THE CHILDREN OF FEAR

A 1920s CAMPAIGN ACROSS ASIA

INVESTIGATOR HANDOUTS AND MAPS PACK

The Children of Fear © 2020 Chaosium Inc.

Call of Cthulhu, Chaosium Inc., and the Chaosium logo are registered trademarks of Chaosium Inc.
Pulp Cthulhu is a trademark of Chaosium Inc.

Call of Cthulhu © 1981–2020 Chaosium Inc. All rights reserved.
Pulp Cthulhu © 2016 Chaosium Inc. All rights reserved.

This is a work of fiction. This pack may include descriptions and portrayals of real places, real events, and real people; these may not be presented accurately and with conformity to the real-world nature of these places, people, and events, and are reinterpreted through the lens of the Cthulhu Mythos and the *Call of Cthulhu* game in general. No offense to anyone living or dead, or to the inhabitants of any of these places, is intended.

This material is protected under the copyright laws of the United States of America. Reproduction of this work by any means without written permission of Chaosium Inc., except for the use of short excerpts for the purpose of reviews and the copying of character sheets and handouts for in-game use, is expressly prohibited.

WHAT YOUR INVESTIGATOR KNOWS

This section contains handouts detailing the general knowledge someone in 1923–1924 might be expected to know about a given location's history and culture if not native to the region. The Keeper should provide the players with a copy of the relevant handout for each chapter as noted in the text.

1

What Your Investigator Knows:

China and Peking

China has been wracked with conflict throughout the 20th century. First, there was the Boxer Rebellion in Peking in 1900, when a peasant militia besieged the city's Foreign Legation Quarter. Then, in 1912, the Ch'ing Dynasty collapsed, and the country became a Republic. Currently, the Beiyang Government nominally rules China, but it is the warlords who hold the real power. Though those in the North officially "support" the Beiyang Government, the warlords there are seemingly a law unto themselves. Those in the South support the Kuomintang–formerly an outlawed political secret society.

Peking, the former Imperial capital and new home to the Beiyang regime, has been open to the Western powers since 1860. Unlike the treaty ports of Shanghai, Canton, Ningpo, Fuchou, and Amoy, foreign trade is tightly restricted within the city. Most non-Chinese residents live within the heavily fortified Legation Quarter. Traveling outside the major cities into the countryside can be dangerous, thanks to the political situation, and banditry is common. The culprits are frequently soldiers of a regional militia, meaning there is often little redress for victims.

What Your Investigator Knows:

Sian and the Kansu Corridor

Sian was once the beginning of the Silk Roads of old. An ancient city and formerly a thriving metropolis, it was also known as the "Rome of Asia." The Silk Roads wound their way from Sian up through the Kansu Corridor–a long, narrow passage that leads from Central China to the West via Central Asia.

Of note along the Kansu corridor are the town of Suchou, where rhubarb was first cultivated, and the twin gates that allow passage through the Great Wall of China in the Excellent Valley Pass. As this is not an area frequently visited by foreigners, there is little outside knowledge of it beyond that, although it is known that many Russian refugees fled this way after the Russian Civil War erupted in 1917. It is also infamous for the banditry carried out by soldiers loyal to the various local warlords.

What Your Investigator Knows:

The Tarim Basin

A truly fearsome place with a terrible reputation, the Tarim Basin is one of the most inhospitable places on Earth. More commonly known as Chinese Turkistan, it is home to the Taklamakan Desert, described by Swedish explorer Sven Hedin as "the worst and most dangerous desert in the world." The basin also contains the Lop Desert and is flanked on its eastern edge by the trackless wastes of the Gobi Desert. Truly, this is not a place for the faint-hearted.

Despite all its dangers, the Tarim Basin was once part of the ancient Silk Roads, which passed along its northern and southern edges, supported by the presence of conveniently-spaced oases. Although largely forgotten during the past several hundred years, the Silk Roads have recently come back to prominence, particularly after the discoveries made by noted explorers Sir Marc Aurel Stein, Sven Hedin, and Paul Pelliot, to name but a few.

What Your Investigator Knows:
The Northwest Frontier

A fractious, mountainous buffer zone between the tribes of Afghanistan and the rest of British India, the Northwest Frontier region is a hodge-podge of princely states, British agencies, and provinces that have been fought over repeatedly through the millennia. The Grand Trunk Road, immortalized by Rudyard Kipling in his novel Kim, passes through the region and over the Khyber Pass, also once part of the famous Silk Roads of old.

Known in ancient times as Gandhara and centered around Peshawar (the capital of the North West Frontier Province), the area is extremely archaeologically rich after having played host to so many invading cultures and the empires they established. The Frontier was also on Alexander the Great's route as he marched to the River Beas, where his army mutinied, halting the Macedonian's conquest of India.

What Your Investigator Knows:
India, Bihar and Orissa

While Central Asian invasions were a common occurrence throughout Indian history, it wasn't until the 15th century that Europe turned its sights on the sub-continent. The first official Westerner to arrive by sea was the Portuguese explorer Vasco da Gama, who landed in Goa. The Portuguese were then followed by the Dutch, the British, and the French. In the end, it was the British that came to dominate Indian affairs, first under their East India Company and then the Raj. The country is currently ruled by the British from their winter capital in New Delhi. During the summer, the country is instead administered from the hill station at Simla.

The province of Bihar and Orissa lies in the upper east of the country, bordering Nepal (which, like its neighbor Tibet, is officially closed to foreigners during this period). As the birthplace of the Buddhist faith, it contains many important religious sites, including Bodh Gaya, where Prince Siddhartha Gautama achieved enlightenment beneath a pipal tree, so becoming the Sakyamuni Buddha.

What Your Investigator Knows:

Tibet

Tucked up on the roof of the world, Tibet was—and still is—largely a mystery to the countries beyond its disputed borders. Hard to reach and closed off to outsiders for much of the last century, it hides its secrets behind the walls of the Himalayas in the south and the Kun Lun Mountains in the north. Ruled by a reincarnated priest-king, the Dalai Lama, from the holy city of Lhasa, the country has its own version of the Buddhist faith and an obsession with tea to rival that of the British.

Many nations, particularly China, Russia, and Britain, have tried to gain a foothold in the country: the Chinese through historical precedent, with eyes on its natural resources (including, allegedly, its gold mines); the Russians to expand their territories in Central Asia; and the British to use it as a buffer against the Russians (now Soviets), who they fear have designs on the jewel that is India.

What Your Investigator Knows:

PEMAKÖ

Apart from the famed journey of Captains Bailey and Morshead through the region in 1913 in search of the Falls of the Tsangpo Gorge, and the fact that the region straddles the McMahon Line (the disputed border between India, China, and Tibet), you know precious little about Pemakö. Rumors abound that its jungles are full of fierce tribesmen and dangerous wild animals, but you might as well write "Here Be Dragons!" on your map when it comes to what the outside world really knows about the area.

What Your Investigator Knows:

Assam and the North East Frontier Tracts

Ruled by the Ahom Dynasty for almost 600 years, Assam was initially judged too distant and remote to attract the covetous gaze of the British East India Company (BEIC). But, when the Burmese invasion of the region reached the BEIC's doorstep in Bengal, things changed, resulting in the First Anglo-Burmese War (1824-1825). By 1825, the BEIC had driven the Burmese out of Assam and forced them to cede most of the land to them. Despite briefly installing the Ahom Prince, Purandar Singha, as ruler of a British Protectorate in Upper Assam, the BEIC went on to spend the next 20 years annexing Assamese territory until most of the region was under their complete control.

After being shifted in and out of various other provinces, including the Bengal Presidency, Assam was finally regranted full provincial status in 1912. One of the eight major provinces of British India, by the 1920s, parts of Assam had been reassigned to the North East Frontier Tracts. This region consisted of various tribal lands, along with the areas ceded to the British under the terms of the 1914 Simla Convention, which gave those areas of Tibet lying to the south of the McMahon Line to India (although the Republic of China heavily disputes this claim).

Often referred to as British India's "forgotten frontier," Assam and the North East Frontier Tracts were, nevertheless, very lucrative for the British Raj, and the lands of the Assam Valley around the Brahmaputra River were home to a thriving tea, coal, and oil industry by the early 20th century. However, horror stories of the goings-on out in the wilds of Upper Assam still exert a powerful hold on visitors' imaginations, and rumors of cannibalism and ritual slaughter in these areas still abound.

PLAYER HANDOUTS

This appendix contains the various handouts and player-version maps found throughout The Children of Fear *(these maps do not contain "Keeper only" notes).*

Handout: Decaying Splendor 1

THE CHINA LECTURE ASSOCIATION

Cordially invites you to~

A Long Road to Travel:
From Srinagar to Sian in the Footsteps of My Forebears

A presentation by

Mr. Sofian Bazaz-Wain,
Photojournalist

Thursday, 20th September, 1923,
Examination Hall 5
7:30 p.m. for 8:00 p.m.

Formal dress is not required, although there will be a cocktail reception in the foyer both before and after the presentation

RSVP

Handout: Decaying Splendor 2

My Dear Friend,

I would be honored if you would join me for what should prove to be a most enlightening evening.

Yours in eternal gratitude,

Wang Enlai, Prof.

Director, American School of Archaeology,

Yenching University, Peking

Handout: Decaying Splendor 4

DATE RECEIVED at Central Telegraph Office
Wednesday 19 September 1923

POST OFFICE TELEGRAM

No. _____

OFFICE STAMP

PEKING 3 III 30 35 C.T.O.

Prefix. | Time handed in. 4:00 p.m. | Office of Origin and Service Instructions. Souchou, Kansu Province | Words.

From _____

To Wang Enlai, Yenching University

Wang need urgent help ...STOP...
Send people immediately ...STOP...
Don't care who . . . STOP . . .
Just get them to Tun-huang ...STOP...

Emergency ...STOP...
Warner

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices, and not by DIRECT application to the sender.

1.

2.

Despite its singular name, there has always been more than one Silk Road. The ancient trade networks, given their modern title in 1877 by Baron Ferdinand von Richthofen (uncle of the Great War flying ace, the Red Baron), followed several different paths and connected China with Persia, Byzantium, and Europe for over a millennium. First established by the Han Dynasty around the 2nd century BC, the Silk Road's closure in the mid-15th century AD brought about the Age of Discovery in the West, as European powers were forced to find new maritime routes to acquire the luxury items they had become so fond of.

Although much of the trade carried out along the routes was linked to silk (the production of which was, for many centuries, one of the world's greatest and most closely guarded industrial secrets), many other items were bought and sold in the desert oases that permitted the road to exist in the first place. Alongside money and goods, culture and language flowed from East to West, and vice versa.

Starting in the ancient Chinese capital of Chang'an (now Sian), the Silk Road traveled up the Kansu corridor to the oasis town of Tun-huang, where it split into three main routes. The most northerly path avoided the dread Taklamakan Desert altogether by heading north beyond the T'ien Shan Mountains. The other two, often referred to as the Northern and Southern Silk Roads, skirted the edges of the Tarim Basin and relied heavily on the oasis towns scattered along the rim.

The Northern route passed through the Jade Gate, to Turfan and beyond, before finally reaching Kashgar at the farthest end of the Taklamakan (although a shortcut across the Lop Nor Desert from Tun-huang via Lou-lan also existed). A spur up through Dihua led into Mongolia, a route many Russian refugees subsequently used to escape the Soviets after the Revolution.

The Southern route left China through the Yang-kuan, the Sun Gate, and headed along the edge of the Kun Lun Mountains, via Khotan and Yarkand, before rejoining the Northern route at Kashgar. An important trade branch split from the main road at Yarkand to head over the Karakoram Mountains into India.

West of Kashgar, the road forked once again. Its offshoots spread out towards the trading cities of Balkh, Samarkand, and Bokhara before they rejoined at Merv. After passing through Hamadan (ancient Ecbatana) and Palmyra, the road headed to Antioch and Tyre on the Mediterranean Sea, and from there to Venice and beyond . . .

Now, to return to Tun-huang and the Caves of the Thousand Buddhas. When Sir Marc Aurel Stein visited them in 1907, he collected an enormous cache of books and art treasures — some 40,000 manuscripts, including the Diamond Sutra, and five large cases of statues and paintings — which he paid the caves' custodian for before transporting them to the British Museum in London. Despite the size of this initial haul, there were still plenty of priceless historical artifacts left behind for other archaeologists to recover. The Frenchman Paul Pelliot and the Russian Sergei Oldenburg were among the ranks of those who continued to excavate the caves. And I believe that Prof. Warner is currently there to examine the caves' magnificent Buddhist murals . . .

