

V. Medical Arts of Dárdünah



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The practice of medicine and healing in Dárdünah has developed over thousands of years since the Age of Splendor, when the Devah walked the world, and has reached its pinnacle within the last three thousand years. It has been documented, classified, and categorized into an all-encompassing school of thought and practice that is widely accepted throughout the civilized world and sees very little growth or change, since its methods have been perfected by more recent practitioners.

Below you will find the teachings and theories of the unique workings of the body, from which come the marvelous gifts of medical learning. Those who wish to understand, and make a practice of the arts of the physician, must first embrace these gifts of knowledge.

Prána and The Elements

In Dārdūni science, prána (the spiritual energy of existence) is the foundation substance of the four material elements: Agni (Fire), Vayu (Air), Jala (Water), and Bhumi (Earth). Prána transforms into Fire, then into Air, then Water, and finally into Earth. Fire is the most dynamic of the elements, while Earth is the most static. All things contain some form of Prána, with the prána of non-living objects being of a less refined and simpler nature, that of plants being of a more refined and complex nature, that of suthra being of an even more refined and complex nature, that of jánah being of an even more refined and complex nature than that of suthra, and so on. All living creatures expend Prána to live, heal, and grow, therefore an ongoing supply is needed, which they obtain from the Prána in the air around them, and also to some extent from the food they eat. Thus, the bodies of all jánah are composed of the four material elements Agni (Fire), Vayu (Air), Jala (Water), Bhumi (Earth), and have prána (spiritual energy) flowing through them. Good health depends on the proper balance of the four elements and the correct energetic activity of prána. Once prána enters the body, it is initially transformed into something of a fifth element, the spiritual life force called Atma, or the Atman (which touches all of the other Four Elements on a metaphysical level, as well as combining all of the Four Traits described below), and is the veritable energy which nourishes the Duháma (soul) much in the way that blood nourishes the body.

The Four Traits

The four elements are defined by a system of four traits: Warm, Dry, Cold and Moist. Each of the four elements encompasses two of these traits, which in turn link the elements together. Agni (Fire) is considered Dry and Warm, Vayu (Air) is Warm and Moist, Jala (Water) is Moist and Cold, and Bhumi (Earth) is Cold and Dry. In addition, the attributes of each element and each trait are further expanded by a system of correspondences that relate to the seasons, daily time periods, climatic influences, the properties of food and medicines, components of the body, physiological functions, disease symptoms and many other objects and phenomena. For example, Spring is regarded as belonging to Vayu (Air) because it is Warm and Moist, Summer belongs to Agni (Fire) because it is Warm and Dry, Autumn belongs to Bhumi (Earth) because it is Cold and Dry and Winter is considered to belong to Jala (Water) because it is Cold and Moist. These correspondences facilitate the observation of relationships and interactions in the natural world and provide a simple, effective system of diagnosis and treatment.

The Law of Life: How the Body Functions

As stated above, prána is the fundamental, spiritual energy of all existence. With each breath, prána is taken into the lungs together with the air we breathe and from there enters through the Great Vessels into the Heart. Here it is churned in the blood, mixed with the essences of the Humors (described below), and influenced by the emotions, so that it becomes Atma or the Atman, the Holy Life Force fueling the Duháma (soul). Atma flows into every part of the jánah, nourishing both the Body, by eventually entering into the liver where it is further transformed, and the Mind, by entering into the brain where it fosters our thoughts, senses, and emotions. Just as we take in air, we also take in food and drink, which contains its own prána, both good and bad. In the stomach, these things are consumed by the fires of the body so that this prána is passed to the liver, where it is combined with the life-force of Atma to become the Energy of the Body, which is responsible for the creation of the powers imbued in the Four Humors, and governs the nutrition of our flesh. Similarly, the life-force of Atma also travels to the brain, where it is collected and transformed into The Energy of the Mind, which nurtures the five senses, unconscious and conscious thought and, finally, emotion.

The Four Humors

The four Humors are: Blood, which belongs to Vayu (Air) and is Warm and Moist; Phlegm, which belongs to Jala (Water) and is Cold and Moist; Cholera or Yellow Bile which corresponds to Agni (Fire) and is Warm and Dry, and Melancholer or Black Bile which corresponds to Bhumi (Earth) and is Cold and Dry. These Humors control the metabolism of the body and affect the function of every part. Thus health can only exist when the Humors are of the right consistency and exist in perfect balance. Any deviation from this, particularly if continued for some time, results in suffering, foul temperament, illness, and disease. Humors can be adversely affected by many factors, such as organic malfunction, unseasonable weather, bad air, a poor diet, and an inappropriate lifestyle.

