Moebius

THE ORB OF CELESTIAL HARMONY

PLAYER REFERENCE CARD

by Greg Malone

Apple II Version

Communicating with Moebius:

All menu options in *Moebius* may be selected by pressing the first letter of the desired command.

To begin playing Moebius:

Place Side A in disk drive and turn on power.
Press any key to bypass demo mode.
Select Methods of Play by pressing "M".
Choose number of drives by pressing "D".
Press "Esc" to record Methods of Play to disk. From now on, the game will be configured as you have chosen, until the Methods of Play menu is used to alter settings.
From Book of Moebius menu, press "A" to Add Disciple.
Name Disciple by typing in name.
Press "T" to Train disciple. **Note:** Disciples must be trained in Sword Fighting, Hand to Hand Fighting, and Divination, i.e., they must be successful in one session of each type, before an Adventure may be started. Once a disciple has been trained, you may Begin an Adventure by pressing "B" at the Book of Moebius menu.

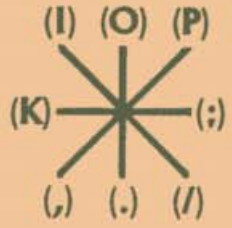
Two Disk Option:

To use two disk drives, select Methods of Play from Book of Moebius Menu by pressing "M".
Press "D" to select two drive option.
Press "Esc" to return to game play.

Command Summary:

B— Bare hands; put sword away.
C— Communicate with character. Press appropriate initial letter when Communication Menu appears.
D— Open or close door. Use movement keys to indicate direction to door.
E— Equip with sword, i.e., hold sword at ready.
F— Cast Fireball. Available only in shrines. Use movement keys to choose direction when indicated.
G— Get item or fresh water.
H— Hit with hammer if one has a hammer.
L— Listen. Disciple's effective Listening radius will improve with level increase.
M— Magic. Choose appropriate initial letter when Magic Menu appears. *NOTE:* "Utter Prayer" requires a period of fasting after which "Utter Prayer" must be selected again in order to activate a prayer. "Stop All" will end all magic in use at the time.
Q— Quit & Save game. Up to three Adventures may be saved. If using one drive, you will be asked whether to update Book of Moebius. Doing so updates disciple's record in the roster on Side A. This is optional and is done automatically when moving between realms.
R— Restart at last saved position. *Note:* If disciple is killed in combat, Restart will NOT restore to position prior to combat.
S— Swing sword; to cut vegetation or attack adjacent character. Use movement keys to choose direction when indicated.
T— Throw shuriken, if one has shurikens. Use movement keys to choose direction when indicated. *NOTE:* If an opponent is right next to you, your shurikens will not be very effective.
U— Use item in Inventory. Will turn torch on/off, if torch chosen. When Inventory Menu appears, press the appropriate initial letter to choose item.
V— View Maps. At Map menu, press the appropriate initial letter of the map to be viewed. Pressing "Esc" will return to Map Menu. Pressing "Esc" again will return to game play. When viewing the Memory Map, use the movement keys to scroll map.
1-9— Set Game speed Slowest to Fastest.
ESC— Pause game. Pressing "Esc" again will display Options and Character Status during Adventure.
RETURN— Break and Run during Combat. Does not work in Training. *Note:* The probability of successfully breaking and running from a combat decreases with lowered Dexterity.

Movement:



Combat:

Action	Keys
Long stride left	A
Long stride right	S
Short step left	Z
Short step right	X

Sword:

Short upper swing	I	Long upper swing	O
Short middle swing	K	Long middle swing	L
Short lower swing	,	Long lower swing	.

Block SPACEBAR

Karate:

High Kick	I	High Punch	O
Middle Kick	K	Middle Punch	L
Low Kick	,	Low Punch	.

