

THE BLESSED PANTHEON

AND THE CADRE OF CORRUPTION

THE BEGINNING OF THINGS

In the beginning the God Head was curious about Itself. Being all that was and is and will be It had no way of knowing what It was. It could however conceive of the other, that which It is not, and in doing so shatter Itself into pieces to become the other, while remaining whole since It was, is and will be.

Thus began the start of all things that we know. The scattered fragments gathered together like to like until the Fourteen remained. The Fourteen could see each other and found each other fascinating, but without the means to understand their differences they could not understand themselves, so they conceived of yet another to show them who they were so that they could discover the source and beginnings of themselves, thus they set time in motion with a mighty push of the wheel that took the work of all.

With the wheel of time now spinning they then sewed together the fabric of the stars that light the sky. Under the sky they created the water that the sky might see itself reflected in the water and be known.

For a long time the waters reflected the stars and no wisdom was gained for all were a part of all and there was no knowledge gained. So yet more was made, the Fourteen threw lumps of clay into the water to see what wisdom could be gained in the ripples.

Each threw pieces of differing sizes and types, and so the result was a collage of amazing shapes and textures. Such a place was hard to see by the light of the stars, so they set a fire above the waters and earth.

Glimmerings of discord between the Fourteen occurred, some favoured the starlight on the waters and some the bright display of the earth in all its splendour.

Some set the fire in motion on a long journey across the sky, until it disappeared, the others were angered and showed the fire the path back, but its motion was such that it needed to make an unstopping journey through the sky and the dark lands beyond.

Angered by the change, they set a small light in the night sky, also wandering so the land could be seen better in the long night.

The others cursed the light to die and be reborn, so that on some nights it cannot be seen at all. And so they achieved peace.

Still they did not know each other for their works showed all of them working together. An Idea came to them that they needed other points of view that can likewise create and evaluate, to see their works and find differences in it. They set a multitude of shapes in the sea and imparted pieces of themselves into them. And the sea brimmed with life and conflict.

Then they covered the lands with creatures small and large, and the plants to feed them. Still they found nothing to tell them apart for they still had a hand in all and the turmoil that resulted.

These creatures were wondrous but few questioned their world and so more was needed. This is our beginning, when the peoples of the world were made. And many there were. When the people saw one another and the differences between them they stared at first with wonder and later with hostility. They were not the same.

Some were ugly and full of cruelty. Some were beautiful and full of grace. War would come and soon, but even within the peoples there was disagreement over the aspects of the Divine and what they mean, even about their names.

When the war came, the Fourteen were aghast and cried out as a whole to intervene for if the peoples killed one another how could they ever learn about themselves?

In rushing to the aid of the people, a wondrous thing happened, they discovered that they preferred different groups of peoples. And then they knew that here they would find answers, for some peoples and individuals favoured one or another of the Fourteen.

What was needed was a long war, one in which the truth would arise. So it was that the good peoples came to know the Blessed Pantheon and their names. So it was also that the vile peoples and the Cadre of Corruption showed themselves.

This ends the beginning of things.

and other physical needs. She is a moderator, interested in the need rather than the want.

Vorester, Aspect of Balance. He seeks to resolve conflict, find compromise, and find the solution in which all win. This puts him at odds with the Pantheon on occasion.

Vorosloda, Aspect of Spirit. Granter of inner peace, seeker of hidden inner secrets. She is worshipped in secret and darkness under the light of the new moon and stars.

Voradda, Aspect of Memory. He is the holding of memories of things of importance, things of joy. Widows in their dotage bring offerings in thanks for glimpses of loves past.

Vorarai, Aspect of Mind. She is the seeker of solutions, of commerce, and of ingenuity. She seeks truth, innovation and overcoming challenges through merit.

Vorinni, Aspect of Celebration. He is venerated through dance song and merrymaking. Revelry and ecstasy are paths to understanding the divine.

The Blessed Pantheon



THE BLESSED PANTHEON

The Blessed Seven are led by the fearless Voroeth the Aspect of the Warrior, the circle that he defends from its centre. He calls the stout of heart to protect the good peoples and leads them in battle.

Vorlori, Aspect of the Body. Vorlori tends the needs of the flesh, healing, eating, drink, shelter

The Cadre Of Corruption



THE CADRE OF CORRUPTION

Agaroth, Aspect of Seduction holds the cadre in her sway. She is the dark maiden that haunts the dreams of the virtuous trying to win them to the cause of the Cadre.

Agalori, Aspect of Defilement. He seeks out the destructive pleasures. He is interested in exploring the realm of the wanton.

Agaester, Aspect of Discord. She seeks to stir conflict. She sees conflict as a means of change and growth, despite its destruction of one side, it will make another stronger. Her desires bring her into contention with the rest of the cadre from time to time.

Agasloda, Aspect of Wanting. He is the drive for more, the nugget of coveting that brings people to want other and better things.

Agadda, Aspect of Regret. She is the niggling doubt that leads to full scale remorse. She brings to light things done poorly and those needful things undone.

Agarai, Aspect of Deceit. He seeks advantage by any means, and seeks to make use of the ignorance of others. He looks for the weakness in all things.