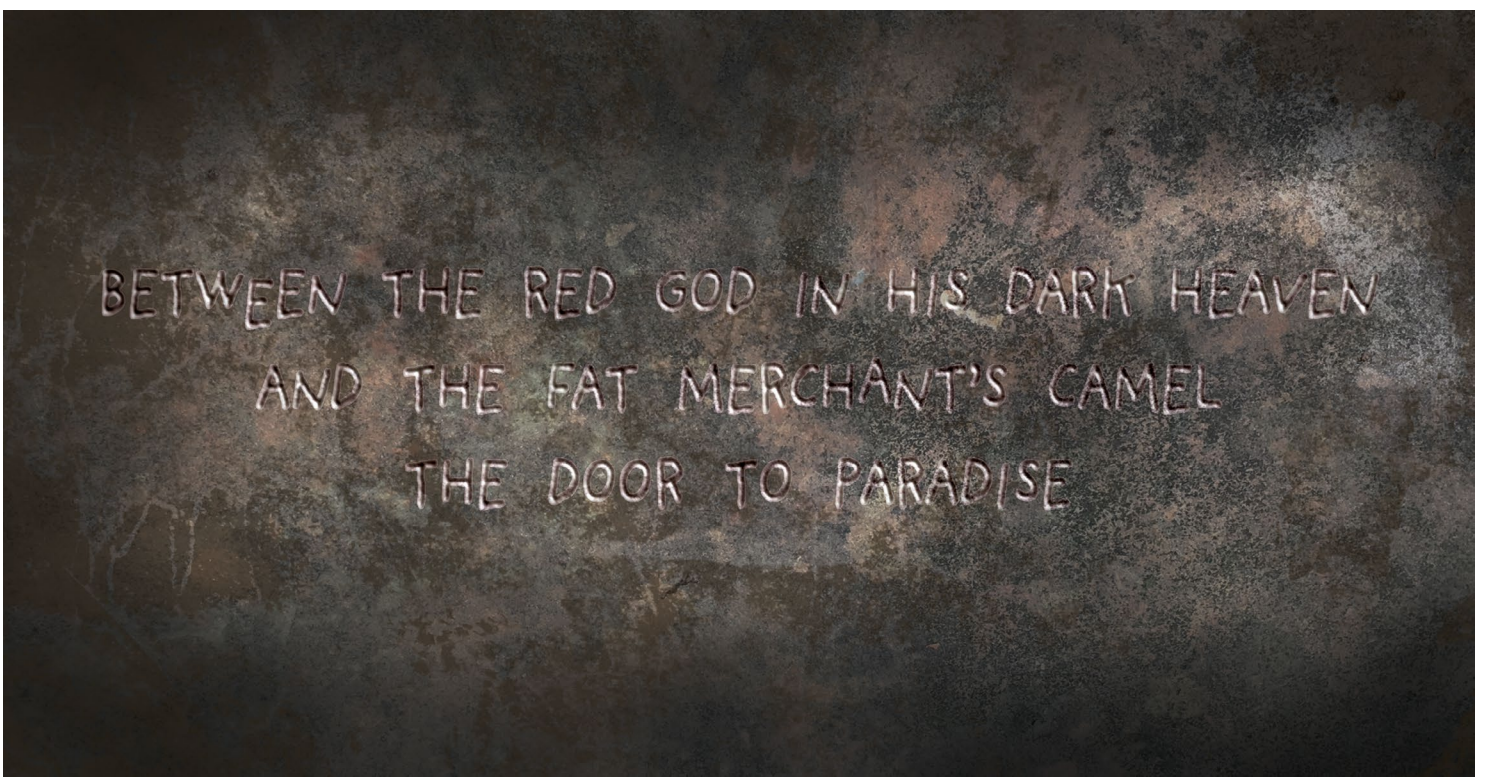
Handout: Gates 1

Hiuen-Tsiang, also known as Hsuan-tsang or Xuanzang, was born in Henan Province in 602 CE. Following his ordination as a Buddhist monk, he made his way to Chang'an, before sneaking out of the city in 629 CE without official permission. (Unsanctioned foreign travel was banned at that time by the T'ang Emperors.) After taking the Northern Silk Road to India, he spent the next 15 years traveling the subcontinent extensively, collecting Buddhist scriptures to improve the academic quality of the Chinese interpretation of his faith.

His journeys inspired the epic tale Journey to the West, first published in the 16th century CE and widely regarded as one of the four great works of classical Chinese literature. It tells the partly allegorical, partly fantastical adventure story of the Monkey King and his rebellion against heaven, after which he is recruited as one of Hiuen-Tsiang's disciples to help him retrieve sacred manuscripts from India. The actual story of Hiuen-Tsiang's trip is contained within the monk's own writings, Great Tang Records on the Western Regions.

Despite having long been assumed dead during his wanderings, the well-traveled holy man actually died in 664 CE. His ashes are interred in a brick pagoda in the Hsing-Chiao (Xingjiao) Temple, 12 miles (19 km) to the southeast of central Sian.

Handout: Gates 2



- Shambhala is a peaceful place, a Pure Land, a lost paradise hidden far from the world behind a ring of snowy mountains.
- Its Lords are ancient and wise. They oversee the golden city at the heart of the kingdom, ruling as regents until the Kulika King rises to defend the world from evil.
- The King of Fear is the ancient enemy of the Kulika King and the Lords of Shambhala. He seeks to condemn humanity to slavery and barbarity while his Agarthan armies lay waste to the world.
- The world has been destroyed and reborn before, and it will be so again; it is the natural cycle of all things until they reach true enlightenment. But if the King of Fear—the enemy of Shambhala and humanity—gains control, the new world will be one of nothing but pain and misery.
- The world's descent into violence, bloodshed, and chaos foretells the end of the Kali Yuga.
- Although the Lords of Shambhala cannot directly interfere in world affairs until the way to the Land of Living Fire is opened at the appointed time, they can communicate with their chosen advocates on Earth through dreams and visions.
- The same is true for the King of Fear, although something is amiss in this cycle; the Lords of Shambhala would never have been so bold as to set a humble lama in place to wait for the investigators if this was not the case.
- The problem is that the Gates to Agartha are opening before they should, meaning that the King of Fear will emerge into the world before the Kulika King is ready to face him, dooming mankind to a bleak Age of Catastrophe, rather than the golden Krita Yuga the Lords promise.
- While Shambhala would be able to take in some refugees from the ensuing annihilation, existing as it does both within and beyond the physical realities of the world, the majority of the human race would be eradicated.
- Those unlucky enough to survive beyond Shambhala's walls would be forced to serve the King of Fear until the next Kali Yuga gave the Kulika King a chance to reform the world in Shambhala's image.

Padmasambhava, known to the Tibetans as Guru Rinpoche (the Precious Master or Teacher), was a prominent historical figure, although little is truly known about him. It is known only that he was an Indian tantric master who helped build Tibet's first Buddhist monastery at Samye, and that he later left Tibet amid court intrigue. To fill in the gaps in this knowledge, there have arisen many legends about Padmasambhava, his powers, and his treasures.

Supposedly born as an 8-year-old child in the center of a rainbow-colored lotus floating on the waters of Lake Danakosha, the miraculous boy's special qualities were first noticed by the childless King Indrabhuti of Oddiyana, who made him his heir. After being banished from the kingdom, Padmasambhava traveled the charnel grounds of India, including Sitavana, gathering tantric knowledge and bending their resident spirits to his will.

After an incident in which the King of Rewalsar tried (and failed) to immolate him for secretly teaching tantric practices to his daughter, Mandarava, Padmasambhava flew to Tibet. There, he subdued the country's rebellious demons and gods in a battle at the sacred hill Hepo Ri, converting them to Buddhism and thereby paving the way for the Samye monastery to be built.

The Guru, by this time already over 1,000 years old, then traveled across Tibet and the Himalayas with another of his consorts, Yeshe Tsogyal, who the Tibetans view as the mother of their faith and a reincarnation of Sakyamuni Buddha's own mother. Yeshe Tsogyal hid various of Padmasambhava's teachings and precious objects (terma) around the country, ready for future treasure revealers (tertons) to uncover when they were needed. The Bardo Thodol (Tibetan Book of the Dead) is one such terma.

An emanation of Amitabha, the Buddha of Infinite Light, Guru Rinpoche is regarded by the Nyingma school of Tibetan Buddhism, whose teachings derive from his works, as their patron deity and founder. They hold that he left Tibet not because of distrust within the Tibetan King's court as history would have us believe, but to fight a horde of cannibal demons who threatened to overrun India and Tibet. Now he dwells forever in his Pure Land, Zangdok Pelri, the Copper-colored Mountain, where he will teach the tantras to the demons he conquered until the end of the age arrives.

Handout: Gates 5

West to where the sun sets on an empire — the latest of many — or east to greet the dawn of new understanding? That is the choice before you — to look back upon the old, or forward towards the new. Neither choice is more valid than the other, for we come to both eventually.

Handout: Song 1

The most feared sandstorms in the Taklamakan Desert are the "kara-buran"–the "black hurricanes"–where the sky turns black as midnight and the desert's sand and stones are lifted into the air, spun up to dangerous speeds, then hurled back down again to the detriment of any who happen to be in their way. According to Albert von Le Coq, in 1905, one kara-buran overturned an entire caravan of carts carrying heavy silver ingots.

The strange clashing and wailing noises that accompany such storms are alleged to drive people mad. Some believe the sounds are the ghostly cries of those who lost their lives to the tempests in ages past. Others claim they are the cries of flesh-eating monsters–pisachas–who roam the storms looking for fresh meat; these creatures may even be the source of Marco Polo's reference to the region as "ghoul-infested."

Shri Badat was allegedly the last Buddhist king of Gilgit in the 8th century. He was said to be a powerful magician (who may or may not have also been part demon) who developed a taste for human flesh after eating a lamb fed on human milk–one which made him practically immortal. He demanded that each household in his kingdom take it in turn to give him human meat to sate his perverse appetites. Angered by his demands and his increasing barbarity, his people turned to his daughter, Miyokhay, for help. Miyokhay and the king's wazir convinced Shri Badat to tell them what his weakness was: he could only be killed by fire, which would melt his heart, as it was made of butter rather than flesh. Miyokhay and her lover, a half-faery Persian prince named Azu Jamsher, built a trap for Shri Badat and burned him alive–although some versions of the story include Shri Badat escaping to hide under a nearby glacier until the time is right for him to regain his kingdom. Miyokhay went on to marry her prince, accept Islam, and change her name to Nur Bakht. Together with her prince, she founded a royal dynasty that, according to the locals, still exists in the valleys around Gilgit to this day.

However, Shri Badat may not have been the only cannibal in his family. According to one story, his sister Yathini was also addicted to human flesh. She was trapped and neutralized by the machinations of a local Danyal called Soglio, who entranced Yathini with song before pinning her to a cliff face with iron nails and turning her to stone. Yathini had the last laugh, though, as the Danyal then insisted that, after his death, he must be buried nearby to prevent her from ever breaking free. Afraid that their savior might die far away and so leave them prey to the cannibal princess' hunger once again, the villagers murdered Soglio and interred him next to his victim to ensure their safety for all eternity.

Handout: Song 3

The Kingdom of Gandhara is believed to have lasted for over 2,000 years. Originally an independent state, it was then ruled by the Persian Empire and the Greeks before being traded to Chandragupta, leader of the Mauryan Empire, for 500 elephants. The last great Mauryan to rule Gandhara was Chandragupta's grandson, Ashoka, who introduced Buddhism to the area. After Ashoka's death, the Mauryan Empire crumbled, but Gandhara continued. Its unusual art style–a fusion of those of its many conquerors, including the Bactrian Greeks, Scythians, Persians, and Kushans–attracted attention from across the known world. Trade also flourished, and the Kushan Empire went on to extend the Silk Road through the Indus Valley to the Indian Ocean and the Roman Empire beyond.

The kingdom fragmented after the arrival of the White Huns in the 5th century; from the 11th century onwards, it witnessed the arrival of Islam, the Mughals, the Afghans, the Sikhs, and finally, in the mid-19th century, the British. Gandhara, or what remained of it, became part of the North West Frontier Provinces in 1901 when they were separated from the Punjab.

Handout: Song 4

ALMS BOWLS

COPPER/TIN ALLOY WITH METEORIC IRON.
GANDHARAN ERA CIRCA 3RD CENTURY BC

ANDAN DHERI, CHAKDARA

ON LOAN FROM MR. ROBERT F. MOORCROFT, ICS

Apart from what he wrote of himself in his travelogues, little is known about the Chinese Buddhist monk Fa Hsien (Faxian). He and four of his colleagues left Shan-hsi (Shanxi) Province, China, in 399 CE on pilgrimage, taking the Southern Silk Road down into Gandhara, where they arrived three years later. After they'd visited what he described as a "Buddhist Paradise," Fa Hsien's colleagues returned home, leaving him to carry on alone. He wandered across northern India, touring the four holiest sites in Buddhism (Lumbini, Bodh Gaya, Sarnath, and Kusinagara), collecting Buddhist scriptures as he went. In 407, he finally began his homeward journey, spending two years in the kingdom of Singhala (Sri Lanka). Despite several shipwrecks along the way, he finally reached China almost 15 years after first leaving home.

Although not the first Chinese pilgrim to seek Buddhist wisdom in the land of its birth, Fa Hsien was the first whose travelogue was widely read, and its contents were highly influential on those who came after him, such as Hiuen-Tsiang. His book, A Record of Buddhistic Kingdoms, was translated into English in 1869.

