

### Prospective Character List:

- The philosophers:

Theo: Mozi, Mengzi, Zhuangzi, Lord Shang,

Will: Kongzi, Laozi, Han Feizi, Xunzi,

- Other figures:

Qin Shi Huang

Shakyamuni

Duke of Zhou

Yu the Great

Premise: The King of the State of Han has performed an esoteric ritual to summon the nine greatest philosophers of all time to his aid, drawing figures from the past, present, and future.

**Endings** (determined through a combination of the player's moral rectitude & practicality axes—a strictly positive result gives the moral/successful endings on either, and vice versa):

1. **Immoral Failure:** *History makes for a harsh mistress. Your philosophy fails to survive the tumult of the Warring States, and is forgotten by the annals of history.*
  - a. Secret ending: **The Incompetent** – *You made no effort to speak or learn from any philosophers summoned to court. You are recognized as a fraud and punished.*
2. **Moral Failure:** *The best laid schemes o' mice an' men, as a certain Scotsman shall note two millennia hence, gang aft agley. Your philosophy is , but it stands little chance against the brutal efficacy of the State of Qin. You are buried alive by Qin Shi Huang, but the peoples of Tian Xia shall through the ages remember you as a paragon of virtue*
3. **Immoral Success:** *You've won, but at what cost? Your philosophy makes for a mighty state, defeating the forces of Qin to reign a philosopher-tyrant as cruel as you knew he would be.*
  - a. Base ending: **The Loathed** – *Your impact on history is undeniable, but after your death the Han Dynasty will deem you a vile and despicable emperor. Yet perhaps this is enough for you? Even an infamous man is long remembered.*
  - b. Secret ending: **God-Emperor of Qin** – *Selecting the correct ingredients, you achieved what Qin Shi Huang, in your original timeline, could only dream of. You procure the elixir of immortality, ruling China forever as an August God.*
4. **Moral Success:** *you survive Qin Shi Huang while maintaining a benevolent philosophy*
  - a. Base ending: **The Beloved** – *Your philosophy is built upon principles of utmost wisdom, and you are remembered as a just and prudent thinker for all time.*
  - b. Secret ending: **The Transcendent** – *Taking Laozi's advice, you cultivate to such an extent that you achieve true godhood as a member of the Daoist pantheon.*

Will Smith Quiz Answers:

Scale of 0 to 100: 24 (I think being realistic here would cause Mifrah to faint)

Q2: Most of my time has been spent creating the visual elements of our project. As it is a text adventure, these have been in the form of ASCII art of the philosophers, the locales of the game, and meaningful moments. I have been discussing with our lead coder what form these should take to integrate with the code most effectively.

Q3: After creating some more ASCII art for niche scenarios that will come up, the brunt of my work will be writing lines of dialogue for the text adventure. This will include responses the player can make and dialogue that the game elements, the philosophers, other non-player characters, and the environment will display. Part of my future work will also be assisting the lead coder with writing the source code.

Q4: One of the ASCII arts.

Pre-game text fyi

#### **PREFACE – THE WARRING STATES:**

The empire, long divided, must unite; long united, must divide.  
Such is the way of things. -Romance of the Three Kingdoms

The year is 250 BCE. In the grim darkness of the ancient past, there is only war. The Seven States – Han, Qi, Zhao, Chu, Wei, Yan, and Qin – have been in conflict for centuries. At the command of their lords, countless have labored, fought and died, with countless more to follow. But now, fell omens portend that this blood-drenched era may soon meet its end, though with no more peaceful a successor. The last Zhou Emperor, long since reduced to an impotent figurehead, has but recently been deposed in earnest by the State of Qin, which hungrily eyes the lesser states of Wei and Han. Chu, too, looms upon Han's southern border, having already swallowed the State of Lu entire.

Drastic times call for drastic measures. **Huanhui**, King of Han, has authorized the execution of a strange and mysterious ritual. This invocation's aim was to summon the nine greatest minds of past, present and future to his court, so that they might advise him on the nature of the Golden Path, the policies and philosophy the State of Han must take to survive. Eight of these are past thinkers of the Warring States milieu to which Huanhui belongs – the thinkers **Kongzi**, **Mozi**, **Mengzi**, **Laozi**, **Xunzi**, **Zhuangzi**, **Han Feizi**, and **Lord Shang**. The last, gentle player, is none other than you.

