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I



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詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner

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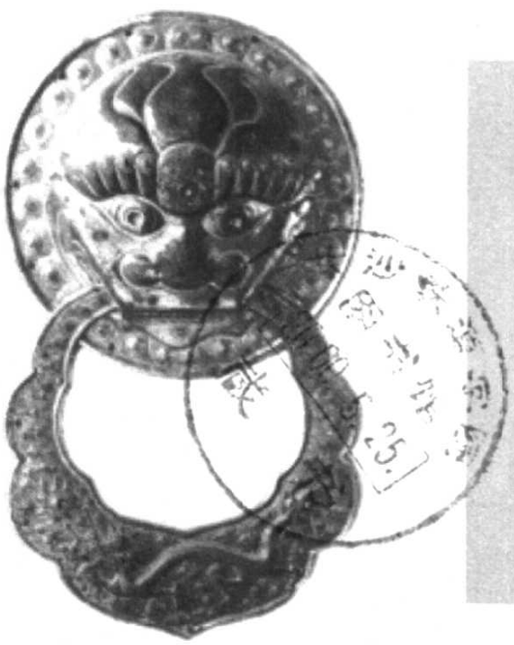
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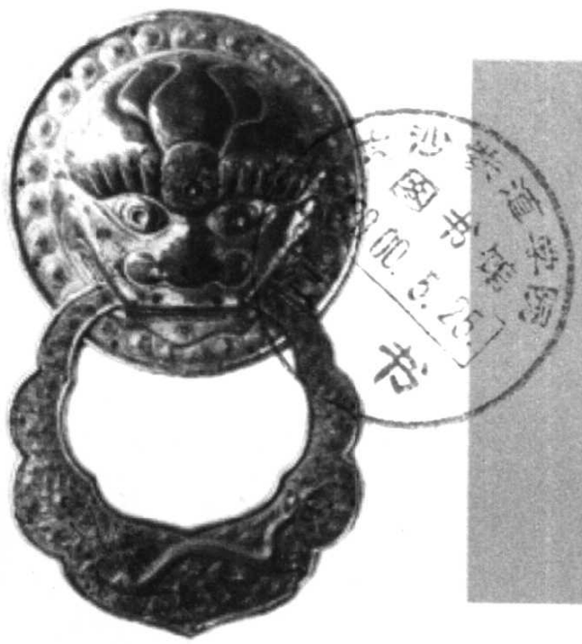
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VI



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总　　序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

一

中华民族有着悠久的历史和灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完备的国史。但他认为中国古代没有真正意义上的哲学，还处

在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元 5 世纪开始到公元 15 世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢?

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过:“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了解自己周边的世界。公元前 138 年，汉武帝派张骞出使西



域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”(即波斯)。公元前36年，班超又率36人出使西域。36个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国(即罗马)去访问，“乃抵条支而历安息，临西海以望大秦”(《后汉书·西域传》)。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感

激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明，以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前，中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间，保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中，没有一个国家的文明比中国更发达，更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中，中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马，东亚的高丽、新罗、百济、南天竺、北天竺，频繁前来。外国的王侯、留学生，在长安供职的外国官员，商贾、乐工和舞士，总有几十个国家，几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事，很能说明外国人与中国的交往。晁衡学成仕于唐朝，前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时，传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都，征帆一片远蓬壶。明月不归沉碧海，白云愁色满苍梧。”晁衡遇险是误传，但由此可见中外学者之间在中国长安交往的情谊。

后来，不断有外国人到中国来探寻秘密，所见所闻，常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时，希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫，喂到第五年，虫肚子胀裂开，便从里面取出丝来。”从这段对中国古代养蚕技术的描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，



阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问："你好像总盯着我的胸，这是怎么回事？"那位外商回答说："透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。"官吏听后，失声大笑，伸出胳膊，说："请你数数吧，看我穿了几件衣服？"那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说："我穿的丝绸还不算是最好的，总督穿的要更精美。"

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述："中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫'茶'，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。"

——他们对中国的医疗条件十分羡慕，书中记载道："中国人医疗条件很好，穷人可以从国库中得到药费。"还说："城市里，很多地方立一石碑，高 10 肘，上面刻有各种疾病和药物，写明某种病用某种药医治。"

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，住着庶民和商人。这里有货栈和商店，每当清晨，人们可以

看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13 世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从 16 世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于 1582 年来华，1610 年病逝于北京，在华 20 余年。除了传教以外，做了两件具有历史象征意义的事，一是 1594 年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影



响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说："中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。"英国的哲学家培根说：中国的四大发明"改变了全世界的面貌和一切事物的状态"。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先"睁眼看世界"的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出"民主与科学"的口号。中国是落后了，中国的志士仁人在苦苦探

索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了21世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

杨牧之

1999年8月　北京



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei (Plum in the Golden Vase)* putting one-sided stress on the raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned

Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Wherever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed pow-



erful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back

upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century B.C. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass")



reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in

China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the "Four Books," together with annotations, in 1594; the other was the translation into Chinese of Euclid's *Elements*.

The rough translations of the "Four Books" and other Chinese classical works by Western missionaries, and the publication of Père du Halde's *Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine* revealed an exotic culture to Western readers, and sparked a "China fever," during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, "Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation." The English philosopher Roger Bacon said that China's four great inventions had "changed the face of the whole world and the state of affairs of everything."