Block SPACEBAR

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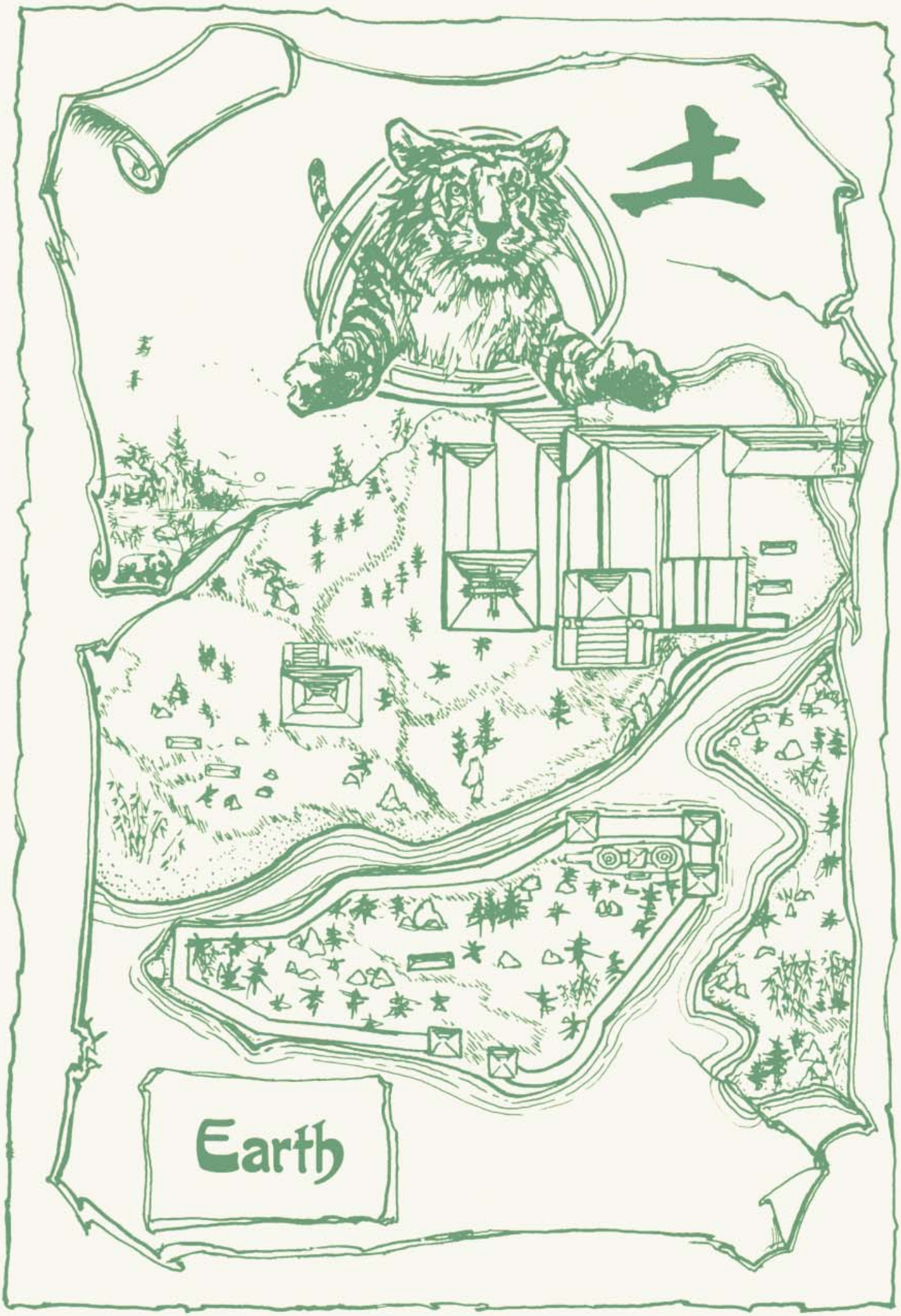
The Book of Moebius

The Book of Moebius


土
Earth

The Headmaster

He who does not understand words cannot understand people.
(Confucius)

The Headmaster speaks:

'Twas in the Year of the Yak that the disciple Kaimen abandoned the one true path of Moebius the Windwalker and stole the Orb of Celestial Harmony. The ensuing nine months have brought devastation and ruin to Khantun, death and suffering to our people. It is said that Kaimen was the favorite of the favored, and for this reason the Windwalker failed to take action against him until the Evil One had fled beyond the reach of even Moebius himself. Without the Orb, the Windwalker must stay on his plane and cannot pursue his former disciple, for the Orb aids him in ignoring the mystic boundaries between the elemental realms. The Orb, it is said, holds in check the forces of dissolution that are inherent to our land. Now that it resides somewhere in the four material planes of Earth, Water, Air, and Fire, we are plagued by unseasonable rains and droughts, while the ground quakes in anguish.