There is a natural tendency for the body to restore the quality and balance of Humors should they become disturbed in some way. This takes place in three distinct stages:

1. In the first stage, the body changes the proportions of the Humors and commences to generate heat (a fever) in order to “boil off” the affected Humor or Humors. This process is referred to as the patient having entered the stage of “jvára”. Usually some discharge will

be seen during this time, which represents the removal of the affected Humor(s) by the body. For example, there may be a discharge of blood or phlegm from the nose; there may be vomiting and/or diarrhea, or there may be changes to the consistency of the urine and excessive perspiration.

2. In the second stage, the fever of *jvāra* eventually culminates in a crisis, which often manifests as the high point of the fever, at which time a turning point is reached.
3. In the third stage, beginning after the turning point crisis, one of three things will occur: (i) a sudden discharge takes place and the disease terminates abruptly, (ii) the disease slowly fades and health returns gradually, or (iii) death occurs.

Treatment of Infirmities

To effectively treat the various ailments, diseases, wounds, and other such afflictions that can occur upon Dárdūnah, it is first necessary to understand exactly what it is that is transpiring within the body of a patient who is suffering from such things, so that the cause is understood, and an effective remedy can be chosen. As mentioned above, it is imbalances between the various energies of the body, corresponding to the imbalances of the essences of the Four Humors and their Four Traits that can lead to the various distresses that afflict the patient. The key to dealing with such imbalances is proper diagnosis of either the cause of their infirmity (which is not always obvious), or the recognition of which of the Four Traits are out of balance with one another. For instance, if a discerning Doctor can determine that the illness of their patient is due to damage caused by a disease which creates an over-abundance of Black Bile (thus a weakening of the Blood), then they would be wise to prescribe a medication (from among the MANY different ones used to treat diseases) that possesses the warm and moist qualities of the element of Air, which would help strengthen the production of Blood, and is no doubt already associated with the treatment of that disease.

The aim is always to find the cause of the underlying disruption of the essences of the Four Humors and whenever possible give this the main attention. The cause may be due to external factors, such as an injury, infection, exposure to poisons, incorrect diet, inclement climate, etc., or due to internal factors such as improper digestion, organic malfunction, a distemper, disturbed emotions, etc., or may be due to a combination of these factors.

In general, these are the guidelines for treating most infirmities:

- The cause of the disease should first be removed; if this is done all other aspects of the infirmity may vanish.

- A medicine should firstly fit the condition, and secondly fit the quality of the condition, the affected Humor and the quality of the affected organ.
- If there are toxins present in the body always balance with foods and medicines that have the exact opposite quality.
- If toxins have accumulated in the body, first support Atma by maintaining steady breathing and proper eating to increase physical resistance to the toxin, and then gently purge the toxins.
- When eliminating toxins it must be remembered that Blood and Phlegm tend to eliminate upwards and Cholera and Melancholia downwards.
- Always use the correct elimination procedure and remedy for the affected Humor.
- If the Humors to be eliminated are viscous, avoid sour, drying and astringent remedies and foods, as these will further thicken the undesired Humors and prevent their elimination.
- Care should be taken during pregnancy and breastfeeding as many common and normally harmless foods and remedies can have an adverse effect on the child.
- During a crisis (high point of a fever) do not use cooling remedies, unless these are needed to protect against a seriously high fever, as these can drive the Humor back and the condition inward and set the stage for a chronic disease.
- Never give strong medicines if gentle ones will do the job, it is better to take too weak a medicine than one that is too strong.
- When treating any patient always remember that Devah wish, first and foremost, that we should Do No Harm.

Medicines and the Rules

Though by many modern standards and understandings some of these ideas may seem unscientific or even erroneous, the single most important concept to bear in mind when incorporating this foundation into your game is that the philosophies and techniques work because the metaphysical properties of Dárdūnah enforce their validity. In other words, this is how medicine and healing on Dárdūnah work, and they work well. The medicines of Dárdūnah have a system similar to poisons in that each type of herb or medicinal substance falls into certain basic categories that determine their effects in the game.