## **PART I - THE SUMMONS:**

Enveloped by a green fog, you lose your senses and drift into a deep slumber. After a length of time unknown either to you or the powers that have ensorcelled you, you at once come to your senses, standing upright on a floor of what feels like marble. The mist dissipates, but the smell of incense distinctly lingers in the air. Staring at your surroundings in a mixture of amazement and abject terror, you find yourself in what seems to be the court of some monarch of ages past. A line of wizened, bearded men stand directly to your left, all parallel to the throne of a man you can only assume is the king of whatever land you've landed in. Despite your presumed language barrier, the king speaks in a language wholly intelligible to you:

"Greetings, esteemed philosophers. I am King Huanhei of Han, and I apologize profusely for the unexpected summons. My court sorcerers have magicked all of you here for the express purpose of philosophical instruction and advisorship. My beloved kingdom of Han, I fear, lies at the brink of annihilation, ripe for conquest by the mighty powers of Qin and Chu. In such bleak times, I felt it necessary to ask your opinions on how each of you would reshape society. I am convinced that Han will survive through nothing other than the Golden Path, a political ideology both righteous and prudent. I humbly implore that you find it."

The king gestures at you. "Thou, as the latest and greatest of these philosophers, shall summarize for my admittedly meager mind the musings of this sundry bunch. At any time henceforth, thou may report to me on what you have gathered from collective discourse, and provide both in theory and in practice the philosophical blueprint by which this State might be rebuilt."

What do you wish to do?

## **PART II - THE DIALOGUE**

### **>Speak to Kongzi**

Kongzi stands with an air of measured dignity, his robes immaculate and his hands clasped behind his back. His face is

calm but his eyes are sharp, studying you as much as you study him. "Ah, a stranger from a distant time and place. You carry yourself with the hesitation of one who has not yet found their role. Come, let us speak of propriety, virtue, and the rectification of names."

>"What do you mean by the 'rectification of names?'"

"If names are not correct, speech cannot be clear. If speech is not clear, then deeds cannot be accomplished. A ruler must rule, a subject must serve, and a father must father. Without this clarity, chaos prevails."

>"So everything depends on people knowing their place?"

"Not merely knowing, but embodying their roles. Virtue and example bind society, not force. A ruler who cultivates virtue inspires harmony."

>"But isn't that rigid? What if people want to break free from roles?"

"Freedom without responsibility breeds anarchy. Only within the bounds of propriety can true harmony flourish."

>"Why focus so much on rituals?"

"Rituals are the thread that binds society's fabric. They transform base impulses into noble actions, just as music elevates mere sound into melody. Without ritual, even love and loyalty falter."

>"But what if rituals become hollow? Just empty routines?"

"Then the fault lies in the practitioners, not the rituals. Ritual is a tool, not an end in itself. We must balance sincerity with structure."

>"How would that help King Huanhui?"

"He must perform his role as a king with integrity and inspire his people to follow their own. Only then will the state prosper."

> Leave

>"Look, I'm not interested in hearing about ancient history. I'm here to solve problems today." (Leave)

Confucius leaves.

> "Thank you for your time." (Leave)

"Let's not keep the king waiting. Follow your role well."

**>Speak to Mozi**

Mozi stands at ease, slowly stroking his beard as he takes in the sights of the court and the other philosophers within it. You notice the barest hint of a smile on his face, which fades quickly as you approach. "We have much work ahead of us if we wish to save this kingdom. Tell me. What could be the priority of any government but the greatest good of its people?"

>Of course the good of the people is more important than than that of the monarch!

I am pleased, future traveler, that you are as wise and benevolent as I had hoped. Now, shall we discuss the means by which we shall improve the common good of this kingdom?  
>"What should we change regarding our internal administration?"

"Meritocratic reforms will always be to our benefit. Promoting individuals who are capable rather than noble will always be to our benefit in increasing the efficacy of the state."

>Sounds good, thanks for your wisdom Master Mo!

"My pleasure, just remember: all musical performances are WRONG!"

>But what qualities are we using as a metric of capability? Are you sure you won't just end up with more nepotism?

"Erm... Don't you have other philosophers to be speaking with?" (convo end)

>"What should we change regarding the arts?  
Sumptuous arts and rituals are inefficient and impede the common good, so I recommend you prohibit them entirely. As I have oft said: all musical performances are WRONG!"

>Aww, I really like music...

"Well, too bad."

>Can't we have a little music on the side, as a treat?

