

Kaze world Bible

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Evolution & Viable Species

The spread of species on Kaze's world is very much like our own, save for the fact that more than just one species has evolved to (or beyond) the human level of sentience and structure, and that primates are not among that diverse group.

The best way to think about the “anthropomorphics” on Kaze's world is to picture these various, viable sentient species having evolved much along the same lines as did the predecessors to human-kind. So, the physical, (musculature, skeletal, etc.,) structures are similar to human structures in the same way that other species on our own world share similarities with humans, (ie, the same core predecessor for bone/muscle layout, yielding the same number of digits, etc.).

Viable Sentients

The species that have evolved to Sentience on Kaze's world are:

Canines, Felines (both greater and lesser species), Rodents (mice, rats, hares, etc), Mustelids (ferrets, weasels, otters, beavers, etc), certain Ungulates (horses, deer, bighorn sheep, antelope, gazelle, etc), certain Ursids (Brown/Black/Polar/Panda Bears, Raccoons),

The size-difference between these species, while still notable, is greatly reduced, (ie, mice would be “Hobbit” sized, as opposed to “Faerie” sized).

Instinctual Traits

Instincts play a powerful role for all beings. The evolutionary paths may have brought the beings of Kaze's world to levels similar to human-kind, but like humans, their base brain functions remain highly influenced by the core species from which they evolved.

For example, those descended from prey animals are much more inclined to have an innate urge to be watchful and cautious about their environments and interactions. It is a good rule-of-thumb to assume the common personality traits of the species/breeds on our world are quite strong influences for those of Kaze's world.

However, the paths of culture, learning and enlightenment encourage finding mastery over these instinctual compulsions/urges, tempering them with intelligence, thought and foresight. This was much more common in the age supported by the *Kenmai* (Bay's family) rule.

In the new culture fostered through Tsukeru's administration after the coup, while it is still largely considered bad-form to be openly prejudicial of personalities based on species, it has become increasingly accepted for people to succumb to their instinctual tendencies.

See: Social Structures - Prejudice

Carnivore/Herbivore Relations

There is no predation among sentients in Tjira, though legends so ancient that they predate the written word do speak of such things... when Kaze's world was young.

Even so, instinctual tendencies make the forging of deeply trusting bonds between carnivore and herbivore species difficult.

In "polite society," these two groups interact well, where much effort is put into the fostering of moving beyond instinctual tendencies. Though relations can still feel strained, as each group feels that their own ways are better than the others'.

In certain remote areas where social niceties have been allowed to decay, open disdain and thinly veiled hostilities can exist between these two groups, (between any species subsets, really,) especially where the area is predominantly homogeneous. In such areas, this species-prejudice can exceed the race-hatred shown in our own histories. *See: Social Structures - Prejudice*

In all areas of society, romantic relations between carnivores and herbivores are rare, (and marriages even more so). Usually any such relationship is met with scorn at the implied/imagined ramifications of ancient prey/predator instincts as they might exist within an intimate relationship.

See: Social Structures - Taboos

Viable Non-Sentients

Most species we know on our world that have not evolved to the point of sentience on Kaze's, can be found on Kaze's world with evidence of slight and varied deviations from their evolutionary path here on our Earth.

The rule to follow is that if a species has evolved to sentience, there is no non-sentient strain of that species. *See following section on Beasts of Burden.*

Livestock

Carnivores on Kaze's world are almost as dependent on a diet solely of meat as they are on our world. Thus, the culture of raising non-sentient, herd animals for slaughter is far more deeply rooted than it is on Earth. (Which often strains relationships between those of the "meat culture" and those who's distant cousins are raised for this purpose.)

Common species used as livestock include: birds, bovine species, goats, swine.

It is less common, though it does occur, for animals more frequently used as "Beasts of Burden" to be raised for slaughter. This is seen with the same differing opinions as those who on our world who eat horse or dog, and those who find this concept repugnant.

Even herbivores, however, support the husbandry of non-sentients for the non-destructive harvesting of fur and milk, as with sheep, alpacas and goats.

Beasts of burden

The tilling of fields, and transporting of sentients and supplies to distances great and small are every bit as important as they are here on our world. And so, from before the time of written histories, strong, tractable, non-sentients have been bred for these purposes.

But since horses have achieved sentience on Kaze's world, the “riding beasts” would be bread, most commonly from bovine ungulates such as oxen and non-milk-source cows. Though rare and exotic tribes can be seen to have developed their mounts from, for example, yak, llama, moose or elk, (depending on the image to be portrayed).

Smaller animals, such as donkeys and goats, would be used for the same packing, farming and simple toiling tasks as in medieval times here on Earth, (such as turning the machinery that raises and lowers massive equipment – gates, building materials, etc).

Companion Animals

The keeping of non-sentients as companions is rare on Kaze's world, in part because the most tractable species have evolved to the point of sentience, themselves. The practice of keeping and caring-for non-sentients on Kaze's world is more often ornamental than for companionship. *Culturally*, because of the strong pack drive among pack-oriented species, and the strong drive for solitude among more solitary species, those who keep a non-sentient for the purposes of emotional companionship are looked down upon by their peers as being emotional/mental invalids.

The most common, ornamental companion animals are birds and fish. Aristocracy and the wealthy have sometimes kept smaller monkeys, (often musing over what their world would be like if these creatures [primates] had also evolved to sentience,) when brought by traders or explorers of distant lands.

Genetics

Genetics on Kaze's world works much in the same ways as depicted in “family films” on our world – the union between a Collie and a Labrador would produce pups that were *either* Collie *or* Labrador. Only rarely would children inherit *physical/genetic* traits from both parents (evolution,) and in these cases they would be seen as outcasts, (often regarded as being mentally deficient – many of whom would subconsciously *be conditioned* to behave as such, even when they, themselves, are in actuality highly likely to be *more intelligent* than their parents).

Ninety-nine point nine per-cent of the time, fertility is possible only between close members of the same species. The larger the gap between the species of the parents, the less probable viable offspring would result, and the greater the probability of that offspring being infertile should the offspring blend the genetics of the parents, (in the same way that on our world, a mule is the infertile offspring of a donkey and a horse).

Cross-species fertility is extremely rare. Perhaps one in one million (of the rare) unions between sentients of differing species would yield viable offspring, and these offspring would, indeed, blend the genetics of their parents. And just as in our world, the first generation offspring between a wolf and a dog is nearly always larger than either parent, so too on Kaze's world when these rare genetic unions occur, are the offspring notably larger than either parent.

The extremely rare, unfortunate children of inter-species fertility would be seen as abominations, and would always, themselves, be infertile.

These extremely rare offspring would be the source of legends of “monsters” and demons.

World/Kingdom Stylization

The overall developmental level of Kaze's world is similar to that of the “medieval” eras on our own. Tjira is primarily a reflection of feudal Japan. There are Tibetan, Cambodian and Native American/tribal themes, as well as elements of medieval Europe blended with this Asian base to create a timelessness similar to the works of Hayao Miyazaki.

"Fantasy" elements factor strongly into the over-all design, lending a feeling of the *Idyllic*, romantic, something slightly "more" than reality.

Influential artists would be: Maxfield Parrish, Jean Leon Gerome, Aurthur Rackham, and Brian Froud.

Architecture

Tjira supplies a wide variety of building materials, localized to the individual regions. The building styles of each of Tjira's regions reflect a blend of these raw materials and the archetypal imagery that most connects with the peoples of that region, tribe, group, etc.

Predominantly, the design and layout of buildings embodies Asian themes, most notably Japanese.

General classifications of buildings tend to pull influences into their Japanese base, elements from other cultures. For example, temples often bring to themselves many more elements from Tibet.

And even though the primary design philosophy is Asian, many elements from medieval Europe help to create an “every-when” feel, especially within the design of the public-houses and the ancient keeps nestled in the mountains that border the kingdom.

