

VAMPIRE THE MIDDLE KINGDOM



**NEW WORLD OF DARKNESS SYSTEMS CONVERSION
FOR KINDRED OF THE EAST**

VAMPIRE: THE MIDDLE KINGDOM

The Kindred of the East New World of Darkness Systems Conversion

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WHAT THIS IS

This is a conversion of **Kindred of the East** to the “new” **World of Darkness** mechanics. **Kindred of the East** was, and still is, a great game, but one hampered by clunky rules and a poorly organized book. Hopefully this version redresses the mechanical issues while preserving the soul of that wonderful game.

Vampire: the Middle Kingdom is largely lacking in background and flavor text, and there's no artwork. (But at least there's a character sheet!) This is pretty much all crunch; you can get the story elements and descriptions from the **Kindred of the East** “core,” and you'll need that plus the **World of Darkness** to use these rules. Even so, it's not the simple little rules patch I thought it was going to be, as bare-bones and no frills as it is. Some things I've had to straight-up rewrite or revise. I attempted to translate the original as closely as possible, but some things have been judgment calls – like clarifying, expanding and/or restricting certain Discipline arts, revising *guanxi*, and greatly reducing the utterly ridiculous amount of aggravated damage in the setting. Still, the basics remain intact, and you'll have no problem recognizing **Kindred of the East** in its new format.

WHAT THIS AIN'T

Before I start getting e-mails about how “imbalanced” all this is, I'm not converting Kuei-jin to be used in the new World of Darkness setting, nor is this a re-envisioning of Asian vampires. Instead, I'm using the new system to model the classic Wan Kuei in the Middle Kingdom setting. The Cathayan vampires presented here aren't compatible with, or balanced in regard to, **Vampire: the Requiem's** knockoff brand of Kindred, or with any other creatures in the new World of Darkness. This is quite deliberate, as it's my stated intention to model **Kindred of the East** in its own context, but with the better system. Of course, feel free borrow as much of this as you like if you should want to port Cathayan-like creatures to the new setting. Just know that's not what *I'm* doing with this.

And this isn't the final product. I've taken pains to edit this and catch all my mistakes and bugs, but no doubt some will slip past me and the editors. It's an unavoidable part of the creative process. Now-unseen errors will become apparent once this document is in general circulation. So if you see any problems – typos, wonky or broken mechanics, inconsistencies, missing information, conceptual issues – do me a big favor and drop me a line, will ya? Criticism might be a bit hard on the ego at times, but it's also invaluable. **Vampire: the Middle Kingdom** will improve through revision, and I need you guys' feedback.

WHERE ARE THE HERETICS AND AKUMA AND OTHER DISCIPLINES AND [WHATEVER]?

A lot of stuff came out for **Kindred of the East** line, and I simply can't cover all of it. This writeup is pretty massive as it is. I stuck with converting the “corebook” and didn't deviate from that much – I included Iron Mountain as one of the “base” Demon Arts and referenced other **Year of the Lotus** books for the *shen* conversions, and that's about it. I'm not ruling out my doing a supplemental document that covers some of this other stuff one day, but for now you can use this foundation to do the conversions yourself. I'll be happy to help, just get in touch with me.

NITPICKS SEMANTICS

Though a great game, several decisive mistakes were made with **Kindred of the East** from the very beginning. It was marketed as **Vampire: the Masquerade** supplement, in hindsight a bad idea. A supplement to a game line should be thematically and systematically compatible with the core game, and **Kindred of the East** was neither. It should have marketed as its own separate line, with its own complete core rules set and minimal reference to **Masquerade**. And finally, to nail the game on a semantics point, “Kindred of the East” is itself a misnomer, as the featured vampires aren't Kindred.

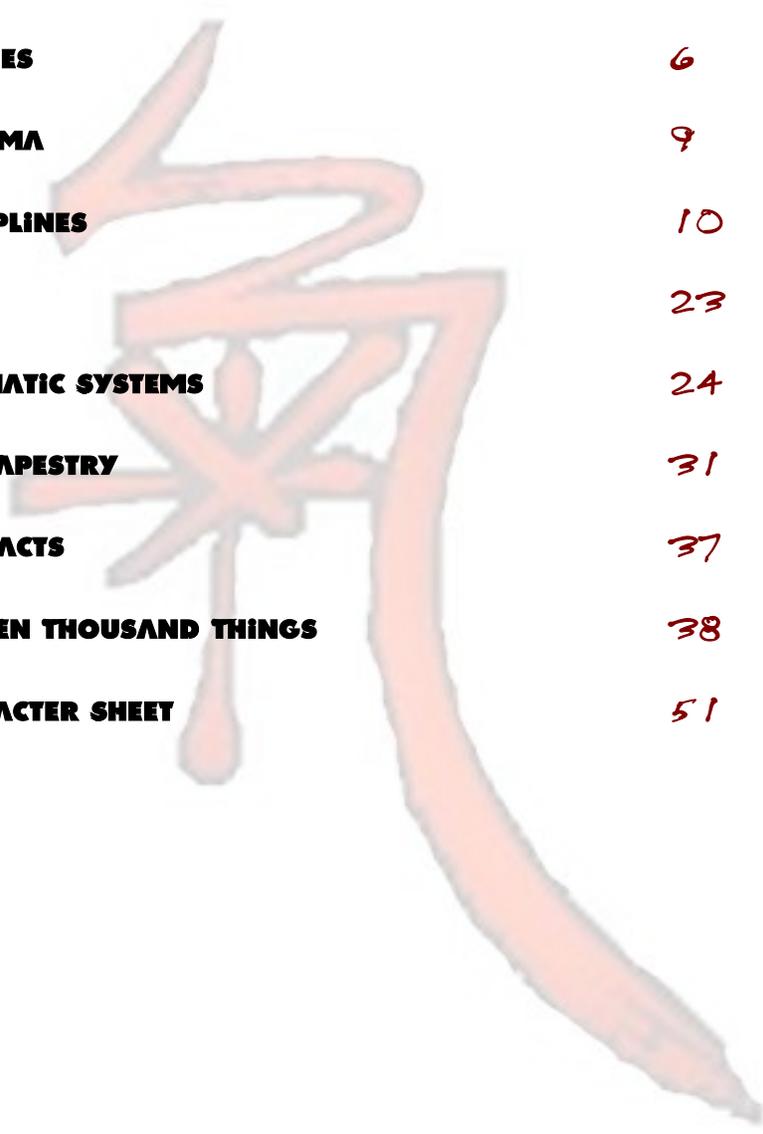
HONORABLE MENTIONS AND MAD PROPS

Vampire: the Middle Kingdom wouldn't have been possible without the folks at www.Shadownessence.com, who provided invaluable feedback and inspiration for this. It's the best place anywhere on the 'net for World of Darkness fans, so please stop by and visit us there, especially the **Middle Kingdom** forum.

Thank you to everyone that pointed out mistakes and typos in the first version of this document, and offered responses to it. Chris Leland (Mr. Gone) was an entirely unintentional omission from the first printing, who helped immensely with formatting this, as well as making the character sheet; thug love and hugs, man. Thanks to LostSoul from SnE for the Kindred of the East symbol artwork. Finally, thank you White Wolf publishing for Kindred of the East and all the other wonderful games you've given us. This work is a labor of love and a supplement to that company's body of work, not a challenge to copyrights or anything like that.

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CHARACTER CREATION

Use the rules from the **World of Darkness** corebook to create characters, except where noted as follows.

Archetypes: This game uses Nature and Demeanor, rather than the Virtues and Vices described in the new **World of Darkness** core. Choose Archetypes for characters from among those presented in the plethora of original World of Darkness books. (I'm sure you have some of those laying around, so no need for me to reprint the Archetypes here.) Willpower is regained by acting in accord with one's Nature.

P'o Archetype: Choose a P'o Archetype from the list in **Kindred of the East**, pgs. 92-93.

Direction: From pgs. 81-83 of **Kindred of the East**, choose a Direction for your character.

Attributes: The Attributes used are those defined in the World of Darkness corebook, but the player gains the "classic" 7/5/3 dot spread to distribute among the three categories (in addition to the free dot in each Attribute). The sum of Resolve and Composure can be no less than five dots (as Willpower for starting Cathayans must be at least 5).

Skills: Use the Skills from **World of Darkness**, though characters receive a 13/9/5 spread; no more than three dots may be assigned to any Skill during this time. Characters receive three Specialties. The Martial Arts Skill is now covered by Fighting Style: Kung Fu, Brawling Dodge and other Physical Merits. Torture is an Intimidation Specialty, and Enigmas falls under Investigation. Linguistics is covered by the Languages Merit. Portents and the Rituals are Occult Specialties (rites themselves are covered by the Rituals Merit). Meditation is handled through [Composure + Wits], as described on pg. 51 of **World of Darkness**. Finally, a Kuei-jin's Empathy rating can never exceed his Hun.

Experienced players and Storytellers may be well beyond needing the books to hold their hands and tell them how to distribute their dots; it's not like real people are built according to the Primary/Secondary/Tertiary setup, after all. Some Storytellers might want to give players discretionary pools of 15 Attribute dots and 27 Skill dots (or however many dots they feel is appropriate), and let them distribute as they like – though of course, giving submitted characters a once-over is a good idea. Some narrators might want to set limits so that all the dots aren't dumped into one category, but such lopsided characters tend to "balance" themselves by being unable to function outside combat or whatever their focus is.

Virtues: Characters have four dots to allocate to Chi Virtues; each Chi Virtue has a free dot. P'o starts at 3, and Hun at 1. Players can spend Merit Points to improve their Virtues, but do mind the paired Virtue ratings limitation on the Dharma chart (pg. 8 of this document). Chi Virtue rating determine the character's Balance. Information on the Virtues is scattered about **Kindred of the East** in typical haphazard fashion; your first test, Grasshopper, is diving in and sorting it all out. Also, see pgs. 6-8 of this document for the descriptions of the Virtues, information on Balance, Demon Chi rules and the like.

Dharma: Dharma serves as a vampire's guide for morality, behavior and fundamental philosophical outlook, and measures her understanding of her role under Heaven. See pgs. 63-73 of **Kindred of the East** for information on the Dharmas. (The Morality trait doesn't apply to Wan Kuei, an aspect of the new **World of Darkness** setting rather than something central to the system itself). The systems information for Dharmic advancement and associated capabilities can be found on pg. 9 of this document.

Disciplines: Starting vampire characters have three dots to allocate between Disciplines, though at least one must be a Demon Art. See pgs. 10-23 of this document for systems conversions of the Disciplines.

Merit Points: Kuei-jin have 20 Merit points. (This may seem high, and by new World of Darkness standards it is. However, Merit Points cover what Background points and freebie points used to, so this amount makes starting Cathayans about equal to what they are in the original game.) Vampires have access to all the Merits in the **World of Darkness** core except Unseen Sense, and can purchase the following Merits (described below): Herd, Horoscope, Jade Talisman, Magic Artifact, Nushi and Ritual. In addition, Merits from the original World of Darkness that would apply to Cathayans may be purchased at the costs listed in those books, though will have to be converted to the new rules on a case-by-case basis. Finally, Merit Points may be used to buy extra trait dots (in the manner freebie points used to; see below).

Flaws: Flaws taken at character creation offer bonus exp when they come into play, as per new World of Darkness rules. (Option: There's no reason a Storyteller can't do Flaws the old way instead, and have them offer additional Merit dots. However, the Storyteller should choose one approach or the other, and not both.) Choose and convert appropriate Flaws from the old books.

Guanxi: This optional system is described on pg. 30 of this document.

MERIT POINT COSTS

Attribute: 5 per dot
Skill/Specialty: 3 per dot.
Merit: listed cost
Chi Virtue/Hun: 3 per dot.
P'o: 1 per dot
Discipline: 10 per dot
Rite: 1 per level
Dharma level: 10 (ST's option)

EXPERIENCE POINT COSTS

Attribute: new rating x 5
Skill: new rating x 3
Specialty: 3
Merit: new rating x 2
Chi Virtue/Hun: new rating x3.
P'o: new rating x 1
Discipline: new rating x 8
Rite: level x 1

MERITS

The Merits listed here are exclusive to Kuei-jin and may not be taken by mortals or other characters. Merits from the **World of Darkness** book that are especially appropriate for Kuei-jin include Fighting Style: Kung Fu, Holistic Awareness, Iron Stamina, Language, Meditative Mind and Mentor. Banned are Quick Healer (vampires must spend Chi to heal), Status among Wan Kuei (covered by Dharma), Unseen Sense, and Strong Lungs (undead don't breathe). Iron Stomach, Natural Immunity and Toxin Resistance are perhaps redundant for undead, but can reflect an additional degree of resilience above and beyond that of other vampires.

HERD

The Ten Thousand Demons typically build groups of mortals from whom they can feed reliably, providing a stable source of Chi and making hunting easier. Not only is this convenient, it's a near-vital survival tactic for any vampire of advanced age. A herd may take many forms, from circles of clubgoers to a Scarlet Screen formed of loyal family, from exclusive brothels to actual cults built around the Hungry Demon as a god-figure... though due to the practices of certain heretics and the dangers of hubris to Dharmic advancement, the last is usually frowned upon by many vampires, including elders. A herd may come in handy for other purposes than providing Chi, although its members typically aren't too loyal or competent (for more effective pawns, purchase Allies or Retainers). Herd is often added to characters' rolls for hunting; see pg. 24 of this document for hunting rules.

●	1-3 vessels
●●	4-6 vessels
●●●	7-12 vessels
●●●●	13-24 vessels
●●●●●	24-48 vessels

HOROSCOPE

Horoscope functions much like the Background of the same name in **Kindred of the East** (pg. 86) except as noted here, and may only be rolled once per story. A success on a Horoscope roll adds three dice to a roll, though no more than three dice may be added to any single roll, and Horoscope dice apply to successive rolls in the order they're rolled. For example, if two successes are attained on a Horoscope roll, the character gains three bonus dice on the next two rolls. This doesn't stack with bonus dice from Willpower expenditure. The actions taken should be at least ostensibly in the interest of furthering the vampire's Dharma, fulfilling a Direction duty or otherwise appropriate; Heaven won't smile on overtly destructive, pointless or selfish behavior.

This Merit may only be purchased at character creation, and can't be purchased or increased with experience.

JADE TALISMAN

The Jade Talisman Merit functions exactly as the Background described in **Kindred of the East** (pgs. 86-87).

MAGIC ARTIFACT

The Magic Artifact Merit functions like the Background described in **Kindred of the East** (pg. 87). Choose from the sample artifacts listed on pgs. 37 of this document; the Merit cost is equal to the level of the artifact.

NUSHI

Many *wu* patronize a Nushi spirit, which grant their supplicants benefits and a little prestige among Kuei-jin with a respect for tradition (though the latter isn't a given, especially if the spirit in question is of poor repute or contemporary nature). The Nushi Merit is a group Merit, not something that applies to only one character: Nushi is purchased with Merit dots at character generation, with each player contributing Merit dots toward its purchase. Thereafter, players spend experience points to boost the power of their nushi; as the nushi grows in power and stature, so too does its *wu*. See pgs. 32-37 of this document for information and systems for nushi and other spirits, including how to improve patron spirits with exp.

RITUALS

This Merit is rated from one to five dots, and increased through exp. The character can learn and perform any rite of a rating equal to or lower than her Rituals rating. The character gains her starting Rituals rating as levels of rites (so an initial rating of 2 in Rituals means the character has two levels of rites: either two one-dot rites, or one two-dot rite). After this, individual rites must be purchased separately, at a cost of [level x 1] exp – the Rituals Merit simply provides the potential to learn rites of certain levels, and gaining Rituals dots doesn't automatically bestow knowledge of any new rites. Rites are given abbreviated conversions on pg. 23 of this document; for the rites' descriptions, see pg. 126-131 of **Kindred of the East**.

VIRTUES

Chi Virtues

A Cathayan's Virtue ratings signify his temperament and personality, and determine the nature of his weakness. They don't serve the role of Nature, but have bearing on how that Nature manifests; examples are given below. Rather than being a determiner of behavior, Chi Virtues both reflect and inform it; a passionate and impulsive mortal that rises as a Kuei-jin will be Yang-Balanced. If he learns restraint and detachment as he progresses in unlife, this change is represented by an increase in Yin. (For rules on staking, see pg. 28 of this document.)

Yin-Balanced: A character with a Yin rating two or more dots higher than his Yang is Yin-Balanced. Such vampires tend to be calm, introverted and dispassionate. They also appear a little paler than is healthy, and are cool to the touch. A Yin-Balanced Bravo might be a methodical torturer, while a character with the Director Nature and strong Yin is likely a plotting bureaucrat. Yin-Balanced Wan Kuei, like Kindred, are staked by wood (a Yang element).

Yang-Balanced: A Hungry Demon with a Yang rating two or more dots higher than his Yin is Yang-Balanced. Those with pronounced Yang are passionate, and often impulsive and expressive; many channel this energy into physical and social aggression. Of all undead, Kuei-jin attuned to Yang appear the most vital and lifelike (often too much so), and their skin feels almost as warm as a mortal's. A Yang-Balanced Hungry Demon with the Bravo Nature would probably be a violent bully, while his Director counterpart would likely excel as a fiery orator or charismatic leader. As metal is attuned to Yin, a sharp metal instrument may be used to stake Yang-attuned vampires.

Balanced: A vampire with equal ratings in Yin and Yang, or with Chi Virtue ratings within one dot of one another, is Balanced. Neither the fires of Yang nor the ice of Yin drive his behavior. However, many Balanced vampires (especially those new to the undead condition) find lack of focus in this equilibrium, and haven't a strong rating in either Chi Virtue. A Balanced Bravo is characterized neither by rash anger or clinical cruelty, but perhaps straightforward sadism; a Director with a Balanced perspective is well-suited to diplomacy, a Court official's representative or management, but may lack the strength of personality to connive or persuade his way into a position of great power. Balanced Demons are immune to being staked, but suffer temporary imbalance if they have two or more points of one type of Chi than its counterpart.

XIN

Yin Chi: The vampire can store a number of Yin Chi equal to his Yin Virtue before becoming imbalanced.

Resisting Fire Nature: The roll to avoid Fire Nature is a reflexive [Composure + Yin - P'o] roll; success indicates Wind Nature is retained. See Soul States, pg. 29.

Ghostlight: Spending a point of Yin allows a vampire to read mortals' deathmarks for one scene, and thereby estimate how close to death that person or living creature is (this ability doesn't apply to other vampires, wraiths or other beings that are not truly alive). Three turns of concentration and a [Wits + Occult + Yin] - Wall roll allows a character can perceive the Yin world and its inhabitants (including ghosts) for a number of turns equal to the successes on the roll.

Sense Weakness: With three turns of concentration and a [Wits + Medicine + Yin] roll, a Kuei-jin can sense a living creature's physical weaknesses, determine the presence and extent of injury, or detect disease; this can be resisted with [Stamina + Composure] if the victim is aware of the attempt. A similar roll is allowed to detect structural flaws and damage in objects; use Crafts in place of Medicine. In either case, a successful roll grants a bonus die when making attack rolls against the subject. Alternately, this extra die may be applied to [Intelligence + Medicine] rolls to treat a mortal's sickness or repair an item. In no case may this ability be used against undead or spirits, though living *shen* are fair game. This benefit lasts for one scene.

Aspecting the Corpse: Kuei-jin animated with Yin Chi are considered "black cycled." Black-cycled vampires needn't spend any more Chi to animate for ten days, but are pale, corpse-like and unwholesome: they suffer a -1 penalty to all Social and Empathy rolls when dealing with mortals.

Yin Imbalance: A vampire with three or more dots in his Yin Virtue than in Yang is imbalanced, and is known as a *ch'ing shih*. On the plus side, his wound penalties are halved (rounded down), and he takes lethal (rather than aggravated) damage from fire. However, he must spend Yin every night to animate himself (gaining none of the benefits of black cycling), and he can't scarlet cycle. All Hun, P'o and Den rolls suffer a -1 penalty (including most uses of Soul Arts, unlocking Demon Chi, and checks for Wave and Fire Nature), as the character is "numb" to the urgings of his higher and lower souls, and tends to view auspicious events and moments of blindness with clinical detachment. Finally, every time a *ch'ing shih* takes damage from sunlight or backlash from Chi imbalance, the Social roll penalties inflicted become permanent (maximum -3) as he grows to resemble a rotting, walking corpse.

A *ch'ing shih* restored to balance (through a Yang Virtue increase doesn't instantly regain his normal appearance, but may heal a lost Social die as if it were three levels of aggravated damage. Each point so restored requires a lunar month. (A vampire that suffers a -3 penalty can restore his appearance as if it were nine levels of agg over the course of three months.) Special Yang infusions, alchemic treatments or mystical curative powers may hasten this recovery.

YANG

Yang Chi: The vampire can store a number of Yang Chi equal to his Yang Virtue before becoming imbalanced.

Wave Nature: The roll to avoid Wave Nature is a reflexive [Composure + Yang - P'o]; success indicates Wind Nature is retained. See Soul States, pg. 29.

Lifesight: By concentrating for three turns and making a [Wits + Occult + Yang] - Wall roll, the Kuei-jin can perceive the Yang world and the spirits in the area for a number of turns equal to the successes on the roll. Spending one Yang Chi allows the vampire to attune himself to the ebb and flow of life energies around him for one scene. By rolling [Intelligence + Empathy] roll, he can divine the true feelings two people have for each other or for him, though this roll can only be made upon first meeting between the subjects that scene. Three turns of concentration and a [Wits + Empathy + Yang] roll allows a Cathayan to either get a feel for the general emotional ambiance of an area, or "home in" on a mortal evincing a certain emotion (lust, anger, sadness, etc.).

Healing: By manipulating a small amount of his Yang-infused blood (one Chi point's worth), the vampire creates a single dose of a foul-tasting but potent elixir that will restore a mortal's health. Each draught restores one Health box of lethal damage or two boxes of bashing.

Aspecting the Corpse: A vampire that animates with Yang Chi is "scarlet cycled." Yang Chi grants the character a semblance of life (allowing him to function normally in social situations), but burns through the body quickly: it only animates him for one night.

Yang Imbalance: A rather common affliction in the Golden Courts, a Cathayan with three or more dots in his Yang Virtue than in Yin is imbalanced. The vampire can tolerate indirect sunlight exposure for twenty minutes per Stamina dot, and direct sunlight for five minutes per Stamina dot. However, fire attacks inflict an additional level of damage to him, he's especially prone to catch and transmit diseases, and is hungry all the time: he is *ravenous* at five or fewer Yang Chi, and *uncontrollable* at three or fewer. He also can't black cycle, and must spend Yang Chi each night to animate himself. The P'o gains an additional die to incite Fire and Wave Nature, and checks must be more made more frequently. He can now impregnate mortals (or be impregnated, if female); follow the rules for pregnancy in **Kindred of the East**, pg. 140

Soul Virtues

Soul Virtues influence a Kuei-jin's behavior in a similar manner as Chi Virtues. A character with high Hun acts with clarity, purpose and integrity, while one with a low rating works more on instinct and immediate need than intellect. Don't confuse Hun for morality or honor; it's not uncommon for a Cathayan with a high Hun and low P'o to perform wicked acts with mindful intent. A high P'o, however, mandates some degree of evil and monstrosity, even if it manifests only during Shadow Nature. Most Cathayans are prone to evil urges, greed and cruelty by default, and those with high P'o are even more driven thus; discussing vampires with low P'o is an academic exercise, as no weak Demon could claw its way out of Yomi.

HUN

Retaining Wind Nature: Whenever the vampire's P'o attempts to take control of the character – including when a Demon Art is evoked – the player rolls [Resolve + Hun - P'o] to retain his Wind Nature. See Soul States, pg. 29, and also rules for using Demon Arts on pg. 13.

Tempering the P'o: By rolling Hun alone and attaining one or more successes, the Kuei-jin's higher self remains aware of what the Demon does in his body during Shadow Nature instead of blanking out entirely (but is unable to do much more than observe); this is a reflexive roll. However, spending a Willpower point allows the Hun to thwart actions taken by the P'o very briefly (for example, dropping a gun, screaming a warning, etc.).

Sharpened Senses: By concentrating for a turn, the Wan Kuei may add his Hun Virtue to the next basic perception roll he makes (though not to any supernatural perceptions, such as Cultivation arts or the Deathsight ability described under the Yin Virtue).

Spirit Speech: Assuming the vampire knows a spirit is there (which can be determined through Yangsight or Deathsight), a [Presence + Hun] - Wall roll allows him to open a dialog with that spirit for a scene .

Empathy: A character's Empathy Skill rating can never exceed his Hun Virtue.

Hun Imbalance: A character with a Hun Virtue three or more higher than his P'o is imbalanced; this state is rare among the Wan Kuei, as disposed as they are to wickedness. The character can't spend Willpower for extra successes, and can never recover any more than one Demon Chi upon waking each night.

P'o

Nature Shift: Whenever a character risks a change in soul states (for example, going into Shadow, Fire or Wave Nature), the P'o Virtue is always applied as a penalty to the roll (possibly in addition to other applicable modifiers).

Whenever a Demon Art is invoked, the vampire must check for Shadow Nature. However, the character's rating in that Demon Art may be added to that roll; such intimate familiarity with the P'o allows the vampire to use it with some less risk.

Demon Chi: The vampire can store a number of Demon Chi up to his P'o rating, though can't exceed this.

Demon Chi is used to power Demon Arts, but may also be used "raw"... if the vampire can access it. To unlock Demon Chi, the player rolls [Stamina + P'o - Hun]. (Note that one needn't unlock Demon Chi spent on Demon Arts, only when using that energy in its raw form.)

The character may spend a number of Demon Chi equal to his Stamina per turn. A spent point of Demon Chi may be used for one of the following effects, which takes effect on the turn *after* the Chi is spent (the player must announce the desired benefits to the Storyteller before the beginning of the next turn, after the Demon Chi is spent). If multiple Demon Chi are spent, the character can benefit from more than one effect: three Demon Chi can buy (1) six additional attack dice, (2) two extra attack dice, and add P'o to Speed twice, (3) sprout fangs and a maw and make one extra attack, or any combination the player desires.

- Add two dice to a single Brawl or Weaponry attack roll; this benefit stacks with itself.
- Gain an extra attack. Each attack that turn is made at a penalty equal to the total number of attacks made; Defense is retained. (For example, on Turn One the player spends two Demon Chi for extra attacks. On Turn Two, three attacks are made at -3.) This may be combined with Fighting Style Merits that allow multiple attacks, though attack penalties stack.
- Add P'o rating to Speed for one turn; this benefit stacks with itself.
- Sprout fangs that allow blood-drinking, and inflict lethal damage on a Strength + Brawl attack (though a grapple must be established first). For two Demon Chi, the vampire manifests a gaping maw that adds +1 to the attack roll and requires no grapple to be used. These dental augmentations last one scene.

Upon waking for the night, the player may make a reflexive [Stamina + P'o] roll, with each success restoring a point of Demon Chi to the character's pool. Demon Chi, once spent, is gone for the remainder of the night. However, the Kuei-jin may further "milk" the Demon for infernal energy in emergencies, though each attempt becomes more difficult and provokes an immediate check for Fire Nature; both rolls are made at a cumulative -1 penalty.

Demon Arts: A vampire may have no more dots in a Demon Art than his P'o rating.

Resisting Influence: Any attempt to exert mental or emotional control over a Kuei-jin allows the character to defend with his P'o as a reflexive action, though he risks falling to Shadow Nature. He may elect to add P'o to his resisted roll (or roll only P'o when normally no roll is allowed), but must immediately make a roll to avoid Shadow Nature.

Provoking Fire Nature: If his player succeeds on a [Resolve + P'o - Hun] roll, a vampire can work himself into a frenzy and willingly enter Fire Nature; this is a reflexive action. See Soul States, pg. 29.

P'o Imbalance: A vampire with three or more dots in P'o than Hun is imbalanced. Such a debased vampire is in danger of losing his Dharma forever, and likely spends much of his time under the control of the Demon. The P'o can force a check for Shadow Nature once per night at a time of its choosing, regardless of the Kuei-jin's actions.

DHARMA

All Cathayans automatically start out at Dharma 1. After that, Merit points and experience points can't be used to increase Dharma – the opportunity for Dharma gain (and loss) hinges purely on roleplaying, though the dice help resolve those events when it comes. Vampire characters must seek out and benefit from auspicious events and Moments of Den, and they risk losing everything they worked toward in Moments of Blindness brought on by poor behavior. Welcome to the mercurial unlife of the Wan Kuei.

As an optional rule (read: cleared with the Storyteller), a player may spend 10 Merit Points for her character to start with Dharma 2, but no higher than this. This allows experienced characters, as well as a little room for mistakes – a good thing for beginning players learning the ropes. As it stands now, all it takes is one serious slip for a fresh character to fall to the *chi'h-mei* state.

Moments of Den: When a character is enlightened, and stands on the cusp of greater understanding of himself and his role under Heaven, it's like a stroke of lightning from above – sudden and illuminating. The moment may be fleeting, leaving him as he was before, but the potential is there for an increase in Dharma. The player rolls the character's primary Virtue (determined by his Dharma), while the Storyteller rolls the character's P'o in a resisted roll; Willpower may not be spent on either.

