

Foo Dogs of the Heavenly Jade Temple

An adventure for Lamentations of the Flame Princess, for a party of as many adventurers as you can get, of level 1-5. I've written the following with a view towards convention play in a 4-hour slot at Ropecon.

On the outskirts of the coastal city of Amoy lies the humble Lo-Chiang-Ze Temple. Despite its moderate size, the temple is greatly beloved by the citizens of Amoy, and respected for the piety of its monks among the laity. The temple has been faced with a terrible problem for a while now: its beloved pug dogs have started disappearing. Whatever could be the cause, and is there nothing to be done?

Background

The adventure is set in 18th century "mythic" China, but feel free to port it into a fantasy version thereof if you're more comfortable with that. Doesn't matter.

The referee might wish to read up on 18th century China trade and related topics, it'll enrich the game experience. The short version is that European powers have been running a trade deficit with China for a while now due to a lack of desirable goods, and are relying on opium trade to redress the balance. China retaliates with increasingly harsh trade limitations motivated by xenophobic feelings and a desire to protect the populace from opium. The situation will come to a head in the Opium Wars of the early 19th century.

The player characters are agents of the *Honourable East India Company* (HEIC), the British state monopoly in control of Asian-European trade. Their mission is to accompany the Indiaman (a type of general-purpose high seas trade vessel) *Ceylon* and its master **Howard Warley** to the city of Amoy on the southern coast of China, there to convince the local governor to allow HEIC to set up a factory (trading post) in the city for unregulated below-counter trade between HEIC and the Chinese. This would go directly against the imperial decree limiting European trade to the city of Canton; success could mean a silent repeal of the trade restrictions, or potentially an early Opium War.

At the beginning of the scenario *Ceylon* has been stuck in the harbor of Amoy for three days as captain Warley has negotiated with the mandarins of Amoy. Apparently the governor of the city is willing to flout imperial authority on the sly in exchange for the considerations HEIC is offering, but he does not dare to act decisively on the matter without the support (or at least non-interference) of **abbot Zhiji** of the Lo-Chiang-Ze temple, a small Buddhist organization in the city. The abbot is both loved by the populace and — most importantly — well-respected in the torpid capital; his word would surely bring down a swift and certain retaliation from the imperial authority.

Scenario Framework

The following are certain considerations of the scenario that I lay out explicitly for ease of use. The referee might wish to explain these to the players as well; I find that D&D improves with such clarity of purpose.

The challenge of the scenario is for the party to secure the success of the mission by dealing with the temple of Lo-Chiang-Ze in one way or another. The referee will do well to tell this to the players to begin with, even before character generation.

The time-window is limited: *Ceylon* has been in port for three days, and the attention it attracts among the citizens will force the governor to evict it by force in a further 2d4 days. Captain Warley will get notice of this two days before the event; he will depart 24 hours before the eviction unless the party presents a cogent reason to stay until the very last moment. Should the players ask, the captain is willing to wait for them a further few days (2d6 rolled secretly) at sea nearby (with a boat to be summoned by agreed-upon signal), but any further delays will certainly result in being stranded in Amoy. Additionally, *Ceylon* will leave harbor 30 minutes before the convention play slot ends, and abandon the party for good (ending the scenario) when time ends. The players should be made aware of both of these time limits at the same time,

whenever they think to ask (although the captain won't know his exact departure date before the Chinese warn him). Also, consider using a timer on the table to emphasize the convention schedule.

The victory conditions, should one prefer to phrase things in these terms, are as follows:

- The PCs are mercenary agents of HEIC; their first interest is their own well-being (and purse), their second a continuing good standing in the powerful corporation. Moral scruples may be prioritized by the players to taste; this is a fine way of setting your own goals or increasing difficulty.
- Helping the monks of Lo-Chiang-Ze is provided as the supposedly heroic option, which leaves everybody in the scenario satisfied.
- Running a successful assassination of the abbot Zhiji is a totally acceptable route - it might seem cruel, but it solves the central issue in a way that supports the goals of HEIC, the employers of the party. Accept the cruelty, it's no less than historical deeds of people in similar positions.
- Missing Ceylon as it departs is a minor loss, I'd halve the score in a tournament context for that. The characters will have to journey through a hostile country that considers them foreign devils to reach safety in Canton.

The referee might discuss the above list with the players about half-way through the session, when the ground has been well-established, the pieces are in place and the players are deciding how to crack the adventure. Of course it's totally valid for the players to redefine their mission when the facts are in place, but it's a good idea to make it absolutely clear to them that this is supposed to be gaming focused on establishing and resolving challenges, not an arbitrary 4-hour tour in Candyland.

Setting Up

Prepare to run character generation in under ten minutes, it's possible if you drop equipment buying - use prepared equipment packs instead. All characters are first level, unless a player brings his own, in which case inspect the character and revise as needed. The referee may also wish to ask the players about their prior experience with LotFP; the group may choose to unanimously allow players with prior experience to generate characters at level 1d6, but only if they can do it without slowing the game down. In any case only allow one character at level >3.

Native characters are allowed, and will have an advantage in cultural terms among the Chinese. However, a racist by-law is in force in the HEIC: if at least half of the PCs are of a single culture (usually western), then the members of all minorities will only be entitled to half shares of xp and treasure. The only exception are minority characters for whom successful Charisma checks are made to establish genuine friendship with the majority; each character may attempt this once per session for themselves or somebody else. (The party may override the HEIC by-law and institute their own after a single successful venture, although that's likely not pertinent in convention context.)

Demi-Human characters are allowed grudgingly, but the racist by-law applies to them as well. Additionally, Chinese will find demi-humans just as exotic as Europeans do; only play one if you enjoy being the focus of fascination with the exotic and fear of the unknown.

