

# Personal Sacrifice

**A One-Round Low-Rank Adventure for Heroes of  
Rokugan: Spirit of Bushido**

**Part One of *Thwarted Destiny***

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**Month of Doji, 1137 (Summer)**

The Emperor has commanded a shrine to a new Fortune be built, but the price of duty and piety may be higher than it first seems.

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This module is written for the Legend of the Five Rings: Fourth Edition, published by Alderac Entertainment.

## GM's Information

### **THIS SCENARIO SHOULD NOT BE RUN COLD!**

Please read the scenario thoroughly before attempting to run it.

A four-hour time block has been allocated for playing this game. The actual playing time should be about three and a half hours.

It is a good idea to ask each player to put a name tag in front of him or her. The tag should have the player's name at the bottom, and the character's name, gender, glory and status at the top. This makes it easier for the players to keep track of who is playing which character.

Some of the text in this scenario is written so that you may present it as written to the players, while other text is for your eyes only. Text for the players will be in *italics*. It is strongly recommended that you paraphrase the player text, instead of reading it aloud, as some of the text is general and must be adapted to the specific situation or to actions of the player characters. All bulleted information is just that, pure information. Feed it to the players through an NPC when appropriate, as sometimes reading it straight just doesn't sound right.

Players will have Module Tracking Sheets that need to be filled out at the end of the game, which is to keep track of certain circumstances and events for future GM's to create a better roleplaying experience for the player. Important information to be included in the game will be listed at the beginning of the module, and information that needs to be recorded will be listed at the end of the module. Please fill out the GM tracking sheet attached to the end of this module and return it to the Campaign Coordinator. If you need an electronic version of the form, please contact the Campaign Administrator or the Campaign Coordinator (e-mail addresses are available on the website).

Rokugan has a complex and rich culture that is different in many ways from modern Western civilization. The Legend of the Five Rings book details these numerous differences, but it is suggested that GMs keep a few specifics in mind:

- Family name precedes personal name for all characters; Akodo Toturi was a member of the

Akodo family with the personal name of Toturi.

- Samurai do not commonly concern themselves with money or commerce; exchanges between samurai are treated as "gifts", and payments made to peasants as though humoring the lower order's petty ways.
- An event is not truly considered to have happened without samurai witness; even criminal investigations rely entirely upon eyewitness testimony.

Some events that occur within this module affect the storyline and may need to be reported by the Campaign Administrators. This module has an effective 'active' period which is 3 months after its release, and these events (listed at the end of the module) **MUST** be reported by the GM to the campaign administration before the end of the active period for them to take effect.

### **Glory and Honor Awards and Penalties**

This adventure contains suggested Glory and Honor awards (and penalties) for dealing with the challenges presented herein. However, at times the players may take extra actions which the GM judges worthy of additional reward or punishment. **Please consult the Honor table on page 91 and the Glory table on page 93** of the Legend of the Five Rings Fourth Edition core sourcebook for more specific guidelines for Honor and Glory gains and losses. Specifically, be mindful of the performing PC's Honor, Glory, and Infamy when meting out rewards and punishments.

### **Reminder**

This module is intended for entertainment purposes; this means that the goal is to provide an enjoyable playing experience for the players. The events of the module should be challenging, so as to ensure the players have a sense of accomplishment, but the mechanics presented here are, ultimately, guidelines. If adjustments are necessary to adapt to a specific group of players, it is suggested that care should be taken to ensure the player characters do have a reasonable chance of achieving their goals (or at least of achieving an entertaining failure). Remember that the GM has the final word at the table, and use that power with both discretion and consideration.

# Adventure Background

In the wake of Toturi Kaede's death at the Topaz Championship, Toturi I has used his divine authority as Emperor to declare Kaede a new Fortune: specifically, the Fortune of Noble Sacrifice, in recognition of all that she did and gave up for the sake of the Empire during her lifetime. In dark corners of certain sake houses and the private halls of ambitious courts, rumors have begun to spread that Toturi has lost the ability to declare Fortunes, as he has lost the Mandate of Heaven (Kaede's death being a sign of Heaven's disfavor), but Toturi's supporters have already begun the construction of shrines to the new Fortune across Rokugan.

One of these new shrines is in Shidareyanagi Mura, and the PCs have been sent by their daimyo to assist in its construction. In accordance with the new Fortune's purview, samurai tasked with aiding in the construction of these shrines have been instructed by Toturi I to do so personally, giving of their own efforts rather than simply commanding peasant workers to do the work for them. This instruction has produced controversy, as many samurai feel that manual labor is beneath them, and indeed participating in the construction may well produce a slight loss of Glory for the samurai who undertake it (even as they might gain Honor for performing their duty without complaint). Nevertheless, the PCs will be expected to "get their hands dirty" for the sake of duty and piety, and bear any gossip like true samurai.

Unfortunately, more than nasty whispers stands in the way of the PCs' success. Kaede's death was unexpected by nearly everyone, including the Celestial Heavens themselves, and the murder of an Oracle is not something that passes without consequence. The disruption of Rokugan's destiny has exacerbated a phenomenon that had already begun with the return of the spirits through Oblivion's Gate four years ago: the creation of a new Spirit Realm, Kousoku no Chigiri – the Realm of Thwarted Destiny. (In the true Rokugani canon, the efforts of spirits from several Realms would turn this new Realm into a place of possible redemption, the Realm of Lost Heroes, also called Maigo no Musha; Kaede's death has changed all that, however, and the new Realm is taking shape with neither heroic spirits nor Tainted armies to guide it.) One of the first spirits trapped in the new Realm has found a way to possess an ishiken helping the PCs with the construction of the new shrine; the PCs will need her help to complete their task, but doing so will require setting the restless spirit to some kind of peace.

Finally, forces of a more mundane variety are also threatening the construction of the new shrine, through the actions of bandit attackers. These attackers have not chosen their target randomly, however, and there is far more than simple greed behind their unexpected assault. The PCs must overcome all these challenges in order to complete the shrine and fulfill their duty.

## Introduction

The PCs have assembled in the small village of Shidareyanagi Mura, in the southern Phoenix lands, to assist a local monk in the establishment of a shrine to the new Fortune of Noble Sacrifice, Toturi Kaede. The village was chosen because it is the location to which Kaede and her ally, Seppun Ishikawa, smuggled the young Hantei Sotorii during the Scorpion Clan Coup, preventing Bayushi Shoji from ending the line of Hantei and claiming the throne for himself. The effects of that decision echoed through to the Day of Thunder and beyond, but no one can deny that Kaede herself did her duty as a true samurai should. The somewhat isolated location and the complicated history of this moment in Kaede's life have combined to make the temple here a relatively low-prestige assignment, and thus the PCs have been commanded by their daimyo to assist in its construction.

*The Inn of Three Willows is a small place, suitable to its rural surroundings, and in the late afternoon warmth only a few tired-looking farmers are to be found in its common room. The innkeeper, a slim, gray-haired woman named Yanshi, moves sedately around the room, serving tea to her customers in a dignified silence, and the air itself seems to weigh down on you as you enter. With a respectful bow and wordless gesture, Yanshi directs you toward a private area in the rear of the building, sparsely decorated but large enough to hold several people comfortably around a long, polished wooden table. Seated at one end is a monk, dressed in simple robes and wearing a broad smile, his shaven head darkened by much time spent in the sun. He rises to bow to you all, and you notice the telltale glowing aura of a returned spirit around him as he does.*

The monk is **Korosheki**, and though he will not discuss it, he was once Hantei XXII, who returned through Oblivion's Gate to help battle the Lying Darkness four years ago. In recognition of the rightful place of Toturi on the throne, he, like most of the other returned Emperors, quietly retired to a monastery rather than cause dissension in the Empire. He is a tall man, physically fit despite seeming to be in his early forties, with an easy grin and a great deal of self-confidence.