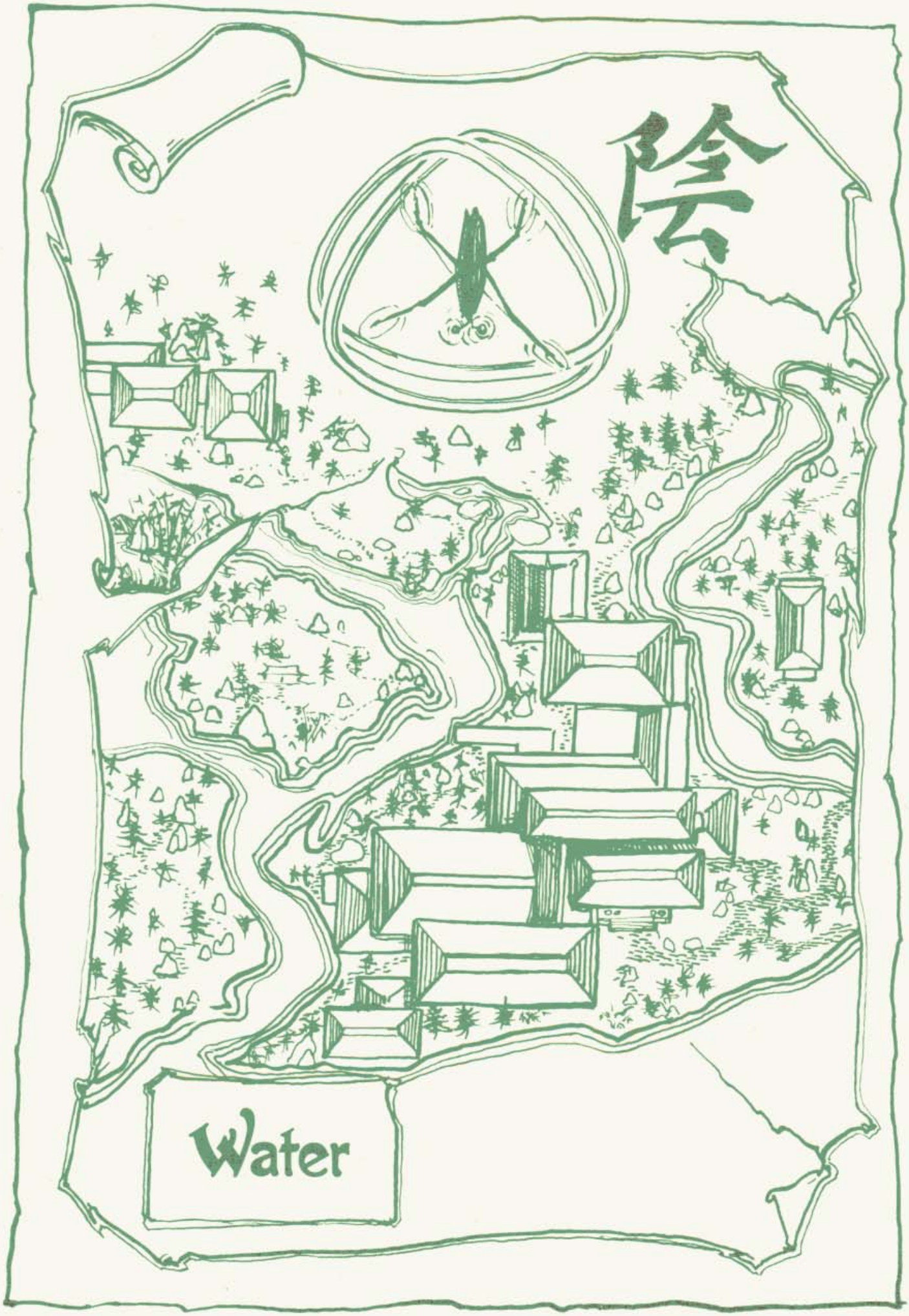
The self-styled Warlord of the East Wind fled along the four-fold path and has set up his base of operations in the Realm of Fire. Our bravest youths have sought him in the other planes, to no avail—and none have survived long enough to reach the Realm of Fire. He has imprisoned the Holy Ones who keep the shrines of Moebius on the four planes, installing his own Evil Monks in their stead. Those who have dared to oppose him have died on his crosses of bamboo, while the rest of our people are oppressed by his armies of rebel guards and hordes of dread assassins.

Our beloved Khantun groans under the burden of the tyrant's horrors. The rains have increased tenfold and the land is buried beneath ever-increasing forests. The very Earth trembles and shakes as his legions tread upon it. Savage tigers have smelled the carnage and left their hills to come prey upon our people as they toil in the fields and forests. Our rivers and streams are in-

fested by giant water beetles with mandibles capable of rending the staunchest warrior from limb to limb. The dreaded forest demon has returned to plague all who travel the land at night. Surely the long foretold Age of Doom is upon us!

Khantun has not maintained an army for ten generations. Since the Windwalker showed our people the path of peace there has been no need. Now we are woefully unprepared and the people fall to the Warlord as grain to the reaper's scythe. Our people will help you, but they are wary of the Warlord's informers who increase in numbers as maggots increase on a carcass. Only the monks loyal to the one true faith are fearless, and they deal with none but the pure of heart. They are old men and cannot stand up to the vile dregs of the land that serve the Evil One. So it is left to you, my child. The ancient prophecies foretell of one of our people serving the Windwalker in his time of need. That time is upon us.

Go now, visit with your Instructors that they may prepare you for your journey, and tell you what is known of the path that lies ahead. May you too walk the path of wind and sun, bravely to the very stairs of the House of the Windwalker; may you take the seat reserved for He who has travelled the four-fold path and lived to see the Evil One stripped of the power that saps the very life's blood of our Khantun!


陰
Water

The Sword Master

The mechanic that would perfect his work must first sharpen his tools.
(Confucius)

Taito the Sword Master speaks:

So, the Windwalker has chosen you? Well, they say his wisdom is surpassed by none—who am I to question his view? Let's get on with it.

