equipment the angel uses.

Rage: At 2nd level, the angel gains the ability to rage once per day as if he were a barbarian. He gains another rage per day at 4th level.

Fiery Transformation: At the pinnacle of his power, an angel of fury permanently transforms into a being made of chains of black and red fire. The angel's overall shape remains roughly the same. The angel gains the ophanite abilities of fire immunity, slam, and burning self. An ophanite that gains this ability earns another slam attack per round and increases his burning self damage to 1d10 points. An angel of fury with this ability may use burning self to damage a creature it has swallowed. However, some like to make their interiors hot enough to be uncomfortable but not enough to cause damage.





ANGEL OF TERROR

Angels of terror guard each Heavenly throne, the seat of a deity's power, as well as other holy sites. Also known as the angels of horror, they are fanatical guardians, willing to give their lives to prevent even a single profane touch upon holy ground. Some sources speak of the angels of terror ringing the holy throne numbering in the tens of thousands, though only some deities actually employ them in this fashion. In addition to their guard duties, they extol the name of their patron, sending up choruses of praise and devotion. They use their power to awe and terrify visitors to their patron's throne room.

Clerics, druids, and paladins have a devotion that makes them naturally suited to be angels of terror. Other spellcasting angels (bards in particular) do well in this work, and monks have the discipline (if not the required magical ability) for it, too. Other classes lack one or more of the necessary abilities for this task. Cherubim are well suited for this prestige class, as they can meet its requirements by taking at most one or two levels in another class. Most angels of terror are cherubim.

Angels of terror are used to working in large groups, and some powerful or paranoid deities surround their thrones with a small army of these angels. In groups, they easily fall into a hierarchal structure, dividing themselves into wings (often arranged by compass directions), each with a wing leader and wing lieutenant. When guarding smaller or remote areas, angels of terror are sometimes encountered singly. Though they prefer to have allies nearby, their magic usually can deal with any problem.

Ex-Angels of Terror: An angel of terror that becomes a free angel or changes deities loses all abilities of this prestige class, becoming an ex-angel of terror. An ex-angel of terror with a new patron

regains class abilities if she receives an *atonement* spell from a cleric of her new faith whose level equals or exceeds her own. This allows even a fallen angel of terror to perform her duties serving an evil deity or a great fiend.

Hit Die: d8

REQUIREMENTS

To qualify to become an angel of terror, a character must fulfill all the following criteria.

Race: Bound angel
Base Attack Bonus: +5
Base Save Bonuses: Fortitude +4, Will +4
Skills: Intimidate 6 ranks, Listen 4 ranks, Perform (sing) 3 ranks, Spot 4 ranks
Feats: Glory†, Iron Will
Patron Deity: Any
Special: <i>Captain of Fear:</i> The angel must be able to create a fear effect (such as <i>cause fear</i> , frightful presence, and so on) at least daily, whether from a spell-like or supernatural ability, or a known spell.

CLASS SKILLS

Class skills for the angel of terror are: Bluff (Cha), Climb (Str), Concentration (Con), Diplomacy (Cha), Intimidate (Cha), Jump (Str), Knowledge (religion) (Int), Listen (Wis), Perform (Cha), Sense Motive (Wis), and Spot (Wis). For more information on these skills, see Chapter Four in the *Player's Handbook*.

Skill Points at Each Level: 2 + Intelligence modifier

CLASS FEATURES

All the following are class features of the angel of terror prestige class.

Weapon and Armor Proficiency: Angels of terror gain no proficiencies in weapons or armor of any type.

Chant the Holy Name (Sp): Angels of terror can use *chant the holy name* at will as a spell-like ability.

Mirror Image (Sp): At 2nd level, angels of terror gain the ability to confuse others about the number of angels present. An angel of terror can use *mirror image* at will as a spell-like ability, though she can have no more than eight images present at any time. This ability does not work when eight images are already present. It is because of this ability that a group of angels of terror can look like a small army. This effect has caused many folk who see visions of Heaven to be confused into thinking that tens of thousands of these angels guard a heavenly throne.

Lord of Dread (Su): Angels of terror are tasked with striking fear into the hearts of those who visit sacred places. At 3rd level and higher, all fear effects created by an angel of terror are one step more potent: Effects that cause a target to be shaken instead cause it to become frightened, frightened becomes panicked, panicked becomes cowering, and worse than cowering causes a –2 morale penalty to the target's saving throw.

Confusion Aura (Su): Upon reaching 5th level, an angel of terror radiates an aura of *confusion* equal to the spell of the same name that affects only the angel's enemies. The Difficulty Class of saving throws against the aura is 15 + the angel's Charisma modifier. A creature that saves against a particular angel's aura remains immune to it for one day.

FIRE-SPEAKER

Fire-speaking angels are talented angels of fire whose abilities make them invaluable to deities and archangels who command thousands of angels. While many angels of fire (those who gain the Angel of Fire† dominion feat described in Chapter Seven: Feats) populate Heaven, only a handful of fire-speaking angels serve any particular deity. While their ability to blast enemies with fire or even turn into pure fire is significant on a battlefield, their unique ability to talk through fire makes them natural relayers of information for Heaven's hierarchies. Like ophanim, they have a gift for sending messages, and ophanim are perfectly suited for this prestige class.

Bards, clerics, paladins, and rogues most easily qualify for this class, and their class abilities complement those of this class nicely. Other classes have a more difficult time meeting the requirements and generally don't have the proper mindset to be messengers, though some particularly stubborn angels persist just for the class' battle abilities.

Fire-speakers are used to being the only one of their kind around, so they're comfortable working alone, though other kinds of angel usually surround fire-speaking messengers. As they can easily communicate with other angels of their type, they rarely feel alone and can coordinate attacks or meetings over long distances. Particularly influential deities or those coordinating a large number of angels sometimes gather multiple fire-speakers together. In such situations, in between sending official messages they enjoy speaking with each other in person.

Amber angels (see "Variant Angels" in Chapter Two: Angels) are called fire-speaking angels. It is possible that they once were some other kind of angel who completed this prestige class and advanced to a new kind of being.

Hashmal, chief of the hashmalim, is the first fire-speaking angel. It is through his power that many of the commands of Heaven reach the hashmalim (and through them, other angels).

Hit Die: d8

REQUIREMENTS

To qualify to become a fire-speaker, a character must fulfill all the following criteria.

Race: Angel
Base Attack Bonus: +4
Base Save Bonuses: Reflex +4, Will +4
Skills: Concentration 5 ranks, Diplomacy 8 ranks, Intimidate 5 ranks
Feats: Iron Will, Spiritual Contact†
Patron Deity: Any
Special: <i>Fire Tolerance:</i> The angel must have at least fire resistance 5 or fire immunity.

CLASS SKILLS

Class skills for the fire-speaker are: Bluff (Cha), Concentration (Con), Diplomacy (Cha), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (religion) (Int), Knowledge (nature) (Int), Listen (Wis), Sense Motive (Wis), Speak Language (None). For more information on these skills, see Chapter Four in the *Player's Handbook*.

Skill Points at Each Level: 2 + Intelligence modifier

CLASS FEATURES

All the following are class features of the fire-speaker prestige class.

Weapon and Armor Proficiency: Fire-speakers gain no proficiencies in weapons or armor of any type.

Breath Weapon (Su): A fire-speaking angel has a breath weapon usable once per day: a 15-foot cone of fire that deals 3d6 points of

TABLE 8-4: ANGEL OF TERROR

Class Level	Base Attack Bonus	Fortitude Save	Reflex Save	Will Save	Special
1	+1	+2	+0	+2	<i>Chant the holy name</i> †
2	+2	+3	+0	+3	<i>Mirror image</i>
3	+3	+3	+1	+3	Lord of dread
4	+4	+4	+1	+4	—
5	+5	+4	+1	+4	<i>Confusion aura</i>

damage per class level (Reflex half; DC 12 + Constitution modifier). At 3rd level, the angel can use this breath weapon twice per day.

Fire-Speaking (Su): Beginning at 2nd level, a fire-speaking angel's every word is a flame. Creatures in the angel's space suffer 1d6 points of fire damage on any round the angel speaks (including casting spells), sings, or otherwise uses his voice. The angel gains a +4 circumstance bonus to Intimidate checks made to influence creatures not immune to fire. This ability manifests as a constant tiny flame within the angel's mouth. The angel may suppress this ability at will. (Doing so is not an action.)

The angel also gains the ability to speak through any fire he knows exists as long as that fire is on the same plane as he is. The angel does not need to know the fire's exact location—within a mile is sufficient. This ability works like *ventriloquism* except at any distance on the same plane, and the voice is real instead of illusory. The angel's transported voice cannot reach a fire within an *antimagic field* or a place inaccessible to scrying or teleport magic. The angel's voice is heard at his actual location as well as from the target fire. For example, an angel wandering through a valley at night who spots a campfire in the distance could announce his presence through the fire before approaching.

The angel can even talk through creatures made of fire, such as ophanim and fire elementals. Because of this ability, angels who rely on fire-speakers often keep an ophanite as a lieutenant. The angel cannot hear through the target fire. This ability requires concentration (as if maintaining a 1st-level spell). It can be used at will.

Because each has a flame in his mouth, fire-speaking angels can communicate with each other just by talking through those flames. They may communicate semisecretly in this manner by whispering, though nearby creatures can overhear both sides of the conversation if they make a Listen check (DC 5).

Wild Shape (Su): At 4th level, a fire-speaking angel can use wild shape once per day (as a druid) to assume the form of a Medium fire elemental. (An ophanite fire-speaking angel can wild shape into a Large fire elemental.) The angel can remain in this form for up to one hour.

Celestial Brand (Su): A fire-speaking angel that reaches 5th level gains a special link to a fundamental truth of the universe. This link is manifested as one or more fiery characters in the Celestial alphabet visible upon his body, whether upon the chest, back, or a limb. (An angel without a humanoid anatomy manifests the brand on some other part of his body.) This link gives him power. He can choose one of the following feats as a bonus feat: Astride the Ladder†, Detect Angels and Fiends†, Ever Vigilant†, Evilsense†, Great Fortitude, Lightning Reflexes, Spell Penetration, Stigmata†, or Transcend Distance†.

Greater Fire Speaking (Su): At 5th level and beyond, a fire-speaking angel can talk through a fire on another plane. The angel must still know the fire exists and have a general idea of where it is located on that plane (within one mile). If a creature in the vicinity of the fire-speaker's target fire—whether this fire is on the angel's plane or another plane—addresses the angel by name and speaks to the fire, the angel hears the creature's responses. For example, the angel could speak through a burning bush on the Material Plane, introduce himself, and have a conversation with a nearby holy man. This ability requires concentration (as if maintaining a 5th-level spell). It can be used at will.

TABLE 8-5: FIRE-SPEAKER

Class Level	Base Attack Bonus	Fortitude Save	Reflex Save	Will Save	Special
1	+1	+0	+2	+2	Breath weapon 1/day
2	+2	+0	+3	+3	Fire-speaking
3	+3	+1	+3	+3	Breath weapon 2/day
4	+4	+1	+4	+4	Wild shape 1/day
5	+5	+1	+4	+4	Celestial brand, greater fire-speaking



Magic

Angels have long been described as wearing strange armor, bearing great weapons, and performing miraculous feats of divine power. Just as with mortals, some items and spells used by angels are common and others are rare or unique. This section covers some of the more common magic items and spells used by the forces of Heaven, as well as a few things found in the hands of their ancient adversaries, the fiends.

In a campaign where angels are prevalent, these items and spells are just as common as others of the same cost and power level. PC angels should be aware of them and have an idea of how they work. Any spells listed here that angels could cast are considered to be on the spell lists of angel PCs without requiring any sort of research. Mortal PCs can learn these spells or use these items, though some of the more conservative residents of Heaven prefer to not let these tools of good fall into mortal hands, where they could be abused or turned to a more nefarious purpose.

MAGIC ITEMS

These magic items are made and used by the hosts of Heaven and Hell and their allies. In angelic, mentor, and adversaries campaigns, they are as common as those in the DMG. In standard campaigns, they are more rare.

MAGIC ARMOR

PROPERTY

Multiform: This armor property was designed for creatures who can shift between very different shapes, such as aranea, kalkydrim, lycanthropes, and angels with vessels. When the creature wearing the armor changes shape, the armor automatically adapts to the new shape of the creature, allowing it the full protection of the armor in its new form. For example, an aranea wearing armor with this property in humanoid form that changed to its spider form would remain fully armored in spider form. The wearer also has the option to have the armor keep its current form and simply fall off when the transformation takes place (such as when a werewolf doesn't want to attract attention running around as an armored wolf). An angel with a vessel can have the armor fall off; adapt to the new body when inhabiting the vessel, new vessel, or her true form; or vanish into magical potential along with her previous body.

Faint transmutation; Caster Level 5th; Craft Magic Arms and Armor, alternate form/*polymorph*/wild shape/similar ability; Price +8,000 gp

SPECIFIC MAGIC ARMOR

Noriel's Armor: The angel Noriel ("fire of god," angel of the gates of the east wind) has a body made of gilded brass lit with orange light. On rare occasions, he has taken pieces of his brass body and forged them into armor for other angels. These have become known as *Noriel's armor*, though he does not wear it himself. Equivalent to a *+1 breastplate*, the armor is as strong as steel (not brass), grants fire resistance 5, and allows the wearer to emit a fiery bolt per day equivalent to that from a *scorching ray* spell. Firing a fiery bolt is a standard action.

Faint abjuration; Caster Level 5th, Craft Magic Arms and Armor, *scorching ray*, *endure elements*; Price 9,850 gp; Cost 5,100 gp + 380 XP

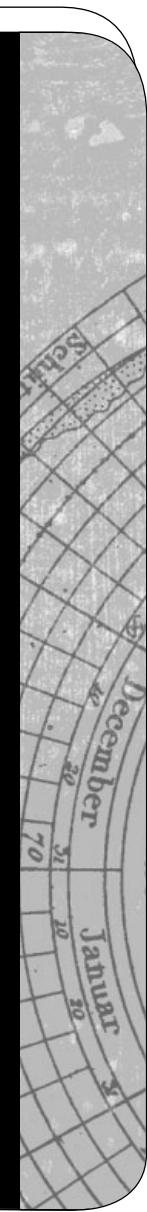
SPECIFIC MAGIC WEAPONS

Flaming Sword: When angels or works of religious literature refer to a flaming sword, they mean a *+1 flaming longsword*. Though individual weapons may have different powers, this sword is the typical (default) weapon carried by the forces of Heaven. Typically *flaming swords* are decorated with a holy symbol or words meaning "fire" in Celestial.

Moderate evocation; Caster Level 10th; Craft Magic Arms and Armor, *flame blade*/*flame strike*/*fireball*; Price 2,315 gp; Cost 1,315 gp + 80 XP

Holy Sword: When angels or works of religious literature refer to a holy sword, they usually mean a *+1 holy longsword*. Though individual weapons can have different powers, this sword is the typical (default) weapon carried by the officers of Heaven. Holy swords are typically decorated with a holy symbol or a deity's name written in Celestial.

Moderate evocation [good]; Caster Level 7th; Craft Magic Arms and Armor, *holy smite*, creator must be good; Price 8,315 gp; Cost 4,315 gp + 320 XP



ROD

Rod of Snow: Naoutha, angel of the southwest, a fire-speaking† angel, holds the original of this special *rod of flame extinguishing*. His fires are so great that when he speaks he cannot help but burn whatever is near him, so he was given this rod to allow him to safely communicate with other beings. By putting it near his mouth, he is able to speak without producing flame. In the time since a deity gave it to Naoutha, similar rods have been created and used in the war against Hell.

In addition to the normal powers of a *rod of flame extinguishing*, the *rod of snow* allows its bearer to create a *sleet storm* (2 charges) or *ice storm* (2 charges). These powers use charges from the rod's normal allotment of 10, which are restored each day.

Strong transmutation and evocation; Caster Level 12th; Craft Rod, *ice storm*, *quench*, *sleet storm*; Price 32,000 gp

WONDROUS ITEMS

Book of Hours: This sacred text contains information on holy rites particular to one religion. It is similar to an almanac of saints' feast days, prayers, meditation, and different kinds of sacrifices, all in one volume and adapted to a particular faith. The *book of hours* is a calendar of things to do in order to ensure a pure soul and prevent damnation to Hell. If a character spends an hour each day studying the book and performing the necessary rites, the reader gains the effects of a *bless* spell for 24 hours. One also can consult the book to receive the benefits of a *phylactery of faithfulness*, though doing so requires one minute of study time. It has no effect if the reader follows a religion other than that of the book.

Faint divination; Caster Level 5th; Craft Wondrous Item, *sacrament of baptism*†, *detect chaos/detect evil/detect good/detect law*; Price 6,000 gp; Weight 5 lbs.

Dust of Heaven's Footprint: This fine golden dust was collected in Heaven and infused with holy power. When scattered in an area no larger than a 10-foot-radius circle (a standard action), the dust acts as a counterspell against spells used to remove good outsiders from the Material Plane (such

as *dismissal*, *dispel good*, and so on). If such a spell is cast or targeted within the area defined by the dust, it automatically counterspells the spell with a clap of thunder and a whiff of incense.

The five varieties of the dust are each more powerful than the last and capable of counterspelling more powerful enemy spells. (For example, dust type 4 can counter any spell that dust types 1, 2, or 3 can counter.)

The dust works against only one spell before its power is depleted, but a user can scatter multiple uses of dust in the same area, affecting successive spell attacks. The dust retains its power until it counters a spell.

Strong abjuration [good]; Caster Level 17th; Craft Wondrous Item, *banishment/d dismissal/dispel evil/holy word/trisagion*† as noted above.

Dust of Hell's Presence: This sulfurous dust was harvested in Hell and infused with evil power. The opposite of *dust of Heaven's footprint*, it allows evil outsiders to counter the effects of banishing spells. If such a spell is cast or targeted within the area defined by the dust, it automatically counterspells the spell with a clap of thunder and a whiff of brimstone.

The four varieties of the dust are each more powerful than the last and capable of counterspelling more powerful enemy spells. (For example, dust type 4 can counter any spell that dust types 1, 2, or 3 can counter.)

The dust works against only one spell before its power is depleted, but a user can scatter multiple uses of dust in the same area, affecting successive spell attacks. The dust retains its power until it counters a spell.

Strong abjuration [evil]; Caster Level 13th; Craft Wondrous Item, *banishment/blasphemy/d dismissal/dispel good* as noted above.

Elixir of Life: Normally this "item" is found as a pair of sealed goblets, each containing a magical liquid resembling water. When mixed, the waters form the *elixir of life*, a magical substance with great powers of healing. The *elixir of life* can act as a *greater restoration*, *heal*, *resurrection*, or *regenerate* spell for one creature, after which its powers are spent.

Strong conjuration; Caster Level 13th;



Table 9–1: Dust of Heaven's Footprint Varieties

Dust Type	Maximum Spell Level Countered	Example Spell Countered	Prerequisite Spell	Market Price
Dust 1	4	dismissal	dismissal	2,800 gp
Dust 2	5	dispel good	dispel evil	4,500 gp
Dust 3	6	banishment	banishment	6,600 gp
Dust 4	7	blasphemy	holy word	9,100 gp
Dust 5	9	any	trisagion†	15,300 gp

Table 9–2: Dust of Hell's Presence Varieties

Dust Type	Maximum Spell Level Countered	Example Spell Countered	Prerequisite Spell	Market Price
Dust 1	4	dismissal	dismissal	2,800 gp
Dust 2	5	dispel evil	dispel good	4,500 gp
Dust 3	6	banishment	banishment	6,600 gp
Dust 4	7	holy word	blasphemy	9,100 gp

Craft Wondrous Item, *greater restoration*, *heal*, *regenerate*, *resurrection*; Price 7,000 gp; Weight 2 lbs.

