

Gyalpo རྒྱལ་པོ་

One, two, princes kneel before you - That's what I said now - Princes, princes who adore you - Just go ahead now
One has diamonds in his pockets - That's some bread, now - This one said he wants to buy you rockets - Ain't in his head, now
Two-Princes - Spin Doctors

Quotes: Of course, remember what it says in the scriptures, about breathing in the smoke from the burning carts that carried the prince's sons that were given as a present by their father who burned down the house... that should be remembered...

-Monk

A Ro-Lang? I swear that I will bury my foot so far up its butt, that their next incarnation will taste a boot in their mouth.

-Dharmapala

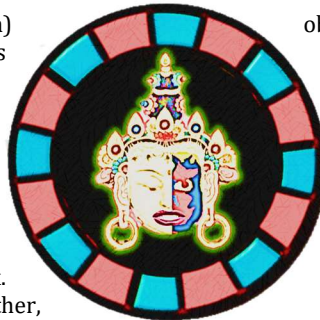
As in many interpretations of the Zo-dor (Kith) the Gyalpo's origins are conflicted. Sometimes they were beautiful princely **Monks**, but monks who caused great nervousness in surrounding mortals. Sometimes they were **Dharmapalas**-mighty Demons who served the Buddha. Sometimes they were Bon- animistic deities with a love for the common folk. Sometimes they were simply arrogant **Monks** who felt themselves superior to the common folk. Perhaps they were both, perhaps they were neither, but the Gyalpo of today wear both faces - that of a beautiful **Monk** or a raging **Dharmapala** demon.

Today the Gyalpo can pick which face, each with its own abilities, serves their needs the best. They can wear the trappings of beautiful Godly **Monks**; glowing with celestial beauty but with loose grasp of the scriptures they peddle. They can wear the face of a great raging demon; complete with great strength but brimming with righteous anger.

While a Werma (Seelie) tribe, their auras are rife with fear, nervousness, and confusion, leading many to believe that they may have some ties to the Mara (Unseeelie). There are two answers, depending on face shown. The beautiful **Monk** half waxes eloquently but says nothing in a long-winded attempt to dismiss it. The Buddhist **Dharmapala** Demon grows angry at any seeming links between them and the accursed Mara Tribes, throwing a horrible tantrum and frightening away whomever asked the question. Perhaps time will answer some questions, about them, the Mara, and their true origins. Today, however, the Gyalpo aren't answering.

Appearance: Understanding the Kyas of the Gyalpo proves far more difficult an enterprise than most realize. Their Nirmana Kya (Mortal Mien) is wholly unremarkable, with only hints showing through of which faces they are wearing in Dharma Kya. When a **Monk**- an arrogant sneer spreads across the Mortal Mien's face, with eyes half closed as if the ugliness of the world should never be witnessed all at once. When a **Dharmapala** the face has clenched teeth, trembling jowls, and large, staring eyes dismissing an unjust world that demands retribution.

The Dharma Kya (Fae Mien) is far more revealing. When a **Monk**- the Gyalpo glows with heavenly splendor; every bit the God they purport to be. They have long ears (hanging not pointing like the Sidhe) and sharp features, though with an



obvious pride that can make others feel "less than..." Whether Buddhist or Bon-po doesn't matter- only their great beauty.

When a **Dharmapala** Demon- they are great hulking beasts, skin all the colors of the rainbow, with gleaming horns shining black, and gory tusks jutting from slobbering maws. Their eyes are red, their smiles grim, and their great clawed hands twitch as they scan for evil.

Lifestyle: The term Gyalpo translates roughly into "King" and their arrogant Monk halves are a testament to this term- in the worst way possible. Preening, haughty, and dismissive of the little folk, if it weren't for their Godly beauty, none would care for them at all. However, their **Dharmapala** half, as furious as it is, makes up for this haughtiness. That half is generous, honest, and capable of Godly love for everyone (that isn't an enemy).

They are some of the most talented dignitaries to other courts - be those courts mortal, Fae, or other. Their **Monk** half's physical beauty makes them a hit, and if any ignorant outsider should hope to get



the best of one, the **Dharmapala** half quells that ignorance swiftly and permanently. Females of the Tribe are rare but have been witnessed from time-to-time, usually wearing the Dharmapala face.

Cetana Gyalpo, perhaps more-so than any other Zo-dor, have difficulty adjusting to life after Bodhicitta (Chrysalis). Such awakenings should cement who one is, not split that identity even further.

Chonyil Gyalpo, have slowly acclimated to their split existence. Few favor one more than the other. Time and experience may change that however, and by the time they are...

Nyinmo Gyalpo, they may have a favored half that they wear more-so than the others.