Reference the table below to see the five Levels ascribed to the various different medicines that are used on Dárdūnah. To the right of those Levels on the table are the various dice bonuses and penalties applied to the dice pool when rolling for various activities related to the acquisition, creation, or use of medicines with that Level. After the table, the remainder of this chapter is devoted to a listing of the various Medicines of Dárdūnah described under the categories to which they apply.

There are a wide variety of medicines, some common, some rare, and some of them capable of helping with several different infirmities. When attempting to treat any one of these infirmities, using such rolls as Dress Wound, Surgery, Herbal Lore, Medical Knowledge, and Medicine Craft, it is advisable to read the descriptions of each of the medicines listed that treat it, so as to determine which one would work best under those specific situations. One might find that the medicine with the highest Level within that group (thus giving the highest bonus) may not necessarily be the best thing to prescribe to that particular patient. Poor choices or inappropriate use of medication can lead to even worse conditions developing in the patient and possibly even death.

There are other sections within this book that may be of interest to practitioners of the medical arts on Dárdūnah. The first, and probably the most important section to mention is the Infirmity Relations Table located in the Appendices (pgs. 166-176) which lists almost every type of injury, sickness, and infirmity to which one might fall victim on Dárdūnah, and has other useful information corresponding to each listing, including suggested methods of treatment. This can come in very handy when trying to choose which types of medicines to personally stock, or to quickly decide which ones to use in a pinch. There is also a chapter of this book devoted to listings of the various poisons of Dárdūnah and the rules, statistics, and treatments that apply to them. And finally, for those who truly enjoy digging into the specifics and fiction of the world, there are chapters in the book that describe the various flora and fauna of Dárdūnah, some of which are referred to directly in the other various treatises on the Medical Arts. Feel free to devote as little or as much emphasis and time to the details presented here beyond the basic rules needed for medical healing, just so long as you find that it enriches the playing experience and helps immerse the players and the GM alike into the cinematic fiction of the world.

The Medicine Table

	Dice bonus to Dress Wound or Surgery Performance skill roll when using medication.	Dice penalty to Herbal Lore or Medical Knowledge skill roll to locate medication nearby.	Dice penalty to Medical Craft skill roll to create applicable form of medication.
LEVEL 1	+1	0	-1
LEVEL 2	+2	-1	-1
LEVEL 3	+3	-1	-2
LEVEL 4	+4	-2	-3
LEVEL 5	+5	-3	-4

“Health is defined as soundness of body, mind, and self. Each of these must be nurtured if the individual is to have good health.”

Medicines of Dárdünah

Sedatives

Regáli (lvl-01) - An antiseptic and mild sedative. Leafy Regáli is a common apothecary supply found growing in profusion across most parts of Dárdünah. It is a large three-leafed plant with a milky sap. The leaves are de-veined, and soaked in salt water, then wrapped over abrasions, lesions, and burns. A large spoonful of the bitter sap can be mixed with juice or sweetened tea and ingested to cause drowsiness. When ingested, Regáli is deadly to Sarpah (see **Poisons**).

Alumitha (lvl-02) - A mild sedative. The Alumitha is a suthra commonly found in the fertile plains of Sustrüm, Tishinia, Nilám, and Háthiyar. The suthra is an iridescent yellow beetle, about a foot long, with oversized cutting mandibles. The suthra is struck with a club to kill it suddenly, and allowed to hang for 2 days. The chitin is then peeled back and the pulp of the thorax and abdomen is then mashed into a paste and made into a thick soup that will keep for a week. Ageing is important as it gives the musky ichors produced as the creature dies time to become inert, if it is cooked too soon, the broth is foul smelling and unpalatable. Every 7 years, these suthra swarm in various areas, allowing for an even more plentiful supply during these times.

Sersa (lvl-03) - A moderate sedative. The Kahána bush that grows in northern Sustrüm, Rákbar, and the lands of the Hardazi has long spiny frond-like branches with very small leaves and tiny white berries. The berries are juiced and mixed with Hanahgri, a mild pain reliever, and heated over a crystal flame for one hour to make Sersa. It is imbibed hot in small doses to calm nerves, relieve stress and anxiety, and induce restful slumber.