Despite his former station in life, Korosheki is comfortable with his status as a monk, and wants nothing more than to live out the rest of his life in Ningen-do much as he had been doing in Yomi: studying the Tao and meditating on the role of righteousness in governance. If any PCs seem interested in discussing the relationship between bushido, the Tao, and the Emperor, Korosheki will eagerly pursue a conversation with them.

Shortly after the PCs arrive, the remaining samurai who have been sent to work on the shrine are escorted into the room by the silent Yanshi. First is **Utaku Shan Zhi**, a bushi from the Unicorn Clan. He is of middle height and slight of build, with a vivid scar that cuts through his left eyebrow and gives him a dashing appearance. He wears an understated Utaku mon, but characters who make a **Lore: Heraldry / Intelligence** roll, TN 15, recognize the school mon of the Hiruma dojo on his armor (characters with at least 1 actual rank in Lore: Crab or 2 ranks in Lore: Heraldry make this roll automatically, as do members of that School; the Sage Advantage does not count). During his time studying among the Hiruma, Shan Zhi has come to actively despise the matriarchal structure of his family, and would like to find a means to marry out of the Utaku family if at all possible. If any of the PCs are attractive, unmarried females from non-Unicorn families, he is likely to sound them out on the prospect of an arranged marriage. This is especially true if the PC in question is a member of the Crab Clan. By contrast, if there are female Utaku present, he will be deferential to them directly, but make snide or cutting comments about them to other characters when they are not around.

The next to arrive is another spirit, calling herself **Akodo Moretsu**. In truth, although Moretsu was born an Akodo, she swore fealty to the newly founded Shimizu family during the reign of Hantei XXII, and eventually died in its service. As the Shimizu family has died out, from what is generally believed to be a plague, Moretsu has chosen to return to her native family and assist them in regaining their position in the Lion. Moretsu, an athletic woman with dark eyes and graying hair in a tight topknot, is a spirit from Meido, and as such, appears almost completely emotionless, even beyond the traditional Akodo reserve. Despite this, she is striking, attractive enough to be beautiful if she were ever to smile, and if there are no non-Unicorn females in the group, Shan Zhi instead sets his sights on Moretsu, no matter how unlikely such a pursuit might seem. When she first enters the room, the PCs may make an **Investigation (Notice) / Awareness** roll, TN 20, to see a look of recognition pass between Moretsu and Korosheki. Neither will comment on their shared

past at this time, however, and Moretsu will never speak of the Shimizu at all.

Finally, **Isawa Ume** and **Yogo Bouken** arrive together, quietly discussing the differences in their two Clans' perceptions of the kami. Ume is short and slight, no more than seventeen, her hair in a proper maiden's foxtail and nose usually buried in a scroll. She is clearly unused to the rigors of travel, let alone anything more. Ume has a constant air of distraction, and often murmurs to herself when no one is speaking. These mannerisms derive from her close tie to the Void, and to the strange "echoes" within it that seem to communicate with her from time to time; they will also make it harder to notice when the restless spirit of Seppun Eitou begins to influence her, however. PCs may have met Ume during the events of the Topaz Championship (in the adventure "New Beginnings"); if so, she greets them warmly, but they will quickly notice the changes in her behavior. Yogo Bouken, by contrast, is a very energetic, outgoing individual, whose face is covered by a mask in the shape of the white half of a yin-yang; the point is on the right side of his forehead, and it curves around to form a disc across his left cheek, surrounding a black dot in the center. Both wear the robes and carry the spell satchels of shugenja, with matching Isawa Shugenja School mon.

Once everyone has arrived, Korosheki presides over a tea ceremony, performed by him for the PCs and other samurai. The simple movements and precise ritual fill the air with a calming peace, and even Moretsu seems to relax somewhat as the ceremony goes on. (If any PCs have spent Void Points, they are refreshed at this time.) When he is done, Korosheki calls for the evening meal, and Yanshi directs a stream of servants in with bowls of rice, steamed vegetables, and pickled fish. Sake is available for those who request it; Korosheki will not partake, however, and seems slightly disappointed at any samurai who do so.

Finally, once the meal is finished, Korosheki rises and bows once more to the assembled samurai. *"Greetings, my friends. I am honored that you have chosen to join me in this holy task, and I trust each of you will find it an important step on your paths to enlightenment. Tomorrow, we will begin the process of constructing and sanctifying the shrine. We will use the Bellflower Blossoms to Heaven Sutra for the rites, and our own strength and resolve to build the temple structure."* If a PC makes a TN 15 **Lore: Theology** or **Lore: Elements / Intelligence** roll, they will know the Bellflower Blossoms to Heaven Sutra contains a sanctification rite that involves five specific spells being cast from each of the Five Elements; if the character makes a TN 20, they know the specific spells

involved as well: To Seek the Truth (Air), Courage of the Seven Thunders (Earth), Never Alone (Fire), Ebbing Strength (Water), and Flow Through the Void (Void). *“For tonight, however, I suggest rest and meditation, to ready ourselves for our work. If I may, I would suggest a topic to meditate upon, in keeping with the new Fortune to whom our efforts are dedicated: ask yourselves, samurai-samas, what would you sacrifice for the Empire? What have you sacrificed already, and what sacrifices may yet lie ahead?”* With a final smile and bow, Korosheki withdraws to his room, and the other NPCs follow his lead.

If a PC wishes to do so, they may indeed meditate on the sacrifices inherent in bushido, and what they might be willing to give up for the Empire’s sake. A meditating PC may make a **Meditation / Void** roll, TN 20, for their evening meditation on the topic; if the player actually volunteers something that they would sacrifice for the Empire’s sake (GM’s call as to whether it would be a meaningful sacrifice – note that samurai are expected to lay down their lives for the sake of duty, so “my life” should only be considered “meaningful” for PCs of Honor Rank 3 or below), they receive a Free Raise on this roll.

If the roll is successful, the player receives an unusual vision during their meditation:

*You are standing in a large open field, surrounded by empty viewing stands, in the shadow of a great castle. On one end of the field is a dais, shaded by silk coverings. The air is strangely and ominously silent, though a few listless pennants wave feebly in the bare hint of a breeze.*

Characters who have played through the module “New Beginnings” recognize the setting as the outdoor field where the interrupted Topaz Championship was intended to take place.

*You walk closer to the dais, seeing as you do a single figure lying motionless in a pool of blood. You cannot make out the woman’s features, but her bloody hands cover her womb as she stares unmoving at the sky. Suddenly, you sense a presence next to you, and turn to face a young boy, perhaps eight years old. His hair is long, pulled back into a ponytail, and absolutely stark white. His eyes are strangely knowing, and are the shining green-gold of a forest wolf. He gives you a slow nod, and together you turn to approach the dais once more. Now, however, for every step you take, the dais seems to recede two paces; you walk faster, and the dais only seems to get further away. Soon you and the boy are running, only to see the dais seeming to*

*dwindle into the distance, across an impossibly long stretch of brilliant green grass. Next to you, the boy breaks the overwhelming silence, giving an agonized cry as the dais disappears entirely.*

*Stumbling to a halt, you turn to look at the wolf-eyed boy, who shakes his head slowly, the long white ponytail swaying with the movement. With an expression of great sadness, he offers out his hand, which contains a single chrysanthemum blossom. As you take it, the boy takes a step away and bows, and the vision slowly dissolves into nothing.*

Those characters who experience this strange vision receive a single Void Point that they may spend once during the adventure, above and beyond their usual Void Points; this Void Point may only be spent to enhance *another* character’s roll, however, and does not prevent that character from spending a Void Point on the roll as well. (Spending Void on behalf of another character is not normally possible; this is an exception to the usual rule.)