Aganni, Aspect of Pain. She is the bitter mistress of suffering. She shows the path to pleasure is really just a path to her as is the path to self denial.

THE WHEEL OF THE GOD HEAD

The wheel of time spins. It is the wheel of the God Head. Voroth and Agaroth are the axle of the wheel. One side of the wheel is Agaroth and the Cadre and the other is Voroth and the Pantheon.

NEGATIVES

Voroth and Agaroth are negatives. As are Voradda and Agadda. Negatives are diametrically opposed in the same interests. Negatives are in constant conflict. They oppose one another. Relics of the negative aspect are pain and fear inducing. Thus if a holy symbol of Voroth is presented to followers of Agaroth those followers will be struck with fear and must make a Will RR or flee.

OPPOSITIONS

Aspects on opposite sides of the centre are aspects in conflict. The opposition between the aspects of either the pantheon or the cadre are minor. It is with the opposing negative aspect that true conflict arises. Voroth and Agaroth are locked in contention at either ends of the axle around which the wheel spins. Oppositional aspects consider each other secondary conflicts to the negatives.

DOMINANCE

The wheel creates dominance of aspects over one another. The dominance cycle of the blessed pantheon is clockwise while the dominance of the Cadre is counter Clockwise. Celebration is dominant in its relation to Body as Body is to Balance. Mind brings force to bear on Celebration, while Mind itself is subjected to

Memory. The Pattern continues throughout the wheel. The dominance is particularly strong for negative aspects. Spirit is more dominant over Discord while Regret is a potent force against Mind.

GAME IMPLICATIONS

A GM may wish to apply bonuses or penalties to rolls depending on the relationship of the aspects of artifacts and the faithful.

WHEEL OF THE GOD HEAD IMPLICATIONS

Relationship	Attacks	RRs
Negative Group	+10	-10
Negative Aspects	+30	-30

Oppositional Same Group	+10	-10
Oppositional Negatives	+20	-20
Dominant	+5	-5
Dominant Negative	+15	-15

Negatives gain both more offensive and resistance capabilities in regards to one another. Oppositional forces gain more offence but have a corresponding weakness. Dominant aspects are both offensively and defensively at an advantage to the particular aspects they dominate, but are subject to the same domination from another aspect.

Members of either group not in opposition receive no bonuses or penalties. The axle aspects have no oppositional aspects, nor are they locked

WHEEL OF THE GOD HEAD DOMINANCE AND OPPOSITION

Aspect	Voroth	Vorini	Vorlori	Vorester	Vorosloda	Voradda	Vorarai	Agaroth	Aganni	Agalori	Agaester	Agasloda	Aggada	Agarai
Voroth	-	-	-	-	-	-	-	N(A)	N	N	N	N	N	N
Vorini	-	-	D	-	O	-	-	N	N(A)	D(N)	N	O(N)	N	N
Vorlori	-	-	-	D	-	O	-	N	N	N(A)	D(N)	N	O(N)	N
Vorester	-	-	-	-	D	-	O	N	N	N	N(A)	D(N)	N	O(N)
Vorosloda	-	O	-	-	-	D	-	N	O(N)	N	N	N(A)	D(N)	N
Voradda	-	-	O	-	-	-	D	N	N	O(N)	N	N	N(A)	D(N)
Vorarai	-	D	-	O	-	-	-	N	N	N	O(N)	N	N	N(A)
Agaroth	N(A)	N	N	N	N	N	N	-	-	-	-	-	-	-
Aganni	N	N(A)	N	N	O(N)	N	D(N)	-	-	-	-	O	-	D
Agalori	N	D(N)	N(A)	N	N	O(N)	N	-	D	-	-	-	O	-
Agaester	N	N	D(N)	N(A)	N	N	O(N)	-	-	D	-	-	-	O
Agasloda	N	O(N)	N	D(N)	N(A)	N	N	-	O	-	D	-	-	-
Aggada	N	N	O(N)	N	D(N)	N(A)	N	-	-	O	-	D	-	-
Agarai	N	N	N	O(N)	N	D(N)	N(A)	-	-	-	O	-	D	-

Notes:

- No Dominance or opposition

N Negative Group

N(A)..... Negative Aspects

O Opposition

O(N)..... Oppositional Negative

D Dominant

D(N)..... Dominant Negative

in the cycle of dominance.

USING THE RELIGION IN EXISTING SETTINGS

If you want to use this religion in an existing setting you will have to choose the place of the religion in the scheme of things. This religion, though inspired by the Vedic traditions and eastern dualism, also lends itself to another interpretation of monotheism or a precursor to it.

AS THE TRUE RELIGION

If you place this as a central Religion in your setting, then you can interpret other existing deities as incarnations of one or more aspects. This allows you to work the dominance and opposition cycle with your existing theistic menagerie. This works well within the cosmology of the Religion since its creation story views the aspects as followed by many peoples with many names. This can even be used as a transitional religion.

AS JUST ANOTHER RELIGION

If this is just one of many religions, then it can be viewed as one splintered Religion and the cycle of dominance and opposition applies only to itself. The members of the Religion will view other gods as aspect of their own... but this is an erroneous assumption.