Curanya (lvl-04) - A strong sedative. In the steamy rainforests of Visedhárah grows the hollow, climbing Cura vine, with its huge round leaves and aromatic flowers. The inner meat of young runner-shoots are pulped and mixed with Sorhéyah (see **Pain Killers**) and then cooked down very slowly into a thick syrup. When ingested in small amounts, Curanya causes an almost immediate restful sleep. If consumed in greater quantities, or introduced into the blood directly, it will produce a coma-like sleep that usually ends in death. The few reported cases of survival have spoken of visitations by the Devah whilst under its effects; this is noted as a psychoactive property of the mixture at poisonous levels.

Bulani (lvl-05) - A very powerful sedative. One of the key ingredients in the creation of Bulani is Balen crys-

tal dust. These crystals are only found in two areas within Amnol. The crystals grow in stalactites that form behind some of the high mountain waterfalls that give birth to the Khuna and Zan rivers which flow from within and around both of Amnol's crimson deserts. The crystals are a deep blood red and take years to form naturally. The crystals are crushed and ground into a fine powder and then ground again into a dust that is dissolved into a broth made from Regáli leaves. Bulani is used to render those with grievous wounds blissfully unconscious, without the deadly risk of heavily sedating those who have been drawn close to the Edge of Heaven.

Pain Killers

Hanáhgri (lvl-01) - A mild pain reliever. Hanáhgri is a small, squat thorn bush that grows in profusion in Sustrüm, Tishinia, Dar-Purám, Bakári, Háthiyar, and northern Kütta. Widely used for headaches, muscle and joint pains, and arthritis. The leaves of the bush are harvested and cured, then mashed into a poultice for topical applications, or burned and inhaled nasally for relief of headaches. Hanáhgri has a strong smell that may cause sneezing or watering of the eyes or irritation to some more sensitive areas of flesh. Most suthra do not like the plant or its products, so often it is used to pack produce or wreath the doors of granaries and kitchens.

Sorhéyah (lvl-02) - A mild pain reliever. Also called Muhjibh's Flask, the Sorhéyah pitcher-blossom is a carnivorous plant with tapered flask-shaped blooms laden with sweet-smelling digestive fluids that grow in swampy and lush wet regions from Visedhárah to Kütta. A single drop of the processed juices will be enough to kill most nerve pains. The blooms are emptied, strained, and allowed to concentrate, then administered in very small, consumed dosages. Larger dosages can cause bronchial contractions, making breathing difficult and uncomfortable. Prolonged dosage will build up in the limbs causing numbness in fingers and toes that can take up to two days to fade. Overdoses can arrest the heart and lungs (See also **Poisons**).

Borüşh (lvl-03) - A moderate painkiller. Borüşh is a small sage-like bush that grows wild in the grasslands of Nilám and Háthiyar. Once processed, it is used as a local anesthetic and placed directly on cleansed wounds. The plant is picked and dried, simmered in a sterilized saline solution, and then cured. It can then be put upon an open wound and bandaged to hold it in place.

Lángü (lvl-04) - A strong painkiller. Lángü is a very small succulent plant that grows only in the dryer areas around the Gulf of Atüpahn in Amnol and Magár.

It is considered fairly expensive due to both its yield and potency. It can be used as a salve or made into a soup. The tiny leaves are trimmed at the base of the plant, and then peeled so that the meat can be cored out of the spine clusters. The pulpy meat is then mashed and heated with water and ground rice, then fermented for 5 months to make a salve that may be applied to deal with localized pain. This salve can then also be mixed with water and mashed tubers to make a cold soup, which may be consumed to relieve general body aches and pains.

Miraht (lvl-05) - A very powerful painkiller. Miraht is made from carefully combining the processed juices of the Sorhéhah with Lángü during the fermentation process, and then mixed with the orange-colored nectar of the Murong fruit (a thick, sweet liquid) of Bakári and imbibed in small doses. When ingested, a warmth and numbness spread out from the stomach to encompass the whole body. Overdose will incapacitate the patient for several days and is usually accompanied with constipation, but is otherwise not life threatening.

Healing and Antiseptics

Regáli (lvl-01) - As noted above (see Sedatives).