If they do not elect to spend the evening pondering the meaning of sacrifice, PCs may instead choose to experience the sights and sounds of Shidareyanagi Mura before retiring; sadly, there is little to offer in terms of entertainment or excitement. In addition to the Inn of Three Willows, Shidareyanagi Mura has a small market – closed now that evening has settled in – along with another, smaller inn called the Slippery Oyster, with a much rougher crowd (gambling and sake both available in quantity), and a tea house with three tired-looking geisha on staff. A small shrine with a single monk stands at one end of the street, and no one seems inclined to make a visit in the deepening twilight. As Shidareyanagi Mura is largely a stopover town for travelers moving between the Imperial lands and Shiro Shiba to the north, amenities are sparse, and the local farmers have largely withdrawn to the quiet of their homes for the night.

## Part One: Necessary Sacrifices

The following morning, Korosheki meets the PCs and the other samurai assistants in the street in front of the Inn of Three Willows, where peasant workers have gathered together several long wooden poles, each several inches thick, and a series of woven baskets that contain hammers, saws, and other carpentry tools, plus tile for the shrine roof and additional pieces of lumber. With a smile, Korosheki points to the logs and baskets and says, “I suggest we use the logs to carry the baskets

between us, in pairs of two; we have some distance to travel, and it will help us bear the burden easiest.”

Samurai characters are likely to respond poorly to the idea that they act as porters for the building materials, as it is a task that would almost always be performed by heimin-caste servants most of the time. If any PC raises the issue, Korosheki will smile again and reply, “Indeed, samurai-sama, it is a sacrifice you are being asked to undertake – but is that not why we are here?” If the PC continues to complain, however, Korosheki’s smile will fade away, replaced with a frown. “Are you not here to perform the duty that your lord has commanded?” he will ask. If the PC still refuses, he will shake his head and say, “Very well, samurai-sama. It is best that you not participate, then, if you feel you cannot. Enlightenment is never reached unwillingly.” Korosheki will respectfully but firmly dismiss the character back to their lord unless they are willing to participate as requested (by the initial mandate of the Emperor). The PC is effectively out of the mod, and will also lose 1-3 points of Honor (depending on their current Honor rank).

With the baskets and poles on their shoulders – Moretsu will partner with Korosheki to carry one set, and if Shan Zhi has chosen a PC to woo, he will offer to share the burden with her – Korosheki leads the group out of Shidareyanagi Mura toward the south, across the rice paddies that surround the village and into the low hills beyond. After perhaps an hour of climbing over rock falls and skirting around thickets, the samurai reach a small cave set in the side of a steep bluff. Thick stands of trees cover the slope, clinging with fierce determination to the side of the hill, but the ground at the hill’s base is largely empty, with just low grass and a few rocks scattered about. The cave entrance itself is a rough semicircle, with a ceiling about thirteen feet high and a mostly level floor perhaps twenty feet across. Characters may make a **Lore: History / Intelligence** roll, TN 20, to recognize the location as the cave in which Isawa Kaede, Seppun Ishikawa and Hantei Sotorii hid for three days while the battle for Otosan Uchi raged a few dozen miles to the south.

Once the group arrives, Korosheki will quickly assemble a makeshift table from some of the supplies and spread a series of scrolls out on them, detailing the plans for the shrine, while the samurai assemble their camp. Even a casual glance at the plans will see that the temple is intended to stand in front of the cave, with an open back that will lead into the cave proper, where the heart of the shrine is planned to be. A broad wooden walkway will cross the cave floor to a platform that will support a simple statue of Kaede, surrounded by incense and room for worshippers to leave offerings.

The temple itself will be a single story, open largely to the air, with sloped roofs supported by simple wooden beams, the entrance framed by a torii arch a few feet in front of it. In all, the shrine will be no larger than a moderately-size peasant’s dwelling, and possibly even less will go into its construction.

A character studying the plans may attempt an **Engineering (Construction) / Intelligence** roll, TN 15, to be able to offer suggestions to improve the plans, through ideas on ways to strengthen supports and better handle weather effects, for instance. They might also attempt a **Lore: Theology / Intelligence** roll, TN 15, to make suggestions that will better attune the temple to the local kami and elemental flows. If the PCs offer such suggestions, Korosheki will readily and happily incorporate them into the design – these changes will have an impact later in the adventure if they occur.

The baskets contain everything the group needs to build the shrine itself, and Korosheki turns out to be an able leader in organizing the construction. The work begins with clearing the ground in front of the cave, then digging holes for a raising the support beams for the roof of the exterior structure. When the group stops for the noon break, the temple’s rough outline has already begun to take shape. After lunch, work turns toward putting up the roof itself, placing the cross beams and laying out the bamboo lattice that will hold the tiles. Unfortunately, the early summer heat begins to take its toll on the PCs, and they must make a **Raw Stamina** roll, TN 10, or become fatigued (see page 89 of the L5R 4E rulebook) until they get a full night’s sleep.

While most of the NPCs seem to be handling the heat fairly well, Isawa Ume begins showing signs in the early afternoon of suffering some ill effects. Her murmuring grows louder and more constant, and by mid afternoon is speaking loudly enough to be heard by nearby characters; they catch phrases such as, “...shouldn’t be here, not right, not right at all...” and “...expected to fix this? No one can fix this, no one...” Ume continually wipes her brow and seems to be constantly panting for breath; dark stains of sweat mark her kimono and her skin begins to redden under the sun. Should any PC approach her and offer assistance, she will stare at them blankly for a moment, then suddenly start and reply, “If you think you can make it better, go ahead;” even if the PCs can manage to do something about her impending heatstroke, however, her behavior does not improve, and she merely shakes her head in confusion rather than offering any thanks. (She is, in fact, suffering from the heat and her general lack of fitness, but the true source of her disturbance is spiritual, not physical.) Just before evening, Ume abruptly passes out while carrying a basket of supplies

into the cave, spilling tools and tiles across the grass as she tumbles to the ground.

She recovers only moments later, but it is still clear that she is confused and disoriented; she stares in utter confusion at everyone around her, seeming neither to know who they are nor where she is. Korosheki, with a worried frown, looks at the half-finished shrine and says slowly, “Perhaps, samurai-samas, we have reached the end of our work for today. We can rest, and restore ourselves for tomorrow’s efforts. Isawa-sama, would you join me for some tea?” Ume doesn’t respond to this question, but at Korosheki’s gentle urging, rises and moves across the clearing to the campfire, where the monk brews her a pot of tea.

## Part Two: Blood on Holy Ground

If the PCs do not suggest a watch that night, Akodo Moretsu will; regardless, she will volunteer to stand a watch, with or without accompaniment from the PCs. Utaku Shan Zhi will do so as well, his Hiruma-trained paranoia kicking in; both will insist that any fatigued PC (i.e., one who failed the earlier Stamina roll) try to get a full night’s sleep, as drowsy sentries aren’t worth much anyway (though they will phrase it more politely than this). Isawa Ume will, of course, not be worth much, and Korosheki is no warrior – if asked to stand watch, he will smile politely and decline, saying, “We all have our roles in the Celestial Order, and I would not usurp the duty or glory of the Emperor’s warriors. I have complete trust in your training, samurai-samas.”

Regardless of who stands watch or in what order, the sentries guarding the camp just after midnight should make **Investigation (Notice) / Perception** rolls, TN 15. If they succeed, they hear the sounds of approaching footsteps coming through the forest to the north, moving rapidly. This will allow them to call out a warning to the camp or challenge the oncoming bandits, allowing both sides to roll initiative normally; otherwise, the PCs and their allies suffer a -10 penalty to their initiative rolls, and cannot assume the Full Defense or Full Attack stances on the first round of combat. The characters not on guard will likely also have to spend the first combat round readying weapons and the like.