Heart of Flaming Sulfur: This piece of foul-smelling, yellowish, powdery stone is shaped roughly like a human heart. It is made of sulfur and constantly gives off small flames and bad-smelling smoke. If placed on the chest of a willing living creature, it sinks into the creature's body, destroys the creature's heart, and bursts into quiet flame.

The heart performs all the functions of the creature's actual heart and provides additional benefits. The creature gains cold resistance 5. It has a 25 percent chance to ignore extra damage from a critical hit or sneak attack as if wearing *light fortification* armor. (If the creature has fortification from another source, use the greatest value.) Once per day the creature can release a *burning hands* effect from its chest.

The heart has its drawbacks. The wearer always feels hot and suffers a –5 penalty to any Fortitude saves made to resist damage from environmental heat or fire. The creature becomes evil, and its alignment cannot change from evil while it has the *heart of flaming sulfur*. Since the creature's heart is a magic item, it ceases to function in an *antimagic field* (rendering the bearer helpless but not dead) or when subject to a *dispel magic* spell. Destroying the heart (with a *Mord's disjunction* spell or similar magic) kills the creature instantly.

To safely remove the heart first requires it to be rendered inoperative but not destroyed (with *dispel magic*, an *antimagic field*, or similar magic). Then a *limited wish*, *miracle*, or *wish* can remove the heart from the creature's body and keep the creature alive for the next two minutes, during which a *regenerate* spell must regrow the creature's original heart (which takes 2d10 rounds).

Strong abjuration and transmutation [evil]; Caster Level 13th; Craft Wondrous Item, *burning hands*, *endure elements*, *limited wish/miracle/wish*, creator must be evil; Price 10,000 gp; Weight 1 lb.

Hecate's Key: Named for the Greek goddess of dark magic, *Hecate's key* is a large iron key with three faces on the handle: an eerie owl, a demonic lizard, and a snarling, fanged beast. Once per day if soaked in the blood of a freshly sacrificed innocent humanoid, it can safely send the user to Hell under the effects of a

key to Hell† spell. This evil item (despite *key to Hell†* normally being a good spell) bestows one temporary negative level upon any good creature that touches or carries it. The temporary negative level persists as long as the creature touches or carries the key.

Moderate conjuration [evil, teleportation]; Caster Level 9th; Craft Wondrous Item, *key to Hell†*, creator must be evil; Price 16,000 gp; Weight 1 lb.

Holy Grail: The best-known *holy grail* was created when a young half-mortal son of a god was martyred. A devout follower caught a few drops of the man's blood in a cup, and the godsblood transformed the cup into a holy relic with healing powers. It has turned up several times over the ages and has been the target of many quests. Many other religions have similar divinely blessed items with similar powers, and some spellcasters have tried to create similar ones.

Any creature that drinks from a *holy grail* gains the benefits of a *heal* spell (limit three uses of *heal* per day). If presented as part of a turn attempt, a *holy grail* acts as a *phylactery of undead turning*.

The original *holy grail* is an artifact. It has additional powers because of its unique method of creation. The grail can move itself via *telekinesis* or *teleport*. It radiates *daylight* at will, and it has no limit to the number of times it can *heal* in a day. Its touch burns undead and fiends as if it were silver, blessed, or made of holy water, whichever deals the most damage to the target. The powers of the artifact-level *holy grail* are not included in the prerequisites and market price listed below.

Moderate conjuration and necromancy [good]; Caster Level 11th; Craft Wondrous Item, *heal*, creator must be a 10th-level cleric; Price 100,000 gp

Liquid Corruption: This stinking jellylike mass sometimes appears naturally in Hell. It is a manifestation of all corruption and decay on the Material Plane. A single container is roughly the size of a human fist and able to corrupt the flesh of one creature. If touched to a target (either with a melee touch attack or thrown as a grenadelike weapon), the target creature must succeed at a Fortitude save (DC 14) or be nauseated for 1d4 rounds and randomly contract two diseases (blinding sickness, cackle fever, filth fever, mindfire, red ache, the shakes, or slimy doom, as if struck by two *contagion* spells simultaneously). A user can also apply *liquid corruption* to a weapon like a poison with the normal risks inherent in using poison (such as poisoning yourself when you apply it or upon rolling a natural 1 with a poisoned weapon).

Faint necromancy [evil]; Caster Level 5th; Craft Wondrous Item, *contagion*, *stinking cloud/poison*, creator must be evil; Price 2,500 gp; Weight 1 lb.

Samhain's Prison: Named for the ancient Celtic lord of the dead, these items are the root of the tradition of carving pumpkins with scary faces on the nights when spirits walk the earth. *Samhain's prison* is a hollowed-out gourd or similar fruit carved with a face (whether frightening or benign) and containing a candle capable of burning for one hour. When the candle is lit, the prison can trap a single spirit (whether an incorporeal undead or the wandering soul of an actual dead creature) within itself, hold-

ing it in place until the candle is removed, its flame dies, or the prison is destroyed. A spirit passing within 30 feet of the prison must succeed at a Will saving throw (DC 14) or be trapped inside. Success at the save means the candle goes out, the prison becomes inactive, and the spirit remains unaffected. The spirit cannot be harmed or turned while trapped in the prison.

Faint necromancy; Caster Level 5th; Craft Wondrous Item, *halt undead* or the ability to turn or rebuke undead; Price 1,500 gp; Weight 5 lbs.

Tangible Halo: This ring or disk of light is usually blue, gold, silver, or white. Only a nonevil creature can wear it. It bestows one temporary negative level on any evil creature that carries it while it remains in the creature's possession. It is worn on the head and floats above it in the manner of a traditional halo, occupying the same body slot as a helmet. When worn, it provides a +2, +4, or +6 enhancement bonus to Charisma. At will, the wearer can cause the halo to shed light equal to a candle or suppress the halo's light so that only the halo itself is visible. (Doing either is not an action.)

Moderate transmutation [good]; Caster Level 8th; Craft Wondrous Item, *charm monster*, any light spell, creator must be good; Price 4,200 gp (+2), 16,200 gp (+4), 36,200 gp (+6)

DOMAINS

This chapter includes seven new domains: Chant, Fiendslayer, Grail, Heaven, Martyr, Prophecy, and Righteousness. Only creatures of certain alignments can select some of these domains.

If a domain grants a feat as its granted power, that feat may be used as a prerequisite for other feats, but the character with the domain must meet all other prerequisites for the new feat normally.

For example, the Heaven domain gives the Glory† feat as its granted power. A character with the Heaven domain who wants to take the Glorious Halo† feat meets the Glory prerequisite for that feat due to the domain power, but does not necessarily meet the "aasimar, angel, fiend, or tiefling" or "base Will save +5" prerequisites for Glorious Halo. If the character does not meet the other prerequisites for the feat (for example, if he is human), he cannot select Glorious Halo.

CHANT DOMAIN

Granted Power: After casting a spell with a duration expressed in rounds per level or minutes per level, you may chant to extend the duration of that spell. This chanting is subject to the same limitations as a bard using bardic music to inspire courage. (You may fight but not cast spells, you cannot activate spell completion or command word items, it does not work in an area of *silence*, and so on.) Extending a spell in this manner requires concentration (with the Concentration DC as if you were casting the spell being extended). The total duration you may add to your spells in this manner is equal to one minute per level, divided as you see fit over your spell selection. (For example, a 2nd-level cleric could extend his *bless* spell by one minute and his *entropic shield* spell by one minute, or the *bless* spell by two minutes, or the *entropic shield* spell by two

minutes.) Extending a spell by less than one minute counts as one minute toward your daily limit. This granted power does not allow you to extend a spell that has been discharged, dispelled, or otherwise ended before the normal course of its duration.

CHANT DOMAIN SPELLS

1	<i>Enthrall</i>
2	<i>Chant the holy name†</i>
3	<i>Prayer</i>
4	<i>Good hope</i>
5	<i>Commune</i>
6	<i>Manna creation†</i>
7	<i>Stone tell</i>
8	<i>Summon monster VIII</i>
9	<i>Trisagion†</i>

FIENDSLAYER DOMAIN

Granted Power: Free Fiendsmite† feat

FIENDSLAYER DOMAIN SPELLS

1	<i>Bless weapon</i>
2	<i>Heartglow†</i>
3	<i>Transin celestia†</i>
4	<i>Greater magic weapon</i>
5	<i>Dispel evil</i>
6	<i>Greater dispelling</i>
7	<i>Destruction</i>
8	<i>Holy aura</i>
9	<i>Confutation of the demon†</i>

GRAIL DOMAIN

You can only select this domain if you have a good alignment.

Granted Power: Free Healing Touch† feat. Consider yourself +1 level for the purpose of using that feat.

GRAIL DOMAIN SPELLS

1	<i>Bless</i>
2	<i>Locate object</i>
3	<i>Lesser manna creation†</i>
4	<i>Hallow</i>
5	<i>Lesser light of the sun†</i>
6	<i>Heal</i>
7	<i>Draw's instant summons</i> (instead of using <i>arcane mark</i> , the item must be anointed with holy water)
8	<i>Mass heal</i>
9	<i>Protection from spells</i>

HEAVEN DOMAIN

You can only select this domain if you have a good alignment.

Granted Power: Free Glory† feat. The light is always like that of an angel or aasimar with the feat, even if you are not an angel or aasimar.

HEAVEN DOMAIN SPELLS

1	<i>Clarity of the faith†</i>
2	<i>Consecrate</i>
3	<i>Summon memunitet†</i>
4	<i>Light of heaven†</i>
5	<i>Commune</i>
6	<i>Manna creation†</i>
7	<i>Holy word</i>
8	<i>Holy aura</i>
9	<i>Trisagion†</i>

MARTYR DOMAIN

Granted Power: Once per day as a standard action you may make a martyr's sacrifice. You must touch a creature and choose one of three effects: cure all hit point damage, heal all ability damage and ability drain, or remove all negative levels. You suffer the amount of hit point damage, ability damage and ability drain, or negative levels that the target was healed, even if it kills you. You may remove these effects from yourself as normal (with *cure* spells, *restoration* spells, and so on).

MARTYR DOMAIN SPELLS

1	<i>Soul beacon†</i>
2	<i>Shield other</i>
3	<i>Intercession†</i>
4	<i>Imbue with spell ability</i>
5	<i>Commune</i>
6	<i>Heroes' feast</i>
7	<i>Refuge</i>
8	<i>Antimagic field</i>
9	<i>Storm of vengeance</i>

PROPHECY DOMAIN

Granted Power: You gain a +1 insight bonus to Armor Class and saving throws. (You lose this bonus whenever you lose your Dexterity bonus.)

PROPHECY DOMAIN SPELLS

1	<i>Clarity of the faith†</i>
2	<i>Augury</i>
3	<i>Lesser commune†</i>
4	<i>Divination</i>
5	<i>Commune</i>
6	<i>Legend lore</i>
7	<i>Greater scrying</i>
8	<i>Discern location</i>
9	<i>Foresight</i>

RIGHTEOUSNESS DOMAIN

You can only select this domain if you have a nonchaotic and nonevil alignment.

Granted Power: You gain a +1 sacred bonus to saving throws. You cast either good or law spells at +1 caster level. (You must choose one or the other, and the choice is irrevocable once made.)

RIGHTEOUSNESS DOMAIN SPELLS

1	<i>Command</i>
2	<i>Magic circle against evil</i>
3	<i>Cloak of the righteous†</i>
4	<i>Bestow grace of the champion†</i>
5	<i>Holy sword</i>
6	<i>Geas/quest</i>
7	<i>Holy word</i>
8	<i>Holy aura</i>
9	<i>Summon monster IX</i>



SPELL LIST

This section offers 34 spells for bards, clerics, druids, paladins, sorcerers, and wizards. An ^M or ^F at the end of a spell's name indicates a spell with a material or focus component not normally found in a spell component pouch. An ^X indicates a spell with an XP component paid by the caster.

BARD SPELLS

0-LEVEL BARD SPELLS

Audible Whisper[‡]. Everyone within 100 feet can hear everything you say.

5TH-LEVEL BARD SPELLS

Lesser Light of the Sun. As *daylight*, plus limited sunlight effect on sun-sensitive creatures.

CLERIC SPELLS

0-LEVEL CLERIC SPELLS

Audible Whisper[‡]. Everyone within 100 feet can hear everything you say.

Clarity of Mind[‡]. Grants +1 bonus to Concentration checks.

1ST-LEVEL CLERIC SPELLS

Clarity of the Faith. Gives the target +5 bonus to Knowledge (religion) checks regarding your faith.

2ND-LEVEL CLERIC SPELLS

Chant the Holy Name. Chant the name of your deity to give allies a +2 sacred bonus to AC, saves, checks.

Eyes of the Seraph. Six disembodied eyes give the target +4 to Sense Motive and Spot.

Hell's Hounding. As *Mel's acid arrow*, but half fire and half evil divine power like a *flame strike*.

3RD-LEVEL CLERIC SPELLS

Cloak of Absolute Silence. As *silence*, but only affecting one creature.

Intercession^X. Redirect an attack or effect upon yourself to protect its intended target.

Lesser Commune^{Mx}. As *commune*, but only one question.

Lesser Hallowing^M. As *hallow*, but one minute/level.

Lesser Manna Creation. Feed people or restore a spell or spell-like ability up to 2nd-level as if using a *pearl of power*.

Sacrament of Baptism^M. Target joins your faith and gains a day-long *bless* spell.

Summon Memunite. Summons a memunite for one minute/level.

Transin Celestia. Invoke a holy word that increases DC and spell penetration for attempts to banish or bind a fiend.

Ugbogior's Breath. Cone of fire, smoke, and blood deals 1d6 points of damage/2 levels plus 1 point of Constitution damage and nausea.

4TH-LEVEL CLERIC SPELLS

Bestow Grace of the Champion. Give the target the abilities of a paladin for 1 round/level.

Cloak of the Righteous. Gain combat bonuses, Diplomacy and Intimidate bonuses, and the benefits of a *phylactery of faithfulness* for one minute/level.

Fiendish Reincarnation. Bring back a slain fiend in a weaker form.

Fires of Hell. Sulfurous flames deal 1d8 points of fire damage/2 levels and act as a *stinking cloud*.

Light of Heaven. Burst of fire deals 1d6 points of fire damage/level, plus lingering *daylight*.

5TH-LEVEL CLERIC SPELLS

Key to Hell. Transport target to Hell, where it is protected and may return home at will.

Lesser Light of the Sun. As *daylight*, plus limited sunlight effect on sun-sensitive creatures.

Punitive Demotion. As *fiendish reincarnation*[‡], except affecting a living fiend.

Reform Into Lesser Vessel. Revives slain angel or vessel-capable outsider in a smaller body.

Reprobation. Casts target out of your faith for its sins and afflicts target with a powerful curse.

6TH-LEVEL CLERIC SPELLS

Manna Creation. As *lesser manna creation*[‡], except can restore up to a 5th-level effect.

7TH-LEVEL CLERIC SPELLS

Imbue With Greater Spell Ability. As *imbue with spell ability*, except more powerful or more varied spells.

9TH-LEVEL CLERIC SPELLS

Confutation of the Demon[‡]. Destroys evil outsider or deals 10d6 points of damage.

Forced Apostasy. Gives one angel the outcast angel template.

Greater Manna Creation. As *lesser manna creation*[‡], except can restore up to an 8th-level spell or spell-like ability.

Trisagion. As *holy word*, but more powerful.

DRUID SPELLS

0-LEVEL DRUID SPELLS

Clarity of Mind[‡]. Grants +1 bonus to Concentration checks.

1ST-LEVEL DRUID SPELLS

Clarity of the Faith. Give the target +5 bonus to Knowledge (religion) checks regarding your faith.

3RD-LEVEL DRUID SPELLS

Lesser Hallowing^M. As *hallow*, but one minute/level.

Sacrament of Baptism^M. Target joins your faith and gains a day-long *bless* spell.

PALADIN SPELLS

1ST-LEVEL PALADIN SPELLS

Clarity of the Faith. Give the target +5 bonus to Knowledge (religion) checks regarding your faith.

Illuminated Weapon†. Weapon imposes –2 penalty to attacks, saves, and checks upon undead struck.

Soul Beacon. Amplify your soul to gain combat benefits but become extremely visible to undead.

2ND-LEVEL PALADIN SPELLS

Heartglow†. All evil creatures within 10 feet suffer a –1 penalty to all attack rolls, saving throws, and checks.

3RD-LEVEL PALADIN SPELLS

Intercession^x. Redirect an attack or effect upon yourself to protect its intended target.

Sacrament of Baptism^m. Target joins your faith and gains a day-long *bless* spell.

4TH-LEVEL PALADIN SPELLS

Bestow Grace of the Champion. Give the target the abilities of a paladin for 1 round/level.

Cloak of the Righteous. Gain combat bonuses, Diplomacy and Intimidate bonuses, and the benefits of a *phylactery of faithfulness* for one minute/level.

SORCERER AND WIZARD SPELLS

0-LEVEL SORCERER AND WIZARD SPELLS

Trans **Audible Whisper**†. Everyone within 100 feet can hear everything you say.

3RD-LEVEL SORCERER AND WIZARD SPELLS

Conj **Summon Memunite**^f. Summons a memunite for one minute/level.

4TH-LEVEL SORCERER AND WIZARD SPELLS

Trans **Fiendish Reincarnation**^f. Bring back a slain fiend in a weaker form.

Trans **Intercession**^{fx}. Redirect an attack or effect upon yourself to protect its intended target.

5TH-LEVEL SORCERER AND WIZARD SPELLS

Evoc **Lesser Light of the Sun.** As *daylight*, plus limited sunlight effect on sun-sensitive creatures.

Trans **Punitive Demotion**^f. As *fiendish reincarnation*†, except affecting a living fiend.

9TH-LEVEL SORCERER AND WIZARD SPELLS

Trans **Forced Apostasy**^f. Gives one angel the outcast angel template.

SPELLS

These spells can be available in addition to spells in your campaign from other sources. Certain faiths may teach the necessary prayers for these spells to the clergy, making them a common part of every cleric's repertoire.

Angels, whether bound or free, never need to use a divine focus for a spell. As beings of pure spirit, they themselves are a manifestation of the power of a deity or the benign powers of the universe. They still have to use any other components appropriate to spells they cast.

Spells marked with a double dagger (‡) are reprinted from *The Book of Hallowed Might*.

AUDIBLE WHISPER‡

Transmutation

Level: Bard 0, Clr 0, Wiz/Sor 0

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: 10 minutes/level (D)

Saving Throw: No

Spell Resistance: No

You give your voice a magical quality so that your words, even your whispers, can be heard by all within 100 feet. This effect proves true even over loud noises, like combat. You cannot be selective with this spell, however. Everyone within 100 feet can hear everything you say.

BESTOW GRACE OF THE CHAMPION

Evocation [Good, Law]

Level: Clr 4, Pal 4, Righteousness 4

Components: V, S, DF

Casting Time: 1 full-round action

Range: Touch

Target: Lawful good creature touched

Duration: 1 round/level

Saving Throw: No (harmless) (see text)

Spell Resistance: Yes (harmless)

You channel the power of good and law into the target, temporarily giving her the powers and responsibilities of a paladin whose level is equal to half your caster level (so a 10th-level cleric bestows the target with the abilities of a 5th-level paladin). While her base attack bonus and saving throws do not change, she gains a +1 sacred bonus to attack and damage for every three caster levels. She also gains the aura of courage, *detect evil*, divine health (suspending the effects of any diseases currently affecting her), divine grace, lay on hands, *remove disease*, turn undead, and smite evil abilities of a paladin of the appropriate level. She does not gain the paladin's special mount. She gains the paladin's spellcasting ability, but since she does not have time to prepare any spells, this ability only allows her to use spell completion, spell trigger, or other items that require the ability to cast spells as a paladin. Any abilities not used by the time the spell expires are lost.

If the target violates the paladin's code with this spell in effect, she immediately gains two negative levels. The saving throws to overcome these negative levels are equal to the spell's Difficulty Class.

If cast on a paladin, this spell has no effect other than to grant the sacred bonus to attack and damage.