Handout: Song 6

Dear Colleagues,

I must warn you that you may be in danger. Rallera ransacked my home last night searching for the items you were also seeking. If you have them, exercise great caution.

Yours,

Rallera Maarcroft

Handout: Bones 1

Legends tell of the fierce and dangerous demon Rudra, the reincarnation of a Buddhist practitioner who perverted the teachings of the tantra to his own ends. Eventually, after many terrible battles, the demon was slain and his body cut up into eight pieces, which were carefully placed across India. His head, heart, navel, and genitals were positioned at the cardinal points, while his limbs were laid at the primary intercardinal sites. From each part of his corpse sprang a great tree of a different species, and around these trees grew the eight great charnel grounds of ancient India, the Astamahasmashana. Although the locations of most of the fabled eight great charnel grounds have been lost to time, Hiuen-Tsiang claims that Rajgriha was home to one of them: Sitavana.

The wandering Chinese monk relates a strange tale of how the inhabitants of a nearby city were plagued by "non-human" creatures who kept burning down their houses. The king insisted that, if anyone lost their home in this way, they should build it again but on the site of the Cool Grove, Sitavana. When the royal residence, too, was burned to the ground, the king built the first of many new palaces on Sitavana's sacred ground, hence the town's original name: Rajagriha, the House of the King. Over time, Rajagriha was abbreviated first to Rajgriha, and then to simply Rajgir.

Handout: Bones 2

Charnel grounds, often located next to rivers, are where Buddhist, Hindu, Jain, and Sikh bodies are cremated, if appropriate. According to religious lore, certain corpses cannot be cremated, such as those belonging to holy men and children under the age of puberty, while others, such as those of the poor and unclaimed, simply cannot afford the wood for a funeral pyre. In areas lacking sufficient wood for cremation, bodies are either buried or left out for wild animals to pick clean; "sky burials" such as this are also part of the Tibetan Buddhist and Parsi traditions, for both practical and spiritual reasons. If the charnel ground is next to a river, not only are the ashes of the dead disposed of in the water, but so are some of the corpses not fit for burning (usually those of the poor and unwanted).

Apart from using them for their essential function, people generally avoid visiting charnel grounds as they are reputed to be the home of fierce gods, ghosts, and evil spirits. Shiva, in his guise as the Lord of Ghosts, Bhutesvara, frequents charnel grounds with his consort, Kali. Tantric adepts of both the Buddhist and Hindu faiths also seek out charnel grounds, in order to gain occult power and knowledge.

Handout: Bones 3

Quality	Damaru	Kangling
Superb (best possible)	15-16-year-old Brahmin girl and boy	Left femur of a 16-year-old Brahmin girl
Good (almost perfect)	16-year-old boy and 12-year-old girl, any caste or creed; the skull from a *lama* and/or *ani* (or other holy persons of the required sex)	Right femur of a 16-year-old Brahmin boy; bone from a *lama*, or other holy person
Reasonable (just about suitable)		Femur from a murder victim, an accidental/weapon-related death, or from someone who died of a contagious disease
Poor (totally unsuitable)	Those people who died of old age or of natural causes after puberty	

Handout: Bones 4

Aghori (those who follow the path of Aghora) are ascetic holy men who revere Shiva in his incarnation of Bhairava, the demon slayer. Aghori live and meditate in charnel grounds. They do not cut their hair or beards and wear nothing but cremation ash, which they believe protects them from disease. If they do wear clothes, it is only ever a shroud taken from a corpse. Respected yet feared by the public, their name, which can be translated as "the absence of fear," comes from their refusal to accept that there is a difference between the pure and impure, or between what is acceptable and what is taboo.

To an Aghori, existence is non-dualistic–there are no such things as true opposites, and actively embracing taboo practices speeds up their attainment of moksha, the Hindu equivalent of the Buddhist nirvana. They are widely believed to be powerful magicians and healers, and they use corpses as both altars and components in their most powerful rituals. They also engage in acts of cannibalism and coprophagy (eating excrement).

Handout: Bones 5

First: clear the chosen ground with the branches of the juniper tree, which is favored by the gods. The space prepared should be shaped like a circle and large enough for all celebrants to carry out their allotted tasks within its bounds.

Second: set fires and burn juniper around the circle's edges to sanctify and purify the ground within. Without this consecration, the circle remains impure and the ritual unlikely to succeed.

Third: let the guardians take up their positions, backs to their comrades within. Those who stand ready at the edge of the light must be unwavering in the face of the watchers. Hold fast, and all will be well.

Fourth: let the chosen one fix the world navel with his holy staff, then circle it as the liturgy is recited.

Fifth: those within not without must wash the bones with the three white substances, then adorn them with the holy mantras as instructed, that they may receive their due when the time is right. Let those who are without duty join their voices with the one who circles the holy mountain, their hymn in support of his.

Sixth: when all is prepared, let the song of the soul pour forth from the one chosen to play the bone horn, giving it the breath of life.

Seventh: when the breath of life has been bestowed and approved, let the beat of the heart pound through the holy drum so that it, too, knows life and approbation.

If all goes well, and the gods are gracious, then a great gift is now yours for the using in rituals great and small.

Above all, do not forget to show respect to those who guard the sacred ground. For, in the end, all must one day join their dance, unless they find the way to free themselves from samsara.

Handout: Feast 3

As well as a name used for experienced and enlightened female tantric practitioners (such as Padmasambhava's treasure-hiding consort, Yeshe Tsogyal), dakini (khandromas in Tibetan) is used in legend to indicate mystical creatures with wild, playful natures. They are the messengers of the gods, teachers, guides, tertons, and even tricksters when the need arises. They also frequently take on the role of dharmapalas, wrathful protector spirits who are as comfortable creating obstacles as they are removing them. There are two types of dakini: wisdom dakinis, who have achieved enlightenment, and worldly dakinis, who are still caught within the endless cycle of samsara. These dakinis move between the human and celestial realms in order to carry out their duties. Tibetans hold that their Pure Land is Khechari, while their earthly kingdom is in Oddiyana, which also happens to be the home of Lake Danakosha, Padmasambhava's birthplace.

Handout: Feast 1

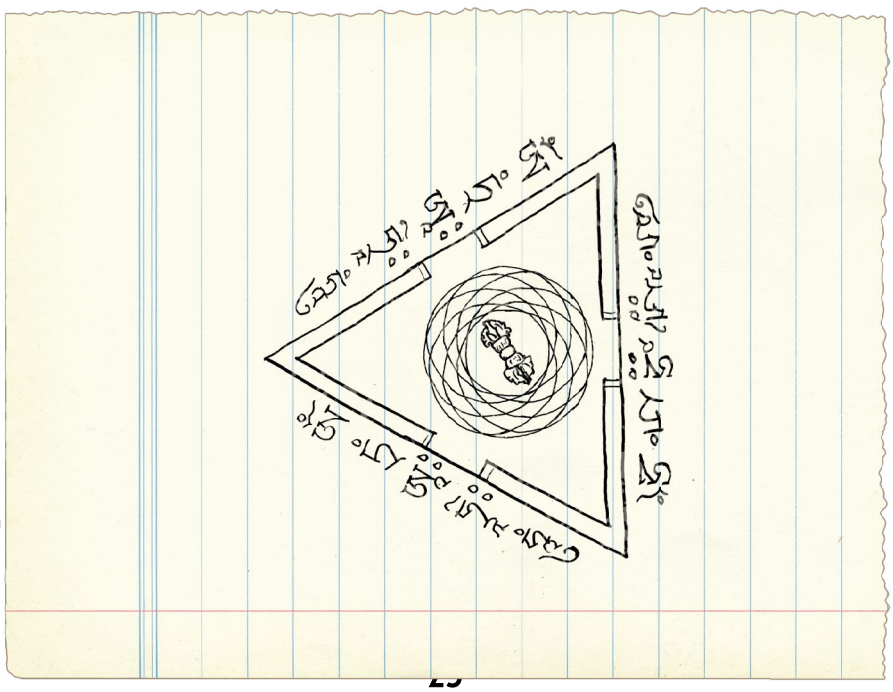
There are many so-called "liberation" rites in tantric Tibetan Buddhism. One of the most famous (or infamous) is Chöd, the "cutting practice," a type of mystery play performed in a charnel ground or other suitably gruesome or terrifying spot, such as a haunted crossroads. Here, the lone practitioner visualizes themself being beheaded by a wrathful goddess, then devoured by the demons they have summoned with a kangling and a specific type of damaru used only in liberation rites. Also known as "the red meal," the practitioner offers up his body as a feast in return for spiritual power or to fulfill karmic debts. Those not sufficiently mentally prepared have been known to drive themselves insane while trying to complete the ritual; it should not be carried out lightly.

Another form of liberation rite potentially involves human sacrifice, although whether or not such sacrifices were true historical occurrences is a hotly debated topic among scholars. The victim, predominantly male, is usually guilty of one of the five major crimes against Buddhism (including murder or fomenting trouble within the faith). The ritual is intended to ensure that the victim is reborn in a good incarnation (in one example, found in the documents Aurel Stein brought back from Tun-huang, the rebirth is in the realm of the gods) rather than being condemned to numerous journeys through the Narakas (hells) to pay off their karmic misdeeds.

Also known as the Diamond Sow, Dorje Phagmo is an important goddess within the Tibetan tantric pantheon as well as the queen of all the dakinis. An incarnation of Tara, and consort to Demchok (Chakrasamvara), she is both a wrathful deity and a yidam (personal meditation deity), most closely associated with the Kagyu school of Tibetan Buddhism.

One living tulku (incarnation) of the goddess, Samding Dorje Phagmo, is always a woman; her lineage is the only one where this is the case. Her line, started in the 15th century by a princess called Chokyi Dronma, is the third most powerful in Tibet, outranked only by those of the Dalai and Panchen Lamas. A famous legend about the lineage, whose monastery lies near the holy lake of Yamdrok Tso, is that to protect her monks and nuns from invading Mongols, the 6th Samding Dorje Phagmo turned them all into pigs and sows, which scared the soldiers away.

The region of Pemakö in Tibet is said to represent a very different type of physical embodiment of the goddess. The Yarlung Tsangpo River forms her spine and flows through her chakras (energy centers), although there is some debate between the various schools as to exactly where those chakras lie. Some claim that the holy Kagyupa monastery of Rinchenpung, where the goddess' dakinis and dakas gather in abundance, sits at her navel. And the mountain Namche Barwa, which stands at the entrance to the great baeyul of Pemakö, is claimed to be her right breast.



Handout: Spirits 2b

Rising from a glacier in the Kailash range in the west of the country, the Yarlung Tsangpo, Tibet's longest river, is reported to be a little over 1,750 miles (2,800 km) long. After meandering across the Tibetan Plateau through wide, flat valleys, it falls sharply into gorge country in the east as it passes between the twin mountains of Namche Barwa and Gyala Pelri. The river then forms what is known as the "Great Bend" where it meets its tributary, the Po Tsangpo, before doubling back on itself for around 60 miles (96 km). It eventually drops into Assam, where it becomes the Brahmaputra River. As the Brahmaputra, the Tsangpo finally winds its way down to the Bay of Bengal and the Indian Ocean beyond.

The British first began to clandestinely survey the Yarlung Tsangpo in 1874 because they were convinced that the Yarlung Tsangpo was connected to the Brahmaputra but were unsure which of the river's major tributaries it became. Thanks to the pundits (the British Empire's secret team of native surveyors–in particular Nain Singh Rawat, Keshan Singh, and a Sikkimesse tailor named Kinthup), it was confirmed that it fed into the Dihang in Assam, but much of the gorge it passed through on its way there remained a mystery due to the rugged terrain and the tribespeople who guarded it.

In 1913, Capt. Frederick Marsham "Eric" Bailey and Capt. Henry Morshead made an unofficial visit to the region after carrying out survey work in Chulikata Mishmi territory around Mipi, east of the Dibang River in Assam. Despite the weather and the local officials' best attempts to stop them, the pair managed to describe the river's Great Bend and reduce the unexplored gap within the gorge to around 40 miles (64 km). However, they still failed to put to bed the rumor that a gigantic waterfall lay somewhere along the river's length, one that could account for its massive drop in altitude between the Tibetan Plateau and where it emerged on the plains of India as the Brahmaputra.

To close the Gate:

First: the ground must be cleansed and purified with smoke and fire to remove all obstruction, both material and spiritual; it should be remembered that the scent of fir and juniper is most pleasing to the gods. And as the goddess has three attendants, let there be three fires, arranged as a triangle.

Second: once the land is ready, the kyilkhor must be inscribed within the consecrated space by the holy staff.

Third: those who are to partake in the ritual must then arrange themselves outside the shi-sa and drink deep of the five nectars and eat of the five meats, so that their senses are truly free to call upon the goddess and her consorts.

Fourth: those who are blessed to summon the spirits must play their instruments while the one chosen to lead the sacrifice proclaims the mantra that will draw down the goddess and her attendants. With eyes half-closed, the supplicants build the image of what is to come in their minds, willing it into being with each breath and thought.