*With little warning, a group of men burst out of the darkness into the flickering light of the campfire. They bear staves and long daggers, along with cobbled-together armor that looks much the worse for wear. As soon as they see the camp, they let out a*

*huge roar of fury, shouting and waving their arms as they hurl themselves forward to attack.*

There is one bandit for every bushi and combat-capable shugenja at the table; half are using bo staves, while the other half are carrying tanto. Despite the seeming fury of the assault, these bandits have been hired for a specific purpose: to distract the PCs from Korosheki’s tent, where another bandit – a ronin assassin named Dotoru – is moving to slay the monk. As a result, no matter what happens in the combat, the bandits will withdraw after three rounds of fighting, unwilling to throw their lives away against samurai once their distracting purpose has been accomplished. Since the PCs have not yet gotten full night’s sleep, any Void Points spent during the day have not yet refreshed, and more importantly, any fatigued characters remain that way for the duration of the battle.

### Peasant Bandits

Air 2	Earth 2	Fire 2	Water 2	Void 2
Armor TN: 18		Reduction: 1		
Attack: 4k2		Damage: 3k2 (bo), 3k1 (tanto)		
Initiative: 2k2				
Honor/Infamy/Status: 1.3/1.2/-4.4				
Skills: Athletics 1, Hunting 1, <b>Knives 2</b> , Lore: Underworld 1, <b>Staves 2</b> , Stealth 2				
Advantages/Disadvantages: n/a				
School/Rank: n/a				
School Abilities: n/a				
Wounds: 10: +0; 14: +3; 18: +5; 22: +10; 26: +15; 30: +15; 34: Down; 38: Dead				

### Dotoru

Air 2	Earth 3	Fire 3	Water 2	Void 2
Reflexes 3		Strength 3		
Armor TN: 23		Reduction: 1		
Attack: 6k3		Damage: 7k2 (katana)		
Initiative: 4k3				
Honor/Infamy/Status: 1.1/1.7/0.0				
Skills: Athletics 2, Battle 2, Hunting 1, Investigation 1, <b>Kenjutsu (Katana) 3</b> , Lore: Underworld 2, Stealth 3				
Advantages/Disadvantages: n/a				
School/Rank: none (Insight Rank 1)				
School Abilities: n/a				
Wounds: 15: +0; 21: +3; 27: +5; 33: +10; 39: +15; 45: +20; 51: Down; 57: Dead				

Both Shan Zhi and Moretsu will join in the battle; though Bouken does not contribute directly, he spends the fight using Summon Fire to build up the campfire to

a roaring blaze, allowing the camp's defenders to fight without penalties from the darkness – his Elemental Imbalance does not affect him for this. (All three should survive the battle.) Korosheki remains in his tent after a single glance outside to discover what is happening; likewise, Isawa Ume remains in her tent and takes no part in the encounter whatsoever. After the first round of combat, all PCs may make an **Investigation (Notice) / Perception** roll, resisted by Dotoru's **Stealth / Agility** roll (roll once for him and compare his result to all the PCs), to notice Dotoru creeping down the hillside toward Korosheki's tent. A PC trained in Battle may also make a **Battle (Skirmish) / Perception** roll, TN 20, to realize that the bandit attack is intended as a diversion; PCs who make this roll gain a Free Raise on the Perception roll to spot Dotoru in the darkness.

Dotoru enters Korosheki's tent on the third round of combat – the unarmed monk, though awake, is no challenge for the murderous ronin, who slays him easily. It is seeing him slip out of the tent and back into the forest at the start of the fourth round of combat that triggers the retreat of the rest of the bandits. If the PCs notice Dotoru and move to attack him, the bandits will immediately retreat once Dotoru falls.

Once all the bandits have been defeated or have fled into the forest once more, the PCs can take stock of what has occurred. If Korosheki is dead, they will likely discover this quite quickly, and can easily determine that it was a swordsman – not one of the bandits, who did not carry katana – that slew him. **Hunting (Tracking) / Perception** rolls, at a TN of 20, can locate a trail heading into the darkness, but the night's gloom and the rocky terrain will make it difficult or impossible to catch the killer quickly, and the PCs' duty is still to finish the shrine. If the PCs insist on trying to follow Dotoru, Moretsu will speak up, saying in a flat voice, "That is not why we are here, samurai. We will report the monk's death to the local magistrate in the morning, but our task remains undone." This is an aspect of bushido that is likely to frustrate some players, but Duty is indeed sometimes a sacrifice.

If the PCs insist on trying to capture the killer, generous GMs might allow three **Hunting (Tracking) / Perception** rolls, TN 20, to follow Dotoru's trail to a small stream about a mile northwest of the camp. Dotoru is washing the blood from his hands, so the PCs might have a chance to surprise him (contested **Stealth / Agility** rolls against his **Investigation / Perception**); combat occurs as before, but in this case, the darkness causes a -2k0 penalty to all attack rolls for all involved.

Whether Korosheki lives or dies, it may occur to the PCs to wonder why someone would attack a seemingly harmless monk. If Korosheki is alive, neither he nor Moretsu will claim to have any idea, though both are suspicious that it somehow involved Korosheki's previous life as Hantei XXII (true suspicions, as it happens); a player who rolls **Investigation (Interrogation) / Perception** and succeeds against a TN of 20 realizes that Korosheki and Moretsu are holding something back. A careful and persistent questioner might be able to get them to open up; if the PC roleplays a polite but determined line of questioning, he or she may roll **Courtier (Manipulation) / Awareness** against either Moretsu's or Korosheki's **Etiquette (Courtesy) / Awareness** (Korosheki rolls 7k4 for this roll, and has the Courtesy Emphasis). If Korosheki is present, no amount of persuasion will get Moretsu to acknowledge anything about Korosheki's past; if approached separately and persuaded to speak, however, she will eventually admit, "During my previous life, I knew a man who was much like Korosheki the monk. This man was extremely powerful and renowned; in truth, there was no one higher in the Empire. That man must be long dead, however." If a PC persuades Korosheki to speak, he smiles sadly and says, "I was not always as I am, samurai-samas. We carry our pasts with us like the dust on our traveling clothes, but it is not always so easy to shake away history. The man who died when I came into this life was a man who might have had many enemies, even across the veil of death itself. Perhaps one of them has chosen to seek me out in payment for some imagined ill delivered by that other."

If Korosheki is dead, Moretsu will be more willing to speak, but she will not volunteer any information – it will likely require one of the PCs to have noticed the sense of recognition between Moretsu and Korosheki at the Inn of Three Willows for someone to realize that he might know something. If approached after Korosheki's murder, Moretsu must still be persuaded to speak, but the **Courtier (Manipulation) / Awareness** roll to do so receives a Free Raise. If persuaded, she answers as above.

If the PCs fought Dotoru and defeated him but did not kill him, they might have another source of information. Unfortunately, Dotoru is unwilling to speak beyond telling the PCs his name, and even if they manage to persuade him (money or intimidation might work), he can't really offer much additional detail. He was contacted via letter and offered a large sum of koku to kill the monk overseeing the construction of the shrine – he did not even know his target's name, but the money was good, even after hiring the bandits to launch the diversionary attack, so he took the job. He was



given no particular means to report back, but since his patron had somehow managed to find him, Dotoru assumed the patron would also be able to learn of the attempt's success or failure, and the letter had warned of specific and dire consequence had he simply taken the money and not made the attempt.

## Part Three: Void in the Heavens

An air of worry and uncertainty hangs over the construction site the following day. Isawa Ume still seems to be suffering from whatever affliction hit her the previous night, and refuses to leave her tent. Bouken, along with Korosheki's help (if he lived) and that of any PC who volunteers, builds a pyre for the dead, offering a prayer for their souls as it burns. If Korosheki is alive, he does what he can to restore the spirits of the crew, smiling brightly and telling the group, "Who knew, when we began this task, what struggles we would have to overcome to complete it? And yet we have prevailed, showing Heaven's blessing on our task! Good fortune blesses us all, samurai-samas!" But the smoldering remains of the pyre cast a smoky pall over everything, making his words harder to credit.