CHANT THE HOLY NAME

Conjuration (Creation) [Good]

Level: Chant 2, Clr 2

Components: V, DF

Casting Time: 1 standard action

Range: 30 feet

Area: All allies within 30-foot-radius emanation centered on you

Duration: See text

Saving Throw: No

Spell Resistance: Yes (harmless)

You chant the name of your deity or of some holy being, drawing forth its power to help your allies. The effect lasts as long as you continue to chant and for 5 rounds after you stop chanting. While chanting, you can fight but you cannot cast spells, cannot activate magic items by spell completion (such as scrolls), and cannot activate magic items by magic word (such as wands). Affected allies receive a +2 sacred bonus on Armor Class, saves, and checks.

CLARITY OF MIND‡

Enchantment (Compulsion)

Level: Clr 0, Drd 0

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: 1 round/level

Saving Throw: None

Spell Resistance: No

You call upon universal stillness to grant you mental and emotional peace, gaining a +1 competence bonus to Concentration checks.

CLARITY OF THE FAITH

Divination

Level: Clr 1, Drd 1, Heaven 1, Pal 1, Prophecy 1

Components: V, S, DF

Casting Time: 1 standard action

Range: Touch

Target: Creature touched

Duration: One minute/level and see text

Saving Throw: None

Spell Resistance: No

The target gains a comprehensive understanding of the tenets of your faith, giving her a +5 competence bonus to Knowledge (religion) checks relating to questions of your faith.

Even after the spell fades, the target remains as familiar with your religion as if she had actually read its holy book or the equivalent repository of dogma and lore.

CLOAK OF ABSOLUTE SILENCE

Illusion (Glamour)

Level: Clr 3

Target: One creature or object

As *silence*, except as noted above and that only the target is silenced (no emanation). If *cloak of absolute silence* is cast on a creature, only the creature and what it carries fall silent. If the spell is cast on an object, that object is silent.

CLOAK OF THE RIGHTEOUS

Abjuration [Good]

Level: Clr 4, Pal 4, Righteousness 3

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: One minute/level

You surround yourself with a glowing nimbus of divine energy that protects and guides you, as well as demonstrating your faith to others. You get a +2 sacred bonus to Armor Class, saves, and checks. Similar to if you were wearing a *phylactery of faithfulness*, if you take a moment to contemplate an action you are about to perform, the spell informs you whether that action would adversely affect your alignment and standing with your deity. Your sacred bonus to Diplomacy checks increases to +4 when dealing with good creatures or creatures of the your faith. Likewise, the sacred bonus to Intimidate checks increases to +4 when dealing with evil creatures or creatures of a different faith. You shed light as a candle, though you may conceal or reveal this light at will. (Doing so is not an action.) The visibility of the light does not affect any other aspects of the spell.

CONFUTATION OF THE DEMON‡

Evocation [Good]

Level: Clr 9, Fiendslayer 9

Components: V, S

Casting Time: 1 standard action

Range: Medium (100 feet + 10 feet/level)

Target: One evil outsider/round

Duration: 1 round/level

Saving Throw: Will negates (see text)

Spell Resistance: Yes

When you point your finger at an evil outsider and speak the holy words whispered to you by servants of the divine, you consume the outsider utterly in an explosion of light and glory. Beings with less than 10 HD get no saving throw against this effect. Those with 20 HD or more are not consumed, but instead suffer 10d6 points of holy damage if they fail their saving throw. Beings of god-like status remain immune to the effects of this spell.

Despite its name, this spell works equally well on devils, efreet, and all evil outsiders. When the effects of this spell consume an evil outsider, they destroy it utterly and forever.

EYES OF THE SERAPH

Divination

Level: Clr 2

Components: V, S, DF

Casting Time: 1 standard action

Range: Close (25 feet + 5 feet/two levels)

Effect: Six magical sensors

Duration: One minute/level

Saving Throw: None

Spell Resistance: No

You create six disembodied reptilian eyes resembling the eyes of a seraph that float above a creature you designate within range (who may be you). The eyes give that creature a +4 competence bonus to Sense Motive and Spot checks.

FIENDISH REINCARNATION

Transmutation

Level: Clr 4, Sor/Wiz 4

Components: V, S, F/DF

Casting Time: 10 minutes

Range: Touch

Target: Dead fiend touched

Duration: Instantaneous

Saving Throw: None (see text)

Spell Resistance: Yes (harmless)

You scrape together the remains of a fiend's spirit and restore it to life in a lesser fiendish body. The creature's new body must have fewer Hit Dice than the original and be of the same type as the creature's original body. (A demon must return as a demon, a devil as a devil, and so on.) No Constitution or level loss occurs, but the creature loses all Hit Dice, ability score modifiers, and abilities from its original race and instead uses those of its new race. Character levels remain unaffected. The reincarnated form does not have to follow any rules of fiendish evolution. (For example, devils can ascend to higher-ranked forms through service and structured torture, changing along strict paths of progression, but this spell does not require you to follow those paths when choosing a new form for the target.) If the subject's soul is not willing to return, the spell does not work; therefore, subjects who want to return receive no saving throw. However, since the alternative is death barring an expensive *limited wish*, *true resurrection*, *miracle*, or *wish*, most accept the demotion as a chance to live again.

For example, the pit fiend Bezelphon is slain in combat with a solar. His superior, the devil Asmodeus, decides he wants Bezelphon restored to life but wants to punish him for his failure against the solar, so he reincarnates the pit fiend as a gelugon (which has 12 HD instead of the pit fiend's 13). Later failures reduce this incompetent servant to a hamatula (9 HD), a barbazu (6 HD), and finally an imp (3 HD), which Asmodeus presents to a concubine as a slave. Any character levels Bezelphon had carry over into his new forms.

This spell does not work on fiends that have no base Hit Dice. (In other words, a creature that has only class levels cannot be reincarnated with this spell.)

Arcane Focus: A hollow iron cone inscribed with runes in the Abyssal or Infernal alphabet

FIRES OF HELL

Evocation [Evil, Fire]

Level: Clr 4

Components: V, S, DF

Casting Time: 1 standard action

Range: Medium (100 feet + 10 feet/level)

Area: Cylinder (10-foot radius, 40 feet high)

Duration: Instantaneous (see text)

Saving Throw: Reflex half and see text

Spell Resistance: Yes

You cause sulfurous flames to vent upward from Hell, burning everything in the area and filling it with nauseating transparent fumes. The spell deals 1d8 points of fire damage per two caster levels (maximum 5d8). A successful Reflex saving throw reduces the damage to half. The infernal fumes also act as a *stinking cloud*, persisting for 1 round per level and requiring a Fortitude save to avoid being nauseated. Evil creatures are immune to the fumes.

FORCED APOSTASY

Transmutation

Level: Clr 9, Sor/Wiz 9

Components: V, S, F/DF

Casting Time: One minute

Range: Close (25 feet + 5 feet/two levels)

Target: One angel

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

You cause an angel to fall from grace. It immediately gains the out-cast angel template.

Arcane Focus: One object or substance that the subject hates, fears, or otherwise opposes that is worth at least 1,000 gp

GREATER MANNA CREATION

Conjuration (Creation) [Good]

Level: Clr 9

As *lesser manna creation*, except as noted above and that the *manna* created by this spell can restore spells or spell-like abilities of up to 8th level.

HEARTGLOW†

Transmutation [Good]

Level: Fiendslayer 2, Light 2, Pal 2

Components: V, S

Casting Time: 1 standard action

Range: Personal

Target: You

Duration: One minute/level (D)

Saving Throw: None

Spell Resistance: Yes

You focus the holy power within yourself into your heart, causing it to glow like a brilliant light. This light can be seen through your chest, and even your clothing and armor. While your heart glows, all evil creatures within 10 feet of you suffer a morale penalty

of –1 to attack rolls, saving throws, and checks as they are discomfited in the presence of the shining light of your goodness.

HELL'S HOUNDING

Conjuration (Creation) [Evil, Fire]

Level: Clr 2

Components: V, S

Effect: One arrow of evil fire

As *Mel's acid arrow*, except as noted above and that the damage caused by the arrow is half fire and half evil divine power (like a *flame strike* cast by an evil cleric).

ILLUMINATED WEAPON†

Evocation [Good]

Level: Pal 1

Components: V, S

Casting Time: 1 standard action

Range: Touch

Target: One weapon

Duration: One minute/level (D) (see text)

Saving Throw: Will negates

Spell Resistance: Yes

You make a weapon particularly useful against undead opponents by infusing it with magical daylight. The weapon disrupts the undead flesh of a corporeal foe, inflicting upon it a –2 divine penalty to attacks, saves, and checks for 1 round per level when it strikes. (Multiple strikes do not inflict stacking penalties.) Incorporeal undead hit are also disrupted, forcing them to take only a move or a standard action on their next turn, but not both.

IMBUE WITH GREATER SPELL ABILITY

Evocation

Level: Clr 7

Casting Time: One minute

As *imbue with spell ability*, except as noted above and as follows. If your limit of 7th-level spells decreases, and it drops below the current number of active *imbue with greater spell ability* spells, the more recently cast imbued spells are dispelled. Once you cast this spell on another character, you cannot prepare a new 7th-level spell to replace it until the recipient uses the transferred spells or is slain. In the meantime, you remain responsible to your deity or your principles for the way in which the spell is used. The spell has two versions.

Broader Spell Selection: You may imbue the target with spells as described in *imbue with spell ability*, except that you may imbue any divine spell you have prepared, without being limited to the cleric class or the schools of abjuration, divination, or conjuration (healing). For example, you could imbue a 5th-level target with *bless weapon* (Pal1), *faerie fire* (Drd1), and *chill metal* (Drd2), assuming you had sufficient druid and paladin levels and had those spells prepared. The target is still limited to the number and level of spells defined in *imbue with spell ability*.

Imbue Greater Spells: You may imbue more and higher-level spells into the target. The target must have an Intelligence score of at least

8 and a Wisdom score of at least 12, and the only spells you can imbue are cleric abjurations, divinations, and conjuration (healing) spells. The number and level of spells that may be imbued depends upon the subject's level, and multiple castings of this spell or *imbue with spell ability* cannot exceed this limit. You may always choose to imbue a lower-level spell into the target than the level indicated.

TABLE 9–3: IMBUE GREATER SPELLS

Recipient's HD	Maximum Spells Imbued
1–2	1 1st
3–4	2 1st
5–6	2 1st, 1 2nd
7–8	3 1st, 2 2nd
9–10	3 1st, 2 2nd, 1 3rd
11–12	3 1st, 3 2nd, 2 3rd
13+	4 1st, 3 2nd, 2 3rd, 1 4th

INTERCESSION

Transmutation [Good]

Level: Clr 3, Martyr 3, Pal 3, Sor/Wiz 4

Components: V, S, F/DF, XP

Casting Time: 1 standard action

Range: Personal

Target: You and see text

Duration: One minute/level or until discharged, whichever comes first (see text)

With *intercession*, you can sacrifice yourself to protect another from a harmful event. Once the spell is cast, you may trigger its effects at any time, even if it is not your turn.

When you trigger the spell, you may immediately take a move action to place yourself adjacent to or in the same square as another creature within range of your movement. (This creature cannot be an enemy.) You provoke attacks of opportunity for this movement. When you arrive, you may place yourself in the path of one attack, spell, or other harmful effect that was going to affect your ally. You suffer the consequences of this attack as if you were the initial target instead of the other creature. The creature you are protecting completely avoids all effects of the attack. This discharges the *intercession* spell.

You may intercede at any point during the attack, but cannot intercede once the attacker's turn is over. For example, you could intercede before the target rolled a saving throw, after the saving throw and before damage was rolled, or after damage was rolled and before the attacker finished his actions for the turn. However, once the attack is complete and the target has suffered the effects, the opportunity for intercession is over.

Multiple attacks from the same creature in a single round (such as iterative attacks from a weapon, several *magic missiles* from a single spell, or multiple eye rays from a many-eyed creature) count as one attack for the purpose of this spell. If you intercede against one of them, you intercede against them all.

Special movement-based abilities such as evasion that allow you to avoid damage from certain attacks cannot prevent you from taking damage from the attack, since you are deliberately putting

yourself in harm's way to save another. You may still roll a saving throw as normal (if the attack allows it).

If you are incorporeal, gaseous, or otherwise physically unable to prevent an attack from reaching the creature (including being paralyzed, ethereal, and so on), the intercession has no effect and is discharged.

Example: You are battling an enemy sorcerer in a crowded city. The sorcerer casts *fireball*, and the area includes one terrified commoner. Having previously cast *intercession*, you trigger its effects and rush to cover the commoner with your own body. The sorcerer's *fireball* deals 10d6 damage to you (you may save for half damage as normal), and the commoner goes unharmed.

Example: In the middle of a large melee, your young paladin ally is single-handedly fighting an eye tyrant. On the eye tyrant's turn, it fires its *charm monster*, *disintegrate*, and *flesh to stone* eye rays at him. The paladin's player rolls three saving throws and succeeds at the first and third but fails the save against the second ray. You decide to trigger your *intercession*, taking all three of the eye rays targeted at the paladin (even though he saved against two of them). You roll your own saving throws against the attacks (suffering the consequences of any failed rolls), and the paladin escapes harm.

Arcane Focus: A miniature silver hand worth 25 gp

XP Cost: 100 XP if you trigger the *intercession*

KEY TO HELL

Conjuration (Teleportation) [Good]

Level: Clr 5

Components: V, S, DF

Casting Time: 1 standard action

Range: Personal

Target: Willing creature touched

Duration: One hour/level (D)

Saving Throw: None

Spell Resistance: No

You transport the target to Hell, where he may travel safe from the predations of its inhabitants. The target is surrounded by a pale golden aura of holy power. The aura prevents the target from being harmed by any creature of Hell (fiend or soul) less powerful than a great fiend (balor or pit fiend). Attacks from lesser creatures have no effect on the target. If a great fiend attacks the target, the aura damages the great fiend in the manner of a *fire shield*, except that the damage is all holy damage instead of fire or cold.

At any time, the target may dismiss the spell. (Doing so is not an action.) Such dismissal returns him to the plane on which it was cast.

If the target attacks, the aura vanishes and the spell ends without removing him from Hell.

If cast in Hell, the spell provides the protective aura but does not cause the target to leave Hell when he dismisses it.

LESSER COMMUNE

Divination

Level: Clr 3, Prophecy 3

Components: V, S, M, DF, XP

Casting Time: One minute

Duration: 1 round

As *commune*, except as noted above and below, and that you get only one question.

XP Cost: 25 XP

LESSER HALLOWING

Evocation [Good]

Level: Clr 3, Drd 3

Components: V, S, M, DF

Casting Time: 1 standard action

Range: Touch

Area: 20-foot radius emanating from a touched point

Duration: One minute/level

As *hallow*, except as noted above and as follows. This spell duplicates the first, second, and third effects of *hallow*. Bodies interred in the area of the *lesser hallowing* are protected from being turned into undead only while the spell duration lasts.

Lesser hallowing cannot counter or dispel *unhallow*.

Material Components: Herbs, oils, and incense worth 10 gp

LESSER LIGHT OF THE SUN*

Evocation [Light]

Level: Brd 5, Clr 5, Grail 5, Sor/Wiz 5

As *daylight*, except as noted above and as follows. The object sheds light in a 120-foot radius. The spell draws upon the power of the sun in a limited fashion. Creatures vulnerable to sunlight (such as some fungi, certain undead such as vampires, wraiths, and spectres, and so on) can take only a move or a standard action (but not both) while within its light. They avoid entering the light if possible. The light cannot actually harm such creatures. (For example, vampires are not destroyed on the second round of exposure, wraiths and spectres are not rendered powerless within it, and so on.) Note that the spell level of *lesser light of the sun* means it can counter and dispel darkness spells of higher levels than *daylight* can.

*Originally appeared in *Path of the Magi* from *Citizen Games/Troll Lord Games*.

LESSER MANNA CREATION

Conjuration (Creation) [Good]

Level: Clr 3, Grail 3

Components: V, S, DF

Casting Time: 1 standard action

Range: Close (25 feet + 5 feet/two levels)

Effect: Angelic food to sustain one human/level

Duration: Instantaneous (see text)

Saving Throw: None

Spell Resistance: No

You draw upon the power of the Third Heaven to create *manna*, the magical food that sustains and feeds angels. *Manna* comes in the form of either a thick dew or a dry, breadlike substance. A serving of *manna* provides nutrition and water for mortals or angels for a full day. If not eaten within one hour of its creation, *manna* evaporates.

Manna also has the power to rejuvenate spent magical energy used to heal or for good. In addition to receiving sustenance, a creature who eats a serving of *manna* can recall a spent healing spell or spell with the good descriptor as if using a *pearl of power*. (Unlike a *pearl*, a character can also eat *manna* to recover a spell-like ability that duplicates a healing or good spell.) The *manna* created by this spell can restore a spell or spell-like ability of up to 2nd level. A character can use *manna* only once per day in this manner. Successive uses within this period have no effect.

LIGHT OF HEAVEN

Evocation [Fire, Good, Light]

Level: Clr 4, Heaven 4

Components: V, S, DF

Casting Time: 1 standard action

Range: Medium (100 feet + 10 feet/level)

Area: 20 foot-radius burst

Duration: Instantaneous and 10 minutes/level

Saving Throw: Reflex half

Spell Resistance: Yes

You create an instantaneous burst of fire combined with the shining light of Heaven, which lingers after the fiery blast. Creatures in the area take 1d6 points of fire damage per level (maximum 10d6). The light in the area is equivalent to that of a *daylight* spell.

Light of Heaven counters or dispels any darkness spell of equal or lower level, such as *darkness* and *deeper darkness*.

MANNA CREATION

Conjuration (Creation) [Good]

Level: Chant 6, Clr 6, Heaven 6

As *lesser manna creation*, except as noted above and that the *manna* created by this spell can restore spells or spell-like abilities of up to 5th level.

PUNITIVE DEMOTION

Transmutation

Level: Clr 5, Sor/Wiz 5

Casting Time: 10 minutes

Target: Fiend touched

Saving Throw: Fortitude negates (see text)

Spell Resistance: Yes

As *fiendish reincarnation*, except as noted above and as follows. The saving throw Difficulty Class decreases by 1 point for every Hit Die the fiend's current form differs from the desired new form. (It is easier to demote a creature slightly than to reduce it to almost nothing.)

REFORM INTO LESSER VESSEL

Conjuration (Healing)

Level: Clr 5

Components: V, S, DF

Target: One dead outsider

As *raise dead*, except as noted above and as follows. First, the spell only works on creatures that may use vessels, such as angels and other outsiders. When cast, you attract whatever you can of the target's spirit from the universe and use that energy to create a new living vessel for it. This vessel is one size smaller than the target's normal body and is usually in the shape of an animal, though any form that can be created with a vessel is possible. (You determine the shape, as the spell gives you no way to know the dead target's desired shape.) At the end of the spell, the target's soul enters the vessel and the vessel becomes its new normal body (just as



if the target had prepared this vessel before its death). You cannot use this spell on a target whose normal body is Diminutive or smaller.

Because one can use this spell over and over again on a particularly unlucky outsider, it is possible for such a creature to end up in a very small shape. For example, a slain cherub might be brought back in the form of a lynx (a Small feline animal), and if slain again might be reformed as a housecat (a Tiny animal). If unfortunate enough to be slain yet again, he could be reformed as a kitten (a Diminutive animal). A slain seraph might be reformed into a pixie (a Small fey), then a stirge (a Tiny magical beast), and finally into a toad (a Diminutive animal)—though none of these forms would be particularly pleasing to the seraph.

As with other uses of vessels, the target uses its own abilities and doesn't gain those of the new form (except natural abilities). The target may advance normally and may acquire other vessels in the normal manner (by taking the Extra True Vessel† feat, as a reward for service to a powerful entity, and so on).

Because this spell works like *raise dead*, the target also loses one level or point of Constitution when brought back from the dead.