Fifth: when the mantra ends, and the instruments have fallen silent, the one chosen by the goddess to be her avatar must envisage leading the sacrifice to the center of the kyilkhor and laying him on his back with his head towards the east. The sacrifice must be willing; his gift will be of no use if he does not gladly offer himself up. The chosen one must imagine drawing the five sacred seed syllables (Om, Hrih, Hum, Drang, and A) onto the offering's crown, his tongue, his heart, his secret place, and the soles of his feet with mustard paste so that his spirit will reincarnate in the realm of the gods in recognition of the purity of his selfless act.

Sixth: taking the blade of the dakinis, the avatar must then picture themselves slashing open the sacrifice's belly and pulling out his entrails, which they and their companions should use to bind him in a kneeling position, face towards the east. After the offering is bound, the petitioners will call into being the goddess' attendants: three spirits, each hungry and watchful.

Seventh: now, the avatar must assume the goddess' form and, seizing the victim by his hair, imagine slicing off his head with one clean stroke. All should now see the indestructible drop—no more than the size of a mustard seed, red below, white above, the sacrifice's most precious gift—rise from his severed throat and float towards the three guardians. They cannot make use of its power yet, though, for first these guests must feast.

Eighth: the goddess incarnate and her supporters must now visualize tossing the victim's head to one side (but still within the bounds of the kyilkhor, or else the ritual will fail), then separating his body into blood, bone, flesh, and organs, placed in the seven sacred bowls that sing without voice. These bowls, overflowing with the five poisons of desire, anger, ignorance, pride, and jealousy, are now ready to present to the spirits for their sustenance. The avatar and her supporters must picture the spirits descending on the bowls like vultures at a sky burial, gorging themselves until sated on this, the sacrifice's last gift, so that they, and he, may be purified.

Sanctified, the guardians may now be seen to approach the indestructible drop, whose power is the key to close the Gate.

Handout: Liberation 3a

Where the holy ones who brought the divine knowledge to the Land of Snows first honed their understanding, seek out the jars that hold the key to locking what should never have been unlocked by mortal hands.

From there, travel to the Emperor's Gateway to the Narakas, built before he found enlightenment. Within are the implements to aid you in your quest: that which, when held in the right hand, represents skillful means, along with that which, when held in the left hand, represents wisdom.

Together, the sound of emptiness, the lord of stones' indestructible drop, and the words of the Precious Master form a powerful tool against the King of Fear. Wield them in the place that shares its name with where the Great Guru was born but not born, a mirror reflecting that which is lost and that which can no longer be approached, wherein lies the heart of the world, and hope that it is not too late to seal the Gates of Agartha.

Handout: Liberation 3b

Where the holy ones who brought the divine knowledge to the Land of Snows first honed their understanding, seek out the jars that hold the key to locking what should never have been unlocked by mortal hands.

From there, travel to the Emperor's Gateway to the Narakas, built before he found enlightenment. Within are the implements to aid you in your quest: that which, when held in the right hand, represents skillful means, along with that which, when held in the left hand, represents wisdom.

Together, the sound of emptiness, the lord of stones' indestructible drop, and the words of the Precious Master form a powerful tool against the King of Fear. Wield them in the place that shares its name with where the Great Guru was born but not born, a mirror reflecting that which is lost and that which can no longer be approached, wherein lies the heart of the world, and hope that it is not too late to seal the Gates of Agartha.

Known officially as the Beautiful Gaol, the palace of torture created by King Ashoka to punish his enemies was better known as his Hell Chambers. No one who entered the palace grounds was permitted to leave alive, an edict which the king's executioner, Chandagirika, took great delight in enforcing. One day, a monk stumbled into the gardens and, realizing where he was, attempted to flee. Unfortunately, Chandagirika caught him and sentenced him to death. However, so pious was the newly enlightened monk that he survived the noxious death prescribed for him (to be boiled alive in a cauldron full of human blood, bone marrow, and feces); his prayers not only prevented Chandagirika from successfully boiling the foul liquid, but also provided a lotus leaf for the monk to sit on, thus keeping him away from the unclean substances.

Word quickly got around, and the king himself came to see the miraculous monk, who pointed out a few difficult truths to Ashoka, including how Ashoka, through his wicked behavior, was denying his role in a prophecy recounted by Sakyamuni Buddha himself. Stirred by the monk's words, Ashoka renounced his evil ways and embraced the Buddha's teachings, vowing to be the greatest ruler the Mauryan Empire had ever seen. But when he tried to leave, Chandagirika attempted to arrest him, as per the king's own instructions. The executioner was seized by Ashoka's guards and burned alive in his own torture chambers for his audacity, and the Beautiful Gaol was torn down. All that is believed to be left of it today is the Agam Kuan well in Patna.

To Close the Gate

First: the ground must be cleansed and purified with smoke and fire to remove all obstruction, both material and spiritual; it should be remembered that the scent of fir and juniper is most pleasing to the gods. As this is a wrathful work to dismiss powerful dark magics, let there be three fires, arranged as a triangle.

Second: once the land is ready, the kyilkhor must be inscribed within the consecrated space with the immutable thunderbolt, ensuring the enlightenment of those who step within its bounds.

Third: those who are to partake in the ritual must then arrange themselves outside the shi-sa and drink deep of the five nectars of the sacred cow, so that their senses and minds are purified, ready to receive the goddess.

Fourth: let the sacred bell be rung to liberate the sound of emptiness, while the one chosen to lead the sacrifice proclaims the mantra that will draw down the goddess. Let those who are supporting also send their voices to the void. With eyes half-closed, the supplicants should build the image of what is to come in their mind, willing it into being with each breath and thought.

Fifth: when the mantra ends, let the ghanta's voice ring on until the business is done, once and for all. The one chosen by the goddess to be her avatar must lead the sacrifice to the center of the kyilkhor and lay him on his back with his head towards the east. The sacrifice must be willing; his gift will be of no use if he does not gladly offer himself up in the full knowledge that his death is assured. The chosen one must draw the five sacred seed syllables (Om, Hrih, Hum, Drang, and A) onto the offering's crown, his tongue, his heart, his secret place, and the soles of his feet with mustard paste so that his spirit will reincarnate in the realm of the gods in recognition of the purity of his selfless act.

Sixth: taking the blade of the dakinis, the avatar must then slash open the sacrifice's belly and pull out his entrails, which they and their companions should use to bind him in a kneeling position, face towards the east. After the offering is bound, the petitioners must call the goddess into being, that she might deliver the death blow and be assuaged.

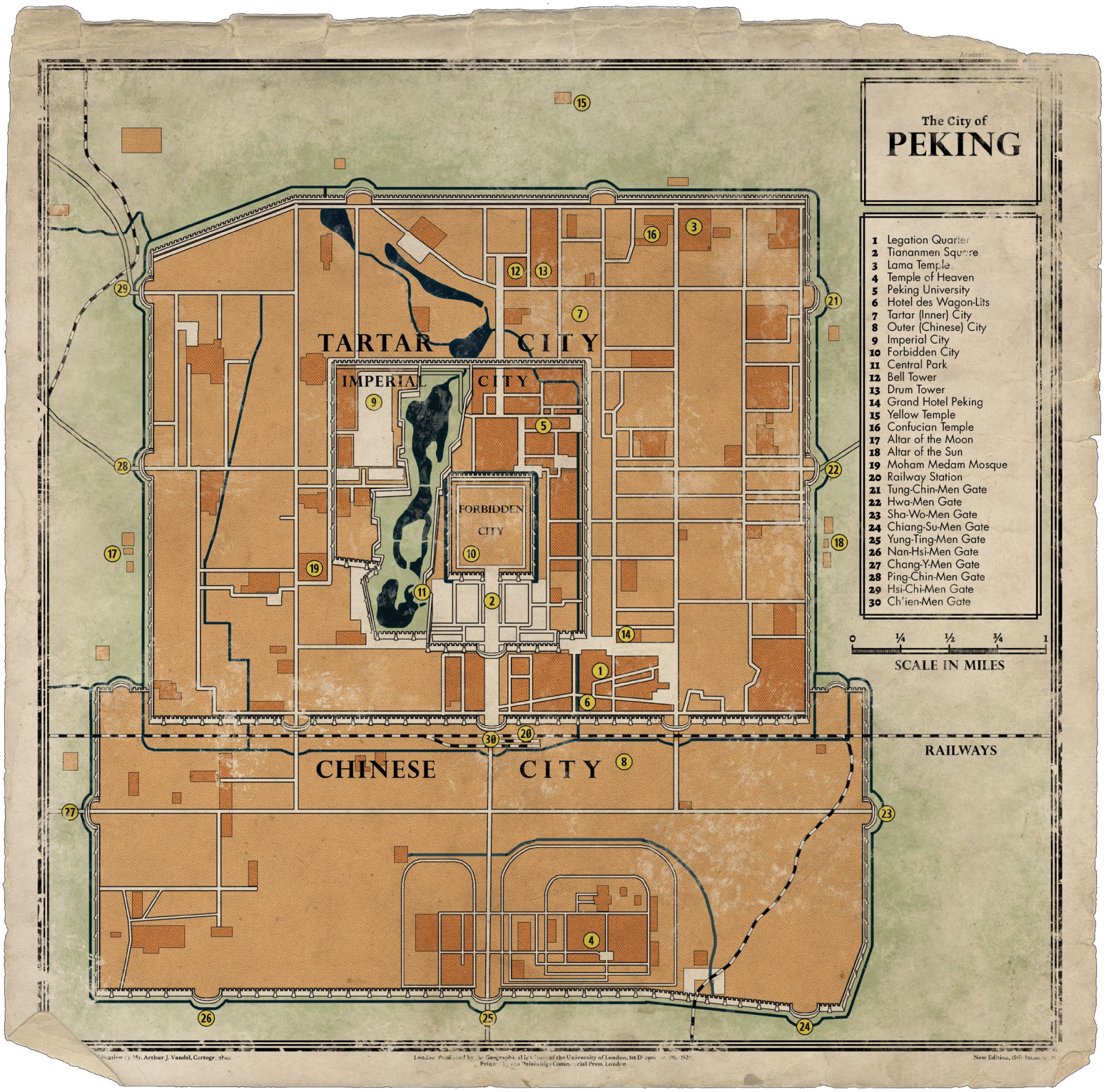
Seventh: now, the avatar must assume the mantle of the goddess and, seizing the victim by his hair, slice off his head with one clean stroke. All should now see the indestructible drop—no more than the size of a mustard seed, red below, white above, the sacrifice's most precious gift—rise from his severed throat and float free. The goddess' avatar cannot make use of its power yet, though, for first there must be a feast.

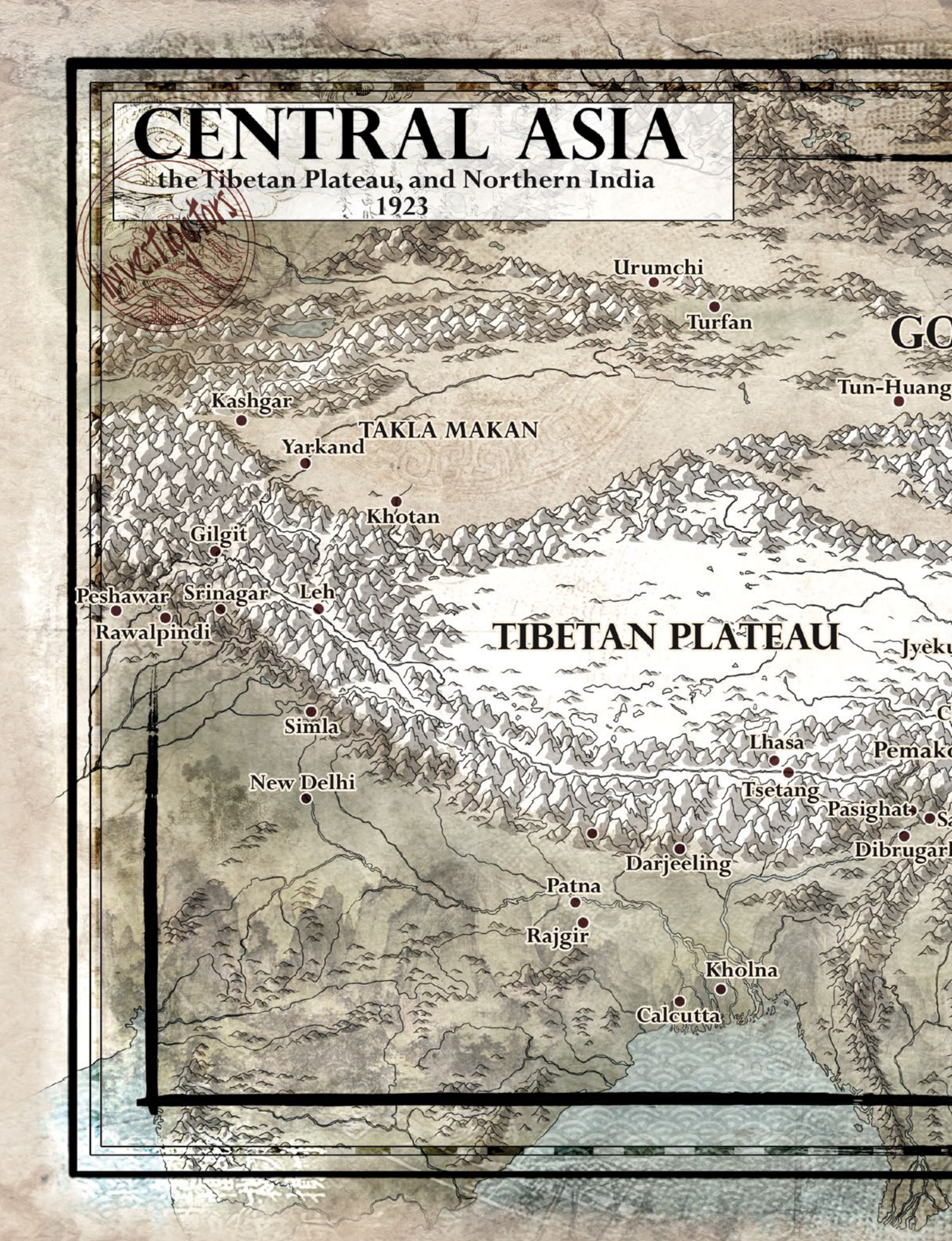
Eighth: the goddess incarnate must now toss the victim's head to one side (but still within the bounds of the kyilkhor, or else the ritual will fail), leaving the body where it lies for the animals, demons, and hungry spirits to feast upon like vultures at a sky burial, so that, by his final gift, the five poisons of desire, anger, ignorance, pride, and jealousy, held within his blood, bone, flesh, and organs, may be purified.