If Korosheki was slain and no PC has any engineering experience (that is, no ranks in the Engineering Skill), then Utaku Shan Zhi steps up to take over the duty of construction foreman. "During my time on the Wall," he says, "the Kaiu showed me a few tricks. Maybe I can put that to some use for this purpose." Though he lacks Korosheki's smiling good temper, Shan Zhi turns out to be a competent engineer, and can adequately guide the samurai through the rest of the construction process. In Korosheki's absence, however, Moretsu becomes even more distant, standing and staring at the pyre several times throughout the day before recalling her task, and speaking to no one except for basic informational exchanges.

With the frame of the shrine completed, the next step is to build the walkway and platform within the cave itself, and it is this task that takes up most of the morning. Shortly before noon, a large wagon arrives from the village, driven by Toda, a metalsmith from Shidareyanagi Mura, and his son Pho. The wagon carries the completed statue of the Fortune Kaede, a massive piece of bronze-work almost eight feet high (it is, fortunately, mostly hollow). It depicts a beautiful woman with an elaborate hairdo in long flowing robes, holding a large mempo in her left hand and carrying a chrysanthemum blossom in the palm of her right, with a

small dragon curled around her feet. (Any PC who has seen Toturi Kaede in person immediately recognizes that this woman looks nothing like Kaede, as Toda has never encountered the Empress in person.) She smiles beneficently down at the viewer, but her face is nonetheless somewhat unsettling, as her left eye socket is empty. An **Investigation (Notice) / Perception** roll, TN 15, allows a PC to realize that there is an eyeball in the mouth of the dragon at her feet, and a **Lore: Theology / Intelligence** roll at TN 10 allows a PC to recognize this as an allegorical symbol of what she sacrificed to the Dragon of Void in her role as Oracle.

If the PCs need to transport captives or send word to the village magistrate, Toda's wagon serves perfectly. A samurai escort, if Dotoru or one of the other bandits is being sent back to wait for an official investigation, can reach Shidareyanagi Mura and return in about two Rokugani hours (four standard hours). Helpful PCs might wish to send Ume back to the village in the wagon as well; if they offer, however, Ume shows the first real signs of passion of the day, violently insisting, "No! My place is here, with her! I need to understand!" before returning to mumbles. She cannot be persuaded to go, no matter what the PCs might say. Meanwhile, the rest of the group works to complete the assembly of the platform and walkway, and then move the statue into place.

Once the statue of Kaede is in place, Bouken decides to try to break the foul mood of the day by challenging Shan Zhi, as well as any PCs who wish to participate, to a poetry contest "in honor of our lovely one-eyed patron!" Bouken begins with the following poem, dropping to his knees and gazing up at Kaede in mock adoration: "An eye, or my heart, / whatever she demanded: / all for just one kiss!" Shan Zhi takes the opportunity to pursue his chosen partner, stepping up and gazing meaningfully at either the selected PC or Moretsu as he declaims, "A Fortune's beauty / is meant for Heaven only, / but let me look once..." If any PC wishes, they may also offer an impromptu poem to "woo" Kaede; otherwise, Bouken and Shan Zhi continue to trade ever-more-outlandish declarations of their unrequited loves for the new Fortune, with Shan Zhi always directing his paeans toward his intended bride as appropriate. If a PC chooses to participate, you may resolve the "contest" with an **Artisan: Poetry / Awareness** roll, or you may simply determine the winner by which poem gets the loudest laugh at the table, granting the winner one point of Glory. (Note that this behavior skirts the edges of blasphemy, and some PCs may respond poorly to Bouken and Shan Zhi's actions; at the same time, however, the non-specific declaration of love in a public setting is a tradition of court, and both Shan Zhi and Bouken are

careful never to identify their “love” directly. Particularly traditional and pious characters might be uncomfortable with the event, but there is nothing technically dishonorable about what they are doing.) If Shan Zhi is attempting to woo Moretsu, she spares him a single, almost uncomprehending glance, before returning to her work and ignoring the entire exchange afterward.

Regardless, as the day wears on, the afternoon heat strikes again, and the PCs must once more make **Raw Stamina** rolls, TN 10, or be fatigued until they can get a full night’s sleep. If Korosheki is dead, the TN is instead 15, as everyone else is pushing harder to make up for the missing helper. (Ume’s absence doesn’t greatly affect the group’s productivity, because she wasn’t actually all that much help before.) Nevertheless, as the day comes to a close, the shrine is almost complete, with just the roof tiles and the sanctification to finish the next day.

That night Moretsu and Shan Zhi will once again suggest setting a watch; it’s likely that the PCs will suggest it first, however, in the wake of the previous night’s attack. The evening’s disruption, however, does not come from outside the camp, however, but rather from within it:

*As the camp settles in for the evening’s rest, Isawa Ume suddenly bursts from her tent, wild-eyed and pale in the firelight. Her gaze sweeps around the camp, seemingly without comprehension, before fixing her gaze on the nearly-finished shrine. “No!” she shouts hoarsely, her voice echoing strangely in the night. It is not a woman’s voice, but the deep tones of a man, seemingly impossible coming from Ume’s small frame. A yellowish aura, not unlike that of Korosheki or Moretsu, flickers uneasily around her body, as though it were a candle in a high wind. “She cannot be dead! I cannot be dead! This is not how it was meant to be!” With another harsh word, flames suddenly flare into existence around her hands, and she hurls them toward the temple with an expression of unspeakable rage.*

Ume – or, rather Seppun Eitou, who has now fully possessed Ume – will focus his attacks and rage on the temple rather than on the PCs unless the PCs choose to use lethal force against him; at the same time, the PCs should realize that, unless there is an ishiken at the table, they will need Ume’s help to finish sanctifying the temple – if there is a temple left standing, that is. Should the PCs seem to forget this, Bouken will call out a reminder: “We cannot complete the temple without her, samurai! If you can, take her alive!”

## Seppun Eitou, possessing Isawa Ume

Air 2	Earth 2	Fire 3	Water 2	Void 4
Awareness	Willpower	Intelligence	Perception	
4	4	5	3	

**Armor TN:** 21 (Defense Stance)

**Spell Casting:** 9k3 (Fire), 7k2 (Air, Earth), 6k2 (Water)

**Initiative:** 6k2

**Honor/Glory/Status:** 7.2/--/--

**Skills:** Calligraphy 2, Courtier 2, Defense 4, Etiquette 5, Investigation (Notice, Interrogation) 4, Lore: Heraldry 3, Lore: Theology 5, Medicine 5, Meditation 4, Sincerity 3, Spellcraft 5

**Advantages/Disadvantages:** n/a

**School/Rank:** Seppun Shugenja 4

**School Abilities:** Affinity/Deficiency: Fire/Water.

**Spells:** Air – Blessed Wind (ML 1); Earth – Be the Mountain (ML 1), Earth Kami’s Blessing (ML 3), Wholeness of the World (ML 1); Fire – Envious Flames (ML 1), Fires from Within (ML 2), Fires of Purity (ML 1), Relentless Heat (ML 2), Shining Light (ML 3); Water – Path to Inner Peace (ML 1).

**Wounds:** 30: +0; 34: Down; 38: Dead

Though Eitou was in life a powerful shugenja, he is greatly weakened by possessing the body of the much weaker Isawa Ume. Not only is Ume’s physical frame much more frail, weakening Eitou’s connection to the elements, but he also lacks access to his personal spell scrolls, limiting his magic to those spells he had learned as innate abilities. As a result, the spell list above only includes Eitou’s innate spells. On the other hand, as a possessing spirit, Eitou suffers no Wound Penalties until he reaches the Down level, and can fight until he drops unless restrained somehow. Eitou’s first spell is Fires From Within, directed against the temple; he will continue to try to cast the spell (Raising to cast it in one round) every round he is not attacked with lethal force. If the PCs resort to deadly violence, Eitou responds by casting Fires of Purity, and then turns his fire spells on the PCs, using Fires From Within unless he has had difficulty successfully casting that spell, in which case he will switch to Envious Flames. Although Eitou’s Void is 4 for the purposes of how many Raises he may call and the use of his Void spell slots, because he is a spirit of Thwarted Destiny, Eitou cannot spend Void Points for any reason.