Your sword is a tool. Tools are glorified by poets and broken by fools. 'Tis best to respect your sword and use it with calm. There are six ways to strike your opponent, two styles of pacing, and a single, universal way of protection. They are:

(**I**) Short Swing to the Head
(**K**) Short Swing to the Center
(**,**) Short Swing to the Legs
(**O**) Long Swing to the Head
(**L**) Long Swing to the Center
(**.**) Long Swing to the Legs
(**S**) and (**A**) Long strides forward and back
(**X**) and (**Z**) Short steps forward and back.
(**SPACE**) Block Opponent

The short swings are easier to use and constitute the tools of the worker. A flurry of such strokes can hold an opponent at bay, draining the lifeblood in droplets. The long strokes are finesse moves, harder to land but much more effective.

Most of the sword-wielding minions of Kaimen the Warlord, who serve as guards to his Overlords, are aggressive fools who will try to bludgeon you to death. The Evil One recruited them from taverns and gutters. They are cowardly at heart and usually seek to dominate by rushing at an opponent and exhausting themselves with a plethora of strokes designed to beat their victims into submission. These dregs of humanity often prefer to stun their victims, rob them of some or all of their possessions, and then flee as far as possible to enjoy their ill-gotten booty. The only recourse is to track them down and slay them. They will invariably do battle the second time they are encountered.

During battle, the path to success is to watch your opponent's feet, not his eyes. The swordfighter must be centered, and that

cannot be achieved while mingling consciousness with one's opponent. You must learn to aim for places and allow your opponent to move into your blows, for if you aim directly at him he will move before your sword has found its mark. This is the key to the use of the long strokes.

When you enter a battle, stride fearlessly to the center of the battleground—this permits strategic retreat and the choice of position. If your opponent drives you back to a wall, push him back with your body. No one can land a blow at very close quarters. A quick rush and then a leap backwards can gain time to catch one's breath and renew a fight with vigor. The Palace Guards do not always fight in the traditional manner of swordsmen. Beware their technique of partially blocking a swing and then quickly thrusting at one's midsection. It is a cowardly move and not used by true swordsmen.

When you are exhausted and hard-pressed by an opponent, you can rest by blocking his swings. Know that the block is almost always effective, and should be relied upon when one is near to death, even when fighting an assassin who uses no weapon save the hands and feet. But, when facing a renegade monk who abuses his staff of power, the block can fail with alarming frequency.

In a very desperate situation, you can flee by:

(**Return**) Break and Run

But you shall pay for this cowardice by suffering a blot on your Karma. The Zen Master shall explain the ways of Karma to you before you leave the hallowed House of Moebius the Windwalker. Also beware of attempting to flee if your Dexterity is weakened as you may stumble and fall before your opponent and be exposed to grave danger.

Your sword has uses other than combat. It is, verily, an extension of your arms and can aid you in your travels. When surrounded by vegetation you may:

(**S**)wing and chop down grasses, bamboo, or the evergreen trees that grow throughout the first three of the fourfold realms of Khantun. Such use of your sword will dull its blade according to the severity of the object you chop down. Thus, the use of whetstones to keep your blade sharp is imperative. A dull blade in battle permits you only to bludgeon your opponents and makes the slaying of an evil one extremely tedious and difficult.

The sword can also protect you against the myriad beasts of Khantun. The Tiger and Water Beetle strike quickly and will wound the traveller not equipped with a sword. If you have your sword ready, however, you can usually fend off such attacks. You may also (**S**)wing your sword at the previously mentioned beasts and at the nesting Condor with some effect.

The people of Khantun have not wielded swords in several centuries. Their religion forbids the use of edged weapons and they fear them greatly. Should you approach a citizen with your sword held in your hand, they will not speak to you and may very well summon the guards. To them, all those who bear swords are equal.

Finally, abuse of your sword—using it to chop down vegetation when your Dexterity is low, or striking rocks with it, can lead to your blade shattering in your hands. Your only recourse in such circumstances is to defeat a palace guard with your bare hands and take his sword.

That is all I can teach you concerning the use of swords, my child. The rest is up to you. Go now to the Training Arena and learn to use the blade in mortal combat. And may the Moebius the Windwalker watch your every step.


氣
Air

The Martial Arts Master

To lead into battle a people that has not first been instructed is to betray them.

(Confucius)

Tuan Chi the Martial Arts Master speaks:

Hai! Another disciple comes to learn the ways of the hands and feet. Good, good! Let us explore the only true path to martial success, the use of no weapons other than those that are part of nature's equipment. Let blades of metal serve to part the flesh of trees but sully them not on the flesh of man. Deal bloodless death as is befitting the highest of all creatures. Pay no heed to Taito the Swordmaster, for he is naught but an elevated carpenter who would slay with hammer and nails given the chance . . .