Sanctified, the goddess in her avatar may now approach the indestructible drop, whose power is the key to close the Gate and seal the breach.

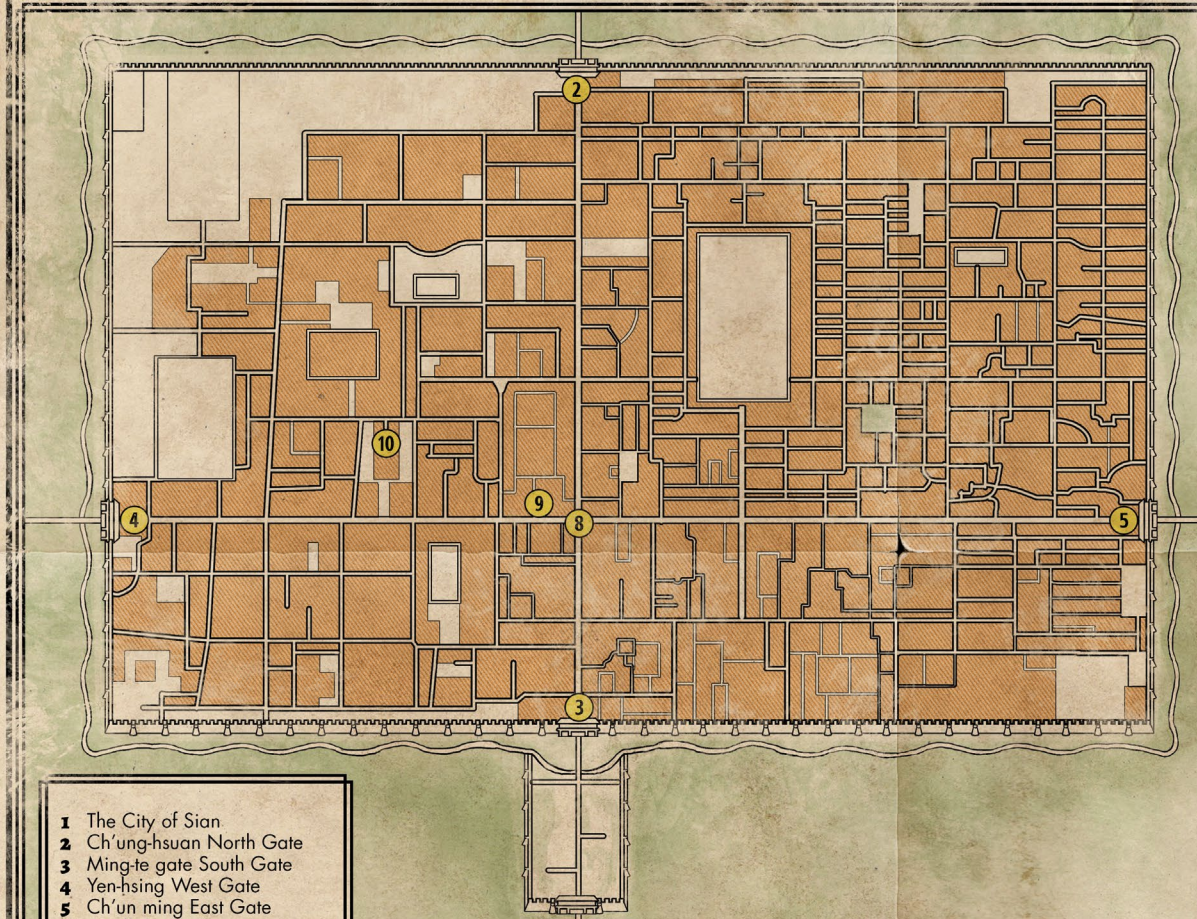
PLAYER MAPS

Below: The City of Peking map
Overleaf: Central Asia map




CENTRAL ASIA
the Tibetan Plateau, and Northern India
1923
INVESTIGATORS
Urumchi
Turfan
GO
Tun-Huang
Kashgar
TAKLA MAKAN
Yarkand
Khotan
Gilgit
Peshawar
Srinagar
Leh
Rawalpindi
TIBETAN PLATEAU
Jyeku
Simla
Lhasa
Pemako
New Delhi
Tsetang
Pasighat
Darjeeling
Dibrugarh
Patna
Rajgir
Kholna
Calcutta

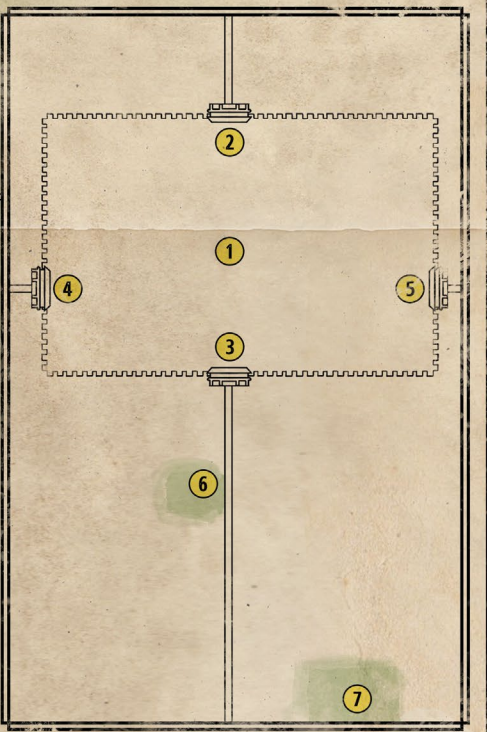
OBI DESERT
Baotou
Peking
Suchou
Tientsin
Kanchou
Zibo
Sining
Tsinan
Lanchou
Chengchow
Sian
undo
Derge
Nanking
hamdo
Chengtu
Shanghai
Hangchow
Chungking
Nanchang
adiya
Kunming
0
200
400
600
800km
250
500 miles



The City of SIAN

0 1 2 3 4 5

SCALE IN MILES



1 The City of Sian
2 Ch'ung-hsuan North Gate
3 Ming-te gate South Gate
4 Yen-hsing West Gate
5 Ch'un ming East Gate
6 Small Goose Pagoda
7 Big Goose Pagoda
8 The Bell Tower
9 The Drum Tower
10 The Great Mosque