"As long as you limit its most flagrant excesses, I suppose folk music is acceptably costless and can boost morale."

>No, the good of the monarch exceeds that of the people!  
You are more foolish than I thought. If a monarch does not prioritize the good of the people, how can he claim to be a good monarch?

> Fine, fine, I guess you're right. Got any policy recommendations to help me and our king?

"I am glad to have changed your mind. Sumptuous arts and rituals are inefficient and impede the common good, so I recommend you prohibit them entirely. As I have oft said: all musical performances are WRONG!"

>Aww, I really like music...

"Well, too bad."

>Can't we have a little music on the side, as a treat?

"As long as you limit its most flagrant excesses, I suppose folk music is acceptably costless and can boost morale."

> What about the benefits of following tradition or securing the power of the state?

"These are not irrelevant, but pale in comparison to utilitarianism. If we do not seek actions that lead to the greatest common good, we run the risk of becoming cruel and irrational tyrants bound by superstition at best and power-lust at worst."

>(speak with dialogue exhausted) Got any more advice for me, Master Mo?

"I have dealt with many logical quandaries of my day, and the greatest of them is this: Strong increase? The explanation, I have found, is the answer to your question."

>Well, what's the explanation?

"None. Now, begone!"

### **>Speak to Laozi**

Laozi sits cross-legged, his presence serene yet otherworldly. His face carries an amused, knowing expression as though he sees truths hidden from all others. "So, another seeker of the Dao approaches. But tell me, do you wish to know the Dao for its own sake or what it can do for you?"

>"What is the Dao?"

"The Dao is the way. It is the flow of all things—both what is and what is not. It is the uncarved block, the water that wears down stone, the stillness at the heart of motion."

>"How can nothingness be something?"

"Emptiness holds infinite potential. A cup is useful because it is empty. The space between the spokes makes the wheel turn. Seek not to control but to harmonize."

>"How can I realize my own infinite potential?"

Laozi considers for a moment before taking out a tome seemingly manifested from within his robes. It is titled 'Grand Pure Scripture.' "Read this and practice its contents; if your will is not lacking, then you shall know no limits."

>Read the book. (Ends the conversation.)

The book contains a series of breathing exercises on the first few pages, yet is blank on the rest. You say goodbye to Laozu and decide to practice these over the next few days.

Tome==True

>"I'm not sure I'm up for this."

"Very well, it is merely one path among many."

>"How can I realize the kingdom's infinite potential?"

"The harder you grasp, the more you destroy. Let the Dao guide you to act without striving. In yielding, the kingdom becomes invincible."

>"And how does this help with a kingdom on the brink of war?"

"The harder you grasp, the more you destroy. Let the Dao guide you to act without striving. In yielding, the kingdom becomes invincible."

>"What can the Dao do for me?"

"The Dao tells us how to walk along the paths that stretch before us. With knowledge of the Dao, one knows when to bend the knee in favor of future benefits. Through the Dao, this kingdom could surpass all those that came before it."

>"Why focus on weakness? Shouldn't the strong lead?"

"Strength without flexibility breaks. Water, though soft, carves the hardest rock. A ruler who acts like water nourishes all beneath them, effortlessly maintaining balance."

>"But won't that just make the kingdom passive?"

"Passivity and inaction are not the same. A wise ruler governs by doing little, yet all is accomplished. Huanhui should simplify, not control."

>"I've heard enough. This seems like hippie nonsense."

(Leave)

"Say what you will, but protestation will only drag you further into misery."

>"I don't really want to get involved with your weird cult stuff." (Leave)

"Say what you will, but protestation will only drag you further into misery."

>"You need to get your head out of the clouds, old man, we're facing some real problems here." (Only available if you have already chosen a Leave option)

"Are you aware of what you are saying?"

>"Yeah."

The scenery around you begins to fade as Laozi seems to grow larger. Larger than the palace, larger than the mountains, larger than the universe. After a few moments and after an eternity you are nothing more than a speck in the eye of eternity. "I am one of the three that made the three thousand. I am of the direct lineage of the great creator Pangu. I am Daode Tianzun, Taishang Laojun, The Heavenly Lord of the Way and its Virtue. To disrespect me is to disrespect the Sovereigns of the Heavens and the students of Hongjun Laozu. This is your punishment." You fade from existence, your soul never to drink from Old Lady Meng's soup on the Bridge of Oblivion. **GAME OVER.**

>"No, I take it back."

"Very well then."