- If the player attains a net success, his character's Dharma increases by 1.
- The Demon's net success indicates Dharma doesn't increase, as the P'o thwarts the chance for understanding. The player must immediately check for Shadow Nature, as the crushing weight of disillusionment descends on his character.
- A tie between the primary Virtue and P'o indicates the character stays at his current level of enlightenment, with nothing more dramatic than a sense of profound loss.

Moments of Blindness: If Moments of Den are the illuminating aspect of lightning, there is also the aspect that scorches and wounds, leaving smoking ruin in the Kuei-jin's soul. Vampires that neglect their Dharma, ignore obligations, attend selfish urges or cultivate the ego risk losing their hard-won enlightenment. When such an event occurs, the player and Storyteller make opposed checks as above (with the player rolling the character's primary Virtue, and the Storyteller rolling P'o):

- If the player attains success or ties with the P'o, his character's Dharma rating remains the same; he is shaken, but not swayed from his purpose and path.
- If the P'o succeeds, the character is struck unaware for an eternal moment, during which time the P'o runs riot in the Cathayan's soul. When the smoke clears, the Hun stands among ruins; a point of Dharma is lost.

Virtue Pair Maximum: The sum of the character's opposed Virtues (Yin and Yang, Hun and P'o) can't exceed this number.

Trait Maximum: The maximum rating a character can have in a trait; this doesn't include Attribute enhancements from Disciplines and the like.

Chi Points Per Turn: How many Chi points a character can spend per turn (not including Demon Chi, described on the previous page).

Maximum Chi Capacity: The absolute maximum amount of Chi a character can hold at one time (again, not including Demon Chi). This doesn't indicate the character can hold all this Chi *safely*; a vampire is Chi imbalanced if his Chi exceeds his Chi Virtues (see pg. 26).

Social Bonus: Vampires of advanced enlightenment gain bonus dice to Social rolls when interacting with lesser Hungry Demons; however, bonus dice cancel each other out (so an ancestor addressing a young mandarin gains only two bonus dice).

Minimum Age: The absolute minimum time spent as a vampire a character qualifies for this level of Dharma; the “average” rate of advancement is at least double this, and many vampires go far longer before attaining enlightenment.

Dharma Level	Virtue Pair Max	Trait Max	Chi Points Per Turn	Max Chi Capacity	Social Bonus	Status	Minimum Age
0	10	5	1	20	-4	Chih-mei/Hin	Any
1	10	5	1	20	-	Disciple	Any
2	10	5	1	20	-	Disciple	Any
3	10	5	1	20	-	Disciple	One year
4	10	5	2	20	-	Jina	Five years
5	10	5	2	20	-	Jina	One decade
6	12	6	3	22	+1	Jina/Mandarin	One century
7	14	7	4	26	+2	Mandarin/Ancessor	250 years
8	16	8	6	32	+3	Ancessor	500 years
9	18	9	8	40	+4	Bodhisattva	1000 years
10	?	?	?	?	?	Bodhisattva/Arhat	?

DISCIPLINES

The descriptions here are quick and dirty, and address raw mechanical concerns. Refer to the **Kindred of the East** book (pgs. 100-126) for detailed rundowns of Discipline arts, flavor text and the like. The exception is Iron Mountain, described in the *Kindred of the East Companion*, pgs. 72-73.

All rolls for activating and using Discipline arts are instant actions and require that turn to perform, unless stated otherwise in the individual descriptions.

Assuming you care to present the mood and feel of **Vampire: the Middle Kingdom**, one thing worth remembering is that Kuei-jin Disciplines aren't just generic powers whipped out when they're convenient; the point expenditures and die rolls are just the mechanical representation of something much greater. Discipline arts are attained, improved and focused through various techniques and art forms: meditation, martial arts katas, mudras, Taoist alchemy, dance, poetry, I Ching readings, courtly ritual and the like are all employed in various arts. Storytellers may require players to roleplay these elements or cap Discipline levels to the rating of the linked Skill (i.e., Yang Prana may not exceed Athletics). The more generous might reward players for doing so with occasional bonus exp, an extra die on art activation rolls roll, or perhaps letting a particularly well-performed performance stand in for a point of Chi when an expenditure is called for.

The idea here is to add flavor and mysticism to what might otherwise be the exercise of generic superpowers, not give players way to take advantage of loopholes; the Storyteller is free to not reward gratuitous actions performed for that sake.

Chi Arts

EQUILIBRIUM

● **Master Flow:** Upon learning this art, the character may now spend both Yin and Yang Chi in the same turn, assuming her Dharma is sufficient. Within her own body, the character may convert Yin Chi to Yang Chi or vice-versa by spending one point of Willpower and making a [Stamina + Equilibrium] roll; as many points may be converted as successes, though the Kuei-jin can elect to convert fewer points.

●● **Adjust Balance:** The vampire touches a subject and rolls [Wits + Medicine + Equilibrium] to manipulate his Chi levels; a victim may resist with [Stamina + Equilibrium]. Against a Wan Kuei, each success converts a point of Chi to its opposite type. Against mortals, Kindred and other material *shen*, the effect either aspects the victim to Yang or Yin for the rest of the night. Yang-attuned characters are feverish and manic, and must spend Willpower on any extended rolls or to even concentrate on anything, and meditation is nigh-impossible; Kin-jin lose two dice on rolls to avoid their form of Fire Nature. Yin-attuned characters are lethargic and severely (even suicidally) depressed: a -2 penalty is imposed on all Composure and Resolve rolls, including rolls to avoid Rotschreck for Western vampires. Those who are attuned to balance are restored to physical and mental health for the night; Kindred gain a bonus die when making any Virtue roll.

●●● **Shift the Balance:** The vampire may change her permanent Chi Virtue ratings for one scene. The player spends one Willpower and rolls [Stamina + Equilibrium]; each success allows the player to shift a dot from one Chi Virtue to the opposite one, though no Virtue may be reduced below 1.

●●● **Chi Interrupt:** The Cathayan touches (or hits) the victim and makes a reflexive [Dexterity + Medicine + Equilibrium] roll, opposed by the victim's [Stamina + Equilibrium]. The subject's die pools for physical tasks are reduced by the successes rolled by the vampire, though the penalty is reduced by one every consecutive turn (so three successes reduces die pools by three dice, but the second turn the penalty is reduced to -2, then to -1 on the third turn; by the fourth turn, the penalty disappears). The Cathayan can't stack penalties through consecutive uses of Chi Interrupt; the latest use of the art takes precedence. An exceptional success paralyzes the victim for one scene. A mortal victim also takes one point of bashing damage, which becomes lethal if the successes rolled are double his Stamina or more.

●●●● **Chi Mastery:** A touch and a reflexive [Dexterity + Medicine + Equilibrium] roll allows the vampire to disperse the Chi in a victim, who may make an opposed [Stamina + Equilibrium] roll to resist. Kuei-jin lose one point of Chi per net success, in whatever combination the assailant desires (three successes dispels three Yin Chi, one Yin and two Yang, etc.). Mortals suffer one point of bashing damage per success. For Kin-jin, a number of blood points equal to the assailant's successes are rendered inert, while other supernaturals lose an equivalent amount of mystical energy (Gnosis for hengeyokai, quintessence for Willworkers, etc.).

Corrupting (as opposed to dispelling) Chi follows the above rules, including the resistance roll. However, each success infects a point of Chi in a Kuei-jin victim. Each point of corrupted Chi inflicts a point of lethal damage to the vampire per turn until it is spent, and such Chi is useless for healing or any purpose. Other *shen* and supernatural beings suffer similar effects, taking damage each turn until the corrupted energy (be it Gnosis, quintessence, Faith or whatever) is purged. Mortals with corrupted Chi take one box of lethal damage per turn, and will soon die until treated with Equilibrium (the vampiric healer must exceed the assailant's success on an extended [Intelligence + Medicine + Equilibrium] roll), by a physician with knowledge of holistic healing and Medicine 4, or is targeted by some form of supernatural healing.

TAPESTRY

● **Spirit Call:** The vampire rolls [Intelligence + <Chi Virtue> + Tapestry] - Wall to call a spirit, with the Virtue rolled dependent upon the type of spirit she wants to summon (i.e., Yin for wraiths, Yang for nature spirits); a random spirit of the appropriate type will answer this summons. Calling a specific spirit is at -2 difficulty, and requires knowledge of that spirit's name as well as using Spirit Call in the general area the spirit dwells.

●● **Chi Ward:** A Willpower point and a [Resolve + Tapestry] - Wall roll allows the Kuei-jin to lower or increase the Wall by one per success for one scene, though the Wall may not be increased beyond 5 or below 1; to drop the effect prematurely, the vampire must use this art again. See pg. 31 for details on Wall ratings.

●●● **Chi-Shaping:** Three turns of concentration, a Chi point and a [Manipulation + Crafts + Tapestry] - Wall roll allows the Cathayan to manipulate local ambient Chi and dragon lines, creating one of the effects below for one scene. A single benefit won't stack with itself, though multiple benefits may be maintained.

- Effective Defense rating against Chi-based attacks directed at the vampire equal to her Chi-Shaping successes.
- Gain or grant another a +1 *joss* bonus to Defense vs. physical attacks, retained even against gunfire or surprise attacks.
- Gain or grant another good *joss*: all 9s allow rerolls as if they were 10s during this time. Good *joss* cancels bad *joss*.
- Impose bad *joss* on a victim: any failure is *potentially* treated as a dramatic failure (though the Storyteller must show due discretion in this). Bad *joss* cancels good *joss*.
- Trap a spirit by weaving the ambient Chi into a net; the spirit is allowed a single reflexive Hun roll to escape.

●●●● **Ride the Dragon:** The character may intuitively find and track dragon lines, as per the rite Trace the Dragon's Blood; this requires a few turn's concentration and a [Wits + Occult + Tapestry] - Wall roll. The Kuei-jin may ride local dragon lines, effectively teleporting from place to place: the player rolls [Dexterity + <Chi Virtue> + Tapestry] - Wall; the Virtue rolled depends on whether the dragon line the vampire is riding is attuned to Yin or Yang. The successes on the second roll determine the distance traveled (though the character needn't travel the entire way):

1 success: 500 ft.

2 successes: half a mile

3 successes: one mile

4 successes: 10 miles

5 successes: 100 miles

Dragon line travel is near-instantaneous, and the character arrives at her destination at the start of the next turn, ready to act.

●●●●● **Chi Rift:** Three turns of concentration, three Chi of the appropriate type, and an [Intelligence + Tapestry] - Wall roll opens a rift to the Yin World or Yang World, causing chaos in an area about as large as an average house. Material beings in the storm's area of effect take a number of points of lethal damage equal to [Stamina -5] per turn of exposure; Kuei-jin may subtract the corresponding Chi Virtue from this damage if that value is higher than Stamina. In addition, the mass of agitated spirits and energy from the Mirror Land coming through the rift can be influenced (but not controlled) by the vampire with a [Manipulation + <Chi Virtue>] roll. Finally, those traveling through the Mirror Land in question can be tossed into the far reaches of the spirit world, though a [Stamina + <Chi Virtue>] roll that matches or exceeds the vampire's Chi Rift successes will prevent this.

The ability to detect the "Chi ripples" caused by Kindred vitae isn't innate to Kuei-jin; only those intimately familiar with ambient Chi can perceive such phenomena. A Kuei-jin with Tapestry can detect the current expenditure of vitae in a radius of [Tapestry x 3] yards. This requires a reflexive [Wits + Tapestry] roll; if the Kuei-jin actively looks for such Chi disturbances, she may add the Investigation Skill to her roll. (Note: the Kuei-jin should have some reason to suspect Kindred activity to look for vitae-based Chi disturbance; not even the most paranoid Cathayan is on alert for Kin-jin all the time.) One success on this perception roll is enough to detect vitae phenomena in the area of effect, with additional successes yielding more information (such as the direction and magnitude of the disturbance).

YANG PRANA

● **Principle of Motion:** For each Yang Chi spent, the vampire receives one of the following benefits the next turn. No more Chi than dots in this Discipline may be spent, nor may the Chi spent exceed Dharmic limits, making this art most useful to those that have mastered this Discipline and the tenets of their Dharmas.

- A +3 initiative bonus; this benefit stacks with itself if multiple Yang is spent.
- Take an extra action. Each extra action taken that turn is made at a penalty equal to the total number of extra actions made; Defense is retained. (For example, on Turn One the player spends a Yang Chi for an extra attack. On Turn Two, the standard attack is made at normal chances, and the extra attack is made at -1.) This may be combined with Fighting Style Merits that allow multiple attacks, though attack penalties stack..
- A +2 bonus to Defense for one Yang Chi; each additional point of Chi spent on Defense increases it by +1.

●● **Yang Mantle:** A point of Yang Chi grants the following benefits:

- Using Lifesight on a mortal, living shen, animal or Yang Spirit allows the vampire to attune herself to the aura of the subject, gaining a +1 bonus to Social rolls while interacting with that person or creature.
- Any wooden object the vampire holds inflicts an additional die of damage, all lethal. Spending another Yang Chi allows the character to make one ranged attack against a foe within 75 ft., firing a bolt of crackling, burning Yang energy from the wooden item; a [Dexterity + Firearms + Yang Prana] roll is required to hit, and counts as a firearms attack for

purposes of Defense and concealment. Against material opponents, the attack does base successes in lethal damage; against spirits, this damage is applied to their Chi reserves instead. More than one such attack may be made, but a Yang Chi must be spent for each.

●●● **Dragon Dance:** Entering the Dragon Dance costs one point of Yang Chi, and lasts for one scene. While engaged in the Dance, all attempts to mentally control or influence the character are at a -1 penalty, the vampire suffers no wound penalties, and all Brawl attacks gain two bonus dice. Principle of Motion may be used freely during the Dance.

●●●● **Eightfold Yang Mantle:** Spend two turns in concentration, and one or more points of Yang Chi, to either concentrate or diffuse her Yang animus. Either effect lasts for one scene.

The concentrated Yang animus is a crackling nimbus of energy around the Demon. The number of Chi spent adds to Defense against Yang-based attacks, wooden weapons, and fire (Ghost-Flame Shintai Yang-fire) for one scene. This Defense bonus applies even if Defense normally doesn't; in this case, Defense is equal to the Yang Chi spent.

A diffused Yang animus allows the vampire to cloak herself in an illusionary disguise; roll [Presence + Subterfuge + Yang Prana]. Others can pierce this guise with an opposed [Wits + Empathy + Yang Prana] roll.

●●●●● **Semblance of the Scarlet Queen:** A turn of concentration, three Yang Chi and a [Stamina + Yang] - Wall roll transforms the vampire into pure Yang energy indefinitely, allowing her to pass into the Yang World and remain there as long as she chooses. While there, the character is subject to attacks by Yang-spirits and Chi attacks, but can attack spirits in turn; the vampire gains a bonus to her Health equal to her Yang while taking the Semblance, though damage taken remains when returning to the material world. The vampire can manifest as a ghostly outline to beings in the material world at will, but otherwise can't interact with them or be influenced in turn (outside supernatural powers, like Chi attacks, that would affect Yang spirits). Note the character is treated as a vampire (and not a spirit) for purposes of arts and effects that would control or bind spirits. While in the Yang world, the character needn't spend Chi to animate herself every day.

YIN PRANA

● **Shrouded Moon:** By spending a point of Yin, the Kuei-jin becomes invisible and silent while in areas with concealment and shadow, but can do nothing more than walk at a leisurely pace. She can be detected if potential witnesses have some reason to suspect her presence and some sort of supernatural perception active, and succeeds on a [Wits + Composure] roll. This effect lasts for one scene.

●● **Yin Mantle:** A point of Yin Chi grants the following benefits:

- A successful use of Ghostsight on a wraith, other Yin-spirit or Kindred allows the vampire to attune herself to his aura, gaining a +1 bonus to Social rolls while interacting with the subject.
- Any metal object the vampire holds inflicts an additional die of damage, all lethal. Spending an extra Yin point allows the character to make one ranged attack against a foe within 75 ft., firing a bolt of cold, black Yin energy from the metal item; a [Dexterity + Firearms + Yin Prana] roll is required to hit, and counts as a firearms attack for purposes of Defense and concealment. Against material opponents, the attack does the base successes in lethal damage; against spirits, this damage is applied to their Chi reserves instead. Every ranged attack costs a point of Yin.

●●● **Bone Dance:** By dancing languidly, rolling [Dexterity + Expression + Yin Prana] and spending two Yin Chi, the vampire can radiate waves of lassitude and overwhelm victims with Yin energy: apply her successes as a penalty to all die pools. As long as the Kuei-jin maintains her slow dance (no longer than a scene), Bone Dance remains in effect; the Demon's player only rolls once. However, subjects must make reflexive [Stamina + Resolve] rolls to resist Bone Dance every turn they are in the vampire's immediate presence, with each success restoring a lost die to their pools – Bone Dance penalties don't apply to this resisted roll only. Damage taken during the Bone Dance will shock a subject to wakefulness; add the points of damage taken to the next resistance roll. A failure on this roll indicates a subject immediately falls asleep or enters torpor, as appropriate. *Shen* wake up within a minute or so after the dance, though mortals will sleep for at least twelve hours unless forcibly roused.

●●●● **Eightfold Yin Mantle:** By spending variable amounts of Chi and making a [Dexterity + Crafts + Yin] roll, the vampire can conjure Black Chi and solidify it, making temporary objects out of the dark, chill substance. Such items can have moving parts, like chains, but can't be mechanical or technological in nature. Items cost a number of Yin equal to their Size ratings, and Yin weapons inflict lethal damage appropriate to the weapon (even if the weapon normally does bashing). Firearms can't be created this way, but bullets may be (one Yin Chi per bullet). These items persist for one scene.

Another use of the Yin Mantle is to create a field of dark, languid energy around the vampire that adds the number of Chi spent to Defense against Yin-based attacks (including Ghost-Flame Shintai Yin-fire), metal weapons, bullets, water, cold, wind and ghost attacks. This bonus applies even if Defense doesn't; in this case, Defense is considered to be equal to the Yin Chi spent. This effect lasts for one scene.

Finally, the vampire may spend three Yin Chi to create a *wayang*, a near-mindless and savage shadow entity that exists only to obey its master, and can do little more than kill. It has the Physical Attributes of its creator, a Defense equal to its Dexterity, Speed equal to [Strength + Dexterity + creator's Yin] (as a shadow really has no Size), inflicts lethal damage with its claws and teeth, and has Health equal to [its Stamina + creator's P'o]. Treat as a vampire in regards to basing damage; however, it dies if its last Health box is filled with lethal damage. It can slither up walls and through cracks at half normal Speed. The *wayang* lasts for a number of minutes equal to the creating character's Yin, or until dispelled by its creator. If it's killed before its natural 'life span' is up, its creator must make an immediate check for Shadow Nature.

●●●●● **Semblance of the Ebon Dragon:** Except for the expenditure of three Yin Chi and entering the Yin World instead of the Yang World, this art is identical to Semblance of the Scarlet Queen. Just swap "Yang" for "Yin" where appropriate.

Demon Arts

Whenever a Demon Art is invoked, the vampire must check for Shadow Nature. However, the character's rating in that Demon Art may be added to that roll; such intimate familiarity with the P'o allows the vampire to use it with some less risk.

No Demon Art can be increased to a rating higher than the character's P'o.

BLACK WIND

Black Wind is a refinement of spending raw Demon Chi. The Discipline costs one point of Demon Chi per turn of use. Dots of Black Wind can be divided up and spent as following, and its benefits apply the turn the Demon Chi is spent (unlike the effects of raw Demon Chi). A Kuei-jin with Black Wind 4 and P'o 5 can spend all four levels of Black Wind on extra attacks on Turn One, then devote two Black Wind levels to attacks and to extra attack dice the next turn, and on Turn Three an extra attack and +15 Speed.

Note that on any turn that Demon Chi is spent on Black Wind, the player can't spend raw Demon Chi for extra attack dice, attacks or Speed.

- Add two dice to a single Brawl or Weaponry attack roll; this benefit stacks with itself.
- Gain an extra attack. Each attack that turn is made at a penalty equal to the total number of attacks made; Defense is retained. (For example, a vampire has Black Wind 3. Her player spends one Demon Chi, and four attacks are made that turn at -4.) This may be combined with Fighting Style Merits that allow multiple attacks, though attack penalties stack..
- Add P'o rating to Speed for one turn; this benefit stacks with itself.

"Whee! I can make twelve attacks per turn!"

Using Principle of Motion and Black Wind simultaneously is possible, and this makes the character very deadly. But the player must achieve at least one success on a [Composure + Yin] roll each turn the Disciplines' effects are combined to avoid a prolonged and especially violent state of Fire Nature for his character. The Black Wind and Principle of Motion attacks aren't counted together for purposes of assigning attack penalties, granting warriors that would combine them an edge if they're willing to risk it.

IRON MOUNTAIN

The player spends a point of Demon Chi to activate this Discipline for a scene (though the standard check to avoid Shadow nature must be made). The character gains several advantages while Iron Mountain is active:

- Iron Mountain adds to the Kuei-jin's Health while active; extra health boxes are lost at the end of the scene, though all the damage taken remains. For example, a character with Iron Mountain 4 and a normal Health of 8 has Health 12 when the Discipline is activated. The character takes ten boxes of bashing damage in a fight, and doesn't spend Chi to heal. When the Discipline effects wear off, the victim takes two levels of lethal damage (as all her bashing levels are gone, and the excess bashing damage carries over to lethal).
- Iron Mountain acts as natural armor. The vampire has an effective Armor rating equal to half her Iron Mountain rating (rounded down) against all attacks while the Discipline is active.
- Iron Mountain mitigates the deadly effects sunlight and fire have on the character, as well as defending against other sources of aggravated damage. On any turn the vampire takes aggravated damage and Iron Mountain is active, a number of damage points equal to half her rating in this Discipline (rounded down) is downgraded from aggravated to lethal. (Note: lethal damage taken from sunlight doesn't impose Attribute penalties.)

DEMON SHINTAI

A Kuei-jin receives a number Demon Shintai characteristics equal to her dots in Demon Shintai. She also gains a number of bonus Attribute dots in Demon form equal to [Demon Shintai +2]. These dots are distributed among Strength, Dexterity and Stamina, though the bonus to any one Attribute may not exceed the vampire's P'o rating. All Social rolls automatically fail while in Demon form, save those that inspire fear, horror, anger or other "negative" emotions.. (Note that certain Demon Shintai characteristics or Discipline effects may supersede this.)

A vampire may assume her Demon Shintai form over the course of three turns by spending three Demon Chi. She may act normally during this time, save that she may not use Soul Disciplines. If the character has Demon Shintai 4, he can fully transform in two turns if he spends four Demon Chi; when he attains Demon Shintai 5, five Demon Chi allows the Cathayan to assume Demon form in but a single turn. (However, players must still heed the Stamina restriction on Demon Chi expenditure.)

While the Demon form is worn, all Virtue rolls to avoid going into Shadow or Fire Nature suffer a -1 penalty. (This doesn't apply to the check for Shadow Nature when the Demon Shintai is activated, but does apply to checks for activating other Demon Arts used while in that form.) This infernal shape may be assumed for up to a scene, though the character may assume his "normal" form whenever she wants. Finally, a character may assume Demon form immediately in emergencies by blowing three Demon Chi at one time (she may do so even if her Stamina is lower than 3). However, this automatically sends her into Shadow Nature for several hours (no roll is allowed to resist).

DEMON SHINTAI CHARACTERISTICS

Demon Armor: For each level of this characteristic taken, the character gains 1/1 natural armor.

Demon Weapon: A hellish weapon appears in the Kuei-jin's hands every time he assumes Demon form (even if lost or take away before), and disappears when he reverts to his normal shape. It does lethal damage appropriate to its type (see the weapon chart) unless invested with a point of Demon Chi, in which case it does aggravated damage for a single attack. The weapon may be any traditional weapon from the Middle Kingdom, but not contemporary or clearly hailing from a barbarian culture: a tetsubo, naganata or Japanese longbow are fine, but not a gun or Welsh crossbow.

Extra Arms: The Wan Kuei manifests extra arms like the destroyer-gods of India, or perhaps tentacles or insectile appendages. These arms grant the vampire two extra dice for grapple attempts, reduce penalties for multiple attacks granted by Demon Chi or Black Wind by 1, and allow the character to hold more items.

Foulness: The Wan Kuei's form is especially foul and hideous, or radiates the smell and aura of the Hell from whence he came; any in his presence lose a die from their pools unless also in Demon form or their Hun Virtue ratings are greater than the Demon's P'o.

Hell's Alacrity: Each time this characteristic is taken, Speed is increased by 3 in Demon form.

Horror: The vampire's evil visage inflicts an effect similar to the Delirium from **Werewolf: the Apocalypse**; for those without this book, assume all mortals that see the character's Demon form run in terror, with those of higher Willpower less subject to blind panic.

The Host: The foul Demon has mouths on his body and limbs, one of which can make a free bite attack against a grappled opponent each turn (+0 lethal). Even more horrifying, the vampire can actually *feed* through these mouths.

Huge Size: The Wan Kuei gains two levels of Size (increasing Health and Speed proportionately); his Strength must be at least 4 in Demon form to support his own weight.

Natural Weapons: The vampire has horns, claws, bone spikes or other nasty "built-in" weaponry which inflicts +1 lethal damage. If a second Demon Shintai dot is devoted to this characteristic, the attack bonus increases to +3.

Maw: The vampire can bite without having to grapple, and inflicts +1 lethal damage.

Spikes: The character's body is covered with bony spikes, quills, metal shrapnel, sharp scales or some similar protrusions. Any Brawl attack by the vampire inflicts lethal damage. Anyone that grapples or is grappled by the Demon suffers lethal damage based on the acting character's Strength.

Tail: The Cathayan has a long, prehensile tail that can hold items or weapons, make Brawl attacks (+2 bashing), or grapple.

Third Eye: The character gains a +1 bonus to all visual perception rolls, as well as a +1 bonus to rolls when channeling the P'o powers of the Dragon Tears Discipline.

Venom: Through a bite or some other natural attack that inflicts damage, the vampire can inject a hellishly potent poison into his foe; this may only be done once per time the Demon form is taken. The player spends a point of Demon Chi and rolls P'o; each success inflicts a point of lethal damage on top of whatever damage inflicted by the initial attack.

Wings: The character possess wings of some sort, or perhaps patagia, that allow him to fly clumsily and slowly (at running ground Speed); the character has no Defense while airborne. Investing a second dot in this characteristic doubles the Kuei jin's flight Speed, and increases maneuverability so that the character retains his Defense while in flight.

Shintai Disciplines

Possession of Shintai Disciplines allows a Cathayans to apply her Chi to augment her physical capabilities. Each Godbody Discipline has a Chi Attunement Attribute, allowing the character to spend Chi to increase it – each Chi point grants one bonus dot. The Attribute in question can be increased by up to three dots, and the duration of the boost is one scene. The type or types of Chi that can be spent to increase the listed Attribute is listed in parentheses.

BLOOD SHINTAI

Chi Attunement: Strength (Yin or Yang)

● **Permeate:** By spending a point of Chi (either type), the vampire may manipulate the blood levels of her body for one scene, shifting it at will. She gains a natural Armor rating of 1 against all bashing attacks. She can easily escape from bonds, slip through narrow spaces (like between bars), or perform other effects related to compressing or swelling her body; she may add her Blood Shintai rating to any roll involving such attempts. In addition, she may make changes to her facial features by selectively swelling and shriveling the flesh; this requires a [Stamina + Subterfuge + Blood Atemi] roll. An observer can determine the vampire's identity (or at least tell that her features "aren't right") with a [Wits + Composure] roll.

●● **Blood Atemi:** With a touch, a point of Chi and a [Intelligence + Medicine + Blood Shintai] roll, the Hungry Demon can manipulate a victim's blood levels to detrimental effect. A mortal or living *shen* suffers an amount of bashing damage equal to the vampire's net successes after an opposed [Stamina + Composure] roll; this damage is halved for undead (damage rounded up). If the damage done exceeds the victim's Stamina, he's severely nauseated and dizzy, and at -2 to all die pools for a scene. By targeting a limb instead of one's entire circulatory system, the vampire can incapacitate that limb if the victim fails to resist the effect. A rarely used aspect of Blood Atemi facilitates mortal's healing, assuming said mortal gets bed rest; each success on the activation roll adds one day to the victim's healing (a Kuei-jin rolls three successes for Blood Atemi on a patient that has rested for five days; the next day, subject is treated as having rested for eight days).

●●● **Flow Like Blood:** By spending a point of Chi of either type, the character may add her Blood Shintai rating to her Defense against physical attacks (but not against fire, Chi-based attacks or other such effects). In addition, the vampire may apply half her Defense against physical attacks that Defense normally doesn't defend against (such as firearms). These effects last for one scene.

