

Council of Thieves



Asmodeus

Asmodeus (as-MO-dee-us) stands among the oldest beings of the multiverse. Fragments of heretical tomes like the *Asmodean Monograph*, the *Book of the Damned*, and the *Script of Flies* claim he was responsible for the creation of the stars, the planets, and the first mortal things, and that his pride led to a conflict over the obedience and free will of lesser creatures, which sparked a war between order and chaos and created the concepts of right and wrong. The bravery of the young goddess Sarenrae forced him to acknowledge his murderous role in the war, and he abandoned the battlefield, swearing that one day his opponents would understand the true depth of the conflict—a time when he would return and his inferiors would acknowledge and beg for the order he brought, and he would again be the uncontested master of all that he had created.

Asmodeus is a god of rigid hierarchies, where every creature knows its place, the strong rule over lesser beings, and the weak are properly subservient to their

superiors. He is an omnipotent tyrant who creates and destroys as he sees fit and as he always has, much as a master blacksmith is willing to melt down any available metal—no matter how valuable—for a new project, only to reshape it again or discard it. What mortals call “evil” is the natural order of the multiverse to his vast and ancient understanding—water flows downhill, fire burns, and the strong dominate the weak.

The Prince of Darkness is worshiped by creatures all across Golarion, though in most parts of the world this is limited to power-hungry diabolists or small cults seeking infernal wisdom. In Cheliax—and by extension, Iger and Nidal—his worship is open and public, and to many those places are synonymous with devil-worship. However, Asmodeus is not some petty godling craving attention; he does not seek worship, he merely wants obedience—acknowledgment that his will is both truth and law. He grants his worshipers magic not as a reward for their prayers, but to help bring the rest of the universe under

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his thralldom. He loves the art of negotiation and delights in deals that appear fair but through guile and strength of will actually give one party a disparate advantage—those of superior intellect should recognize when such methods are used against them, and those who do not see these traps deserve to have their dullness exploited. The Prince of Darkness expects and appreciates flattery, though he recognizes it for what it is, and does not allow it to move him if the speaker's argument is otherwise weak.

Asmodeus himself is handsome, eloquent, tactful, patient, and incredibly brilliant. When crossed he is wrathful, terrifying, and destructive, though these periods are always brief, and he quickly resumes his normal demeanor. He believes one's word is a binding contract, with consequences should it be broken, and because of this he is always careful with what he says or what he agrees to. He opposes freedoms if they interfere with the process of governance, and thinks humility is a burden only the weak must bear. He is an active, thriving, masculine deity, hell-bent on discovery and conquest; he has little use for feminine qualities such as gentleness, compassion, or an inclination to nurture, and considers females lesser beings to the point of active misogyny in Hell. That mortal females would debase themselves before him despite this prejudice amuses him, fills him with contempt, and reinforces his opinion of their weakness.

In art he is frequently shown as a red-skinned human with black horns, hooves, and a pale aura of flames. As an ancient being, countless interpretations of his appearance have fallen into and out of fashion among his mortal followers, yet always the features of a fearful immortal tyrant prevail. Most believe his form as a crimson-skinned devil is his true one, though persistent lore speaks of a more fiendish shape with constantly bleeding wounds. Asmodeus is able to take the form of any creature and uses this ability to intimidate, manipulate, or intrigue those he speaks with. He favors rubies and usually appears with a large ruby pendant or mace, or even a breastplate made entirely of a single dazzling gem.

While other gods may meddle directly in the mortal world in the form of signs and portents, Asmodeus has little interest in subtle encouragement outside the bounds of a contract, as he feels excess rewards undermine the need to specify exactly what is desired in any agreement. On the rare occasions he makes a positive intervention, it is usually by emphasizing secondary rewards or allowing

primary rewards to open new opportunities for those who serve him. When angered or disappointed in a worshiper, he does not hesitate to invoke contractual punishments to take their full effect. For casual infractions, he might taunt a mortal with a brief sensation of burning agony, or constrict their primary hand into a painful spasm, or cause writing to appear to burst into flame or weep blood. He has been known to assign a lesser devil to invisibly watch over a precocious or troublesome worshiper, prodding the mortal in a useful direction as needed or lashing out whenever the subject strays from their diabolical agreement.