I shall teach you half a dozen ways to deal death with your hands and feet. I shall teach you how to move with the grace of a panther. I shall teach you to render your opponent's blows harmless as the rain the Windwalker sent to nurture our crops, before the Evil One made the rain a thing to be feared. I shall give you the key to crush the evil Kaimen and all of his underlings. But you must pay heed, for the sword cuts deep he who knows not to divert its path, and the clumsy assassins can kick a man to death as readily as can a horse. There is great danger in troubled Khantun and swift death to he who is not centered. Let me show you the six blows . . . they are:

(**I**) High Kick	(**O**) High Punch
(**K**) Middle Kick	(**L**) Middle Punch
(**,**) Low Kick	(**.**) Low Punch

Blows aimed at the opponent's head yield the greatest results, but are the hardest to land. The middle blows stagger your opponent and keep him at arm's length. Blows aimed at the legs are the most demoralizing to male opponents and can cause them to stumble and fall to their knees. Each fighter must search for the style that suits him best. My own preference is to use the low and high kicks in combination against a weapon-wielding opponent,

while reserving the low punch for the ill-trained assassins of Kaimen the Evil One. But then I am not so tall as you and have developed my style in accord with my physical endowments. Graceful movement and blocking is accomplished by:

(**S**) Long stride forward
(**A**) Long stride backward
(**X**) Short step forward
(**Z**) Short step backward
(**SPACE**) Block

The block is particularly useful against an assassin, less so against others, although still quite effective. Beware the flying kick of the assassins, for they often feel they must mimic the lowly frog and thus leap frequently, severing their link with the very Earth that gives them strength. Learn to use the short, gliding step to position yourself well. And, above all, be not mesmerized by your opponent's eyes; focus your attention on his movements, not his person, for the battle is won by you, not lost by him.

Go now and train in the Arena that you may become proficient at the only true form of combat. And then pay special heed to the words of the Zen Master, that you may more fully understand your own true nature. Hai!


陽
Fire

The Zen Master

He that will not economize will have to agonize.
(Confucius)

Yan Chun the Zen Master speaks:

So Disciple, you prepare to leave the House of Moebius and tread the fourfold path in pursuit of Kaimen the Evil One? It is well that you do so, for he is a great danger to Khantun as well as to himself. Remember that he once was a disciple of the Windwalker as are you, and that he shares the knowledge that you possess. Treat him not lightly, nor take lightly his minions. Above all, never let yourself be swept up in the excitement of a single moment. Ultimate victory will go to the one who never loses presence of mind and who thinks when confronted with difficult situations. The key to final victory is to remain centered at all times.

Contemplate your very nature first. You are composed of four attributes:

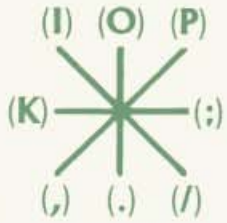
Body—This attribute governs your mortality. Should your Body fade to nothing, you will die. Each blow you take in combat, each period of fasting you undertake, and every time a beast wounds you, your Body is diminished. It will return to its full potential with time. When Moebius the Windwalker chooses to praise your worthiness and grant you a title and a haiku, your Body will increase in strength and potential.

Mind—This attribute governs your mental prowess and capabilities. Your Mind will enable you to call upon the mystic arts of charm and prayer usage to confound your enemies. As you wield mystic power, your Mind shall diminish as you maintain the focus needed to use magic. It will return with time. When Moebius the Windwalker praises your worthiness, then will your Mind increase in scope.

Karma—This attribute grows with you and is relative to your deeds. You may monitor it by envisioning a zen symbol. If you flee from battle, suffer an innocent to die, frighten an innocent with your sword, or perform any deed not befitting the path of true honor, the symbol will begin to split apart. If your Karma is not pure and the symbol is divided, then villagers and monks will shun you and the use of magic will be difficult. You may redeem your Karma by feats of bravery or by being blessed with a visit from the Windwalker himself. In time your Karma will mend as well.

Dexterity—This attribute is relative as is your Karma. It may be visualized as a pair of wings that separate when you fall victim to a thieving Palace Guard, or a beast of the wilderness, or when you are struck by an Assassin's shuriken or the fireball of an Evil Monk. If your Dexterity is damaged, you will have problems opening and closing (**D**)oors or (**G**)etting chests, as well as in climbing the staircases of the Overlords' palaces. Remember, a closed door can be a useful strategy when seeking to prevent the escape of a thieving guard. You may redeem your Dexterity in feats of valor and in successful attempts at (**G**)etting chests. A visit from Moebius will also help your Dexterity, as will the passage of time.

Movement throughout Khantun is accomplished by:



As you begin your travels you will be equipped with a Sword, a full waterskin containing the traditional 100 sips, a food pouch of 100 mouthfuls, a torch, a whetstone, three Body Elixirs, and three shurikens. As these are consumed you will have to find more to replenish your supply. Villagers, young Village Girls, and aged Monks will offer you some of these (save water, which has become too precious to part with) if you appear honorable and unarmed when you seek to communicate with them. Do not confront our people with your sword drawn as they are long unaccustomed to seeing weapons and will be frightened and perhaps cry out for aid from the very ones who oppress them. Furthermore you will find hammers with which to smash rocks and shovels with which to obtain soil samples, as well as some objects of a more mystical nature which we shall deal with shortly.