Local knowledge: For each European character the player is free to choose how many years the character has spent in the Orient. For each full three years make a Constitution check and an Intelligence check: failing the former indicates that the character has lost 1d3-1 in Wisdom and Constitution to the ravages of the oriental lifestyle; succeeding in the latter allows the character to possess a working knowledge of one language or similar topic of local knowledge; tripling up on a single language indicates near-native proficiency. Cantonese is a good idea, that being the local dialect.

Replacement characters may be further crew of Ceylon, paid mercenaries from the city (50 sp or whatever the players agree upon) or monks from Lo-Chiang-Ze, all at 1st level. No replacements during the last hour of play.

The City of Amoy

Amoy is not the point of the scenario, but it is the effective base camp. The PCs may opt to wander the city and verify for themselves that it's a modern yet exotic locale of a culture with a rather different history than their own. My take as referee would be to keep orientalist glasses on all the way through: emphasize the inscrutability of the citizens and cast a wide mix of suspicions and fears at any European PCs, who will see fearsome arts and mind-boggling ignorance mixed up, inviting totalizing interpretations that cast the Chinese civilization as a whole in the role of mysterious super-people or reprehensible degenerates, or both at once. The cultural context of the PCs makes this place look like Menzoberranzan to any without experience of Chinese locales.

The reactions of the locals to any "foreign devils" will be magnified, they will point and gape as PCs travel the streets. Many are hostile or fearful, as the imperial creed has demonized foreigners for a long time; others will be curious and seek out the foreigners for their supposed amazing powers or superior knowledges (or entertainment value, as the case might be). The party may make purchases of most types of equipment in the city with the preferred amount of folderol regarding currency exchanges and haggling and widely variant prices offered to the exotic customers.

The referee should improvise what content he prefers for the city, but as time is limited, focus should be kept on the temple of Lo-Chiang-Ze. A native PC will be able to find things in the city in 1d3 hours, the temple and the harbour included; others will spend 1d6 hours (2d6 etc. for more unlikely targets) seeking things in the city, with 50% success rate for those who don't speak Cantonese and 80% for those who do.

Keeping track of time is obviously relevant to the scenario. The characters need to return to Ceylon or other suitable place to sleep, and other logistical concerns may be added to taste. Furthermore, the referee may check for random encounters every hour a character wanders the streets (1/6 chance), using the following table for the encounters.

Random Content to Lure PCs astray in Amoy

1	A notable bargain is offered by a merchant on an item a PC (not necessarily this one) might want. Roll d2: 1 it's a normal(ish) item at low price, 2 it's exceptional and strange. Roll d10: 1-2 it's fake, 3 it's stolen, 4 another buyer wants it zealously, 5-6 referee's call, 7+ it's a normal deal.
2	The PC meets d6 friendly citizens, either singly or in groups over a time-period. Might be useful in minor ways. Describe with a few fetching phrases, remind the other players about the timing issues if the player loses himself in aimless roleplaying.
3	A land-mark location in the city is found: the governor's palace, a school for mandarins, a martial arts school, a temple of wizardly bent, etc. Up to the PC to explore further.
4	An interesting employment opportunity is offered, maybe because the character is foreign. Roll d3: 1 it's a one-roll deal quick to handle but not necessarily safe or legal; 2 it takes d6 days and might take even more playtime; 3 it's an attractive long-term opportunity the character might have to pursue immediately, or one to follow up on after the current mission.
5	A native asks for help or employment. Smuggle them out of the city, perhaps. Maybe useful special skills.
6	The character attracts peacekeeper attention for supposedly disturbing the peace. Let out of custody in d6 hours or d6 days or for an arbitrary amount of money depending on the event and whether anybody intercedes on his behalf.
7	A supernatural or simply orientally incomprehensible event: roll again for basic nature or referee's call.

in the capital should anything concrete come out of the negotiations with the foreigners. When asked whether there is anything HEIC might do to change his mind, the abbot will explain about his missing pugs.

Missing Puppies

The temple of Lo-Chiang-Ze is the home to a valuable and spiritually potent breed of pug dog (see appendix). The dogs of the temple are famous all over China, well-loved by the highest courtiers and a source of much of the otherwise unremarkable temple's prestige and wealth.

As the abbot explains, the pugs have been disappearing mysteriously over the recent months, starting with the youngest puppies. He's worried for the dogs that are still left, and is willing to support the foreigners in their purely secular concerns if they'll find out the cause and stop the thefts, hopefully also regaining the missing dogs (about twelve in total). The abbot has faith that the foreign party has both discretion and fresh means of investigation his monks lack.

The abbot will be happy to give the characters free run of the temple grounds for their investigation (with a monk escort for the restricted areas); he suggests that the thieves might be using the arts of the asuras (magic, that is) to turn invisible and roam the temple at night. If requested for resources, the abbot will be happy to instruct the party in the meditation garden (area C), but will direct any further requests to the bursar, a sour man with no wish to part with any material resources.

The abbot will consider his wish fulfilled if the characters achieve two of three goals:

- Find an explanation for the disappearances. (Anything that'll convince the abbot is fine.)
- Return seven or more lost pugs. (Available in the Heavenly Jade Temple, mostly.)
- Stop further disappearances. (Get rid of the Jade Pug in Heavenly Jade Temple, destroy the HDT or prevent pugs from getting there somehow.)

Any pugs returned to the temple are scored for full experience value. Any pugs sent to Europe will bring d6 times nominal value in silver pieces in d6 months, as the pug is currently very fashionable therein; captain Warley will suggest this course of action should he hear of the pug quest.