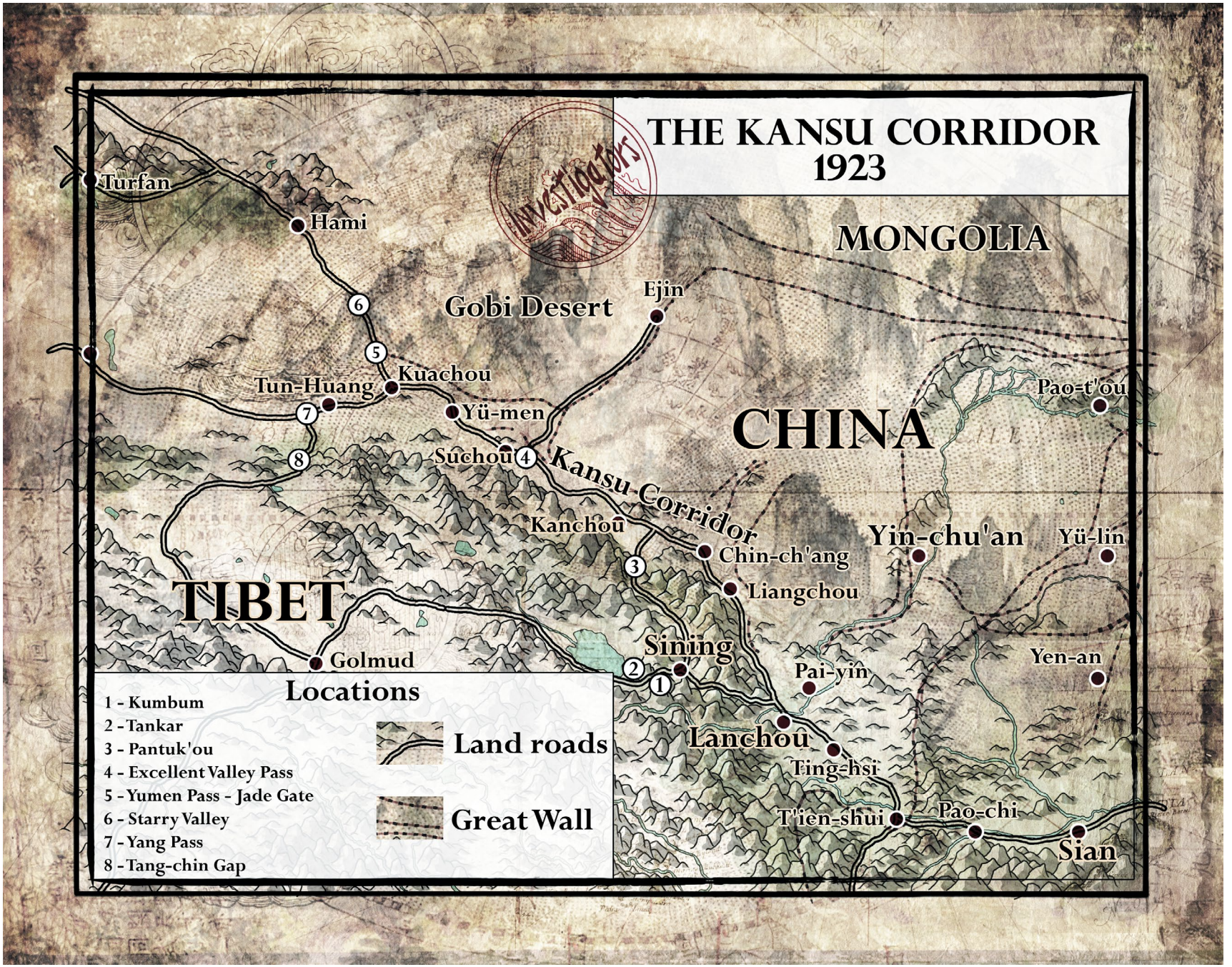
0 ½ 1 1½ 2

SCALE IN MILES

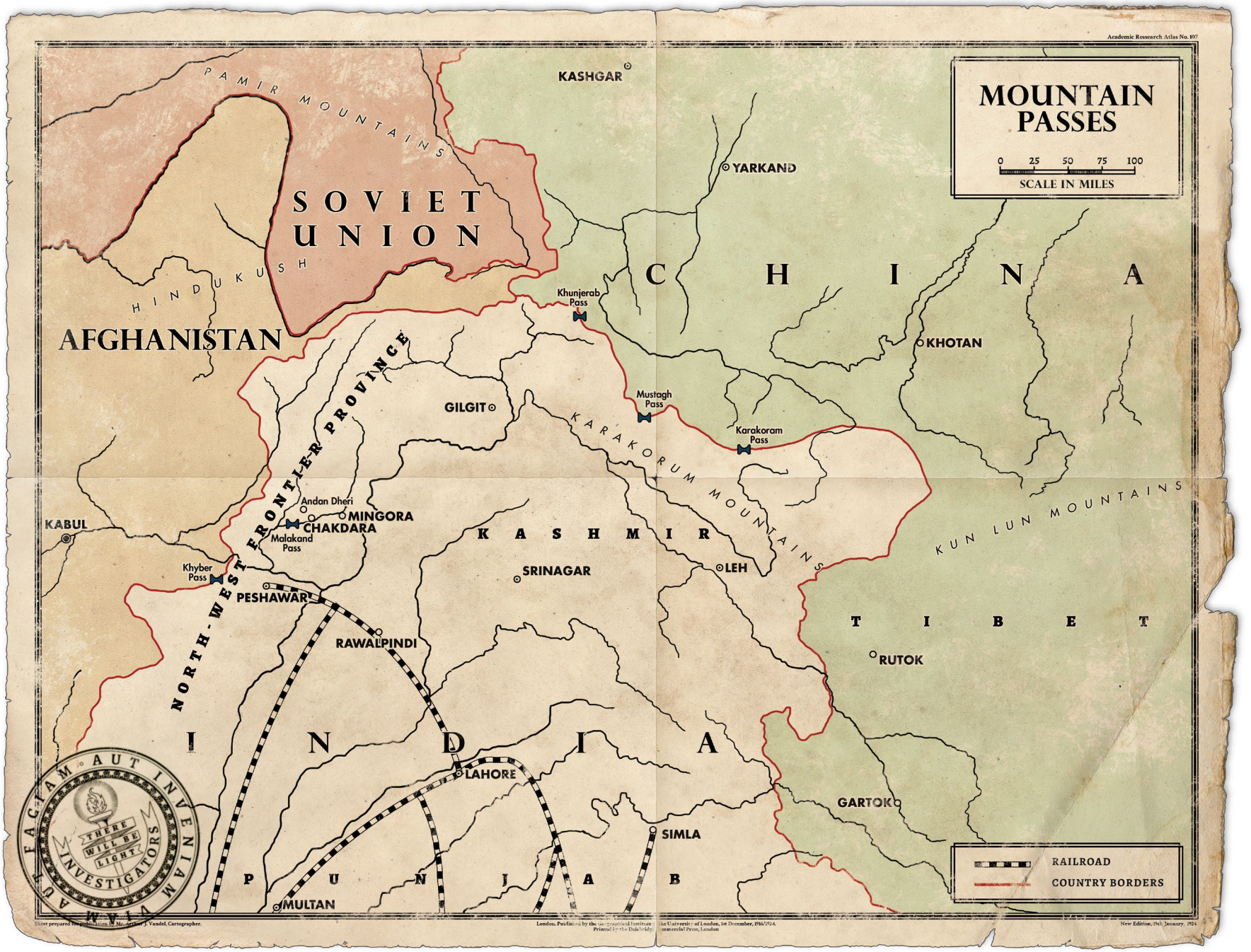
Sheet prepared for publication by Mr. Arthur J. Vandel, Cartographer.

London. Published by the Geographical Institute of the University of London, 1st December, 1916/1924.
Printed by the Imperial Commercial Press, London

New Edition, 15th January 1924


THE KANSU CORRIDOR
1923
Investigators
MONGOLIA
CHINA
TIBET
Gobi Desert
Turfan
Hami
Ejin
Kuachou
Tun-Huang
Yü-men
Suchou
Kansu-Corridor
Kanchou
Chin-ch'ang
Liangchou
Yin-chu'an
Yü-lin
Pao-t'ou
Sining
Golmud
Pai-yin
Yen-an
Lanchou
Ting-hsi
T'ien-shui
Pao-chi
Sian
Locations
1 - Kumbum
2 - Tankar
3 - Pantuk'ou
4 - Excellent Valley Pass
5 - Yumen Pass - Jade Gate
6 - Starry Valley
7 - Yang Pass
8 - Tang-chin Gap
Land roads
Great Wall

The Northern and Southern Silk Roads
and on into India, 1924
T'ien Shan Mountains
Turfan
Kucha
Korla
Aksu
Kashgar
Tumchuq
Tun-huang
Abdal
Taklamakan
Yarkand
Pamirs
Cherchen
Khotan
Hindukush
Gilgit
Karakorum Mountains
Kun Lun Mountains
Chakdara
Srinagar
Peshawar
Leh
Tibetan
Plateau
Himalaya
Simla
0
200
400
600km
125
250
375miles


Academic Research Atlas No. 107
MOUNTAIN PASSES
0 25 50 75 100
SCALE IN MILES
PAMIR MOUNTAINS
SOVIET UNION
HINDU KUSH
AFGHANISTAN
KASHGAR
YARKAND
CHINA
Khunjerab Pass
KHOTAN
Mustagh Pass
GILGIT
Karakoram Pass
KARAKORUM MOUNTAINS
KUN LUN MOUNTAINS
NORTH-WEST FRONTIER PROVINCE
Andan Dheri
MINGORA
CHAKDARA
Malakand Pass
KABUL
KASHMIR
Khyber Pass
PESHAWAR
SRINAGAR
LEH
TIBET
RAWALPINDI
RUTOK
INDIA
LAHORE
GARTOK
SIMLA
PUNJAB
MULTAN
RAILROAD
COUNTRY BORDERS
FACTAM AUT INVENIAM VIAM AUT
THERE WILL BE LIGHT
INVESTIGATORS
London. Published by the Geographical Institute of the University of London, 1st December, 1916/1924.
New Edition, 15th January, 1924

Sheet prepared for publication by Mr. Arthur J. Vandel, Cartographer.

London. Published by the Geographical Institute of the University of London, 1st December, 1916/1924.
Printed by the Dalebridge Commercial Press, London

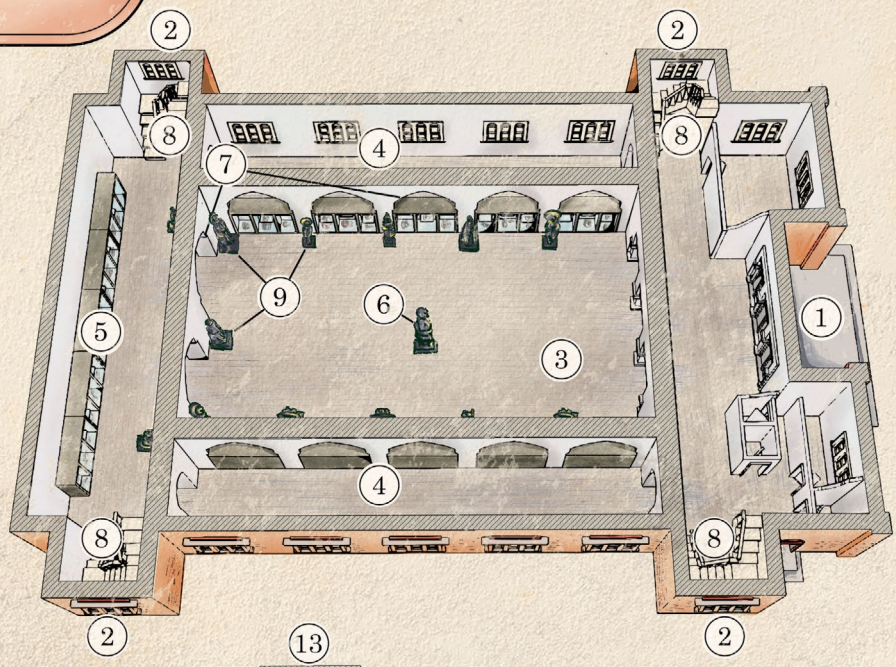
New Edition, 15th January, 1924

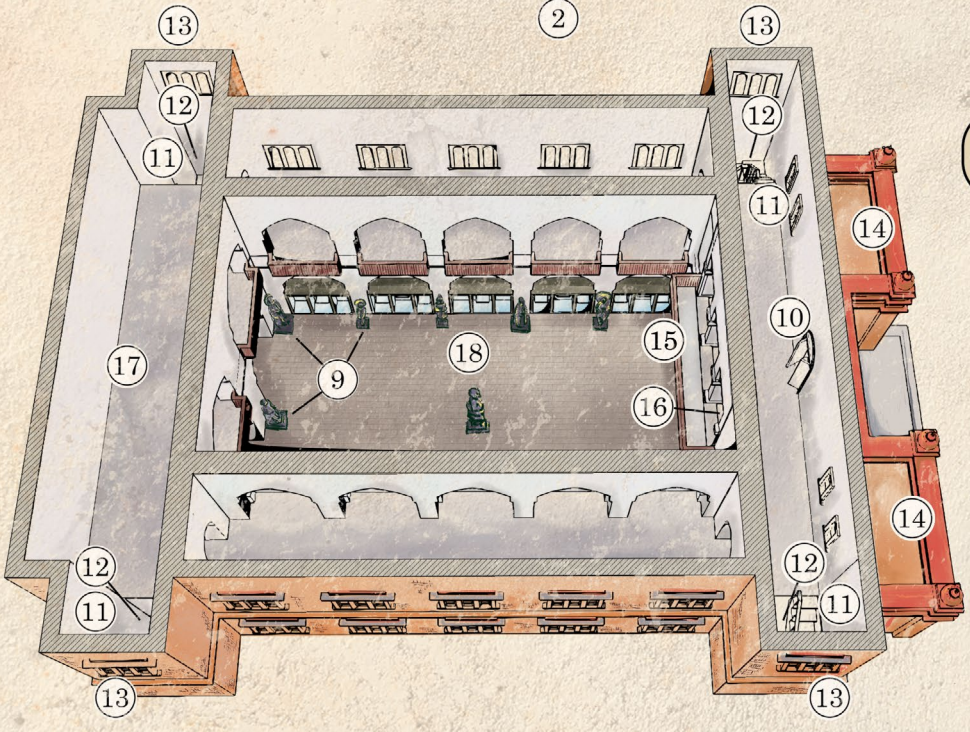
PESHAWAR MUSEUM

c. 1924

First Floor

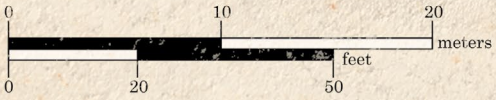
1. Entrance
2. Towers
3. Main Hall
4. Side Galleries
5. Rear Gallery
6. Central Statue
7. Arches
8. Stairs
9. Statues