●●●● **Bloodlash:** The vampire must slice open her wrist and spend a point of either Yin or Yang Chi to create a long, sinuous whip of semi-liquid yet razor-sharp blood. The length of the whip is <Chi Virtue> in yards, with the Virtue in question corresponding to the type of Chi spent. The Cathayan may either attack with the weapon, doing lethal damage, or attempt to grapple with the whip at +2 to the roll; in either case, Weaponry is used (not Brawl), and the active Chi Virtue is used in place of the vampire's Strength ([<Chi Virtue> + Weaponry to hit, Virtue is used to resolve grapples, etc.).

●●●●● **Spirit Blood:** Using this versatile art, the vampire can either use her blood to animate an object by waking the spirit within it, or freeze a free spirit in stasis.

Object animation costs a variable number of Yang Chi, depending on the quality and mass of the item: one Chi per point of Size of the item is usually sufficient to grant it life; however, items of low quality require an additional Chi point or two to animate, as the spirits within them are harder to rouse. An animated object is flexible and can bend to move (despite the material it's composed of), has Strength equal to its Size, and Dexterity equal to half its animator's Yang (rounded up); the item lacks Stamina or Health, and instead uses Durability and Structure. Speed is calculated as for a character, while Defense equals its Dexterity. The damage it does is left to the Storyteller's discretion: generally, the object's attack bonus is equal to its Durability, and damage is bashing unless it has cutting edges or sharp points that could inflict lethal. Note that Attributes only apply to objects that could have them – an awakened table or could move about on its legs, and thus would have Dexterity and Speed ratings, though might find it difficult to attack and apply its Strength; meanwhile, a lamp post rooted to the ground wouldn't have Speed, but could dodge attacks by weaving about (Defense) and slam opponents for Strength damage; an animate statue can move about and fight freely. The item remains animated for one scene, during which time it obeys the Kuei-jin to the best of its ability (though may display a stubborn or malicious streak, especially if the Cathayan that created it has a high P'o).

Spirit-freezing requires the Wan Kuei to first be able to see the spirit (per the rules for Chi Virtues), and then hit it with her Yin-charged blood. This is often difficult, as she must contend with the Wall as well as the spirit's Defense when attacking. Regardless of the nature of contact, this attack costs one or more Yin Chi. Forcing contact with blood can involve opening a vein and splattering the spirit, or hitting it with an expectorated bolus of blood; either variation requires a [Dexterity + Firearms + Blood Shintai] - Wall roll against the spirit's Defense and has a range of [Yin Virtue x 10 feet]; each Yin Chi beyond the first adds a bonus die to the attack roll. A successful attack immediately freezes the spirit. Alternately, a Demon using the Yin version of Bloodlash could strike spirits with the intent to freeze them: roll to attack as normal, but subtract the Wall from the vampire's roll; a successful attack does no damage but freezes the victim. A frozen spirit immediately calcifies into a white, jade-like statue and falls out of whatever Mirror Land it was in and into the material realm, completely immobile and helpless. The pissed spirit will return to normal in a scene and will immediately go back to its spirit world, or sooner if the statue is attacked and destroyed before then.

BONE SHINTAI

Chi Attunement: Stamina (Yin)

● **Corpse Skin:** Each point of Yin Chi spent increases the vampire's Health by two for one scene, with a maximum of 3 Chi for +6 health. However, all Social rolls (save those dealing with evoking fear or other negative emotions) receive a -2 penalty during this time.

●● **White Tiger Corpse:** The vampire spends a Yin Chi to become transparent, and therefore nearly invisible, for a scene. An additional Yin Chi can be used to transform the character's clothes and possessions; the character must smear Yin-charged blood on them. However, the Cathayan radiates cold and may be detected by this.

●●● **Bone Obedience:** By spending Yin Chi, a vampire can transform and manipulate her bones, extruding them from her flesh in a grotesque display. The effect lasts for one scene or until the vampire wants to change back to normal. Some examples of this art's uses (and associated Chi costs) include:

- *Armor (1):* The character gains 1/1 armor against all forms of damage; one Chi.
- *Blade (2):* A sword-like blade formed from the character's arm bones does +2 lethal damage.
- *Talons (1):* Sharp bone-nails (or knuckle spikes) inflict lethal damage with Brawl attacks
- *Skeleton key (2):* The vampire can exude a bit of her bone into a keyhole, and "mold" it into the shape of the lock, gaining a +3 to her Larceny roll to open it.
- *Visage (2):* The character can change her height by plus or minus six inches, as well as distort her facial features; these manipulations are crude, though, and not an effective means of disguise.

While neither Bone Obedience or Permeate (Blood Shintai 1) by itself allows a vampire to disguise herself very effectively, both arts can be combined for great effect, as the user is able to manipulate both tissue and bone structure. Effective disguises take time in front of a mirror to create, but the result is well worth it.

●●●● **Five Poison Cloud:** The vampire spends 2 Yin Chi, rolls [Stamina + Yin] to exhale a cloud of chill black vapor infused with the most entropic qualities of Yin. All in the area (as large as a small room) save the Kuei-jin suffer her successes in aggravated damage; Defense doesn't protect against this effect, though the Eightfold Yin Mantle (Yin Prana 4) would. The cloud dissipates almost immediately, but persists if the creator "feeds" the cloud one Yin per turn.

●●●●● **Ch'ing Shih:** By spending five Yin and permeating her body with those dark energies, the Demon becomes a grotesque, clawed monster. She inflicts lethal damage with all physical attacks, and can strike spirits across the Wall at no penalty, as well as feed them Chi if she desires. Worse, she can inject her foes with a powerful Yin toxin. Each injection must occur after a successful grapple and bite attack, and a point of Yin must be spent. The venom does two points of aggravated damage per turn to mortals and animals (including Shih and mages), and one per turn to vampires and other especially resilient *shen* (like Xiong Ren and wraiths). Subtract the victim's Stamina roll from the attacker's Yin; this is the number of turns the poison persists (with a minimum of two turns).

Mortals that die from this venom become zombie-like undead under the vampire's control. They possess the same Physical Attributes they did in life, but no Social or Mental Attributes or Skills. They gain a +3 bonus to Health and don't suffer wound penalties, but can't heal or be repaired. They persist as long as their creator feeds them one Yin Chi per night, but crumble to dust immediately upon exposure to sunlight.

FLESH SHINTAI

Chi Attunement: Dexterity (Yang)

● **Extend:** The vampire may stretch her limbs, torso or even neck to a maximum length of [Stamina x 5] ft. This takes one turn, but can be done at will without a roll or point expenditure; a point of Yang allows for near-instantaneous expansion. Attacking this way is possible (kicking or stabbing someone ten feet away), which is a good surprise move, but it costs a point of Yang and may impose a penalty to the attack roll.

●● **Detach:** The vampire can detach body parts without harm to herself. This takes one Yang Chi and one turn of concentration, though the vampire may only function in two sections at a time. Health isn't divided between the body parts (though Size is), and any damage inflicted to one part is applied to the character's normal Health track – the Demon's animating force still connects all the pieces, and also allows her to control distant parts of herself. However, this is no easy way to get multiple actions – though Demon Chi, and Disciplines like Black Wind and Yang Prana, allow the character to divide actions between her body parts.

If separated, the head and gut mass slithers along at normal Speed -3 (due to being only Size 2; the other three Size points remain with the main body), with the ability to automatically climb walls, ceilings and trees without slowing. Needless to say, it leaves a bloody mess in its wake. It's a small and undefined target, and revolting to even look at; these conspire to impose a +1 on most attack difficulties (though an area attack against the mass, like clouds and gouts of flame, suffer no penalty). The vampire can grapple victims with its entrails at normal Strength, and then bite, but otherwise has no attacks available to her. The helpless body is left behind.

Detaching a limb is also possible, though anything larger than a hand takes a Size point with it. This most often sees use as the Kuei-jin lets her hands crawl along the ground (its Speed equals Strength + Dexterity) to grab items, strangle a prone or unaware victim, or just freak people out. In this case only may a vampire detach more than one part of herself at a time. The vampire must keep her hands in line of sight at all times to direct them.

The Kuei-jin can survive the destruction of any part of her besides the head and gut mass. Hands and limbs can be restored as

if they were Health boxes lost to aggravated damage. However, if the body is destroyed while the gut mass is separated from it, it's gone forever and the vampire loses those three Health dots permanently.

●●● **Lotus Cloud:** With one Yang Chi, the Cathayan exhales a cloud with euphoric and slight hallucinogenic properties, enough to fill a large room. Mortals in the area of effects become giddy and highly suggestible, and act at -1 to all die pools. *Shen*, and particularly strong-willed mortals (such as Shih), are allowed a Composure roll to avoid the Lotus Cloud's effects.

●●●● **Pelesit:** The Kuei-jin can create tiny, ugly creatures called pelesit from her flesh that perform tasks for her. She spends one Yang Chi and sacrifices one or more Health *dots* (not boxes) to create a pelesit, with more granted Health creating a larger and stronger creature. The creature has the following traits (all fractions rounded up):

- Strength and Stamina equal to half the Health invested in it (though never more than the creator's rating in those Attributes), and creator's Dexterity; Mental Attributes equal to half the creator's; Social Attributes 0
- Size 1
- Speed, Defense and Initiative ratings calculated from the previous stats.
- A bite for lethal damage.

By concentrating and doing nothing else, the *penanggalan* can borrow the homonculi's senses and even direct its actions. Otherwise, it follows its master's commands to the best of its ability when not being controlled. A pelesit can remain detached from its creator for an entire night, but dies at dawn. If it returns, it can be reabsorbed by the vampire, who regains the Health dots invested in it. If the pelesit is destroyed or otherwise fails to return before sunrise, the vampire regains her Health dots but takes a number of boxes of aggravated damage equal to the Health invested in the creature; this damage may be healed normally.

●●●●● **The Thousand Forms:** Two Yang Chi and a [Stamina + Animal Ken + Yang Chi] roll allows the vampire to assume the form of any person, animal or plant within one Size point up or down. Radical transformations are more difficult than simple ones: becoming no particular person imposes no penalty to the above roll, while assuming the form of an animal imposes a -1 penalty, and the form of a tree form imposes at least a -3 penalty. Alternately, the Hungry Demon may manifest wings, claws, extra appendages, and make other gross changes to her structure at a die pool penalty of -1 (use the rules for equivalent Demon Shintai characteristics). Duplicating a specific person or animal (Charlie Lo, or that dog with the club foot) imposes a -2 difficulty to the roll.

GHOST-FLAME SHINTAI

Chi Attunement: Stamina (Yin or Yang)

● **Goblin Face:** With only a turn's concentration, the vampire's mouth and eyes light with supernatural flame (which of course doesn't harm her). She can see in pitch blackness, but she can be seen in turn by her glowing eyes. The Cathayan may make burning lethal bite attacks without growing fangs – alternately, if the vampire has sprouted fangs or a maw, she adds an additional die to the attack roll. (Note she can't feed during this time, as the flames in her mouth scorches the victim's blood!) Finally, a +2 bonus is made to Intimidation attempts vs. mortals and animals during this time.

●● **Goblin Spark:** The vampire may fire sparks of hot Yang-flame or soul-chilling Yin-flame – the exploding flames aren't damaging like actual fire, but are loud and painful nonetheless. A goblin spark requires a Chi point of either type and a [Dexterity + <Chi Virtue> + Flame Shintai] roll to hit, modified by the victim's Defense.

Yang-Flame stings and terrifies those it hits, and forces vampire victims to check for Wave Nature; a vampire with Ghost-Flame Shintai gains a +2 bonus to her [Composure + Yang] roll. Mortals and animals will flee for the attacker's successes in turns unless a Willpower point is spent. Yin-flame creates terror, but affects spirits of the Yin and Yang worlds instead of the living or undead. Of course, to attack spirits, the vampire must first be able to see them, and some spirits (like those associated with fire or that embody Yang energy) may prove resistant or immune to this effect. Finally, a Cathayan hit with Yang-flame always loses a point of Yin Chi, while a point of Yang is negated by Yin-flames.

●●● **Goblin Shapes:** A point of Chi must be spent to create an amount of spiritual flame, which is then molded and shaped over three turns into the desired form with an [Intelligence + Crafts + Flame Shintai] roll. The illusionary construct can be controlled reflexively, and sent up to 500 ft. away from the vampire. While the luminous conjuration isn't sufficient to fool most savvy *shen*, it appears as a haunting spirit to mortals and even some spirits; most animals will flee from the thing. If it comes into contact with a creature (using the vampire's [Wits + Brawl + Flame Shintai] to hit), the victim suffers the same effect as if it were hit by a Goblin Spark attack.

●●●● **Goblin Scorch:** The vampire can release a gout of devastating Yin- or Yang-charged fire, depending on the Chi used in the attack. Each Chi point spent creates an attack dice pool of two dice for the fire. For example, four Chi spent creates an attack pool of eight dice. Each success on a Yang-flame attack inflicts one level of damage to victims – lethal for mortals, aggravated for vampires. Defense applies against this attack. A Yin attack inflicts spiritual damage instead, doing successes in Willpower “damage” to most material creatures, and Chi-damage against Kuei-jin and spirits; the lowest of Wits or Resolve subtracts from this attack's die pool as would Defense. (See Soul Flaying, below) Either effect forces a check for blind panic or Wave Nature (or Rotschreck, Fox Frenzy, etc.).

Soul Flaying

Some manifestations of goblin-flame inflict damage to Willpower; the victim's “Defense” against such attacks is equal to his Wits or Resolve, whichever is lower. This damage carries over to Health as lethal damage once the victim's Willpower pool is taken below zero. Furthermore, someone stripped of his Willpower must roll Resolve to avoid gaining a derangement; even success on this roll inflicts a derangement, though only until he regains half or more the Willpower he lost, after which his mind is healed. A failure indicates the Derangement must be bought off with 10 experience. This rule applies to any attack that targets Willpower.

●●●●● **Goblin Lantern:** The Cathayan may either surround herself in a corona of flame, or become a roiling ball of Chi-fire called the *hima*. In either case, a vampire burning with one type of flame is vulnerable to ghost-fire or Chi-based attacks created through the other Virtue; add two dice to such rolls.

The first effect requires three Chi (of one type or the other), a Willpower and three turns; either of the following effects last one scene. Those burning with Yang energy lethal damage with their unarmed attacks to most creatures, but aggravated to vampires; even touching the burning Cathayan is enough to incur a point or two of damage, and she risks setting flammable things she touches on fire. Also, three is subtracted from any fire damage directed at her (be it natural flame or Yang-fire created through this Discipline). A character covered in Yin-flame can inflict Chi damage to spirits (if she can see them) or Willpower damage to material beings, applying damage from Brawl attacks to the appropriate pools. A burning vampire may spend an extra Chi point to "flare up," which increases Brawl attacks by one die and can blind opponents that fail on a reflexive Composure roll; the extra die and blindness last for one turn.

The *hima* form requires three Chi and two (as opposed to one) Willpower to assume. The vampire has all the powers listed above, appropriate to the type of Chi she burns with. In addition, she may fly at a rate equal to [$\langle \text{Chi Virtue} \rangle - \text{Wall} \times 10$]. Finally, she is partially insubstantial, and while she takes full damage from spirit and Chi attacks, purely physical damage against her is halved (round damage up).

JADE SHINTAI

Chi Attunement: Strength (Yin or Yang)

● **Stand Upon the Dragon's Back:** The vampire is rooted to the ambient Chi of the area, and can't be knocked back or down, lifted, or thrown. The player needs to make no roll and can activate this power as a free action, but the character must consciously keep the effect up.

●● **Tread the Dragon's Tail:** The Cathayan has perfect balance, and can walk on a knife's edge if she so desires. She can walk up walls, along ceilings, and even on top of water or quicksand. She leaves no footprints, nor disturbs any surface: for example, she may walk atop sand or rice paper without leaving any trace of her passage. Damage from falls is halved, while jumping distance is doubled. Finally, all Stealth rolls involving silent walking gain an extra two dice. As with Stand Upon the Dragon's Back, these effects are reflexive and requires no roll or Chi.

●●● **Placate the Earth Dragon:** By spending a point of Chi, rolling [$\text{Stamina} + \text{Resolve} + \text{Jade Shintai}$] - Wall, and concentrating on solid matter she's touching, the Kuei-jin may sink into, merge with or pass through it. The Chi spent must resonate with the substance the vampire moves into: Yin for stone, glass, metal and most forms of earth, while verdant forest ground, wood structures, and ground with a history of volcanic activity would require Yang. The process takes three turns, during which time the vampire may do nothing else. A character entirely subsumed within matter is safe from most forms of damage, and may rest safe from the sun's rays (though she is ejected from the material at nightfall).

When using this power to move through objects, if the Cathayan passes through a wall or other obstruction more than a foot thick the player must spend an additional point of Chi and roll again; failure indicates she's stuck, takes a point of lethal damage and can only escape through a successful use of this art.

●●●● **Harnessing the Dragon's Breath:** The vampire may fly by tapping into the ambient Chi in dragon lines. The player rolls [$\text{Dexterity} + \langle \text{Chi Virtue} \rangle + \text{Jade Shintai}$] - Wall, with the Virtue rolled depending on whether the character taps into a Yin Line or Yang Line. Each success translates into a Speed of 10 for flying. The character needn't roll again if she encounters an area with a stronger Wall, but Speed decreases by 10 (and must land if Speed is reduced to 0); conversely, if she encounters an area with a weaker wall, Speed automatically increases by 10.

●●●●● **Jade Servant of the August Personage:** The character may imbue herself with the properties of one of the five classic elements for one scene, though the character must touch a large amount of the substance in question to draw the element into her. The player spends a Willpower point and four points of Chi, with the type of Chi spent depending on the element she embodies:

- **Black Tortoise:** (4 Yin) The water element causes the vampire's very touch to chill a foe to the bone. Anyone she strikes takes a point of Dexterity damage; if Dexterity reaches 0, the victim is helplessly frozen in place. Dexterity damage and the paralyzation effect last for one scene.
- **White Tiger:** (3 Yin, 1 Yang) The Kuei-jin draws upon the essence of metal to gain a powerful static charge. Contact with her inflicts two points of lethal damage; this is in addition to any other damage she inflicts on an attack. The charge takes a full turn to build up after being discharged, meaning this effect can be used once every other turn.
- **Yellow Emperor:** (2 Yin, 2 Yang) The character's body becomes infused with the resilience of earth, and any damage inflicted on the vampire inflicts half that amount of lethal damage (rounded up) on unarmed attackers or their weapons: damage in excess of the weapon's Durability is applied to its structure.
- **Azure Dragon:** (1 Yin, 3 Yang) The wood aspect of this art allows the vampire to strike Yin-aspected Kuei-jin and Western vampires; three or more unarmed attack successes paralyzes the victim for a scene. She also gains an armor rating of 1/1.
- **Scarlet Phoenix:** (4 Yang) The Kuei-jin gains the properties of fire, inflicting lethal damage with unarmed attacks (which becomes aggravated for vampires), and anyone that touches her takes a point of damage. She also takes bashing damage from fire attacks. In order to gain this power, the Hungry Demon must put her hand in fire, resist Wave Nature, and take a point of aggravated damage (even if she has means of protecting her from fire, she must accept the damage to gain the benefit).

Soul Arts

No vampire in a state of Shadow Nature can use Soul Disciplines, except for the P'o aspects of Dragon Tears, and the uses of Cultivation that strengthen the Demon.

CULTIVATION

● **Scrutinize:** The vampire can read the dark urges in himself, other *shen* and mortals; he must concentrate for at least three turns, then the player rolls [Intelligence + Empathy + Hun]. When successfully using the power on herself, the Kuei-jin may add a die to her next roll to avoid Fire, Wave or Shadow Nature; alternately, with 3 or more successes, she has the option to force her P'o into a dialog. This application of Cultivation may only be used once per day. Used on another Cathayan or Yin Spirit, the vampire can get a feel for the strength of his P'o (weak, moderate, strong); three or more successes gives the player the subject's P'o rating and P'o Archetype. When used on Kin-jin, the Wan Kuei gains vague information on Humanity level (or lack thereof), but no specific information can be gleaned from such alien creatures.

When used on mortals and *shen* with "unified" souls, Scrutinize reveals the hidden dark urges, vices and moral failings of the subject. For the duration of the scene, the Wan Kuei gains a +1 to Social rolls when pandering to or exploiting the subject's flaws.

●● **Cleave the Demon:** The vampire can briefly separate her Hun and P'o, with one controlling the body and the other hovering nearby. This requires a point of Yin or Yang Chi and a [Hun + P'o] roll. Then an opposed roll is made for each Soul Virtue; the winner gains control of the body for the scene (unless some sort of "arrangement" was made, such as through use of Scrutinize before Cleave the Demon is used). The soul within the body has full control over it, and can do as it pleases (which might mean trouble if the P'o is the controller). Neither soul has access to Willpower during this time.

The "free" soul can travel up to [$\langle \text{Chi Virtue} \rangle + \langle \text{Soul Virtue} \rangle \times 100$ ft.] from the body. It's treated as either an incomplete Yin Spirit or Yang Spirit, depending on the type of Chi that was spent using this art, and it exists in the corresponding Mirror Land. If engaged in combat, it has the Chi Virtues and "active" Soul Virtue ratings of the character; a Hun spirit has an effective P'o of 1 for making attacks, while a free Demon functions with a Hun of 1. The soul can perceive the physical world, and use basic perception-based Chi powers (Ghostsight, Lifesight, etc.), but is otherwise mostly helpless and can't affect things in the material realm nor use Disciplines. It can take refuge in the body if attacked by spirits, though the controlling soul can force it out again.

Both souls act independently, and are always connected through a telepathic link.

●●● **Lash the Demon:** This Kuei-jin can manipulate a victim so that one soul completely dominates the subject's personality; this art even works on those without a dual soul. The vampire's player spends a Willpower point and rolls [Presence + $\langle \text{Soul Virtue} \rangle$], depending on whether the Kuei-jin is cultivating the victim's higher or lower soul; the victim may roll [Resolve + $\langle \text{opposing Soul Virtue} \rangle$] to resist. A suppressed P'o-soul makes the subject passive and malleable for one minute per success, and prone to follow any orders not directly harmful to himself. He may fight at -1 to all relevant pools, but only to defend himself. A suppressed Hun causes the most negative aspect of a subject's personality to become dominant for one minute per success; this sends the victim into Shadow Nature (in the case of Cathayans and wraiths) or a triggers frenzied state (for hengeyokai and Kindred).

●●●● **Yoke the Demon:** With two turns of concentration, a point of Willpower and a [Resolve + Hun - P'o] roll, the Cathayan may repress and enslave her P'o for one scene; however, even a simple failure on this roll sends her into immediate Shadow Nature. During this time, the vampire can't use any aspect of the Po's powers (including Demon Arts, Demon Chi, fangs and mind control resistance), or use other Disciplines to manipulate her P'o save Cleave the Demon, but she remains in continual mental contact with it. A yoked Demon can't trigger a shift in soul states, or do much beyond the higher soul's dictates; while Fire and Wave Nature are still a danger, the vampire's P'o isn't subtracted from [Composure + $\langle \text{Chi Virtue} \rangle$] rolls to avoid those states. The Demon can sense other "demons" (Kuei-jin, chih-mei, Spectres, Kin-jin, hengeyokai and others with a powerful dark side); the P'o can't pinpoint hidden or magically concealed creatures, but it can sense if they are present. Finally, the evil of the Demon radiates palpably; any mortal must make a [Composure + Resolve] roll to approach or oppose the vampire. (It might be mentioned that this poor treatment makes the P'o *really* unhappy, and may mean trouble later.)

●●●●● **Two Become One:** The Kuei-jin's player spends a Willpower point and rolls [Hun + P'o]. If this rolls succeeds, the Hun and P'o merge completely for one scene; failure sends the Kuei-jin into a prolonged state of Shadow Nature. The vampire manifests a blend of the Hun's and P'o's personalities, and is immune to Fire and and Wave Nature; Demon Arts and other P'o advantages may be used with impunity.

DRAGON TEARS (CHI'IU MUH)

Most arts associated with this Discipline have both Hun and P'o aspects. Hun powers may only be used when the vampire is in Wind Nature, with the higher soul dominant. P'o powers may only be used when the vampire is in Shadow Nature or in Demon form (via the Demon Shintai Discipline).

● **Rasa:** The Kuei-jin manifests a third eye in the center of her forehead known as the dragon tear, granting the benefits outlined in **Kindred of the East**, pg. 122.

●● **Chi Sight:** By spending a point of both Yin and Yang Chi, the vampire manifests the dragon tear and gains all the sensory advantages granted by her Chi Virtues and Hun for one scene (Lifesight, Ghostsight and Heightened Senses) – these benefits are automatic and continual. With a [Wits + Occult + Dragon Tears] roll, the character can determine the local Wall's strength, detect dragon lines, sense the presence of defiled Chi, and make other such Chi-based readings of the area. She has a general sense of encountered spirits' power in relation to her (stronger, roughly equal, etc.). Finally, she can make an [Intelligence + Empathy + Dragon Tears] roll to determine the amount of Chi in a subject (mortal, *shen* or otherwise), as well as assess character qualities and emotional states (such as Nature and mood).

●●● **Dragon Ward:** The Cathayan can channel the third eye's energy into a powerful ward of protection, assaulting the spirits of anyone that would approach her. The player spends a Willpower point, and rolls [Resolve + <Soul Virtue> + Dragon Tears] - Wall to bring up the barrier, which lasts a scene or until the character drops it (or is rendered unconscious). Anyone that attempts to approach or engage the character must spend a turn steeling himself while making a [Resolve + Composure] roll; if he exceeds the success made by the vampire evoking this art, he defeats the ward. However, even after one individual defeats the ward, any others that would approach must make the same roll. While multiple attempts to breach the Dragon Ward may be made, successes don't accumulate – all the success must be made in one roll. Potential effects of failing to breach the ward depends on the Soul Virtue used.

Hun: The Hun version of this art offers superior protection. Characters that attempt to defeat the ward and fail to attain the successes necessary, but roll at least one success, can't approach the Kuei-jin but are otherwise unaffected. Those that roll no successes at all when trying to breach the ward are paralyzed for the rest of the scene from psychic backlash.

P'o: The P'o Dragon Ward causes more harm to those that dare approach the Demon. Those that fail to attain any successes when trying to force their way through the Dragon Ward suffers Willpower damage *and* bashing damage equal to the successes on the defender's reflexive P'o roll.

●●●● **Soul Channel:** The Kuei-jin can either cleanse a subject or area of spiritual taint or infirmity, or (when channeling the P'o) inflict the same. Any roll that follows below takes about a minute of game time unless stated otherwise, and can be resisted with a reflexive [Wits + Resolve] roll, assuming the subject knows something is going on and wants to prevent it (which may be misguided when the character is trying to help someone).

Hun: The healing effects requires the vampire to be within five feet of the subject, and able to either talk to him or look into his eyes. Sensing a subject's derangements requires an [Intelligence + Empathy] roll; successes on the diagnosis grant the Cathayan extra dice on the extended [Presence + Hun + Dragon Tear] roll to treat the ailment. Once she rolls five to fifteen successes (depending on the strength of the derangement), the victim is cured. (Especially potent mental illnesses, like those possessed by certain lineages of Kin-jin, prove resistant to treatment.)

Quieting a subject's P'o uses the same die pool as above, and requires a number of successes equal to the subject's P'o rating on an extended roll. A character relieved of his Demon's influence can't enter Shadow, Fire or Wave Nature for the scene's duration, but can't draw on the P'o during this time (including Demon Chi or Demon Arts). This use of Soul Channel on a subject in a P'o-dominated soul state restores him to Wind Nature, though the subject must obviously be restrained during the time the healer works on him, and the subject is subject to being claimed by his Demon again if he doesn't take care.

Cleaning a person or area of defiled Chi requires the vampire's touch and an extended [Stamina + Hun + Dragon Tears] roll; each success allows the Kuei-jin to filter a point of tainted Chi through the healing energies within her body and disperse it harmlessly into nearby dragon lines. (She doesn't gain those points of Chi, of course.) If a dramatic failure is rolled at any time, the corrupt energy backlashes, inflicting three points of aggravated damage and forcing a check to avoid Shadow Nature.

P'o: There is only one effect associated with the P'o version of this art. A wicked vampire can force corruption onto a victim by successfully biting him and making a [Presence + P'o + Dragon Tears] roll; through the dragon tear, a point of Demon Chi is channeled into the victim's body. This insidious use of Soul Channel only takes one turn. An affected Cathayan immediately checks for Shadow Nature at a penalty equal to the successes rolled by the attacker. Mortals tainted by the Demon immediately follow their worst impulses until dawn, and serve the Kuei-jin slavishly during that time. Other supernaturals are affected similarly and enter frenzy, Catharsis or the like.

●●●●● **Spirit-Eating:** The vampire actually removes the subject's soul from his body and takes it into herself through the third eye, though what soul is in control (or being sated) at the time determines the fate the subject will suffer. The body falls into a mindless, near-catatonic state while the soul is gone.