Within all architectural design in Tjira are elements that would feel at-home in "Fantasy Cottage" drawings and miniatures, pushing beyond "reality" into the idyllic. This ranges from the subtle enhancements that lend feelings of domination and uniformity to military barracks, to almost Arthur Rackham / Brian Froud sensibilities within picturesque, woodland cottages.

Temples – Primary Themes

Tibetan, Cambodian, (with just a touch of ancient India and “fantasy cottage”)

Taverns/pubs – Primary Themes

Medieval Europe, Rural China

Governmental Buildings – Primary Themes

Feudal Japan, China, Tibet, (with a touch of Medieval Europe)

Shops – Primary Themes

Indicative of history and alignment of shopkeeper.

Historical Castles – Primary Themes

Medieval Europe, Cambodian, Tibetan.

Private homes – Primary Themes

Embodiment of feeling to be portrayed of people/village/region, “Fantasy Cottage” evolutions of base themes. (Adornments can have Native American spiritual feel – dreamcatchers, minerals, respect-for-nature shrines and the like.)

Adornment

The classic reasons for adornment are the same on Kaze's world as they are on ours.

Beautification: The enhancement of natural lines present within a species' form and figure.

Symbolism: The establishing of class, rank and station, as delineated by the types of adornment *permitted* for a particular class, (symbols of office, etc.,) and that which a class is capable of affording.

In addition, in the hands of a master, adornments on Kaze's world can also influence, filter and guide the flow of *energies* directly around the wearer. (see: Feng-Shui)

Clothing

Clothing's primary purposes on Kaze's world are symbolic adornment, and for those who are deeply into the art/science of *Feng Shui*, clothing serves as a way of sculpting the flow of energies directly around them.

Echoing the Art-Nouveau designs of Erte, elegance, strength, grace and *flow*, are primary elements of the clothing for both males and females, delineating the *who* of what they are in tangible visual symbolism.

On a more subtle/subconscious note, clothing is a pronounced sign of that which separates the sentient from their non-sentient, ancient cousins. Clothing, while not required for survival, (in most climates, since all sentient bear fur of some sort,) is a requisite for *social structure*.

Since the difference between the sentient of Kaze's world and their evolutionary cousins is somewhat less pronounced than it is between humans and theirs, anything that can be used to help heighten the difference has become almost a requisite in “polite society.”

Tribes that wear less clothing are looked down upon by the “civilized” as being less evolved, more bestial, (similar to human, early European views of native tribes).

Clothing, of course, is also an instant identifier of class and station, with the most expensive fabrics/garments/adornments worn by the highest levels of the elite/aristocracy costing what would amount to several years wages for the lower and middle-classes.

Jewelry

The most common social styles of personal Adornment in Tjira has grown from the grace and elegance that Feng Shui masters have used to sculpt the energy flows directly around them with adornments.

Visually, any adornment should compliment the forms and lines naturally occurring on the figure, accentuating the being's natural beauty. This would include: all manner of **piercings**, in addition to the more standard fare of **pendants, bracelets, rings, broaches, pins** and the like.

Often, of course, those with little sense of self would be inclined to overdo, and overwhelm their base form with adornments that induce discord rather than harmony.

Some piercings are a part of **spiritual ceremonies**, some of which are meant to be kept as a sign of having passed that rite, and some of which are to be removed immediately following that rite, (similar origins to tongue piercing or the Sun-Dance).

Branding (tattoos)/Scarification/Dyeing/Shaving

Alteration of fur is rare at this time on Kaze's world. When it is done, it is done only with the most serious of intent... either for good or for ill.

Cold-Branding to cause the re-grown fur to have a pronouncedly different color, is the most common of these rare, permanently altering techniques. Within certain outlying tribes, this is done as a coming-of-age ritual. The intricate designs both symbolizing **tribal** connections, and individual **spiritual** path.

Hot-Branding to permanently remove fur is much more rare, occurring as a spiritual test/commitment only in the most remote of Tjira's outlying provinces. Hot-Branding had historically been used in previous dynasties as punishment for certain heinous crimes, and is still carried out in places where the crown's authority isn't as strong. Hot-Branding is also used by (thankfully) extremely rare bands of outlaws as a form of torture and humiliation.

Scarification, where ritual cuts are rubbed with ash and herbs, not only forms patterns of fur-loss, but also permanently raise pronounced designs upon the skin. This is akin to ritualistic Hot-Branding in its rarity and in the regions in which it is practiced.

Dyeing is historically done as a part of a *profound spiritual healing ritual*, when easily accessible methods have failed. (After the coup, there are increases in reports of brigands, and young gangs of miscreants using dyes as weapons, forms of torture and humiliation.)

Shaving is a very rare form of punishment/warning still in effect for certain heinous crimes not punishable by death, or as a part of a death sentence if the crime is utterly unspeakable. Like Hot-Branding, shaving has been used by brigands as a form of torture and humiliation; this practice, while still quite rare, is more prevalent than Hot-Branding as punishment.

Technology

The technological level of Kaze's world is akin to that of around Earth's 1100 AD, blended with that which is possible through their world's applicable magic.

The attainment and application of *Intelligence* is synonymous with the attainment and application of *power*. Intelligence leads to ever clearer understandings of *the ways in which the world works*, and how living beings interact with and within the interconnected systems that move, create and shape the world. Understanding of these ways leads to the ability to clearly see one's part within these systems, *and actively affect the reality of the world directly around oneself*. (See: *Mysticism / Real Magic*)

The **sciences** of chemistry, mathematics astronomy and physics are significantly more developed on Kaze's world, echoing much of the schools of thought of Earth's *Victorian* era. These sciences are harmoniously blended with elements of *theoretical physics*, real magic, and functional spirituality into what could be considered “*applied alchemy*.”

The level of sophistication in the adepts of Kaze's world's understanding of ***theoretical physics***, as it applies to all areas of science, mathematics, and spirituality, reflects what we are now just discovering here on Earth of **high-energy theoretical physics, super-string theory, quantum entanglement**, and the like. Their understanding is equal to, if not greater than, that on our world, even though their measuring devices tools are based upon *living beings'* abilities to sense and measure energies and minute slices of time, (rather than humankind's dependence upon super-colliders, super-computers, and electronics).

(**Reference:** *The Tao Of Physics, The Dancing Wu-Li Masters, What The Bleep – Down the Rabbit Hole*, and Albee's own theories on evolving General Relativity through the Wave Equation and Uncertainty Principle to encompass multiple dimensions of space/time, the perceptive responsiveness of energy, the Soul's connection with a bio-mechanical body through the quantum interface of the mind, and the recombinations of dimensional vectors.)

Healing follows many paths on Kaze's world, revolving primarily around herbalism and Qi manipulation. The most common practices of directing a body's energies are: massage, acupuncture, acupressure, direct energy-to-energy contact/manipulation, or through highly ritualistic ceremonies that induce the recipient's mind to heal its own body. The self-healing through elaborate, (hypnotic,) ceremonies is more prevalent in the outlying tribal cultures – however, it does go through fads of acceptance/disdain by the elite within the larger cities as exotic themes fall into and out of fashion.

Mysticism/ “Real Magic”

Kaze's world is a world in which *energies* flow more freely, and their direct effects upon the world are more easily perceived by all. Even those who are almost completely lacking in sensitivity can feel, and even manipulate, the energies that drive their world when those people are within an environment in which energies have collected. These energies can collect naturally, forming sacred groves and springs, or their paths can be guided, collected and colored through the works of *Feng Shui* Masters to create temples dedicated to specific foci.

The way that the Energies that comprise the universe flow in responsive, tactile interactions of *probability*, is the core that drives the measurable, repeatable, tangible “Magic” of Kaze's world.

This kind of Magic does not need elaborate ceremonies, it does not need smoke and flash-pots. It is the kind of magic that to the adept is akin to the ways in which our conscious mind submits a request to the subconscious, which then takes care of the complex calculations of inter-neural stimulation that results in our body's muscles carrying-out the request to the degree of their training.