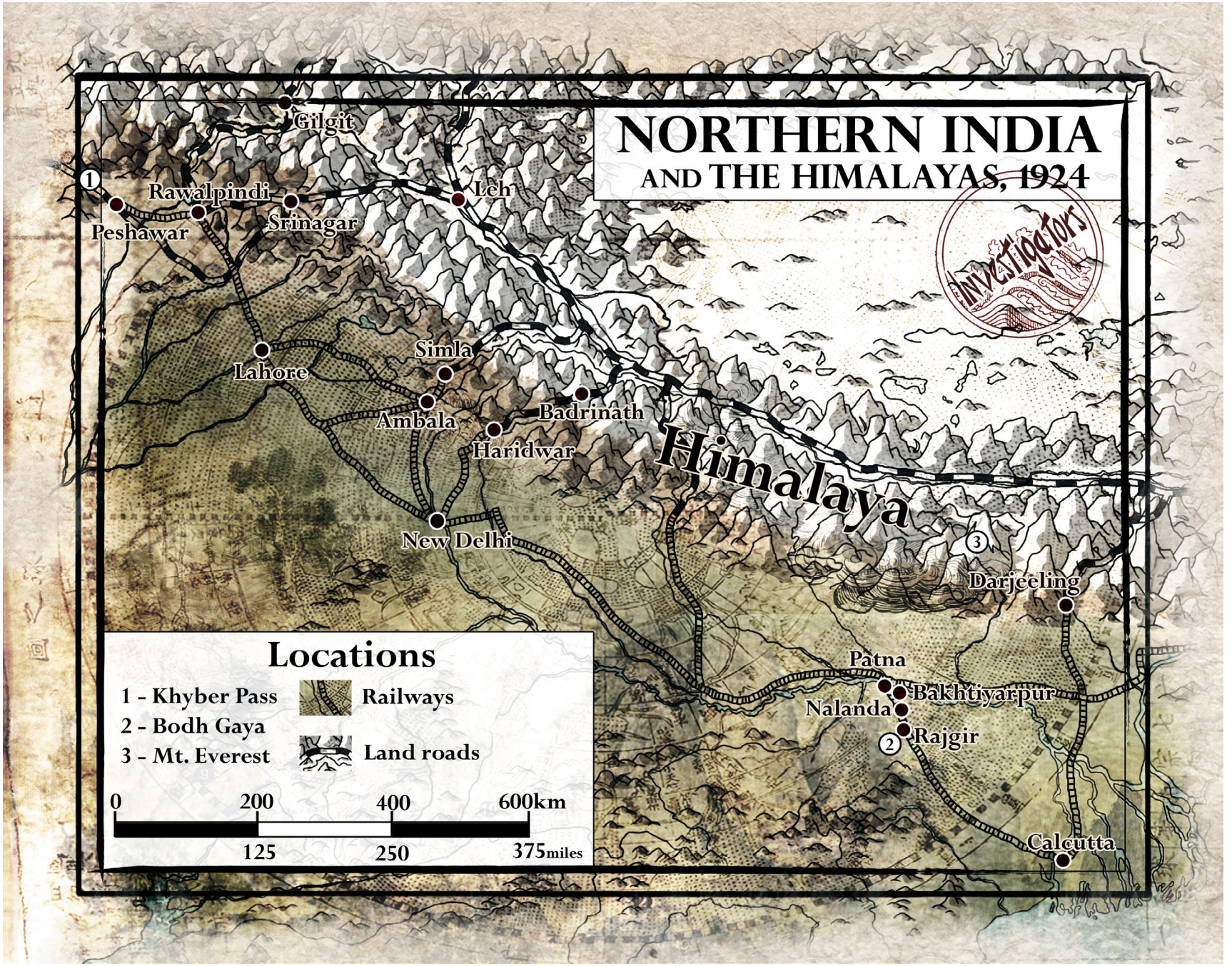


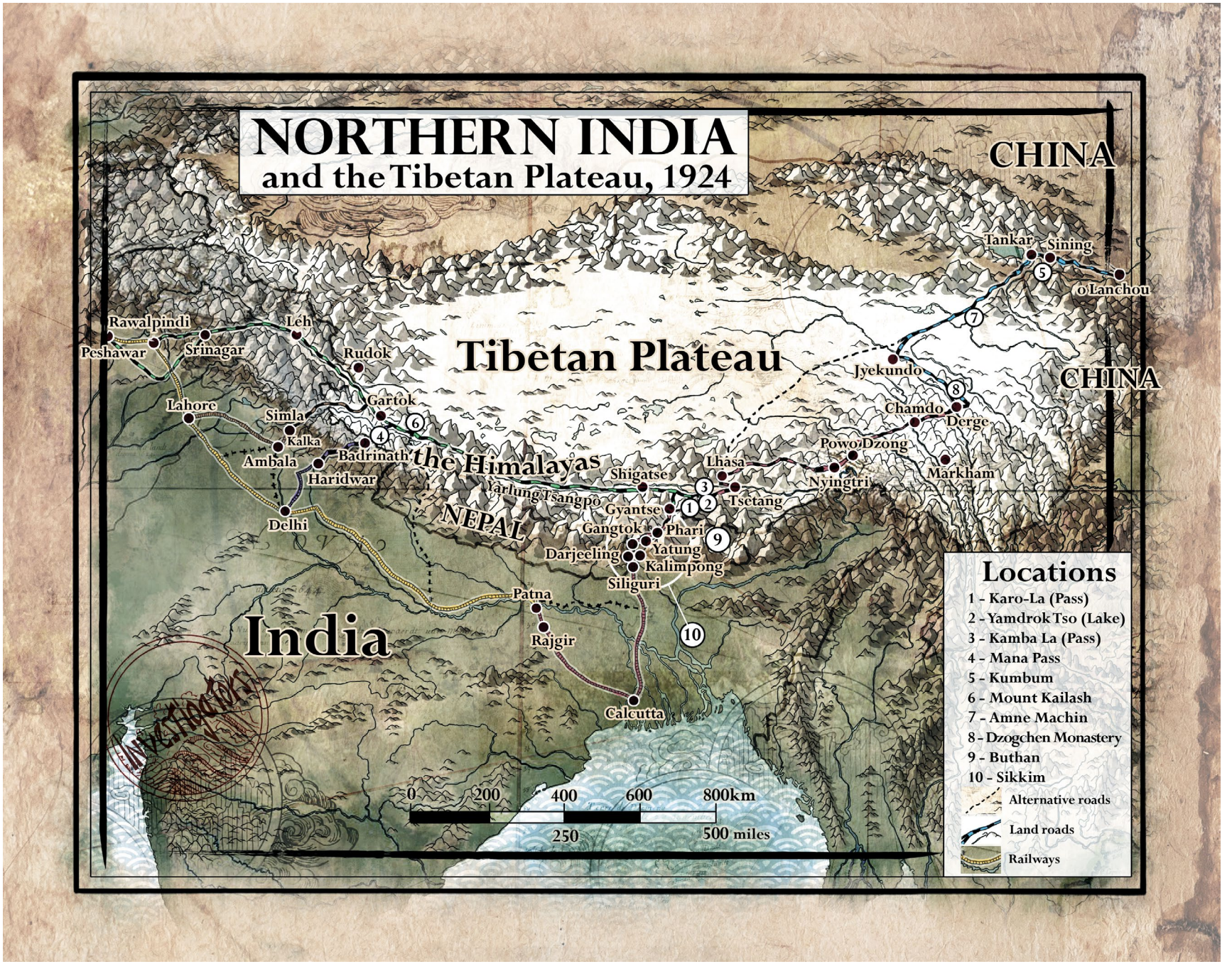


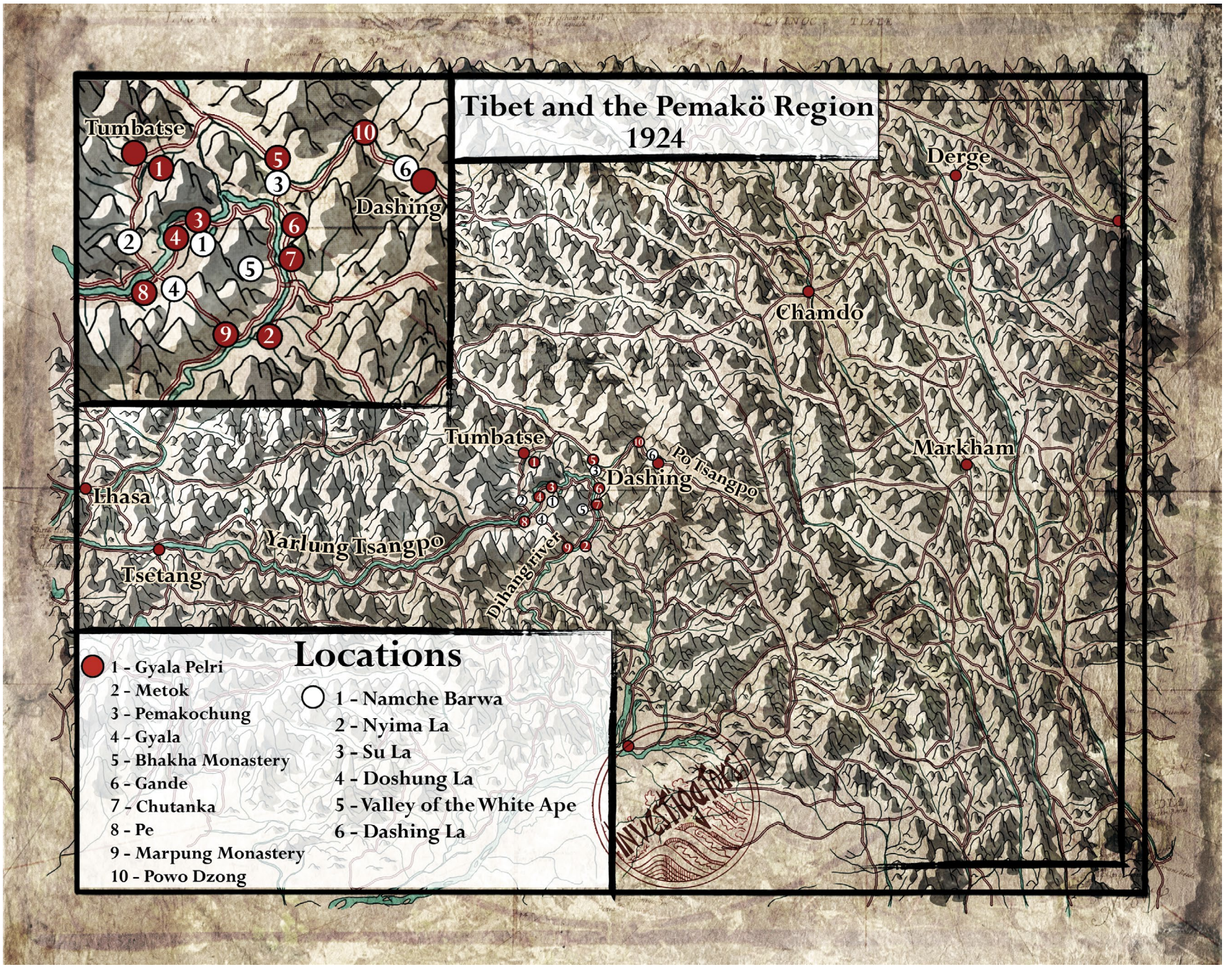
Second Floor

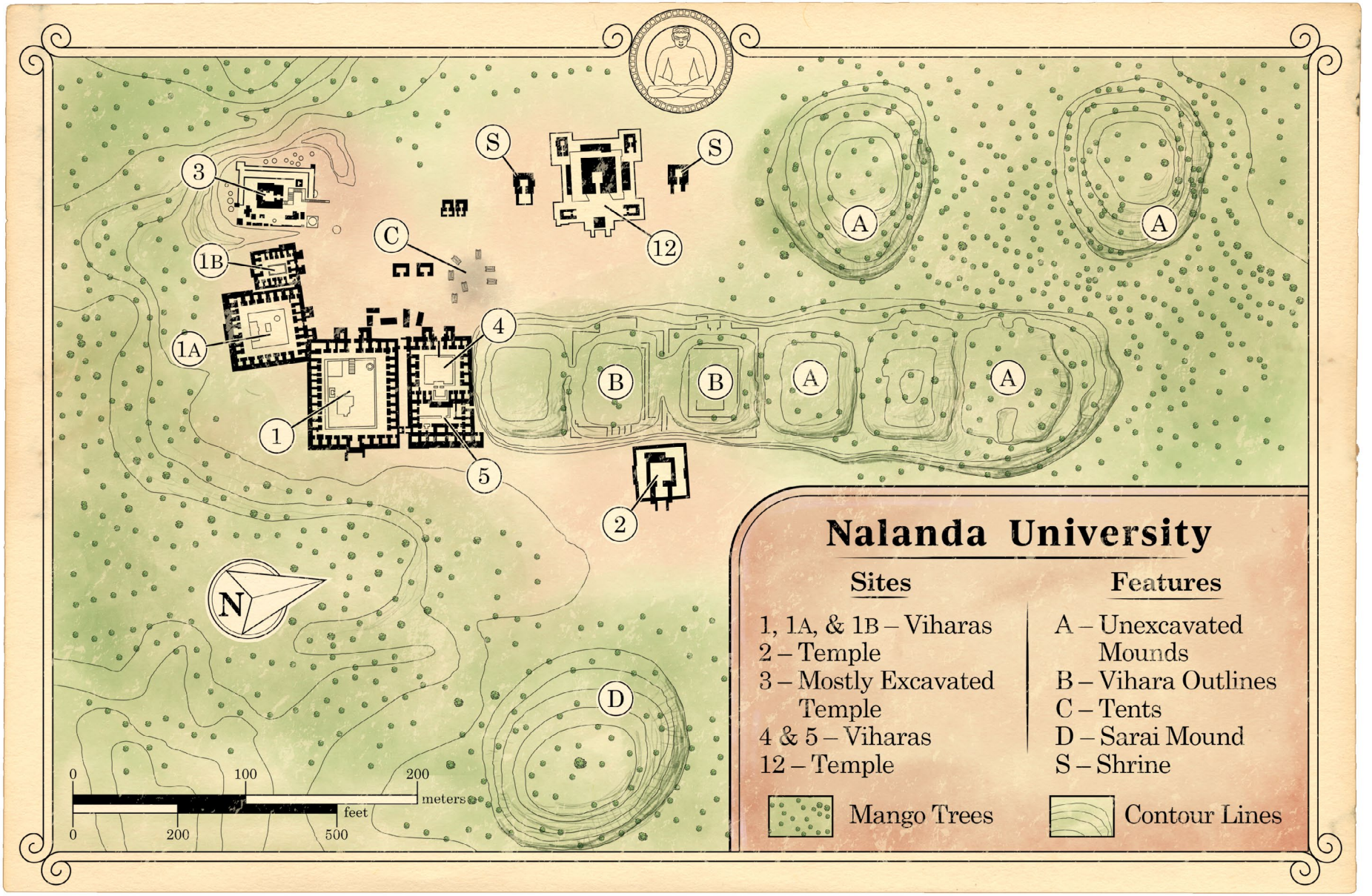
10. Exterior Balcony Door
11. Stairs
12. Light Well
13. Towers
14. Exterior Balcony
15. Interior Balcony
16. Steps
17. Upstairs Gallery
18. Main Hall




NORTHERN INDIA
AND THE HIMALAYAS, 1924
Gilgit
Rawalpindi
Srinagar
Leh
Peshawar
Lahore
Simla
Ambala
Badrinath
Haridwar
New Delhi
Himalaya
Darjeeling
Patna
Bakhtiyarpur
Nalanda
Rajgir
Calcutta
Locations
1 - Khyber Pass
2 - Bodh Gaya
3 - Mt. Everest
Railways
Land roads
0
200
400
600km
125
250
375miles