Hun: The vampire rolls [Wits + Hun + Dragon Tears] in an extended roll, and must garner either three successes or (if Kuei-jin) a number of success equal to the subject's P'o; an unwilling subject can resist with a reflexive [Resolve + Composure] roll. Success means the Kuei-jin brings the soul into her and can begin restoring it to a proper and balanced state. Each point of Willpower spent restores a dot of lost Hun (or Humanity), while a level of lost Dharma may be restored with five points of Willpower. The healer can't grant new dots, only restore that which has been lost (much like a healer can't grant new Health dots to a patient). Further, psychic trauma more than a month or so old can't be redressed, as the subject acclimates to his new debased state after time and uses it as his new moral "base." Finally, a subject can only ever benefit from one use of Spirit-Eating from a specific vampire, and subsequent attempts to use this art on him by other Cathayans become increasingly difficult, simulated by cumulating penalties on the roll to draw the soul out, requiring more Willpower for restoration, etc.

P'o: The monstrous Demon either tortures or devours the victim's soul. Absorbing the soul requires an extended [Wits + P'o + Dragon Tears] roll, resisted by a reflexive [Resolve + Composure] roll – the attacker must attain a number of success equal to the subject's Hun (or three successes if the victim has no Hun rating). After a night of tormenting the victim's soul, it returns to the body with a permanent Derangement, and possibly a different Nature and/or strange compulsions implanted by the monster – subtle manipulations like the latter require an extended [Manipulation + Empathy] roll by the Kuei-jin, with a success threshold of the victim's Willpower.

Devouring the soul outright kills the victim irrevocably, and allows the vampire to absorb and assimilate fragments of its memories, knowledge and even capabilities (similar to Cainite diablerie). While most memories are retained, trait-derived benefits (like Skill dots) fade after a number nights equal to the devourer's Intelligence, though can be "locked in" with exp expenditure. Storytellers might offer players a small number of exp she can use to buy traits possessed by the victim – for example, eating a hit man sent after the Kuei-jin might offer exp for Firearms or the Gunslinger Merit. This exp can also be spent toward gaining more complete memories of the consumed soul.

Eating a soul destroys it forever (obviously), and such an act of cruel hubris causes automatic Dharma loss in most cases – though not always. The act is justified in the Devil-Tiger faith as a way to consign particularly wicked souls to oblivion, as well as a means by which to understand better the nature of sin and evil through those souls – such is a Devil's prerogative, after all. Some might be surprised that certain Thousand Whispers also practice soul eating and suffer no Dharma loss, were it common knowledge. These vampires absorb the memories and karma of their victims along with their souls, then assume that individual's identity and redress that victim's debts... arguably a more righteous means of addressing a victim's sins than the “redemption” the Celestial Devils offer.

INTERNALIZE

● **No Mind:** For one Willpower, all attempts to use supernatural powers to control or influence the character's mind or emotions, or even merely “read” her through expanded perceptions, suffer a -2 penalty for one scene, or until she drops the effect. The vampire also gains two dice on all rolls to resist Fire and Wave Nature. However, during this time, she can't use Dragon Tears, Cultivation or Obligation arts.

●● **Soul Yoga:** By spending a point of Chi (of either type) an hour (or longer) in deep meditation, and making a roll for meditation (described on pg. 51 of **World of Darkness**), the character regains a point of Willpower; an exceptional success restores two points of Willpower.

●●● **Distant Death Kata:** To attack a foe at range, the character inhales deeply, spends a point of Willpower, then exhales forcefully while making an attack roll in the direction of a distant foe. The attack roll uses Intelligence as its base Attribute plus the appropriate Skill, plus the roll bonus associated with the weapon or maneuver: for example, a ranged unarmed attack uses [Intelligence + Brawl], while one with a katana uses [Intelligence + Weaponry + 3]). The attack has a short range of [Hun x 5] in yards, a medium range of twice that, and a long range of double the medium range. Half the victim's Defense applies to the attack (rounded up), but only if he knows it's coming; otherwise, it's treated as a firearm attack. A successful attack inflicts lethal or bashing damage, depending on the type of damage it would normally; in the case an attack is used that does aggravated damage, the damage defaults to lethal. Only one Distant Death Kata attack may be made per turn.

●●●● **Iron Soul:** The character spends three turns in concentration, and then rolls Hun; a successful roll costs no Willpower, though a point is lost if the Hun roll fails. Each success adds one extra die to rolls, or a +1 bonus to a Resistance Attribute or Defense, whenever a Willpower is spent toward that effect for the duration of the scene. For example, two successes on the Hun roll means a Willpower point adds five dice to a roll (3 + 2), rather than three; a Willpower spent the next turn on Defense means a +4 increase (2 + 2). The player is limited to spending one Willpower per turn, as normal. However, a roll, resistance trait or Defense that fails despite these extra dice means a Willpower is lost to no benefit.

●●●●● **Harmony With the All:** The vampire can attune herself to the All by concentrating for two turns, spending a point of Willpower on each of those turns, and successfully rolling her [<Primary Virtue> + Dharma]. For the duration of the scene, she can't suffer a dramatic failure, suffers no wound penalties, suffers no environmental or situational penalties to her die pools, functions at full Defense against all applicable physical attacks (including firearms), and doesn't take the standard -1 unskilled penalty when using any Physical or Social Skill she doesn't possess. She can't suffer a change in soul state, and all attempts to influence or read her suffer a -2 penalty (as per No Mind). Finally, her preternatural insights protect her from surprise, ambushes and may even offer precognitive flashes (Storyteller's call).

OBLIGATION

Obligation arts are useless against vampires of higher Hun and/or Dharma. As with all mind-influencing powers, a Cathayan targeted with Obligation arts may use P'o to resist.

● **Evaluate:** With an [Intelligence + Empathy + Obligation] roll and a turn of concentration, the vampire can read a subject's soul. More successes impart more detailed information.

- *One success:* General understanding: current mood, surface likes/dislikes, overall personality quirks.
- *Two successes:* As above, plus deeper understanding: Demeanor, vague history, true name.
- *Three successes:* As above, plus greater insight: spirit bonds, blood bonds, and hidden hatreds and desires; Dharma followed; lies are also detected.
- *Four or more successes:* Complete understanding: as above, plus Nature, Willpower rating, Dharma rating.

●● **Soul Bridge:** The Cathayan's player makes a [Manipulation + Hun + Obligation] roll to create a link between the character's Hun and the soul of the subject, allowing her to influence him; if the subject is *shen* or other supernatural, a -1 penalty is imposed on the roll. A successful roll allows the vampire to do one of the following:

- Add one die per success to the next basic (non-Discipline) Social roll made against the subject.
- View one surface thought per success (chosen by the Storyteller) over the course of the scene.
- The Kuei-jin may invest the subject with an empathic urge (like hate, fear, respect or regret); if the subject fails to beat the vampire's successes on a resisted [Composure + Hun] roll, he's forced to act on that emotion.

●●● **Authority:** The Kuei-jin's player spends a Willpower point and rolls [Presence + Hun + Obligation]; *shen* are allowed a reflexive opposed [Composure + Resolve] roll, though mortals may not attempt to resist. Success indicates all subjects in the vampire's presence are strongly compelled to obey her dictates and can't lie to her (unless they successfully resisted). She gains three dice in all Social rolls made against the subjects.

Further, the Kuei-jin can exercise direct control over a subject by facing him and giving a command, while the player makes a [Presence + Hun] roll; the subject must already be under the effects of Authority for this to work. Success allows the character to give a single command, to be obeyed immediately and to the best of the subject's ability; a command to perform a self-destructive act requires at least three successes, and few Kuei-jin are so crass as to attempt this anyway. Resistance rolls against the command isn't allowed in most cases, though the Storyteller may allow one if the commanding vampire tells the subject to do something against his basic nature, harmful to allies, or particularly humiliating.

●●●● **Thousand Hell Stare:** The character looks into the victim's eyes and spends a Willpower point as the player makes a [Hun + Intimidation + Obligation] roll; the subject may contest with a reflexive [Composure + Resolve] roll. If the victim ties or gains more successes than the vampire, the Thousand Hell Stare fails. Otherwise, the art's effect is based on the vampire's net successes (who can choose to "cap" successes for a lesser effect):

- *One success:* Victim loses a point of Willpower and acts at -1 to die pools.
- *Two successes:* Victim loses two Willpower, acts at -3 to die pools, can't attack the vampire, and is likely to flee or obey simple commands.
- *Three or four successes:* The victim becomes submissive, and does anything the Kuei-jin commands (though commands that are obviously suicidal for the victim fail); vampires must roll to avoid Wave Nature or Rotschreck, as appropriate.
- *Five successes:* The victim collapses into a weeping, terrified heap (assuming a roll to avoid Wave Nature or Rotschreck at -2 succeeds), and gains a derangement.

●●●●● **Soul Shackles:** A point of Willpower and a [Hun + Obligation] roll allows the vampire to establish a spiritual link with the subject. Each link has the same effect as one "step" towards a Kindred blood bond; the vampire may only establish a partial shackle or continue to use the art to enslave the victim, at her option. Each use of Soul Shackles allows the subject to make a reflexive opposed [Composure + Resolve] roll (whether he's aware of the power's use or not), but each successful use of Soul Shackles imposes a cumulative -1 penalty to the next rolls (so with two successful rolls, the third roll is made with the subject taking a -2 penalty to his roll). Only one such roll may be made per night, and the successes on the final roll determines the duration of the effect:

- *One success:* one week
- *Two successes:* one month
- *Three successes:* one year
- *Four or more successes:* permanent

RISES

Performing any rite requires roughly three minutes per level unless the (ritual's description says otherwise), and a [Composure + Persuasion (Etiquette) + Occult (Rituals)] roll. Chi Rites and Wind and Water Rites are now folded together, as are Social and Individual Rites, due to similar concepts and effects. A vampire's Dharma bonus, if any, applies to rite rolls. If you want the flavor text on these babies, you'll have to look on pgs. 126-131 of **Kindred of the East**.

INDIVIDUAL RITES

Embrace the Spirit's Change (●): As described in **Kindred of the East**.

The Way of the Lone Walker (●●): As described in **Kindred of the East**.

Taking the Left-Hand Path (●●): As described in **Kindred of the East**.

Restoring the Dharmic Balance (●●●●): Other than using the default [Composure + Persuasion (Etiquette) + Occult (Rituals)] roll described above, this rite is performed as described in **Kindred of the East**.

RISES OF WIND AND WATER

The Wall rating is subtracted from rolls when the vampire performs Rites of Wind and Water.

Harmonious Shielding of the Guarded Home (●): As described in **Kindred of the East**.

Trace the Dragon's Blood (●): After performing the ritual successfully, the vampire may make [Wits + Occult] rolls to read the dragon lines of the area for the duration of the scene.

Behold the Spirit's Doorway (●●): After performing the ritual successfully, the vampire may make [Wits + Occult] rolls to detect entry points to the Mirror Lands for the duration of the scene.

Imbuing the Jade (●●●): As described in **Kindred of the East**.

Construct the Dragon Bone Prison (●●●●): Other than using the roll described above, this rite is performed as described in **Kindred of the East**.

Cloak the Dragon's Passage (●●●●): As described in **Kindred of the East**.

Rite of Supplication (●●●●): This rite allows both travel into the Mirror Lands and dragon line travel. After the rite is performed, the Kuei-jin must make a [Hun + Yin] roll or [Hun + Yang] roll to cross into a Mirror Land or ride a dragon line, the Virtue depending on the world or the type of line. Otherwise, this rite functions and is performed as described in **Kindred of the East**.

Creating the Rivergate (●●●●●): As described in **Kindred of the East**.

DRAMATIC SYSTEMS

Chi

Note: Demon Chi follows its own rules, detailed under the P'o writeup (pg. 8 of this document); what follows doesn't apply to the demonic inheritance of the Wan Kuei.

HUNGER

The vampires of the Middle Kingdom are greedy creatures, prone to hunger. A Kuei-jin is *hungry* at five or few Chi, and must make a [Composure + Yin] roll to avoid feeding when an opportunity presents itself; if this roll fails, the character retains control, but is still driven to hunt and feed. At three or less Chi, the vampire is *ravenous*, and must make the previous roll to avoid hunger-driven Fire Nature; even if the roll succeeds, the character is driven to hunt to the exclusion of other activities unless a Willpower is spent each scene.

HUNTING

Before they are the fallen inheritors of the Wan Xian's sins, before they are the Damned souls that have risen from Hell to fulfill Heaven's Mandate, before they are Hungry Demons rising to godlike power by the grace of enlightenment, Kuei-jin are vampires. That they must take Chi from the living is the defining factor of their existences, as it is this hunger that must be fed before anything else can be considered. However fun it might be to roleplay through hunting, with all its unexpected results and misadventures (especially for Storytellers!), often hunting must be abstracted and resolved quickly so everyone can get on with the game.

When a player wants her character to feed, the Storyteller has her make a hunting roll. The die pool depends on how the vampire hunts: for example, [Presence + Socialize] to seduce men at a bar, while [Intelligence + Streetwise] for tracking quarry through winding back streets and alleyways. The vampire's Herd rating is added to the roll (see Merits, pg. 5 of this document) if members of that herd are in the area. In addition, an area's level of security and population density may penalize the hunting roll (see below). Finally, the Storyteller is free to apply any other applicable modifiers to the hunting roll: *ch'ing shih* find it inordinately difficult to hunt, while nice clothes and a new Escalade would probably add dice.

Area	Dice
Slum, lower-income, docks	-0
Downtown, business district	-1
Suburb, rural village	-2
Patrolled area, countryside	-3

Success: The Hungry Demon has found one or more mortals to feed on, and gains a number of Chi points equal to the successes rolled (split between Yin and Yang). This amount assumes the vampire took precautions to not kill her victims; if the player announces her character is willing to drain victims to death, if the vampire is hungry (at five or fewer Chi) and fails a [Composure + Yin] roll, or if the character is ravenous, the Storyteller ignores the hunting roll successes and simply awards the Cathayan an arbitrary amount of Chi (depending on the number of mortals the nocturnal hunter killed). Murder, though often unavoidable fact of vampire existence, may have Dharmic repercussions (though probably not for many Kuei-jin), as well as legal ones: the Storyteller should handle each such murder as a special case, and ask the player what (if anything) the character does to cover up the crime, how he flees the area, etc. Players should never just assume they can kill and get off with a free pass; sometimes Heaven smiles upon your wickedness, other times karma must be paid.

Failure: The time is spent looking fruitlessly, and the vampire doesn't feed.

Dramatic Failure: Oops. Complications arise, which may prevent feeding, or allow it but with bad consequences. Perhaps the character accidentally kills a vessel (which will *always* carry repercussions), picks up a disease, enters a rival vampire's domain, or targets the mortal family of a vengeful Nezumi. The predator may get away away free and clear, at first, but then be tracked by a Shih or mortal investigators. In any case, the player and Storyteller must go into roleplaying mode and let the character try to work her way out of trouble.

FEEDING

It's important to remember that Cathayan vampires devour Chi, which is energy. While blood is the most common and available Chi source, it isn't the only or even best option. More enlightened vampires have more feeding options available to them, able to attain sustenance from ever-more subtle and refined sources of Chi.

Normally, a vampire gains roughly equal proportions of Yin and Yang Chi from victims. To gain only one type or the other, the Hungry Demon must cultivate the proper emotion in the victim (passivity, fear or detachment for Yin; rage, lust or joy), and succeed on a [Manipulation + Empathy] roll opposed by the victim's Composure.

Flesh (Dharma 0+): The only feeding option available to *chih-mei*, flesh-eating is a horrid and very conspicuous means of feeding. It's also very fulfilling: every two points of damage inflicted on a victim or corpse offers three Chi. Only living or fresh human (or *shen!*) meat offers Chi; a corpse can be no more than four hours old, with colder bodies offering little (if any) Yang. However, this

source of Chi isn't as tempting as one might assume: flesh-eating is base, and a definite Act of Blindness for any vampire following the Fivefold Way – and for most heretics as well. It also takes a while to consume a corpse, a bad thing for a ravening Demon on the run.

Blood (Dharma 1+): The “default” for most Kuei-jin, this form of feeding is pretty straightforward. When feeding on a blood, each Chi Point taken by a Kuei-jin inflicts a single point of lethal damage. Up to three Chi may normally be taken per turn, or five per turn if the vampire is sporting a maw (see rules for Demon Chi). Mortals offer as many Chi as they have Health, and have a roughly equal measure of Yin and Yang Chi in most cases, though this proportion varies with personality and quality of health. As can Kindred, a Cathayan can lick closed the tiny puncture wounds caused by his fangs, though he doesn't inflict the Kiss – what he's doing is pretty obvious.

Breath (Dharma 5+): Breath-eating is preferable to feeding on blood for several reasons. It's far more subtle, for one, and leaves no trace blood spots or marks. It can also be done on victims in deep sleep without waking them, who wake feeling drained and in pain but none the wiser for their nighttime visitation. Finally, taking Chi through breath isn't quite as dangerous to the individual being fed on: half the damage taken through breath-eating (rounded down) is bashing damage, with the remainder being lethal; as with blood, each point of damage grants the vampire a Chi point. However, this form of feeding is slow and requires total concentration, and the Cathayan may take no more than three Chi points per minute; under some circumstances, a Storyteller may call for a meditation roll to attain the proper focus.

Exotic Tastes

The reputation of Wan Kuei would be marginally better if their appetites were confined to mortals. However, this isn't the case – if it's sentient, chances are a Kuei-jin can eat it. When feeding from another vampire, the character inflicts no damage but takes Chi or blood points; Kindred vitae yields mostly Yin Chi. When feeding from other *shen*, the Kuei-jin can target the either subject's mystic energy reserves or Health, at her option, converting either to Chi points on a one-for-one basis. The Gnosis of *hengeyokai* is a rich source of Yang, while the “flavor” of a mage's Chi depends on her particular style (and Resonance). In particular, the Chi of the Little Gods is said to be very refreshing... and addictive.

Between Health and their energy reserves, *shen* are very tempting targets for Hungry Demons. However, there are consequences of treating other supernaturals as all-you-can-eat buffets, both logical (*shen* aren't easy targets and can kill you) and political (“Your great appetite for Yugen has put this Court in a difficult position. You must face the Eye of Heaven as a show of good faith to our Shinma allies.”).

A vampire can take Chi from a spirit, assuming he's in a Mirror Land or otherwise able to interact with it; feeding is handled normally. The Chi yielded is appropriate to the type of spirit devoured. Feeding on the minor demons that populate the spirit worlds is a risky but novel way to recover Demon Chi; roughly half the energy offer by such fell spirits is Chi, and the other half Demon Chi. (Be warned: excessive predation pisses spirits off in a serious way.)

Osmosis (Dharma 6+): The wisest vampires can feed on the ambient Chi of the world itself, though doing so in excess can leave that area dead and barren; feeding in a single area more than once per month is certain to. It has become steadily harder to feed this way in this benighted age, though Wan Kuei can still do so... for now. To even attempt this, the vampire's Dharma must exceed the [local Wall rating +5]. Assuming this is the case, the player rolls [Wits + Hun + Dharma] - Wall, with each success granting the vampire a point of Chi; this form of feeding takes several minutes, as the energy wafts into him from local dragon lines. Alternately, a Hungry Demon in dire straights can literally rip the Chi from the Middle Kingdom: no roll is required, and a number of Chi Points equal to the Cathayan's [Willpower + P'o] - Wall is gained automatically. Predictably, this causes severe harm to the spiritual landscape, angers local defenders of the world (such as Thrashing Dragons, shapeshifters and spirits), is an overt Act of Blindness, and will likely bring the label “*akuma*” down on the devourer unless he can give a damned good reason for such reckless hubris.

The Mortal Equation

Forget the vampire erotica you might have read, or the sensual feeding scenes from *Interview With a Vampire*, or some lusty woman giving herself over to her vampire lover in mutual throes of passion. There's little joy in being fed upon by a Kuei-jin; it's not excruciating (unless the sadistic vampire wants it to be), but nor is it pleasant. While the actual loss of Health isn't painful (nor is the bite, assuming the Hungry Demon drinks blood), having one's Chi drained away has great emotional impact. When a vampire drains the Yang Chi from a mortal, the victim is left with an excess of Yin in his system: he'll be apathetic, depressed (even suicidal), and lethargic. Draining Yin creates a form of Yang imbalance: the mortal becomes hyperactive, aggressive, jittery, and probably horny as hell. These effects will go away as the Health associated with the Chi loss recovers, but it sucks for the poor victim in the interim. Then it's probably best to feed on both Chi types in equal measure, right? Sure, it has fewer long-term psychological and emotional side effects for the vessel, but it's sheer hell on him *during* the feeding – for that brief period, the mortal rapidly cycles through crushing lows and ecstatic highs, and a weak or unprepared mind can break under the strain.

Devouring Chi through breath has less impact, but only marginally so. When performed on sleeping victims, the feeding inflicts nightmares, followed by a deep slumber that leaves the vessel more drained than energized.

Kin-jin are said to inflict sheer bliss when they drain blood, which no doubt assists greatly in feeding. How good it must be for them and their vessels. With Wan Kuei, there's no room for self-deception about what they do, no passing off the act of predation to the victim as sex, a drug rush or anything else. It's taking life, plain and simple. Which is why it's often so damned tempting to Kuei-jin to just drain dry one mortal and spare half a dozen the discomfort of feeding... a rather dark sort of mercy.

USING CHI

A Kuei-jin may only spend as much Chi as allowed by his Dharma level (page 9 of this document); with greater understanding of the undead condition comes more aptitude in storing, regulating and expending Chi. Assuming the character's Dharma is sufficient to allow him to spend more than one point Chi per turn, only one type of Chi may be spent in a given turn, though those with basic skill in the Equilibrium Discipline can ignore this restriction; in no case may Demon Chi be spent in a turn that Yin or Yang Chi is expended. Chi expenditure is always an instant action.

Some Discipline arts may cost more Chi than the vampire can spend in a single turn. Such powers can still be used, but the character must spend the required Chi over successive turns until the cost is met. During this time, the Kuei-jin sends out Chi ripples as the power builds within him and takes shape. Those sensitive to Chi can detect this, and can even attempt to identify the Discipline used with a simple Intelligence; one success allows the witness to determine the type of Discipline being used (Chi Art, Soul Art, etc.), with more successes granting more specific identification. If the witness possesses the Discipline in question, two dice are added to this check.

Chi may be spent as described below:

- Animate; see aspecting the corpse, pgs. 6-7 of this document.
- Heal damage (see Damage and Healing, below)
- Use Discipline arts; specifics are described within the Discipline descriptions.
- Increase a Physical Attribute if the character has a Shintai Discipline attuned to the Attribute in question and the appropriate Chi to spend. (Blood = Strength, Jade; Bone, Ghost-Flame = Stamina; Flesh = Dexterity) Each point of Chi increases the Attribute by one dot, with a maximum bonus of three dots; the duration of the boost is one scene. See the Shintai Disciplines for Chi and Attribute attunements.

Spending Chi creates localized ripples in the Tapestry, which manifests as an aura around the vampire. This can be picked up easily by Chi-sensitive creatures (especially other Kuei-jin), though particularly impressive expenditures can even alert aware humans. Yang auras spark with chaotic red or orange heat-energy, while those produced by Yin Chi radiate cold, disconcerting darkness.

CHI IMBALANCE

A vampire can safely store an amount of Yin or Yang Chi up to the corresponding Virtue, and suffers from Chi imbalance if he has more than this amount in his system. For example, a character with Yin 4 and Yang 3 can have up to four Yin Chi in his system and three Yang Chi before becoming imbalanced. A vampire with only one type of Chi in his reserves is imbalanced, regardless of the amount in him. Finally, a Balanced Hungry Demon (i.e., one with equal Yin and Yang Virtue ratings, or ratings within one of each other) is automatically Chi imbalanced if he has two or more points of one Chi type than the opposite, even if none of the previous applies.

Backlash: If the character is in a state of Chi imbalance, any dramatic failure that involves Chi expenditure creates a backlash; any particularly effective Chi-based attack creates tis potential as well.

- If the vampire has Chi in excess of his Chi Virtues, the "surplus" burns off dramatically and painfully, and he takes a point of lethal damage per Chi point lost.
- In the case the Kuei-jin has only one type of Chi in his system, or is a Balanced vampire with two or more of one Chi type than the other, half the character's Chi expels violently as described above (round in favor of the character) and a point of lethal damage is taken per Chi lost.
- An imbalanced vampire is vulnerable to Chi-based attacks: effects that directly attack or affect the Kuei-jin's Chi, or that directly attack with Chi energy. This includes offensive uses of Equilibrium and Ghost-Flame Shintai, as well as the energy bolts and extra weapon damage created by Yang Mantle (Yang Prana 2) and Yin Mantle (Yin Prana 2); the majority of Discipline effects don't create the potential for backlash, as they don't affect or use Chi directly (even if Chi expenditure is involved in using them). Certain spirits' Arts, chi'n ta magics or other attacks might trigger backlashes, as well. If the assailant attains an *exceptional success* on an activation or attack roll with an art that targets or employs Chi, the imbalanced vampire must succeed on an immediate Stamina roll; if this roll fails, half the character's Chi is expelled violently (round in favor of the character) and a point of lethal damage is taken per Chi lost.

Wait...

You might notice the amount of Chi the average starting vampire can safely contain and the point at which she becomes hungry is very thin margin. If a player invests all four discretionary Virtue dots in Chi Virtues and spends no Merit points on additional dots, the vampire can store six Chi before becoming Chi imbalanced. However, she becomes hungry at five or fewer Chi, and can think of little but hunting until she feeds. So the Kuei-jin apparently has a one-Chi "grace range" between hunger and imbalance until she further develops her Virtues, and the best option for her until then is to feed until sated, then only reluctantly spend Chi. Your initial thought on this might be that it doesn't seem fair, and you must be missing something.

You're not missing anything, and yes, it's completely unfair. You thought being a young, hungry dead thing was supposed to be *easy*?

Damage And healing

DAMAGE TYPES

Either Yin Chi or Yang Chi may be spent to restore lost Health; being among the unliving, Kuei-jin can't heal damage naturally over time, like mortals.

Bashing Damage: Superficial damage isn't nearly as effective against Kuei-jin as it is against mortals, and they recover from it easily. Bashing damage is taken from anything that normally inflicts bashing damage on mortals – save things like exhaustion, metabolic poisons, asphyxiation and things inapplicable to undead. However, vampires also take bashing damage from firearms, arrows, stab wounds and similar penetrating attacks – the organs that bullets and knives shred in mortals are atrophied in Kuei-jin; however, a successful staking attack always inflicts lethal damage. However, attacks that normally do bashing damage but penetrates the skull is taken as lethal damage: so while a kick to the head isn't that effective against a Cathayan, a bullet through the forehead is. At the Storyteller's discretion, extremely high-caliber bullets or slugs, hollow point bullets, or very large penetrating blades inflict lethal damage instead: anything that leaves an exit wound large enough to put one's head into does more than inconvenience the Hungry Dead.

Bashing damage is halved, with fractions rounded up, before being applied to a Kuei-jin's Health track – so an attack that would normally inflict three points of damage instead inflicts two. Bashing damage never causes a vampire to fall unconscious; any related rolls are assumed to automatically succeed. In addition, while bashing damage can carry over to lethal, it never upgrades to aggravated damage except in the most extreme circumstances (Storyteller's call).

Healing: Each point of Chi spent to heal bashing damage restores two Health boxes.

Lethal Damage: Lethal damage is inflicted by swords, the claws and teeth of supernatural monsters, certain arts, and a variety of other sources. Anything that severs, slices or chops can inflict massive damage on undead that easily shrug off gunshots or punches, so it's not uncommon for Cathayans (and those that hunt them) to use archaic weapons against their vampire foes. Unlike mortals, Kuei-jin aren't killed by lethal damage, unless there's no Chi in the vampire's system. Instead, they suffer the Little Death; the victim's body falls to the ground and appears dead in every way (see below for more on the Little Death). Further lethal damage taken by the vampire carries over to aggravated damage and can potentially send them to Final Death, though few mortals will think to do this. (Cathayans and other *shen* familiar with the Wan Kuei, however...) Important note: if there is no Yin or Yang Chi in the vampire's system upon losing his last Health box to lethal damage, however, he suffers Final Death just as if that damage were aggravated.

Healing: Each Chi spent to heal lethal damage restores one Health.

Aggravated Damage: Aggravated damage is uncommon, but very feared, as a vampire with all her boxes lost to aggravated damage immediately suffers Final Death. Sunlight and fire inflict aggravated damage (special case exceptions noted below), as well as a handful of largely proscribed but effective Discipline arts.

Healing: Wounds this severe are very difficult to heal; it takes five points of Chi and one Willpower to restore a Health box lost to aggravated damage.

As you'll notice, I went through and weeded the Agg Garden that is **Kindred of the East**, swapping a lot of aggravated damage for lethal. This new World of Darkness convention makes a lot of sense, as such damage is deadly and very hard to heal. It also makes aggravated damage more dramatic, as it's rarer. Which may mean the difference between eye-rolling and drama when an aggravated attack is used in the game.

FIRE

For the most Kuei-jin are as combustible as their Western cousins, though they have numerous ways around this. Iron Mountain converts the aggravated damage taken from fire to lethal, while the *hima* (Ghost-Flame Shintai 5) reduces fire damage by three points. A vampire wearing the Scarlet Phoenix mantle (Jade Shintai 5) takes bashing damage from fire. Finally, a Hungry Demon in a state of permanent Yin imbalance takes lethal damage from fire; however, his Yang-imbalanced counterpart suffers an additional point of damage from fire (aggravated, of course).