REPROBATION

Transmutation [Good]

Level: Clr 5

Components: V, S, DF

Casting Time: One minute

Range: Close (25 feet + 5 feet/two levels)

Target: One creature of your faith

Duration: Permanent

Saving Throw: None

Spell Resistance: Yes

You cast the target out of your faith as a curse and punishment for evil acts or misdeeds against the tenets of your faith. This has three effects.

First, the target is marked with a magical symbol visible only to members of your faith. This symbol indicates that the target has transgressed and that the faithful should not help her. Likewise, the target is not to be persecuted because of the mark (though this would not keep the faithful, from imprisoning a known thief or murderer if these crimes were known to have taken place after she gained the mark).

Second, the target is no longer affected by helpful spells cast by the faithful and is always treated as an enemy for the purpose of other spells cast by those of your faith. For example, *cure light wounds* cast by a member of your faith has no effect on the target. If she were traveling with a cleric of your faith who cast *prayer*, that spell would penalize her rather than aid her, despite her friendship with the cleric.

Third, if the target is a divine spellcaster, a member of a prestige class of your faith, or otherwise has some ability because she belongs to your faith, she cannot use those abilities while the mark remains in place. For example, a paladin of your faith would be unable to cast paladin spells or use lay on hands or other class abilities. The target can join another faith to regain the use of these abilities, but the mark remains visible to those of your faith, even if those of the new faith accept her.

If the target is a bound angel of your faith, it also immediately makes her a free angel, breaking her bond with your deity or other supernatural power. The angel loses all special abilities she had from being a bound angel of that faith.

This powerful spell with no saving throw is used to punish severe transgressions that do not deserve death or when you prefer to be merciful rather than meting out a more severe punishment. However, the spell has one drawback that prevents it from being overused. If the target did not commit any evil acts or misdeeds against your faith, the spell does not affect her but affects you instead, even if you are innocent of the charges. This potential backlash prevents inquisitions run by corrupt members of the faith, and it means that most accusations of misconduct are carefully investigated (and usually verified with magic) before this sentence is handed down.

Like *bestow curse*, *reprobation* cannot be dispelled, but it can be removed with an *atonement*, *break enchantment*, *limited wish*, *miracle*, *remove curse*, or *wish* spell. *Atonement* and *remove curse* only work if the caster is of your faith and the caster's level is at least equal to yours at the time of the *reprobation*.

SACRAMENT OF BAPTISM

Enchantment (Compulsion) [Mind-Affecting, See Text]

Level: Clr 3, Drd 3, Pal 3

Components: V, S, M, DF

Casting Time: One minute

Range: Touch

Target: Willing creature touched

Duration: Instantaneous and one day (see text)

Saving Throw: None

Spell Resistance: No

You touch a willing creature and welcome it into your religion. If the target worships a different deity than yours or worships no deity at all, it may immediately change its patron deity to yours and become a member of your faith. If the target is a divine spellcaster, she now prays to your patron for her spells. This aspect of the spell is instantaneous and thus cannot be dispelled. If the target already worships your deity, this part of the spell has no effect.

For one day (24 hours) after receiving this spell, the target enjoys the effects of a *bles*s. This portion of the spell can be dispelled. It affects creatures who were already members of your faith when you cast it.

This spell does not remove any penalties from acts the target may have committed against her previous patron. For example, a person under the effects of a curse that can only be removed by an *atonement* spell is still subject to the effects of that curse.

This spell has the alignment components of your deity's alignment. For example, if your deity is lawful good, this is a good, lawful, mind-affecting spell.

Material Component: A holy substance appropriate to the target's new faith (holy water, holy oil, sanctified ash or earth, smoke from incense, and so on), which is applied to the target's head or chest. (Some religions require a more extensive coverage of the target with the holy substance, such as immersion.)

SOUL BEACON*

Necromancy

Level: Martyr 1, Pal 1**Components:** V, DF**Casting Time:** 1 standard action**Range:** Personal**Target:** You**Duration:** One minute/level

You amplify all positive and good aspects of your soul, giving you power to resist the attacks of undead creatures. You gain a +2 sacred bonus to Armor Class against undead attacks and saves against undead attacks.

Because your soul shines so brightly, undead and other creatures whose bodies are supported by negative energy can see you as clearly as a campfire on a clear night even in normal (but not magical) darkness. For example, a vampire on the opposite side of a 500-foot-diameter cavern could see you even if the cavern were unlit and even though the vampire's darkvision only reaches 60 feet. If the vampire had attacks that reached that far, he could see to target you normally at that distance. His dominated half-orc slave could not see you unless you entered an area of light or the range of his darkvision.

*Originally appeared in Skreyn's Register: The Bonds of Magic.

SUMMON MEMUNITE

Conjuration (Summoning) [See text]

Level: Clr 3, Heaven 3, Sor/Wiz 3**Components:** V, S, F/DF**Duration:** One minute/level

As *summon monster III*, except as noted above and that the spell always conjures a single memunite, who obeys you to the best of his ability. Because memunim are less powerful than creatures that can be summoned with *summon monster III*, most casters use this spell for noncombat tasks.

Arcane Focus: A silver ring and a tiny bag of sand mixed with a pinch of gold dust, worth a total of 1 gp.

TRANSIN CELESTIA

Abjuration

Level: Clr 3,

Fiendslayer 3

Components: V, DF**Casting Time:** 1 standard action**Range:** Personal**Target:** You

Duration: One hour/level or until discharged, whichever comes first

You invoke the *transin celestia*, a word written in the Celestial tongue on a sacred pillar at the heart of Heaven. This word has a powerful effect on fiends of all kinds. The next time you cast a spell (or use a spell-like ability) that banishes or binds a fiend (such as *banishment*, *binding*, *dismissal*, and similar spells) the Difficulty Class increases by +2 and you gain a +2 bonus to your spell penetration check (if any). The *transin celestia* is discharged after one use, though you can cast it again once you have discharged the previous casting.

TRISAGION

Evocation [Good, Sonic]

Level: Chant 9, Clr 9, Heaven 9

The *trisagion* is the words "holy, holy, holy" in Celestial backed by immense magical power. This chant has the same effect as *holy word*, except as noted above and as follows.

Elementals and outsiders banished by this spell cannot return for one year.

It has these effects on nongood creatures native to your plane:

TABLE 9-4: TRISAGION EFFECTS

HD	Effect
Up to caster level +4	Deafened
Equal to caster level	Blinded, deafened
Up to caster level -5	Paralyzed, blinded, deafened
Up to caster level -10	Killed, paralyzed, blinded, deafened

Creatures deafened, blinded, or paralyzed by this spell remain in that state for twice the duration listed in *holy word*.

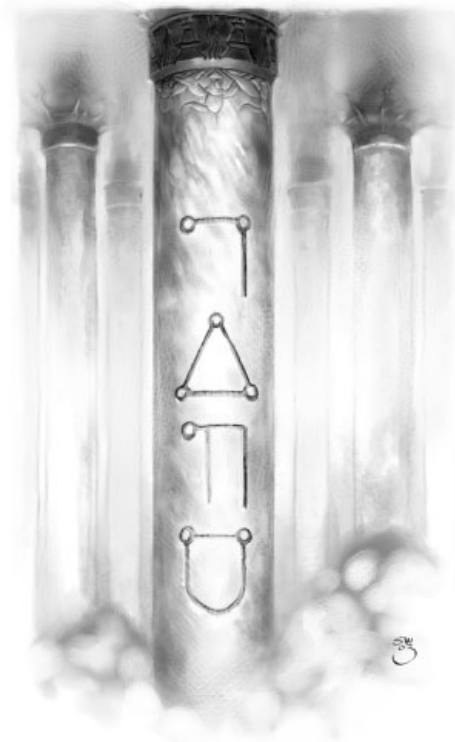
UGBOGIOR'S BREATH

Conjuration (Creation) [Fire, Poison]

Level: Clr 3**Components:** V, S, DF**Casting Time:** 1 standard action**Range:** Close (25 feet + 5 feet/two levels)**Area:** Cone**Duration:** Instantaneous and 1 round (see text)**Saving Throw:** Reflex partial (see text)**Spell Resistance:** Yes

You create a cone of fire, smoke, and blood. The fire deals 1d6 points of damage per two caster levels (maximum 5d6). The blood is poisonous. Creatures who fail their saving throw against the spell suffer 1 point of Constitution damage and must succeed at a Fortitude save one minute later to avoid another 1 point of Constitution damage (DC equal to the spell's DC). Creatures who fail their saving throw also are nauseated for 1 round from the smoke.

This spell is named for Ugbogiorinmwinn, a lord of the underworld who breathes fire, smoke, and blood and has the power to revive the dead or even reconstitute destroyed souls.



Creatures

Classical angelic lore speaks of fallen angels, evil tomes that are the bound forms of demons, angels who only live for a day, animalistic fiends, and strange vampire-demons that can condemn innocent souls to Hell. Some of these creatures are Heaven's allies, some are its foes.

For a campaign focusing on the role of angels, the presence of demons and fallen angels can be vital to demonstrating the risks of evil behavior. In addition, creatures that tempt or attack mortals reinforce an angel's role as a heavenly protector. Most of the following creatures should eventually play a role in any campaign centered around angels.

AGRIPPA (FIEND)

Medium Outsider (Evil)

Hit Dice: 6d8+18 (45 hp)

Initiative: +0

Speed: 5 feet

AC: 20 (+10 natural); touch 10, flat-footed 20

Space/Reach: 5 feet/0 feet

Special Attacks: Fear aura, spell-like abilities, spells

Special Qualities: Acid resistance 10, blindsight 10 feet, cold resistance 10, damage reduction 20/magic, electricity resistance 20, fiendish grimoire, fire resistance 20, immunity to disease and poison, no discernable anatomy, outsider traits, regeneration 1, SR 20

Saves: Fortitude +8, Reflex +5, Will +10

Abilities: Str 10, Dex 10, Con 16, Int 16, Wis 16, Cha 14

Skills: Concentration +12, Craft (alchemy) +12, Diplomacy +4, Intimidate +11, Knowledge (arcana) +12, Knowledge (religion) +12, Knowledge (the planes) +15, Listen +12, Sense Motive +12, Spellcraft +12, Spot +12

Feats: Iron Will, Skill Focus (Knowledge [the planes]), Spell Penetration

Environment: Any land

Organization: Solitary

Challenge Rating: 7

Treasure: None

Alignment: Always evil

Advancement: By character class

Level Adjustment: —

This evil-looking book is 5 feet tall and covered in symbols of magic and evil. Metal chains are wrapped around it as if to keep it closed or keep something within it from escaping.

Agrippas are intelligent, demonic spellbooks usually made from human skin and inked in blood. They are malevolent repositories of evil knowledge and power for their owners. When not in use, an agrippa is wrapped in chains and suspended from the ceiling of an empty room to keep the evil within it from harming anyone or escaping. An agrippa is actually a living fiend (demon, devil, or some other type) bound into the shape of a mundane book. In addition to being a special spellbook, it is a powerful creature in its own right.

Agrippas cannot speak, and unlike most fiends they have no innate ability to communicate telepathically, nor can they change the writing that appears within them. Shut off from other creatures, they are forced to rage silently unless their owner uses magic to hear their thoughts. Likewise, lacking limbs they cannot manipulate objects and can barely manage to drag themselves about by sheer force of will. They can make minor movements of their cover and pages.

An agrippa is normally given to an evil mage in exchange for service to the lower planes. The book develops an attachment to its owner and dislikes being touched or used by others. It uses its powers to plague and harm those that try. If its owner dies, it is likely to rage and strike out at the owner's family and friends, killing them and even destroying the building where it was kept. An interested party can mollify the agrippa by sacrificing intelligent good creatures to it (at least 6 HD worth), after which it accepts that person as its new owner.

As an outsider, an agrippa can be sent back to its home plane using *dismissal* or similar spells, though this does not destroy it and usually means it ends up in the hands of some other evil creature on the Material Plane at a later date.

COMBAT

Agrippas rarely personally enter combat. If forced to defend themselves, they use their magic. They prefer to summon demons or devils to serve them or rely on their owners to protect them.



Fear Aura (Su): Any creature of 1 HD or less that sees the agrippa at a range of 30 feet or less must save or become panicked for 1d10 rounds (Will save, DC 15 negates). A creature that saves against the fear aura is immune to its effects for one day. This ability operates continuously.

Spell-Like Abilities (Sp): At will—*cause fear, charm person, comprehend languages, protection from good* (self only), *read magic*; 3/day—*bestow curse, contagion, darkness, desecrate, magic circle against good* (centered on self only); 1/day—*finger of death, inflict critical wounds, earthquake* (centered on self only)

Spells (Sp): An agrippa casts spells as if it were a 6th-level sorcerer. The spells it knows are the ones inscribed within it. It does not need to use verbal or somatic components, or material or focus components with no listed gp value. An agrippa that gains levels in wizard may use itself as its spellbook.

Blindsight (Ex): The agrippa can perceive the environment around it as if it were a seeing creature, and can also perceive its environment through nonvisual senses (hearing, scent, and vibration) to a range of 10 feet. Invisibility and darkness are irrelevant, though the agrippa still can't discern ethereal beings. It usually does not need to make Spot or Listen checks to notice creatures within range of its blindsight ability.

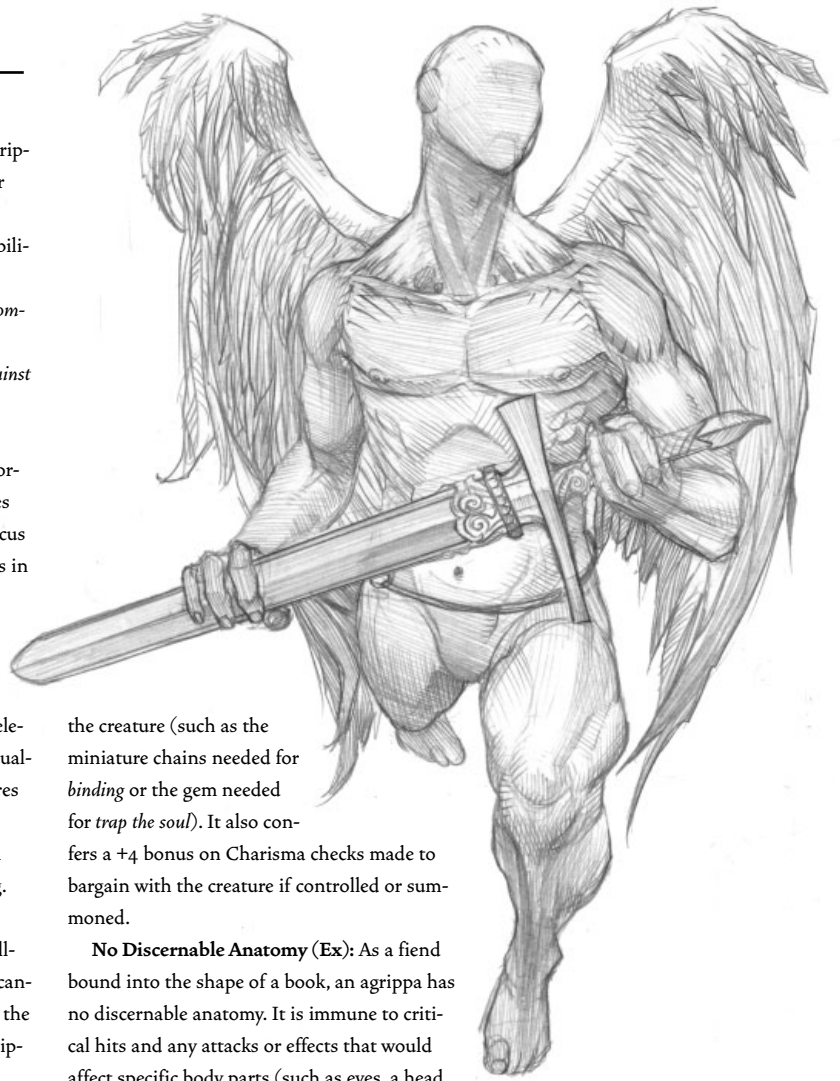
Fiendish Grimoire (Ex): An agrippa is a powerful book with several magical abilities based on fiends, spells, and spellcasting. These are:

Spellbook: An agrippa holds spells as if it were a standard spellbook with 100 pages. However, spells with the good descriptor cannot be inscribed into the book. (It always seems to be full when the spellcaster attempts to inscribe them.) Spells with the evil descriptor or which could have it if used in a certain way (for instance, *summon monster I*, if used to summon an evil outsider), can always be inscribed into it. Such spells count as 0 pages for the purpose of whether or not they might fit, although scribing times and costs are as normal. A typical agrippa is found with spells appropriate to that of a 6th-level conjurer (16 cantrips, nine 1st-level, six 2nd-level, and four 3rd-level spells), though older ones may have many more.

Spontaneous Casting: An arcane spellcaster with open spell slots may use those slots to spontaneously cast spells inscribed in the agrippa. Doing so requires that the spell is on the caster's spell list, the book is opened to the right page, and the caster is touching the book with one hand. The caster can use no metamagic feats or other spell-altering effects to change the spell.

Magical Assistance: Since an agrippa is an arcane spellcaster, it counts as an assistant whenever its owner is performing a spell that can take advantage of such things (such as *binding*).

Book of Names: An Agrippa holds 10d10 names of demons, devils, and other fiends within its pages, each with a short description (such as "vrock," "fiendish girallon," or "osyluth of Set"), which may be used to name a creature to be conjured (through *planar binding, imprisonment*, and so on). Of the creatures named, 2d6 are described in detail, including a physical description, known powers, and approximate strength. This detailed description negates the need to research the type or value of special components to control



the creature (such as the miniature chains needed for *binding* or the gem needed for *trap the soul*). It also confers a +4 bonus on Charisma checks made to bargain with the creature if controlled or summoned.

No Discernable Anatomy (Ex): As a fiend bound into the shape of a book, an agrippa has no discernable anatomy. It is immune to critical hits and any attacks or effects that would affect specific body parts (such as eyes, a head, and so on). It does not need to breathe, eat, or sleep.

Regeneration (Ex): Acid, fire, and blessed or holy weapons deal an agrippa normal damage. To destroy an agrippa permanently, it must be rendered unconscious, exorcised (using *dispel evil, holy word, miracle*, or a similar spell), and burned to ashes. The ashes must then be scattered on holy ground (an area protected by *consecrate* or *hallow*).

EPHEMERITE (ANGEL)

Medium Construct (Angel, Extraplanar)

Hit Dice: 2d10 (11 hp)

Initiative: +2 (Dexterity)

Speed: 40 feet, fly 60 feet (average)

AC: 19 (+2 Dexterity, +7 natural); touch 12, flat-footed 27

Base Attack/Grapple: +1/+3

Attack: Longsword +3 melee (1d8+3)

Full Attack: Longsword +3 melee (1d8+3)

Space/Reach: 5 feet/5 feet

Special Attacks: Spell-like abilities

Special Qualities: Heavenborn traits, construct traits, divine specificity, damage reduction 10/magic, instant mortality, quasi-outsider, resistance to acid, cold, fire, and sonic 5, specific intelligence

Saves: Fortitude +3, Reflex +5, Will +4

Abilities: Str 14, Dex 14, Con —, Int —, Wis 12, Cha 8

Environment: Any land and underground

Organization: Solitary or squad (3d6)

Challenge Rating: 2

Treasure: None

Alignment: Always neutral

Advancement: None

Level Adjustment: —

This creature looks like a rough and unfinished angel. Its face is completely blank, its wings are little more than a few large feathers, and its hands have fewer than the normal number of fingers.

Ephemerae are the hypostatized thoughts of a god: a god's thoughts made into a material thing by the act of thinking it. They expire after their chosen task is completed. Ephemerae are constructs rather than true angels. They act more like machines created to fulfill a certain function than intelligent beings. They die once the function for which they were created has been performed, or after one day has passed, whichever comes first.