Thus, all actions are thus subconscious! (Thinking about raising one's arm does not raise it... the *request* is conscious, the *application* is subconscious.) So, the inclusion of “magic feather” tools to help the conscious mind of the practitioner *accept that which their subconscious can do naturally*, is as common with the pseudo-“witch-doctors” of Kaze's world as it is on ours. (This crutch being most prevalent among novices without proper

and/or ethical training, and without innate sensitivity to sensing, and thus directing, Energies.)

In outlying areas, entire doctrines have been centered around the dependence upon such “neuro-linguistic” tools. These “isms” tend to be quite cult-like; fear of having their belief in the need for such tools to perform their works disproved often makes these cult-like groups dangerous.

In the more prevalent higher schools of thought, **awareness, humility, responsibility and respect** are integral to training methods required to clearly see/feel/understand the **interwoven connectivity** among *subconscious thought, conscious thought*, and the *responsive flow of Energy* that directs **probability** and influences the **perception**, and the very existence of “physical reality,” (which, itself, is simply another energy-state).

Just as it is integral to the Xia path, other higher schools of thought focus much of their teachings upon the fact that it is equally as important to know/honor each being's place within the Flow/Field of Energies, as is the Flow/Field itself. (“*Life itself is the rich and beautiful field of which we are a part.*”)

Ethics and honor are an integral part of many of the higher schools-of-thought on Kaze's world. And, (under the **Kenmai** dynasty,) even for the schools that tend toward egocentricity, ethics plays a far more applicable role than does on our world, for the simple application of **Karma** – the measurable way in which Energies rebound and are influenced by each and every event, action, thought and emotion... great and small.

(Note the Xia proverb: *We are a part of the Flow, rather than apart from it.* The changes one enacts within the responsive Flow of the Field, also acts upon ourselves as well – “It directs your actions, just as it responds to your requests.”)

With “Magic” on Kaze's world founded upon elements that hold-up under *scientific method*, (elements that can be re-produced in minute detail when the practitioners are within identical Energy-patterns/fields/flows,) the concept of **mysticism** is thus a romanticized ideal held by those who feel more comfortable believing that their thoughts, emotions, actions and perceptions have no affect upon the world around them.

Quantum Physics

“Magic” on Kaze's world, is in essence, the application of **Theoretical Physics**, (*Entanglement, Unified Field Theory, Superstring Theory*, etc..) within a system in which larger/more complex systems are more measurably receptive to the same *patterns of quantum influences (Energies)* more associated to that of sub-atomic particles on our world.

Gravity alters local time and space, creating a lens-like effect which can affect the likelihood of measuring/experiencing specific quantum phenomena. Thus the placement of any object within the space that surrounds it, affects the *fields* that flow through that space. (See: *Feng Shui*).

On an astrophysical level, the positioning of Kaze's world, within the influence of surrounding astrophysical elements affects the flow of energies through that system. This includes the heightened probabilities of such large-scale Quantum Events as would be considered “Magic” here on Earth.

(SPECULATION NOTE: Perhaps it is not Kaze's world that is of *higher-than-average* probability than average for measuring such *Unified Quantum Events*, but that Earth, within

its current astrophysical influences, is simply itself within a significantly *lower-than-average* field of probabilities.)

Thus, every “amazing” event on Kaze's world adheres perfectly to the theories of Superstring Theory, High-energy Physics, Quantum Mechanics, etc., as “large-scale” Quantum Events. (Similar to the book, *Mr. Tompkins in Paperback*, in which its hero imagines a world in which the speed of light is “slower” than 186,000 m/s, causing certain Quantum Events to be more readily measurable within larger, more complex systems [than just sub-atomic particles].)

(Reference: *The Tao of Physics, The Dancing Wu-Li Masters, and What the Bleep – Down the Rabbit Hole*)

The brain, itself, is a quantum device, navigating easily within many more dimensions than what the five senses are built to interpret, focusing the *field* of infinite probabilities into arrangements perceived as physical reality. The mind exists as a result of this device serving as an interface for the Soul.

One can not experience a system without profoundly affecting the system one is measuring. *To observe a system, is to actively take part within that system.* The ways in which the *flow* of Energies/consciousness through the *field* of probabilities are influenced on Kaze's world supports a more active role in consciousness' active role in the *collapsing* of the Wave Function from a *system of probabilities* into the event which is (or *was*) measured.

Thus, all living beings influence the path their consciousness follows through the *field* of probability – their *subconscious* being drawn to (habitual) preferences in *selecting* which *Thread of Reality* they then perceive as “truth.”

However, through dedication and focused training, the ever-present processes of the subconscious mind can be harmonized with the *conscious mind*, at which point, the “miraculous” becomes as probable as breathing.

This is what it means to have the “gift” of *Sentience*.

Energy

“When you look closely enough, *everything* is energy.” - Tessoh

(High-energy physicists here on Earth have found that measuring infinitesimally minute spaces and times, even that which we think of as “physical matter,” shows itself to be simply frequencies and harmonics of Energy – waves of *probability*.)

Energy exists *everywhere*, even in the places that are thought to be the emptiest. The stillness of a forgotten cavern... the air above a frozen lake before dawn... even in the vast distances between stars and worlds is rich with energies. (See: *Weaving the Four Rivers*, in the following section on *Feng-Shui*).

The earliest understandings of Energies were gained from watching the ways in which clouds and water flowed around formations of the lands.

In ancient times, a quiet sect of blind monks were found able to describe, in far greater detail than their seeing brethren, the movements of the flows of clouds and water being observed. Their accuracy was attributed to what they called the “unseen winds” that could be perceived when one looked beyond what eyes could see.

These monks also described “unseen winds” that radiated from all living beings, and that flowed from within the world, and those even that touched them from beyond the skies . The winds these monks described weren't moved by the *physical presence* of the mountains as much as they were by the *concepts* of the mountains themselves, by the *patterns* that created the mountains, and by the *patterns* the mountains themselves created. To these monks, the “unseen winds” often seemed to flow as easily into and through the “World of Form” as the clouds flowed through the air... but as these “unseen winds” moved from one medium to another, or flowed around *the concepts* and *patterns* that moved them, they carried with them the concepts, the patterns of what it was to be a part of their previous mediums. And within those previous mediums, the winds left impressions of what it was to be all that they had ever been. The monks held as a core of their workings, that any could see and precisely chart these “unseen winds” – if one were trained to look beyond what eyes can see, with a mind still enough to understand.

Thus began the millennia of studies that began to lead seekers behind the Veils – beyond what physical minds are constructed to perceive of as “real,” and into the very elements that create that which is most commonly seen as the “World of Form.” Over the course of generations, through documented experimentation and observation, such studies began to unweave the complex interactions among Energy, “physical reality,” probability, and consciousness. The resulting studies led the varied groups of seekers to levels and areas of understanding of the core concept that *everything* – all thoughts, all feelings, all ideas, all the seen, and all the un-seen – are merely *concepts... patterns* that shape the soil of the ***single Field*** from which everything grows, into that with which a mind can work to continue the process.

And so, though thousands of years of study and *cultural integration*, the flow of Energy on Kaze's world, has become very much a tactile, predictable tool. Like a sword, it can be used by any who choose to train their mind/spirit to perceive it, grasp it, wield it, and accept the consequences for its use – both positive and otherwise. In the hands of a master, this tool can perform feats undreamed-of by the uninitiated, feats that a lifetime (or *lifetimes*) of practice can cause to seem effortless.

The responsiveness of their physical world to influence of *focused consciousness* is explained to initiates on the Xia path, by taking a long strip of paper that represents a Field of Energy, and labeling one side as “Consciousness,” and the other as “Matter.” Both *concepts* being simply different “sides” of Energy. The paper is given a half-twist, and the ends attached in a “Möbius strip.” As the initiate traces the length of the paper, he finds that the “side” that starts as Consciousness, becomes the “side” that represents Matter, which then leads back to Consciousness. The two “sides” of Energy are, in actuality, one and the same.