The truth is that while the very occasional pug might have been smuggled out of the temple by outsiders over time (exploding d2-1 for number, probably separate occurrences, need research to track and resolve), the properly disappearing pugs are still here: they have slipped into the Heavenly Jade Temple, the spiritual counterpart of Lo-Chiang-Ze temple on a higher plane. Characters wishing to resolve the pug issue successfully will need to find a way into the Heavenly Temple and stop the disappearances at their source.

Should the PCs find out about the Heavenly Temple, any but the most elder monks (experience level >0) will profess ignorance; the more experienced will direct the party back to the abbot, who'll admit to knowledge of the Heavenly Temple, surprised that it would be the cause here. Abbot Zhiji can tell the characters about the Heavenly Temple in the form of numerous Chán koans (Int or Wis check to understand) that reveal useful information about how the temple and its residents operate. The abbot will not go himself, but will send a 1st level cohort to help the party should they request it; such a monk will make sure the characters behave virtuously at all times.

Attacking the Temple

A desperate and stuck party, or a straightforward one, might opt to resolve their mission by killing off the abbot. The room descriptions later on are given with peaceful exploration at day in mind: a violent assault will see similar things, but in different light. The abbot will be found either in a random encounter or area 1 (50% chance) or 7 (50% chance).

A given monk at the Lo-Chiang-Ze temple will be a 0-level commoner 5/6 of the time. Where a monk has character levels **roll d6**: 1-3 he is a Fighter; 4-5 he is a Cleric; 6 he is an Expert. A monk with levels will be level 1d6 and obvious to any Fighter due to how they move.

Inside the temple grounds, once alarm has been given, roll for random encounters every exploration turn (1/6 chance). Outside the walls but near the temple roll once every three exploration turns. During the day add civilians everywhere. During an alarm halve the number of people present in room descriptions, but use them at night as well as monks awake and move around.

Random Encounters for Lo-Chiang-Ze temple	
1	No encounter
2	Non-Combatants : 1d6-3 novices, 1d4-2 pugs, 1d6-3 lay servants, 1d6-3 injured.
3	Monk mob : 1d6 monks (explodes) with no leader nor objective.
4	Lone monk : a single monk. 50% chance of character levels, 50% chance of pug companion. Determined.
5	Monk Security Party : 1d6 monks with a leader of level 1d6 and 1d6-3 pugs. 30% chance the abbot is with them if alive.
6	Monk war-party : 1d6 (areas 6+ and outside) or 2d6 (areas 1-5) monks of 1d6 level with double their number in 0th level monks and novices in support. 50% chance the abbot is with them if alive.
Roll 1d6 first time around, then 2d6 pick highest, etc. until a '6' is rolled. Afterwards start counting back down, going from 1d6 to 2d6 pick lowest, etc. All monks are armed after they've had 1d6 turns to distribute weapons from area 9.	

Research Approach

Individual monks are 2/3 likely to be happy to talk with the party even without the abbot insisting. The monks practice Tiantai Buddhism enmeshed in esoteric practices difficult to follow without extensive study; Pure Lands dogma is apparently important. Querying (or interrogating, as the case may be) the monks about various matters might be a source of useful information:

What a monk knows of the matter of the pugs	
1	The monk doesn't want to talk now without bribes or (further) coercion. A successful retry gains +1 to the roll.
2	The monk knows nothing of import, but is happy to talk about Buddhism or everyday matters. 50% chance that something slightly interesting unrelated to this adventure comes up.
3	The monk knows somebody who might know something: +1 to the roll with that guy, who might not be a monk.
4	The monk has a clue with 50% chance of paying off about secular pug-thieves, if thievery has been going on in the first place.
5	The monk has an indirect clue: pawprints in the graveyard, sounds at night, smell of heavenly incense in the air, green powdery dust present near where a gate to the Heavenly Jade Temple has opened, or whatever the referee desires.
6+	The monk has seen something: the Jade Pug running off with the puppies, perhaps. Was drunk at the time?
Roll 1d6, or 2d6 pick highest after a successful Charisma check or roleplayed approach. 2d6 and pick lowest after aggravating the monks in any major manner.	

Whenever a discussion turns towards the Heavenly Jade Temple or Pure Lands with a knowledgeable monk, be sure to provide the players with a shot off the following table. Also, be liberal in rewarding any other

pro-active ways of information-gathering with ample data for the players to sift through, both useful and less pertinent: D&D doesn't traditionally provide much in the way of mechanics for this, so make yourself part of the solution and not part of the problem.

What a monk knows of Pure Lands mysticism	
1	A trivial superstition of the referee's choice. (10% true, likely nothing to it whatsoever.)
2	The monk discusses his or somebody else's peasant superstitions concerning the cellar stairs in area 8. Foolish-sounding stuff. (20% true, success takes the character to the dungeon below the HJT area 8.)
3	The monk discusses the Emanations of the Lotus, a Pure Lands dogma wherein the earthly temples and true holy sites dedicated to particular Bodhisattvas reflect their Pure Land abodes. According to his knowledge, entering the Pure Land in a place like the Lo-Chiang-Ze temple is merely a matter of 1d6 hours of meditation followed by a successful Wisdom check. (30% true, need one extra check per observing character if trying this with witnesses.)
4	The monk assures the party that dying within the temple grounds allows one a Wisdom check to reincarnate in the Pure Lands. (40% true, likely a dangerous myth; the body disappears in a flash of light if true and successful.)
5	The monk warns the party about riding the foo dogs in the courtyard (area B) at night, as they'll come alive and take the characters to the Jade Temple. A secret sign avoids an immediate attack after the journey. (50% true, 50% foolish fairy tale)
6	The monk warns the party to not enter the graveyard at area F from one door and exit through the other at night, as this is sure to take them directly to the afterworld. (True, and works both ways.)
Roll 1d6, or 2d6 and get both after a successful Charisma check or role-played approach. 2d6 and pick lowest after aggravating the monks in any major manner.	