>"Any other secrets to tell me?" (only available if other dialogues are done)

"None at the moment. "The Dao flows onward; do not delay your steps."



## >Speak to Mengzi

Mengzi paints a relatively unimposing figure among the bunch, but his expression seems to hold the wisdom of generations. "Ah, it seems you have need of my wisdom. Whatever Kongzi does not tell you of the merits of virtue, I shall endeavor to explain"

>"What is virtue anyway?"

Mengzi smiles gently. "Virtue is, simply put, the natural expression of our humanity. Benevolence, righteousness, propriety, and wisdom—sprouts that grow within every heart. A ruler or a commoner, all must cultivate them."

>"But how do you know people are naturally good?"

"If a child fell into a well in your presence, would your heart not call out to you to care for it? That is the sprout of benevolence. But without proper care, sprouts wither."

>"Isn't human nature selfish? Don't we need strict laws to control it?"

"Laws are necessary, but they must guide, not oppress. Humanity's nature is like water flowing downhill—it seeks good unless obstructed. Harshness invites rebellion, while compassion invites loyalty."

>"How does a ruler cultivate virtue in their people?"

"By being a model of goodness. A ruler's heart sets the tone of the kingdom. If the ruler is benevolent and observant of ritual, the people will follow."

>How exactly does your philosophy differ from your contemporaries?

"I follow the way of Kongzi while building on it. Kongzi taught rituals and harmony, Mozi taught impartial love. I seek the harmonious marriage of these two concepts"

>"How will your sentimental synthesis of philosophies profit a troubled kingdom such as this?"

"Speak not of profit! Striving for profit, for personal aggrandizement, would be the death of this kingdom and all those hence! Following our human nature must take precedence."

>"Why focus so much on morality? Isn't strength more important?"

"Strength without morality is tyranny. A ruler who wins hearts is invincible, for the people's loyalty is the greatest shield."

>"I've heard enough of this sentimental talk." (Leave)

Mengzi sighs but does not stop you. "Sentiment is the foundation of society. Reflect on that as you walk your path."

>"Anything else to share?" (only available if other dialogues are done)

"The roots of the tree hold firm because they are nourished. Remember this: care for the roots, and the branches will thrive."

### **>Speak to Zhuangzi**

Zhuangzi is yawning and stretching as you approach. He seems a little more disoriented by his situation than most of the other philosophers. "I dreamt I was a butterfly last night! Or did the butterfly dream it was me?"

>"Uh, what now?"

"Ah, forgive me. I was providing an example as to the nature of the Dao, and the position of man within it."

>"Do you view the Dao any differently from Laozi?"

"In a sense. I agree that the Dao is present in all things, a fundamental aspect of reality. But I hesitate to say our existence should be defined by it."

>What's the point of expressing your philosophy so esoterically? Mozi speaks his mind far more plainly.

"Quite frankly, Mozi is a dullard. He seeks to inculcate you in his pragmatic worldview, whereas I merely seek for you to question your place within the universe."

>"Aren't Daoists superstitious fools who seek immortality?"

"The immortality I speak of is a bit less supernatural—after we die, our bodies naturally return to the soil and are absorbed by other beings, perpetuating our selves along with them. Though if

you seek a deeper knowledge of the Way and its virtue, you should not expect more from me than the Pure One himself." He motions towards Laozi.

>"Ah yes, of course, makes total sense."

"Delightful! Then tell me, what do you make of Gaptooth and Royal Relativity?"

>Sorry, could you take a second to explain what you meant in the first place?

(go to response for "Uh, what now?")

>"Your intellect cannot discern between itself and a butterfly, it seems." (practical -1)

"I am sorry you feel that way." Laozi sits down, closes his eyes and in a few moments begins to snore. (Convo end)

>"Didn't realize the king's spell summoned lunatics instead of philosophers. Or maybe they're the same thing?" (Leave)

>(Speak to him after all dialogue is exhausted) "Come now, old man: any more stories about Duke Dappled Demogorgon or Master Blazing Saddle to tell me?"

>"Away with you, scoundrel! Maybe I will compose a story about you, and it won't be pretty!"

### **>Speak to Xunzi**

Xunzi stands with a stern expression, his presence commanding. His voice carries the weight of certainty and experience. "Ah, a seeker of wisdom. I see you have questions about how to shape both men and kingdoms. Speak, and I shall guide you."

>"Do you believe people are naturally good?"