Eitou’s possession has interfered with Ume’s Great Destiny; it will protect her from an accidental demise, but if the PCs make a deliberate effort to kill him/her, their act of will is sufficient to snap the tenuous thread of fate that would otherwise prevent her death.

The supports and roof of the temple have Reduction 10; if a PC was able to recommend ways to strengthen the construction when examining the plans earlier, increase the Reduction by 5, plus the character's Ranks in the Engineering Skill. If the temple suffers a total of 30 Wounds, it will collapse, ruining the construction effort and materials. During the battle, Bouken, Moretsu and Shan Zhi will attempt to put out the flames, Shan Zhi and Moretsu beating at them with blankets while Bouken casts Summon Water; their efforts are already included in the Reduction totals listed above. If the PCs can stop Eitou before he manages to deal 30 Wounds to the temple, the damage will be reparable with relatively minor effort. If it reaches the 30 Wound threshold, however, the entire temple structure catches fire, and even if the PCs can stop the flames before they engulf the whole structure, the damage will render the temple structurally unsound and in danger of imminent collapse.

Once the PCs have subdued Ume/Eitou, a successful **Etiquette / Awareness** or **Intimidation (Bullying) / Awareness** roll, TN 15, can get him to calm down enough to talk. He remains confused and belligerent, but ceases his attacks and in the same hoarse voice he used before, tries to explain himself.

*"I... I am Seppun Eitou... priest of the Hidden Guard and personal attendant to her Imperial Majesty, Toturi Kaede... She was with child, and I was to act as her physician as well as protector... and then, everything went wrong. I remember dying, being torn from my body and cast into the void... and I also remember watching over her birth, taking the new boy-child into my arms, and feeling the stir of the kami around him, stronger than anything I had ever known. The boy was called Sezar, and he... he was the Wolf, and he and his siblings struggled for the throne, and I bent knee to him before nearly any other, my Emperor.... He had such power, such terrible insight... he was inside the Void, and it was in him, and he would have made Rokugan into a place of wonder and awe, where the kami were respected and feared as never before... But it is gone, it is all gone, and it never happened, and I can do nothing, because she is dead and I am lost in the darkness... I HAD A DESTINY! But it is gone! We are all lost, nothing is as it should be, the world is changed, and my destiny is as nothing... Dharma is broken, I cannot pass on to the Wheel... Bring her back! Bring back my Emperor to me, that I can be whole once more!"*

If the PCs ask more about the child Sezar, Eitou becomes more animated, and he seems to gain some focus. "He was the second of three, and the only one who carried the blessings of the kami... At the age of

two, his hair turned white, and I knew that my sense of his power was true. He trained with the Isawa and the Kits, but I was his first teacher, and I knew he was destined for great things; even after the throne was settled, he sought out and destroyed the Bloodspeaker filth across the Empire. I died for him then, and was so proud to do so, in service to such a lord..." Eitou cannot recall anything of the others of the "three," though any PC will of course know that Toturi and Kaede had one child, a daughter.

If the PCs ask about Eitou's destiny, and his claim that "Dharma is broken," they may make a **Lore: Theology** or **Lore: Shintao/Intelligence** roll, TN 15, to know that Dharma is the cosmic order of the universe, the proper relationship between the kami and the Fortunes, between the Sun, the Moon and the earth, between samurai and their lords, and so much more. It is reflected in the personal realm as the proper role each person, from peasant to samurai to the Emperor, holds within the Celestial Order; how well a person performs that role determines their karma and what happens when they either reincarnate to the Mortal Realm or move on to one of the other Spirit Realms. (A character with at least 2 ranks in Lore: Theology or Lore: Shintao knows this information automatically.)

If questioned about Dharma or reincarnation directly, Eitou again shakes in rage, spittle flying from his lips as he rants. "The world itself is torn asunder! An Oracle dies, and the dead walk the world again, tearing destiny from itself! We who fall are thwarted, lost, denied even a chance to touch the world again in another life! We... we wander a wasteland, undestined and empty, knowing only what should have been and what can never be... Destiny is a mortal thing, and we have none of it now..." If any PC is a returned spirit, Eitou's rage is focused on them in particular; if not, he rants at Moretsu: "You walk where others are meant to be! You deny us! Stripped of your own destiny, must you steal ours as well?"

In order for Eitou to release Ume and move on, he must be persuaded that he can fulfill his destiny in some fashion. PCs who experienced the strange vision during their meditations at Shidareyanagi Mura will likely recognize the young boy they saw as matching some of the details Eitou described Sezar as possessing. That vision was, indeed, the spirit of Sezar, drawn to the same confluence of events that drew Eitou to Ume. The simplest way to convince Eitou to move on involves sending him off to find Sezar; the spirit of the would-be Wolf is trapped in the same Spirit Realm that holds Eitou, for like Eitou, Sezar's destiny has been thwarted, as he was never born. Also like Eitou, however, Sezar's spirit knows

more than his mortal form would have – though Sezarū would have been born an infant, the spirit of Sezarū holds much of the wisdom his adult self would have gained. Eitōu will repeatedly cry, “Where is my Emperor?” until the PCs suggest Eitōu try to find Sezarū, or otherwise offer that he might find some way to achieve his destiny even after his death.

“Find him?” Eitōu replies, confused. “Hunt the Wolf? But... that was my destiny, and I have none left. Only mortals carry that. Who would sacrifice their destiny for one already dead?”

Now the decision is up to the PCs. If they wish to send Eitōu on his way, at least 4 “points” of Destiny must be sacrificed by the PCs, one for each rank of Void possessed by Eitōu. The players should know that 4 “points” are required, but should not know what it means to sacrifice a “point” of Destiny. (This will be addressed in a future mod.) This is entirely a roleplaying decision – the players must decide whether they are willing to sacrifice something they don’t fully understand in exchange for helping a spirit complete its karma. The PCs may choose to do so in whatever fashion or division they prefer – it may be carried by a single individual, divided evenly across four separate characters, or somewhere in between; this is entirely a roleplaying decision. Alternatively, a character with the Touch of Destiny cert may sacrifice it to provide all 4 points. There is only one caveat: a returned spirit PC cannot sacrifice his or her Destiny, as they no longer have one – it was fulfilled with their first death, and they now operate outside the limits of fate.

The other NPCs will largely stay out of the conversation, but if the PCs think to include them, none of them will be willing or able to sacrifice their Destinies. Moretsu and Korosheki, if he is still alive, are returned spirits, and thus have no Destiny to sacrifice. Bouken will refuse to do so, in an uncharacteristically serious manner: “Forgive me, my friends, but I am a Yogo, and I carry the curse of my line in my future. If I give up my destiny, I fear it would be tainted, particularly in the case of a subordinate with a great love for his lord. I dare not risk it.” Utaku Shan Zhi’s answer is more direct: “No. I will not;” he refuses to explain further. Though he will not admit it, Shan Zhi believes he is destined to marry outside the Unicorn, and will not risk the chance that giving up his Destiny will trap him as an Utaku forever.

(If the table should consist of only returned spirit characters, they will have to find another alternative. The best course of action would be to try to persuade Shan Zhi – in this circumstance, let the PCs roleplay an

attempt at persuasion, and if it seems adequate, Shan Zhi will accede. Take his driving goal into consideration: the easiest method of doing so will be to arrange for his marriage out of the Unicorn.)