Key to the Temple

The temple architecture and decorations are all straight off wuxia movies: they all have that scene where bad guys attack through the main gate into the courtyard and the good guys face them from the front steps of the temple/dojo/whatever. Keep that stuff in mind here.

The outer walls are stone and brick, while the inner walls (grey on the map) are of light wood; characters may use Open Doors checks to go through them in a pinch. Almost all doors have small latches fit for a pug to get through without opening the door; a halfling could just get through as well.

Outdoors A: Outside the temple grounds

The walls are 10' high. The double gate is oak reinforced with bronze. A pair of foo dog statues guard the entrance. Occasional barking can be heard inside, particularly if there are Chaotic characters nearby.

There are 1d6-1 street vendors around the temple on normal days. All sell dog treats in addition to their other wares. 5% of days are local festivals that turn the surroundings of the temple into a pandemonium of song, dance and mock dragons as featured in every western movie ever to mention China.

There's a 3/6 chance that 1d6 monks associated with the temple are begging at a street corner nearby. The chance is 1/6 further away from the temple.

Outdoors B: Courtyard

The center of the courtyard is sandy, with greenery and flagstones to the sides. The buildings on both sides have wide eaves and patios raised 1' off the ground. The temple building has wide stairs to its door. There are thick bushes and vines growing on the building's front; these provide a reroll for attempts to scale the wall. Way to area C through the bush is not obvious without close examination.

1d6 monks, 1d6 pugs and 1d6 novices are usually here.

Outdoors C: Back Gardens

A peaceful pond and a tasteful rock garden. Meditating on the garden for 1d6 hours and succeeding in either a Constitution or Wisdom check raises the character's Wisdom score to 18 temporarily: the effect persists until the next foolish act or thought — waking up in the morning will do it, if nothing else will.

The vines and bushes growing along the path at the back provide +1 to scaling either wall. The gate in the meditation garden is usually barred at night, with a novice in vigil; the gate to the graveyard is unbarred unless the temple is expecting trouble.

d6 novices, d6 monks and d6 pugs are here meditating on normal days.

Outdoors D: Secret Entrance

The "secret" door is a bricked-over old door from before the current building layout. Even after finding it further examination is required to realize that several bricks are loose near ground-level. 10% chance per night of observation that novices use the route to sneak out.

Outdoors E: Graveyard

The graveyard expands as wide as the entire temple grounds next to it, with no walls around it. The lower door to the temple is usually barred from the inside, while the upper door is usually usable.

Area 1: Temple Proper

Tapestries and statuary worth about d20x100 sp (in addition to their religious significance) are arranged on the platforms on both sides of the room. A large statue of the Buddha is set at the back. Prayer strips are pasted on movable screens around the room. The secret door is behind a tapestry, trivial to use once found.

2d6 monks, 2d6 novices and 1d6 pugs are usually somewhere close by. There's a 50% chance independently for each of the following to be on display here for study by the noviate; stop at the first one present, the rest are in storage.

- Pure Lands Mirror: when used within the Lo-Chiang-Ze temple this mirror reflects rooms in the Heavenly Jade Temple and vice versa. Shows places where the two worlds touch on both sides of the mirror. The monks do not actually use the mirrors for this purpose, however: they keep the mirror in a silk sleeve and self-reflect upon it. These are easy to loan, they're made on the premises.
- Prayer beads from India: one of many sets of old prayer beads in the temple. Often made of special stone, but the spirit of the matter is where the effect lies. Allows a reroll on Wisdom checks for the habitual user who knows the mantra. 10% cumulative chance of draining a memorized spell when used, reset the chance after drain; the user does not notice until tries to cast.
- Pure Lands Sandals: if worn when trying a particular way of getting to the Jade Temple for the first time, increases the chances of the method functioning and the user arriving safely. Works for other types of planar travel as well. The benefit is generally two rolls and using the better, two saves, etc. — whatever is needed for the particular situation. A relic, not loaned out without good reason.
- A dharma wheel: an instructional device used to clarify Buddhist dogma to the initiates. A perceptive character examining the wheel has a 10% chance of recognizing himself depicted upon it in one of the Buddhist hells.

- **Buddha Mattress:** a curiously dyed cloth with hidden meaning revealed by a Koan (Intelligence or Wisdom check to understand). Those understanding its meaning may use the Mattress to calm any beast upon it; the same trick works on a Wisdom check with any cloth of sufficient size.
- **Pure Lands Bell:** ringing the bell summons Buddhist spirit beings (and only them) to the bell while turning any other spirits, undead and demons as a Cleric of the user's level. Works the opposite way when used within the Heavenly Jade Temple. The bell weights 400 pounds without its frame. A relic, not loaned out without good reason.

Area 2: Corridor

A narrow side room used by the higher-class monks to sneak out to the garden through the day. Usually empty. The secret door is plainly visible from this side.

Area 3: Classroom

A teaching room with desks and good light. The end by the temple proper is cleared out for easy moving of furniture back and forth. The sides are lined with shelves for books and scrolls made of paper and wood-slats.

The books here, should a character be versed in written Chinese, are mostly Buddhist scriptures with 1d6 random Cleric spell scrolls intermingled. A book on "Pure Land Heresies" details the differences between real Pure Land beliefs and the outrageous fantasy presented in this scenario.