"Hardly. People are born like crooked wood—selfish, chaotic, and driven by base desires. Only through cultivation can they achieve goodness."

>"How can you cultivate people if their nature is bad?"

"Through education, ritual, and law. A craftsman bends wood to shape; so too must a ruler bend people to virtue."

>"What about those who resist cultivation?"

"They are weeds to be pruned. A ruler must be firm, for leniency allows corruption."

>"How does this apply to governing?"

"A state is like a garden. It requires constant tending. A ruler must cultivate order through institutions, teaching virtue, and punishing vice."

>"But isn't that too controlling?"

"Without control, chaos reigns. Huanhui must establish schools, rituals, and strict laws to mold the people into a harmonious society."

>"And if they resist?"

"Resistance is natural, but discipline can overcome it. A ruler must guide with wisdom and rule with strength."

>"I would prefer to talk to someone with original thoughts, maybe Kongzi can help out on that end." (Leave)

"Others contain but fragments of the truth, diluted to the point they have lost all meaning."

>"I think it is about time I headed out..." (only available if other dialogues are done)

"Enough: go forth and bring wisdom to your task. Remember, the garden is not tended by idleness."

### **>Speak to Lord Shang**

Lord Shang stands tall and imposing, with something resembling a shifty expression in his eyebrows. He regards you with no small suspicion as you approach. "There are schemers, schemers everywhere! You're not plotting against me, are you?"

>"Get a load of this guy. I'm concerned enough for my own and this kingdom's wellbeing to stay far away from folks like him" (Leave) (moral +1)

Lord Shang sneers, "Let the dreamers build their castles of sand while an empire of iron rises at their gates. We'll see who history remembers."

>"Why, of course not!"

Lord Shang scoffs. "You are a fool. Power is the only truth of this world, and our objective as administrators should be to secure it by any means necessary."

>But what of morality? Virtue, compassion, all those other ideals the other philosophers speak of?

"They are sentimental fools. Now, do you wish to learn of the proper administration of the state or not?"

>I suppose so. (see next paragraph)

>No, I think I've heard enough. (Leave)

"Fine then! See how well your foolishness will  
match up against the overwhelming might of Qin!"

>"Of course I am: should we not expect one another to do so?"

Lord Shang grins. "I suppose not." (see next paragraph)

Lord Shang continues. "Ask away, then, on the details of the proper, Legalist philosophy I have devised for the state. Those other philosophers place too much stock in the people's moral fiber, good or bad. Popular subservience to the state is all that matters."

>"How do you ensure such loyalty?"

"Loyalty? A quaint notion. The people do not need to love their ruler; they need to fear the consequences of stepping out of line. Harsh laws and consistent enforcement ensure order. The stick far exceeds the carrot in its impact."

>"Wouldn't such a system create resentment?"

"Resentment is irrelevant if they obey. A state is not a family, nor a circle of friends. It is a framework of duty and responsibility, and your only scruples in administration should regard its ability to function."

>"Then how do you prevent any lingering resentment in the populace from boiling up against you?"

"Ensure the peasants remain illiterate, restrict folklore and the arts, and keep a close eye on them at all. Without a common culture or means of collaboration, they can do nothing against you."

>"Is the carrot so irrelevant? Why can't we seek to reward the good instead?"

"Both are ideal, but in all truth the pleasure of reward is far outweighed in human memory by the pain of punishment. When critical resources are at stake, can we truly afford to waste them on comparatively ineffective measures?"

>How would you deal with corruption or disobedience?"

"Swiftly and without mercy. A single corrupt magistrate or treasonous peasant undermines trust in the entire system. Execute one, and a thousand will fall in line."

>"Your methods are harsh. Is there no room for forgiveness?"

"Forgiveness is for the weak. A ruler must be decisive, or he invites chaos. The maintenance of power far outweighs sentimentality."

>"Is execution really ideal? Perhaps torture leaves a more lasting impression. (moral -2)

"Now you're thinking like a proper Legalist! Yes, the utilization of pain can be even more effective a motivator than the fear of execution, and avoids any loss of human capital."

>Speak to him after all dialogue has been exhausted

"Heed my words well, traveler, and victory shall be yours at any cost. And don't think I don't see you plotting behind my back!"

### **>Speak to Han Feizi**

Han Feizi exudes sharpness, his voice calm but steely, and his words cut through the air like blades. He studies you as though weighing your worth. "The world is rife with chaos, and order must be imposed. Tell me, stranger, do you believe people are naturally good?"