Asmodeus's impeccably clean and orderly priests dress mostly in dark tones, usually black with red accents. The exact type of clothing varies according to the local fashion and climate; Chelish garb has multiple layers, while in chilly Nidal clerics favor dark red robes trimmed with black fur

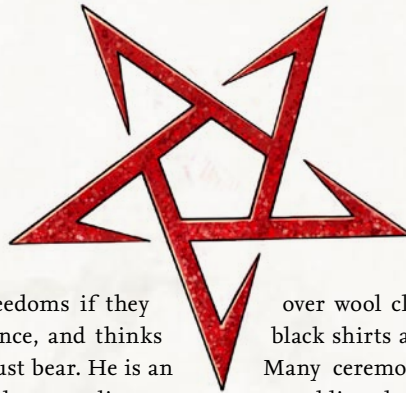
over wool clothing, and in humid Isger priests wear black shirts and pants with red vests and short cloaks. Many ceremonies use horned masks or helmets, often resembling devils, rams, or goats. Like the Dark Prince, they favor rubies, and other red gemstones (carnelian, red beryl, red garnet, sard, and so on) are popular for those who cannot afford true rubies. Among wealthier or ostentatious priests, red-hued *ioun stones* are very popular (even cracked, flawed, and scorched varieties—for more information, see *Pathfinder Companion: Seekers of Secrets*). *Maces of terror* and magic rods (particularly *rods of lordly might* and *rods of rulership*) are sought after by powerful priests as status symbols.

Asmodeus is lawful evil and his portfolio is tyranny, slavery, pride, and contracts. His domains are Evil, Fire, Law, Magic, and Trickery. His favored weapon is the mace and his symbol is an inverted pentagram, though some cults use a pentacle rather than a pentagram. Asmodeus's extremely hierarchical priesthood includes clerics, sorcerers (especially those with the infernal bloodline), wizards (particularly conjurers), thaumaturges, diabolists (see *Pathfinder Chronicles: Book of the Damned Vol. 1, Princes of Darkness*), and blackguards, with their individual roles depending on their particular skills and abilities. A handful of druids worship him as a primordial fire deity, and an even smaller number of paladins serve him as paragons of law (see page 65). He of course has bards, monks, and other classes in his service as well, though generally not as part of his priesthood.

Most followers of Asmodeus are power-hungry priests, diabolist mages, greedy slavers, ruthless lawyers, wicked

“Hail, Asmodeus! Deliver us from chaos that we may serve you in eternity.”

—Asmodean Monograph



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enchanters, or decadent nobles in search of secret pleasures. In lands such as Cheliah where his worship is open, Asmodeus's followers are much like people in other lands, except they believe in harsh punishments for lawbreakers, are accustomed to the appearance of imps in the company of spellcasters, and are openly tolerant of slavery, for these things are a mild price to pay for keeping order in the streets. Many common people active in the church remember the chaos and suffering of civil war, or fear the violence and barbarism in places like Galt, and gratefully support the secure—if tyrannical—stability of Asmodeus's faith. In these lands, city guards, minor government officials, tradesmen, and even farmers and laborers are willing to pay lip service to Hell if the alternative is being robbed by bandits or strung up by an angry mob. Most still pray to other gods for health and prosperity, which Asmodeus and the church allow as long as the Prince is acknowledged as superior and these other faiths do not challenge his position.

True followers of Asmodeus believe in law, order, and knowing their place in the grand scheme; in many cases, they aspire to a higher position and work to prove they are worthy of it. They study their betters to learn necessary skills, watch their equals and jockey for position, and keep an eye on their inferiors for signs of exploitable talent or dangerous ambition. They keep their friends close and enemies crushingly closer, usually acting through the proper channels rather than resorting to base and undisciplined methods like assassination; it is far more effective to eliminate a rival by unearthing evidence (showing your skill in the process) than by crude murder.

Services to Asmodeus require chanting of long phrases without error, blood sacrifice (typically animals, though great occasions or certain magical ceremonies may require a humanoid sacrifice), bells, and acts of domination or submission to reinforce position within the church. Sometimes devils are conjured to participate in the events, either bodily or possessing a willing or unwilling humanoid host. Services in temples converted from another faith often have rituals designed to blaspheme what was once practiced there, particularly on holidays celebrated by the previous tenants.