Once the PCs have completed their discussions, if they agree to the necessary sacrifices, Eitōu’s eyes widen. “You... you would... for me...?” he whispers hoarsely. “Then... breathe out... and I will take it in...” The sacrificing character or characters must then exhale, and as they do so, they have a sudden sense of suffocation, as though all the air from their lungs is being squeezed out. Their vision grows hazy and dark, and a strange, yellow-white mist rolls from their mouth. Eitōu inhales the mist through both nose and mouth, and as he does, his eyes widen again, and he stiffens. “I... I can feel him...!” he cries, and the squeezing pressure in the characters’ chests is abruptly eased. “My destiny calls to me... I.. I must follow i...” With a shudder, Isawa Ume’s body collapses backward, the glow around her disappearing abruptly, and then the ishiken blinks owlishly back at the people standing around her.

“He... he is gone, samurai-samas. Thank you,” Ume says in her normal voice, albeit a bit unsteadily. “He came to me through the Void, and I did not know until it was too late that he was not another echo of that place. I... I am sorry, samurai, for the difficulties I have caused you.” If the temple is destroyed, Ume stares, horrified, at the burning structure, and then looks at the ground. “I... I have dishonored my family. I must do what is necessary to cleanse the shame.” Barring a heroic intervention from one of the PCs, Ume will retire to her tent and begin making preparations for seppuku, which she will perform first thing the following morning, asking the highest-Honor bushi PC to act as her second.

If the PCs refuse to agree to the sacrifice, Eitōu’s face twists into a mask of rage and despair, and he attacks the PCs with the full force of his wrath. They must slay him.

## Part Four: The Bellflower Blossoms

This part only occurs if the PCs prevent the shrine’s destruction at Seppun Eitōu’s hands. If they do not, the mod is essentially over once they have dealt with Eitōu – move on to the Conclusion section.

The next morning, the PCs have the task of repairing the damage done to the shrine the night before, and then completing the work of sanctifying the new holy place.

The repairs and final touches go by quickly, and soon there is only the matter of the sanctification rite: the Bellflower Blossoms to Heaven Sutra.

In Korosheki is still alive or if at least one PC made the roll to know what spells are included in the rite, the rite can begin without delay. If neither is the case, however, the PCs will need to determine which spells are involved. One possible way is to ask Yogo Bouken or Isawa Ume; Ume knows the rite, and Bouken has a chance to do so (he can roll **Lore: Theology / Intelligence**, TN 20, to know – if a PC gives him a Void Point, from the earlier meditation on sacrifice, he makes the roll automatically). If all else fails, Korosheki's personal belongings included a small set of research scrolls, and several hours' worth of research will allow the PCs to recreate the rite well enough to attempt it.

The ritual involves casting five specific spells, one from each element: To Seek the Truth (Air), Courage of the Seven Thunders (Earth), Never Alone (Fire), Ebbing Strength (Water), and Flow Through the Void (Void). It is unlikely that any PC will be able to cast them all. If there are no PC shugenja, then Ume and Bouken together are able to cast them all using Spellcraft (Importune); if there is a PC who wishes to make the attempt, however, they too can importune the kami for the necessary spells. The base TN for the spells is 20 (they are all Mastery Level 1 spells), but if a PC made suitable suggestions to align the temple with the kami earlier, the roll to importune gains a Free Raise. Each shugenja, PC and NPC, may attempt to importune the kami for each specific spell once; if all the shugenja fail, the rite will be unsuccessful.

Casting the spells works as normal, with the base TN for an importuned spell again being 20, but as before, aligning the temple with the kami grants a Free Raise to the Spell Casting roll. Note that, unless one of the PCs is an ishiken, only Ume will be able to cast Flow Through the Void; non-ishiken cannot importune for Void spells. Assuming Ume is alive, however, she has no difficulty casting the spell. Regardless, the spells cast as part of the rite do not have their normal effect, and indeed most of them cannot normally be cast on an area, but the Bellflower Blossoms to Heaven Sutra allows the prayers to the kami to weave seamlessly with the building's own structure, binding them into a perfect whole. If the rite is successful and all the spells are successfully cast, the result is immediately obvious to everyone:

*As the last syllable of the chanted prayer echoes around the cave, the entire structure suddenly shimmers, filled with a warm yellow glow that seems*

*to come from the walls and floor of the cave itself. The statue of Kaede on its platform begins to glow as well, a swelling brightness that wraps itself around you without blinding, suffusing you with warmth and light. There is the smell of cherry blossoms, and a gentle tinkling, like the wind through tiny bells... and then all is as it was. Except... the statue's face has been transfigured; it is an exact replica of Kaede's (though still without one eye), and she now seems to be offering her chrysanthemum blossom out to you, a warm smile of welcome on her face as she does so.*

## Part Five: Conclusion

Once the fates of Eitou and the temple are known, the adventure is essentially over. If Korosheki died, once the temple is completed (or it is clear it cannot be completed), Moretsu will commit seppuku in her tent, her only words being, "My lord saved him once, but I could not do the same." Otherwise, Moretsu congratulates the PCs on their efforts, and promises them her aid if they ever require it (they gain her as an Ally, 1 Influence/2 Devotion).

If Shan Zhi has chosen a PC to woo, once the adventure is finished, he will approach the selected PC and present his petition to her. "My lady, I have watched you over the last few days, and I have seen your quality in your noble actions. If you would consent, I would like to open negotiations for a marriage between our families – that is, between you and me. I am sure there is much we can offer one another, and I hope you feel the same." It is not a romantic proposal, but it is a heartfelt one. If the PC agrees, marriage negotiations begin between Shan Zhi's family and hers, though no wedding takes place right away. The PC may gain Blissful Betrothal for no points, and is allowed to purchase one of the following Advantages in the future at the listed cost: Ally (Hiruma Goshu, 2 Influence/1 Devotion, 1 pt), Ally (Utaku Yoshiko, 2 Influence/1 Devotion, 1 pt), Gentry (Village, 6 pts), Kharmic Tie (Utaku Shan Zhi, rank 3-5, 1-3 pts). If, on the other hand, she refuses his suit, he does not take the refusal well; she gains Sworn Enemy (Utaku Shan Zhi) for no points. (If Shan Zhi was attempting to woo Moretsu, even if she is still alive, he changes his mind as a result of her obvious and complete lack of interest.)

If the PCs completed the temple and sanctified it properly, they each gain 2 points of Glory. Any PC who sacrificed Destiny gains 1 point of Honor, plus 1 additional point if they are Honor 3.9 or lower. If, on the other hand, the temple was not completed, the PCs each lose 2 points of Glory. If The PCs were forced to

kill Eitou, each PC who could have sacrificed Destiny but chose not to loses 1 point of Honor.

### The End

## Rewards for Completing the Adventure

At the end of the scenario, any PCs with Shadowlands Taint must make a **Simple Earth** roll with a TN of 5 + (5 x Taint Rank). If the roll is failed, the PC acquires one additional point of Taint.

If a PC has a Crafting cert, they may make a Crafting roll at this time.

### Experience Points:

Completing the Adventure	1 XP
Good Roleplaying	+1 XP
Saving the Life of Korosheki <i>or</i> Releasing Ume from Eitou's Possession	+1 XP
Completing and Sanctifying the Temple	+1 XP
Total Possible	4 XP

### Other Rewards:

PCs who completed the temple and/or freed Ume from Eitou's possession gain Glory and/or Honor as noted in those sections.

A PC who agrees to marry Utaku Shan Zhi may (but is not required to) gain Blessed Betrothal, and may then purchase additional Advantages as noted above.

A PC who refuses to marry Shan Zhi gains him as a Sworn Enemy.

If Korosheki survived the adventure, the PCs gain Akodo Moretsu as an Ally as noted above.

### GM Notes:

- Did the PCs complete and sanctify the temple? Yes/No
- Did Korosheki survive? Yes/No
- Was Ume freed from Eitou's possession? Yes/No
- Did this PC sacrifice 1 or more points of Destiny? Yes/No
  - If so, how many?