Solinbórhee (lvl-02) - The primary herb for first aid. A frond harvested from shores in both the Gulf of Bhütai and the Sea of Vigára. It accelerates the healing process when applied topically as a salve. Solinbórhee can be ingested for healing of internal injuries as well, as it destroys intestinal parasites. The salve is made by powdering the dried leaves and then stewing them in the rendered fat of a Búthán larva. Ingestion is recommended in the form of a tea. The leaves of the Solinbórhee are dried and mixed with the leaves of the muscle relaxant Kohán plant to create this salty-tasting tea. The dried leaves will keep for two to three months, and the salve will keep for about a year before potency is lost.

Goláhn (lvl-03) - A healing herb. Goláhn is made of mud and roots harvested from a plant of the same name. The Goláhn plant grows in the northwest region of the Visedi swamps. It has almost immediate sterilization and pain relief properties when applied directly to the damaged area of flesh, forming a scabrous-like covering that falls off when the wounded area is mostly healed, and leaving a thin layer of new flesh that will heal normally with minimal scarring. The mud is kept moist until applied, and bandaged until the surface is dried. When dried, the application will stay adhered until the new layer of skin is formed underneath. The mud is cleaned from the roots and set aside, the small capillary roots are scraped from the taproot and mixed in with the mud,

and the taproot is then sliced, pulped, and mixed with the reserve. It must be applied directly to the wounded area after hair, scales, or feathers have been removed. Overdose can occur when the application is too thick. Symptoms of overdose include an incoherent or comatose state, seizures, severe allergic reactions, and sometimes, permanent degradation of vision or complete loss of sight.

Ashama (lvl-04) - A healing herb. A tiny ivy with red streaked leaves that grows in the cracks of rocks in the Mountains of Kthah in the Rákbar Amín, and the Hardazi Khanate. Also called Dar's Web by the Hardazi due to its radial growth pattern, the tiny leaves are separated from their runners, chewed and spit out, the masticated leaves and saliva are simmered in sweet wine, the rendered syrup placed on burns, and then finally the whole is bandaged over. Accidental ingestion while chewing the leaves to create the medicine can cause loose stool and sometimes vomiting.

Kramah's Milk (lvl-05) - A healing potion and topical application. Kramah's Milk refers to a modern adaptation of a legendary, lost recipe that existed before the Twilight Wars. It is currently made as a side-process during the creation of living suthra armor. The suthra that are being groomed and shaped for armor are expressed of their healing ichors to stimulate the development of those glands. The ichors are collected and mixed together in a vat and cooked with sweet wines, Kahána berry juice, and are boiled for several days, adding more berries and wine, till it is finally thinned to the consistency of milk. The milk is either drunk as much as a cup a day, or applied to scrapes, cuts, and burns every 13 hours. The topical applications cause extra scarring. Imbibed, the potion causes a flush and fever. Overdose of the potion (consumption of more than a cup within a 26 hour period) is accompanied with violent hallucinations and an irreducible fever that always ends with death. In the legends that refer to the usage of Kramah's Milk during the Twilight Wars, the drug was said to cause even the most horrendous wounds to close immediately, and restore those mortally wounded back to full health. Though it is commonly agreed that the main ingredients were the suthra's healing ichors, the exact preparations are no longer known. Many claims have been made as to the discovery of the secrets of the ancient recipe, but none have ever measured up to the accounts of its effects in the ancient scrolls.

Muscle Relaxant (calming drugs)

Sadjah Tea (lvl-01) - A calming herb. Sadjah is a small, broad-leafed plant that is found throughout every part of Dárdünah except the areas of the red des-



erts, where few plants can grow. The leaves are dried and brewed into a tea. This tea is available in most every teahouse across the world and can be ingested with impunity. It is often given to warm the body and calm the nerves.

Kohán (lvl-02) - A calming herb and muscle relaxant. Kohán is a greenish, stalk-like vegetable with a crunchy texture found in the subtropical and savannah regions of Dárdūnah. It is harvested in the month of Zriváha shortly after the Prthivinian Harvest Festival, when it is most potent. The stalks are mashed and allowed to ferment, then the pulp is strained, and the juice is bottled. Ingestion of the juice causes relaxation of the muscles and a mild sense of euphoria. Patients that have been administered this drug are usually coherent, but not lucid, likened to an extremely drowsy state, as if half-asleep (all dice-rolls are quartered under its effects).

Dratha Gum (lvl-03) - A calming herb. Dratha gum is a resin secreted by Hoda trees in the forests of Kúttá and Dar-Purám. It is often given to jánah to chew so as to calm the nerves and relieve bad humors. The resins are collected, melted down, and mixed with the juice and pulp from honey melons, then cooled and pulled to make a taffy-like gum.