TEMPLES AND SHRINES

Public temples dedicated to Asmodeus thrive in Cheliah, where they often share space with the nation's bureaucracy, although secret shrines are scattered across Golarion. Public temples built specifically for Asmodeus have a distinctly gothic, diabolical look and feel, but many are actually temples of other gods that were abandoned or purchased and redecored to suit their new master. Secret temples are usually a single hidden room or basement level, away from the public eye and secured against

accidental discovery. Temples range from grand, opulent affairs with silk curtains and gold fixtures to simple stone altars in caves; the Prince appreciates the trappings of wealth but is more interested in sincere devotion to his cause than incidental displays. However, he realizes that greedy mortals enjoy these displays as evidence of their own riches, fueling their greed for more and their need for him, so he encourages this sort of decoration if the worshippers seem inclined toward it.

Shrines to Asmodeus are usually simple things like a standing stone, a rock or tree with an odd mark, a scorched patch of earth where nothing grows, or even the grave of a prominent diabolist. The faithful have a feel for these places, whether or not they are clearly marked, and some are truly ancient, predating even the Azlanti civilization, when early humans were still trying to understand the patterns in the night sky and the darkness in their own hearts.

A PRIEST'S ROLE

Priests of Asmodeus are careful in their exercise and pursuit of power, understanding that a foolish overextension leaves you vulnerable to those watching you for any weakness. Within Cheliah, his priests are a force of order, keeping mortals and weak-minded devils in line or torturing prisoners to extract information. Outside Cheliah, priests work with slavers, bureaucratic governments, despots, and nobles in positions of power (or those hoping to be in power). They whisper dark promises in the ears of the desperate, arrange meetings between people of influence, and travel to bind or destroy rogue fiends (especially demons) to convince folk that their faith supports order and opposes wanton destruction.

Priests honor devils as envoys of their lord, greater or lesser players in the immense infernal bureaucracy that all right-minded individuals should join. Of course, they see lemures and other minor devils as expendable, and non-lawful fiends even more so. Unlike a typical mage who controls devils with brute magical force, an Asmodean mage parleys carefully with devils, rewarding those in the Prince's favor and abusing those out of it. An Asmodean conjurer would no more send a called osyluth on a suicide mission than would a priestess of Shelyn send a called hound archon to a similar fate. All priests at least dabble in understanding the planes; doing otherwise limits advancement in the church (and infernal) hierarchy and risks life-threatening gaffes. Most have skill in negotiation (Bluff, Diplomacy, and Sense Motive are key) and some sell their services to broker large mercantile transactions, treaties, and so on.

A typical day for a priest begins with prayer, a meal, then reporting to a superior for orders or following extant orders if no superior is present. Those with underlings issue orders after receiving their own. Evening prayers usually include a blood sacrifice, typically a small animal

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or some of the priest's own blood. Significant prayer events require greater sacrifice, possibly including a human or other intelligent creature; most temples use slaves or captured enemies for this purpose, though sometimes a traitor or willing servant is the victim. Divine spellcasters usually prepare their spells after evening prayer.

Like Hell itself, the church is very carefully ordered, with a precise hierarchy of reports and detailed means of determining who is superior or inferior within the church; two priests of distant temples can easily establish their relative ranks with only a few sentences. Of course, some priests are effectively independent, especially in lands where their religion is forbidden, and use their magic to pursue their own agenda and their interpretation of Asmodeus's will. Members of the organized church tend to look down upon these solo priests (much as academy-trained mages look down upon hedge wizards) and try to get them to join a known temple.

Along with the ranking priests in the hierarchy, the Asmodean inquisitors command respect and fear. These priests seek out disease and corruption in the tree of the unholy in order to maintain orthodox beliefs. In lands where Asmodeus worship is public, the inquisitors are easy to spot in their iron masks and black robes, and are always alert to news of heresy or blatant ignorance of church doctrine. They maintain a network of contacts and informants, rewarding news with coin, prestige, and greater influence. In Cheliox, they are the secret police, with ears in every part of the country and the tacit blessing of the nobility; as Asmodeus's holy text is the core of Chelish law, they have the authority to arrest and interrogate in addition to their duties within the church hierarchy.

Military Orders & Paladins

As a whole, Asmodeus's church has few organized groups of soldiers, mainly because in most lands their religion is forbidden and a large, open group attracts too much attention. Even in many evil countries, where worship of the Prince of Darkness is openly allowed, tyrannical militaries and despotic laws reduce the need or impetus to create special groups in Asmodeus's name. However, monastic orders aligned with Hell are not that unusual; the rigid discipline and isolated community of such an organization are complementary to the lawful-minded and often-persecuted Asmodean faith.