An ephemerite looks like a generic humanoid winged angel, except that its form is lacking in fine details. An ephemerite is normally equipped with a sword, though those created for a divine task other than combat might never draw their weapons.

Though they are technically mindless and have a neutral alignment, ephemerae are angels and cannot be created or summoned by deities or beings who cannot create or summon good angels. They may be summoned with *summon monster III* or called with appropriate calling spells, but such ephemerae are actually created at that instant rather than summoned or called, drawn from the subconscious mind of some deity and given form by the caster's spell.

Ephemerae cannot speak. They can read and understand Celestial, but unless they were created to serve a creature, they normally ignore the speech and command of others. Unlike true angels, ephemerae cannot communicate using a supernatural *tongues* ability.

COMBAT

Ephemerae enter combat only if that is their task or the only way to accomplish their task. They use straightforward tactics, relying on their immunities and special abilities to make up for any lack in technique.

Heavenborn Traits: Immunity to electricity and petrification, low-light vision, darkvision 60 feet

Divine Specificity (Ex): An ephemerite gains one of the following boons related to its divine task set by its creator deity at the time of its creation.

Combat: +4 circumstance bonus to attack rolls

Miscellaneous: The use of one class ability available to a character of up to 4th level (such as the two rages per day of a 4th-level barbarian, the +2d6 sneak attack of a 4th-level rogue, and so on). The ephemerite is limited to the number of uses that a 4th-level character of the appropriate class would have, if appropriate. This ability cannot grant spellcasting (see "Spellcasting," below). Ephemerae cannot use class abilities that require the user to vocalize (such as bardic music).

Skill: 6 ranks in one skill

Spellcasting: One spell of up to 2nd level, which it may use as a spell-like ability three times.

Instant Mortality (Ex): An ephemerite is created for one specific divine task, such as destroying a fiend, retrieving a sacred item from a thief, healing a fallen servitor of its creator, and so on. Once that task ends, an ephemerite vanishes in a harmless burst of light, leaving no trace behind. It also vanishes in this manner if it is destroyed in combat or when 24 hours have passed since its creation.

Quasi-Outsider: Ephemerae have the base saving throw values of an outsider of their Hit Dice. Effects that specifically affect outsiders affect ephemerae as if they were outsiders instead of constructs.

Specific Intelligence (Ex): Though unintelligent, when dealing with problems related to their task, ephemerae have an effective Intelligence of 12. For example, if sent to catch a human thief hiding in a warehouse, an ephemerite would know that the thief could not hide in a Small crate or under a piece of paper, would be able to open doors, would gain a +1 to Search checks, and so on, but would not be able to appraise the value of an object (since Appraise is an Intelligence-based skill) or perform other tasks requiring Intelligence that were not directly tied to catching the thief.

Spell-Like Abilities (Sp): At will—*clarity of the faith†, create water, light, mending*

NEPHILITE

The doom of the grigori angels is that their offspring are born or eventually turn into monsters called nephilim (meaning "untimely birth, abortion, or miscarriage"). This was not immediately evident to the grigori, as their first children were tall and strong: the gibborim, giants among the mortals, who lived lives of great heroes. But soon enough the grigori had monstrous young, and some of the gibborim fell into madness and evil. Now the grigori forswear breeding with mortals, but some still fall into love and folly. Though many of the original nephilim were destroyed long ago, some still wander the planes and the mortal realm.

The three corrupt types of nephilim are the emim, raphaim, and avvim. They are born with their full powers and often turn on their parents before escaping to the wilderness where they can mature. Like the gibborim, the corrupt nephilim tend to attract like-minded followers, which may be normal versions of the creatures they resemble or small tribes of humanoids. (Some of which have been known to worship nephilim as gods.)

AVVITE

Avvim are the greatest of the three kinds of corrupt nephilim. Their name means "the devastators," and they are capable of great destruction. Most avvim were born into their current form, but some are gibborim who succumbed to their race's doom.

Avvim (singular "avvite") look like black- and red-scaled reptilian versions of animals or monsters, with or without gangly arms and legs. Some resemble snakes, others lizardfolk, and still others look like more bizarre creatures. Their teeth (and claws, if any) cause horrible bleeding wounds, and their bite can destroy any creature instantly.

No matter what sort of creature its mortal parent was, an avvite is an evil spirit in a corrupt physical form. One born of a gnome might resemble a scaly dire wolf, while one born of a dark elf might resemble a troglodyte. In other words, the base creature for the template need not be the same sort of creature as its mortal parent. Avvim are always twisted, leaner, and more evil-looking than their non-nephilim counterparts. For example, a dire wolf with the avvite template would be almost skeletal, with extra toes and teeth, and cruel intelligent eyes.

SAMPLE AVVITE

This nearly skeletal dire wolf is covered in red and black scales. Its teeth and claws glint with evil power.

This example uses a dire wolf as the base creature.

AVVITE DIRE WOLF

Large Outsider (Augmented Animal) (Native)

Hit Dice: 6d8+18 (45 hp)

Initiative: +4 (Dexterity)

Speed: 50 feet

AC: 18 (−1 size, +2 Dexterity, +7 natural); touch 11, flat-footed 16

Base Attack/Grapple: +4/+15

Attack: Bite +11 melee (1d8+10) plus 1 Constitution

Full Attack: Bite +11 melee (1d8+10) plus 1 Constitution

Space/Reach: 10 feet/5 feet

Special Attacks: Devastating bite, ghost touch, spell-like abilities, trip, wounding

Special Qualities: Darkvision, damage reduction 5/magic, immunity to fear, low-light vision, resistance to acid, cold, and electricity 5, scent

Saves: Fortitude +8, Reflex +8, Will +6

Abilities: Str 25, Dex 19, Con 17, Int 3, Wis 12, Cha 12

Skills: Hide +2, Listen +7, Move Silently +6, Spot +7, Survival +2*

Feats: Alertness, Run, Track^B, Weapon Focus (bite)

Environment: Any forest, hill, mountains, plains, and underground

Organization: Solitary or pack (1 avvite dire wolf and 4–7 followers)

Challenge Rating: 5

Treasure: None

Alignment: Neutral evil

Advancement: 7–18 HD (Large) or by character class

Level Adjustment: —

COMBAT

The DC is 14 for the Fortitude save against this avvite's devastating bite. The DC for its *unholy blight* spell-like ability is 15.

Trip (Ex): An avvite dire wolf that hits with a bite attack can attempt to trip its opponent as a free action without making a touch attack or provoking an attack of opportunity. If the attempt fails, the opponent cannot react to the trip attempt.

* **Skills:** An avvite dire wolf receives a +2 racial bonus to Hide, Listen, Move Silently, and Spot checks. It also receives a +4 racial bonus to Survival checks when tracking by scent.

See "Special Attacks," right, for more combat details.

CREATING AVVIM

"Avvite" is an acquired or inherited template that you can add to any living animal, fey, giant, humanoid, monstrous humanoid, or gibborite, (referred to hereafter as the "base creature").

The creature's type changes to "outsider (native)." Do not recalculate base attack bonus, skill points, or saves. It uses all the base creature's statistics and special abilities except as noted here.

AC: Increase natural armor by +4

Attacks: If the base creature lacked a bite attack, it gains one as a natural attack.

Damage: An avvite's bite attack deals the damage listed below or the base creature's bite damage, whichever is greater. All other damage is as the base creature.

TABLE 10–1: BITE ATTACK

Size	Bite Damage
Fine	1
Diminutive	1d2
Tiny	1d3
Small	1d4
Medium	1d6
Large	1d8
Huge	2d6
Gargantuan	2d8
Colossal	4d6

Special Attacks: An avvite retains all the special attacks of the base creature and also gains the following attacks:

Wounding (Su): Avvite teeth and claws are treated as weapons with the wounding property.

Devastating Bite (Su): A target that suffers a critical hit from an avvite's bite must succeed at a Fortitude saving throw (DC 10 + 1/2 the avvite's Hit Dice + the avvite's Charisma bonus) or be disintegrated as if by a *disintegrate* spell. Success at the save means the bite deals normal Constitution damage, but no extra damage from the thwarted *disintegrate*.

Ghost Touch: All of an avvite's natural attacks may strike incorporeal creatures normally as if they had the *ghost touch* property.

Spell-Like Abilities (Sp): 1/day—*unholy blight*. Caster level 7th. The save DCs are Charisma based.

Special Qualities: An avvite retains all the special qualities of the base creature and also gains darkvision, low-light vision, and the following:

Damage Reduction: Avvim have damage reduction 5/magic.

Fear Immunity (Ex): Avvim are completely immune to fear.

Resistances: Avvim have acid, cold, and electricity resistance 5. If the base creature has energy resistance or immunity for these types, use the greater value.

Abilities: Increase from the base creature's as follows: Dexterity +4, Charisma +2, and Intelligence is at least 3.

Environment: Any land and underground

Organization: Same as the base creature or solitary

Challenge Rating: Same as the base creature +2

Treasure: Same as the base creature or standard, whichever is greater

Alignment: Always evil

Advancement: By character class or as the base creature

Level Adjustment: —

EMITE

Emim are the weakest of the three evil kinds of nephilim. Their name means “the terrors,” and their very existence causes fear in creatures near them. Some emim are born as they are, others are gibborim who succumbed to their race’s doom.

Emim (singular “emite”) look like vaguely humanoid creatures, often with some unusual bodily anatomy, such as horns, a tail, vestigial limbs, and so on. All have an unnatural air about them and deep black eyes.

Regardless of what kind of humanoid its mortal parent was, an emite is a monstrous thing. An emite born of an elf might resemble a medusa, while one born of a halfling might resemble a minotaur.

In other words, the base creature for the template need not be the same sort of creature as its mortal parent.

SAMPLE EMITE

This satyr has a sense of wrongness about it. Its eyes are black sockets with a pinpoint of flickering light within.

The example uses a satyr as the base creature.

EMITE SATYR

Medium Outsider (Augmented Fey) (Native)

Hit Dice: 5d6+5 (22 hp)

Initiative: +1 (Dexterity)

Speed: 40 feet

AC: 17 (+1 Dex, +6 natural); touch 11, flat-footed 16

Base Attack/Grapple: +2/+2

Attack: Head butt +2 melee (1d6) or shortbow +3 ranged (1d6/×3)

Full Attack: Head butt +2 melee (1d6) and dagger –3 melee (1d4/19–20), or shortbow +3 ranged (1d6/×3)

Space/Reach: 5 feet/5 feet

Special Attacks: Fear aura, spell-like abilities

Special Qualities: Darkvision, immunity to fear, low-light vision, resistance to acid, cold, and electricity 5

Saves: Fortitude +2, Reflex +5, Will +5

Abilities: Str 10, Dex 13, Con 12, Int 14, Wis 13, Cha 15

Skills: Bluff +10, Diplomacy +4, Disguise +2 (+4 acting), Hide +13, Intimidate +4, Knowledge (nature) +9, Listen +15, Move Silently +13, Perform (wind instruments) +10, Spot +15, Survival +1 (+3 aboveground)

Feats: Alertness^B, Dodge, Mobility

Environment: Any land and underground

Organization: Solitary, band (1 emite satyr plus 1–4 followers), or troop (1 emite satyr plus 5–10 followers)

Challenge Rating: 3

Treasure: Standard

Alignment: Chaotic evil

Advancement: 6–10 HD (Medium) or by character class

Level Adjustment: —



COMBAT

The DC is 14 for the Will save against this emite's fear aura. The DC for its *phantasmal killer* and *unholy blight* spell-like abilities is 16.

Skills: Emite satyrs receive a +4 racial bonus to Hide, Listen, Move Silently, Perform, and Spot checks.

See Special Attacks under "Creating Emim" for more combat details.

CREATING EMIM

"Emite" is an acquired or inherited template that you can add to any living fey, giant, humanoid, monstrous humanoid, or gibborite (referred to hereafter as the "base creature"). It may also add it to any somewhat humanoid-shaped creature such as an athach, doppelganger, gray render, or half-human half-dragon as long as the base creature is living and not an outsider. (Gibborim are the exception.)

The creature's type changes to "outsider (native)." Do not recalculate base attack bonus, skill points, or saves. It uses all the base creature's statistics and special abilities except as noted here.

AC: Increase natural armor by +2.

Special Attacks: An emite retains all the special attacks of the base creature and also gains the following attacks:

Fear Aura (Su): Emim can radiate a 10-foot-radius fear aura at will. (This is not an action.) Affected creatures must succeed at a Will save (DC 10 + half the emite's HD + the emite's Charisma bonus) or be affected as though by a *fear* spell cast by a 7th-level sorcerer. A creature that successfully saves cannot be affected again by the same emite's aura for one day. Outsiders are immune to the aura. Once per round, the emite can also focus its fear aura on a single creature within 10 feet as a free action, allowing it to protect its allies while still striking at its enemies.

Spell-Like Abilities (Sp): 1/day—*phantasmal killer*, *unholy blight*. Caster level 7th. The save DCs are Charisma based.

Special Qualities: An emite retains all special qualities of the base creature and also gains darkvision, low-light vision, and the following:

Fear Immunity (Ex): Emim are completely immune to fear.

Resistances: Emim have acid, cold, and electricity resistance 5. If the base creature has energy resistance or immunity for these types, use the greater value.

Abilities: Increase from the base creature's as follows: Intelligence +2, Charisma +2.

Environment: Any land and underground

Organization: Same as the base creature's or solitary

Challenge Rating: Same as the base creature's +1

Treasure: Same as the base creature's (or standard, if greater)

Alignment: Always evil

Advancement: Same as the base creature's

Level Adjustment: —

GIBBORITE

Large Outsider (Native)

Hit Dice: 3d8+6 (19 hp)

Initiative: +0

Speed: 40 feet

AC: 14 (−1 size, +2 natural, +3 studded leather armor): touch 9, flat-footed 14

Base Attack/Grapple: +3/+11

Attack: Longsword +7 melee (1d8+4) or javelin +2 ranged (1d6+4)

Full Attack: Longsword +7 melee (1d8+4) or javelin +2 ranged (1d6+4)

Space/Reach: 10 feet/10 feet

Special Qualities: Darkvision 60 feet, descent into darkness, low-light vision, resistance to acid, cold, and electricity 5, SR 6

Saves: Fortitude +5, Reflex +3, Will +4

Abilities: Str 18, Dex 10, Con 14, Int 12, Wis 12, Cha 14

Skills: Concentration +8, Craft (alchemy) +7, Diplomacy +8, Knowledge (arcana) +7, Knowledge (local) +7, Knowledge (religion) +7, Use Magic Device +8, Spellcraft +7, Spot +7

Feat: Power Attack, Weapon Focus (longsword)

Environment: Any land

Organization: Solitary or squadron (one gibborite with 3d6 humanoid barbarians, fighters, or warriors of 1st to 3rd level)

Challenge Rating: 3

Treasure: Standard

Alignment: Any nonevil

Advancement: By character class

Level Adjustment: +3

This large humanoid looks much like a tall human with a noble and wise demeanor. He is dressed in well-kept studded leather armor and carries a longsword.

Gibborim are the sons and daughters of the grigori and mortals. Blessed with great size, strength, and wisdom, they are destined to be great heroes and doomed to become monsters.

Gibborim (singular gibbonite), meaning "giant heroes," are the most benign of the nephilim. The firstborn of their kind, they look like exceptionally large versions of their mortal parents. (A gibbonite born of a human looks like a Large human, while one born of an elf looks like a Large elf, and so on.) Strong, intelligent, wise, and natural leaders of mortal folk, the gibbonite assumed positions of leadership among the mortal tribes, set off alone to do great deeds, or used their innate knowledge of magic to train mortals in sorcery and wizardry.

When some gibbonite began to go mad or assume evil forms, the dwindling number of benign gibbonite suspected the fiends were behind it. However, it soon became evident that the very nature of the gibbonite was impure and tended to degrade over time. Many great battles were fought between warring tribes led by good or evil gibbonite, and many religions have some sort of legend of a great flood meant to cleanse the earth of the surviving gibbonite and their wicked followers.

It is assumed that by now all gibbonite have been slain or have turned into some more evil sort of nephilim, though it is always possible for more to be born of a reckless grigori.

Gibbonite speak Celestial and whatever languages their mortal parent speaks.

COMBAT

Gibborim prefer simple armor and weapons common among the mortals they live with. Many are great champions of war and go into battle at the forefront of their tribe's military, eager to break enemy morale with the mere sight of them or (failing that) to help accomplish the swift destruction of the enemy front rank. Gibborite mages prefer functional and utilitarian spells to those of destruction and war, but aren't afraid to unleash their magical power when their mortal allies are threatened.

Descent Into Darkness (Ex): The curse of the gibborim is that over time they become more brutal, destructive, and dangerous, eventually turning to evil. The first time a gibborite is wounded in a particular encounter it must attempt a Will saving throw (DC 20). Success means nothing happens. Failure means the gibborite immediately loses 1 point of Wisdom. When its Wisdom reaches 0 or if the gibborite's alignment ever changes to evil, the gibborite immediately gains one of the evil nephilim templates (avvim, emim, or raphaim), at which point its Wisdom returns to its original value. Once it has made this transformation, the gibborite cannot return to its former self without powerful magic (such as *miracle* or *wish*), and in any case most do not wish to do so.

GIBBORITE CHARACTERS

Gibborim favor the sorcerer class. Most become fighters, sorcerers, or wizards.

RAPHAITE

Raphaim are one of the three evil kinds of nephilim. Their name means "the phantoms" or "the weakeners," and they feed on the life energy of creatures. Some raphaim were born as raphaim; others are gibborim who succumbed to their race's doom.

Raphaim (singular "raphaite") look like semitransparent versions of mortal creatures. Their very existence is an affront to corporeal matter, and when they pass through objects they leave behind stains like soot, tarnish, or rust as appropriate to the material. No matter what sort of creature its mortal parent was, a raphaite is an abomination. One born of a dwarf might resemble a shadowy locathah, while one born of a halfling might resemble an insubstantial troll. In other words, the base creature for the template need not be the same sort of creature as its mortal parent.

SAMPLE RAPHAITE

This shadowy creature resembles a transparent bugbear, though it seems supernaturally evil, and its very presence feels like an affront to nature.

This example uses a bugbear as the base creature.

RAPHAITE BUGBEAR

Medium Outsider (Augmented Humanoid, Goblinoid, Incorporeal) (Native)

Hit Dice: 3d8+3 (16 hp)

Initiative: +1 (Dex)

Speed: 30 feet, fly 30 feet (perfect)

AC: 12 (+1 Dex, +1 deflection); touch 13, flat-footed 12

Base Attack/Grapple: +2/—

Attack: Incorporeal touch +3 melee (1d6 plus 1 Strength drain)

Full Attack: 2 incorporeal touches +3 melee (1d6 plus 1 Strength drain)

Space/Reach: 5 feet/5 feet

Special Attacks: Spell-like abilities, Strength drain

Special Qualities: Darkvision, immunity to fear, low-light vision, resistance to acid, cold, and electricity 5, incorporeal

Saves: Fortitude +2, Reflex +4, Will +2

Abilities: Str —, Dex 12, Con 13, Int 10, Wis 12, Cha 13

Skills: Hide +4, Listen +5, Spot +5

Feats: Alertness, Weapon Finesse

Environment: Any underground

Organization: Solitary, gang (one raphaite bugbear plus 1–3 followers), or band (one raphaite bugbear plus 11–20 followers)

Challenge Rating: 4

Treasure: Standard

Alignment: Chaotic evil

Advancement: By character class

Level Adjustment: —

COMBAT

Raphaim bugbears like to take advantage of darkness and the uncertainty it brings in their attacks. When encountered in groups, they focus on the weakest-looking targets, surrounding them and picking them off.

See Special Attacks under "Creating Raphaim" for more combat details.

CREATING RAPHAIME

"Raphaite" is an acquired or inherited template that you can add to any living fey, giant, humanoid, monstrous humanoid, or gibborite (referred to hereafter as the "base creature"). You may also add it to any somewhat humanoid-shaped creature such as an athach, doppelganger, gray render, or half-human half-dragon, as long as the base creature is living and not an outsider. (Gibborim are the exception.)

