

## High concept

A branching narrative in which the player takes Yama's place and reflects their own moral compass in passing judgement to souls.




**Project:  
Yama**


## Who is Yama?



## Inspirations



The idea is to implement its interrogation and judgement-based gameplay loop



Karma. A universal law of cause and effect, where actions (physical, mental, or emotional) have consequences. This will be key to the main system of balance that the player needs to maintain when making decisions.



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To emulate this feeling in Project: Yama, karma will behave as the "income system" to add weight to the player's decisions

## What do I need to pull this off?

- Karmic values attached to individuals' actions
- Net karmic values of individual's
- A sort of world karmic value – essential variable for the player to maintain in order to add weight to their judgments.
- Consequences for surplus/ deficit Collective Karma.

# Research

**Kriyaman karma** - These are actions performed in the current life that may produce results in the same or subsequent life. Some forms of current karma are also known as *agami karma*.

**Prarabdha karma** - This is karma whose effects have already begun. It takes longer to manifest, but occurs at some point in an individual's present lifetime.

**Sanchita karma** - This is accumulation of all past karma, and the results of this usually occur in a future lifetime.

every birth is the result of an individual's unique karmic circumstances.

when a soul completely balances its "karmic bank account," by reaping the consequences of all actions, good and bad, it is ready to attain **moksha**

→ Moksha is liberation from the cycle of birth and rebirth

## Is there such a thing as world karmic value?

*Collective Karma Defined*

Collective *karmas* are to be defined in terms of (a) the authors or persons who perform the *karmas* and (b) the retribution of *karma* when it affects simultaneously a large number of persons. Negatively speaking collective *karmas* are those *karmas* which are done not by an individual alone or those *karmas* whose consequences are experienced not by an individual exclusively. Positively speaking collective *karmas* can be classified into two categories:

- (1) group causation: *karmas* — actions done by a group of people, family, caste, class or community acting together jointly;
- (2) actions giving rise to 'group retribution', that is, consequences of actions resulting from transpersonal factors — regional, national or transnational. In this class we may also include natural calamities and accidents causing mass or large scale suffering and destruction. Such retribution, in accordance with the doctrine of *karma*, is deemed to have its genesis in past evil deeds of the victims (1).

*Rationale Underlying the Concept of Collective Karmas*

Rationale underlying the concept of collective *karmas* is both general and specific.

(a) General: Among the general sources of the concept of collective *karmas* we can identify three distinct features:

- (i) mass tragedies, both natural (*lavini digha*) and man made (*manas*), which strike a large number of people at one time. It is presumed that these tragedies are of karmic origin.

(\*) A modern scholar has defined Collective Karma in these words: It is karma which 'either is not limited to individual or is operative in the interactions of individuals in various collectives' (Emil 1986: 3). Another scholar (Pope 1987: 293-312) defines Collective karma as 'non-individualistic' and describes, including, 'transfer of merit', 'divine grace' and 'group karmas'. Again, according to Pope (1987: 293-304), transmissible, expiable, *prarabdha* karma is 'collective karma'. It is not self, social space or controlled solely by an individual. 'Transfer of merit' and 'divine grace' are action and device of individuals to modify, alter or amend heretofore previous accumulated karmas, their merit or its others. These are not collective karmas *per se*.

[1] 179

**Sanchita karma** - This is accumulation of all past karma , and the results of this usually occur in a future lifetime.

every birth is the result of an individual's unique karmic circumstances.

*Collective Karmas Defined*

Collective karmas are to be defined in terms of (a) the authors or persons who perform the karmas and (b) the contribution of karmas when it affects simultaneously a large number of persons. Negatively speaking collective karmas are those karmas which are performed by individuals acting separately whose consequences are experienced not by an individual exclusively. Positively speaking collective karmas are those karmas which are done by a group of people.

(1) group causation' karmas — actions done by a group of people, family, caste, or community acting together jointly.

(2) social causation' karmas — actions done by a group of people, caste, or community acting together jointly, the consequences of actions resulting from transcendental factors — regional, national or international. In this case we may include nuclear accidents and accidents causing man or large scale suffering and destruction. Such rebellions, as accordance with the doctrine of karma, is deemed to have its genesis in past evil deeds of the victims.<sup>7</sup>

*Rationale Underlying the Concept of Collective Karmas*

Rationale underlying the concept of collective karmas is both general and specific. (a) General. Among the general sources of the concept of collective karmas we can mention giving due credit to the following:

(1) mass tragedies, both natural (*daiva*) and man made (*mānasa*), which strike a large number of people at one time. It is presumed that these tragedies are of karmic nature.

(2) A modern scholar has defined Collective Karma thusly: it does what valdes is not limited to destruction; it is operative in the transactions of individuals in various collective contexts" (Camp 1986: 20).

(3) The Sanskrit word *karma* means "action". It is well used and seen in everyday life, including, "wonder of merit," "stone game and paper game." Again according to (Camp 1986: 20),

"...the Sanskrit word *karma* = 'collective karma' is not so useful, and even so overused solely by an individual. "Transfer of merit" and "devotion game" are actions and devices of individuals to modify their own actual personality towards divine karmas, their own acts or others. There are not collective karma's."<sup>8</sup>

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- (ii) 'group causation' or *karmas* – actions done by a group of people, family, caste, class or community acting together jointly;
- (iii) actions giving rise to 'group retribution', that is, consequences of actions resulting from transpersonal factors – regional, national or transnational. In this class we may also include natural calamities and accidents causing mass or large scale suffering and destruction. Such retribution, in accordance with the doctrine of *karma*, is deemed to have its genesis in past evil deeds of the victims (<sup>1</sup>).

(<sup>3</sup>) A modern scholar has defined *collective karma* in these words: It is *karma* which 'either is not limited to individuals or is operative in the interactions of individuals in various collectives' (Creel 1986: 5). Another scholar (Pappu 1987: 293-312) defines *collective karma* as 'non-individualistic' and, therefore including, 'transfer of merit', 'divine grace' and 'group karma'. Again, according to Pappu (1987: 293-340) *transferable*, *exposable*, *pardonable karma* is 'collective karma'; it is not willed, acted upon or controlled solely by an individual. 'Transfer of merit' and 'divine grace' are actions and devices of individuals to modify, alter or *attain* beneficially *previously accumulated karma*, their own or of others. These are no *collective karma per se*.

[1] 179

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graph TD; A[Each applicant has a Karmic slate.] --> B[Each applicant begins with a discourse introducing themselves and questioning where they are]; B --> C[Player picks response and then evaluates slate]; C --> D[Player contemplates significant positive and negative karmic actions]; D --> E[Player applies their own Net karmic value to the respective soul's slate]; E --> F[The applicant has four responses based on the net karmic value received]; F --> G[Four responses based on:  
1. Slightly positive net karma  
2. Slightly negative net karma  
3. Significantly positive  
4. Significantly negative]; G --> H[World Karmic Value changes based on applicant's net karma]; H --> A;
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**Game Design Implementations**

Each applicant has a Karmic slate.

Each applicant begins with a discourse introducing themselves and questioning where they are

Player picks response and then evaluates slate

Player contemplates significant positive and negative karmic actions

Player applies their own Net karmic value to the respective soul's slate

The applicant has four responses based on the net karmic value received

Four responses based on:  
1. Slightly positive net karma  
2. Slightly negative net karma  
3. Significantly positive  
4. Significantly negative

World Karmic Value changes based on applicant's net karma

[illegible]