Paladins also have a strange relationship with the Archfiend. Though the idea of a lawful good paladin serving a lawful evil deity seems ridiculous, it can happen. Asmodeus is primarily a deity of law, with evil being incidental to his concept of law. Very rarely, Asmodeus allows a true paladin to serve him, using him as a tool in lands where a more traditional priest would be hunted. The paladin's duties are always very carefully explained



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and restricted to avoid conflicts that result in evil thoughts or actions; in effect, the paladin is a champion of contracts and law, who happens to be good. This is possible for three reasons: One, Asmodeus can have clerics who are lawful neutral rather than lawful evil; these clerics walk a fine line that avoids outright evil while still promoting order, and therefore in theory a paladin can do the same. Two, the nature of evil does not require one to always be evil; an evil person who doesn't rob, murder, or torture at every opportunity is not at risk of becoming less evil—in fact, an evil person can perform good acts every day, making it entirely possible (though exceedingly rare) for a servant of Asmodeus to be good, having never done an evil act. Three, the deceptions of Asmodeus are subtle and deft, and it's potentially possible for a paladin to believe his efforts and the orderly god's will serve a greater good, though ultimately he serves nothing more than the god of tyranny's cruel agendas.

Such paladins sometimes see themselves as reformers of their church, trying to convince others that it is possible to serve the ultimate law and still be a good person. Religious scholars speculate that these paladins are actually granted powers by another deity (typically Iomedae or Sarenrae) through some complex arrangement with the Prince of Darkness. However, it is possible that having a good paladin in his service benefits his plans in the long run, and that these enigmatic individuals really are serving Asmodeus. Their path is much more difficult than other paladins, and only those lucky enough to die young avoid falling from grace—though what fate their souls face in the afterlife remains a matter of great theological debate.

HOLY TEXT

The Archfiend's doctrine is recorded in the *Asmodean Monograph*, though that work is greatly simplified and relies on numerous appendices and supplementary volumes. The common version of the *Monograph* is a mere 1,000 pages, and covers history, writing contracts, interpreting contracts, exploiting contracts, summoning devils, making bribes, seduction, using magic, creating magic, worship, secrecy, dealing with inferiors, showing respect to superiors, manipulating equals, prayer, dealing with devils, building temples, reconsecrating rival temples, confronting demons, eliminating rivals, dealing with enemies, power, the natural order, law, the fallacy of evil, temptation, sacrifice, literature, diplomacy, subtleties of speech, the hierarchy of Hell, relations to other religions, and dozens of other topics, all within the context of the faith. Its supplemental texts number in the hundreds, each one focusing on, interpreting, explaining, and giving extensive details about a particular topic or subtopic. To those unfamiliar with the complete library associated

with the *Monograph*, a religious discussion between two zealots may appear to be a battle of who can produce the most obscure reference that supports his point; this works because the church is all about law and rules, and knowing which rules trump others and which ones need to be bent or broken to advance a greater cause is crucial. A worshiper could commit an egregious crime against the church but still be forgiven or even rewarded if he found a way to justify it with a brilliant citation of some forgotten bit of scripture, so long as he could prove the act was beneficial to Asmodeus.

APHORISMS

There are countless blessings and exclamations in use by Asmodeus-worshippers, born of superstitions, ancient books of forbidden magic, spontaneous cults, and (occasionally) references in the *Asmodean Monograph*. Yet most are merely variants of three themes.

Great is Asmodeus: A simple yet widely used exultation declaring that Asmodeus is the supreme deity and no other is worthy of veneration. "Hail, Asmodeus!" and "Power and glory to Asmodeus!" are also common.

Lend Me Your Might: Asmodeus's power is great, but it is not freely given—there is always a price. Such an appellation is never spoken by a worshiper of Asmodeus without the willingness and readiness to offer something of great personal value in return, should their cry cause a devil to appear in a blast of smoke and brimstone.

The Kingdom Shall Be His: Just as Asmodeus claims to have once held power over all of creation, his faith envisions an hour when all the multiverse shall come under his dominion once again. This exclamation serves as a validation among the faithful, a call to arms for infernal warriors, and a threat to all who would dare oppose his zealots.