The creature's type changes to "outsider (incorporeal, native)." Do not recalculate base attack bonus, skill points, or saves. It uses all the base creature's statistics and special abilities except as noted here.

Speed: A raphaite has a fly speed equal to its normal base speed (perfect maneuverability). This supercedes the base creature's flight speed and maneuverability, if any.

AC: As an incorporeal creature, a raphaite has no natural armor, but gains a deflection bonus to Armor Class equal to its Charisma bonus (minimum +1).

Attacks: If the base creature has natural attacks that deal normal damage (such as bite or claw attacks), these attacks become incorporeal touch attacks. If the base creature lacked such weapons, it gains the ability to make two incorporeal touch attacks per round. If the base creature used weapons, it cannot use these weapons unless they have the *ghost touch* ability.

Damage: A raphaite's incorporeal attacks use the values listed below or the base creature's damage (without Strength bonus), whichever is greater.

TABLE 10–2: INCORPOREAL ATTACKS

Size	Incorporeal Touch Damage
Fine	1
Diminutive	1d2
Tiny	1d3
Small	1d4
Medium	1d6
Large	1d8
Huge	2d6
Gargantuan	2d8
Colossal	4d6

Special Attacks: A raphaite retains all the special attacks of the base creature and also gains the following attacks:

Strength Drain (Su): The incorporeal touch attacks of raphaim each drain 1 point of Strength from the target. Unlike undead shadows, raphaim do not create spawn when their target reaches 0 Strength. The target is merely left immobile and is thus an easy kill. Raphaim are immune to the Strength drain ability of raphaim.

Spell-Like Abilities (Sp): 1/day—*dimension door*. Caster level 7th.

Special Qualities: A raphaite retains all the special qualities of the base creature and also gains darkvision, low-light vision, and the following:

Fear Immunity (Ex): Raphaim are completely immune to fear.

Resistances: Raphaim have acid, cold, and electricity resistance 5. If the base creature has energy resistance or immunity for these types, use the greater value.

Incorporeal: Raphaim are incorporeal, and have all of the abilities normally granted by being incorporeal (immunity to nonmagical attack forms, 50 percent miss chance from magical attacks or weapons, and so on).

Abilities: Increase from the base creature as follows: Wisdom +2, Charisma +4.

Environment: Any land and underground

Organization: Same as the base creature's or solitary

Challenge Rating: Same as the base creature's +2

Treasure: Same as the base creature's or standard, whichever is greater (though the raphaite usually can't carry its treasure).

Alignment: Always evil

Advancement: Same as the base creature's

Level Adjustment: —

OUTCAST, REBELLIOUS, AND FALLEN ANGEL

Even angels can make mistakes and are capable of sins such as pride, greed, or lust. When an angel sins, it risks being cast out of Heaven, either by the weight of its own misdeeds or by the direct action of a superior angel or deity.

Those angels who have not truly turned to evil are *outcast angels*, damaged goods but still capable of redemption. Those who atone for their mistakes may return to their original faith, join a different (and probably more lax) faith, or live as a free angel.

Some refuse to admit they have done wrong and rebel against their former lords and kindred, pursuing their own selfish goals. These are

the *rebellious angels*, reveling in their independence and looking for ways to stand out from others of their kind. Few of them ever manage to return to Heaven, and many complete their fall and serve in Hell. The majority of the rest end up dead at the hands of angels sent to punish them or fiends looking to kill an angel with no friends.

Those who embrace evil or corruption and accept their base desires are *fallen angels*, and they are as irredeemable as any fiend. Several of the most powerful fiends were once angels and gained much power in Hell after their fall. Countless numbers of minor angels are now fallen angels, serving as lesser fiends in the armies of Hell.

OUTCAST ANGEL

Outcasts look just like normal angels of their type, though their glory seems a bit diminished and they lack something when compared to a normal angel. An outcast hound archon might have ruffled fur or a gaunt appearance, while an outcast ophanite might be particularly dim or give off more smoke than heat. Most of them long to be back in Heaven's good graces, though some despair and wander the planes alone, performing their old duties to the best of their ability in a pale echo of their former greatness. A rare few are taken to Hell by the fiends and given positions of power in hopes of causing them to turn to evil. Some outcasts grow bitter and angry and gain the rebellious angel or fallen angel template.

SAMPLE OUTCAST ANGEL

This creature resembles a tired-looking but noble elf. He has dull pearly eyes and seems to give off a faint radiant aura.

This example uses Azibeel, a ghaele who was cast out after cohabiting with mortal women (a sin of his faith), as the base creature.

AZIBEEL

Outcast Ghaele

Medium Outsider (chaotic, eladrin, extraplanar, good)

Hit Dice: 10d8+20 (65 hp)

Initiative: +5 (+1 Dexterity, +4 Improved Initiative)

Speed: 50 feet, fly 150 feet (perfect)

AC: 25 (+1 Dexterity, +14 natural); touch 11, flat-footed 24; or 14 (+1 Dexterity, +3 deflection); touch 14, flat-footed 13

Base Attack/Grapple: +10/+17

Attack: +4 *holy greatsword* +21 melee (2d6+14/19-20) or light ray +11 ranged touch (2d12)

Full Attack: +4 *holy greatsword* +21/+16 melee (2d6+14/19-20) or 2 light rays +11 ranged touch (2d12)

Space/Reach: 5 feet/5 feet

Special Attacks: Gaze, outcast purge, spell-like abilities, spells

Special Qualities: Alternate form, damage reduction 10/evil and cold iron, darkvision 60 feet, immunity to electricity and petrification, low-light vision, protective aura, resistance to cold 10 and fire 10, SR 28

Saves: Fortitude +9, Reflex +8, Will +9

Abilities: Str 25, Dex 12, Con 15, Int 17, Wis 15, Cha 16

Skills: Concentration +15, Craft (weaponsmithing) +13, Diplomacy +5, Escape Artist +14, Handle Animal +16, Hide +14, Knowledge (arcana) +16, Knowledge (local) +16, Listen +16, Move Silently +14, Sense Motive +16, Spot +16, Use Rope +1 (+3 with bindings)

Feats: Combat Expertise, Improved Disarm, Improved Initiative, Improved Trip

Environment: Any land and underground

Organization: Solitary

Challenge Rating: 12

Treasure: No coins, double goods, standard items

Alignment: Chaotic good

Advancement: 11–15 HD (Medium), 16–30 HD (Large)

Level Adjustment: —

COMBAT

Azibeeel prefers damaging attacks to more subtle methods. He usually fights in humanoid form with his +4 *holy greatsword*. If he needs mobility, he assumes globe form and blasts the enemy with light rays.

Spell-Like Abilities: At will—*aid*, *charm monster* (DC 17), *color spray* (DC 14), *comprehend languages*, *continual flame*, *cure light wounds* (DC 14), *dancing lights*, *detect thoughts* (DC 15), *disguise self*, *dispel magic*, *hold monster* (DC 18), *greater invisibility* (self only), *major image* (DC 16), *see invisibility*, *greater teleport* (self plus 50 lbs. of objects only); 1/day—*chain lightning* (DC 19), *prismatic spray* (DC 20), and *wall of force*. Caster level 12th. The save Difficulty Classes are Charisma based.

Spells: Azibeeel in humanoid form can cast divine spells as a 14th-level cleric. He has access to the Air and Animal domains. The save Difficulty Classes are Wisdom based.

Typical Cleric Spells Prepared (6/7/7/5/5/4/4/3; save DC 13 + spell level): 0—*cure minor wounds*, *detect magic*, *guidance*, *light*, *resistance*, *virtue*; 1st—*bless*, *calm animals**, *command*, *divine favor*, *obscuring mist*, *sanctuary*, *shield of faith*; 2nd—*aid*, *align weapon*, *bear's endurance*, *hold animal**, *lesser restoration*, *remove paralysis*, *zone of truth*; 3rd—*daylight*, *gaseous form**, *prayer*, *remove curse*, *water breathing*; 4th—*death ward*, *dismissal*, *divine power*, *restoration*, *summon nature's ally IV* (animal)*; 5th—*control winds** × 3, *disrupting weapon*, *flame strike*, *mark of justice*, *mass cure light wounds* × 2, *raise dead*, *summon monster V*, *true seeing*

*Domain spell. Domains: Air and Animal. Azibeeel uses his 6th- and 7th-level spell slots for additional 5th-level spells because his Wisdom is no longer high enough to prepare his highest-level spells.

Alternate Form (Su): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Gaze (Su): In humanoid form, Azibeeel has a gaze attack that acts like a *fear* spell for 2d10 rounds, range 60 feet (Will negates, DC 18). The save Difficulty Class is Charisma-based.

Light Ray (Ex): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Protective Aura (Su): This ability functions as a *lesser globe of invulnerability* with a radius of 20 feet (caster level 10th). The defensive benefits from the globe are not included in Azibeeel's statistics.

CREATING OUTCAST ANGELS

Outcast angel is an acquired template that you can add to any angel (referred to hereafter as the “base creature”). It uses all of the base creature's statistics and special abilities except as noted here. An outcast bound angel becomes a free angel, losing all special abilities it had for being bound (if any).

Special Attacks/Special Qualities: An outcast angel retains all the special qualities of the base creature except as follows.

Outcast Purge (Ex): An outcast angel loses all racial special attacks and special qualities it had that specifically dealt with evil, such as the ability to use *detect evil*, *holy aura*, *holy smite*, *holy word*, or *magic circle against evil* as spell-like abilities. For example, a ghaele's gaze loses its ability to slay evil creatures, archons lose their automatic *magic circle against evil* effect, and creatures with the celestial template lose the ability to *smite evil*. This restriction does not affect class abilities, so spellcasters can still prepare spells with these effects, angels with paladin levels can still smite evil, and so on. The angel just loses the ability to invoke these effects automatically by nature of being an angel. It retains all other special attacks and special qualities.

Abilities: Decrease from the base creature as follows: Wisdom –2. Outcast angels have faltered in their insight and erred in some way.

Challenge Rating: Normally same as the base creature, but outcast angels who had many special attacks or qualities dealing with evil may have a CR 1–2 lower than the base creature's.

Level Adjustment: As the base creature

REBELLIOUS ANGEL

Rebellious angels look similar to normal angels of their type, though they don't have the tangible presence of innate goodness that celestials have. They also tend to have stronger personalities, identifying marks, or slight physical changes such as body coloration, tattoos, piercings, radical changes in clothing style, alterations to their traditional weapon with carvings or paint, or even a change to a different standard weapon entirely. A rebellious seraph might wear a dozen golden bands on its serpentine body and find that all of its scales have turned a dark green color, while a rebellious ghaele might have its eyes turn a vivid blue and use a greataxe instead of a greatsword. Some rebellious angels continue to carry out their previous tasks. Others find new things to do, which may or may not involve serving the cause of good. They walk a fine line, and it sometimes takes only one traumatic event to push them over the edge into true evil.

SAMPLE REBELLIOUS ANGEL

This creature resembles a tired-looking but noble elf with brown skin and dull pearly eyes.

This example uses Azibeeel, who is also the sample creature for the outcast angel template. After spending several years as an outcast on the Material Plane raising his many children, Azibeeel grew to resent the implication that his choices were wrong and became a rebellious angel instead of an outcast angel. His skin has become a deep, earthy brown like that of his wives, and he has taken to using a shortspear as the warriors of his tribe do. In this state, Azibeeel has the statistics listed below.

AZIBEEEL

Rebellious Ghaele

Medium Outsider (chaotic, eladrin, extraplanar, neutral)

Hit Dice: 10d8+20 (65 hp)

Initiative: +5 (+1 Dexterity, +4 Improved Initiative)

Speed: 50 feet, fly 150 feet (perfect)

AC: 25 (+1 Dexterity, +14 natural); touch 11, flat-footed 24; or 14

(+1 Dexterity, +3 deflection); touch 14, flat-footed 13

Base Attack/Grapple: +10/+17

Attack: +4 *shortspear* +21 melee (1d8+14) or light ray +11 ranged touch (2d12)

Full Attack: +4 *shortspear* +21/+16 melee (1d8+14) or 2 light rays +11 ranged touch (2d12)

Space/Reach: 5 feet/5 feet

Special Attacks: Gaze, outcast purge, rebellious purge, spell-like abilities, spells

Special Qualities: Alternate form, damage reduction 10/evil and cold iron, darkvision 60 feet, immunity to electricity and petrification, low-light vision, pride's isolation, protective aura, resistance to cold and fire 10, SR 28

Saves: Fortitude +9, Reflex +8, Will +9

Abilities: Str 25, Dex 12, Con 15, Int 17, Wis 15, Cha 18

Skills: Concentration +15, Craft (weaponsmithing) +13, Diplomacy +6, Escape Artist +14, Handle Animal +17, Hide +14, Knowledge (arcana) +16, Knowledge (local) +16, Listen +16, Move Silently +14, Sense Motive +16, Spot +16, Use Rope +1 (+3 with bindings)

Feats: Combat Expertise, Improved Disarm, Improved Initiative, Improved Trip

Environment: Any land and underground

Organization: Solitary

Challenge Rating: 12

Treasure: No coins, double goods, standard items

Alignment: Chaotic neutral

Advancement: 11–15 HD (Medium), 16–30 HD (Large)

Level Adjustment: —

COMBAT

Azibeeel prefers damaging attacks to more subtle methods. He usually fights in humanoid form with his +4 *shortspear*. If he needs mobility, he assumes globe form and blasts the enemy with light rays.

Spell-Like Abilities: At will—*aid*, *charm monster* (DC 18), *color spray* (DC 15), *comprehend languages*, *continual flame*, *cure light wounds* (DC 15), *dancing lights*, *detect thoughts* (DC 16), *disguise self*, *dispel magic*, *hold monster* (DC 19), *greater invisibility* (self only), *major image* (DC 17), *see invisibility*, *greater teleport* (self plus 50 lbs. of objects only); 1/day—*chain lightning* (DC 20), *prismatic spray* (DC 21), and *wall of force*. Caster level 12th. The save Difficulty Classes are Charisma based.

Spells: Azibeeel in humanoid form can cast divine spells as a 14th-level cleric. He has access to the Air and Animal domains. The save Difficulty Classes are Wisdom based.

Typical Cleric Spells Prepared (6/7/7/5/5/4/4/3; save DC 13 + spell level): 0—*cure minor wounds*, *detect magic*, *guidance*, *light*, *resistance*, *virtue*; 1st—*bles*, *calm animals**, *command*, *divine favor*, *obscuring mist*, *sanctuary*, *shield of faith*; 2nd—*aid*, *align weapon*, *bear's endurance*, *hold animal**, *lesser restoration*, *remove paralysis*, *zone of truth*; 3rd—*daylight*, *gaseous form**, *prayer*, *remove curse*, *water breathing*; 4th—*death ward*, *dismissal*, *divine power*, *restoration*, *summon nature's ally IV* (animal)*; 5th—*control winds** × 3, *disrupting weapon*, *flame strike*, *mark of justice*, *mass cure light wounds* × 2, *raise dead*, *summon monster V*, *true seeing*

*Domain spell. Domains: Air and Animal. Azibeeel uses his 6th- and 7th-level spell slots for additional 5th-level spells because his Wisdom is no longer high enough to prepare his highest-level spells.

Alternate Form (Su): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Gaze (Su): In humanoid form, Azibeeel has a gaze attack that acts like a *fear* spell for 2d10 rounds, range 60 feet (Will negates, DC 19). The save Difficulty Class is Charisma-based.

Light Ray (Ex): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Protective Aura (Su): This ability functions as a *lesser globe of invulnerability* with a radius of 20 feet (caster level 10th). The defensive benefits from the globe are not included in Azibeeel's statistics.

CREATING REBELLIOUS ANGELS

“Rebellious angel” is an acquired template that you can add to any angel with the outcast angel template (referred to hereafter as the “base creature”). Note that this means the original angel plus the outcast angel template, not just the original angel.

It uses all of the base creature's statistics and special abilities except as noted here.

Special Attacks/Special Qualities: A rebellious angel retains all the special qualities of the base creature except as follows.

Outcast Purge (Ex): A rebellious angel has lost all its racial special attacks and special qualities that specifically dealt with evil, such as the ability to use *detect evil*, *holy aura*, *holy smite*, *holy word*, or *magic circle against evil* as spell-like abilities. This restriction does not affect class abilities, so spellcasters can still prepare spells with these effects, angels with paladin levels can still smite evil, and so on. The angel just loses the ability to invoke these effects automatically by nature of being an angel. It retains all other special attacks and special qualities.

Pride's Isolation (Ex): A rebellious angel is a selfish being more concerned with its own words than those of others. As such, it loses its supernatural ability to communicate as if using a *tongues* spell (assuming it had such an ability), though it still can speak whatever languages it knew before gaining this template.

Rebellious Purge (Ex): Because a rebellious angel's alignment changes from good to neutral, it loses any abilities tied to having a good alignment, such as the ability to access spells from the Good domain or any abilities based on paladin class levels.

Abilities: Increase from the base creature's as follows: Charisma +2. Though they have faltered in their insight like the outcast angels, rebellious angels are certain of the choices they make for themselves.

Challenge Rating: Normally same as the base creature, but rebellious angels who had many special attacks or qualities that require having a good alignment may have a CR 1 lower than the base creature's.

Alignment: Any nongood. Some rebellious angels are still benign, some are corrupt, and a few toe the line of actual evil, but none can any longer be recognized as wholly good.

Level Adjustment: As the base creature

FALLEN ANGEL

Fallen angels have plunged fully into evil. With this moral shift, their bodies change as well. Though their new forms may be evil echoes of their angelic bodies, none emerge unscathed from the change, and some are radically altered. A fallen avoral might resemble a bedraggled black-feathered version of its former glory, or she might be a skeletal batlike thing with a vulture's head. A fallen seraph might turn into a red-scaled cobra with leathery wings, or he could end up like a centipede with moth's wings and faceted fly eyes.

Among the humanoid types of angel, bestial features such as cloven hooves, animal feet or tails, claws, and beastlike heads are all common changes that occur with a fall. Unlike outcast or rebellious angels, fallen angels are evil and have no interest in returning to Heaven except through conquest. They have abandoned or twisted their former goals to suit their own selfish desires or those of their evil masters.

SAMPLE FALLEN ANGEL

This creature resembles an elf with an emaciated face. He has satyr's legs, and his hands drip blood.

This example uses Azibee, the sample creature for the outcast angel and rebellious angel templates. Azibee returned home after an extended trip and found his half-celestial children and mortal wives dead. The surviving members of his tribe told him they were attacked by a cult that sought to purge the world of celestial half-breeds in an attempt to end the sully of angels (see the Brotherhood of Pure Spirit in Chapter Six: Organizations).

Enraged, Azibee tracked the cultists to one of their cell headquarters and slaughtered all of them there, then found and killed the cultists' wives and children. His vengeful act resulted in the slaughter of innocents and corrupted his soul, causing him to truly fall. With an emaciated face, satyr's legs, and hands that constantly drip blood, Azibee is now suspicious of all mortals that aren't of his tribe and enjoys hunting visitors that enter his territory.

In this state, Azibee has the statistics listed below.