You may (**S**)wing your sword to chop vegetation or attack a nearby beast or opponent.
You may (**H**)ammer rocks that block your path.
You may (**U**)se (**T**)orch at night to light your way.
You may (**U**)se (**W**)hetstone to sharpen your sword after cutting brush.
You may (**U**)se (**S**)hovel to obtain a soil sample.
You may (**G**)et water if you are at a Cistern or near a source of drinking water. The water in the rivers and streams has been rendered unfit for consumption.

Should you be fortunate enough to find Elixirs or to gain them through the defeat of an Evil Monk:

You may (**U**)se (**B**)ody Elixir to restore your Body; or
You may (**U**)se (**M**)ind Elixir to restore your Mind faculties.

During your travels you will most certainly encounter villagers of both sexes. Approached properly they will aid you. To talk to them:

You may (**C**)ommunicate with them.

Once you have initiated conversation you must be brief as time is precious in these troubled days:

Ask them for (**H**)elp and they will give you resources and even advice;
Ask them to (**F**)ollow Me, and they will do so as long as your Karma is pure;
Ask them to (**S**)tay Here and they will await the pure disciple;
Ask them to (**G**)o Away and they shall do so.

If your Karma is not pure, then they may pay you no heed. Their willingness to communicate and obey your suggestions is governed by your purity. So do no evil, protect the innocent, and behave not in a cowardly manner.

Should you wish to carry your sword at ready to hold the beasts of the wild at bay:

You may (**E**)quip yourself with your sword.
(**B**)are hands will replace your sword amongst your belongings and leave you open-handed to deal with our people.

At any time that you encounter a door you may endeavor to open it and explore within by (**D**)oor opening. The same action serves to close a (**D**)oor as well. Many dwellings house minions of the evil Kaimen, while others hold villagers who will help you in moments of need.

Throughout the Realms of Earth, Water, and Air there are magical cisterns where one can obtain water as previously described. The cisterns also have certain mystical properties. If you meditate at the foot of the idols found within the cisterns, your Body and Mind will be restored to their full potential. The Windwalker takes care of his people in many ways.

Finally, I have given you three shurikens as a means of self-protection. They are one of the tools of the assassins employed by the Evil One, but they do have some merits and are being adopted by those that follow the Windwalker. There is still some debate to their enhancing of one's worthiness, but they do earn some respect in the eyes of Moebius. You may

(**T**)hrow the shuriken at an adversary approaching from any of the eight movement directions. Sometimes they will be fatal, sometimes they will but wound or entirely miss your opponent. They are less effective when used against assassins, for these evil killers are trained in the avoidance of missiles and are quite nimble at times.

And now my child, let us delve into the mystic side of matters. There are items in the world that contain great power, as indeed do you yourself. All mystic force—be it spiritual as is Prayer, or based on the mundane as are maps, lenses and charms—is both controllable and finite. There are three disciplines of magic, two major and one minor.

The minor form is the use of mystic (**F**)ireballs. They may only be used in the shrines of Moebius where the spiritual power that fuels them is ever-present. Thus when you endeavor to cleanse a shrine and slay the Evil Monk within, you may attack him with (**F**)ireball or with your bare hands in martial arts combat. The Evil Monk, however, draws power from the evil that permeates his very being and may attack with fireballs outside of a shrine. Beware the touch of these fireballs, for they bathe their victims in evil and cause all blessings to dissolve. Note as well that the Evil Monks abhor swords and will cause them to vanish if they see them, so do not attempt to engage such a person whilst wielding a sword! During shrine combat, the Evil Monk may also cast the spell of Inhibition at you. This enchantment saps the will and renders one powerless to move. Yet you must struggle against it in order to break its hold. Thus, the only means to overcome the lack of movement is to strive to move until your superior will overcomes the spell.

The monks that once kept the shrines of Moebius the Windwalker and who now languish in the prisons of the Evil One and his Overlords, hold the keys to the two major mystic arts. You must rescue these sufferers and install them in their shrines to restore Khantun to its former state. Each time you do so, the monks will open the doors to the realms of mystic power for you.

When you liberate a captive monk, (**C**)ommunicate to him that you wish him to (**H**)elp. He will bless your belongings and offer to share what he has with you. He may also teach you a prayer. Thenceforth you will be able to use (**M**)agic by (**U**)ttering Prayer. To successfully pray you must first undertake a fast of 7 Body points in the Earth Realm, and 5 additional points for each succeeding Realm, then repeat the (**M**)agic (**U**)tterance of Prayer. To maintain

the effects of the prayer you must continue fasting. When you wish to fully return your spirit to the present world, use the (**M**)agical command of (**S**)top Magic to end your fast.

Each prayer is uttered by chanting a mantra, and each monk will give a special mantra to a disciple for each prayer. Thus, you may only gain prayer by liberating monks. The known effects of Prayers are:

Speak with the Dead—This enables you to gain wisdom from the crucified remains of victims of the Warlord that you will encounter throughout Khantun.