1d6 monks, 3d6 novices and 1d6 pugs are usually present through the day.

Area 4: Storage

A musty storeroom with plenty of excess statuary, carpets and ritual implements used in the temple's various special festivities around the year. 50% chance that each of the items from **area 1** are here instead (or as well for non-uniques). Spending 1d6 turns riffling through the stuff here uncovers a large plaster festival dragon mask that's become home to a minor spirit: the spirit has observed much in the temple over the last d20*d20 years, and is able to explain most things at least as well as the abbot.

Spirit Mask: 1d6HD, half hit points, attack bite 1d6 / confusing eyes, save vs. magic to avoid

Note that temple doctrine is likely to be hostile to spirits; a good monk will strive to encourage the spirit to reincarnate in human form, as spirits and devas cannot achieve enlightenment.

Area 5: Study

A study and in-doors meditation area, well-lit. 50% chance for a single item from **area 1** to be here. Many books and scrolls of scholarly nature. A character literate in Chinese may spend d6 hours exploring the selection to unearth an answer to a question with a successful Intelligence check, provided the referee judges the question answerable by the library.

d6*100 sp has been hidden within the bursar's chest in an unassuming corner of the room. The chest is locked. The chest also has receipts that hint at further holdings invested in risky-sounding ventures in Canton.

2d6 monks, 1d6 novices and 1d6 pugs are usually present through the day.

Area 6: Monks' Quarters

The hallways within this building tend to have shelving with neat piles of clothing, eating bowls and other everyday articles arranged on them.

1d6 residents are usually present through the day, with 1d3 pugs.

Area 7: Monk Cells

Each cell has 1d6-3 monks present during the day and 2d6 during the night, as well as 1d6 pugs. Each cell has a 50% chance of having one of the items from area 1 present. Each cell has a 50% chance of having a specific text out of **area 5** present; 50% chance that it's actually pertinent to the pug problem.

Area 8: Storage and Cellar Stairs

Extra robes, tools, planks, cloths and other practical equipment is being stored here neatly. The stairs at the back lead to a small near-abandoned cellar.

There are 1d6-3 monks and 1d6-2 novices here during the day.

Area 9: Weapons Racks

The room is seemingly just a passage, but in the shadows at the back there are three large closets unlocked but barred against opening casually. Within are weapons sufficient for lightly arming 50 monks. There are usually d6-4 monks here during the day. If expecting trouble, the monks will arm everybody in advance.

Area 10: Novices' Quarters

As in the opposite house, there is shelving in the halls. During the day there are 1d6 monks, 2d6 novices and 1d6 pugs here.

Area 11: Kitchen

1d3 monks, 1d6 novices and 1d3 pugs.

Area 12: Washing room

1d6 monks, 1d6 novices and 1d6 pugs. Water comes in through pipes, pumped by novices.

Area 13: Novice Work Room

An arts and crafts room where the monks and (especially) novices work on crafts necessary for the well-being of the temple. 1d6 monks, 2d6 novices and 1d6 pugs.

Area 14: Novice Cell

Empty during the day, 2d6 novices present at night.

Area 15: Secret Passage Cells

As area 14, except these conspire to keep the existence of their secret door secret from the monk brothers. 50% chance they've succeeded, 50% that the monks know but tolerate it. Either way, the worst novices tend to live in these particular cells.

The Heavenly Jade Temple

The Heavenly Jade Temple (HJT) is a mirror of the earthly one, it uses the same exact map. Characters entering or leaving reappear in the corresponding place in the other temple. The rules of engagement are as follows:

Earth-Heaven Correspondence

The HJT will tend to mirror the temple of Lo-Chiang-Ze in subtle ways: permanent things in the temple tend to be reflected, as well as things that are placed with great intent. This means that characters wishing to eg. mark hallways might carve or draw graffiti in the earthly temple, causing them to become present in the HJT as well.

Time within the HJT runs strange: the referee may assume that 1d20 hours go by in the real world for each 10 spent in the HJT, for example. The passage of time is not evident in the HJT unless time-keeping devices

are brought, in which case **roll 1d6 for each**: 1 the device is unreliable, 2-3 the device keeps real time, 4+ the device keeps subjective time.

Sights and Sounds

Everything has a dream-like quality, and everything is much nicer. The stone is smooth marble and the wooden parts are of flexible, sweet-smelling gumwood. -1 to attempts to break anything due to the quality. There is no sky; the outdoors areas are under a purple dome that provides dim light (as per bright moonlight). Indoors-areas are lighted by seemingly magical lamps in the same places where there are oil-lamps in the earthly temple. Broken things have 50% chance of fixing themselves between expeditions.

Random Encounters

Roll for random encounters every three exploration turns (1/6 chance).

Random encounters for the HJT	
1	Pug nest: 1d6 pure-bred pugs. Hostile against Chaotic characters, friendly towards others. Loud sounds or other carelessness has a 50% chance of attracting a ghost pug pack nearby.
2	A lone ghost: sad, scared, easily provoked. 50% chance of a lone pure-bred pug following the ghost around, insistent on staying with it.
3	Ghost pug pack: 2d6 ghost pugs. Easily distracted. Also, 1d6-2 pure-bred pugs run with the pack. Hostile against Chaotic characters, friendly towards others.
4	Pack of hungry ghosts: 1d20 pretas.
5	A party of asuras: 1d6 warlike asuras. 50% chance of 1d4 pure-bred pugs of level 1d4 tagging along. 30% chance of a warlord of level 2d6.
6	A lone deva: Random disposition. 50% chance of a lone pure-bred pug of level 1d4 as a pet.
Roll 1d6, or 2d6 drop lowest when outside, or 2d6 drop highest when inside.	