Vrathas' Silk (lvl-04) - A muscle relaxant. Vrathas are known to inhabit the dense jungles of Andhi, Pükharaj, and Ullésh, they are silk spinners of giant proportion, and trap smaller suthra with webs strung between trees. The Vratha cocoon their prey and let them hang for a day before draining them of their bodily fluids, then sever the cocoon and let it fall to

the jungle floor. The cocoons silks are imbued with a potent muscle relaxant that helps to subdue their prey, and after a few days this same cocoon can be harvested and used to relax strained muscles. The cocoon is cut to size and humidified, then wrapped around, or placed upon, the afflicted area, with a neutral poultice packed over it to help hold it in place. Harvesting of the cocoons is inherently dangerous as the Vratha is very territorial, and an indiscriminant eater of both suthra and jánah.

Pahrujnah (lvl-05) - A muscle relaxant. Pahrujnah is a pungent liquor from Nilám that is brewed from the petals of the Madhyarátri Phula, a delicate flower that only blooms in the dark of night within the central regions of Dárdūnah, which are mixed with the oils of the Dasana Goli, a fish found deep below the surface of the Kanyi Sea. It is often mixed with Miraht (see Pain Killers) and given as a reward in the Spiral Arena for its abilities to ease the aches and pains of strained muscles from a hard-fought victory. Many slave owners have been known to administer some to their jánah property to keep them docile throughout the nighttime hours.

Stimulants

Bala Jagána (lvl-01) - A mild stimulant. Bala Jagána is a long grass typically found in and around the jungles of northern Dárdūnah. By chewing the grass or by drinking a brewed tea, the individual experiences a full-bodied restlessness that sometimes manifests as a constant need to talk, an inability to remain seated, or a constant state of nervousness without the need for

sleep. The effects last for approximately half an hour when they will wind down, leaving the individual in a lethargic state for a similar amount of time. An individual can easily keep this heightened state by consuming more of the grass or tea. This can be sustained until the individual collapses from fatigue due to sleep deprivation, at which point, a period of time must be spent in recovery equal to the time spent affected by the Bala Jagána.

Jhataka (lvl-02) - A moderate stimulant (sometimes called jumping wine). Jhataka is the root of the jhatvine that grows in gnarled thickets in and around the foothills in Bakári, Magár, and Ishpúria. The root is either chewed or mashed, and steeped in hot ciders that are then given to stimulate muscle activity in cases of paralysis or atrophy. The properties of the root cause the afflicted area to involuntarily jump or twitch, forcing the muscles to work. The side effects are negligible to the afflicted, but can cause fairly uncomfortable cramps and spasms in any normal healthy jánah.

Jali (lvl-03) - A stimulant. Made from the dried red sap of a tree by the same name that grows in the temperate forests of Kúttá. Jali heightens alertness, increases the heart rate, and energizes for short periods. It is used mainly to combat lethargy and fatigue, loosen the stool, and in some cases is purported to increase stamina and sex drive. The crystallized sap is ground or chopped, and ingested, inhaled, burned as incense, or smoked. Side effects include irritability, heart palpitations, and shortness of breath.

Urkágh (lvl-04) - Mental stimulant. A bushy weed that grows only in the red deserts of Amnol, Urkágh helps regain energy and mental acuity after rituals, and additionally helps to promote clarity of the mind under conditions such as fever or delirium of any kind. The buds of the plant are burnt as incense, or smoked in a hookah for a more pronounced effect. The buds are removed from the bush, and then cured in cool dry caves or dugouts, deseeded, and tied into small bundles called cakes. Due to its beneficial effects it is coveted by sir'hibasi the world over.

Chala Na Nidra (lvl-05) - A potent stimulant. An alcoholic tincture made from Bala Jagána and Jali created only by the priests of Muhjibh at the Farra Haun temple at the base of the mountains in northeastern Ullésh. It is used mainly to treat drowsiness related to concussions, and to resuscitate the victims of sleep poisons. The exact preparations of the strong spirit is unknown, other than Bala Jagána mash is fermented and distilled, then the distillates are filtered through powdered Jali. Chala Na Nidra is administered sparingly and in small doses over a 26-hour period to stave off unconsciousness. Moderately addictive, prolonged usage causes palsy and paranoia. A milder

version of the tincture is sometimes attainable in establishments that cater to vice, at an elevated cost due to sparse availability. The liquor is mixed sparingly with a wine made from honeymelons or other such sweet draughts. This form of consumption is usually frowned upon in open social situations.