Size of Fire	Health Points/Turn
<i>Tiny:</i> candle flame, lighter	0
<i>Small:</i> torch, stove fire	1
<i>Large:</i> bonfire, fire pit	2
<i>Inferno:</i> burning house, immolation	3
Intensity	Adjusted Damage
<i>Weak:</i> lit cigarette, hot coals, candle, ignited hair spray	+0
<i>Standard:</i> camp fire, open gas stove	+1
<i>Intense:</i> molten metal, napalm, acetylene torch	+2

SUNLIGHT

The Ten Thousand Demons are a little less susceptible to the effects of the sun's rays than Kin-jin (save for those with strong concentrations of Yin in their systems), but paradoxically suffer far more serious effects when the sun's effects do kick in. Rather than burning in the sun's rays, Cathayans rot drastically, losing flesh and muscle tissue to decomposition; this is aggravated damage. Every Health box of sunlight damage causes a -1 penalty to all die pools involving a Physical or Social Attribute (to a minimum of one die) and destroys a point of Yin Chi; these effects are cumulative – three lost Health means a -3 penalty to rolls and three lost Yin. Each point of sunlight damage healed heals the Attribute penalties associated with that damage. These penalties only applies to aggravated damage; lethal damage taken from sunlight (as per Iron Mountain's effects) doesn't impose any effect beyond Health loss.

A Kuei-jin can withstand exposure to sunlight for a number of minutes equal to his Stamina with no ill effects beyond the inability to spend Yin Chi; however, for each point by which his Yin Chi exceeds his Yang Chi, subtract one minute from this grace period. (Remember the character is precluded from spending Yin Chi while in the sun, so he can't elect to bleed off Yin to tolerate the sun longer.) This time limit is cumulative, and “resets” every twenty-four hours; a vampire with a total of two minutes of safe sun exposure can spend a minute outside at dawn, then safely come out at noon for another minute.

Kuei-jin have fewer defenses against sunlight, with Iron Mountain the only Discipline that offers any protection. Imbalanced characters follow special rules, however. A permanently Yang-Imbalanced vampire can tolerate sunlight for ten minutes per dot of Stamina. At the other extreme, every time a Yin-Imbalanced Cathayan takes damage from sunlight immediately upon exposure, and the associated Social roll penalties become permanent (maximum -3) as he grows to resemble a rotting, walking corpse.

Intensity	Health Points/Turn
<i>Faint or filtered sunlight:</i> dawn, dusk, through storm cloud cover, through shutters	1
<i>Weak or reduced sunlight:</i> through cloud cover, through window, reflected in mirror	2
<i>Direct sunlight:</i> open sky	3
Exposure	Adjusted Damage
<i>Little of body exposed:</i> business suit, jogging suit, kimono	+0
<i>Some of body exposed:</i> short-sleeved shirt with jeans, long sleeveless gown	+1
<i>Much or (God forbid!) all of body exposed:</i> shorts and tee, bathing suit, sun dress	+2

STAKING

Staking a vampire requires a sharp, penetrating object at least six inches long, made of the appropriate material (metal for a Yang-Balanced target, and wood for a Cathayan attuned to Yin). The attacker must target the heart with a ranged or Weaponry attack, which requires an attack roll at a -4 penalty, and inflict at least three points of damage to the foe to stake him. A staked vampire is immediately immobilized, has her Chi reservoirs frozen (and thus unable to spend Chi in any manner), and is placed in a state of suspended animation until such time the obstruction is removed. Unlike the Little Death, the vampire's soul remains within the body and doesn't hover near the body in the Mirror Lands. Balanced vampires are immune to staking by any material.

Slumber, Little Death and Final Death

SLUMBER

Kuei-jin normally slumber during the day, though they can enter this state whenever they want to during the night. During this time, they appear as nothing more remarkable than ordinary corpses, showing no sign of activity or unlife. This is both a benefit and a problem: while few mortals that happen upon a resting vampire feel compelled to mutilate corpses, bodies tend to attract attention from authorities. Also, slumbering vampires are helpless against those that attack them, at least until they rouse (see below). Smart Wan Kuei employ mortal servants and spirits as guardians, though this may not be an option if they are forced to sleep away from their havens. While entering slumber is voluntary, requires no Chi expenditure and can be sustained indefinitely (from one night to a century), rising from slumber requires more effort: a point of Chi must be spent to rise the next night (see Black Cycling and Scarlet Cycling under the descriptions of the Chi Virtues, pgs. 6-7 of this document).

Waking and Staying Active During the Day: Hungry Demons are hard to rouse during the day; if the vampire is disturbed, the player rolls [Wits + Stamina] to rouse, and spends a point of Chi to animate if the roll is successful; it take four turns for a Hungry Demon to fully rise from her torpid state, minus one turn for every success on the aforementioned roll (four or more successes allows the creature to rise immediately). If the subject was attacked while slumbering, the vampire gains a +2 bonus on the roll to rouse herself. While awake during the day, the vampire's dice pools are limited to his Yang, Hun or Dharma rating – whichever trait is higher – while attempting any action.

LITTLE DEATH

When a Kuei-jin is reduced to zero Health by lethal damage, and doesn't suffer Final Death from lack of Chi, he enters Little Death. This state is like slumber in that the vampire appears to be a corpse, but is entirely helpless and can't rouse itself until it is healed. The Kuei-jin's dual soul leaves the body, and floats impotently near the body in the Yin World. It's up to the quasi-spirit to spend the Chi to reanimate the body (use normal healing rules), which may involve gaining Chi from other sources (like ghosts) if it

has the capability; this is a challenge, as Disciplines are unavailable to the disincorporated vampire. If the body is destroyed during this time, the character suffers Final Death.

FINAL DEATH

Final Death is the fate of the Cathayan that has her health boxes filled with aggravated damage, that is is taken to zero Health by lethal damage and has no animating Chi in her body, that has her soul devoured, or is otherwise destroyed. Game over, and no continues. No one knows the fate of such unfortunate souls, but their stories in the Middle Kingdom are ended forever.

Soul States

Kuei-jin exist in a continual state of flux, where something as basic as control of one's own faculties is a precarious balancing act. The excesses of Yin threaten to drive the Hun into a mindless, violent panic, so a vampire must call upon the opposing force to counteract it; yet, if they do not use Yin to cool the fires of Yang's fires, they will be driven to devour and kill as would a rabid beast. Thus, a form of balance is found between the two poles of imbalance. And the P'o is always ready to thwart the Hun, to either force control over the body or push it over into the extremes of Yin or Yang. Yet there are times when a Cathayan must embrace the extremes or hand the reigns over to the Demon. It's certainly not easy navigating the pitfalls of the soul, and it's a struggle each of the Thousand Demons faces every night.

WIND NATURE

This is the default state for vampire characters, when the Hun is dominant and the core identity of the Kuei-jin is in full control. Like the wind, the Hun perceives and acts with clarity, and may render comfort as well as act with destructive force – but always maintains control. (The analogy sounds better than the reality, especially as vampires are concerned, but the terminology stands.) It's a good idea to try and stay in this state as much as possible. No special rules or restrictions exist for Wind Nature, as it encompasses the vast majority of most vampires' existence.

FIRE NATURE

Fire Nature is the Yang-urge taken to violent extremes, when the Wan Kuei's rage, hunger or lust overwhelms his faculties and he becomes like an animal, unthinking and driven to fulfill its needs. This is a constant danger for young vampires, who exhibit poor self-control and haven't yet learned to cope well with the trials of the world or the treacherous politics of their kind. They are also frequently hungry, possibly the most frequent frenzy trigger. And any fight, especially one in which blood is spilled or the vampire is wounded, or even an act of disrespect, can end in an episode of Fire Nature.

A character in the throes of Fire Nature is in a near-mindless rage, and he pursues, devours and kills to the exclusion of all other things; such creatures feed and slay far beyond what's necessary if given the chance. Friends are in nearly as much danger as mortal foes if they're nearby; generally, in mass melee a Fire Nature Cathayan prefers attacking strangers to *wu*-mates, but this isn't a given. Discipline use beyond Demon Arts or even the use of any Mental or Social Skills are out of the question. On the plus side, the crazed Demon ignores all wound penalties and is effectively immune to any mind control or emotion manipulation: three dice is subtracted from any such rolls made by others to influence him with Discipline arts or other supernatural powers. However, the presence of substantial fire or any sunlight will cause him to immediately and automatically “switch” to Wave Nature.

Fire Nature lasts for as long as it takes to get the job done: if the character lost control due to hunger, frenzy lasts until he feeds past satiation; if the trigger event was a fight, this Soul State remains as long as enemies are left standing. (Of course, priorities can change quickly in a fight.) It takes a minute or so for a vampire to calm down, during which he's on a hair trigger and is given a wide berth by the wise. In some circumstances, a Storyteller may allow a player to spend a point of Willpower to steer the Kuei-jin in Fire Nature away from an ally or innocent and toward a more suitable target nearby; to regain control prematurely requires a Willpower and a [Composure + Yin - P'o] roll; even a single success restores the character to sentience, but failure on this roll indicates the frenzy intensifies and lasts for an entire scene, during which no further attempts to steer behavior or regain lucidity are allowed.

Resisting Fire Nature requires a reflexive [Composure + Yin - P'o] roll.

WAVE NATURE

Wave Nature is similar in many ways to Fire Nature, and is potentially just as dangerous to anyone nearby, but the major drive for the vampire consumed with this state is self-preservation, and the emotion felt is overwhelming terror. The Wan Kuei attempts to get away from the trigger – fire, sunlight, angry pack of Hakken, or whatever – and get to a place of safety. And woe to whoever is between he and escape. Wave Nature normally lasts until the character feels entirely safe, and then the character can usually compose himself in under a minute. In certain cases, a terrified Wan Kuei can be provoked into Fire Nature, especially if attacked or a lot of blood is spilled. Mechanically, Wave Nature is treated as Fire Nature.

Resisting Wave Nature requires a reflexive [Composure + Yang - P'o] roll.

SHADOW NATURE

This is described in detail on pgs. 91 and 151 of **Kindred of the East**. The difference here are the mechanics in checking for that state; see pg. 7-8 of this document for details.

Guanxi (Optional rule)

Guanxi seemed a rather tacked-on mechanic in **Kindred of the East**. There were a few lines on it, but it wasn't addressed further in the game. Therefore, I present it as an optional system here, with an altered approach to divorce it from the Sabbat Vinculum and reflect its role in the Courts. Storytellers that don't want to bother with it are free not to.

Guanxi is a measure of a *wu*'s unity in the name of the Great Principle. It's a spiritual quality, a connection enjoyed by a Heavenly ordained family rather than a forced bond. *Guanxi* only applies to *wu* of the Five August Courts; lone vampires, heretics and those not recognized by the Courts aren't assigned to proper *wu*, and thus gain no *guanxi*.

It's important to note *guanxi* doesn't measure the members' personal feelings toward each other, just the strength of their spiritual connection. It's entirely possible, and not at all uncommon, for a vampire to dislike members of his *wu* but have a strong *guanxi* rating for his undead family. Passion and obligation often conflict, though proper vampires attend their duties and put personal issues aside in the interests of Heaven. Too few Hungry Demons pay heed to their *wu* these nights, however, with infighting and inefficiency the result.

Guanxi Ratings: *Guanxi* ratings are applied to the *wu* as a whole, not to individual members; in other words, each vampire in a *wu* uses the same *guanxi* rating toward that group and its members. A Court-recognized *wu* with no nushi has a *guanxi* rating equal to [3 + average Dharma rating of *wu* (rounded down)], with a maximum possible rating of 8; see Increasing *Guanxi*, below. For *wu* favored by a nushi, the *guanxi* rating is [4 + average Dharma rating of *wu* (rounded down)], and has a maximum rating of 10.

1-2: **Inauspicious Wu:** Members feel no measurable connection to their *wu*. Members may like each other just fine, but there's nothing substantial there. They may as well be acquaintances or a collection of *heimen*, and the *wu* is regarded with disdain and suspicion by their Dharmic superiors.

3-4: **Wind Wu:** The *wu*-mates feel little fundamental attachment to one another, their connection as ephemeral as a breeze. While they can work together, they have no particularly strong desire to do so outside personal interest or affection. Court elders view such unmotivated characters unfavorably.

5-7: **Tide Wu:** Generally positive feelings motivate the *wu*, feeling for one another as they might for distant family or friends, and it feels more natural for them to work together than alone. However, their devotion is inconstant and prone to swell and recede as the ocean tides. The *tide wu* receives little more than a cursory nod from ranking vampires.

8-9: **Auspicious Wu:** Each member feels substantial loyalty for her *wu*, as if it were her family, and is compelled to work with them whenever possible. Traditional Kuei-jin look favorably upon such *wu*, which are envied and often resented by the less devoted. This fundamental connection grants each member a bonus die on Empathy, Persuasion and Politics rolls with her *wu*-mates, as well as to all rolls involving Teamwork (see pg. 134 of the **World of Darkness** corebook).

10: **Jade Wu:** The *wu* acts with absolute harmony, and is the model to which all orthodox vampires should aspire. *Wu*-mates gain two bonus dice on the rolls described under *auspicious wu*, and individual members can even sense when *wu*-mates are in danger with a [Wits + Empathy] roll – the character gleans no details, though two successes or more grants a vague sense of her ally's direction and proximity. During combat, players may opt to roll Initiative once for the entire *jade wu*, and add the members' averaged Initiative bonuses (rounded up) to the result; all *wu* members goes on this count. The entire *wu* must be together and working in tandem for this option to be used. The nushi spirit's Initiative isn't factored into the equation unless the entire *wu* is in the appropriate Mirror Land. Any bonuses to the Initiative roll (such as those granted by Yang Prana or boosted Dexterity) are factored in before the averaging – reducing its benefit to the individual using the advantage, but granting it to the entire *wu*. This allows *jade wu* to work with a degree of coordination unknown to less devoted vampires.

Increasing Guanxi: *Guanxi* costs [new rating x 3] to increase, minus the average Dharma rating of the *wu*; the greater the group's overall enlightenment, the better able they are to attune themselves to one another and the Great Cycle. As with all things, increases should be roleplayed, and reflect the *wu* attaining a deeper level of interconnection. The difference here is that in order for *guanxi* to increase, every member of the *wu* must contribute exp to that end. (If it needs to be said, *guanxi* can't be increased past 10.)

Decreasing Guanxi: Sometimes, the sacred bond between *wu*-mates must be broken. This is most commonly done by Wise Centipedes moving on to a new Mask, and they have rituals for this purpose that allow them to remove themselves from their *wu* without disrupting its *guanxi*. Other times, a *wu* must disband because of internal feuds, member death, political pressure, *akuma* infiltration, or even the patron nushi's destruction. Court elders, typically Bone Flowers, will preside over rites to disband *wu* (such as Rite of the Lone Walker) and release them from their *guanxi* obligations. This is a momentous, and often sorrowful, event; it's never performed lightly.

If a *wu* wants to take the initiative to destroy its *guanxi* without going through the courts, they can intentionally ignore their mandate and bond to this end. In this case, *guanxi* costs [current rating x 3] to decrease to the next lowest rating (the *wu*'s average Dharma isn't factored into this cost), with each member contributing toward the cost – this sacrifice is a big deal, and must be agreed upon by every member. Also, simple neglect and not associating with one another will serve the same effect, though *guanxi* takes years to degrade this way. This is criminal in the eyes of the Quincunx, as it is spitting in the face of Heaven; depending on local politics, punishments can be mutilation, penance, being cast out as *heimen*, or even Final Death (though the latter is very rare). When the last of the *guanxi* fades, each member of the *wu* must check for a Moment of Blindness.

Finally, *guanxi* may decrease with the Final Death of a *wu* member or other traumatic event, if the Storyteller or players believe it damages the collective spirit of the group.

THE TAPESTRY

Most of the information you need on the Mirror Lands, spirits and cosmology can be found scattered about **Kindred of the East** (in the poorly organized fashion typical for that tome). See pages 145-149 and 180-185; a little info on the Yin World can be found on 216-217. Dragon nest and dragon line material are on pgs. 22 and 155. The rules below are updates, and supersede contradicting information. Otherwise, default to what's in the book.

The Wall

The Wall is rated from 0 to 5 in **Vampire: the Middle Kingdom**, instead of 1-10. The Wall rating subtracts from rolls made to affect, travel to/from, or perceive the Mirror Lands, as well as attempts to feed on the ambient Chi – meaning such powers are almost never made at full die pool. The average Wall rating is 3-4.

Wall 0: This is the lowest possible Wall rating, and reflects very little separation between the Middle Kingdom and the Mirror Lands (though 0 does not indicate the lack of such a barrier). Such a low rating is extremely rare, and occur in only the most powerful (and strongly contested) Dragon Nests and spirit gateways

Wall 1: Most Dragon Nests, though a few especially spiritually resonant places may manifest such a low rating.

Wall 2: Places strongly associated with spirituality or otherworldliness – such as temples, graveyards, shrines and wilderness.

Wall 3: Most rural areas, like villages and developed land, roads, and wild areas tamed or often traveled by man.

Wall 4: Suburbs and cities, highly developed rural areas, and clear-cut wilderness.

Wall 5: Mostly spiritually dead places, like science labs, Western-style supermarkets and empty parking lots. Disciplines art and ritual rolls are made at a -1 penalty.

Wall 6: The spiritual nature of this place is completely dead, and the Wall is impermeable. No spirits can exist in such an area. Chi or Demon Chi can't be spent (meaning some arts can't be used at all), and all Discipline- and ritual-related rolls suffer a -2 penalty. *Shen* feel distinctly uncomfortable in such places.

Spirit Travel

Kuei-jin have several methods of reaching the Mirror Lands. Semblance of the Ebon Dragon (Yin Prana 5) and Semblance of the Scarlet Queen (Yang Prana 5) allow instant travel, though these arts are attuned to specific worlds. The Rite of Supplication allows travel to either Mirror Land, though the participants must use jade talismans created through Imbuing the Jade; the rolls to perform the rite and then cross over to do so are described under the rite, above. Certain rare and powerful dragon lines *may* lead directly into a Mirror Land, and the world in question can be reached through Ride the Dragon (Tapestry 4) or the Rite of Supplication.

Dragon Lines and Dragon Nests

Chi is the vital lifeblood of the universe, and exist not only in humans and *shen*, but also in the soil, rivers, forests and mountains. There are places called dragon lines (or dragon tracks) where the Chi of the world is especially strong. To continue with the blood analogy (a very literal one for many Kuei-jin), dragon lines are the blood vessels that carry Chi through and across the Middle Kingdom in a network of criss-crossing lines and trails. Yang Lines are the writhing arteries that carry active, restorative energies through the universe, while Yin Lines are the stable veins which carry the passive and entropic Chi equally as vital to the Wheel of Ages. Yang counters, compliments and eventually becomes Yin, and the Great Cycle of the universe continues. Dragon lines range in strength from modest trickles to raging Chi-rivers, though in the Fifth Age few dragon lines composed of strong Chi exist anymore. The world's Chi is slowly, but certainly, drying up.

Sometimes dragon lines attuned to the same Chi intersect, and the Chi pools in these areas. These stable reservoirs of Chi are known as dragon nests, and are always attuned to Yin or Yang. Unlike dragon lines, who Chi can only be utilized for travel or feng shui, the “free” Chi in dragon nests can be tapped and consumed. Understandably, these rare areas are the prime real estate of the Middle Kingdom. Most are claimed by spirit guardians or *shen*, and fiercely defended; Chi supplies are dwindling, making vampires and other supernatural factions all the more desperate to claim them.

Systems: Dragon nests are quite valuable to the Wan Kuei, though only elders are able to readily access the Chi in such places; those of insufficient enlightenment must attain Chi from blood or breath. Of course, all are still expected to defend them at the behest of their Dharmic superiors, whether they can directly benefit from them or not. Dragon nests drop Wall ratings, with the most dramatic reductions where the most powerful (and rare) nests exist.

Dragon lines are also rated in terms of weak, moderate and strong; strong lines lead to and form strong nests. While strong dragon lines reduce the Wall rating where they exist, dragon lines are useful in another way: those with sufficient skill in Tapestry (the fourth dot) or the proper rites (Supplication) can ride them. Further details on this unique mode of transportation are outlined in the writeups for these powers (pgs. 11 and 23, respectively).

Spirits

Here are some basic rules for spirits, supplementing material found on pgs. 210-217 of **Kindred of the East**. I've taken liberties with the mechanics and terminology a bit to streamline the system, eliminate redundancy, and reflect a more Eastern feel for the spirits. Both Yang-spirits and Yin-spirits are described with the same basic mechanics and traits. (Yin-spirits are better described in terms of Attributes, Skills, Pathos and Arcanoi, but since I've not gotten around to converting **Wrath: the Oblivion** to the new mechanics yet, these simplified rules should work well in a **Vampire: the Middle Kingdom** context).

Forgive the homebrew stuff; the spirit list needed some fleshing out.

SPIRIT TRAITS

Hun: Hun is the spirit's higher, rational nature, and serves as the default Mental and Social Attribute for spirits; in any roll that would call for one of those Attributes, roll Hun instead. This trait also functions as the spirit's Willpower, and temporary Hun points may be spent to add extra dice to rolls and resistance traits in precisely the manner Willpower points are. Any roll that doesn't involve the P'o defaults to the Hun.

P'o: P'o is the spirit's ability to attack and harm spirits and others, and measures its spiritual strength and "physical" presence; a high P'o doesn't necessarily indicate wickedness, though that's often the case. P'o is used in any roll a Physical Attribute would be used for, including attack rolls and Defense. Spirit attacks typically do lethal damage, with exceptions noted otherwise. Defense in this context means a spirit's ability to protect itself; a demon with a high P'o might be very quick, or have thick armor plating that deflects blows. Similarly, while spirits may carry weapons or display fearsome natural weapons, these are reflections of those beings' aggressive natures, and offer no bonus to the P'o roll when an attack is made – the P'o rating takes such armaments into account.

Yin and Yang: Most spirits have either a Yin and Yang ratings, with the Virtue reflecting its nature: so Yang-spirits have Yang, naturally. The Virtue is a rough measure of the spirit's power, and indicates its status among its kind: a Yin 8 ghost has more "rank" than a Yin 4 one, and has considerably more power to call upon. It's very rare, though perhaps not entirely unheard of, for a spirit of one Mirror World to have a rudimentary rating in the opposing Virtue. Demons from the Yama Hells usually have ratings in both Virtues.

Chi: Chi serves the dual function as a spirit's Health and as a power reservoir for Arts; Chi is lost as the spirit spends it, and as it is attacked and damaged. Spirits don't differentiate between bashing and lethal damage; aggravated is a special case, as spirits destroyed by such are often destroyed permanently (see below). Damage penalties don't apply to lost Chi. Chi is usually Yin or Yang, depending on the nature of the spirit; the maximum Chi rating of a spirit is equal to its [Virtue rating x 5]. Some rare spirits, like demons hailing from Yomi Wan, have both Yin and Yang Chi; these spirits will always have both ratings in Yin and Yang, with Chi reservoirs to match; damage inflicted on the spirit is split evenly between its Chi pools, unless an attack targets one or the other.

Derived Stats: Defense = Hun or P'o (whichever is lower); Initiative = Hun or P'o (whichever is higher); Speed = [Hun + P'o].

Tasks

- *Actions:* Spirits can only act once per turn to attack, defend, move, or use an Art.
- *Communication:* Yin-spirits can speak the languages they could when they were alive, while Yang-spirits are often less communicative; some know the speech of men, but most don't bother and instead rely on the exchange of concepts and ideas in the "tongue" of spirits. Many denizens of the Thousand Hells, especially P'o-spirits, speak human languages. In any case that a spirit is intelligent enough to communicate, a Kuei-jin can communicate with any spirit with a successful Hun roll (as described under that Virtue, pg. 7 of this document).
- *Reincorporation:* Normally, when a spirit is destroyed by reducing its Chi to zero, it's absorbed into the Tapestry where it recovers slowly; during this time, it can't be summoned, attacked, communicated with or affected in any way. After a number of hours equal to 30 minus Hun, it reforms in a safe area with 1 Chi; Yin-spirits always reincorporate at a Fetter (an object of great personal significance while it was living). A spirit taken to zero Chi by aggravated damage must make a Hun roll; failure indicates it's destroyed permanently, while success allows it to reincorporate after double the normal time.
- *Movement:* Many spirits float or fly through the Mirror lands, though others resort to more standard forms of locomotion like walking or running. Spirits use Speed to determine their rate of movement.

Nushi Cost: If a spirit is appropriate for use as a Nushi, one can calculate the Nushi cost by averaging its Hun, P'o, Yin and Yang, and then using that figure as a base. A distant spirit, or one unable to offer much in the way of benefits to its supplicants, can offer a slight break on the cost; meanwhile, a spirit that offers its *wu* potent advantages (especially those that are continually active) would increase the nushi cost by 1, 2 or even more.

Strengthening Nushi Spirits: By investing time and energy in honoring a spirit, it *wu* gives it power. In short, players can invest their exp in their nushi, improving its power, and in turn themselves (as the spirit is able to offer more benefits). Exp can be used to increase Hun, P'o, Yin or Yang as a cost of [new rating x 2]; if the spirit lacks either Yin or Yang, the first dot can be purchased for 10 exp. New arts cost 5 exp apiece. Finally, buying new benefits – or improving existing ones – should cost from 5 to 10 exp (scaling with the potency of the boon), or "buying off" behavioral restrictions; the cost is up to the Storyteller, who decides ultimately if such modifications are even possible.

SPIRIT COMBAT

Spirits function in combat much like other characters, though have simplified traits. Spirits can only be physically engaged when a vampire is in the Mirror Lands, when the spirit manifests physically in the Middle Kingdom, or when special Discipline powers allow interaction. While in the spirit worlds, Cathayans are fully subject to spirits' attacks and Arts, and are often at a disadvantage on their opponents' home turf. A spirit uses its P'o to attack and damage other spirits or visitors to the Mirror Lands. The lowest of Hun and P'o is used for Defense, the higher of the two is used for Initiative, and [Hun + P'o] equals Speed. Physically manifested spirits use Attributes, Skills and others traits possessed by corporeal creatures. For more on spirits and their traits, see Spirit Traits, below.

Wan Kuei use their normal traits while in the Mirror Lands. However, while in a spirit world, the corresponding Virtue is added to the vampire's health while there; Yang is added to Health in the Yang World, while vampire visitors to the Yellow Springs add Yin to their Health. Vampires destroyed in the spirit world suffer the Final Death.

ARTS

Arts are mystical powers that spirits possess, allowing them to affect one other and their spiritual environment, as well as the physical realm and those that dwell therein. Each Art is listed with a Chi cost (if any), range and duration (if applicable) and a brief description of its effects. Any Art with no listed range affects only the spirit, while no listed duration means the effect is instantaneous. Using most Arts is a standard action, though any that are reflexive actions are listed as such; however, in no case may a spirit activate more than one Art per turn.

Some Arts may be used across the Wall, targeting those in the Middle Kingdom; these Arts suffer a penalty to their respective rolls equal to the local Wall rating. Unless otherwise stated, targets can apply their Defense to any Art that has an immediate physical effect (Defense would apply to Lightning Bolt, for example, but not Corruption).

Animate (Chi cost 4, duration one scene): The spirit can animate and control an inanimate object or element across the Wall; this requires a successful [Hun + P'o] roll, minus the Wall. Exactly what the spirit controls reflects its origins or nature, so a Crab Soldier might manipulate seawater, but not earth or fire. While the spirit animates the material, he can attack with it using his P'o; the specifics of the damage are left to the Storyteller, but should – for instance, animated fire would cause agg to vampires, while sand would do bashing at best, but could temporarily blind.

Appear (Chi cost 5, one scene): The spirit can manifest to those in the Middle Kingdom without taking on material form. It can't affect the physical world, however, at least without the use of other Arts that would allow it to do so.

Armor (Chi cost 2 per dot of Armor, one scene): The spirit may augment its defenses by granting itself up to three dots of Armor, which lasts the duration of the scene. This Armor offers protection against all physical attacks (including aggravated damage).

Calcify (Chi cost 3, duration one scene/indefinitely): Spirits of order and demon jailers, among other spirits, can trap victims in webs, strips of kaja paper, or even freeze them in blocks of ice. This art only affects those in the Mirror Lands. The spirit's controller rolls Hun, and adds the local Wall rating to its attack roll, calling upon the stasis there to augment its power; Defense doesn't protect from this Art. Success on the Hun roll reduces all Physical Attributes by 1 (or P'o, for other spirits), with derived stats dropping accordingly; once any Attribute or P'o is reduced to 0 this way, the victim is frozen in place and can't take any action. This is an extended effort on the part of the spirit, that has to succeed on several rolls to trap most victims, so wise victims have time to get away or fight back.