Doors in the Heavenly Jade Temple

Each time the party tries to open a door in the HJT, roll on the following table. The correspondence rule works on doors as well; barring a door in the earthly temple with intent tends to remove it from the heavenly temple, and so on. Gates and other large doors always lead to other gates, and small (interior) doors always lead to small doors.

Doors in the HJT	
1	
2	The door works normally
3	
4	The door is merely painted on and not actually present at this time.
5	
6	The door leads to somewhere else; if doors have been established as not present, then this one leads to one of those rooms randomly. Otherwise any other random entrance in the temple.
Roll 1d6. Roll twice for double gates, once for each side. The results stand for the current expedition only.	

Outdoors A: Outside the temple grounds

Climbing the walls or going out of any other gate aside from the graveyard gates establishes the cosmological nature of the HJT off the following table:

Where does the HJT exist?	
1	Utter non-existence outside the walls of HJT, which floats upon the void. A save vs. Magic or go insane merely by seeing. Stepping out prompts a Paralyze save to avoid being forgotten. Non-magical means of movement do not work in the void, as there is no space there. Spells to contact/summon things of the void double in effectiveness on the walls of HJT.
2	The Chaos roiling outside the walls is held only barely at bay by the faith of the people of Amoy. When a character realizes this fact, roll Wisdom checks for all PCs unaware of the truth: if none succeed, roll a further 50/50 to see if the people of Amoy truly have this faith; on failure HJT is erased by Chaos. Repeat the process every time another character (PC or NPC) discovers the truth.
3	The underworld present in the graveyard and under HJT extends everywhere outside, no matter which way you escape. A long trek through even worse depths would ultimately take one first through Buddhist hells and then, perhaps, back to the middle realm.
4	HJT's gates open on an unassuming alley in Vornheim. Referee's call if he wants to go with Sigil etc. instead.
5	HJT's gates open into Amoy, and the character steps out as if from the earthly temple of Lo-Chiang-Ze. The gates of the two temples open in reverse tandem: when those of one are open, the other's are closed, and vice versa.
6	Outside are the Pure Lands of orthodox Mahayana Buddhism. Not dangerous per se, but characters who go exploring will only return if they fail a Wisdom check - otherwise they stay to be taught by the Bodhisattvas.

Roll 1d6, or 2d6 drop lowest if a majority of the party is Lawful, 2d6 drop highest if Chaotic. Roll once per campaign.

Outdoors B: Courtyard

The foo dog statues of the earthly temple are living giant guard lion dogs here. During real-world night 1d6 are present, during real-world day they are elsewhere. The dogs are likely to attack Chaotic beings and likely to tolerate Lawful ones, but they are lazy, and won't mind humans merely passing through. 5 HD each, armor as leather, attacks 1d6/1d6/2d6.

2d6-6 pure-bred pugs have joined the foo dog pack and are found sleeping on top of the foo dogs, etc.

Outdoors C: Back Gardens

A beautiful spirit-being lives in the pond. 2HD, unarmored, unarmed. The spirit looks like a river dolphin unless a Wis check succeeds, in which case it looks like a beautiful woman. The spirit can tell of the HDJ, but approaching it socially requires a save vs. Magic for males to avoid becoming lovelorn for it: referee assigns appropriate penalties (-1 to hit, etc.), state remains until consummated or a Wis check is passed (may try every d6 days).

A stream may be seen leaving the pond through a hole in the wall next to the gate. Diving through (Con check to avoid 1d6 drowning damage and another check) takes one to the pond in the Lo-Chiang-Ze temple.

The pathway behind the temple has been overgrown, the thicket takes 2d6 turns to penetrate.

Outdoors E: Graveyard

The graveyard opens into the Great Charnel Grounds, an oriental underworld only loosely associated with Buddhism. A chill wind blows, and random encounters with all types of undead are possible (check once per

hour). Ghost pugs roam the environs of the temple in the Great Charnel Grounds, a pack can usually be heard or seen in the distance. The wise party will stick close to the temple and not explore further.

Should the characters explore the graves here, consult the following table. Digging open a single grave takes two man-hours (maximum of four workers) and warrants a random encounter check.

What lies in a grave?	
1	The grave is empty.
2	
3	There is an undead monster in the grave. 50% chance of standard undead with 1d6HD, otherwise referee's pick.
4	Empty but for the treasure and some remains.
5	There are prayer tablets or other personal items in the grave alongside a corpse. Provide a bit of extra fluff, perhaps a morbid life's story of a poor person.
6	The grave opens into a further underground mausoleum. High-level tomb-flavoured scenario.

Roll 1d6, or 2d6 drop lowest if a Chaotic character observes the wisdom of the ghost pugs in picking where to dig.

Area 1: Temple Proper

Evocative scenes of Buddhist teaching are painted on the walls. Statuary of various Buddhist spirit beings is scattered around the room. The statue of Buddha that is in the place of honor in the earthly temple may be spotted on the side.

On the dais is a large chest with a flat top. Upon the chest lies a statuesque Jade Pug that might be easily mistaken for a statue itself. Slaying the jade pug, or locking it out of the temple grounds, would stop the lesser pugs from sneaking off into the HJT. The pug will remain unnaturally impassive if simply lifted (Strength score total 25 to accomplish) up without allowing it to touch the floor, but it will attack if the chest is opened or moved, or the pug is set on the ground without using the *Buddha Mattress* trick (see Lo-Chiang-Ze area 1). With the mattress the pug may simply be lifted on it, the chest emptied and the pug set back upon the chest.