Protection—This prayer removes your enemies from your presence.

Waterwalk—This enables you to tread the surface of the rivers and streams and avoid their treacherous currents.

Cure Sickness—This will alleviate the sickness brought on by a beast- or demon-inflicted wound.

Guiding Light—This provides light in place of or in conjunction with the light shed by (**U**)sing a (**T**)orch. It is divine light and is not subject to winds or rain.

Your Mind must be of sufficient strength to activate a prayer, and will immediately drop to its utmost minimum upon successful utterance. (**U**)se of Mind Elixirs will restore your Mind quickly when it is imperative to do so. The mental strain of prayer precludes the use of magical charms at the same time that one is filled with the spirit of holiness.

The final major mystic art is the use of charms. These charms are given to the disciple that installs a monk in a shrine of Moebius the Windwalker. Even the monks do not know the properties of the charms they guard. You must use (**M**)agic force to (**D**)ivine the true nature of the artifact. You must learn the art of (**D**)ivination in the Training Arena before you ever leave the House of Moebius. Remember that the key to (**D**)ivination is calmness and fully centered concentration. You will meditate on a box containing a zen symbol which strives to escape its confines. You must keep the zen symbol within the box by use of the same techniques as used for movement. The symbol will grow more frantic in its attempts to break its bonds until a state of illumination is attained.

Once you have (**D**)ivined the nature of an artifact you must make sure that it has been blessed by a monk of Moebius. All charms will be blessed when you first receive them, but suffering a blow from a Fireball of an Evil Monk will render all current blessings null. You may then (**M**)agically (**I**)nvoke its powers by expending Mind energy to activate the charm. The charm will continue to act as long as you are providing Mind energy, but when you are mentally exhausted it will shut off. You may also use the (**M**)agic command (**S**)top Magic to end the use of a charm.

The charms known to exist are:

Ventriloquism—This will cause everyone in your vicinity to think you are elsewhere; however, should you physically encounter someone, your presence shall be known immediately.

Paralysis—This will cause everyone in your vicinity to freeze. You will be able to touch them, but not to engage them in conversation or in combat.

Teleport—This will carry you and anyone in contact with you to the last spot at which you obtained a soil sample.

Invisibility—This will render you invisible to all around you unless you pass so close to them that they sense your presence.

Spirit—This charm will enable you to pass through any solid object. It does not bestow the power of flight, however, and you should not venture near the edge of the world in any of the fourfold realms lest you plunge to your death!

Were-Spell—This charm permits one to assume the form of the native beasts in a particular realm. It is special and may only be obtained from the Minstrel. The Minstrel is a Night Demon who, as dawn approaches, turns for an instant into a benign being. If you capture him at the moment of his transformation, and if you are wearing the proper Amulet, he will give you this charm. Otherwise, encountering a Minstrel will still be a rewarding experience.

Charms require one other component. This is a material component and it can be obtained in various ways. One such component is simply soil from the spot you wish to revisit; while the others are parts of the beasts of the land. The components for each charm are:

Ventriloquism—Tiger Teeth.
Paralysis—Beetle Pincers from the Water Beetle.
Teleport—Soil Samples obtained with a shovel.
Invisibility—Fish scales which can be found at an astrologer's observatory.
Spirit—Panda Hair, obtained by capturing one of these elusive creatures.
Were-Charm—Condor Feathers found where the condor nests.

You may use (**M**)agic command to (**E**)xamine your stock of components at any time. Remember that the only return from the fourfold path is through success in recovering the Orb of Celestial Harmony. Once you have embarked on this journey there is no turning back. So guard the components you find as you will not be able to replenish your supply once you have left the realm in which they are to be found.

The realms of Khantun are littered with chests and vials. You may attempt to discover the contents of the chests by (**G**)etting them. Often you will find mystical maps and lenses. These devices will aid you in finding your way about the land. The maps will display features of the realm as a whole, while the lenses display features of a smaller area with much greater detail. You may (**V**)iew any of these once you have found them. The maps will not survive in the Realm of Fire, however, and you will have only the lenses to rely on there. At any time you may review your recent movements by (**V**)iewing the (**M**)emory map. This map shows but a small portion at a time and may be reviewed in its parts by using the movement techniques to shift the map perspective.

The vials will usually contain either a Mind Elixir or a Body Elixir. These may be (**U**)sed to restore either your Body or your Mind to full capability in the event of fatigue.

TERRAIN SURFACES

- Dry Ground
- Marsh
- Sand
- Shrine Floor
- Cobblestone
- Shallow Water
- Deep Water

BUILDINGS

- House
- House of Moebius
- Tower
- Astral Gate
- Wall
- Opened Gate
- Closed Gate
- Steps

TERRAIN OBSTACLES

- Rocks
- Mountains
- Bush
- Tall Grass
- Bamboo
- Tree
- Victim of the Warlord
- Idol
- Altar
- Column

CHARACTERS

- Villager (head up)
- Good Monk (head right)
- Guard/Assassin (head left)
- Evil Monk (head down)
- Beast

Go now and speak with Moebius the Windwalker that you may know the history and the nature of your quest. May you heed His and His call as I did many years ago, for He is supreme in wisdom.