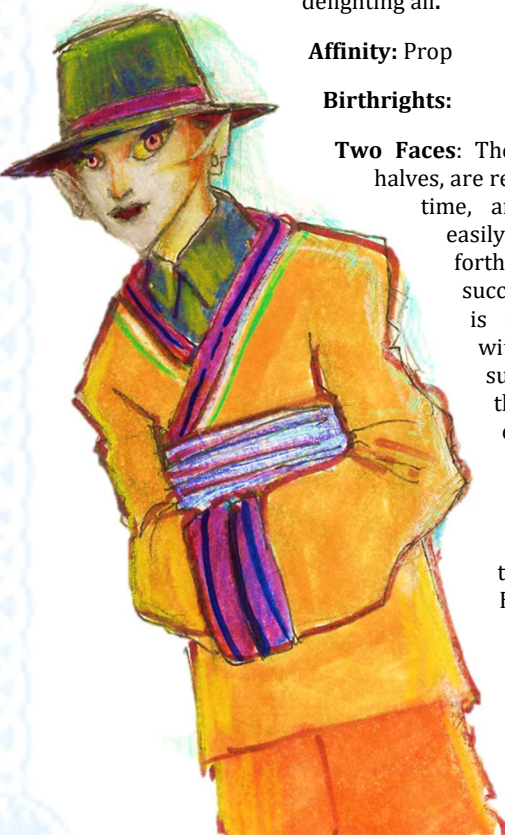
Sog Ways: Gyalpo refuel their Sog dependent on what face they are currently wearing, and it varies from individual to individual. For some their **Monk** half gathers it from the reverence mortals have for Bon-po religions, while their **Dharmapala** half gets the same from mortals and Buddhist trappings. In others, these two means are completely reversed - with the **Monk** half being Buddhism and the **Dharmapala** being Bon-po. (*Players should work this out well in advance and be sure to write it down to avoid any misunderstandings later.*)

Unleashing: Phowa Unleashings cast by the Sog, again, vary according to which half worn. With **Monk** half, Unleashings are frightening affairs, with heaven looking on in disgust-onlookers grow nervous, confused, and frightened - a red glow tinges the scene, and acrid smoke burns the nose and throat. With the **Dharmapala** half, heaven looks down in all its glory, onlookers feel safe and happy, a golden light fills the scene, and a sweet perfume wafts through the air, delighting all.

Affinity: Prop

Birthrights:

Two Faces: The two aspects, faces, halves, are readily available at any time, and the Gyalpo can easily switch back and forth as needs must. A successful willpower roll is needed, difficulty 7, with the amount of successes indicating the duration of the change. One success being 3 turns, two successes 2 turns, three successes 1 turn, and more than that instantly. However, at times one aspect won't want to change. (See Frailty below).



In addition, each half of the Gyalpo has their own birthrights.

Monk: This aspect of the Gyalpo has the sharp features of a heavenly God and gains a +3 to Appearance, even if above 5. In addition, any performance, etiquette, or similar ability to be paired with a Social attribute are at a -2 difficulty.

Dharmapala: This Aspect of the Gyalpo is a hulking demon over 3 meters tall, with vengeful eyes that see all evil. They gain a +3 to Strength, even if above 5. In addition, any Alertness, Kenning, or similar ability to be paired with Perception are at a -2 difficulty.

Frailties:

Two Faces: Sometimes, one of the Gyalpo's halves is enjoying themselves so immensely, that they don't want to be their other.

❖ -A **Monk** immersed gathered with his many admirers will find it too tedious transforming, "*can't that Ro-Lang be slain later?*"

❖ -A **Dharmapala** on the hunt for that Ro-Lang may feel that a brief respite for an offered meal a "*trivial waste of time.*"

At any time that a Gyalpo is faced with a situation that the other half would enjoy (or the storyteller says so) then that willpower roll to change, which was previously a difficulty 7, is now a difficulty 8, 9, or even 10 if the Gyalpo is enjoying themselves, and a point of Sog must be spent.

In addition, each half of the Gyalpo has their own Frailties.

Monk: This aspect of the Gyalpo is a holy person in name alone. They are down 3 dice on any Intelligence or Wits rolls, and any academic, science or similar abilities are always at a +2 difficulty.

In addition, whenever they quote the Sutras, scriptures, or other religious works (which they do often) it comes out as a senseless word salad of religious jargon that leaves all listeners feeling confused, fearful, and slightly nervous.

Dharmapala: This Aspect of the Gyalpo is a hulking demon that exudes hate with every breath whether they mean to or no. They are down 3 dice on any Appearance of Charisma roll, and any empathy, performance, or similar abilities are always at a +2 difficulty.

In addition, whenever they attempt to share the good works of their faith- by quoting the Buddha, the scriptures, Sutras, or other religious works (which they do often) it comes out in a hellish guttural snarl, which may overshadow the intent of the message. If not careful to slow it down, the Gyalpo leaves all listeners frightened, helpless, and pleading for a merciful heaven to deliver them from evil...

Dr. Dragon, and Thami Nami has a couple of things to say.

Btsan: Strong fighters, but their wrath is seldom directed at something worthwhile.

Deva Putra: Gods? But of course, but then again, aren't we all?

Klesa: Fear we understand, but sadness and confusion may overwhelm us. Strike them from afar, before they can use their vexations on you.

Mrtya: Death? There are many things to worry about I am sure, but surely our own glory will last through multiple incarnations?

Skhandha: I am fully aware of who I am, and never have to worry about something as tedious as existence.

Yetis: They rarely come to any of my scripture readings, which is a shame, I hear that they are very reverent folks.