If the victim manages to escape being Calcified, the Attribute/P'o penalties last but a scene. However, if fully calcified, the character remains trapped indefinitely, frozen into the Wall. This state resembles suspended animation. No time passes for him, and he is unaffected by environmental hazards or attacks on either side of the Wall (a potentially good for vampires, who needn't fear sunlight or having to feed during this time). If found, a Calcified victim may be freed with some effort: attacks targeting the entrapping material (webbing, ice or whatever) are made at a penalty equal to the local Wall, and it has a number of Health equal to the Hun of the spirit that created it, plus the Wall.

Create Flame (Chi cost = 2 per extra attack dice): The spirit may attack with flame – exhaling it, conjuring it and sending it forth, or whichever seem appropriate. Yang Chi is spent to add a bonus to the spirit's P'o for purposes of making this attack, up to the spirit's Yang Virtue. This Art can affect victims on the other side of the Wall, but the Wall rating is subtracted from the attack roll. A less destructive use of this Art is to conjure simple fires, with the size and heat of the fire depending on the successes on the P'o roll.

Chi Commerce (Chi cost variable): This useful Art allows a spirit to transfer Chi between itself and others, usually spirits, but also *shen* and even mortals; this use of Chi Commerce costs no Chi beyond any voluntarily given up in the transfer; a Hun roll is necessary to affect those across the Wall, though no roll is needed for those within its spirit realm. A Spirit with Chi Commerce can forcefully take Chi from spirits, Kuei-jin or even mortals; this requires a P'o roll (minus the Wall rating if necessary) and 2 Chi points, with each success allowing the spirit to steal a point of Chi. Some demons can target a vampire's Demon Chi through this Art.

Chill (Chi cost = 2 per extra attack dice): The spirit attacks with bone-numbing cold, potentially causing frostbite or hypothermia. Yin Chi is spent to add a bonus to the spirit's P'o for purposes of making this attack, up to the spirit's Yin Virtue. This Art can affect victims on the other side of the Wall, but the Wall rating is subtracted from the attack roll.

Control Electrical Systems (Chi cost 1, one turn, range [Virtue x 10 yds.]): Normally the purview of Yang technology spirits, this Art is possessed by a number of modern ghosts. A Hun roll, minus the Wall rating, allows a spirit to control an electronic device. The spirit can make the item do anything within its normal parameters, but not outside those: a standard cell phone could be made to dial any number or send text messages, but couldn't be made to move around, fire electrical bolts or pick up TV broadcasts. Most devices can be controlled with 1 or 2 Chi, but larger electrical systems require more.

Corruption (Chi cost 2, one scene): A favorite of demons of all types, a spirit using this Art can whisper in the ear of a victim (even on the other side of the Wall), causing the subject to act on her worst impulses for a scene. The spirit rolls Hun (minus the

Wall rating, if the subject is in the Middle Kingdom); *shen* can roll [Composure + Resolve] or Hun to resist (whichever is higher), though mortals can only resist if they understand what's happening and spend a Willpower to sublimate their dark urges. Wan Kuei that fail to resist Corruption must immediately check for Shadow Nature.

Dragon Sight (one scene, range [Virtue x 10 yds.]): Many spirits possess this Art, which allows them to detect the dragon lines and nests corresponding to their Virtue (so a Yin-spirit can sense Yin Lines, and dragon nests that provide Yin Chi). This costs no Chi to use, but requires a turn of concentration and a Hun roll.

Lightning Bolt (Chi cost = 2 per extra attack dice): This charm usually takes the form of traditional lightning when wielded by Yang spirits, while those of the Yin Realm attack with black bolts that scorch with Oblivion's cold. Chi is spent to add a bonus to the spirit's P'o for purposes of making this attack, up to the spirit's Chi Virtue; in the case a spirit has both Virtues, the highest is used for the cap. This Art can affect victims on the other side of the Wall, with the Wall rating subtracted from the attack roll.

Influence (Chi cost 2, duration one scene): The spirit can subtly shift a victim's mood toward a specific emotion with a Hun roll. Only small changes are possible, though with repeated use of Influence radical mood shifts are possible; however, each subsequent use of this Art on the same victim in a scene imposes a cumulative -1 penalty to the spirit's roll.

Purify (Chi cost 10, range [Virtue x 10 yds.] radius): This Art cleanses spiritual corruption in a small area, restoring it to a balanced state. Some extremely damaged areas, like toxic waste dumps and the poisoned dragon lines around Hiroshima and Nagasaki, can't be cleansed by Purify, and require more epic restorative magics.

Materialize (Chi cost variable, duration one scene): This powerful Art allows a spirit to manifest across the Wall in physical form, allowing them to act in the Middle Kingdom. While it's not uncommon Art among powerful spirits, Materialize is expensive and difficult to use, and so spirits use it sparingly. Note the spirit is quite visible to mortals and animals (and everyone else), who may react strangely to departed relatives or shrine spirits in the flesh.

First, a [Hun + Po] roll, minus the Wall rating, must succeed to create a link to the physical world. Once this is done, the spirit may begin spending Chi to "build" a body for itself. The appearance and capabilities of the materialized spirit reflects its basic nature. While a spirit can choose to distribute Chi differently each time it uses Materialize, most spirits have a "default" form they manifest in; sample spirits detailed later are listed with their default forms' stat blocks (if they have this Art).

Chi may be spent to buy:

- 1 Chi per Physical Attribute dot (trait can't exceed P'o rating)
- 1 Chi per two Skill dots; Specialties can be taken in place of a dot
- 0 Chi for Size 1-3, 1 Chi for Size 4/5; 1 Chi per extra level of Size (trait can't exceed [P'o rating + 4])
- 1 Chi per two Physical Merit dots
- 1 Chi for a lethal damage attack, 3 Chi for an aggravated attack; 1 Chi for +2 damage dice for a physical attack (max. +4)
- 1 Chi per level of Armor (up to 4/4)

Mental and Social Attributes default to the Spirit's Hun. Derived traits (Initiative, Health, Speed, etc) are calculated from their base traits; Defense is equal to Dexterity. Storytellers may allow spirits to exceed their normal trait limits, but should charge double Chi for it. Manifested spirits may use Arts in the physical world without interference from the Wall; however, one trying to affect the Mirror Lands while manifested must overcome the Wall to do so.

Mind Speech (Chi cost 1, duration one turn; or, Chi cost 3, duration one scene): A spirit with this Art can speak directly into a subject's mind, regardless of language barriers; the normal penalty for using Arts across the Wall applies to the Hun roll. The message must be brief, able to be delivered in a concise sentence, for a cost of 1 Chi; however, if 3 Chi is spent, the telepathic link lasts for a scene. An unwilling *shen* can resist with a [Resolve + Composure] roll.

Possession (Chi cost variable, duration one scene): An Art popular with both wraiths and minor demons, the spirit can enter and take control of a living creature for a scene. After entering the victim's body, the spirit must attain a number of successes on an extended Hun roll equal to the host's [Composure + Resolve]; one roll may be attempted each hour, and 2 Chi must be spent by the spirit each time. Once the required number of successes are attained, the spirit takes over the subject's body. The spirit uses the victim's Physical Attributes, but Social and Mental Attributes equal the spirit's Hun; no Arts can be used during this time. Some spirits with advance Possession capability can merge with their victims and overtake the souls, resulting in *bakemono* or other such creatures.

Reform (Chi cost 20): The spirit may instantaneously disappear and reappear in another place in the spirit world familiar to it (almost always a safe place); this Art is normally used to escape enemies.

Summon Wind (Chi cost varies; one scene): The spirit can create wind with an expenditure of 1 Chi per 10 miles per hour.

Shapeshift (Chi cost varies; one scene): The spirit can change its appearance and form with a Hun roll and an expenditure of Chi. The more radical the change, the higher the Chi cost: 2 for minor cosmetic alterations (from man to woman), and up to 5 for drastic alterations of shape and size (from monkey to dragon). Its capabilities don't change, just its appearance: a monkey-spirit mimicking a dragon-spirit gains none of its magic, strength or wisdom. Spirits using Appear or Manifest may use the Shapeshift art.

Short Out (Chi cost 3): This Art targets electronics and other electrical systems, temporarily shorting them out; particularly fragile items may be ruined. Roll P'o minus the local Wall rating.

Spirit Away (Chi cost 25): A dreaded power thankfully limited to the most powerful demons, Spirit Away allows a spirit to snatch a victim and whisk her away to its home Yama Realm (along with the spirit). The demon rolls P'o; if the number of successes attained exceed the victim's Wits, the victim and demon disappear and reappear in Hell. The victim may attempt to escape, though this is left for the Storyteller to puzzle out... assuming escape is possible at all.

Tracking (Chi cost 5): The spirit can unerringly track its prey, or find a specific item; in both cases, the spirit must have touched the quarry, tasted its Chi or otherwise have some sort of trace to "lock onto." This requires a Hun roll, modified by the Wall if necessary. A new roll must be made each day of tracking.

ANCESTOR SPIRITS (XIN SPIRIT)

There are a multitude of ancestor spirits; almost every existing mortal bloodline is thought to have its own ancestor spirits, and they are more active in families who venerate them and follow tradition. Many ancestor spirits are well over a hundred years old, and some speak of the coming of Marco Polo to China in their lifetimes. All ancestor spirits are themselves the shades of those who respected tradition in life, and took council from the ancestors of ages past. They provide examples and guidance to those who follow the old ways. The most forgiving ancestors might attach themselves to lone Kuei-jin and *wu*, if these vampires offer respect and perform the proper rituals.

Traits: Hun 7, P'o 2, Yin 6, Chi 30 (Defense 2, Initiative 7, Speed 9)

Charms: Appear, Dragon Sight, Influence, Mind Speech, Reform

Nushi Cost: 5

Image: Ancestor spirits appear as idealized, ghostly representations of what they looked like in life. They always appear garbed in traditional clothing and immaculately groomed.

Realm: Ancestor spirits are believed to dwell within the Yellow Springs, though they are never seen there unless sought out or summoned. Despite their ties to order and mandate, they do not seem to fall under the aegis of Emperor Yu Huang and pay him no homage.

Approaching the Spirit: Ancestor spirits are reserved and well-mannered, and expect the same of those who would address or supplicate them – Presence, Composure and Socialize must all be 2 or higher before an ancestor spirit will address an individual, be he mortal or undead. For Kuei-jin who would take an ancestor spirit as a nushi, Rituals and Hun of at least 3 are also required, and the supplicant's P'o can't be higher than her Hun; those who clawed their way out of Hell are unsightly and inauspicious as it is, and ancestor spirits utterly refuse to deal with those that conduct themselves as monsters! Ancestor spirits appeal particularly to Resplendent Cranes and Bone Flowers. Rare is the Thrashing Dragon who takes an ancestor spirit nushi, and Devil-Tigers who do are true oddities.

To their *wu*, ancestor spirits provide an additional five Willpower points per story; these must be distributed among the members of the *wu*, and like normal Willpower can be spent to gain extra dice on rolls – though such rolls should be spent on activities in line with one's Hun. If consulted with before attempting certain tasks, an ancestor spirit can make it more likely it will succeed; an ancestor will not do this more than once a week, as a *wu* should be self-sufficient to be worthy of its continued patronage. The action must be something the ancestor will be able to advise the character on, and it must be something that relates in some way to tradition or one's higher self. Advice on how to carry one's self in front of an elder Kuei-jin would be appropriate, as would the proper ways to perform *feng shui* in one's place of business; however, they couldn't (and wouldn't!) advise someone on combat or on-line stock trading, and it would be rude to even ask them to do so. When performing actions he has been advised on, the Kuei-jin may count lucky Direction numbers that come up on a single die roll as additional successes.

For example, Ma Hi Lee follows the center direction, and after being advised by an ancestor spirit on how to impress the mortal head of a traditional household, makes a [Presence + Socialize] roll (five dice) during the meeting. The roll comes up 6, 3, 5, 8, and 2. Normally this would have been only one successes, but the 5 counts as a success because it is the lucky number for the Center direction – for a total of two successes.

BHUTA (YANG DEMON)

Bhuta are master manipulators, both of people and of themselves. They can make themselves appear as anyone or anything they like, and delight in using this to their advantage. They often masquerade as other spirits, and can convincingly assume the identities of many people while manifested. They can even assume the shape of animals or other things in necessary, gaining the appropriate advantages (such as flight or large claws). These unwholesome spirits often overestimate their own skills at manipulation, however, and can be tricked into revealing themselves by clever characters.

Nushi Cost: 6

Hun 7, P'o 4, Yang 5, Yang Chi 25 (Defense 4, Initiative 7, Speed 12)

Arts: Appear, Corruption, Materialize, Possession, Shapeshift

Materialize statistics (Chi cost 14): Str 2, Dex 3 Sta 3; Socialize 4, Subterfuge 4; Size 5, Initiative 10, Defense 3, Speed 10, Health 8; hidden claws or sharp teeth +1 lethal.

Image: Bhuta have nebulous, undefined forms, clouds of greenish energy swirling with the faces of the people and creatures who form they have taken.

Realm: These Banes are usually found in the Yang World reflections of urban areas or other populated places.

Approaching the Spirit: Most Bhuta are open to forming alliances with *wu*, as long as this doesn't interfere with their own plans. They typically gift their supplicants with enhanced skill as deception or disguise, equating to a bonus dot of Subterfuge. Those with Blood or Flesh Shintai are favored with an +1 bonus on die rolls when using arts to change their shape or disguise their appearances.

BUREAUCRAT OF THE JADE PALACE (YIN SPIRIT)

Nushi Cost: 3

Traits: Hun 6, P'o 2, Yin 8, Yin Chi 40 (Defense 2, Initiative 6, Speed 8)

Charms: Chi Commerce, Corruption, Dragon Sight, Influence, Possession

More Information: See pg. 216 of **Kindred of the East**.

CHIN-CHIANG-FYU-YA, THE DEMON ARCHER (XOMI DEMON)

Nushi Cost: 6

Hun 3, P'o 8, Yin 5, Yang 5, Yin Chi 25, Yang Chi 25 (Defense 3, Initiative 8, Speed 11)

Arts: Appear, Corruption, Materialize, Reform, Spirit Away, Tracking

Materialize statistics (Chi cost 27): Str 5, Dex 5, Sta 5; Brawl 2, Firearms (archery) 6; Size 6; Fresh Start 1, Quick Draw 1; Initiative 3, Defense 5, Speed 16, Health 11; bow and arrows +4 L 40/80/160.

More Information: See pg. 213 of **Kindred of the East**.

DEMON JAILER (YIN DEMON)

Nushi Cost: N/A

Traits: Hun 5, P'o 7, Yin 8, Yin Chi 40 (Defense 5, Initiative 7, Speed 12)

Charms: Armor, Dragon Sight, Materialize, Shapeshift, Spirit Away

Materialize statistics (Chi cost 24): Str 4, Dex 4, Sta 4; Brawl 4, Weaponry 4; Size 5; Disarm 2, Fast Reflexes 2; Initiative 7, Defense 4, Speed 12, Health 9; Armor 2; whip +4 B, demon flail +2 A.

More Information: See pg. 216 of **Kindred of the East**.

LADY YUKIO, ŒI-RYO (YANG SPIRIT)

Nushi Cost: 4

Hun 6, P'o 5, Yin 3, Yang 6, Yin Chi 15, Yang Chi 30 (Defense 5, Initiative 6, Speed 11)

Arts: Appear, Dragon Sight, Sharpen (can make host blade inflict an additional die of damage for a turn; costs 1 Chi)

Approaching the Spirit: Supplicants must have a minimum [Presence + Socialize] die pool of five and Weaponry 3. The Perfect Kata, usable once per night, requires a successfully [Dexterity + Performance] roll, and reduces opponents' Defense by 1 against the weapon-wielder only for the duration of the combat.

More Information: See pgs. 212-213 of **Kindred of the East**.

LU-KIM (YANG SPIRIT)

Nushi Cost: 6

Traits: Hun 3, P'o 6, Yang 7, Yang Chi 35 (Defense 3, Initiative 6, Speed 9)

Charms: Appear, Inspire Rage (as Influence, but can only create anger; can force a Kuei-jin to check for Fire Nature; Chi cost 3), Spirit Bite (can attack a foe in the physical world without having to materialize; Chi cost 2 per die of lethal damage, or 4 per die of aggravated damage); Tracking

Image: Lu-kim appears as a giant tanuki (raccoon dog) in the Yang world, as big as a wolf. Her fur is reddish-brown, marked with black, and her eyes glow with a fierce yellow light.

History: This spirit doesn't have much of a history in the stories of the Middle Kingdom. Lu-kim is as she has always been, concerned with those the fortunes of her brethren in the physical world and little else. She enjoys a good hunt, especially when the prey are evil humans or *akuma*.

Habitat: Lu-kim lives in the Yang world, and prefers woodland areas to urban ones. However, her favor accompanies her *wu* wherever they go.

Approaching the Spirit: Lu-kim is belligerent and quick to anger, but she isn't unnecessarily cruel. She favors those Kuei-jin who can handle themselves in a fight, and requires that they know the Black Wind Discipline so that they may attack swiftly and potently. Lu-kim favors Thrashing Dragons, who venerate her for her closeness to nature; Devil-Tiger supplicants, on the other hand, merely appreciate her fighting prowess. The great tanuki-spirit has been known to grant her favor to hengeyokai packs, as well.

Lu-kim grants an additional 5 points of Demon Chi to her *wu* per story, though this additional Demon Chi must be used to activate the Black Wind Discipline, and must be distributed among *wu* members. She also grants an additional die to all Brawl, Intimidation and Survival die pools. However, if her supplicants go too long without getting into a fight of some sort, its members become antsy and short-tempered; during these times, rolls to avoid Fire Nature are made at a -1 penalty. Lu-kim's *wu* are asked to respect her followers among the Beast Courts, as well as the tanuki *hsien*; while camaraderie or even cooperation between them isn't expected, unnecessary conflict with these *shen* is frowned upon.

RAIDEN, DUKE OF THUNDER (FALLEN GOD)

Nushi Cost: 8

Hun 8, P'o 9, Yin 2, Yang 11, Yin Chi 10, Yang Chi 5 (Defense 8, Initiative 9, Speed 17)

Arts: Appear, Armor, Control Electrical Systems, Lightning Bolts, Materialize, Short Out, Summon Wind

Materialize statistics (Chi cost 38): Str 8, Dex 15, Sta 7; Brawl 6, Weaponry 6; Size 7; Fighting Style: Hard Martial Arts 4 (Body Blow, Iron Skin, Damaging Block, Dragon Tail Sweep); Initiative 13, Defense 5, Speed 20, Health 14, Armor 2; katana +4 L.

More Information: See pg. 213 of **Kindred of the East**.

SOLDIER OF THE EMPEROR (YIN SPIRIT)

Nushi Cost: 2

Traits: Hun 3, P'o 6, Yin 7, Yin Chi 35 (Defense 3, Initiative 6, Speed 9)

Charms: Armor, Dragon Sight, Materialize

Materialize statistics (Chi cost 18): Str 3, Dex 3, Sta 13 Brawl 2, Firearms 2, Weaponry 2; Size 5; Initiative 6, Defense 3, Speed 11, Health 8; Armor 1; Soulsteel sword +2 L.

More Information: See pg. 215 of **Kindred of the East**.

ARTIFACTS

All page references are for **Kindred for the East**.

IDEOGRAPH CHARMS

Level One Artifact

As on pgs. 320-321, except the Harmony Charm requires a would-be assailant to roll [Resolve + Composure] or P'o, whichever is higher.

GOLDEN TALONS

Level Two Artifact

In keeping with the reduced emphasis on aggravated damage, when worn and a successful Yang roll is made, these spikes lengthen into claws that inflict Str +1 lethal damage; with the expenditure of one point of Yang Chi, the talons will inflict aggravated (instead of lethal) damage on the next successful attack only. They also add a +1 bonus to any Athletics roll involving climbing. The lethal damage and climbing enhancement properties last for one scene.

MANDARIN MASK

Level Three Artifact

As on pg. 221, except the roll to activate the mask is [Wits + Socialize], while those who wish to pierce the disguise must make a contested [Wits + Composure] roll.

WAYANG SASH

Level Four Artifact

As on pg. 221, except use the following stat block: All Attributes 3; Brawl 3, Stealth 5; Size 2; Defense 3, Initiative 6, Health 5, Speed 8; Str +1 bite (bashing), +2 to grapple attacks.

STAR SHOWER BLADE

Level Five Artifact

As on pg. 221, except:

- Damage 3 (L), size 2, durability 4 (base stats).
- One point of Chi allows the weapon to inflict aggravated damage for a single turn.
- One point of Chi activates the blade for a scene. During this time the sword can be thrown to a range of 25 yard per dot of the attacker's Strength; Dexterity + Athletics to hit, no range penalties. A command word allows the sword to split into three blades, which can target one victim or different targets and do Strength thrower's Strength in damage. Hit or miss, the blades reform and return to the attacker's hand.

THE TEN THOUSAND THINGS

In Kuei-jin games, some amount of crossover is going to happen. It's inevitable. The Middle Kingdom is cosmopolitan, and it's hard not to step on the toes of other supernatural agencies. (In fact, many Wan Kuei don't even try not to.) While most dealings a vampire has will be among mortals and her fellow Damned, they'll invariably deal with others, be they import Kindred or firmly entrenched *shen*. This interaction with other setting elements is important, as it helps place the Kuei-jin in context by contrast.

The problem with that is I've not gotten around to converting the other original World of Darkness systems to the new rules, and being that I have need of sleep, food and a life, it'll be a long time before that happens. So what I'll do is offer some quick and dirty stats for *shen* and barbarian supernaturals, using the rules set forth here – so all you need to model these creatures in a **Vampire: the Middle Kingdom** game is what follows, plus what's in **Kindred of the East** and the **World of Darkness** corebook. Great, ain't I?

These conversions aren't accurate or comprehensive, and are provided as approximations only. Extrapolate from what's here, or discard it in favor of your own conversions. I also recommend source material for those that want to explore these supernatural factions further,

STATS IN CONTEXT

It's important to put the quick-and-dirty stats in its proper context, which is admittedly difficult with the limited information provided. Direction (as defined in this game) is only a concern for orthodox Kuei-jin, but the auspices of the hengeyokai serve a similar function. Virtues reflect personality qualities, though mages don't have Yin, Yang and Hun in their own game. These are given as a reference point, and to allow Storytellers to run these characters using the **Vampire: the Middle Kingdom** system. So a mage with a high Hun is a virtuous (or at least self-controlled) person, and also has that stat for when she uses magic that duplicates the effect of Iron Soul (Internalize 4).

Direction: Some *shen* are given Directions, which roughly correspond to the Wan Kuei's roles and predilections. A hengeyokai of the North Direction fills the role of lawgiver and traditionalist in the Beast Courts or for her sentai, while a South-facing *hsien* may be either a warrior or one that tests the theological traditions she keeps alive. If no Direction is given, the character in question either has no analogous social role among her people and/or no Divine Mandate.

Virtues: For mortals and most non-Cathayans, Virtues measure a character's moral and mental qualities, though have additional significance for some. Yin reflects self-control and ability to restrain one's passions, while Yang is one's ability to act when necessary and stay strong in the face of adversity. The Xiong Ren and Kin-jin are prone to Fire and Wave Nature, and in resisting these states the Chi Virtues serve the same purpose for them as they do for Hungry Demons.

Everyone has a Hun analogue which represents their moral strength, spiritual cognizance and purpose; a low Hun indicates someone that has little integrity and is prone to act irresponsibly and/or based on her primal urges. A P'o rating is reserved for especially monstrous creatures; while a sentient P'o Soul is a burden only the undead and Restless dead must bear, the P'o Virtue for others reflects a special degree of savagery and power not seen in other creatures; hengeyokai are the only non-Wan Kuei able to tap that power offensively, with similar results as using Demon Chi.

Unless stated otherwise, non-Cathayans don't have the abilities associated with the Virtues (Lifesight for Yang, heightened sense for Hun, etc. Exceptions exist, however, and will be noted in the splat's writeup.

Mortals

Every World of Darkness game needs to include mortal characters, and they are especially important in **Vampire: the Middle Kingdom**. Mere mortals are all too often overlooked in favor of epic threats, and are only thought about when someone needs to eat or use some freakish art that might upset the herd. It's sometimes easy to forget how central they are to the setting. People fill all sorts of roles in a Vampire game: allies, enemies, contacts, food sources, muscle, friends, and much more. However, "extras" that you only narrate in passing aside, the people of your Middle Kingdom should be every bit as nuanced, fleshed out and interesting your vampire characters.

The list of sample mortals below is a very tiny and unforgivably inadequate sampling of the people a *wu* can run into during the course of the game. It's not difficult at all for Storytellers to populate their setting with other characters. Use the rules in **World of Darkness** as a base, allocate dots to taste, pick a Nature and Demeanor (instead of a Virtue and Vice), and determine Virtues (Yin, Yang and Hun).

Virtues: Hun is a measure of a mortal's moral strength: someone with Hun 1 is a base and wicked person, and Hun 5 represents a moral paragon; 3-4 is the average; for those familiar with **Vampire: the Masquerade**, Hun is a Humanity analogue for mortals, though the scale is obviously different. Chi Virtues reflect personality traits (high Yin and low Yang indicates a conservative rather than impulsive person), but serves no other special purpose for mortals.

Only a rare few human beings with very low Hun, like serial killers and rapists, ever develop a rudimentary P'o (which only reflects their monstrous natures: a human P'o has no identity, and offers no Demon Chi, Demon Arts or other benefits.

Combat: Use the rules from the **World of Darkness** book. No conversion needed here.

EMBITTERED POLICEMAN

Few would disagree that American policemen are underpaid and overworked, but the most abused of them have it far better than the Philippine National Police. As is the case for all PNP officers, the local government doesn't offer him insurance and gives him barely enough money to survive. Unlike many, however, he has thus far not turned to active corruption, and remains poor while others in his precinct are on criminals' payrolls. However, exposure to crime and graft has made this character into a jaded and cynical man with a low opinion of people in general, and is quick to use excessive force to enforce the law. He's not above delivering beatdowns, planting drugs on suspects, or covering for fellow "honest" officers. If he witnesses a Hungry Demon engaged in questionable activities, the Bitter Officer can be a most implacable foe.

Nature/Demeanor: Curmudgeon/Martyr

Attributes: Int 2, Wit 3, Res 3; Str 3, Dex 3, Sta 2; Prs 2, Man 2, Com 2

Skills: Athletics 1, Brawl 2; Firearms 2, Intimidation 2, Investigation (Drug Trade) 2, Weaponry 1 (Night Stick).

Merits: Quick Draw; Resources 1; Weapon Dodge

Virtues: Yin 2, Yang 3, Hun 3

Other Stats: Size 5, Initiative 6, Defense 3, Health 7, Speed 11, Willpower 5

Equipment: A policeman's uniform, a heavy revolver [2 (L), range 35/70/140, clip 6, Size 1], "evidence."

PARTY GIRL

A typical club-goer, this young woman's life involves hitting the clubs, shopping, the occasional score, and casual sex (often with American soldiers stationed nearby) – all on father's money, of course. She comes from a traditional Korean community and her actions cause scandal for her family. How deliciously rebellious! At least now she's not being ignored in favor of her brother.

The role of this character in a **Vampire: the Middle Kingdom** chronicle is pretty obvious.

Nature/Demeanor: Rebel/Celebrant

Attributes: Int 2, Wit 2, Res 1; Str 2, Dex 3, Sta 2; Prs 2, Man 2, Com 2

Skills: Athletics 1, Expression (Dancing) 2, Socialize 2, Streetwise 2, Weaponry 1.

Merits: Barfly, Resources 3; Striking Looks +1

Virtues: Yin 2, Yang 2, Hun 3

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 10, Willpower 3

Equipment: The latest fashions, glow sticks, E, name brand American cigarettes.

PROSTITUTE

Prostitutes are a universal phenomenon, and one very common to the urban sprawls of Southeast Asia and the Far East. While the Cambodian girl described here works for a pimp in Hong Kong, one can find young women and boys much like her on the streets and in brothels, plying bars or lurking in drug dens – many of them ravaged by disease and addiction, doomed to die long before adulthood. In addition to being convenient and disposable sources of Chi, prostitutes are great sources of information due to their near-omnipresence in many areas, and the fact people take pains to ignore them unless they're serving their appointed function at the time.

Nature/Demeanor: Survivor/Celebrant

Attributes: Int 2, Wit 3, Res 1; Str 1, Dex 2, Sta 1; Prs 2, Man 4, Com 2

Skills: Expression (Faking) 2, Medicine 1, Socialize 2, Streetwise 4.

Merits: None, really.

Virtues: Yin 2, Yang 1, Hun 3

Other Stats: Size 4, Initiative 4, Defense 2, Health 5, Speed 7, Willpower 3

Equipment: Three unwashed outfits, small purse, unused condoms (no one will wear them), glass pipe for meth.

Notes: This woman has AIDS, herpes simplex, and any number of bacterial infections at any given time. Disease and drug addiction has eroded her health and wasted her to under 90 lbs., though this hasn't hurt business one bit. Her Chi has a sour taste to it, and any Running Monkey foolish or desperate enough to feed from her endangers his herd... or himself if he's Yang Imbalanced.