>"Yes, people are good at heart."

"Naive. People act in their own interest. Even kindness often seeks a return. Only the rule of law, backed by reward and punishment, compels order."

>"What about virtue? Can't a good ruler inspire people to do what's right?"

"Virtue is fleeting. People must fear consequences more than they value ideals. Laws must be clear and enforced without exception."

"How does that apply to King Huanhui?"

"He must strengthen the state with absolute authority. Trust no minister, no noble. Control loyalty through fear and gain."

>"No, people are selfish."

"At least you see clearly. Then you know that power is the only currency. A ruler who does not understand this is doomed."

>"But isn't ruling through fear unstable?"

"Fear sustains order longer than love. A ruler cannot afford weakness. Huanhui must enforce the law without sentimentality."

>"Then how can we prevent resentment from growing?"

"Resentment is irrelevant if the state survives.

Stability outweighs fleeting contentment."

>"Enough prattle. Speak to the king and set right the chaos of naivety."

### **>Speak to the King**

"Are you sure you wish to report your findings to me now? If so, I shall dispel the remainder of them back to their own times, so do make sure you've resolved any lingering questions!"

>No, I need more time. (Leave)

>Yes, I am ready.

"Excellent! I shall ask you a series of questions. Of the varied viewpoints you've discussed, tell me which you think would suit this kingdom's future philosophy best."

### **PART III - THE CONCLUSION**

Huanhei: First and foremost - if you had to pick one, what would you consider the ideological *basis* of our new way of life?

>(If Kongzi, Mengzi or Xunzi spoken to) Confucianism. Following tradition is critical for a moral and prosperous life (moral +1)

>(If Laozi or Zhuangzi spoken to) Daoism. The Way is in all things, and adherence to it allows mankind to thrive(moral +1)

>(If Lord Shang or Han Feizi spoken to) Legalism. Adherence to law is what separates men from beasts and allows society to function (practical +1)

>(If Mozi spoken to) Call it Mohism if you must, but this philosophy's effect on the common people will count for far more than its nomenclature(moral +1, practical +1)

> Uhhhhh... (wracking your brain) Puettism? It is good because it becomes good... right? (practical -1, idiot +1)

"Very well. On to questions of policy. Should we permit the education of the common folk?"

> (If Kongzi, Menzi spoken to) Commoners are a bunch of scoundrels, sure, but even so we must ensure the education of 'gentlemen' to stand as shining examples to the rest. (moral +1)

> (If Lord Shang spoken to) The common folk must not be allowed to learn anything that could allow them to stand against us. It would be our state's undoing! (moral -5, practical +1)

>(If Xunzi, Han Feizi spoken to) Humanity is born bad, and our goodness is a matter of deliberate effort. What else should we prioritize but our people's moral education? (moral +1)

> Education, shmeducation. Who cares what children learn? Our kingdom will be ruled by adults. (moral -1, practical -3, idiot +1)

> We shouldn't interfere with private enterprise. (moral -1)

How about the fine arts and long-practiced rituals? Should we continue to hold them despite their great cost?

>(If Kongzi, Mengzi, Xunzi, Han Feizi spoken to) Change nothing! Expense matters not, since these traditions are essential for a righteous life. (practical -1, moral +1)

>If Kongzi, Mengzi, Xunzi, Han Feizi spoken to) Reduce excessive spending on such things if they become a risk, but we should not simply extinguish important aspects of the human condition. (practical +1, moral +1)

>(If Mozi spoken to) Music may be beautiful, but if sumptuous performances harm the wellbeing of the people we should extinguish them from society (practical +1)

>(If Mozi spoken to) Obviously not. Don't you know that musical performances are WRONG! (moral -1, idiot +1)

> Who cares about the arts and tradition? Certainly not me: I'm on the road to power and success, baby! (moral -2)

> We can hold weekly finger-painting classes, I guess (practical -5, idiot +1)

And what should our stance on surveillance be?

>(If Lord Shang, Han Feizi spoken to) Be wary of any signs of insurrection! Our dominance must be absolute! (moral -5, practical +1)

> (If Kongzi, Mengzi, Xunzi spoken to) Surveillance breeds paranoia and even worse manners than it seeks to suppress, but



let that not stop us from seeking to cultivate greater virtue in our state (moral +1)

> Unless committing a crime, let the people do as they will-why should big government interfere?