HOLIDAYS

A truly ancient being, old even among the gods, Asmodeus's concept of time is boggling to mortals, and he couldn't care less about marking a specific day of the week, month, or year as more important than any other—they all belong to him, and mortals should bow to him every day. However, the church does recognize a few holidays based on mortal traditions, often set in counterpart to the holy days of opposing good faiths. Thus, Sarenith 10 (countering Sarenrae's Burning Blades), Arodus 16 (countering Iomedae's Armasse), and so on are popular. Most temples also celebrate Leap Day (Arodus 31), seeing it as an extra day to serve their god, giving him additional prayers to make up for the lack by nonbelievers.

Cheliox has its own set of national holidays somewhat associated with the faith. They celebrate the solstices and equinoxes as the Days of Wrath, holding bloodsport

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tournaments. Calistril 19 is Loyalty Day, marking the date when House Thrune cemented its hold over Cheliah. Neth 14 is Even-Tongued Day, a remembrance of bringing Andoran, Galt, and Isger under Chelish control (now more a day of mourning for these lost territories). It is likely that if Cheliah grows, these quasi-Asmodean holidays will grow with it.

RELATIONS WITH OTHER RELIGIONS

Asmodeus is willing to deal with any god or entity as long as he believes that being will uphold its end of the bargain, which means he is open to all but Lamashtu and Rovagug. Even wily Calistria has worked with him in the past, though he typically considers the fickle goddess beneath his notice. Despite ethical differences, he has been a patron of Shelyn, an aide to Nethys, a supplier to Gorum, and an advisor to Iomedae, though it is not something his sometime-partners care to admit. Though he is evil, he is quite charming and can often persuade reluctant deities to temporarily set aside their differences with him for the purpose of a mutually beneficial arrangement. When dealing with potential enemies, he is careful to keep the terms of any agreement clear and obvious lest they become too suspicious of treachery, which would damage his perfect bargaining reputation.

NEW DIVINE SPELLS

Clerics of Asmodeus may prepare *lesser geas* as a 4th-level spell, and may prepare a variant of *geas/quest* as a 5th-level spell that allows a Will saving throw.

INFERNAL HEALING

School Conjunction (healing) [evil]; **Level** cleric 1, sorcerer/wizard 1 (Asmodeus)

Casting Time 1 round

Components V, S, M (1 drop of devil blood)

Range touch

Target creature touched

Duration 1 minute

Saving Throw Will negates (harmless); **Spell Resistance** yes (harmless)

You touch a drop of devil's blood to a wounded creature, giving it fast healing 1. This ability cannot repair damage caused by silver weapons, good-aligned weapons, or spells or effects with the good descriptor. The target detects as an evil creature for the duration of the spell and can sense the evil of the magic, though this has no long-term effect.

INFERNAL HEALING, GREATER

School conjunction (healing) [evil]; **Level** cleric 4, sorcerer/wizard 4 (Asmodeus)

As *infernal healing*, except the target gains fast healing 4 and the target detects as an evil cleric.

Artifacts of Asmodeus

The Prince of Darkness holds ties to numerous artifacts important to Golarion's history. Perhaps the most significant of these is the key utilized to lock away the monstrous god Rovagug within Golarion. Granted to Asmodeus as part of the price for his aid in combating the Rough Beast, this key holds the power not just to bind the god of destruction, but potentially to release him. For untold millennia none have seen the key, Asmodeus having kept its hiding place a secret for ages upon ages. While most assume the artifact lies hidden within the darkest depths of Hell's vault layer of Erebus, or even secreted away in the impossible depths of Nessus, the truth of the matter remains a mystery known to the Archfiend alone.

Seeming to follow in the path of their terrible lord, the priests of Asmodeus have long sought out artifacts themselves, stealing them away from goodly faiths or seeking them in the depths of lore and legend. Such valuable and powerful magical items Asmodean priests spirit away to empower their church, to destroy as offerings to their dreaded god, or—should both prove impossible—merely to keep from the hands of other potential users. Spiteful and covetous, the church of the Prince of Darkness holds that if it cannot make use of some treasure, at least its enemies should be denied the opportunity to turn such a treasure against the faithful.

Customized Summon List

Asmodeus's priests can use *summon monster* spells to summon the following creatures in addition to the normal creatures listed in the spells.