AZIBEE (DEMON)

Fallen Ghaele

Medium Outsider (chaotic, demon, extraplanar, evil)

Hit Dice: 10d8+20 (65 hp)

Initiative: +5 (+1 Dexterity, +4 Improved Initiative)

Speed: 50 feet, fly 150 feet (perfect)

AC: 25 (+1 Dexterity, +14 natural); touch 11, flat-footed 24; or 14 (+1 Dexterity, +3 deflection); touch 14, flat-footed 13

Base Attack/Grapple: +10/+17

Attack: +4 shortspear +21 melee (1d8+14) or light ray +11 ranged touch (2d12)

Full Attack: +4 shortspear +21/+16 melee (1d8+14) or 2 light rays +11 ranged touch (2d12)

Space/Reach: 5 feet/5 feet

Special Attacks: Gaze, evil's reward, outcast purge, rebellious purge, spell-like abilities, spells

Special Qualities: Alternate form, damage reduction 10/good and cold iron, darkvision 60 feet, immunity to electricity and petri-

fication, low-light vision, protective aura, resistance to cold 10 and fire 10, spirit inversion, SR 28, telepathy 100 feet

Saves: Fortitude +9, Reflex +8, Will +9

Abilities: Str 25, Dex 12, Con 15, Int 17, Wis 15, Cha 18

Skills: Concentration +15, Craft (weaponsmithing) +13, Diplomacy +6, Escape Artist +14, Handle Animal +17, Hide +14, Knowledge (arcana) +16, Knowledge (local) +16, Listen +16, Move Silently +14, Sense Motive +16, Spot +16, Use Rope +1 (+3 with bindings)

Feats: Combat Expertise, Improved Disarm, Improved Initiative, Improved Trip

Environment: Any land and underground

Organization: Solitary

Challenge Rating: 13

Treasure: No coins, double goods, standard items

Alignment: Chaotic evil

Advancement: 11–15 HD (Medium), 16–30 HD (Large)

Level Adjustment: —

COMBAT

Azibee prefers damaging attacks to more subtle methods. He usually fights in humanoid form with his +4 shortspear. If he needs mobility, he assumes globe form and blasts the enemy with light rays.

Spell-Like Abilities: At

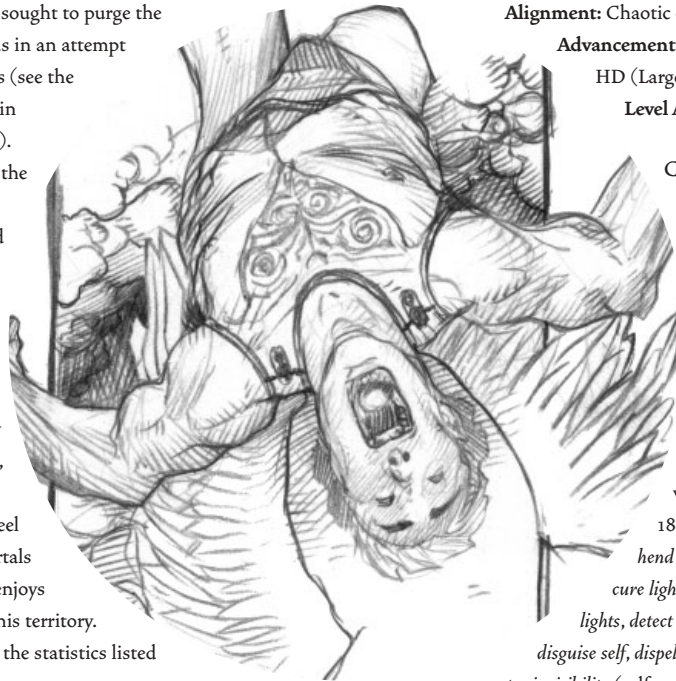
will—*aid*, *charm monster* (DC 18), *color spray* (DC 15), *comprehend languages*, *continual flame*, *cure light wounds* (DC 15), *dancing lights*, *detect good*, *detect thoughts* (DC 16), *disguise self*, *dispel magic*, *hold monster* (DC 19), *greater invisibility* (self only), *major image* (DC 17), *see*

invisibility, *greater teleport* (self plus 50 lbs. of objects only); 1/day—*chain lightning* (DC 20), *prismatic spray* (DC 21), and *wall of force*. Caster level 12th, The save Difficulty Classes are Charisma based.

Spells: Azibee in humanoid form can cast divine spells as a 14th-level cleric. He has access to the Air and Animal domains. The save Difficulty Classes are Wisdom based.

Typical Cleric Spells Prepared (6/7/7/5/5/4/4/3; save DC 13 + spell level): 0—*cure minor wounds*, *detect magic*, *guidance*, *light*, *resistance*, *virtue*; 1st—*bless*, *calm animals**, *command*, *divine favor*, *obscuring mist*, *sanctuary*, *shield of faith*; 2nd—*aid*, *align weapon*, *bear's endurance*, *hold animal**, *lesser restoration*, *remove paralysis*, *zone of truth*; 3rd—*daylight*, *gaseous form**, *prayer*, *remove curse*, *water breathing*; 4th—*death ward*, *dismissal*, *divine power*, *restoration*, *summon nature's ally IV* (animal)*; 5th—*control winds** × 3, *disrupting weapon*, *flame strike*, *mark of justice*, *mass cure light wounds* × 2, *raise dead*, *summon monster V*, *true seeing*

*Domain spell. Domains: Air and Animal. Azibee uses his 6th- and 7th-level spell slots for additional 5th-level spells because his Wisdom is no longer high enough to prepare his highest-level spells.



Alternate Form (Su): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Gaze (Su): In humanoid form, Azibee has a gaze attack that slays good creatures of 5 HD or fewer, range 60 feet (Will negates, DC 19). Even if the save succeeds, the creature is affected as though by a *fear* spell for 2d10 rounds. Nongood creatures, and good creatures with more than 5 HD, must succeed at a Will save (DC 19) or suffer the fear effect.

Light Ray (Ex): Please see the Ghaele entry under “Eladrin” on page 95 of the MM.

Protective Aura (Su): Against attacks made or effects created by good creatures, this ability provides a +4 deflection bonus to Armor Class and a +4 resistance bonus on saving throws to anyone within 20 feet of Azibee. Otherwise, it functions as a *magic circle against good* effect and a *lesser globe of invulnerability* (caster level equals Azibee’s Hit Dice). The defensive benefits from the circle are not included in Azibee’s statistics.

Spirit Inversion: Effects that specifically target angels do not work on Azibee, while an effect that specifically targets demons does. Azibee can communicate telepathically with any creature within 100 feet if it has a language. His damage reduction/evil becomes damage reduction/good at the same value, and his natural attacks (as well as any weapons he wields) count as evil weapons for the purpose of bypassing damage reduction.

CREATING FALLEN ANGELS

“Fallen angel” is an acquired template you can add to any creature with the rebellious angel template (referred to hereafter as the “base creature”).

It uses all of the base creature’s statistics and special abilities except as noted here.

Special Attacks/Special Qualities: A rebellious angel retains all the special qualities of the base creature except as follows.

Evil’s Reward (Ex): A fallen angel gains evil abilities equivalent to the good abilities it lost when it gained the outcast angel or rebellious angel template. For example, an angel that could use *detect evil*, *holy aura*, *holy smite*, *holy word*, and *magic circle against evil* as spell-like abilities gains the ability to use *detect good*, *unholy aura*, *unholy blight*, *blasphemy*, and *magic circle against good* as spell-like abilities.

If it could cast spells from the Good domain, it gains the ability to cast spells from the Evil domain. If it had paladin levels, it gains appropriate blackguard abilities based on its paladin class level (or can convert paladin levels to blackguard levels if it has 11 or more paladin levels).

This power includes converting good abilities that it could use as a neutral (nonevil) creature but not as an actual evil creature (such as the seraphim ability to summon a seraph, which is a good act because all seraphim are good, and therefore unusable by evil creatures).

If no evil ability equivalent to the base creature’s good ability exists, the fallen angel does not gain anything to compensate for this lack. In most cases, though, common sense can determine an equivalent evil ability. (For example, a fallen seraph would gain the ability to summon another fallen seraph, replacing its normal ability to summon a good seraph.) This ability makes up for most of the losses

from the outcast purge and rebellious purge, but the purges should still be noted in the description of the fallen angel in order to make sure the fallen angel doesn’t use any ability it shouldn’t have.

Spirit Inversion: A fallen angel is no longer considered an angel. Chaotic fallen angels are considered demons, lawful ones are considered devils, and neutral ones may choose one or the other. Effects that specifically target angels do not work on fallen angels, while an effect that specifically targets demons or devils works on fallen angels of those types. They gain the ability to communicate telepathically with any creature within 100 feet if it has a language (replacing the *tongues* ability they lost when becoming rebellious angels). If the angel had the good alignment subtype, it loses that and gains the evil alignment subtype. If the angel had damage reduction/evil, it becomes damage reduction/good at the same value, and its natural attacks (as well as any weapons it wields) count as evil weapons for the purpose of bypassing damage reduction.

Outcast Purge (Ex): A fallen angel has lost all its racial special attacks and special qualities that specifically dealt with evil, such as the ability to use *detect evil*, *holy aura*, *holy smite*, *holy word*, or *magic circle against evil* as spell-like abilities. This restriction does not affect class abilities, so spellcasters can still prepare spells with these effects, angels with paladin levels can still smite evil, and so on. The angel just loses the ability to invoke these effects automatically by nature of being an angel. It retains all other special attacks and special qualities.

Rebellious Purge (Ex): Because a fallen angel’s alignment has changed from good, it loses any abilities tied to having a good alignment, such as the ability to access spells from the Good domain or any abilities based on paladin class levels.

Challenge Rating: Same as the original angel’s (without the decreases for the outcast angel and/or rebellious angel templates).

Alignment: Any evil

Level Adjustment: As the base creature

THERIOFIEND

Theriofiends are low demons made from the unnatural crossing of fiends and animals. Created to serve as thugs, they are plagued with a constant hunger and foul temper.

Fiends create these monsters by infecting a normal animal (usually a domesticated animal) by impregnating it with an evil seed. The rapidly growing demon slowly consumes the animal’s body from within, eventually bursting out of the animal’s emaciated form. The theriofiend is a roughly humanoid creature with physical traits resembling those of its animal parent. For example, a theriofiend born of a bull would resemble a minotaur, while one born of a goat would look like a stereotypical goat-demon. Regardless of the animal parent, a theriofiend has sharp teeth, jagged claws, and an infernal glow in its eyes.

Theriofiends can understand Abyssal but lack the ability to speak it.

SAMPLE THERIOFIEND

This minotaurlike creature is more hunched and bestial than others of its kind, and its jagged claws and the fiendish glow in its eyes hint that it is more than what it seems.

This example uses a bison as the base creature.

MURRGH (THERIOFIEND BISON)**Large Outsider (Augmented Animal) (Native)****Hit Dice:** 5d8+15 (37 hp)**Initiative:** +0**Speed:** 40 feet**AC:** 14 (–1 size, +5 natural); touch 9, flat-footed 14**Base Attack/Grapple:** +3/+13**Attacks:** Gore +8 melee (1d8+9) or bite +8 melee (1d8+9)**Full Attacks:** Gore +8 melee (1d8+6) and 2 claws +3 melee (1d6+3), or bite +8 melee (1d8+6) and 2 claws +3 melee (1d6+3)**Space/Reach:** 10 feet/10 feet**Special Attacks:** Hunger's bite, stampede**Special Qualities:** Darkvision, damage reduction 5/magic, resistance to cold and fire 5, scent**Saves:** Fortitude +7, Reflex +4, Will +1**Abilities:** Str 18, Dex 10, Con 16, Int 4, Wis 11, Cha 4**Skills:** Listen +7, Spot +5**Environment:** Any land and underground**Organization:** Solitary or gang (3d6)**Challenge Rating:** 3**Alignment:** Neutral evil**Advancement:** By character class**Level Adjustment:** —**COMBAT**

Theriofiends are dull, brutish, and aggressive. Like trolls, they are always hungry—when they down a foe, they usually stop to take at least one bite out of it.

See Special Attacks under “Creating Theriofiends” for more combat details.

CREATING THERIOFIENDS

“Theriofiend” is an inherited template that you can add to any animal of Small to Huge size. The animal's type changes to “outsider (native).” Do not recalculate base attack bonus, skill points, or saves. It uses all of the base creature's statistics and special abilities except as noted here.

AC: Natural armor increases by +1.

Attacks: A theriofiend gains a bite attack and two claw attacks, if it did not have them already, in addition to the base creature's attacks.

Damage: Use the values below or the creature's damage (if any), whichever is greater.

TABLE 10–3: THERIOFIEND DAMAGE

Size	Bite	Claw
Small	1d4	1d3
Medium	1d6	1d4
Large	1d8	1d6
Huge	2d6	2d8
Gargantuan	2d8	2d6
Colossal	4d6	2d8

Space/Reach: If the base creature is Large or Huge, its space is 10 feet; otherwise, its space is 5 feet. The theriofiend has 10-foot reach if the creature is Large or Huge; otherwise, its reach is 5 feet.

Special Attacks: A theriofiend retains the special attacks of the base creature and gains the following.

Hunger's Bite (Ex): This ability functions like the Cleave feat, except instead of allowing an extra attack against another creature in the immediate vicinity, the theriofiend may only make a bite attack against the creature it just dropped (even if



the attack that dropped the creature was not a bite attack). If the theriofiend has the Cleave feat, it may either use Cleave normally or use this ability when the situation allows (not both).

Special Qualities: A theriofiend retains the special qualities of the base creature and gains the following: Darkvision 60 feet, resistance to cold and fire 5, and damage reduction 5/magic.

Abilities: As the base creature's, but Intelligence is 1d4+2.

Environment: As the fiend parent's

Organization: Solitary or gang (3d6)

Challenge Rating: As the base creature's +1

Treasure: None

Alignment: Always evil (usually neutral evil)

Advancement: By character class. Most theriofiends can't manage a class requiring more training than barbarian.

Level Adjustment: —

VRYKOLAKA

Vrykolakas are created when a fiend possesses the corpse of an evil person and animates it. The vrykolaka terrorizes its old associates, neighbors, and family, and occasionally hunts down its enemies and drinks their blood. The soul of a creature killed by a vrykolaka is corrupted and dragged down into Hell. Often mistaken for strange vampires, vrykolakas are a different kind of creature that is not subject to a vampire's vulnerabilities (garlic, running water, sunlight, and so on).

Angels are enemies of vrykolakas for two reasons. First, each contains the soul of a fiend, which most angels want to destroy anyway. Second, they find a vrykolaka's ability to damn souls absolutely abhorrent, for even the most innocent creature is vulnerable to this ability. Every vrykolaka victim is a victory for Hell, especially if she was particularly pious person guaranteed a place in Heaven.

Angels hunt vrykolakas whenever they appear. Slaying these monsters means fewer souls are condemned to Hell, and so it creates less work later for the Hell harrowers, a cadre of angels who venture into Hell to liberate good souls from the clutches of demons.

A vrykolaka looks like bloated version of its living self, as if the skin has grown too thick to allow moisture to escape. Vrykolakas tend to grow hair on their faces like animals (causing some to believe they are werewolves) and have a hypnotic gaze. Their nails grow into claws and their teeth into fangs. They have a strange sort of vitality, and some legends say that a male vrykolaka who can find his way into the bed of his widow can impregnate her, though such unions only result in stillborn monsters.

Vrykolakas speak any languages they knew in life, plus Abyssal or Infernal.

SAMPLE VRYKOLAKA

This man looks like a bloated vampire, his flesh swollen and his face covered in hair like an animal. Though distorted by the swelling, his fingers bear wicked claws and appear capable of wielding the rapier he carries.

This example uses a 2nd-level human aristocrat as the base creature.

NIKOLOS, HUMAN MALE VRYKOLAKA ARIZ Medium-Size Undead (Augmented Humanoid, Human)

Hit Dice: 2d12+3 (16 hp)

Initiative: +2 (Dexterity)

Speed: 30 feet

AC: 21 (+3 masterwork studded leather, +2 Dexterity, +6 natural); touch 12, flat-footed 19

Base Attack/Grapple: +1/+2

Attack: Bite +2 melee (1d6+1) or masterwork rapier +3 melee (1d6+1/18–20)

Full Attack: Bite +2 melee (1d6+1) and 2 claws –3 melee (1d4); or masterwork rapier +3 melee (1d6+1/18–20)

Space/Reach: 5 feet/5 feet

Special Attacks: Blood drain, create spawn, soul damnation

Special Qualities: Daylight weakness, fast healing 1, fiendish possessor, resistance to cold and electricity 10, turn resistance +2

Saves: Fortitude +0, Reflex +2, Will +4

Abilities: Str 12, Dex 15, Con —, Int 12, Wis 12, Cha 12

Skills: Bluff +5, Hide +5, Intimidate +5, Knowledge (local) +5, Knowledge (nobility and royalty) +5, Move Silently +5, Ride +5, Spot +9

Feats: Combat Reflexes, Dodge, Toughness^B

Gear: Masterwork rapier, masterwork studded leather

Challenge Rating: 1

Alignment: Neutral evil

Level Adjustment: —

COMBAT

A vrykolaka enjoys terrorizing the haunts of the body it has taken over. It tries transparent ploys that it is the dead person who somehow was buried alive and has now returned to get close enough to attack. When that fails, it simply begins ravaging.

See Special Attacks under “Creating Vrykolakas” for more combat details.

CREATING VRYKOLAKAS

“Vrykolaka” is an acquired template that you can add to any humanoid creature (referred to hereafter as the “base creature”). The creature's type changes to “undead.” Do not recalculate base attack bonus, skill points, or saves. It uses all the base creature's statistics and special abilities except as noted here.

Hit Dice: Increase all current and future Hit Dice to d12.

Speed: Same as the base creature's.

AC: The base creature's natural armor improves by +6.

Attacks: A vrykolaka gains a bite attack and two claw attacks, if it did not have them already, in addition to the base creature's attacks.

Damage: Use the values below for the creature's bite and claw attacks or the base creature's damage, whichever is greater.

TABLE 10–4: VRYKOLAKA DAMAGE

Size	Bite	Claw
Small	1d4	1d3
Medium	1d6	1d4
Large	1d8	1d6

Special Attacks: A vrykolaka retains all the special attacks of the base creature and also gains those listed below.

Blood Drain (Ex): A vrykolaka can suck blood from a living victim with its fangs by making a successful grapple check. If it pins the foe, it drains blood, inflicting 1d4 points of temporary Constitution damage each round it maintains the pin. On each successful attack, the vrykolaka gains 5 temporary hit points.

Create Spawn (Ex): A humanoid slain by a vrykolaka's blood drain attack rises as a vrykolaka 1d10 days after its death (possessed by a different fiendish spirit than the one inhabiting its killer). These new vrykolakas are not under the control of the original creature in any way. Because they dislike competition, vrykolakas usually eat the corpses of their victims to prevent them from rising as undead.

Soul Damnation (Ex): A creature killed by a vrykolaka's blood drain attack becomes corrupted by the presence of the fiendish spirit, and its soul is damned to Hell. This does not prevent it from being raised from the dead, but that is poor comfort for most people (who never have the option of life-restoring magic) when compared to the thought of spending eternity in Hell instead of paradise.

Special Qualities: A vrykolaka enjoys all the special qualities of the base creature those listed below. It also gains the undead type.

Daylight Weakness (Ex): A vrykolaka can be active during the day but is weakened by sunlight, suffering a -4 penalty to Strength and Dexterity. Most choose to rest while the sun is up. They normally rest in the coffin where they were buried, but they are not required to do so.

Fast Healing (Ex): A vrykolaka heals 1 point of damage each round, even if reduced to 0 hit points. A vrykolaka cannot heal fire damage in this way. To destroy a vrykolaka permanently, an attacker must reduce it to 0 hit points and burn it. Dismembering the corpse first makes it more difficult for the creature to recover before it is burned. If reduced to 0 hit points by fire damage alone, it is instantly destroyed.

Fiendish Possessor (Ex): Because the spirit of a fiend animates it, a vrykolaka is affected by spells as if it were an evil outsider. For example, spells that ward against such creatures hedge out vrykolakas, and spells that banish evil outsiders can drive away the spirit, leaving the corpse to fall over inert and truly dead.

Resistance (Ex): A vrykolaka has resistance to cold and electricity 10.

Turn Resistance (Ex): A vrykolaka has +2 turn resistance.

Saves: Same as the base creature's

Abilities: Increase from the base creature's as follows: Strength +2, Wisdom +2, Charisma +2. As undead creatures, vrykolakas have no Constitution score.