Everything that the Universe is, is simply Energy... Consciousness... existing at different vibrational states... frequencies... harmonics. This Energy, this Consciousness, is in a continuous and ever-changing flow. And Energies that come into intimate contact with one another, always retain an imprint... a kind of direct connection to one another, regardless of where they then flow, (the theory of ***Quantum Entanglement***).

Life/consciousness radiates with the Energies that have nurtured it. Energies that flow through a *living system* are profoundly transformed, like light through a colored lens. This effect can even more powerfully focus, direct, *redirect*, color, and channel the Energies that flow through the living system, also influencing the Energies that then interact with those energies channeled/directed through the that living system.

Every living system influences the Energies that flow through it. Even plants, (in which *consciousness* can be seen to operate at a “slower” pulse-rate than what most uninitiated would consider to be “awareness,”) have a pronounced, and often profound, affect upon the Energies that flow through and around their own Energy fields.

Certain remote glades and pools were noticed by ancient Way-Seekers to have Energy presences about them so powerful that within them, even the uninitiated could sense their *Energy flows, patterns* and *embedded information* as keenly as those who had dedicated their lives to its study. Within the most powerful of these places, even laypeople often found that they too could direct measurable affects upon “physical reality”. Studies of these natural glades led adepts to seek to mimic those spaces, with the hopes of channeling other natural flows of Energy to induce similar sacred spaces elsewhere. After hundreds of generations of study and experimentation, seekers found that Energies could be pooled, amplified, and even filtered/aligned for specific use, by environments sculpted to exacting detail with physical structures, and plants, (and occasionally, non-sentient animals).

This transmission, shaping, guiding of Energy, and the information it can hold, (thoughts, ideas, memories, feelings, opinions, alignments, understandings... even “physical reality” itself,) the ways in which Energy flows are influenced and directed by the *patterns* and *concepts* of physical objects, evolved over thousands of years into the art/science/philosophy/ Path of *Feng Shui*, as it exists on Kaze's world. The practical uses of which include the *channeling*, and *directing* of Energies into specific *wave-patterns* to induce pronounced, predictable effects upon the *physical, mental* or *spiritual* worlds, or to *transmit, receive* or to *store Energy* and *Energy-based information*. (See: the following section on ***Feng Shui***)

Feng Shui

Feng Shui is the art, science, philosophy and physics of affecting the *flows of Energies* within spaces by the placement of specific *patterns* of objects, plants, and occasionally non-sentient animals.

Since the effects and responsiveness of *Energy* are so much more pronounced on Kaze's world, Feng Shui produces far more powerful, specific, measurable, reproducible, and even profound, results, than on our own world.

Because these effects are so often quite specific, measurable and reproducible, the study of Feng Shui as a science on Kaze's world is far more developed, and blended with many other sciences: *Chemistry*, for example, as studied in Tjira, assumes the power and elegance that human myths attribute to *Alchemy*.

Among the many common practical applications of *Feng-Shui* on Kaze's world are the pooling/filtering/storing of energies for specific purposes, influencing/induction of physical health, subconscious choices, emotional states, spiritual altered states of consciousness, and unleashing memories from within the participants and/or of the channeled Energy itself.

Feng Shui on Kaze's world, at its highest levels of application, has been used to transmit/receive/explore/influence energies/information across vast distances, store/imprint specific information/patterns, and to cause profound effects upon “physical reality” within both inanimate objects and living beings.

Feng Shui has become so much a part of the Tjira culture, that rudimentary Feng Shui touches nearly all aspects of its culture. It is not uncommon, even for the most Energy-blind home-owner upon making a significant change to the patterning of his home, to still his mind,

and feel for the influences the new flow of Energy through the space has upon him, evaluating how the new flow influences his thoughts and feelings.

Feng Shui on a *scientific level* on Kaze's world, however, requires high-level sensitivity to Energy flows and patternings, master levels of *Inter-Relational Mathematics*, and practical mastery of at least one area of *Theoretical Probability*. Certain styles of Feng Shui also require mastery in one or more of the following (“Kaze-World” equivalents): Geology, Astronomy, Hydrology, Meteorology, Differential Calculus, Tensor Calculus, and Quantum Physics.

At the rarest, deepest levels of Feng Shui on Kaze's world, the boundaries blur between the world of “physical form” and the *conceptual patterns* that are the interconnected Energy flows of all worlds – for at the most basic levels, *everything* is simply Energy... resonating with/within patterns and harmonics. At these mythological levels, a Feng Shui Master of this caliber, is limited only by his honor.

...

The most common physical tool in the work of Feng Shui is the *Loupan*, (on Kaze's world, this translates into: “Wolf inward-knowing”). The simplest Loupan are essentially magnetic compasses, (often with simple, bubble-style levels worked into it,) which is surrounded by rings upon rings of information.

Scientific-grade Loupan on Kaze's world incorporate a series of movable rings, layers, registrations, patterns and holes to provide the functionality of an extremely precise, high-level, *Circular Slide Rule*.

As the understanding of how Energies flow with/within/around elements and patterns within space permeates all aspect of Feng Shui master's lives, many masters masters on Kaze's world find themselves sculpting the patterns and elements of their clothing and adornment, as carefully as they would the design of a sacred space. Thus, wherever he travels, the master exists continually within a field of Energy sacred to him. The elements of his adornment and clothing not only filtering the surrounding Energies through which he moves, the Feng Shui master is able to catch and pool energies throughout the day so he has access to greater resources than that which might be naturally occurring in his immediate surroundings.

This manner of sculpting clothing and adornment is usually quite artful and minimal. In fact, many elements of these techniques have can be found integrated into contemporary styles.

There are the crackpot mystics on Kaze's world, however, who have fallen so deeply in love with the ways of Energy manipulation, that they wrap themselves in outlandish elements intended to channel Energies – truly looking the part of the “eccentric (or dangerous) wizard.” For some, this hyperbole is the wishful thinking of would-be wizards, (haphazard jumbles that are meant more to inspire fear, respect or awe in those they meet,) for the rare, truly eccentric genius, it can indeed channel and store profound resources of Energies.

Years of study are required to become proficient in Feng Shui. And significantly more years are required to attain the *beginnings* of mastery in the ways that exist on Kaze's world. This is not to say that none are born who posses an intuitive understanding of the practical applications of Feng Shui, but to fully understand the *whys* of what one is doing, takes *dedication, patience* and *passion*.

Those who attain true mastery of guiding Energies to affect perceptible changes upon “Physical Reality” are often referred to as *Weavers*. This image comes from the ways in which a physical weaver at a loom interlaces the threads of warp and woof into beautiful, functional, intricate designs with the force of his spirit, the sharpness of his mind, and the dedication of his heart.

The predominant schools of (genuine/working) Feng Shui on Kaze's world are:

- ***Time And Space-water methods*** (The simplest methods of Feng Shui on Kaze's world, dealing primarily with extrapolating sometimes simplified Energy/fluid dynamics into nonlinear timelessness.)
- ***Red And Blue Flying Stars methods*** (These Paths bring *astronomy* and *astrophysics* into the equation, taking particular account of the *gravitational effects* of stars as they move through the the unified Field.)
- ***Wandering Stars methods*** (Akin to the *Red And Blue Flying Stars* methods, these Paths take into account *comets* and other, *smaller celestial bodies* – most often which are predicted/identified though correlating their effects upon the local Energies of the unified Field.)
- ***Eight Doors and Nine Stars methods*** (The most occult of the Feng Shui Paths on Kaze's world. It is rumored to protect a great secret of the forming of Kaze's world, and that at the highest levels of this Path, connects with other inhabited worlds, possibly even supporting travel among them.)
- ***On the Other Side Of Light*** (This is an ancient, mathematical, Xia approach, wherein at least one other reality exists along-side our own, for whom what we think of as “space” is their “time” and what we perceive as “time” is their “space.” In this Path, as well as *Weaving the Four Rivers*, what we might perceive as concepts, *patterns*, *ideas*, *feelings*, *winds*, and other *unseen-rivers*, influence the other reality/realities as physical events which creates concepts/patterns in that reality which in turn manifest as “physical reality” in our own. Based on a Probability mathematics equation that indicates a pattern of high-and-low probabilities at the smallest levels of space. In this philosophy, this equation is applied to *momentum* instead of *position*, and blended with the mathematical theory that suggests that as a particle with mass approaches the speed of light, to that particle, space and time begin to warp, and that were that particle to “jump over” the speed of light, space and time would have inter-changed for that particle's local system of measurement.)
- ***Weaving the Four Rivers*** (This predominantly Xia, intensely mathematical Path centers on a heightened study of the connections among the brain/mind, perception, and the *core concepts and patterns* of the Universe which form the *resonant Energy harmonics* that our brains/minds are built to interpret as physicality in four dimensions [X,Y,Z,T]. This path gets most interesting when factoring in the concept of measuring the *resonant harmonics* that are interpreted “physical reality” while interchanging the variable used to measure *time* with a variable used to measure X, Y or Z. This yields the probability of four, pattern-connected yet completely different “realities” derivable from the same *resonant harmonics* – expanding to at least eight other interconnected “realities” when this Path is blended with that of ***On the Other Side Of Light***.

- ***Walking the Ten Directions*** (In our world's terms, this is the application of understanding existence within a 10-dimensional Calabi–Yau manifold space, required for consistency within most Superstring theories.)
- ***Paths of the 26 Mountains*** (A projection into Kaze's world of the theoretical explorations of the 26-dimensional space understanding at the center of Bosonic Superstring Theory),.

Spirituality

Spirituality and Energy work do not necessarily go hand-in-hand on Kaze's world, but in order to attain and *comprehend* the higher levels of Energy manipulation, the spiritual paths are the cornerstones in the journey of understanding. Tjira's many spiritual paths span thousands of years helping to train Way-Seekers, and to help them mentally and emotionally come to terms with what they will likely find “beyond the veils.”

Thus, “spirituality,” is seen in Tjira as simply a way of making sense of the findings gathered beyond the resonant harmonics of “physical reality.”

Spirituality on Tjira is often referred to as: “Understanding of the spirit.” (This deceptively simple phrase expands from, “Understanding based on the non-physical,” to also encompassing, “Understanding that which is the spirit, itself,” as the Way-Seeker continues his journeys.)

Officially, Tjira advocates many different ways of understanding the “reality” in which her peoples live. The ***Kenmai*** ruling family has long supported the philosophy of, “Life can be hard. Believe and do whatever you need to, to make waking-up tomorrow a good thing, so long as it is ***for the good of all and according to free will... and allows others to do the same.***” (This is not to say that everyone fully embraces this, especially in the outlying provinces.)

A common image is that of “all that is” as being a huge and intricately detailed pillar base, with each who look upon that pillar as being able to do so from only one, single spot. The only way to truly know how/what the pillar is, if one desires to, is to be able to communicate *with* others about what they see from where they stand. (IE: the parable of the seven, blind men who happen upon an elephant.)

The Xia explain this to initiates on a several-month-trek that takes them to an immense plateau where an ancient precisely crafted road stretches in a straight line from one horizon to the other. At the beginning of that plateau, the student is asked to draw what he sees as through perspective, the edges of the road appear to touch at the horizon. Once the length of the plateau is walked, the student is asked if what he saw was true, the edges of the perfectly perpendicular roadway meeting at the horizon. What the student *was* true... when seen from a single viewpoint. But to know *truth*, one must walk the great distance and see for himself... or, to accept the wisdom of one who is worthy of trust, and who has traveled that path before.

The spiritual path most associated with the highest levels of Feng Shui, mathematics, healing, physical/spiritual sciences, and spiritual development, is that of the ***Xia Brotherhood***.

Xia

The **Xia Brotherhood** is the oldest, extant school of *spiritual*, *scientific*, and *philosophical* thought in Tjira. They are foremost in the minds of the People of Tjira when discussing the highest achievements in *spiritual* evolution, *mental* attainment, and *physical/martial* artistry and skill, elevated to levels that could truly be considered *fine art*.

Through historical records kept both privately and publicly, the *Xia Brotherhood* can be traced back to the small band of blind monks in their mountain retreat who first documented and correlated the *Unseen Winds*, thousands of years ago.

Nestled within the mountains near to the northern Tjira boarder, the Xia stronghold of Xian-jinn still preserves the place where it is believed the original, simple homes for the Blind Brothers once stood. Standing within that picturesque beauty, closing one's eyes, and reaching out with one's mind to the clouds below, even the most energy-challenged can feel the *Unseen Winds* moving, flowing, interacting with and within all things, in far greater detail and distance than what physical eyes can see.

Though preservation of the ancient records has long been an artform in and of itself within the Xia tradition, it is widely acknowledged within their ranks that much of the information and findings are lost to them. This is not for want of ink and paper and the time and skill to create absolutely perfect copies for storing in vaults in monasteries throughout the kingdom. Rather, it is that when a Master reaches a certain level of Enlightenment, the information itself can not be understood by one who is not within or beyond that harmonic of understanding.

As with the Xia proverb: When the student is capable of truly understanding the difference between his application and the Master's teaching, the lesson has already been learned.

To see, is not to comprehend.

And whereas the observer is a part of the system being affected, mental/emotional focus is integral to the equations that guide and shape Energies, the Xia teachings themselves, both require, and induce, the requisite connection between observer and the observed.

Compassion is both the product of, and essential to, the techniques and the teachings of the Xia way.

And so, the greatest “secrets” of the Xia way are not protected by code or blade, but by *Enlightenment* itself.

Xia is a challenging Path. It requires intelligence, dedication, and years of effort to advance beyond the first levels of success. It requires the student to look deeply inside himself and be comfortable with what he sees within. Its techniques require a truly *compassionate* heart, spirit and mind, without which they remain, (or become,) incomprehensible.

Xia philosophy is open to all who truly wish to better themselves on the Path toward Enlightenment, for an hour, or a day... or a pattern of interconnected lifetimes that reach far beyond the now.

For a student to realize that this moment is not the one in which he is supposed to be solely dedicating himself to the Path toward Enlightenment, is accepted and embraced by the Brotherhood. For the student to simply be a positive influence to his world, to touch others with a compassionate heart in whatever ways his life exists to do, is a positive and much needed element of a good world in which to live.

Once an initiate reaches a point where his Master feels he is ready, (usually within the first three years,) he is subjected to a day-long ritual of purification and focus. Cleansed, he student channels the entirety of his spiritual focus into the the creation of a blade forged by the Xia master weaponsmiths. Through this process, the Masters themselves channel immense energies through the student, throwing him beyond his ability to control his energies, his thoughts, the walls around his secrets ripped-apart as he is rendered bare, drowned in the Energy maelstrom being channeled into the blade.

The cathartic, exhaustive ritual culminates as the student's Master calls forth the Blade's name,

and in a Focused-Energy induced hallucination that feels more real than reality itself, drives the blade home into the student in a symbolic death rite. The old self, the old fears, the things that had held the student back are able to be discarded as if they belonged to someone else's life. What the student takes into his new life is that which he truly wishes to be there.

Years pass, the student continues on his path toward Enlightenment. Studies intensify: Meditation, Math, Physics, Energy Work, Sciences, Philosophy, the Arts... all things that draw together and unite the foci of a living being into a single, balanced, unified form.

As the student nears the point of mastery, he reaches a point where he has proven himself worthy to be given his life, worthy of carrying the blade that is the incarnation of all that he has been, and all that he may become... (the entirety of his hopes, and his fears, his strengths, and his regrets). In a quiet, solemn ceremony, the Masters present him with his named blade, and he must then leave the Dojo for at least one full year.