Summon Monster II

Hell hound (LE)

Summon Monster IV

Cerberai (LE)

Summon Monster V

Bearded devil (LE)

SPELLCASTING CONTRACT, LESSER

School evocation; **Level** cleric 5 (Asmodeus)

Components V, S, F (a written contract)

Target willing creature touched

Duration permanent until contractually terminated

This spell functions exactly like *imbue with spell ability*, except that you can imbue the target with any spell you have prepared (instead of just abjuration, divination, or conjunction [healing] spells) and the target may have more than one use of the imbued spells, depending upon the arrangements made when it is cast.

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Casting this spell requires a contract between you and the target, explaining what spells are to be imbued and the circumstances that cause the contract to expire. The contract may be as simple as allowing the target one casting of each of the imbued spells (as per *imbue with spell ability*), or may continue for multiple days or even indefinitely, with the target regaining use of the imbued spells when you next prepare your own spells. You may include any proviso you see fit, such as requiring the target to pray to Asmodeus each morning, or restricting the target to only casting the imbued spells on himself. If the target does not agree to all the conditions in the contract, this spell fails when cast. The contract (and this spell) automatically expires if you or the target dies. While the contract remains in effect, you gain a profane bonus to your Armor Class, saving throws, and checks equal to the highest-level spell you have imbued.

Once you cast this spell, you cannot prepare a new 5th-level spell to replace it until the contract expires. If the number of 5th-level spells you can cast decreases, and that number drops below your current number of active *lesser spellcasting contract* spells, the more recently cast imbued spells are dispelled.

Unlike *imbue with spell ability*, how the target uses the spell has no reflection on your alignment or relationship with Asmodeus; the Prince of Darkness accepts that allowing another access to his magic for good may benefit his plans in the long run. Note that unlike *imbue with spell ability*, you cannot dismiss this spell; you must abide by the contract's termination clause (though the contract may include a proviso for at-will nullification by either or both parties). This spell cannot be combined with *imbue with spell ability* or similar spells to give a target more spells than the limit.

Example: You cast this spell on your 5 HD fighter cohort after negotiating an appropriate contract, imbuing him with the ability to cast *cure moderate wounds*, *magic weapon*, and *shield of faith* once per day for 1 month. If he casts any of these spells, he recovers them when you prepare your spells. Until the contract ends, your 5th-level spell slot used to cast this spell remains expended and cannot be filled with a new spell. Because you imbued your cohort with a 2nd-level spell, you gain a +2 profane bonus to attacks, saves, and checks while the contract remains in effect.

SPELLCASTING CONTRACT

School evocation; **Level** cleric 7 (Asmodeus)

This spell functions like *lesser spellcasting contract*, except if the target has 9 HD or more, you can imbue him with one or two 2nd-level spells and one 3rd-level spell.

SPELLCASTING CONTRACT, GREATER

School evocation; **Level** cleric 9 (Asmodeus)

This spell functions like *lesser spellcasting contract*, except if the target has 13 HD or more you can imbue him with one or two 4th-level spells and one 5th-level spell.

PRIESTS OF ASMODEUS

With Asmodeus being a major deity in Golarion, his priests come from a wide variety of backgrounds and possess greatly varying temperaments.

Dirian Chax (LE male human cleric of Asmodeus 6) is what most people picture when they think of a devil-worshiper—pale, evilly charismatic, with dark secrets and a fondness for bloody sacrifice. Dirian is not ashamed of his beliefs, but knows that open worship in most places will get him killed, so he pretends to be just a skilled rogue, using his magic to quietly augment his abilities. He has an excellent instinct for finding disaffected youths to recruit into Asmodeus's faith, drawing them in with promises of wealth, power, and sex. He is a misogynist and takes great pride in defiling virtuous virgins, and some of his victims end up as sacrifices in hidden rituals.

Jovano Canalito (LN male human cleric of Asmodeus 3) works as part of a Chelish diplomat's entourage. Specifically chosen for this work because of his moderate leanings, he allows the church to keep an eye on traveling Chelish officials, yet still present a non-evil face to sensitive foreigners. He is a passable painter, and studied in Westcrown before deciding to join the church when his ambition outstripped his talent. On trips abroad he usually sketches several interesting landscapes, painting them when he returns home (usually with his employer or other notable Chelish figures in the foreground, whether or not they were present). Because of his frequent travel, he is an easy contact for other members of the faith in hostile lands, and can carry messages back to Cheliah or to hidden church officials.