Skills: Vrykolakas receive a +4 racial bonus to Hide, Move Silently, and Spot checks. Otherwise, same as the base creature's.

Feats: Vrykolakas gain Toughness as a bonus feat.

Environment: Any land

Organization: Solitary

Challenge Rating: Same as the base creature's +1

Treasure: As base creature's. (Though most lose their treasure when buried, they can steal it back from their former "homes" when they return to them.)

Alignment: Any evil

Advancement: By character class

Level Adjustment: —

ANGEL NPCs

To integrate angel NPCs into your game quickly, just pick up one or more of these general statistics blocks, and you're ready to go! Each set of statistics represents a typical angel of its race.



Cherub; CR 4; Medium outsider (good, extraplanar); HD 4d8+4; hp 22; Init +0; Speed 40 feet, fly 40 feet (average); AC 15; touch 10; flat-footed 15; Base Atk +4; Grp +5; Atk +6 melee (1d4+1, claw); Full Atk +6 melee (1d4+1, 2 claws); Space/Reach 5 feet/5 feet; SA Improved grab, rake, roar (DC 12), spell-like abilities; SQ DR 5/magic, heavenborn traits, resistances (acid, cold, sonic 5); AL LG; SV Fort +5, Ref +4, Will +6; Str 12, Dex 10, Con 12, Int 12, Wis 10, Cha 10.
Skills and Feats: Balance +3, Concentration +8, Hide +7, Intimidate +7, Knowledge (religion) +7, Jump +7, Listen +11, Move Silently +8, Search +12, Sense Motive +7, and Spot +11; Iron Will, Weapon Focus (claw).



Dynama; CR 3; Medium outsider (good, extraplanar); HD 2d8+2; hp 11; Init +0; Speed 30 feet; AC 12; touch 10; flat-footed 12; Base Atk +2; Grp +2; Atk +2 melee (1d8/19-20, longsword); Full Atk +2 melee (1d8/19-20, longsword); Space/Reach 5 feet/5 feet; SA Spell-like abilities, summon blessed child†; SQ DR 5/magic, governance of the soul, heavenborn traits, resistances (cold, fire 5); AL LG; SV Fort +4, Ref +3, Will +4; Str 10, Dex 10, Con 12, Int 10, Wis 12, Cha 12.
Skills and Feats: Concentration +6, Diplomacy +10, Gather Information +6, Heal +6, Intimidate +10, Knowledge (local) +5, Sense Motive +6, and Spot +10; Detect Angels and Fiends†, Glory†.



Grigori; CR 2; Medium outsider (good, extraplanar); HD 2d8+2; hp 11; Init +0; Speed 30 feet; AC 12; touch 10; flat-footed 12; Base Atk +2; Grp +2; Atk +2 melee (1d8/19-20, longsword); Full Atk +2 melee (1d8/19-20, longsword); Space/Reach 5 feet/5 feet; SA Spell-like abilities; SQ Celestial fertility, DR 5/magic, grigori doom, heavenborn traits, resistances (cold, fire, sonic 5); AL NG; SV Fort +4, Ref +3, Will +3; Str 10, Dex 10, Con 12, Int 12, Wis 10, Cha 10.
Skills and Feats: Concentration +6, Craft (any two) +10, Diplomacy +5, Heal +5, Knowledge (any one) +10, Listen +2, Profession (any one) +9, Search +6, Spot +11; Alertness.

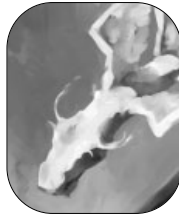
Hashmalite; CR 3; Medium outsider (good, lawful, extraplanar); HD 3d8+3; hp 16; Init +0; Speed 30 feet; AC 12; touch 10; flat-footed 12; Base Atk +3; Grp +3; Atk +3 melee (1d8/19-20, longsword); Full Atk +3 melee (1d8/19-20, longsword); Space/Reach 5 feet/5 feet; SA Hashmal burst



(DC 12), spell-like abilities; SQ DR 5/magic, golden icon, heavenborn traits, lawful spirit, resistances (acid, cold, fire, sonic 5); AL LG; SV Fort +3, Ref +3, Will +6; Str 10, Dex 10, Con 10, Int 12, Wis 12, Cha 12.

Skills and Feats: Concentration +6, Decipher Script +7, Intimidate +7,

Knowledge (nature) +11, Knowledge (the planes) +11, Knowledge (religion) +11, Listen +3, Search +11, Spellcraft +7, Spot +9; Alertness, Iron Will.



Kalkydrite; CR 4; Medium outsider (lawful, extraplanar); HD 3d8; hp 13; Init +5; Speed 20 feet, climb 20 feet, fly 40 feet (average) in serpentine form or 20 feet, fly 80 feet (average) in birdlike form; AC 15 in serpentine form or 13 in birdlike form; touch 11 in serpentine or birdlike form; flat-footed 14 in serpentine form or 12 in birdlike form; Base Atk +3; Grp +3; Atk +3 melee (1d6, bite) in serpentine form or +3 melee (1d4, bite) in birdlike form; Full Atk +3 melee (1d6, bite) in serpentine form or +3 melee (1d4, bite) in birdlike form; Space/Reach 5 feet/5 feet; SA constrict in serpentine form, fiery burst (DC 11), improved grab in serpentine form, spell-like abilities; SQ Alternate form, DR 5/magic, fire immunity, heavenborn traits, resistances (cold 5), rise from the ashes, turn undead; AL LG; SV Fort +3, Ref +4, Will +3; Str 10, Dex 12, Con 10, Int 12, Wis 10, Cha 10.

Skills and Feats: Balance +11, Concentration +10, Heal +8, Knowledge (nature) +7, Perform (sing) +6, Search +7, Spot +10, Survival +6, Tumble +9; Glory†, Improved Initiative.



Malakite; CR 2; Medium outsider (good, extraplanar); HD 2d8+4; hp 13; Init +0; Speed 30 feet; AC 13; touch 10; flat-footed 13; Base Atk +2; Grp +2; Atk +2 melee (1d8/19–20, longsword); Full Atk +2 melee (1d8/19–20, longsword); Space/Reach 5 feet/5 feet; SA Spell-like abilities; SQ Aura of courage, death recovery, DR 5/magic, fear immunity, fighter equivalence, heavenborn traits, resistances (acid, cold, fire 5); AL NG; SV Fort +5, Ref +3, Will +3; Str 10, Dex 10, Con 14, Int 10, Wis 10, Cha 12.

Skills and Feats: Bluff +6, Intimidate +10, Jump +5, Knowledge (religion) +5, Knowledge (the planes) +5, Listen +5, Move Silently +5, and Spot +5; Combat Reflexes.



Memunite; CR 1; Medium outsider (good, lawful, extraplanar); HD 1d8; hp 4; Init +1; Speed 30 feet, fly 40 feet (average); AC 12; touch 11; flat-footed 11; Base Atk +1; Grp +1; Atk +1 melee (1d8/19–20, longsword); Full Atk +1 melee (1d8/19–20, longsword); Space/Reach 5 feet/5 feet; SA Spell-like

abilities; SQ DR 5/magic, heavenborn traits, resistances (cold 5); AL LG; SV Fort +2, Ref +5, Will +2; Str 10, Dex 12, Con 10, Int 10, Wis 12, Cha 8.

Skills and Feats: Concentration +4, Craft (any one) +6, Heal +8, Hide +9, Listen +4, Move Silently +5, Profession (any one) +6, Spot +8; Lightning Reflexes.



Ophanite; CR 4; Medium outsider (good, extraplanar); HD 4d8; hp 18; Init +2; Speed 40 feet, fly 40 feet (perfect), swim 30 feet; AC 17; touch 12; flat-footed 15; Base Atk +4; Grp +4; Atk +4 melee (1d6 plus 1d6 fire, slam); Full Atk +4 melee (1d6 plus 1d6 fire, slam); Space/Reach 5 feet/5 feet; SA Spell-like abilities; SQ All-around vision, burning self, DR 5/magic, fire immunity, heavenborn traits, resistances (acid, cold 5); AL NG; SV Fort +4, Ref +6, Will +5; Str 10, Dex 14, Con 10, Int 10, Wis 12, Cha 12.

Skills and Feats: Concentration +7, Escape Artist +9, Intimidate +8, Jump +11, Knowledge (the planes) +7, Spot +11, Swim +15, Tumble +13; Dodge, Mobility.



Para; CR 2; Medium outsider (chaotic, good, extraplanar); HD 2d8+2; hp 11; Init +0; Speed 30 feet; AC 12; touch 10; flat-footed 12; Base Atk +2; Grp +3; Atk +3 melee (1d8+1/×3, lance); Full Atk +3 melee (1d8+1/×3, lance); Space/Reach 5 feet/5 feet; SA Spell-like abilities; SQ Celestial rage, DR 5/magic, heavenborn traits, inspire courage, resistances (cold 5); AL CG; SV Fort +3+1, Ref +3, Will +3; Str 12, Dex 10, Con 12, Int 10, Wis 10, Cha 12.

Skills and Feats: Concentration +6, Handle Animal +6 (+8 with horses), Jump +10, Perform (sing) +10, Ride +13, Spot +5, Tumble +9, Use Rope +5; Mounted Combat[®], Ride-By Attack.



Principality; CR 2; Medium outsider (good, lawful, extraplanar); HD 2d8; hp 9; Init +0; Speed 30 feet; AC 12; touch 10; flat-footed 12; Base Atk +2; Grp +2; Atk +2 melee (1d8, heavy mace); Full Atk +2 melee (1d8, heavy mace); Space/Reach 5 feet/5 feet; SA Spell-like abilities; SQ Advise the attuned, aura of forgotten presence, DR 5/magic, heavenborn traits, protector of religion, resistances (cold 5); AL LG; SV Fort +3, Ref +3, Will +4; Str 10, Dex 10, Con 10, Int 12, Wis 12, Cha 10.

Skills and Feats: Bluff +5, Concentration +5, Diplomacy +9, Gather Information +5, Heal +6, Knowledge (history) +10, Knowledge (religion) +6, Sense Motive +10, and Spot +6; Glory†.



Seraph; CR 4; Medium outsider (good, extraplanar); HD 4d8; hp 18; Init +2; Speed 20 feet, climb 20 feet, fly 40 feet (average); AC 17; touch 12; flat-footed 15; Base Atk +4; Grp +4; Atk +4 melee (1d6, bite); Full Atk +4 melee (1d6, bite); Space/Reach 5 feet/5 feet; SA Breath weapon (DC 12), constrict, improved grab, spell-like abili-

ties, summon seraph; SQ Aflame with love, DR 5/magic, heavenborn traits, resistances (acid, cold 5, fire 15); AL NG; SV Fort +4, Ref +6, Will +7; Str 10, Dex 14, Con 10, Int 12, Wis 12, Cha 12.

Skills and Feats: Concentration +7, Diplomacy +12, Heal +8, Knowledge (history) +8, Knowledge (religion) +8, Listen +8, Perform (sing) +8, Sense Motive +12, Spot +12; Gloryf, Iron Will.

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VERSION 1.0A

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BIBLIOGRAPHY AND REFERENCES

In addition to the primary sources listed below, there are dozens of movies, books, songs, and stories that have provided some inspiration for material in this book—unfortunately too many to list, and most of them only half-remembered.

***A Dictionary of Angels, Including the Fallen Angels* by Gustav Davidson:** This book was very informative but equally frustrating. While it gives information on many obscure angels and long descriptions of the more important ones, it fails to define some of the religious terms and refers to angels who have variant names (such as Ariel vs. Ariel), but doesn't include listings or pointers for some of those aliases. It also refers the reader to occult and apocryphal books that the author admits in the introduction are out of print or even limited to a few copies in the world. Definitely not a book for the casual reader, but a good resource for someone willing to spend serious time on it.

***The Book of Hallowed Might* by Monte Cook:** This Malhavoc Press book presented more divine material for a fantasy campaign, and key elements from it served to inspire and balance some of the material in this book. For example, without the blessed child presented in that book, the dynamis' role as wardens of souls would be less interesting. As always, Monte handles the rules well and gives an interesting and unexpected twist to the material he writes.

***Encyclopedia of Hell* by Miriam Van Scott:** The author of this book reviewed many mythologies, books, movies, and other sources for a moderately deep treatment of the inspiration for and literature of Hell. Among other things, it discusses the different models of Hell (such as the dream model of Hell, in which the wicked relive their evil deeds eternally, or the punishment model, in which physical tortures await the evil dead). He also covered the role of Hell in modern culture. Of particular interest to this book are the many instances of vision literature—near-death experiences, religious visions, and other prophecies of Hell—used by the Church to frighten people and convince them to lead good lives or face damnation. The descriptions of Hell related in this book from those sources provide most of the geographic details of Hell presented in Chapter Four: Planar Geography, as well as the kernels of several new game spells.

***Fantasy Wargaming* by Bruce Galloway:** An older book starting to show its age, this title hearkens back to a time when roleplaying games were a tiny subset of wargaming and almost all of the players were male. *Fantasy Wargaming* includes notes on why female characters are justified in having lower ability scores (it is assumed that the book will be used to play in a fantasy medieval Europe where women are second-class beings and clearly weaker), game statistics for many strange monsters of myth, and (most appropriate to this book) game statistics for the most important figures in Heaven and Hell. If you ever wanted to know how many hit points Jesus has, it's in this book. It was used mostly as a source of names to consider.

***Good Omens: The Nice and Accurate Prophecies of Agnes Nutter, Witch* by Neil Gaiman and Terry Pratchett:** The main characters of this novel are an angel and a demon, friends since

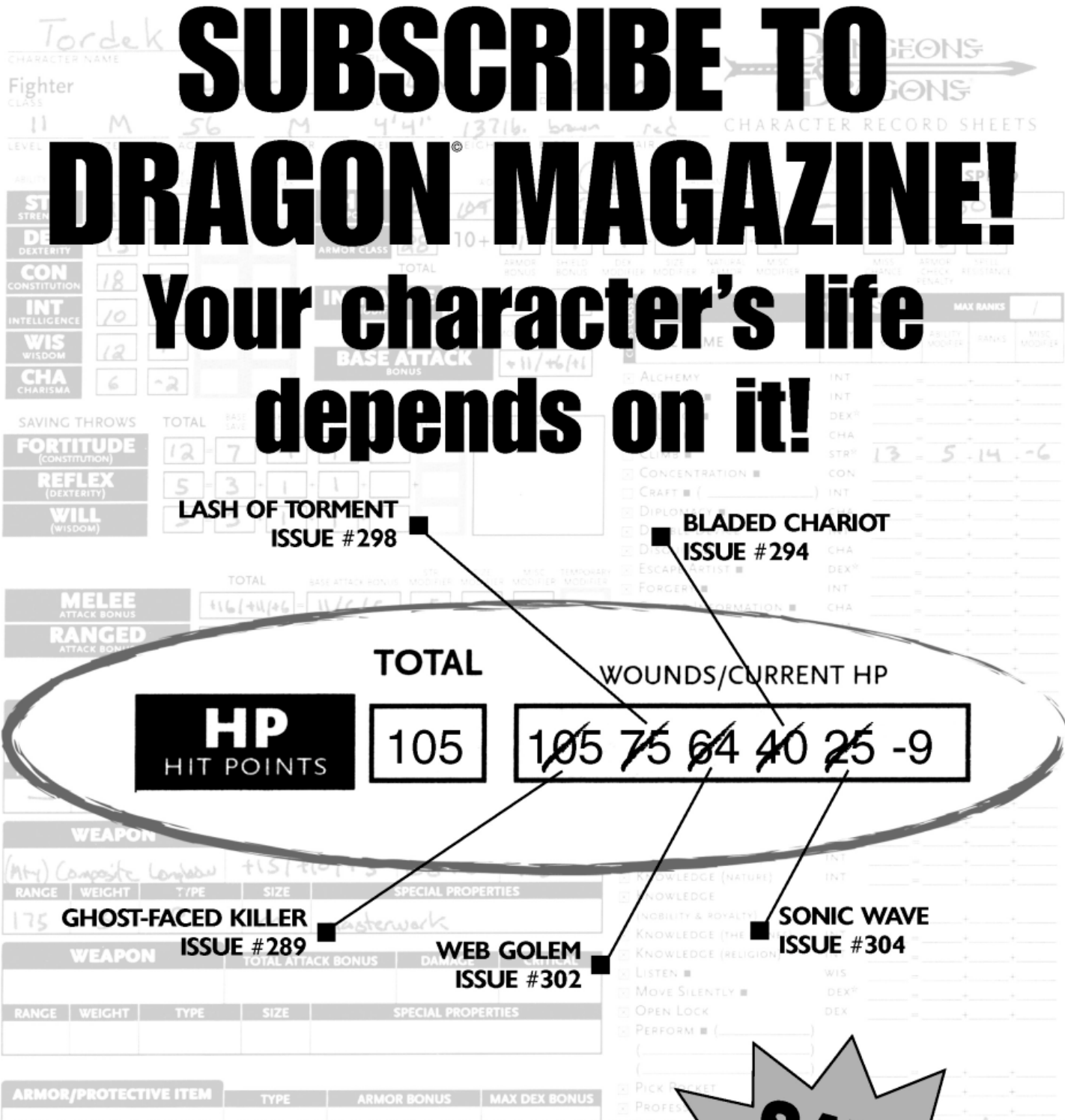
before the first Fall, who join together to try to stop the Antichrist from starting Armageddon because they prefer the interesting mortal world to the eternal boredom of one side's victory over the other. This of course was the inspiration for the Council of Wings. *Good Omens* is a very entertaining book with a lot of fun ideas about angels, demons, spirits, and prophecy.

***In Nomine* by Steve Jackson Games:** This is probably the best-known game where the players are assumed to play angels and demons, with mortal characters as a secondary concern. Though it mixes up its classical theology in some places, it presents a viable setting where the war between Heaven and Hell lies in the hands of the players. This game also presents archangels as superiors to common angels, which is included as a part of the angels campaign type described in Chapter Three: Campaigns. *In Nomine* has a large fan community online, and the SJG website <www.sjgames.com/in-nomine> has a long list of suggested angel names by angel type and superior that is worth a good look.

***Many Waters* by Madeleine L'Engle:** Though technically a book for young teens, this almost-forgotten sequel to *A Wrinkle in Time*, *A Wind in the Door*, and *A Swiftly Tilting Planet* (of which the last two have significant themes of Heaven and prophecy) casts the protagonist brothers back to biblical days just before the Flood. They befriend Noah's daughter and watch the interactions between the seraphim and nephilim (angelic and not-so-angelic beings) and these mortals, including the birth of a half-nephilim child. The book presents the angels as beings to interact with normally rather than to worship and shows that in these times mortals have a strong and personal relationship with God. (A near ancestor of one character was witnessed walking in a garden with God, and then both were simply Not There anymore.) *Many Waters* is a good read for those wanting to run an angels or mentors campaign.

***To Reign In Hell* by Steven Brust:** The author of this book wrote it because he knew that if God is omniscient and Satan is not a fool, there had to be a story about why the War began in the first place. In Brust's tale, which takes place entirely in Heaven, all the characters are angels. Though some of the named characters don't exactly match their traditional counterparts, Brust does an excellent job of presenting a story where you know it's going to turn bad but keep reading in the hopes that both sides' efforts to reconcile will prevent the War from ever starting. This book also inspired the concept of the *reform into lesser vessel* spell, as several angels in the novel have been damaged by the effects of the chaotic void outside of Heaven and could only be preserved by reshaping what intact energy they had remaining.

Art: Albrecht Dürer is a well-known Renaissance painter and woodcut artist. His woodcuts in particular show angelic and apocalyptic religious scenes in a dynamic new way. William Blake was a poet and artist gifted with the ability of eidetic imagery. Interested in spirituality and mysticism, he produced religious works and strange pictures out of his own imagination. A biography and gallery of these and many other artists are online at this address: <www.artchive.com>.



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