> Can we start thinking about drone production? I bet automata could survey the people pretty well. (moral -2, practical +1, idiot +1)

The king's gaze narrows. "Finally, tell me in one word what you would consider the ultimate goal of this nascent philosophy."

> (If any philosopher spoken to) Virtue (moral +2)

> (If any philosopher spoken to) Happiness (moral +2)

> (If any philosopher spoken to) Stability (practical +1)

> (If any philosopher spoken to) Power (moral -2)

> ...Pickles? (practical -10, idiot)

"Thank you for your responses. That is all"

A man in purple robes walks to the throne and whispers in Huanhui's ear before walking away.

If 3+ idiot comments have been chosen:

The king frowns, saying "My sorcerer has informed me that the words to his spell were garbled: it seems I have summoned a fool from the future instead of a wise man! Get out of my court!"

You are banished, to wander among the rivers and lakes of Ancient China for the remainder of your life. **GAME OVER.**

Otherwise:

After a moment to ponder, the king smiles: "You have given me much to think about, stranger of the future. My sorcerer tells me that he can only restore those from the past to their own time and not you. I regret to inform you that return seems impossible, but I request that you remain in court as my advisor, and help me change what would otherwise be the State of Han's grim fate."

>I will do my best. Thank you, O king.

>No, screw you! I want to return to my own time! (refer to idiot ending)

## EPILOGUE

Many years pass, and you labor to make your dream a reality. The king grows old, and shortly before his passing he bequeaths his crown to you as his wisest and most obedient servant. You are happy enough for the time being, but your ultimate fate shall depend on the pragmatism and virtue of the philosophy you have espoused.

...

(NB: Null results should be counted as negative)

(If moral negative, practical negative) Ending A - The Forgotten. Unfortunately, history makes for a harsh mistress. Your philosophy fails to survive the tumult of the Warring States, and is forgotten by the annals of history. Perhaps you should have made wiser decisions? **THE END.**

(If moral +, practical -) Ending B - The Legend. *The best laid schemes o' mice an' men*, as a certain Scotsman shall note two millennia hence, *gang aft agley*. Your philosophy is noble, but it stands little chance against the brutal efficacy of the State of Qin. You are buried alive by Qin Shi Huang, but the peoples of Tian Xia shall through the ages remember you as a paragon of virtue. **THE END.**

(Moral -, practical +) As it turns out, your reforms stand the test of time. Your philosophy makes for a mighty state, and you defeat the forces of Qin to reign a philosopher-tyrant as cruel as you knew him to be. You've won, but at what cost?

(If you have read Laozi's tome) Turning the old Daoist master's words about in your head, you begin to consider how you might avoid your impending demise. You task your court alchemists with the creation of an elixir of immortality, and on your seeming deathbed they present you with two choices: a tonic with a base of mercury, and the other with one of arsenic.

>Take the Mercury Tonic

(If you chose Mercury or did not speak to Laozi) Ending C - The Tyrant. Your impact on history is undeniable, but after

your death the Han Dynasty will deem you a vile and despicable emperor. Yet perhaps this is enough for you? Even an infamous man is long remembered. **THE END.**

>Take the Arsenic Tonic

(Secret ending, if you read Laozi's tome and chose Arsenic): Secret Ending C2 - God-Emperor of Tian Xia. Selecting the correct ingredients, you achieved what Qin Shi Huang, in your original timeline, could only dream of. You procure the elixir of immortality, ruling China forever as an August God. Or do your ambitions stretch beyond even this immense realm? **THE END.**

(Moral +, Practical +) Ending D - True Philosopher-King. As it turns out, your reforms stand the test of time. Your political theory makes for a state both mighty and benevolent, and the kingdom of Han withstand wholly the pressures of Qin and Chu to forge its own destiny. Your philosophy is built upon principles of utmost wisdom, and you are remembered as a just and prudent thinker for all time. **THE END.**

(Secret ending, if you read Laozi's tome) Secret Ending D2 - Heavenly Cultivator. As it turns out, your reforms stand the test of time. Your political theory makes for a state both mighty and benevolent, and the kingdom of Han withstands the pressures of Qin and Chu. But in only a few years, you pass on the crown to Gaozu of the ironically named Han Dynasty and let history continue mostly as it should, for you seek an even greater prize than a mortal throne. The wisdom of the Pure One within your grasp, the secrets of cultivation have been revealed to you. You take your place as a minor deity of the Daoist pantheon, venerated as a benevolent god for eternity. **THE END.**