During this year of *Walkabout*, the student explores what has become of the outer world during the many years of his training. He seeks to learn where his Path fits within the tapestry of society, where he may best help the world... and makes the decision as to weather to remain a spiritual patron of the outer world, or to return to the Dojo to begin the even longer journey toward Mastery of his strongest connections within the Xia traditions.

To drink deeply of the experiences and vistas that each step toward the comprehension of Enlightenment, for what is life but not a journey. And that which was once thought impossible becomes inevitable when each day, another step toward that goal is fully cast into being, in the heart, mind, body and life of the traveler. Know where one is, and where one is meant to be, and always seek tomorrow beyond the truth one accepts today.

Common Xia philosophies:

- Fall in Love with what your Path asks of you, and the doing happens all by itself.
- Identify with a community, and do all you can to truly benefit that community. Because you are *a part of* that community, you, yourself, are also benefited by your work.
- The base Energy from which all things are focused is like a ***Field***, from which grow the *physical, emotional and spiritual* realities each *observer* sews.
- The body is like a steed who may be guided by his rider who must blend knowledge gathered within that world, with the wisdom that spirit brings from beyond the bounds of form.

- The brain is a physical tool that operates at a Quantum level, thus are the concepts of “mind” focused into perception, coalescing the phenomenon of the Spirit to guide a physical form.
- The responsiveness of the physical world to the focused consciousness, is explained by to learners by labeling one side of a long strip of paper that represents energy, as “Consciousness,” and the other as “Matter,” both of which are simply different “sides” of energy. The paper is given a half-twist lengthwise, and the ends attached in a “Möbius strip,” showing that as the path is traveled, the two “sides” of energy, are in actuality, one and the same.
- At their core, all things are not really “things,” but rather *patterns*... concepts of complex interactions.
- To truly grasp the concept of a pattern is what allows the seeker to become part of, understand, and influence that pattern.
- One can never truly know anything for certain... one gets much further along the Path by knowing how *probable* something is, instead.
- *Consciousness* structures the probabilities of the Field into what is agreed upon as “reality.”
- Still your mind, and describe in freeflow music, dance or song, the beauty you find within a tree; open your heart to truth, and you will find the tree is doing the same for you.
- Consciousness is not bound to the animal form – it exists in its own way within every river, flower and tree, everywhere there is the Flow of life. Be thankful for the loss even a leaf given to sustain your own life.
- *Compassion* is the height of consciousness – the application of the knowledge that we are all simply one, single Field of Energy.
- *Perception* delineates time. When one's mind exists as a single moment of time, one has simply entered into the *Field's* natural state, and all the questions of the Universe can be seen perfectly paired with their answers.
- The time between “then” and “now” *will* happen, *with or without* our decision as to *how*.
- Attaining Enlightenment is less of a challenge than it is to communicate with others afterward.
- Attaining Enlightenment is less of a challenge than maintaining it.
- When you find your focus wandering from the Path you would prefer to travel, without judgment, simply bring it back to where you wish it to be. The more you do this, the less you will find you need to.
- There are a certain number of missteps each of us require on the Path to any kind of mastery. The more you embrace each misstep, the sooner you will no longer need to!
- Bread and water can so easily become tea and toast.
- Come to the world with genuine and open wonder.

- It is through the skill of *observation*, that all knowledge has been gained. It is a *skill*, and it can be learned... and developed. Practice it whenever possible.
- Through meditation, one can bring one's consciousness to even *become* the *conceptual pattern* of one's breath... or the concept of the pattern of light and shadow through the trees upon a forest floor. Doing so will awaken your mind to being more able to perceive the consciousness, the intelligence within the *concept* of patterns... the very concept of “reality” existing on countless, simultaneous levels within the Field.
- Your feelings about a thing, are patterns. Patterns here in our physical reality are manifestations in others – to which their reactions are patterns in their worlds, which are physical reality in ours. Mind the patterns you create, and observe those patterns through which you move, and you will find randomness overcome by order.
- This has all happened countless times before... and this will all happen countless times again. The Universe is born, grows, dies, and is born anew... more times than any living mind can comprehend.
- Evil exists, and seeks to destroy simply because that is what it does. Do not pretend that it is not within this world as well, rather do all you can to *transform* its *Energy* from negative to positive.
- A Xia parable tells of the fight between Good and Evil that rages heavily in many places within the Harmonics of the Universe. To help the side of Good, worlds like that of Tjira's were found to *seed* Beings who can lend strength to Good. The good beings focused into being on Tjira's world, train and learn how to fight Evil, lifetime after lifetime, until they are ready to be born on the front-lines of the battles... or to become strong enough to help the Good of other *seeded worlds*.
- Another, ancient Xia parable tells of a Master, who on his travels beyond the borders of Tjira, found an herb that he recorded as being able to momentarily separate the consciousness from the body, without the body beginning the processes of dying. Only once did he use more than the minute amount he had established as prudent. From that journey, his spirit returned as if it were a novice on the Path, as if his body and world were no longer his own. After many, many years of study to return to the level of Enlightenment he had once known, he returned from months of deep meditation to record a lifetime of living as a pale, sleek upon another *seeded world* teetering on the edge of falling into Evil. In that lifetime within the body of that fur-less creature who's memories he now lived, he strove to teach them of the Xia ways, slowly guiding them into a dynasty of peace and compassion.
- Simply because you find yourself upon a *Thread* of the *woof* of Time, does not mean that you have to choose to remain there. Our subconscious continually guides our perception to travel among similar *Threads*. To bring this process within the influence of the conscious mind is to be a *Weaver of realities*.
- *Create your day before you walk into it – bless it, and let it unfold before your eyes!*
- Choose your reality, and then observe it. When you increase your level of perception, you increase the responsiveness of the Field.

- Who *chooses* which possibility/probability that becomes “reality”? The Observer! For it is he who adheres his perceptions to the *Thread* on which he has *chosen* to travel!
- One finds one's Path much easier when working as *a part of the Flow*, rather than *apart from* it. The *Flow/Field* responds to our requests, at the same time it directs our perceptions.
- The majority of the power within the average mind is not conscious, but rather subconscious. Immense amounts of calculation must take place to trigger nerve pathways to precisely control muscles to simply raise an arm, or smile. The conscious mind submits the request; it is the subconscious that carries-out that request. Bring even a fraction of that power into collaboration with the conscious mind, and one can change the course of mountains.
- Working with others combines waves of intent. When intent is scattered, destructive interference can negate the result. But when intent is *cohesive*, the result is a union that builds Energies far greater than any one focus alone.
- Spirituality is not a democracy. Do not hide your own ignorance and fear in numbers. If you are lucky enough to find others who also see “your side of the pillar,” you may work with them, if not, be content to work alone.
- The world was never flat – and entire kingdoms of beings believing it to be, did not make it so.
- Try too hard, and the effort gets in the way of the doing.
- Always work and dream, but never dream more than you work.
- Success is often just on the other side of disappointment.
- Mind what you allow to become habitual. Practice makes *permanent*, not perfect.
- Another Xia parable tells of a man who never felt at peace within his body, who always found himself daydreaming of being a *Kitsune*, an ancient, magical being living thousands of years... said to still skirt the dream-realm of the world. The *Kitsune* are represented in art and story as being wolf- or fox-like, but walking on all fours, and having as many tails as thousands-of-years they've lived. Intensely powerful with Magics beyond imagining, they are said to bridge the gap between the higher Energy planes, and the worlds of form for whom they serve as guides. The man's life wasted away, every chance for Good he had, he did not take, preferring to loose himself in fantasies than act for the betterment of others. Living to old age, his heart failed him as he walked familiar paths within the deep woods near his home. As he fell to his hands and knees, he was astonished to find that his form was no longer that of a clumsy biped, but the elegant grace of a *Kitsune*. He looked up, right into the eyes of several other *Kitsune* who turned away from him with looks of shame. He called out to them, “Wait! I've wished to be like you all my life! Why to you leave?” They turned back upon him and said, “You always were a *Kitsune*! And when you were chosen to live among the people of this world, it was your Path to teach them the Good of our ways... *and this you did not do!*”
- *There is always something more.*
– Ancient Xia proverb

Many “human-Earth” echoes of Xia philosophy can be found in *The Tao Of Physics*, *The Dancing Wu-Li Masters*, *What The Bleep*, and in the practices of Qi-Gong, Faulin Gong, and Thai Chi.