Ludoviro Scarpo (LE male human cleric of Asmodeus 7) is the son of Aspexia Rugatonn, head of the church of Asmodeus in Cheliah. Determined to prove himself worthy without relying on his mother's name and reputation, he joined the church under his father's name and worked his way up through the hierarchy, doing whatever tasks he could to prove his devotion and loyalty. Tall and lanky, with creases on his brow from intense concentration, he has an analytical mind and can quote much of the *Asmodean Monograph* from memory. He is waiting for official approval on his request to become an inquisitor, though as his relationship to the head of the church is now public, he wonders if those responsible will agree based on his merit or solely on his mother's name and reputation.

PLANAR ALLIES

All manner of devils serve Asmodeus, and he has little use for other fiends who do not submit to his infernal hierarchy. The church keeps accurate records about prominent devils appropriate for summoning to the

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mortal plane, and the *Asmodean Monograph* lists several dozen notable allies for various purposes. Asmodeus's current herald is known by many names, though in Hell he is most often known as Basileus (see page 78). The following are just a handful of the fiends most often summoned by the church of Asmodeus, largely as such creatures seem either interested in working toward infernal goals on Golarion or not overtly hostile to mortal life. This hardly means such beings are friendly, even to their lord's worshipers, and even the most potent worshipers of the Archfiend remain wary when dealing with their master's slaves. Each description also includes something the devil favors, which might be useful when determining a payment for *planar ally* spells or making Charisma checks as part of *planar binding*.

Arro the Ashensun: This jet-black pit fiend is sullen and disinclined to converse, but is ruthless in battle and a cunning, strategic mastermind. He bears with him a deadly orb he calls the *ashensun*, said to be able to quench any flame and spread utter darkness. Those who offer Arro the ashes of a freshly slain archpriest or goodly prince gain a +2 bonus on their Charisma checks when dealing with the pit fiend.

Calamyar: This bearded devil enjoys carrying impaled victims on his glaive, letting them die in agony over several hours. If he is offered and allowed to slay a sentient mortal as part of his summoning, a conjurer gains a +2 bonus on his Charisma check while dealing with the bearded devil.

Fristax: This bright red imp has served more than thirty famed diabolists in his time, taking a role in some of the greatest diabolical incursions in history. Quite clever and insightful despite often acting like a fool, Fristax is skilled at suggesting brilliant and terrible machinations that his master takes as his own ideas. Those who offer the imp rewards in the form of kingly accouterments—crowns, scepters, orbs, and so on—appeal to his egotism and gain a +2 bonus on their Charisma checks.

Liyamzam: This erinyes only agrees to serve female summoners in acts involving vengeance or justice. She flecthes her arrows with her own wing

feathers and bears a rope that appears to be made from canine entrails. Offering the erinyes the head of a man grants her summoner a +2 bonus on their Charisma checks (a +3 bonus if the man is particularly handsome)

Marago: This ancient bone devil is an expert researcher, but has a habit of trying to drag summoners to Hell with him if he feels their faith is insufficient. His wings are festooned with the skins of failed or inept diabolical summoners and his barbed stinger drips black poison like some noxious quill. Any summoner who offers him a book of arcane lore he is unfamiliar with (a 40% chance for any tome) gains a +4 bonus on Charisma checks to deal with the bone devil, though those who offer him a tome he has already seen (a 60% chance) take a -2 penalty.

Redomeus: This horned devil is a fearsome champion of Hell's legions, his body burned terribly but still quite vital after an ancient battle wherein he was swallowed whole by a black dragon—slaying it in his gory escape. His +2 *unholy spiked chain* is called *Blackfire* and was made from a kyton's chains. Any summoner who offers the cornugon a greater weapon or offers to enchant *Blackfire* gains a +4 bonus on Charisma checks made when dealing with him.

Tursax: This barbed devil is easily recognized by the forked series of barbs running down his spine. A skilled sentinel with a penchant for lurking upon ceilings, he prides himself on having defended more than 300 separate treasures or wards for summoners over the centuries. Conjurers who summon him to guard a particular person or object gain a +2 bonus on their Charisma check when dealing with Tursax, though those who request he perform other duties take a -2 penalty.

Vrs'vlt: This sagely ice devil never touches the ground, sitting cross-legged in the air as it silently scrutinizes all before it. Bearing a scar on its chest from the blade of a now-dead planetar, this ice devil exudes a sickly green gore that leaks endlessly from the unhealing holy wound. Any who give the devil a chance to test its wits against the armies of the upper planes gains a +2 bonus on their Charisma checks when dealing with Vrs'vlt.