SNAKEHEAD

This asshole is a human slaver, plain and simple. If you have the money, he can sneak you or a family member into pretty much any country you want to get into, but this Snakehead makes most of his money selling women and children to sweatshops, brothels and pornographers. It's a sad state of affairs that the Hungry Demons of this Age are far more likely to do business with this guy than try to stop him, but the reasons for that are obvious. Any that would stop the Snakehead will not only have to deal with corrupt officials he's bought off and his personal muscle, but also vampires interested in protecting their supplier of Chi.

Nature/Demeanor: Conniver/Autocrat

Attributes: Int 2, Wit 3, Res 2; Str 2, Dex 2, Sta 2; Prs 2, Man 3, Com 3

Skills: Brawl 1; Firearms 1, Intimidation 1, Streetwise 4, Weaponry 1 (Night Stick).

Merits: Contacts 4, Influence (Immigration) 3, Resources 4, Status (Underworld) 3

Virtues: Yin 3, Yang 2, Hun 2

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 9, Willpower 5

Equipment: Good suit, throw-away cell phones, bribe money, light pistol [2 (L), range 30/60/120, clip 17+1, Size 1]. Other weapons? That's what those two guys following this guy are (see: Thug).

THUG

This generic template can be used to model anything from a low-level Yakuza enforcer to hired muscle to the members of a local Tong, and are extras that Wan Kuei fight, devour or employ. While not a deadly threat to most vampires, they're dangerous enough to cause serious damage before they're defeated or flee.

Nature/Demeanor: Follower/Bravo

Attributes: Int 2, Wit 3, Res 2; Str 3, Dex 3, Sta 3; Prs 2, Man 2, Com 2

Skills: Brawl 3; Firearms 2, Intimidation 3, Streetwise 2, Weaponry 1.

Merits: Contacts (Criminal Superior) 1; Fast Reflexes +1; Fighting Style: Kung Fu *or* Boxing 2; Resources 2

Virtues: Yin 2, Yang 2, Hun 2

Other Stats: Size 5, Initiative 6, Defense 3, Health 8, Speed 11, Willpower 4

Equipment: A knife [1 (L), Size 1], a heavy pistol [3 (L), range 30/60/120, clip 7+1, Size 1]

Bakemono

See pgs. 218-220 of **Kindred of the East** for information on *bakemono*, as well as various Werewolf supplements.

Growing Your Very Own Demonic Mutant: Rather than offer sample *bakemono* characters, as these monsters come in such a wide variety, I'll give assembly instructions for you: simply use the mortal creation rules offered above, reduce Hun to 1 or 2, assign one to seven dots of Demon Shintai, and give him a P'o rating equal to his rating in that Discipline (though the P'o offers no advantages like Demon Chi). Some possess powers outside this scope, which can be represented with individual Shintai arts. Most *bakemono* manifest their hideous powers all the time, never needing to "assume" a monstrous form. Needless to say, this is both an advantage and a disadvantage, as spikes, tentacles, irradiated slime and the like are great for self-defense and killing food but forever prevent them for interacting with human society. However, some have the ability to mask their appearance in illusion or assume the shape of a mortal (treat these as powers with a Willpower cost of 1); such foes are most dangerous.

Combat: *Bakemono* are mortals, and most take damage as such. However, few are those that have no advantages in combat, such as armor plating or special healing ability, so never assume they'll go down quick and easy.

Chi: These demonic mutants have no ability to access their Chi. In the case they must use a power with a cost associated with it, use Willpower.

the Dhampyr: Shade Walkers

The **Kindred of the East Companion** has info on dhampyr, though they get only two unsatisfying paragraphs on pg. 220 of **Kindred of the East**. Get **Half-Damned: Dhampyr** if you can.

Combat: Though luckier than most, vampire parentage doesn't offer dhampyr any special resistance to damage; they're still mortals. However, they may spend Chi to recover lost damage like Kuei-jin can.

Virtues: Shade Walkers possess a mortal Hun. They do possess a true P'o (and Demon Chi), though a much weaker version than that with which Kuei-jin must contend; most have P'o ratings of 1, and only rarely 2 or higher. They're very rarely (if ever) subject to Shadow Nature. They can fall to Wave and Fire Nature, but not nearly as easily as Wan Kuei: add two dice to related [Composure + <Chi Virtue>] rolls.

Disciplines: Dhampyr have true Disciplines, but are only able to learn Demon Arts and Shintai Disciplines; Chi and Soul Arts are beyond them. Like Wan Kuei, Demon Arts for Shade Walkers are limited to their P'o ratings (rarely higher than 1), while Shintai dots are limited to 1 for young half-damned; every century they live past the first (up to three, total), their Shintai cap increases by one.

Joss: Fortune favors the half-damned, though this "blessing" is a mixed bag; they may be lucky, but the very *joss* that protects them virtually assures they have unpredictable and adventurous lives... and will need that luck to get by. Few others know of this hidden quality, and fewer still have a reasonable explanation for it. One theory suggests dhampyr retain something of the grace the Wan Xian enjoyed, but few take this seriously. After all, the Shade Walkers certainly don't seem to be possessed of any particular virtue, and in fact are more prone towards cruelty and sadism than most mortals – but it's perhaps unfair to expect different from creatures that have grown up with P'o Souls their entire lives.

A dhampyr character has *joss* points equal to [Hun x 2], though never higher than [10 - P'o]. *Joss* points may be spent to create lucky circumstances for the Shade Walker, with more improbable and spectacular effects requiring greater *joss* expenditures. Sample benefits, and associated *joss* costs, include: having an enemy's cheap gun briefly jam (one *joss*); treating a dramatic failure as a "normal" failure (one *joss*); snapping a gun's firing pin (two *joss*); transform bashing damage inflicted by the Shade Walker into lethal damage after a successful attack (two *joss*); creating a gun misfire that harms the gunman (three *joss*); cancel incoming bashing damage (one *joss* success per two points of damage); cancel incoming lethal damage (one *joss* per point of damage); cancel incoming aggravated damage (two *joss* per point of damage). Finally, a Shade Walker has an inherent +1 *joss* bonus to Defense and treats all 9s as 10s as long as she has unspent *joss* points in her; these benefits don't require *joss* to be spent, and mimic the *joss*-related benefits of Chi-Shaping (Tapestry 3).

Storytellers are encouraged to be creative with *joss* effects, but remember it doesn't allow one to "do magic" (throw fire, levitate, summon demons or the like); *joss* is applied manipulation of luck and probability, nothing more.

THE HEDONIST

This Shadewalker was unlucky enough born to a particularly misandristic *penanggalan* in the Golden Courts, and fled her domain as soon as he was able. Years of physical, psychological and sexual abuse, as well as the dehumanizing things he's done in the name of survival (theft, cannibalism and even minor commerce with a demon) has created a jaded creature that exists only in the moment. The Hedonist throws himself into whatever activity consumes him at the moment, forgetting his painful past and blinded to a bleak future. He numbs himself with cocaine, alcohol and sex, wanting death yet dreading Yomi Wan. Thus far, only his good lucks and sheer luck have saved him from either fate.

Nature/Demeanor: Martyr/Celebrant

Attributes: Int 2, Wit 3, Res 2; Str 2, Dex 2, Sta 3; Prs 4, Man 3, Com 2

Skills: Brawl 1, Drive 2, Expression 2, Occult 1, Persuasion (Seduction) 3, Socialize 3, Streetwise 3, Subterfuge 2.

Merits: Allies 4; Barfly; Contacts (Drug) 2; Iron Stamina 1; Natural Immunity; Resources 3; Striking Looks +2

Virtues: Yin 3, Yang 3, Hun 2, P'o 2

Disciplines: Black Wind 2, Flesh Shintai 1

Other Stats: Size 5, Initiative 4, Defense 2, Health 8, Speed 9, Willpower 4

Chi: Yin 2, Yang 4, Demon Chi 3

Joss: 4

Equipment: Nice clothes, a yellow Maserati, a bevy of attractive women, and more drugs than any normal person can handle.

HEIMEN MESSENGER

This small, unassuming woman doesn't look the part of a seasoned traveler, information broker and spy – which is one reason she's so good at it. She's right under five feet tall, with short hair, glasses, a featureless build and an unassuming demeanor; even to a trained eye, this century and a half-old vampire-spawn looks like someone's 40-something aunt, a rice farmer's wife or some other peasant. She can affect the accents and dialects of many Chinese provinces and regions, and knows enough about these places to cursorily pass herself off as a native. The Heimen Messenger expertly weaves through crowds, back roads and even wilderness, almost instinctively avoiding scrutiny. The half-damned lady uses her skills to pass through territories unimpeded, making her very valuable since travel is heavily restricted in China by both the government and its various supernatural agencies. When threatened, the dhampyr's harmless little lady facade drops; if she can't run, she's respectably skilled with both a gun and her hands, and easily can take a foe off-guard.

Nature/Demeanor: Survivor/Conniver

Attributes: Int 3, Wit 4, Res 3; Str 3, Dex 3, Sta 3; Prs 2, Man 3, Com 2

Skills: Academics 2, Athletics 2, Brawl 3, Drive 2, Firearms 2, Empathy 1, Investigation 2, Occult 3, Persuasion (Diplomacy) 3, Politics 3, Stealth 3, Subterfuge 2, Streetwise 2, Survival 1, Weaponry 2.

Merits: Contacts (Courts) 4; Danger Sense; Fast Reflexes 2; Fighting Style: Kung Fu 2; Language (Cantonese, English, Hunanese, Mandarin, and Japanese); Resources 3 (all liquid)

Virtues: Yin 4, Yang 3, Hun 3, P'o 1

Disciplines: Black Wind 1, Bone Shintai 1, Iron Mountain 1, Jade Shintai 2, Yang Prana 1

Other Stats: Size 4, Initiative 5, Defense 3, Health 7, Speed 10, Willpower 5

Chi: Yin 4, Yang 3, Demon Chi 1

Joss: 6

Equipment: A variety of fake IDs and falsified documents (including passports), a throw-away revolver [2 (L), range 20/40/80, Size 1, clip 6], and an old but well-maintained bicycle.

Chi'n Ta: the Lightning People

See pgs. 200-203 of **Kindred of the East** for more information on mages and how they relate to the Ten Thousand Demons.

Dragons of the East is great for exploring the Chi'n Ta in their own Mage context.

Virtues: Mages use mortal Virtues.

Combat: With rare exceptions (like Akashics), mages are squishy mortals and don't do well in direct combat. Of course, they rarely need to resort to it.

Chi: Mages draw from a single, undifferentiated Chi pool to power their magic, including Demon Art equivalents.

Magic: It's difficult to emulate mages' universal potential with Cathayan Disciplines (even as flexible and potent as they are), so bear in mind these are rough simulations.

- The sample characters below are sometimes given dots in a Discipline category, as well as dots in individual Disciplines. This indicates the character has a range of magic effects that emulates all Disciplines under that header. For example, a Chi'n Ta with Soul Arts 3 effectively has Cultivation 3, Dragon Tears 3, Internalize 3 and Obligation 3. (Yes, I'm aware that's buff.)
- Whenever possible, Dragonflies prefer to create subtle (coincidental) effects to overt magic. In a nutshell, any magic that one can pass off as a chance event, stroke of luck or happenstance is considered coincidental: for example, a bullet ricochets to hit someone in the side, a nearby gas leak ignites, winning at a game of chance, tending to a flesh wound, having a bullet lodge itself in a badge, guessing someone's horoscope animal. Effects that are obviously magic are

referred to as “vulgar,” and are harder for mages to cast (-2 to relevant die pools), and often create unforeseen side effects if less than three successes are rolled on the effect: examples of vulgar magic include shooting electricity from one's fingertips, flying, winning at a game of chance 100 times in a row, shrugging off bullets, shapeshifting, mind reading, and punching through brick walls. Violent magical backlashes are almost assured if vulgar effects are used while are mortals are present. It's the Storyteller's call what's coincidental or vulgar, depending on the desired effect and the present circumstances. Note that most Chi'n Ta are smart enough to create coincidental effects whenever possible, and will often stage battles in magical strongholds or on dragon lines and nests where backlashes aren't as much of a danger.

- Mages with Rituals may add that Merit's rating to their casting rolls if they take the time to perform rituals appropriate to their styles.
- Finally, use the Discipline equivalents as guidelines for a Lightning Person's capabilities; if you want to create an appropriate effect for a character, just wing it. Just remember to be fair to the players and not go overboard with this approach; if you overuse the “pull it out of your ass” trick too much, you risk mutiny. To “balance” this flexibility, you may want to impose a -1 or -2 die pool penalty for casting “on the fly.”

AKASHIC MONK

A walking contradiction, this woman of peace is a capable and fearless warrior. This almost-child has white skin, freckles and short strawberry blond hair, but speaks with the knowledge and wisdom of a venerable and renowned Chinese monk of long ago... and is treated as such by her fellows. She gracefully blends calm reason, ruthless combat prowess and mind control. She, like other members of her Akashic Order, are enigmas to be respected... and avoided if at all possible.

The Akashic style is at the same time understated and spectacular. Many magical feats resemble advanced martial arts or acrobatics, though fists crackling with lightning, armored metallic skin, inhumanly fast strikes and flying kicks are among these mages' more vulgar displays of power. They typically focus their magic through katas, asanas, meditation, dance and weapons.

Nature/Demeanor: Visionary/Visionary

Attributes: Int 3, Wit 3 (4), Res 3; Str 3 (4), Dex 3 (4), Sta 3 (4); Prs 3 (4), Man 2, Com 3 (4)

Skills: Academics 3, Athletics 3, Brawl 5, Empathy 4, Investigation (Enigmas) 2, Medicine 2, Occult 2, Persuasion 3, Stealth 2, Weaponry 3.

Merits: Brawling Dodge; Danger Sense; Eidetic Memory; Disarm; Fast Reflexes 1; Fighting Style: Kung Fu 5; Holistic Awareness; Meditative Mind; Quick Healer

Virtues: Yin 5, Yang 2, Hun 4

Sorcery (Equivalent Disciplines): Chi Arts 2, Iron Mountain 2, Soul Arts 2

Other Stats: Size 5, Initiative 7 (9), Defense 3 (4), Health 8 (9), Speed 11 (13), Willpower 6 (7)

Chi: 9 (3/turn)

Equipment: A saffron monk's outfit, ten or so shuriken [dam 2 (L), Size n/a], and a simple staff [dam 2 (B), Size 3], +1 Defense due to reach; staff can be broken and used as stakes vs. Yin-Balanced vampires].

Notes: The statistics in parentheses reflect mystical augmentation, which takes several minutes of preparation and meditation to attain. If the mage is caught by surprise or when not expecting a fight, use the base stats.

DRAGON WIZARD LEGALIST

Among the most prideful and capable of all mages are the Wu Lung. It would be fair to say that, of all the *shen*, the Dragon Wizards have the best justification for arrogance, for they entreat with Heaven and its bureaucrats to call down favors and mighty judgments. While the Wan Kuei may act in Heaven's interests, none can bend it to their favor... and it's entirely understandable that vampires take umbrage at this.

This Chi'n Ta character is a paragon of his esteemed kind, with an ego to match. Able to invoke great powers from the Celestial Bureaucracy, no less is his ability to get what he wants from inhabitants of the earthly realm. The Legalist commands great respect among his fellows, and grudgingly among vampires and other *shen*, due to his mastery of law, language and reason.

Dragon Wizard magic is powerful and rarely subtle, recalling legendary powers of past Ages: columns of flame, storms, transmuted elements, summoned and bound demons, even flight. However, in this barren Age Heaven doesn't look kindly on such rude displays of power, and punishes hubris as quickly as it answers prayers; thus, Wu Lung often must make due with coincidental effects, which doubtlessly shames them (and amuses others). The favored tools of these Chi'n Ta include paper charms, prayer strips, calligraphy, offerings of food and drink to the spirits, yarrow sticks and alchemy.

Nature/Demeanor: Autocrat/Director

Attributes: Int 5, Wit 4, Res 3; Str 2, Dex 2, Sta 2; Prs 3, Man 3, Com 3

Skills: Academics 5, Occult 5, Persuasion (diplomacy) 3, Subterfuge 2.

Merits: Direction Sense; Fighting Style: Kung Fu 2; Finances 4; Rituals 4; Status (Chi'n Ta Society) 4

Virtues: Yin 4, Yang 3, Hun 4

Sorcery (Equivalent Disciplines): Chi Arts 3, Flame Shintai 4, Jade Shintai 4, Soul Arts 4

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 9, Willpower 6

Chi: 12 (3/turn)

Equipment: Both traditional and modern formal wear, a variety of components hidden about his person, and an ornate sword cane [2 (L), Size 2].

WU-KENG PEASANT SORCERESS

Once an honorable tradition of shamans, wise women and medicine men devoted to serving the peasantry – the counterpart of the noble Wu Lung – the Wu-Keng have fallen from favor and most, if not all, have pledged themselves to the service of Yomi Wan. Many elder Kuei-jin remember the devoted and humble people that served the common people as midwives, herbalist-doctors and alchemists, and very few know the truth of what the Subtle Ladies are now.

The Wu-Keng Sorceress is middle aged woman that lives in the slums surrounding one of China's cities. Her dark, haunted eyes are wary. She uses a great deal of magic, herbs and makeup to conceal her age and retain her appearance, though the facade is slipping. She still performs a few of the ancient and legitimate duties of her craft, making a modest living hocking potions, tending minor ailments and auguring. When night falls, her magic takes a sinister cast: poison brewing, animal sacrifice and demon summoning. The sorceress isn't strong in direct confrontations, as most of her effects rely on alchemical brewing and rituals, and is thus likely to entangle foes (Kuei-jin and otherwise) in a net of allies and magic-smitten lovers as she flees to a safe place.

Nature/Demeanor: Conniver/Director

Attributes: Int 3, Wit 3, Res 3; Str 2, Dex 3, Sta 2; Prs 2, Man 4, Com 3

Skills: Occult 3, Medicine (Traditional Medicine) 2, Persuasion (Etiquette) 3, Stealth 2, Subterfuge 3, Weaponry 1.

Merits: Direction Sense; Retainer 2; Finances 1; Holistic Awareness; Rituals 2; Status (Village Women) 4

Virtues: Yin 3, Yang 2, Hun 1

Sorcery (Equivalent Disciplines): Blood Shintai 3, Chi Arts 2, Dragon Tears 1, Obligation 3

Other Stats: Size 5, Initiative 5, Defense 3, Health 7, Speed 10, Willpower 6

Chi: 8 (3/turn)

Equipment: Various medicinal substances and components (herbs, undefined bones, tiger liver, small ceremonial blade), as well as a small knife [1 (L), Size 1].

Hengeyokai

See pgs. 200-203 of **Kindred of the East** for more information on hengeyokai and how they relate to the Ten Thousand Demons. The Werewolf book **Hengeyokai** is a good find for those that want the full deal, though **Players Guide to the Changing Breeds** has a lot of information on the Beast Courts as well.

Virtues: Hengeyokai are subject to Fire and Wave Nature, and Yin and Yang (combined with Composure) are used to resist these states. They possess the P'o Virtue and have access to Demon Chi, but don't suffer from Shadow Nature. Hun functions as a measure of a Xiong Ren's moral integrity and honor, though their definitions of such are often very different from that of either mortals or vampires.

Gnosis (Chi): Yin and Yang Chi are combined into a single "Gnosis" pool; Demon Chi is tracked separately.

Shapeshifting: All hengeyokai can assume variety of forms: all have a human form, an animal form, and a large hybrid "war" form that combines the strengths of both shapes. The Demon Shintai Discipline is used to simulate the hybrid form's capabilities, though it take but one turn and costs no Demon Chi to shift; the animal form's stats and capabilities lie somewhere between the "base" human form and war form. Stats for the war and animal forms are offered in parentheses, in that order.

Note that Fighting Style Merits aren't usable in non-human forms (rumors of werewolf astronomers aside), but are as useful to Xiong Ren in human form as they are to anyone else. Other Physical Merits apply, save when they logically wouldn't (Gunslinger in beast form) or the Storyteller deems otherwise.

Healing: All Beast Folk except Kitsune recover one point of bashing or lethal damage per turn outside combat.

Nushi: Almost all hengeyokai *wu* (called sentai) have Yang nushi spirits, usually gods of animals or war.

KHAN WARRIOR

Among the last of his kind, this tiger-born hengeyokai rarely comes to the cities, and prefers to live and hunt in what little jungle is left in Asia. Though he is sometimes in the company of his Beast Court sentai (*wu*), quite often he hunts alone, befitting a great cat. His favored form is that of a great tiger, but will assume human form to interact with other *shen*, or a nine-foot, awe-inspiring hybrid form to fight. As little love as the Wan Kuei have for the Xiong Ren, few would not feel some loss if forced to kill one of Heaven's Tiger Warriors.

Nature/Demeanor: Loner/Curmudgeon

Auspice (Direction): East

Attributes: Int 2, Wit 3, Res 3; Str 4 (7/6), Dex 4 (6/7), Sta 3 (6/6); Prs 3, Man 2, Com 2

Skills: Animal Ken (Tigers) 2, Athletics (Leaping) 3, Brawl 4, Intimidation 3, Occult 2, Stealth 3, Survival 3

Merits: Brawling Dodge; Direction Sense; Fast Reflexes +2; Inspiring; Nushi 4; Striking Looks +1

Virtues: Yin 3, Yang 5, P'o 6, Hun 4

Gifts (Equivalent Disciplines): Black Wind 6, Demon Shintai 5 (Str +3/+2, Dex +2/+3, Sta +3/+2, Horror, Natural Weapons, Huge Size), Ghost-Flame Shintai 1, Jade Shintai 2

Other Stats: Size 5 (7/6), Initiative 7 (9/10), Defense 3, Health 8 (13/11), Speed 15 (20/25), Willpower 5

Chi: Gnosis 6 (2/turn), Demon Chi 6

HAKKEN YAKUZA

The influence of the Beast Courts extend far beyond the forests and mountains, and Wan Kuei are often surprised to see hengeyokai in the most urbanized areas. This wolf-soldier is such a creature, an enforcer for his Yakuza clan and his Court. He dresses in expensive suits, and sports the traditional tattoos of his family, as well as a pair of spirit-enhanced guns. His demeanor is normally calm and reserved, the very model of the Bone Flowers' Black Metal Egg... until he explodes into a Rage-driven frenzy by vampires or other supernatural threats. His war form is that of a great wolf-man with dark fur, yellow eyes and great strength.

Nature/Demeanor: Traditionalist/Soldier

Auspice (Direction): North

Attributes: Int 2, Wit 3, Res 3; Str 3 (7/4), Dex 3 (4/5), Sta 3 (6/5); Prs 3, Man 3, Com 3

Skills: Brawl 3, Firearms 3, Intimidation 1, Occult 2, Streetwise 3, Subterfuge 2, Weaponry 1

Merits: Contacts 3 (Yakuza); Gunslinger; Nushi 4; Resources 3; Status (Yakuza) 1

Virtues: Yin 4, Yang 3, P'o 5, Hun 3

Gifts (Equivalent Disciplines): Black Wind 5, Demon Shintai 5 (Str +4/+1, Dex +1/+2, Sta +3/+2, Horror, Huge Size, Natural Weapons), Internalize 1, Obligation 2, Yang Prana 5 (Semblance of the Scarlet Queen only)

Other Stats: Size 5 (7/4), Initiative 6 (7/8), Defense 3, Health 8 (13/9), Speed 11 (18/18), Willpower 6

Chi: Gnosis 5 (2/turn), Demon Chi 5

Equipment: Two high-quality 9mm pistols with spirits bound into them [2 (L), range 20/40/80, Size 1, clip 17+1; fetish effect negates any form of mundane armor].

KITSUNE DIPLOMAT

The Fox Spirits of the Beast Courts are clever, prideful and deceitful, and most make no attempt to hide this from others. Perhaps this is why this Kitsune was picked for diplomatic duties to the Wan Kuei; the Beast Courts apparently felt an honorable and humble individual would be wasted on the Hungry Demons. The Fox diplomat has a mind as sharp as a razor, able to give the best mortal lawyer or Confucian legalist a run for his money, and the agreements she makes always benefit her and the hengeyokai (though often more the former than the latter). If negotiations don't go as planned, she has a lot of pull in the Beast Courts and can make things uncomfortable for the Kuei-jin. In human form, she is an attractive, graceful woman with sharp features and a melodic voice; when a fight happens (an eventuality she takes great pains to avoid), she takes full fox form to flee, or an agile foxwoman form possessing three tails (to fight until such time as she can flee as a fox).

Nature/Demeanor: Conniver/Conniver

Auspice (Direction): West

Attributes: Int 5, Wit 4, Res 2; Str 2 (3/1), Dex 3 (5/6), Sta 2 (3/2); Prs 3, Man 4, Com 4

Skills: Brawl 1, Occult 2, Streetwise 1, Socialize (diplomacy) 3, Persuasion (Reason) 4, Subterfuge 4

Merits: Danger Sense, Fighting Style: Kung Fu 2; Languages (Japanese, Korean, Mandarin Chinese, Cantonese); Resources 3; Striking Appearance +1; Status (Beast Courts) 2

Virtues: Yin 4, Yang 1, P'o 1, Hun 2

Gifts (Equivalent Disciplines): Blood Shintai 3 (Flow Like Blood only), Demon Shintai 2 (Str +1/-1, Dex +2/+3, Sta +1/+0, Hell's Alacrity, Natural Weapons), Internalize 3, Obligation 3, Tapestry 1, Yin Prana 1, Yang Prana 5 (Semblance of the Scarlet Queen only)

Other Stats: Size 5 (5/2), Initiative 7 (9/10), Defense 3 (4/4), Health 7 (8/4), Speed 13 (16/14), Willpower 6

Chi: Gnosis 6 (2/turn), Demon Chi 1

NEZUMI ASSASSIN

A dirty, disheveled vagrant that goes unnoticed simply because others don't *want* to look at him. This character is best at quick in-and-out reconnaissance and assassinations, and that's exactly how his Court employs him. He prefers sneak attacks to "fair" fights; if a situation doesn't favor him, he has no compunctions against taking rat form and running. He assumes the form of a vile, terrifying rat-human hybrid when forced into in combat.

Nature/Demeanor: Conniver/Bravo

Auspice (Direction): South

Attributes: Int 3, Wit 4, Res 2; Str 3 (4/2), Dex 4 (7/8), Sta 4 (7/6); Prs 1, Man 2, Com 2

Skills: Brawl 2, Firearms 2, Intimidation 1, Investigation 2, Larceny 2, Occult 1, Stealth 4, Survival 3, Subterfuge 2, Weaponry 2

Merits: Fresh Start; Iron Stamina 1; Natural Immunity; Nushi 3

Virtues: Yin 2, Yang 4, P'o 5, Hun 2

Gifts (Equivalent Disciplines): Black Wind 4, Demon Shintai 4 (Str +1/-1, Dex +3/+4, Sta +3/+2, Horror, Natural Weapons, Tail, Venom), Flesh Shintai 1, Iron Mountain 2, Yang Prana 5 (Semblance of the Scarlet Queen only)

Other Stats: Size 5 (5/1), Initiative 6 (9/10), Defense 4 (4/4), Health 9 (12/7), Speed 12 (16/11)

Chi: 4 (2/turn), Demon Chi 5

Equipment: Fetish knife [dam 1 (L), Size 1, inflicts agg for one turn when 1 Chi is spent].

ZHONG LUNG MAGISTRATE

A majestic dragon from early ages, a remnant of a purer time when abundant Chi and Heaven's Favor graced the Middle Kingdom. Though not a Dragon King of legend, this character is nonetheless awe-inspiring, an older lady of regal bearing even in her full human form. She holds the position of elder in the Beast Courts, and is revered and defended by her hengeyokai kin. Rarely does a Zhong Lung abide the presence of Kuei-jin, though the magistrate might grant an audience to those that show the proper respect. Talking to this elder Middle Dragon is an honor, and most illuminating, for she can tap into the racial memory of her people and recall events from the earlier Ages. Her wrath is terrible; the Zhong Lung can take the form of a thirty-foot dragon with a sinuous, serpentine body, azure scales and blazing eyes. Her more mundane animal form is that of a crocodile.

Nature/Demeanor: Architect/Autocrat

Auspice (Direction): Center

Attributes: Int 4, Wit 3, Res 4; Str 3 (8/6), Dex 2 (2/1), Sta 3 (7/6); Prs 4, Man 3, Com 4

Skills: Animal Ken 2, Athletics (swimming) 2, Brawl 2, Empathy 3, Expression 2, Intimidation (awe) 3, Occult 4, Persuasion 4, Politics (Beast Courts) 4, Socialize 4, Subterfuge 2, Weaponry 2 (naganata)

Merits: Fast Reflexes 2; Horoscope 3; Inspiring; Nushi 5; Resources 4; Rituals 4; Status (Beast Courts) 4

Virtues: Yin 5, Yang 5, P'o 4, Hun 5

Equivalent Disciplines: Black Wind 2, Blood Shintai 3, Demon Shintai 7 (Str +5/+3, Dex +0/-1, Sta +4/+3, Demon Armor (x1), Horror, Maw, Natural Weapons, Huge Size (x 2!), Tail), Dragon Tears 4 (Hun arts only), Internalize 2, Jade Shintai 4, Obligation 5, Tapestry 3, Yang Prana 5 (Semblance of the Scarlet Queen only)

Other Stats: Size 5 (9/7), Initiative 8 (8/7), Defense 2 (2/1), Health 8 (16/13), Speed 11 (20/swm 21), Willpower 8

Chi: 8 (3/turn), Demon Chi 4

Equipment: Ceremonial dress and robe.