Other belief systems

Many other belief systems harmoniously coexist within Tjira. As is commonly said, “There are as many ways to view life, as there will be living beings to do the viewing.”

Many other beliefs focus more heavily on one area than in another. Some are more mathematical, analytical, statistical, for example. Some focus more on exploring the physicality of chemical reactions. Some, of course, focus solely on the spirit.

Each way of looking at the world has its own ways in which it out-shines others, and ways in which others outshine itself. In the larger cities, where there are several centers of thought, what draws one person to a particular belief is that they, themselves, feel most comfortable with that particular outlook upon and understanding of life. And the only way to know what fits, and what doesn't, is to explore until one finds the belief that most closely fits with one's intuitive understanding of one's own “view of the column,” or to blend what one finds into a more personalized fit.

In the outlying areas, however, belief systems can be much more singular. This singularity of belief can be found in both the negative and positive.

It is infrequent, but in some remote communities, there are those who have gained power through creating a fear-based belief, to which any deviation is a threat that must be eradicated.

More common among the nomadic peoples nestled within the various Wildlands, are Tribal beliefs that are comfortable enough with and within themselves to enjoy the open sharing of “views of the pillar” with those who pass their way.

For all the different Tribal Beliefs that exist solely for that tribe, the way of *Ubuntu* is a thread that seems common to most tribes, regardless of where in the Wildlands of Tjira they call their home.

Ubuntu is a practice of mutual support and respect that has many, many meanings. A common, simplified definition is, “Only through each-other, do we gain definition ourselves.”

A traveler from another tribe is greeted with warmth and openness, sharing his experiences and being given food, shelter, healing, whatever he needs to continue his journey. Everyone is a traveler at some point in their lives. Thus we are all helped, as we openly offer help to others we will some day be ourselves.

This is another aspect of the way of *Ubuntu*.

Fighting Styles

The fighting styles of Kaze's world are many and varied, and each greatly influenced by animal forms, both sentient, and non-.

Each species being uniquely gifted in outlook and abilities, each sentient has a natural aptitude for the fighting style that is all but instinctual to their species. It takes many years of focused training for someone to be able to override their natural responses when actually in a serious engagement.

Thus, it is a mark of skill, dedication and high levels of training for someone to be able to employ a style outside that which is common to their kindred.

For the aggressor, this means that if he knows how to evade the likely defensive responses of a species, he can be almost assured of swiftly overcoming their opponent. However... this expectation leads often to overconfidence, and many a would-be attacker has found himself overpowered by those who have trained enough to respond instinctively with one or two potent moves from other styles far from their own species'.

The fighting styles on Kaze's world range from the incredibly fluid, delicate and graceful, to the massive, explosive and immensely percussive. From styles that seek only to overpower so the defender can evade and disappear, to styles that seek to destroy, maim and mangle within three or four moves.

There are styles on Kaze's world that use the manipulation of Energy as a part of defensive, offense or illusory techniques – some to great effect, and some where the use of Energy is seen as little more than simple direction of focus.

And there are the highly rare styles that are solely based upon Energy Manipulation. More often than not, these styles are the stuff of legends and myths, hearsay and hype. But there is a romantic bent to the people of Tjira, who enjoy stories of times-gone-by when their world was a world of chivalry, honor and mystical samurai dedicated to heroics and sacrifice. And so, though most Tjirians would never meet a true Swordsweaver, most enjoy the belief that these Jedi-like protectors walk secretly among them.

Weapons

The weaponry of Kaze's world is highly varied. Styles range from lethal elegance, to the grotesquely pernicious. Influences blend the creativity of the masters of Asian weaponry, with the directness of European histories. From battlefield artillery and ranged weaponry, to the hand-to-hand tools of infantry and samurai warriors, to the artful, concealed blades of royalty and assassins, each tool is crafted with genius of efficiency geared to its specific purpose.

And then, there are also the natural weapons each species has at its disposal. (Many have speculated as to if this fact is the reason why Tjira has enjoyed so many hundreds of years of peace within its mountainous borders – "An armed society is a polite society.") Often these natural weapons are augmented in battle with metals and/or minerals to increase both defensive and offensive capabilities.

Claws, horns and hooves are accepted in an unspoken code-of-ethics as to civilized natural-weapons. The use of teeth in anything but a severe life-or-death situation is viewed with extreme contempt.

As with our own world, many weapons have evolved from the materials-at-hand, the tools commonly used in daily labor. Over time, many of these tools have been honed and developed into "modern" weaponry with an ancient and humble history.

Knives are probably the most common standard weapon in Tjira. Often intricately designed, within the upper-classes of certain sects, they can be worn as ceremonial indications of class, history or lineage.

Swords are not explicitly restricted to the Samurai class, but are rare beyond this boundary. This is due in part to social taboos, and in great part to how expensive swords are to properly craft – beginning at the equivalent of \$10,000 (2006) USD, for a low-end, properly forged, balanced, battle-ready blade. An Xia crafted spirit-bonded-sword, embodying the energies of a master of Tesso's (or Kaze's eventual) caliber would likely be valued at, at least \$10,000,000 (2006) USD.

It is common for a Master to require that his sword be buried with him. Some Masters have even required that their sword be rendered useless upon their death, (this is most common when the blade is bequeathed to a museum or other historical collection, though it has also been done to thwart potential future grave-robbers). There are the rare instances where a Master has allowed his blade to pass on to new ownership so that his spirit may continue fighting the battles he has existed to fight in the world, long after his body has ceased.

Thus, to lose one's sword, (either in battle or through theft,) is the greatest defeat a samurai of Tjira can suffer – for one who has bonded his essence within a blade, it would be unimaginable.

Chemicals, (and Alchemical practices,) have also found their way into battles large and small. Though less common in actual practice, the popular fiction of Kaze's day has a romantic fascination with the use of smoke pots (for sight/sound/scent confusion tactics,) Alchemical manipulation, poisons and anesthetics as weapons.

Rudimentary explosives are in the process of early *discovery* and *development* during the feature and series.

There are no firearms in Kaze's world during the time of the Kaze feature film and subsequent "Kaze: Ghost Warrior" series.

Spirituality (Spirit-Bonded / Named Weapons)

That Energies can be channeled into and stored within inanimate objects on Kaze's world is commonly accepted. The techniques of imbuing the creation of a thing to hold and maintain that imprint, so much so that to the initiated, the object can clearly hold a consciousness of its own, is a secret guarded by the Traditions that have discovered it.

To have a weapon Bonded with one's self is truly a double-edged blade. Part of one's self exists then, within that weapon, the aptitude for one's skills, one's intuitions, even one's ongoing knowledge, secrets and experiences, (depending on the skills of the Traditions used to bond spirit and blade). And so must be protected to a higher degree of care than one's own life – for life itself has a terminus; a blade with the aptitude for the skills and foresight imbued within it can live forever.

The benefits of forging this kind of spirit-Bond include the simple fact that a sword is a constant – it is always at the peak of its abilities, and can help guide the wielder who is sensitive to its Energies and influences, intuitively through times where he may not be at his best.

Xia techniques yield the deepest, most complete Bonds between sword and swordsman, imbuing imprints so complete that the swordsman is able to acknowledge and work beyond secrets within his blade that he has kept even from himself; the best parts of a swordsman helping himself to become the best warrior and being he can. The Xia-forged bond continues to imprint thoughts, feelings, techniques, consciousness, intuitions, hopes, and fears, throughout the life of the swordsman, (and some say, even beyond,) regardless of whether-or-not he still carries the blade himself. The negative ramifications of this, were such a blade to fall into the wrong hands, are clear. (See: Quantum Physics and Feng Shui sections on *Quantum Entanglement*)

On the rare occasion where powerfully Bonded weapons have survived their masters, they have become the *Named* Weapons of myth and lore. Blades Bonded to both positive and negative ancient Masters still wander the lands, carrying with them the intuitions, skills, memories, purposes, and even the very consciousness of their long-dead Masters.