Jade Pug: a 300 pound bright green dog with a mysterious, impassive stature and eyes large as temple gongs. 6HD, 30 hp, AC as plate mail (hard skin) against non-magical weapons. Attacks by biting (d6) and crushing the same opponent under it (d6, continues until the pug moves). The Jade Pug will never attack first unless provoked as above. Magic used in the Jade Pug's presence will be harmlessly consumed 50% of the time, or 100% if it is the target, and may be recast by the pug within 24 hours. Fighting the Jade Pug is 50% likely per round to attract a ghost pug pack (as per the random encounter) from area 3, once.

In the chest there are 1d6x1000 sp worth of gold coins from different times and places. There is a 80% chance of a tinderbox being buried within as well.

Area 2: Corridor

There are no random encounters generated while the party is here with both doors closed.

Area 3: Pug Nest

2d6 pure-bred pugs are here, living with a pack of ghost pugs, of which 3d6 are present at a time. The pure-breds seem malnourished, and will likely join their ghost brethren soon. The pugs have been shredding books for a long time, but those painted on wood are still intact and capable of being parsed by anybody with an Int check regardless of literacy; the books are on similar topics as those in the earthly temple.

Area 4: Storage

There's only one dim lamp here. Similar to its earthly counter-part, except most of the containers are actually shadowy mock-ups and reflections, not capable of being opened here. Messing about and bringing in bright lights will easily break such shadow-things, in which case their substance leaks and pools on the floor, making a mess like ink would. Careful search will uncover old, real tapestries tucked in at the back, worth 1d6*100 sp in total; these will easily be ruined and obscured by large spills.

Area 5: Study

The same books as in the earthly temple are here as well, but these copies may be read by anybody with a successful Int check. Searching may uncover magical scrolls (2/3 clerical, 1/3 magic-user) at a rate of one per 1d6 turns, a total of 1d6 scrolls per expedition. 50% chance per expedition to encounter a deva scholar here.

Area 6: Travelling Halls

These halls are travelled often by the residents of HJT, so roll for random encounters every turn here and add +1 to door opening checks.

Area 7: Visitor Rooms

Each room has a 1/3 chance of having an occupant off the following table:

Visitors to the HDJ	
1	The visitor is an asura of ill disposition. Demands service or entertainment, perhaps, and attacks outright if feels threatened.
2	The visitor is a hostile (40%) or merely evil (40%) or even just disinterested (20%) being from an un-Buddhist context. Because nine parts in ten of the universe consists of dead worlds, this will be an intelligent undead 90% of the time.
3	The visitor is a mortal. Roll d6: 1-3 a monk from Lo-Chiang-Ze, 4-5 an adventurer of level 1d6, 6 a powerful planar traveller.
4	The visitor is out, but his possessions are here.
5	The visitor is a curious and benign natural spirit being. Skeptical of Buddhism, prefers Taoism as that allows people to worship it.
6	The visitor is a Bodhisattva. Offers wise advice, probably regarding how it would be better for unenlightened mortals to stay out of HJT. 50% the bodhisattva is enlightened, otherwise level 1d6 mortal.
Roll 1d6, or 2d6 drop lowest if HDJ has been established as existing in a benign environment, 2d6 drop highest if HDJ is in some hell-hole or other.	

Area 8: Kitchen and service area

20% chance that the kitchen is busy with 1 asura (unarmed, brewing poison), 2d6 human slaves, 1d6 pure-bred pugs and 1d6 ghost pugs present. Otherwise empty except for the delicious offerings and mysterious contents of the cup-boards. 1d6*10 sp can be found hidden in the firewood stack. If empty, 10% cumulative chance per turn of a single dire pug (below) surfacing from the stairs.

The stairs take one to an underground labyrinth below the Great Charnel Grounds (area E), unless used successfully to return to the earthly temple. Unless otherwise inspired, the referee might describe a hellish trek of 1d6 hours through pitch darkness in turns hot and cold, climaxing in digging oneself out into a graveyard (the one the character wants to get to most) from below. Random encounters in the dungeon are exclusively of dire pugs, check once per hour:

Pack of dire pugs: 2d6 primal dogs. 2HD, attack bite 1d4. Blind, but takes no penalty due to acute senses.

Area 9: Weapons Racks

An iron monk guards open racks of war-making tools here; the racks seem to stretch in multiple rows behind it, as the room is seemingly over hundred feet in length. It is impassive towards humans, but attacks asuras on sight, as well as anybody who tries to get to the weapons without being the abbot of Lo-Chiang-Ze. The iron monk does not leave this chamber unless ordered by the abbot.

Iron Monk: a humanoid construct of flexible iron. AC as chain, otherwise as level 2d6+6 Fighter monk.

The weapon racks include 2d100 full panoplies fit for imperial soldiers 1d6*100 years ago. 10% of the equipment is intended for officers and is magical.

Area 10: Dusty Hallways

1d6-2 pure-bred pugs glad to see people are here. If given a chance, they'll signal about any stuck pugs in area 14.

Area 11: Pug Nest

As per area 3, except the pugs are leashed by a sad-looking, long-haired ghost and there are only 2d6 ghost pugs. The ghost refuses to let go of the leashes until the nest of pretas in area 12 is cleared.

Long-haired ghost: as normal ghost, except any target hit is choked by the hair for 1d4 damage per round until freed or the ghost is dispersed. Also, 5 HD and 20 hp.

Area 12: Hungry Ghost Emporium

At day d6*d20, at night d6*d6 pretas are packed in here tight. 20% are hoarding types and 20% of those are inclined towards mercantile endeavours; if there is a mercantile preta present, it will also have a market stall that is cause for endless fascination for the rest of them. If there is one or more market stalls, the doors will all be open (the outer door opens to area C instead of B if there are foo dogs in B) and there are 1d6-3 asura present as well per stall.