Moebius the Windwalker

There are shoots whose lot it is to spring up but never to flower; others whose lot it is to flower, but never bear fruit. (Confucius)

Moebius the Windwalker speaks:

Hail, brave one. I am Moebius the Windwalker. I, too, was once a youth such as yourself. I was a disciple of the four Elementals—Earth, Water, Air, and Fire—when they were the principal deities of our people. I was the first to travel the fourfold path and to meet with each of the Elementals. In those days the world was young and Khantun was but a collection of huts on the shores of the Great Water. In my travels I learned that the Elementals were not truly beings as we had thought, but states of mind that governed the environment of each Realm. In truth, they were but four spirits that were capricious and constantly at war with each other. When I learned of their true natures, I forged a crystal from the molten rock at the heart of the volcano in the core of the Fire Realm, where the upstart Kaimen now dwells. In this crystal, I imprisoned each of the four Elementals—the crystal is now known as the Orb of Celestial Harmony. I then established a pair of shrines in each of the fourfold Realms that Order might reign and our people might flourish. I paid a great price for my deeds, but one must do what one is called to do, whatever the price. I now dwell here in the ether, with my corporeal existence bound to the Orb, for it was my very body that forged the Orb. I can no longer travel the fourfold path except in spirit, for to do so would loosen the bonds that hold the Elementals captive and allow our world to exist in peace and harmony.

When the four Elementals become bound together as one in the Orb of Celestial Harmony, they foretold of an Age of Doom—an age when the one I most trusted would rise against me and free the Elementals from their bondage. They also prophesied that only a human could defeat He who was to be their Liberator—a human who possessed a human body and only the supernatural powers that are inherent to our, or should I say, your race, for I have left my earthly body behind. I began this school, where you and your fellows have trained these many years, in hopes that I might foster many who could forestall the Age of Doom and smash the

Usurper. My first four disciples were the Nameless One who serves as Headmaster, Taito the Sword Master, Tuan Chi the Martial Arts master, and Yan Chun the Zen Master. They are as human as you and your fellows, subject to the same jealousies and rivalries that all humans endure. Yet, they are fine people. Pay no heed to Yuan Chi's caustic nature toward Taito, but depend on what he teaches of his art—as you may depend on all of your teachers. Fear not their humanity, but embrace it—for it is the gift that permits all to war against Evil. One cannot fight an enemy one does not know, so we must all hold a little of envy and jealousy that we may recognize our true enemy and better ourselves.

So far, many of my disciples have tried to find and subdue Kaimen—He who once was my most prized disciple—but none have succeeded. It is with a heavy heart that I watch you and your brethren set out on the quest for the Orb, for I know that of all who go only one shall survive, while the others shall perish.

Keep in your heart the true meaning of being a disciple. Discipline is the foundation upon which civilization is built. The quality of being disciplined is the quality of being centered. To be centered is to be calm and contemplative. This is the key to success in all your endeavors, be they combative, mystical, or peaceful. Kaimen is ambitious and mercurial by nature—this is his weakness. He could never achieve the true centering needed for ultimate power, for he is ruled by a fiery nature. Make not the same mistake. Kaimen is indeed very powerful, no magic works against his person, and he wields an extraordinarily powerful sword. To fight him I shall give you these gifts:

You shall begin your journey with three Resurrections. If you should die, three times shall I call Death to me as he comes to collect your soul. Furthermore, each time you rescue one of my monks from the prisons of Kaimen's Overlords and restore him to his rightful place in my shrines, I shall grant you another Resurrection.

Each time you liberate one of my monks and return him to his rightful place in my shrines I shall empower him to give a special Blessing to your sword, that it may remain sharp for as long as you remain pure in your actions. Should your Karma slip, the Blessing will be lost. But as long as the Blessing remains upon your sword it will smite your enemies with a force equal to that wielded by the evil Kaimen himself. I cannot empower you to carry this blessing from one Realm to the next, for the forces that separate the Realms are great enough to nullify the blessings that add power to your sword.

Each time I feel you have shown your worthiness I shall visit you and give you an additional name and a song of power. Your Body will increase and your Mind will grow in scope.

When you have liberated both shrines in a Realm, I shall empower you to enter the Astral Gates therein and travel along the fourfold path to your destiny. Should you reach Kaimen and destroy Him, I shall return you to the House of Moebius where you may dwell in peace and the pursuit of knowledge for the rest of your days, revered by all the peoples of Khantun.

Go now, my child. Enter the Training Arena and prove your worthiness by successfully training in the disciplines of Swords, Martial Arts, and Divination. Once you have done so, you may embark upon your journey.

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