The Master of a Spirit-Bonded sword, is naturally more in-tune with the influences of the blade than any other. But after years of carrying a *Named* Weapon, the carrier can become so integrated with the Energies of the blade that s/he may find him/herself influenced to the point that his/her feelings, intuitions, purpose, (or as can happen with Blades originating from negative Masters seeking immortality for themselves and/or their causes,) even his/her personality itself, become indistinguishable from the Blade's original Master.

Social Structure

There are definitive class structures to the society of Tjira, and while this is not a *Caste* system, the underlying thread of most people's lives is that they had been born to a certain class for a reason, and that their best life/work will come from finding that reason and then living it completely, and to the best of their abilities.

And so, it is socially unacceptable to exhibit a public display of disdain for others outside of one's class, (either above or below,) during the *Kenmai* dynasty, for each piece is vital if the entirety of the structure is to survive – and thrive – as a whole. However, while this is socially unacceptable for public display, there has always been the elements of private, veiled animosity within those less in control over their more visceral influences, (who boost their self-esteem by skirting the bounds of acceptance in cleverly snubbing those they feel are below them).

As unrest begins to filter into the land with rumors of the rising rebellion, the respect and restraint that had been the hallmark of the *Kenmai* dynasty, both inward and outward, begins to erode. Fear is the seed that leads to the splintering chaos under which Tsukeru is able to assume control.

<u>Social Hierarchy within Tjira:</u>	<u>Power Hierarchy within Tjira:</u>
<ul style="list-style-type: none"> ● Royal Family ● Nobility ● Chief Advisors and top Military Leaders ● Samurai ● Upper Class ● Soldiers ● Middle Classes ● Working Classes ● Transients ● Poor/Homeless 	<ul style="list-style-type: none"> ● Royal Family ● Chief Advisors and top Military Leaders ● Nobility ● Samurai ● Upper Class ● Middle Classes ● Working Classes ● Soldiers ● Transients ● Poor/Homeless

Gender Roles

The roles, respect and power given to females varies within the classes.

Lower-classes tend to be more matriarchal, where women are given even more power and acknowledged to have even greater prowess at many aspects of daily life as men. While upper-classes tend to regard females as too dainty and delicate to subject to the stresses of mental, emotional or physical exertion.

Thus while most areas for animosity among the classes are negligible during the ***Kenmai*** rule, there has long been the strong, privately voiced derision between the classes about the way the other class views/treats women.

Species-Predominated Roles

It is a fact of life that one species will have certain predispositions toward aptitudes and attitudes that make them more suited to certain tasks than others. And while open prejudice is frowned-upon, it is accepted that certain roles within society are more often filled by one species than another.

This being said, during the ***Kenmai*** rule, in the larger cities, a person holding a role well outside his or her special dispositions *should* publicly warrant little more open skepticism than an initial raise of an eyebrow.

The further one goes, however, toward the outlying areas, the more friction a deviation from the norm causes. This is especially prominent in the areas more homogeneous to either predator or prey species.

Prejudice

During the *Kenmai* dynasty, though it is considered tasteless/tactless to voice prejudices openly, it is there under the surface of nearly every social interaction.

With the influences of one's species strong upon one's innate influences, while some prejudices are unfounded, others can be sadly accurate.

The highest potential for strained relations exist between carnivores and herbivores... predator and prey species.

The further one goes out from Tjira's big cities, the more prejudices rise from subtle undercurrents into powerful influences. The most intense being found in some of the homogeneous outlying communities within provinces where such prejudices are actually fostered by the local Lord.

A common prejudice held by those in Tjira's cities, is that of the violent xenophobia *believed* to be held by the various tribes that inhabit Tjira's Wildlands. The truth is that the majority of those quiet, nomadic peoples, while they will defend themselves with passion unmatched, survive greatly through the philosophies of Ubuntu, and are thus often more truly accepting of differences than any other group within Tjira.

Taboos

The majority of Taboos in Tjira center around things which resonate too closely with what is viewed as the ancient, bestial ancestry of the sentients of Kaze's world.

These include: not being in control of one's emotional/mental faculties, lack of clothing, and even the idea of prejudice itself.

Infertile, Inter-species relationships are not publicly frowned-upon, but the greater the distance between the species, the greater the subtle disdain radiated cunningly from the aristocracy, to the outright condescension from the lower-classes frequent in many of the more outlying areas.

The highly infrequent relationships between ancient predator/prey species draw the most negativity. This is likely fueled by the rarity of a true and lasting *bond-of-balance* developing between predator/prey species – public opinion largely being biased in the thinking that such relationship must inevitably be founded upon extreme acts of dominance and submission.

It should be noted that homosexual relationships are looked-upon no differently than any other infertile relationship. (See: **Genetics**.)

Other Taboos focus most frequently around untruths, specifically, claiming to be something one is not. It is seen as a great disrespect and incredible shame to carry (or even possess) a *live* sword, without having the training required to properly wield it. (Though, unlike in feudal Japan of our own world, it is not, specifically illegal.)

It is equally great a dishonor to pretend to be a Weaver or mystic, and to be discovered to be otherwise. And so, those charlatans who survive (or thrive) through intimidation, when (or if) they are found-out, are more likely to unleash a berserker rage upon the threat, rather than live with the shame of their exposure.

History

The borders of Tjira have largely remained unchanged for several thousands of years. This is due in large part to the high mountain ranges that surround Tjira on her North, South and Western borders, and the vast ocean that serves as her Eastern border.

Internally, the recorded histories of Tjira have shown that while there have been spates of unrest and deceitful politics, that the core of Tjira has enjoyed many more years of peace than of warring.

Thus, barring the problems inherent within any feudal system, the peoples of Tjira have largely been able to focus their attentions into positive developments within their areas of life.

Evolution of the current Ruling Family

The ***Kenmai*** family rose to power roughly two-hundred years before the start of the Kaze feature film. Jura Kenmai led a successful coup against an usurper, (recorded in histories only as “Rouish,” against whom three, previously unsuccessful attempts had been waged,) who had been letting the kingdom fall into disrepair during the 26 years of his rule.

Since that time, the ***Kenmai*** family has ruled with an open commitment to stern fairness. They orchestrated the rebuilding of the physical structures of the Kingdom, and the advancement of the organizational infrastructures that have ushered in what some have called, the Golden Age of Tjira.

Politics surrounding the Kaze feature film

It has been nearly fifty years since the last, minor border-province skirmishes marred the placid surface of Tjirian history. Life has gotten easy, with the social infrastructures purring along like a well-oiled machine. Peoples have forgotten the strife of war, and have become comfortable in their belief that under the guidance of their King's lineage, it may never come again to their lands.

The Lords of several of the outlying provinces have grown greedy with their laziness and the monies coming in for upkeep of their lands and peoples.

Tsukeru, partially out of boredom, partially out of a desire to prove the validity of his position, begins organizing with one of the greedier outlying Lords to stage what would appear to be an insurrection to channel more crown monies to the both of them under the guise of squashing a rebellion before it gets out of hand.

Slowly, over the course of years, Tsukeru coordinates with more and more of those outlying Lords who's primary focus in life is the furtherance of their own desires.

Artfully choreographed, the faux insurrections fit perfectly with the historical battles of those provinces, escalating over time, requiring ever-increasing monies to those border-provinces, and ever-increasing powers to be handed to Tsukeru, who for his patience, has earned the complete confidence of the King...

...Until a young enlisted tiger named Kaze returns a hero from what would have otherwise been another devastating defeat of the King's Armies against the insurgents....