Coagulants and Thinners

Vayu Jada (lvl- 01) - A blood thinner. Found growing in and around marshes and swamps, the jada plant is unmistakable with its bright red flowers and dark green drooping leaves. The flower can be harvested and the petals removed to reveal the stamen, which is then mixed with various spices into the milk of the dudha (a domesticated suthra raised in herds for its milk and meat) and simmered for half an hour. The mixture is allowed to cool, then sealed into various jars for later use. When a jánah experiences a rise in choler, anything from heartburn to a fiery temperament, a dosage of this can be given to rebalance the body and spirit, bringing the jánah closer to health.

Gandagi (lvl- 02) - A mucous thinner. Discovered first within Sustrüm, the gandagi tree grows in abundance throughout most of the Amín, as well as areas of Tishinia and north into the Hardazi lands. A short and gnarly bush, it was initially harvested for the making of charcoal. This is where its medicinal value was discovered. After harvesting the tree, it is burned and compressed into charcoal. The charcoal is then crushed into a dust, which is then gently blown into the patient's face as they inhale deeply. The dust acts as a thinner of phlegm, allowing for productive expectoration. This can help to restore a body that suffers from an over-abundance of phlegm.

Kicháda (lvl- 02) - A blood coagulant. All throughout the forests of Kúttá can be seen a broadleaf plant known as Kicháda. With large green leaves and a reddish purple stalk, it grows in abundance within the mild southern forest climate. After harvesting, the entire stalk and leaf are boiled and mashed into a paste. This paste, when mixed into a mudpack of Goláhn, grants the mudpack the properties of a mild coagulant that can keep a patient from slowly bleeding to death. The paste can be used on its own, but with the addition of the Goláhn, the patient gains all of its antiseptic qualities for a quicker healing and recovery time.

Aynam (lvl- 04) - A blood coagulant. Along the edges of the red deserts of Amnol can be found small white crystals. These are gathered, then heated to a glowing red, and crushed. The resulting powder is cooled and collected into small pouches for later use. When the time comes, the aynam powder is then applied directly to any open wounds, which will quickly

dissolve and mix with the blood causing it to clot and prevent any further blood loss. To be used only in severest of circumstances while keeping dosages low, as too much will cause the individual's blood vessels to clot entirely, immediately causing death.

Anti-Nauseants

Vamána Na Jyada (lvl- 03) - An anti-nauseant. Made by powdering dried seaweed harvested from the Kanyi Sea, then crushing the powder with a few local spices, then finally sprinkling it into honey produced by an asivam. The concoction is then poured into small drops onto paper-thin vellum and allowed to dry. Every few hours a drop is placed in the mouth of the afflicted jánah to dissolve.

Thoda Vamána (lvl- 04) - An anti-nauseant. In the prairies of Magár and Ishpūria can be found a small flower called the thoda. By chewing the petals of this flower, a certain amount of nausea can be countered. But the true strength comes after drying the petals. Depending on the nature of the nausea, the dried petals are either placed in a brazier and the smoke is inhaled or they are placed into a simmering pot where the steam can be inhaled. It is not uncommon for this to be mixed into a steam bath so the steam can wash over the entire body. When used in this fashion, there is often a slight euphoric effect, making it quite popular amongst the more leisure-oriented.

Narcotics

Pitta Phula (lvl- 02) - A narcotic. Pitta Phula can be found growing in abundance along the eastern coasts of Ullésh and northern Nilám. A long grass with clusters of small yellowish flowers, the plant is plucked from the ground and the stalk is chewed. The juices from the plant help raise the blood in the body, counteracting any overabundance of melancholer that may be present. Usually prescribed for different types of depression, it gives the recipient a slight rise in spirits and a somewhat euphoric sensation. Slightly addictive, many jánah have taken to chewing it on a regular basis. These can be identified by the slight greenish staining of their teeth and gums.