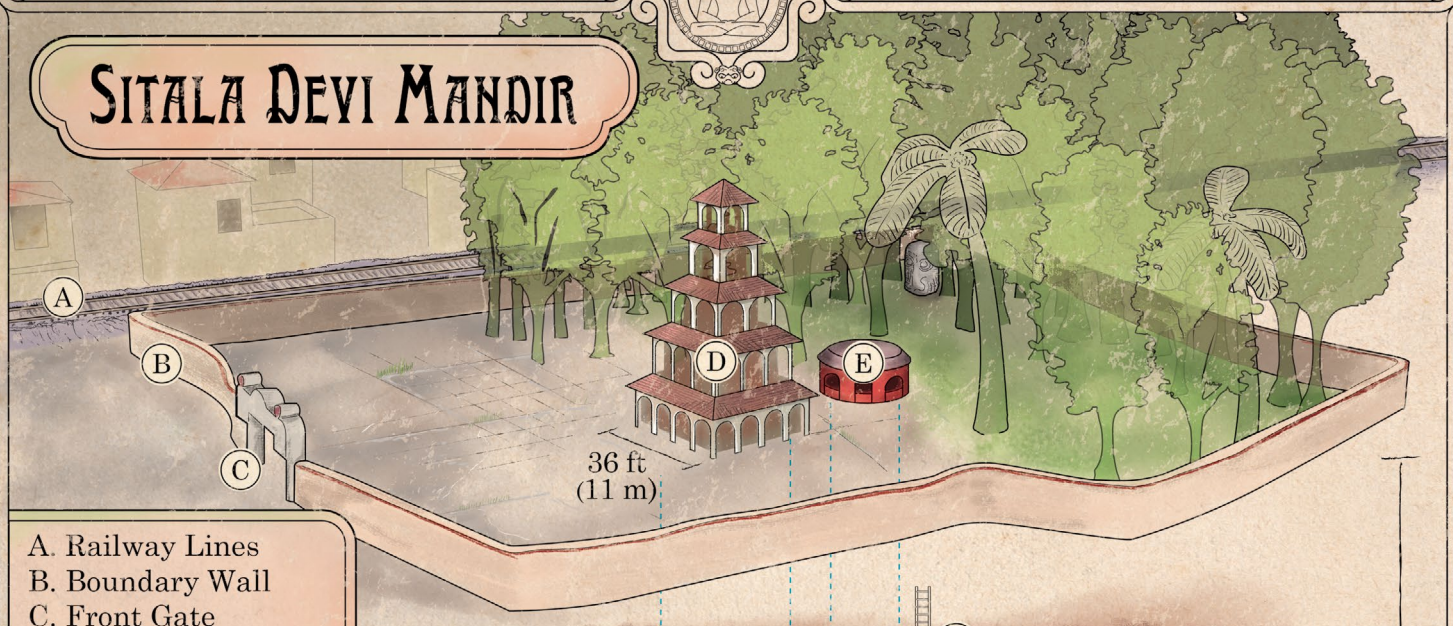

NORTHERN INDIA
and the Tibetan Plateau, 1924
CHINA
Tankar
Sining
o'Lanchou
Rawalpindi
Leh
Peshawar
Srinagar
Rudok
Tibetan Plateau
Jyekundo
CHINA
Lahore
Gartok
Chamdo
Derge
Simla
Kalka
Powo Dzong
Ambala
Badrinath
the Himalayas
Lhasa
Markham
Haridwar
Shigatse
Nyingtri
Yarlung Tsang gpo
Tsetang
Gyantse
Delhi
NEPAL
Gangtok
Phari
Yatung
Darjeeling
Kalimpong
Siliguri
Patna
India
Rajgir
Calcutta
0
200
400
600
800km
250
500 miles
Locations
1 - Karo-La (Pass)
2 - Yamdrok Tso (Lake)
3 - Kamba La (Pass)
4 - Mana Pass
5 - Kumbum
6 - Mount Kailash
7 - Amne Machin
8 - Dzogchen Monastery
9 - Buthan
10 - Sikkim
Alternative roads
Land roads
Railways


Tibet and the Pemakö Region
1924
Tumbatse
Dashing
Derge
Chamdo
Markham
Lhasa
Tsetang
Yarlung Tsangpo
Po Tsangpo
Dihang river
Locations
1 - Gyala Pelri
2 - Metok
3 - Pemakochung
4 - Gyala
5 - Bhakha Monastery
6 - Gande
7 - Chutanka
8 - Pe
9 - Marpung Monastery
10 - Powo Dzong
1 - Namche Barwa
2 - Nyima La
3 - Su La
4 - Doshung La
5 - Valley of the White Ape
6 - Dashing La

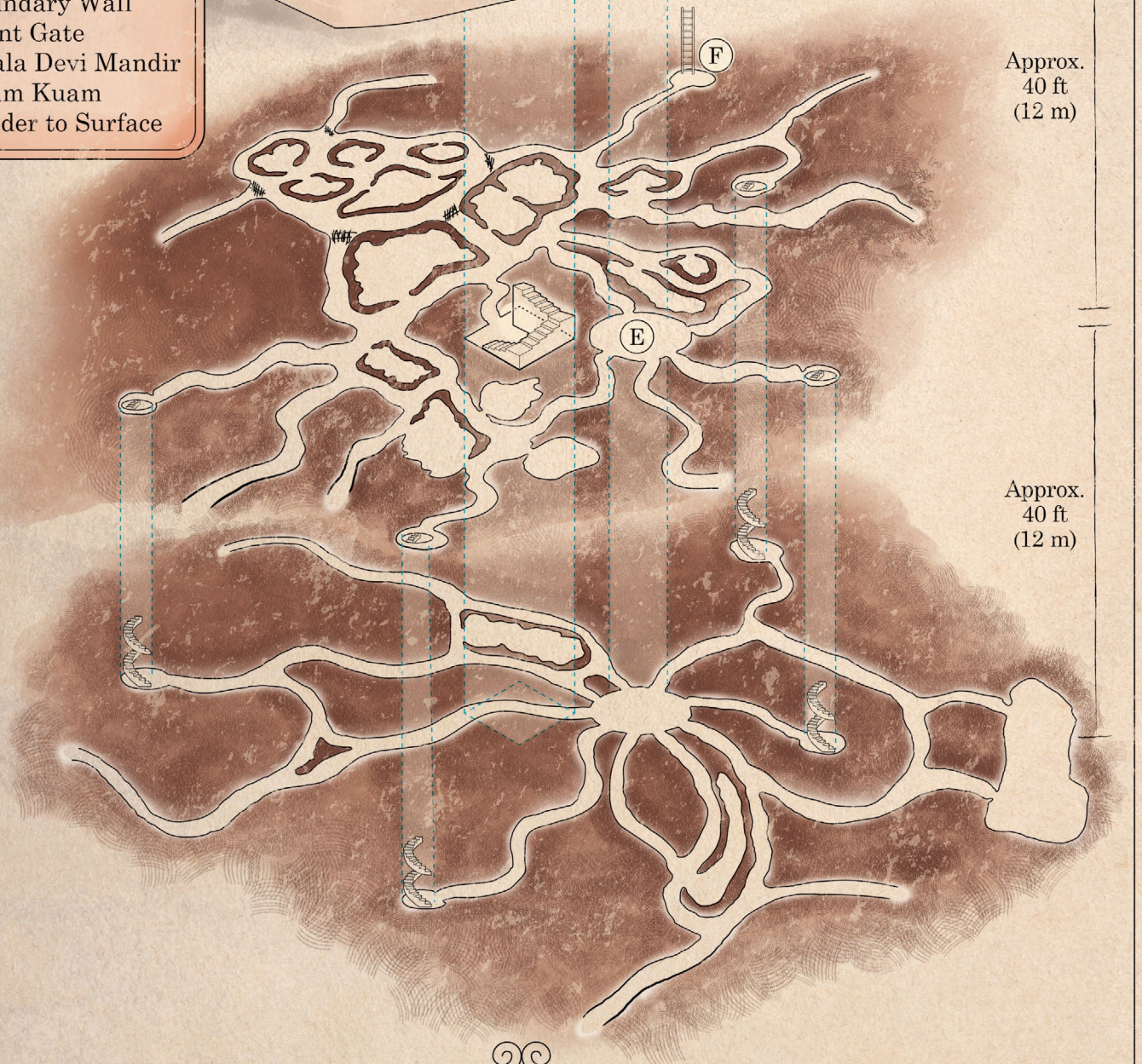

S
S
3
C
12
1B
A
A
1A
4
B
B
A
A
1
5
2
N
D
0
100
200
meters
0
200
500
feet
Nalanda University
Sites
1, 1A, & 1B – Viharas
2 – Temple
3 – Mostly Excavated Temple
4 & 5 – Viharas
12 – Temple
Features
A – Unexcavated Mounds
B – Vihara Outlines
C – Tents
D – Sarai Mound
S – Shrine
Mango Trees
Contour Lines

Sheet prepared for publication by Mr. Arthur J. Vandel, Cartographer.
London. Published by the Geographical Institute of the University of London 1st December, 1916/1924.
Printed by the Dalebridge Commercial Press, London
New Edition, 15th January, 1

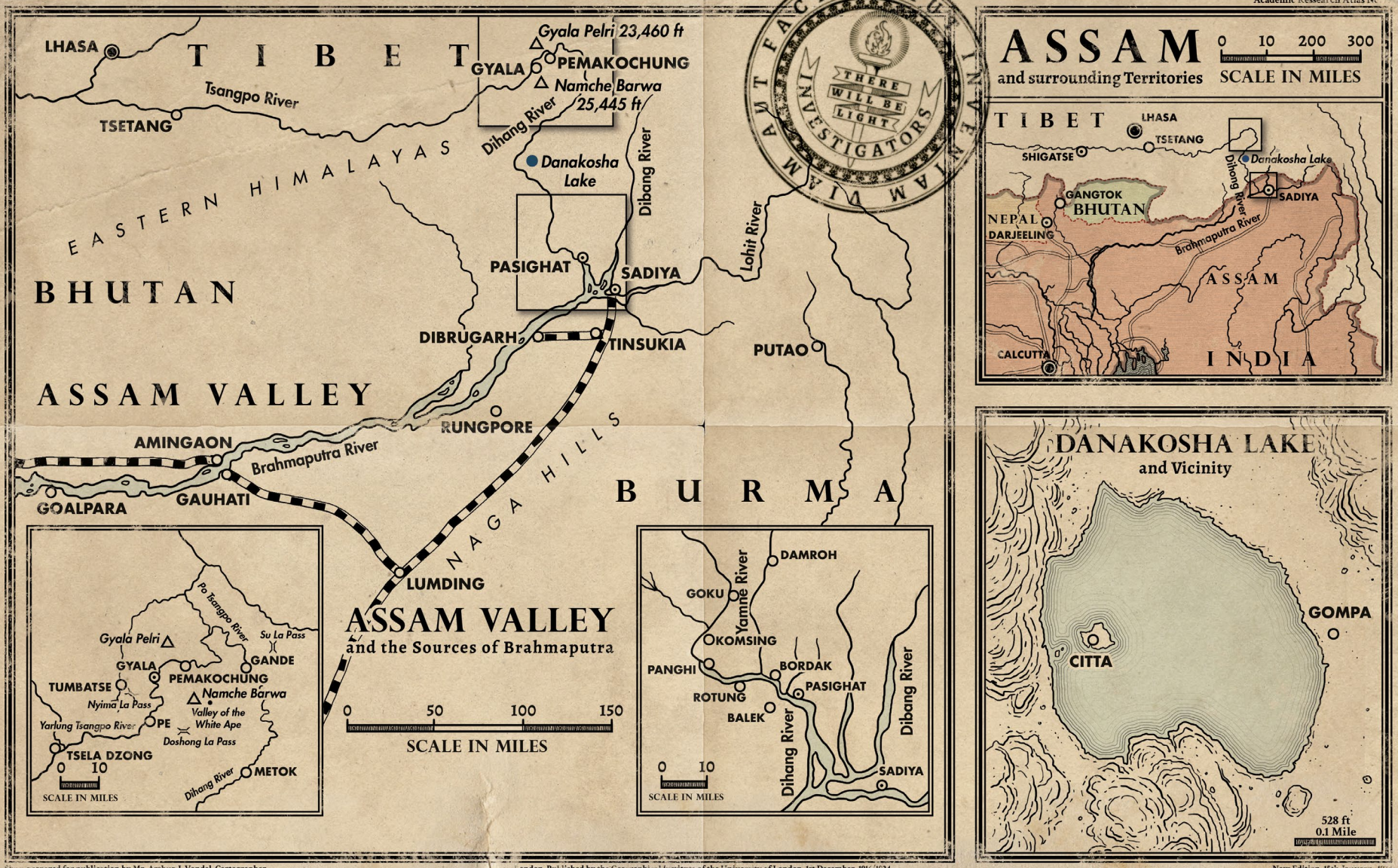
Sitala Devi Mandir



A. Railway Lines
B. Boundary Wall
C. Front Gate
D. Sitala Devi Mandir
E. Agam Kuam
F. Ladder to Surface



Academic Ressearch Atlas No. 7



Sheet prepared for publication by Mr. Arthur J. Vandel, Cartographer.
London. Published by the Geographical Institute of the University of London, 1st December, 1916/1924.
Printed by the Dalebridge Commercial Press, London
New Edition, 15th January, 1924