The preta are attracted to this place by a particular cauldron in the middle of the room: this Taoist item may be recognized as one of the Artifacts of Immortality, capable of brewing an elixir of fortune and health. However, it has been despoiled by the preta, and everything boiled in it will turn into pig slops and feces now. The item is evil in its either form from a Buddhist viewpoint; monks will likely relate to it in unreasonable ways.

Removing the cauldron causes the preta to scatter, or at least follow the cauldron. The brave man wishing to commerce with the preta has a Charisma check at -2 to make.

Area 13: Ordinary Room

If there are over 25 preta in area 12, then their emporium spills here as well. The preta will be careful to avoid the back of the room, as there is a pug-trap set there by beings even more evil than asuras: the floor will flip on a hidden hinge if anything weighting 10 pounds or more sets foot on a certain area, plunging the poor puppy into the dungeon described in area 8. 50% chance of finding a pure-bred pug in the dungeon below if a character falls prey to this trap. Unaware wandering in the room has a 30% chance of accidentally stepping on it.

Area 14: Abandoned Cells

These rooms are in noticeably worse wear than the rest of the HJT grounds.

Roll 1d2: 1 there is nothing and stop rolling; 2 there is a pure-bred pug forgotten and abandoned here, and roll again. 50% chance each for such a pugs to still be alive when the party finds them.

Regardless of dogs, there's a 50% chance to find 1d6*10 sp scattered about and a 10% chance of other remainder of lost past (unintelligible papers, scraps of furniture long deteriorated, etc.).

Area 15: Secret Passage Cells

As area 14, except the secret passage can be opened if one knows it's there (impossible to spot otherwise).

Reference Appendix

Monks in LotFP

Being a monk is not a character class, but rather a special status available from certain oriental religious practices: a lawful human may become a monk by petitioning for it at a temple or with a hermit master. The initial training takes 1d6 months and a successful Wisdom check (retries allowed).

Monks will only be able to leave their devotions to adventure with a probability equal to $1/[\text{character level}]$ per adventure, or when the adventure specifically concerns their temple. They are also bound by numerous vows regarding poverty, obedience and so on. Breaking the code warrants loss of monk status, which may be regained normally.

Monks attain three benefits from their austere devotions:

- +1/level to damage they cause in hand-to-hand combat. Monk fists are considered magical weapons for purposes of weapon immunities etc. Not usable with heavy weapons, shield or armor.
- A chance to improve their Wisdom score equal to $[20-\text{Wisdom}] * 5\%$ at every level-up and after every year of being a monk.
- The ability to reroll any skill checks times per day equal to character level. Rerolling an already successful feat enables the character to try for wuxia feats like running up walls and whatnot with "multiple successes", as determined by the referee.

Pure-Bred Pug

A pure-bred pug is superficially like any other lap-dog, but its heritage makes it a powerful tool against evil spirits. The strength of a pug's breeding is measured as *breeding level*. Pure-breeds have a nominal treasure value equal to one tenth of the xp required to reach the equivalent Expert level: 150 sp for 1st level pugs, 300 for 2nd level, etc. Deduct one level for purposes of value for every year of age over five years, to a minimum of one.

HD 1 and up (d4), AC unarmored, attack bite 1d2. A pug *Turns Undead* at will as per the spell at its level. The effect subsists as long as the pug dares to bark and does not tire out. Higher bred pugs may also know *Detect Lies*, *Detect Evil* etc. at the referee's discretion.

A pure-bred pug will achieve 1st level at one year of age. Afterwards it has chance equal to the sum of its parents' (current/final) breeding level times 10% to improve by one each year. A pure-bred will die of old age at $[\text{age}-5] * 10\%$ probability each year. An otherwise unspecified pure-bred will be breeding level 1d4.

Ghost Pug

Translucent small dog spirits. Generally hostile towards living beings, but possibly friendly towards Chaotic characters. Mostly insubstantial, allowing them to pass through doors and walls.

1HD, AC unarmored, attack bite (1d4), insubstantial.

Hitting an insubstantial spirit causes only 1 hit point of damage unless using a magical weapon or if the to-hit roll was lower than the Wisdom score of the attacking character.

Ghost

Disoriented human spirit unable to reincarnate for some reason. Some can communicate, others can't.

2HD, AC unarmored, attack chill touch (1d4 Con damage), insubstantial.

Hitting an insubstantial spirit causes only 1 hit point of damage unless using a magical weapon or if the to-hit roll was lower than the Wisdom score of the attacking character.

Preta (hungry ghost)

Distorted ghouls with bloated bellies and other unwholesome traits. Noisy, semi-intelligent, impatient beings stuck in the wheel of rebirth due to their excessive passions.

1HD, AC unarmored, attack brawl (1d6), undead, invisible (Wis check to perceive). Turning a preta will immediately send it into rebirth.

20% of preta will be of a hoarding type, carrying a sack full of bizarre things and wealth worth $1d20*1d20$ sp.

Asura (demon)

Superhuman beings ruled by their passions. A normal asura is equivalent to a Fighter level 1d6 with poisoned weapons and an extensive and varied panoply. Each carries $1d6*HD*100$ sp in jewelry. Friendlier towards Chaotic characters, hostile towards Lawfuls.

Deva (demi-god)

Superior beings of a higher realm, nigh immortal but unable to progress to Nirvana without being reborn as mortals. Referee choice whether these are the same as elves. A random sort will be equivalent to an elf of level 1d20, AC as per mail, well-armed. Wealth equal to $1d6*HD*100$ sp.