Sepra Powder (lvl- 03) - An illegal and potent narcotic. Sold through the black market in brick form, it is highly addictive and can be dangerous if taken in large amounts. When applied to quantities of Marúj smoking herb, the powder is burned and inhaled, creating a whole-body nervous energy and the feeling of a euphoric glow. The effects last for approximately 2 hours before a gradual decline brings the user back to reality. Many individuals choose to keep the effects

going for many more hours, entire days, even spans of days, before they stop, sometimes succumbing to sheer exhaustion, or even malnutrition. Upon re-awakening, the individual experiences a period of time where the body seems sluggish and headaches seem to plague the brain. Many choose to relieve this state by consuming more sepra powder, thus beginning the cycle again. If too much is imbibed at any given time (GM's discretion) overdose can occur (see **Sepra Powder in the Poisons of Dárdūnah** section). The powder is derived from a sepra crystal, mined from the mountains within the Visedhāran Principality of Mandalam. Workers wearing masks spend hours crushing the crystal into the finest powder, which is then mixed with a milky resin from local foliage and pressed into bricks. When the brick dries, dosages may be flaked off, powdered, and sprinkled onto a bowl of smoking herb.

Sikhūn (lvl- 04) - An extremely illicit and powerful ritual drug used mainly by Klin sir'hibasi. Upon imbibing sikhūn, the user becomes stripped of their normal senses, resulting in a lack of awareness beyond themselves. To a sir'hibas performing a ritual, many times this enables a greater focus to occur that allows the user to create a stronger, more intense ritual outcome. Usually mixed with other substances to help cut its lethal intensity, the powder is inhaled (either directly or smoked), imbibed, or injected, depending on individual preference. Little is know of the manufacture of this drug but the origins, some hypothesize, seem to be somewhere within the red deserts of Amnol.

Oil of Nayám (lvl- 05) - A very powerful hallucinogenic. Considered by many to be a gift from the wicked devah Amasúrah to a favored alchemist during the Thousand Years of Darkness, the Oil of Nayám is a rare and exotic substance of great reputation. Stories of nightmarish journeys and violent, twisted visions are not uncommon when the smallest drop of this brilliant green oil comes in contact with a jánah's flesh, with no means of treatment except to let it run its course. The recipe is as secret as the location of where it is made, but all hints point northward to the sarpah nations.

Pranahina (lvl- 05) - A rare and secretively held narcotic, pranahina is kept mainly within certain sects and cults of mángai sir'hibasi who make ritual pilgrimages to the Edge of Heaven. Made from the seed of the Ayurbála, the creation process goes on for an entire cycle of the moons. The Ayurbála seed is about the size of a medium sized jánah's fist, and is so hard that it cannot be shattered with a hammer. The seed is buried underneath the funeral pyre of a dead jánah where the heat from the great blaze bakes the seed and cracks the shell. The cooked seed is then mashed with a sprinkling of ashes from the departed, and then the mash is mixed with a honey wine and placed within

a blessed urn to steep for the period of 26 days. A constant vigil of prayer is needed for this period, or the mash may turn deadly. Upon completion of the vigil, the dried mash is then scraped from the urn and placed within other containers and sealed with a wax-like resin to be stored and used at a later time. When the sir'hibas deems the time is at hand, a small amount of the pranahina (about the size of the fingernail of the smallest finger) is placed within a hookah or pipe and ritually smoked. After a relatively short wait, usually spent in prayer and chant, the sir'hibas will enter a trancelike sleep that for all intents and purposes appears to be death. In all reality, the vitals of the sir'hibas are slowed down to such a degree that any individual who checks will see no readily apparent signs of life, even if closely examined. For the sir'hibas, they will then seem to float from their body as they begin the journey toward the Edge of Heaven, where they can complete whatever task they may need to do. At the start of the ritual, a blossom from the Ayurbála is plucked and placed next to the sir'hibas where it is carefully watched. When the petals of the

flower begin to wither and fall, other priests will begin the process of reviving which include much prayer and the burning of incense made with jali, a strong stimulant. This can take days. If a period of time passes in which the last petal falls from the flower and the sir'hibas does not revive, the sir'hibas has begun his dance at the Edge of Heaven and will become irretrievable. If, however, the signs of life return to the sir'hibas, then like the opening of a blossom to the suns or the parting of a seed's husk, they will emerge from their dreamlike state with the knowledge of their pilgrimage fresh on their minds to share with their peers.

*Chapter V: The Medical Arts
of Dárdinmah*