# Appendix: NPCs

## “Akodo” (Shimizu) Moretsu

In her first life, Moretsu was a yoriki to the renowned magistrate, Akodo Shimizu. In 743, Shimizu saved the Emperor, Hantei XXII, from marrying a disguised maho-tsukai, and was rewarded with his own family and family name. Moretsu was one of the first to bend knee to the new daimyo, and proudly bore the Shimizu name until her death in battle against the Crab twelve years later. During her time in Meido, awaiting reincarnation, the Shimizu family fell into maho use and was destroyed for it; Moretsu did not learn this until after she returned through Oblivion's Gate, however, and carries it as a personal shame. The weight of her family's failure has only increased his Meido-derived reserve, pushing her toward almost complete social withdrawal from her fellow samurai.

Air 2	Earth 3	Fire 2	Water 3	Void 3
Reflexes 3		Agility 3		

Armor TN: 25      Reduction: 3  
 Attack: 7k3      Damage: 7k2 (katana)  
 Initiative: 5k3  
 Honor/Glory/Status: 6.4/2.4/1.3  
 Skills: Battle (Mass Combat) 2, Defense 3, Horsemanship 2, Investigation 2, Jujutsu 2, **Kenjutsu (Katana) 4**, Kyujutsu 2, Lore: History 2, Sincerity 1  
 Advantages/Disadvantages: Touched by Meido/Obtuse  
 School/Rank: Akodo Bushi 2  
 School Abilities:

The Way of the Lion: Ignore armor bonus to Armor TN or gain Free Raise on attacks. Add +1k0 to attack rolls on first melee attack in a skirmish or against opponent who Raised against you since your last turn, max of +1k0 total.

Strength of Purity: Add Honor rank to any single roll during your turn; cannot be a damage roll and cannot be used while in Center Stance.

## Isawa Ume

Isawa Ume has had her life torn apart, and is still trying to put the pieces back together. Growing up, Ume's passion was always the written word, and even after she learned that she had the rare talent needed to touch the Void, she still thought of herself more as a scholar than a priest, treating her expanded awareness of the world as just another means of “reading” it. After a harrowing experience at the Topaz Championship,

however, much of that has changed. Her sense of the Void is both broader and deeper, but it seems to intrude on her thoughts more frequently, distracting her and disrupting the introspective focus she used to achieve so easily. Both her friends and family have begun to avoid her now, unsettled by her new habits, but it seems as though the more she tries to hold onto the way things were, the faster they slip away.

Air 2	Earth 2	Fire 3	Water 2	Void 3
	Willpower 3			

Armor TN: 19 (Defense Stance)  
 Spell Casting: 5k3 (Void), 4k3 (Fire), 3k2 (Air, Earth, Water)  
 Initiative: 3k2  
 Honor/Glory/Status: 4.7/1.2/1.0  
 Skills: Calligraphy (Cipher) 2, Defense 2, Investigation 1, Lore: Heraldry 2, Lore: History 2, **Lore: Theology 3**, Medicine 1, Meditation 3, **Spellcraft 3**  
 Advantages/Disadvantages: Great Destiny, Ishiken-do / Frail Mind, Phobia (Horses)  
 School/Rank: Isawa Shugenja 1  
 School Abilities: Affinity/Deficiency: Void/none  
 Isawa's Gift: Gains a Free Raise on all Void spells.  
 Spells: Air – By the Light of the Moon (ML 1); Earth – Elemental Ward (ML 1); Water – Ebbing Strength (ML 1), Path to Inner Peace (ML 1); Void – Reach Through the Void (ML 2), Sense Void (ML 1), Touch the Emptiness (ML 1)

## Utaku Shan Zhi

Most men in the Utaku family understand their lot in life, and work hard to serve their daimyo in the positions their family deems most worthy for them. Utaku Shan Zhi, much to his great regret, is not most men. During his youth, at the beginning of the Clan War, his mother Otaku Yoshiko fought a personal duel against Hiruma Goshu during the Battle of Beiden Pass. It took hours for the duel to end, and when it did, the victorious Otaku was so impressed with her defeated rival that she extracted from him a promise in exchange for his life: that he accept her son into his school as one of his personal students. After Toturi was crowned and peace returned to Rokugan, Goshu kept his promise, and the young Shan Zhi was sent to the Crab lands. Unfortunately, he loved it there. He loved the sense of duty, of purpose, that he felt training alongside the Hiruma, but most of all he loved the sense of equality.

He was not looked down upon; he was respected. When he returned home after his gempukku, reality reasserted itself almost immediately, as several of his cousins remarked on his “newfound arrogance.” It quickly became clear that he needed out, and out fast. The Hiruma maidens had always found him appealing – perhaps that could be used to his advantage...

Air 2      Earth 3      Fire 2      Water 2      Void 2  
Reflexes 3                      Agility 3

Armor TN: 23                      Reduction: 1  
Attack: 6k3                      Damage: 6k2 (katana)

Initiative: 4k3

Honor/Glory/Status: 4.1/1.2/1.1

Skills: Animal Handling 2, Athletics 2, Engineering 1, Horsemanship 1, Hunting 2, **Kenjutsu (Katana)** 3, Kyujutsu 1, Lore: Shadowlands 2, Stealth (Sneaking) 3

Advantages/Disadvantages: Dangerous Beauty, Different School/Driven (marry outside the Unicorn)

School/Rank: Hiruma Bushi 1

School Abilities:

Torch's Flame Flickers: +1k0 to attack rolls in Attack Stance; double length of time that rations, jade last for number of people equal to Hunting.

## Yogo Bouken

Yogo Bouken has only been a Scorpion for a short time, despite having been born into the Clan of Shadows. Bouken's parents died during the Scorpion purge that followed Bayushi Shoji's attempted coup 14 years ago; he and his twin brother Nao were fostered to distant cousins in the Phoenix and raised within that Clan. The two brothers were inseparable, and although their talents lay in different directions, their studies at the Isawa School only served to increase their ties to each other and to the Phoenix. However, during the strange events at this year's Topaz Championship in the wake of Toturi Kaede's death, Bouken attempted to cast a spell to stop the assassination – when the Oracle's murder opened a passage to the Spirit Realms, his spell went awry, and severely scarred Nao, an effect that still impacts the spellcasting of both brothers today. In shame, Bouken withdrew from the Phoenix and sought out the Scorpion, returning to the Clan of his birth lest he put his beloved brother at risk any further. Bouken is extremely outgoing, often drawing those around him into whatever adventure currently has his attention. As the first pebble in the avalanche, he becomes bored easily, and will always seek to keep himself and others entertained. Only reminders of his brother can dampen his enthusiasm, and even then, not for long.

Air 2      Earth 3      Fire 3      Water 2      Void 2

Armor TN: 15 ( 17 Defense Stance)

Spell Casting: 5k3 (Earth), (4k3 Fire), 3k2 (Air, Water)

Initiative: 3k2

Honor/Glory/Status: 4.5/1.0/1.0

Skills: Calligraphy (Cipher) 1, Courtier 2, Etiquette 2, Lore: Heraldry 2, Lore: History 1, **Lore: Theology 3**, Medicine 1, Meditation 1, **Spellcraft 2**

Advantages/Disadvantages: Daredevil, Different School (Isawa Shugenja), Sensation / Bad Fortune (Yogo Curse), Black Sheep, Elemental Imbalance (Fire), Fascination (Fire), Obligation (Phoenix)

School/Rank: Isawa Shugenja 1

School Abilities: Affinity/Deficiency: Earth/None

Isawa's Gift: Gains a Free Raise on all Earth spells.

Spells: Air – Blessed Wind (ML 1); Earth – Courage of the Seven Thunders (ML 1), Elemental Ward (ML 1), Wholeness of the World (ML 2); Fire – Envious Flames (ML 1), Never Alone (ML 1); Water – Path to Inner Peace (ML 1)