Hsien: the Little Gods

Info on *hsien* in a Kuei-jin context is given on pgs. 208-209 of **Kindred of the East**, though I can't recommend **Land of Eight Million Dreams** enough if you can find a copy.

Virtues: Hun, Yin and Yang are central to the Little Gods – things that are subtle to mortals (like prayers) are epic affairs for *hsien*. Yin and Yang measure not only indicate their personality and behavior, but combine to form their Yugen (Chi) totals. Hun measures changelings' fidelity to their roles as benefactor and answerers of prayers, and that Virtue serves as a rough rank within their society.

Combat: While gods, the Shinma are trapped in mortal bodies and suffer the weaknesses therein. Luckily, they can spend Yugen to speed up the healing process, with each point spent restoring two bashing points of Health damage or one lethal. *Hsien* suffer aggravated damage from jade wielded against them, though they can handle and use items made from that substance without harm.

Forms: Most of the time, the *hsien* are locked in their mortal bodies (the hotei form), and find it difficult to access their divine powers (-1 to related die pools). When changelings assume their divine wani forms (either a divine elemental or god-animal hybrid), they have full access to their elemental magics; by spending three Yugen, a Shinma in wani form can don the Mask of Shintai to frighten opponents with terrible majesty (treat as Thousand Hell Stare, Cultivation 4). The hirayanu (beast-*hsien*) also have a full animal form, similar in this regard to the hengeyokai. Any form change costs one point of Yugen. In the stat blocks below, any changes from the wani form are listed in parentheses; hirayanu animal form stats are given in a third listing, behind the slash.

Yugen (Chi): The Little Gods refine and use "Golden Chi" also called Yugen, which combines elements of both Yin and Yang – it is, in fact, an echo the unified energy of the primordial First Age. Yugen is used to power all effects, including those that normally would call for Demon Chi (which *hsien* don't have).

Yugen is potent, and is very addictive for the Wan Kuei. It doesn't occupy "space" in a vampire, and so doesn't count toward the amount of Chi she has in her body for purposes of maximums or imbalance. It can be used in place of either Yin or Yang Chi. A gold-cycled Kuei-jin (one that uses Yugen to animate his body) remains active for a week as if he were black cycled, but suffers no Social Roll penalties *ala* scarlet cycle. More tempting than all this is the euphoria Hungry Demons feel when gold-cycled, a joyous and manic experience in which Moments of Den occur frequently... though that enlightenment disappears in a soul-crushing crash when the Yugen runs out. The fact that some Cathayans – known derisively as Golden Mandarins – actively hunt the Little Gods for their Yugen, plus the fact the Wan Xian were responsible for the Shinma being cast out of Heaven, means there's a great deal of enmity between the two.

There's more on Yugen junkies and vampires' poor relations with the *hsien* in **Dharma Book: Devil Tigers**, pgs. 48-49.

CHU JUNG ACTIVIST

This kamui (*hsien* noble) ironically came to inhabit the body of a low-caste Indian girl that died in a house fire set by a Kshatriyas band seeking to put upstart Untouchables in their place. The goddess, freshly incarnated, assumed the Mask of Shintai, turned the flames against the arsonists, and promptly devoted herself to destroying the caste system that oppressed her host.

Since the Chu Jung took the young woman's body eight years ago, she has become something of a counterculture diva in Kanpur, inspiring many dilettante radicals as well as a small core militant group. However, her passion for conflict is eclipsing her cause, and she's increasingly willing to sacrifice others for the good of her many causes... unwittingly becoming as corrupt and unfeeling

as those she fights. This *hsien* answers prayers and attends her divine duties less and less, and has dropped out of the affairs of the local Shinma altogether. However, she has already sent several of India's Wan Kuei and Ravnos Kin-jin to fiery Final Deaths, and is prone to act first and ask questions later when these demons are concerned.

In *hotei* form, this character is a dark-skinned young woman with haunting eyes and naturally curly, full hair. When she reveals her divine visage, her skin darkens and shifts to a burnt bronze, while her hair and eyes become fire; she becomes incandescent white with anger when donning the Mask of Shintai.

Nature/Demeanor: Visionary/Rebel

Direction: East

Attributes: Int 2, Wit 2, Res 5; Str 2, Dex 2, Sta 2; Prs 4, Man 3, Com 3

Skills: Academics 3, Computer 2, Crafts (Sabotage) 1, Drive 2, Empathy (Speeches) 3, Firearms 2, Expression (Inspire) 2, Occult 1, Politics 3, Streetwise 2, Socialize 2, Subterfuge 2

Merits: Allies 3; Fame 1; Inspiring; Resources 1; Status (Subversives) 3

Virtues: Yin 2, Yang 5, Hun 1

I Ching (Equivalent Disciplines): Ghost-Flame Shintai 4, Obligation 3, Tapestry 1

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 9, Willpower 8

Yugen (Chi): 7

Note: Is immune to fire in *wani* form.

HANUMEN SAGE

In a small village in the shadows of the Himalayan Mountains dwells an old changeling quick with a smile, story, or word of wisdom to any mortal or *hsien* that comes to him. While normally warm and accepting, he mistrusts the Wan Kuei, and either hides from them or meets them with stony formality; any that seek his confidence or would obtain information from him will have to do a lot of convincing. He'll viciously defend his village and people, dropping the facade of the kind old man in a display of divine fury.

The Hanumen Sage's *hotei* form is a man in his sixties, in good health and with a sharp mind. His *wani* form is a monkey-man with soft gray fur with a few golden brown hints remaining, and a long prehensile tail; the Mask of Shintai is almost never seen, but transforms into something resembling a demonic baboon, with long fangs and orange eyes. His animal form is that of an aged but still spry golden monkey.

Nature/Demeanor: Confidant/Jester

Direction: West

Attributes: Int 4, Wit 4, Res 2; Str 2, Dex 3 (5/5), Sta 2; Prs 2, Man 3, Com 3

Skills: Academics (the Classics) 2, Animal Ken 1, Athletics (Climbing) 2, Brawl (Defense) 2, Empathy 3, Expression 2, Socialize (Calm Tempers) 2, Subterfuge 2.

Merits: Brawling Dodge, Common Sense; Meditative Mind; Resources 1; Rites; Status (Shinma) 2; Status (Local Village) 3

Virtues: Yin 3, Yang 3, Hun 4

I Ching (Equivalent Disciplines): Internalize 1, Jade Shintai 3, Obligation 1, Tapestry 4

Other Stats: Size 5 (3), Initiative 6 (8/8), Defense 3 (4/4), Health 7 (7/5), Speed 10 (12/10), Willpower 5

Yugen (Chi): 6

HENG PO SALVAGE EXPERT

Some might call this character "pirate," but that's entirely uncalled for. After all, while the boat crew he navigates and scouts for might engage in activities of questionable legality, it's not like he's boards and hijacks ships with them, right? And electronics and aren't his area of interest anyway. The Salvage Expert makes an honest effort to reunite people with lost mementos, minor artifacts and things lost to the depths of the sea. Anything he asks for is merely a gratuity, to cover time and expenses.

This Heng Po appears as a fisherman in his third decade of life, tanned and in good shape, and an easy smile that puts others at ease. His *wani* form is covered with glistening scales and bony, segmented armor plating around the head and shoulders, with never-blinking and alert eyes; he smells of sea spray and kelp. The rarely-seen Shintai Mask is a misshapen fish-monster from prehistoric legend, with sharp teeth and bulging eyes. His animal form is that of a most auspicious fish, the coelacanth.

Nature/Demeanor: Conniver/Confidant

Direction: East

Attributes: Int 3, Wit 2, Res 2; Str 2, Dex 3, Sta 3; Prs 3, Man 4, Com 3

Skills: Athletics (Swimming) 2, Crafts (Salvage) 2, Investigation (Lost Items) 2, Larceny 1, Occult 2, Streetwise (Fencing) 2, Socialize 2, Persuasion 4, Subterfuge 4.

Merits: Eidetic Memory; Contacts 2; Resources 3

Virtues: Yin 4, Yang 2, Hun 3

I Ching (Equivalent Disciplines): Blood Shintai 3, Jade Shintai 2 (Tread the Dragon's Tail only), Tapestry 1

Other Stats: Size 5 (5/3), Initiative 7, Defense 2, Health 8 (8/6), Speed 10 (10/8), Willpower 5

Yugen (Chi): 6

Note: In *wani* and fish form, the Heng Po can breath water and gains 1/1 Armor.

Hunters

For more on Shih and Strike Force Zero, see pgs. 317-318 of **Kindred of the East**; also, **Demon Hunter X** is an invaluable resource for those that want to detail hunter characters.

Virtues: As mortals, save that Yin and Yang also determine Chi reserves to activate powers or implants..

Chi: Unlike most mortals, Shih and Strike Force Zero agents have access to their personal Chi and can spend it; Yin and Yang Chi reserves are equal to the Virtue in question. However, as this energy is their life force, they lose one Health for every two Chi they spend; treat this as lethal damage.

Combat: As mortals, hunters are vulnerable to injury and must either hunt in numbers and/or prepare very well when facing the supernatural.

SHIH ORPHAN

The only survivor of a family of eight slain by a vampire, the Shih that slew the monster took pity on the devastated child and adopted her as his. The aging hunter taught the girl the techniques of Chi manipulation and the duty of killing demons that have forgotten their heavenly mandate. The mentor has long passed away, but his mission lives on in his adopted daughter, who is perhaps a little less quick than other Shih to forgive oversights and look favorably upon the *shen*, especially vampires. But all creatures, foul and fair, have their appointed tasks, and this hunter does her level best to respect that... and she hopes Heaven will perhaps forgive her occasional excesses in fulfilling her own.

In her early forties, this lady could have been beautiful if she had cared to be. As it is, she is weathered and made hard by years of traveling and fighting, a road map of scars etching deeply tanned skin covering wiry muscle. Her face, while handsome, is hard-set and uncompromising. The Shih Orphan quietly slips into a village or town, tracks threats to the local populace, and eliminates them. In exchange, she has a place to sleep and food to eat for a short time before moving on again. She is clever and resourceful, and finds nothing dishonorable in using stealth and trickery to win fights. Low war for low opponents, after all.

Nature/Demeanor: Penitent/Survivor

Attributes: Int 3, Wit 3, Res 4; Str 3, Dex 4, Sta 4; Prs 2, Man 2, Com 3

Skills: Athletics 2, Brawl 3, Empathy 2, Investigation (*Shen*) 3, Medicine (First Aid) 2, Occult 3, Persuasion (Interrogation) 2, Stealth 2, Survival 3, Weaponry (Staff, Stakes, Sword) 3.

Merits: Brawling Dodge; Danger Sense; Fighting Style: Kung Fu 4; Holistic Awareness; Meditative Mind; Quick Draw; Quick Healer; Unseen Sense

Virtues: Yin 3, Yang 4, Hun 3

Chi Powers: Can spend one Yang Chi to increase a Physical Attribute by two dots (while bonuses don't stack, different Attributes can be augmented at one time); can detect supernatural beings on sight; can ignore wound penalties for a scene by spending a point of Chi; can recover one Health lost to lethal damage, or two lost to bashing, at a cost of one Yin; and can inflict lethal damage with a physical attack by spending one Yin Chi.

Other Stats: Size 5, Initiative 6, Defense 4, Health 9, Speed 11, Willpower 7

Chi: Yin 3, Yang 4 (1/turn); each two points of Chi spent inflicts a level of lethal damage to the Shih.

Equipment: A simple but well-maintained sword [2 (L), Size 2], rugged travel clothing, and various prayer strips, holy texts and medallions.

STRIKE FORCE ZERO ENFORCER

Recruited from one of Okinowa's beleaguered precincts, this corrupt beat cop that moonlighted as muscle for a Tong was faced with a choice from a Strike Force Zero recruiter: get paid big yen doing for us what you're already doing, or go to jail and be shamed forever in the eyes of your community and family. He chose the first option, though only later did he realize what exactly he would be going after... and by the time he did, backing out was *not* an option. Ah well, the work is hell, but the pay and the peripheral benefits – like promotions and cybernetic upgrades – are great. And to tell the truth, unlike some of his teammates that wrestle with the issue, getting paid to kill is right up his alley.

Nature/Demeanor: Bravo/Follower

Attributes: Int 2, Wit 3, Res 4; Str 3 (8), Dex 3, Sta 3; Prs 2, Man 2, Com 3

Skills: Athletics 1, Brawl 2; Computer 2; Firearms 4, Intimidation 2, Investigation (*Shen*) 2, Occult 1, Weaponry 2.

Merits: Brawling Dodge; Fighting Style: Boxing 2; Quick Draw; Gunslinger; Quick Reflexes +2; Resources 3

Virtues: Yin 3, Yang 2, Hun 1

Implants: Night eyes (can see in complete darkness); targeting eye implant (1 Yin Chi, +1 to attacks with firearms for aimed shots for a scene); enhanced and reinforced arms (2 Yin grants +5 Strength for one scene).

Other Stats: Size 5, Initiative 6, Defense 3, Health 8, Speed 11, Willpower 8

Chi: Yin 4, Yang 2 (1/turn); each two points of Chi spent inflicts a level of lethal damage to the hunter.

Equipment: A nondescript suit, two state-of-the-art pistols [3 (L), range 45/90/180, clip 7+1, Size 2], a collapsible assault rifle carried in a small briefcase [4 (L), 150/300/600, clip 42+1, Size 3], high-flex body armor worn under suit [Armor 2/2], and (of course) an array of *mostly* subtle cybernetic and wetware implants.

The Restless Dead

See see The Tapestry, pgs. 32-37 of this document, for rules on ghosts. See pgs. 213-217 of **Kindred of the East** for information on them, and **Dark Kingdom of Jade** for the full Wraith workup.

YOU WRAITHCIST BASTARD!

Here I go through all the trouble of statting and describing all the other *shen* (even mortals and those damnable Kin-jin), and meanwhile wraiths are given the same dumbed-down stats as rock-spirits and no flavor text at all. I mean no disrespect – trust me, I love **Wraith**. However, in a **Kindred of the East** context, wraiths were treated as spirits, and I'm trying to remain as consistent with that game's interpretations as possible. Quite a bit of background for ghosts was given in **Kindred of the East** – more than most of the other *shen* – and I'd only be repeating here what's already been said. And just because we're using simplified stats to model wraiths doesn't mean they're simplified *characters*. A Restless soul is as nuanced and complex as you, the Storyteller, makes her: a wraith with high Hun can be intuitive but uneducated, intellectual but socially inept, persuasive but weak-willed, or whatever you need her to be. The mechanics only come into play when the shiitake hits the paper fan, and at that point the fine distinctions between Presence and Manipulation are pretty moot.

However, if Storytellers want to include the Restless Dead as recurring personalities or feature them prominently, perhaps a little more detail would be in order. To facilitate this approach, I give the quick-and-dirty fix below. Create a mortal character, then add the following “template.”

Virtues: Ghosts retain Hun, Yin and Yang. As a measure of a ghost's purpose and spiritual strength, Hun is added to Health (so, Health = [Sta + Size + Hun]). Restless have a P'o directly analogous to that of Wan Kuei, and is fully sentient; but rather than instilling demonic urges, the P'o of a wraith seeks to drive the Hun and all Creation to surrender to ultimate destruction. Those permanently overpowered by their P'o lose their Hun entirely (using P'o in its place where applicable) and become Spectres.

Combat: Unless manifested through an art or affected through special powers (like Bone Shintai 4), ghosts are largely invulnerable to harm from the physical world, and are intangible, able to walk through obstructions, people and whatever else is there. Against attacks from other spectral entities or visitors to the Yin World, or while manifested, the Restless take damage as vampires (including reduced damage from bashing), but suffer lethal rather than aggravated damage from fire and have no vulnerability to sunlight. Those possessing humans don't confer this advantage to their hosts, but aren't harmed by attacks against those mortals. Ghosts that lose all their Health to aggravated damage must succeed on a Hun roll or be sent to Oblivion forever.

Arts (Arcanoi): Pick and choose from the list of Arts on pgs. 33-34, with the number of Arts reflecting the ghost's age and experience. Some Soul Discipline equivalents are also appropriate, especially Cultivation.

Pathos (Chi): Pathos is a temporary pool that ranges from 1-10; it's not separated into Yin and Yang pools. (Technically it's all Yin Chi, but that's academic to ghosts.) Pathos is harvested from the emotions of mortals, especially those of family dutiful enough to remember and honor their dead through ceremony.

Equipment: Ghosts often use the functional “memories” of items very important to the ghost or others in life.

Kin-jin: Uninvited guests and Native Demons

Kin-jin, who call themselves “Kindred” or “Cainites,” are outsiders with no place under Heaven. It doesn't matter whether they come to Asia from elsewhere, or have been in the Middle Kingdom for generations. They are intruders rudely inserting themselves into a land that does not want or need them. They aren't even properly *shen* (according to the opinion of many Cathayans, anyway), or even true vampires, but the recipients of a curse that spreads like a disease.

And yet the Kin-jin are like the Wan Kuei in so many ways, more so than any *shen*. This fact humbles and greatly offends the fallen Wan Xian, when any of the prideful monsters deign to admit it.

(Reference material? You're kidding, right? Go pick up the big green book.)

Virtues: Kin-jin are subject to Fire Nature (Frenzy) and Wave Nature (Rotschreck), and Yin and Yang add to Composure rolls to resist these states just as they do for “proper” vampires. The mortal understanding of Hun is retained, but usually degrades over time (though quickly for some). The lower souls of these creatures is a savage, mindless thing, and so the Kindred have no true P'o and don't fear Shadow Nature.

Chi (Blood Pool): Barbarian vampires don't separate Yin, Yang or Demon Chi; all Chi is pulled from a single pool.

Combat and Damage: Kin-jin are vampires, and suffer and heal damage like Cathayans. They suffer aggravated damage from fire and sunlight; these strange vampires immediately burn when exposed to the sun, instead of rot, but the effect is the same. They can perform bite attacks like Wan Kuei, and need not Chi to grow fangs.

Reproduction: Kin-jin can create more of their ilk by draining a mortal to the point of death and then giving them blood, which transforms and reanimates the corpse as a vampire. It takes about a year for the “parent” to rear the fledgling demon before it's capable of acting on its own and becoming a true threat, though it's not terribly uncommon for some Kin-jin factions to create several new vampires and simply unleash the weak, confused victims on their foes. Needless to say, this makes Kin-jin difficult to eradicate wherever they establish themselves.

Ghouls

Kindred are fond of using ghouls as Retainers, mortals fed and augmented with their unclean blood. This not only enslaves them (treat as a Spirit Bond), but makes them unnaturally strong and resistant to injury. Ghouls have an extra dot or two of Strength, and aren't incapacitated by bashing damage. They have a Blood Pool of two or three they can use for purposes of healing. Ghouls risk Fire and Wave Nature, but to a much lesser effect than vampires: they gain a +2 bonus to Composure + [Chi Virtue] rolls to resist frenzy.

DELLA DE PESSAGLIA NECROMANCER

This character presents himself as the respectable, rarely-seen scion of a Western import-export company, but performs unclean and sacrilegious rites in secret to force the dead to do his bidding. This is a foe that is difficult to face directly because of the raw power he brings to bear, as well as the allies (mortal and otherwise) he can call on. However, no few Kuei-jin and ghosts want to see him destroyed due to his disrespectful treatment of the departed, including necrophilic rituals and spirit enslavement.

Nature/Demeanor: Deviant/Conformist

Attributes: Int 3, Wit 3, Res 3; Str 4, Dex 2, Sta 2; Prs 3, Man 3, Com 3

Skills: Academics (International Trade) 3, Brawl 1, Intimidation (Brooding) 2, Occult (Ghosts) 3, Persuasion 3, Politics 2, Subterfuge 2

Merits: Finances 5; Retainers 4; Status (Port Authority) 3

Virtues: Yin 4 (Ghostsight), Yang 3, Hun 2

Discipline Analogues: Bone Shintai 4, Cultivation 1, Obligation 3, Tapestry 3 (only affects ghosts and the Yin World), Yin Prana 2

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 9, Willpower 6

Blood Pool (Chi): 14 (2/turn)

Equipment: A respectable suit, chauffeur-driven limo, secluded mansion, corpses, necromantic paraphernalia.

Notes: The necromancer always has ghoul bodyguards with him, as at his estate boasts the protection of several enslaved Yin-spirits and zombies (treat as chi'h-mei without the raging hunger) to defend him, and can create more if he has time to prepare.

DIVA ABOUT TOWN

An arrogant Westerner that sees Asia as nothing more than a vast, "exotic" playground set up for her personal entertainment... an almost typical barbarian, were it not for her undead hungers and supernatural powers. Perhaps not the biggest threat to the Courts, but a nuisance nonetheless. Ignore it long enough, and it might go away. Of course, maybe it's a better idea to encourage her to leave sooner. You never know if she might take a liking to some mortal and spread her curse...

Nature/Demeanor: Bon Vivant/Celebrant

Attributes: Int 3, Wit 3, Res 2; Str 2, Dex 2, Sta 2; Prs 4, Man 4, Com 3

Skills: Academics 2, Drive 2, Empathy 2, Politics 3, Socialize 3, Subterfuge 3

Merits: Resources 3; Retainers 1; Striking Looks +2

Virtues: Yin 3, Yang 2 (Lifesight), Hun 3 (Sharpened Senses)

Discipline Analogues: Iron Mountain 2, Obligation 4, Yang Prana 2 (*sans* the offensive uses of Yang Mantle)

Other Stats: Size 5, Initiative 5, Defense 2, Health 7, Speed 9, Willpower 5

Blood Pool (Chi): 11 (1/turn)

Equipment: A fast, shiny car, rocks and a fashionable dress. Really, what else does a lady need?

Note: This character is especially adept at reading and finessing mortals through use of Yang Mantle (Yang Prana 2); add +2 dice to such rolls.

GAIJIN HOOLIGAN

This loud, rebellious punk is strong and dangerous enough to take on many young Running Monkeys, and even older vampires. While thankfully not common in the Middle Kingdom (where they attract too much attention and quickly die), such reckless thugs practically overrun the streets of the West, and can do significant damage to a Court's territory until exterminated.

Nature/Demeanor: Conformist/Rebel

Attributes: Int 2, Wit 3, Res 2; Str 4, Dex 3, Sta 3; Prs 3, Man 2, Com 2

Skills: Brawl 3, Firearms 3, Intimidate 1, Streetwise 2, Weaponry 2

Merits: Fighting Style: Boxing 2; Fighting Style: Two Weapons 3; Quick Draw

Virtues: Yin 1, Yang 3, Hun 2

Discipline Analogues: Black Wind 6

Other Stats: Size 5, Initiative 5, Defense 3, Health 8, Speed 12, Willpower 4

Blood Pool (Chi): 10 (1/turn)

Equipment: Knives [1 (L), Size 1], leather jacket [Armor 1/1], and enough 'tude for a whole gang of *gaijin*.

WU ZAO MYSTIC

Long ago, during the Third Age, a great vampire from the West came to study at Xue's feet. Perhaps he proved treacherous, or merely a poor student. In any case, Zao-lai was cast out of the Middle Kingdom, or perhaps fled of his own volition – but not before seeding the East with his accursed progeny. The Wu Zao are smart and polite enough to stay low and tend to their own business, which is why they survive in the Middle Kingdom at all. But still they lurk in hidden places, studying dark lore and beholden to inscrutable motives. This character often serves as a liaison between his elders and Cathayans and is the likeliest to be encountered. He is among the youngest of the breed, but still centuries old and rightly feared.

Nature/Demeanor: Autist/Visionary

Attributes: Int 5, Wit 4, Res 4; Str 3, Dex 3, Sta 5; Prs 4, Man 3, Com 5

Skills: Academics 5, Brawl 3, Empathy 3, Investigation (research) 4, Medicine 3, Occult 4, Persuasion (diplomacy) 3, Politics 2, Stealth 3, Survival 3, Subterfuge 2

Merits: Danger Sense, Fighting Style: Kung Fu 4; Holistic Awareness; Finances 2; Meditative Mind; Rituals 4

Virtues: Yin 5, Yang 4 (Lifesight, Healing), Hun 4 (Sharpened Senses)

Discipline Analogues: Blood Shintai 2 (heal effect of Blood Atemi only), Bone Shintai 1, Cultivation 1, Dragon Tears 5, Internalize 2, Iron Mountain 4, Obligation 3, Yin Prana 1

Other Stats: Size 5, Initiative 8, Defense 3, Health 10, Speed 11, Willpower 9

Blood Pool (Chi): 20 (5/turn)

Equipment: Old tomes and scrolls.

Notes: A very old and powerful vampire. The Wu Zao Mystic is best used as a plot device or secret manipulator, rather than some random villain to whack.

VAMPIRE THE MIDDLE KINGDOM

NAME:
PLAYER:
CHRONICLE:

NATURE:
P'O NATURE:
DEMEANOR:

BALANCE:
DIRECTION:
WU:

ATTRIBUTES

POWER	Intelligence ●0000	Strength ●0000	Presence ●0000
FINESSE	Wits ●0000	Dexterity ●0000	Manipulation ●0000
RESISTANCE	Resolve ●0000	Stamina ●0000	Composure ●0000

SKILLS

MENTAL

(3 unskilled)

Academics	00000
Computer	00000
Crafts	00000
Investigation	00000
Medicine	00000
Occult	00000
Politics	00000
Science	00000

PHYSICAL

(1 unskilled)

Athletics	00000
Brawl	00000
Drive	00000
Firearms	00000
Larceny	00000
Stealth	00000
Survival	00000
Weaponry	00000

SOCIAL

(1 unskilled)

Animal Ken	00000
Empathy	00000
Expression	00000
Intimidation	00000
Persuasion	00000
Socialize	00000
Streetwise	00000
Subterfuge	00000

OTHER TRAITS

DISCIPLINES

_____	00000
_____	00000
_____	00000
_____	00000
_____	00000
_____	00000

MERITS

_____	00000
_____	00000
_____	00000
_____	00000
_____	00000
_____	00000
_____	00000

FLAWS

COMBAT

Size:	_____
Speed:	_____
Defense:	_____
Armor:	_____
Initiative Mod:	_____
Experience:	_____

WILLPOWER

0000000000
□□□□□□□□□□

DHARMA

0 0 0 0 0

HUN

0000000000

P'O

0000000000

DEMON CHI

□□□□□□□□□□

YIN CHI



YANG CHI

HEALTH

000000000000
□□□□□□□□□□□□

VAMPIRE THE MIDDLE KINGDOM

EXPANDED MERITS

ALLIES

INFLUENCE

ARTIFACTS AND TALISMANS

MENTOR

CONTACTS

NUSHI

FIGHTING STYLES

RESOURCES

HERD

RETAINERS

— RITES —

NAME

LEVEL

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

AUSPICIOUS OMENS AND SYMBOLS

— AFFILIATIONS —

— QUANXI —

COMBAT

Weapon/Attack	Damage	Range	Clip	Size	Strength	Cost

Armor

Rating: _____
 Strength: _____
 Defense: _____
 Speed: _____
 Description: _____

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Dhampyr	40-41	Soul Virtues	7-8
Dharma	9	Spirits	32-37
Dragon lines, dragon nests	32	Spirit travel	31
Dragon Tears	19-21	Staking	28
Disciplines	10-23	Strike Force Zero	47
Equilibrium	10	Sunlight	27
Experience costs	4	Tapestry	10-11
Fire	27	Virtues	6-8
Flesh Shintai	16-17	Vampires, Western	48-60
Ghost-Flame Shintai	17-18	Wall, the	31
<i>Guanxi</i>	30	Wraiths	32-37, 48
Hengeyokai	43-45	Yang (Virtue)	6
<i>Hsien</i>	45-46	Yang Imbalance	6
Hun (Virtue)	7	Yang Prana	11-12
Hunger	24	Yang Spirits	32-37
Hunters	47	Yin (Virtue)	7
Hunting	24	Yin Imbalance	7
Internalize	21	Yin Prana	12
Iron Mountain	13	Yin Spirits	32-37, 48

VAMPIRE THE MIDDLE KINGDOM

**RETURNED FROM A THOUSAND HELLS
THE HUNGRY DEMONS FIND A NEW ONE**

AND WE HELP MAKE IT THAT WAY

**THE WHEEL OF AGES INEXORABLY TURNS
THE SIXTH AGE DAWNS IN BLOOD AND FIRE**

WE FEED ON THE CORPSES GROUND UNDER THE WHEEL

**THE DAMNED CHASE ENLIGHTENMENT AND VIRTUE
SCATTERED LIKE LEAVES IN A BITTER WIND**

WHAT GOOD IS THIS IN THE ELEVENTH HOUR?

**HEAVEN'S SERVANTS TAKE THEIR TITHES OF BLOOD
WHAT INTERESTING TIMES ARE THESE**

FUCK ENLIGHTENMENT, LET'S EAT!