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare, Nine*



Chapters on the Mathematical Art, A Treatise on Febrile Diseases and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendelev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a

"global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

Yang Muzhi

August 1999, Beijing

前　言

明末有人称《三国演义》、《水浒传》、《西游记》、《金瓶梅》为四大奇书。到清初，“四大奇书”之说已成为人们的共识。这“四大奇书”之一的《西游记》产生在16世纪明代嘉靖年间，它叙说的是一个流传已久的唐僧西天取经的故事。但是它将这个故事魔幻化了，用明代中期的社会意识对原来的故事进行了改造和重组，使之具有全新的面貌。《西游记》以它的新奇曲折的情节，鲜明生动的人物，深邃犀利的思想和幽默谐趣的风格，而引人入胜，四百多年来一直深受中国人民的喜爱。



《西游记》的故事是根据一个真实的历史事件衍生出来的。唐代贞观年间僧人玄奘（602—664）只身西行，经中亚细亚去天竺（今印度）取经，历经十七载，一百三十八国，往返数万里，写下了佛教文化史和中印文化交流史上的辉煌的一页。关于玄奘取经的种种传说很快在民间传播，随着时间的推移和传播空间的扩展，这些传说越来越多地涂上了神奇的色彩。

唐代李冗《独异志》记有玄奘与《多心经》的传说，记叙玄奘取经，道路险阻，虎豹出没，幸逢一老僧救助，方渡过难关。这故事已显示由史实向神魔小说演进的走向。

宋代传说的唐僧故事已有猴行者加入并担当取经护卫。猴行者参与取经的故事在南宋流传得相当普遍，现存南宋刊

印话本《大唐三藏取经诗话》中，已有“花果山”、“杀白虎精”、“除馗龙”、“降深沙神”、“偷吃蟠桃”等故事，虽然相当粗糙，想象还不丰富，但它已把猴行者放在取经队伍里，并让他在取经过程中起到保驾的作用，从而确立了《西游记》故事框架的基本特征。

到了元代，唐僧取经的故事有了很大的发展，经过许多无名的民间艺人的加工，它的情节丰富起来，故事性大大加强。这时候出现的《西游记平话》，比起《唐三藏取经诗话》，可以说是面目一新。《西游记平话》今不传，保存下来的原文只有“梦斩泾河龙”一个片断，为明代的《永乐大典》所辑录，见第一万三千一百三十九卷“送”韵“梦”字条。它约有一千二百字，内容相当于世德堂本《西游记》第九回“袁守诚妙算无私曲，老龙王拙计犯天条”的前一部分。

另外，在元末明初朝鲜的汉语教科书《朴通事谚解》中记有《西游记平话》的另一个片段“车迟国斗圣”，其内容相当于世德堂本《西游记》第四十六回“外道弄强欺正法，心猴显圣灭诸邪”，不过要简略些。该书还有八条有关的注，叙述了《西游记平话》的故事情节。其中有“大闹天宫”、“黑熊精”、“黄风怪”、“地涌夫人”、“蜘蛛精”、“狮子怪”、“多目怪”、“红孩儿怪”、“火焰山”、“女人国”等，可见小说《西游记》的重要情节关目，在《西游记平话》里大体已经具备。

唐僧取经故事很早就搬上戏曲舞台，金院本有《唐三藏》，元杂剧有吴昌龄的《唐三藏西天取经》，均已散佚。元末明初人杨讷编有《西游记杂剧》六本二十四折，以唐僧

出身的“江流儿”故事开头，计有“闹天宫”、“收孙行者”、“收沙僧”、“收猪八戒”、“女人国逼配”、“火焰山借扇”等情节。这说明唐僧取经的故事传至明代，其规模和格局已大体定型。

《西游记》成书于明代，它的作者是谁，历史上曾经有过误传，至今也仍然存在着争议。《西游记》最早的几种明刻本均未署明作者，世德堂刊本、杨闽斋刊本等仅署“华阳洞天主人校”，《李卓吾先生批评西游记》则署“李卓吾先生评”。这些版本的序言中也没有说明谁是作者。在《西游记》传世印行之初，作者便是一个谜。清初汪象旭笺评之《西游证道书》卷首载元人虞集的《西游证道书原序》，称作者是元初道士邱长春。清代乾隆、嘉庆年间，纪昀根据《西游记》所记职官为明制，断定不是元代人所作；阮葵生《茶余客话》、丁晏《石亭记事续编》等考证作者当是明代嘉靖年间淮安人吴承恩。然而这些意见散见在各人的笔记中，不大为人们所知。直到二十世纪二十年代鲁迅著《中国小说史略》，将清代学者的论见搜集起来并重加考订，才论定吴承恩确是《西游记》的作者。不过，对于作者为吴承恩之说，现在仍有异议。但这些意见尚不足以根本动摇作者为吴承恩之说。

吴承恩（约 1500—约 1582），字汝忠，号射阳山人。祖籍江苏涟水，后徙淮安山阳（今江苏淮安）。吴承恩的曾祖吴铭曾任浙江余姚县学训导，祖父吴贞曾任浙江仁和县教谕，父亲吴锐幼时即好读书，曾就读社学，因孤弱家贫，不得不弃儒从商，承袭妻家绸布店，成为一个小商人。吴锐虽

为商人，却不能入商贾市井之流，仍喜研读群书，好谈时政，被市井嘲为“痴翁”。出生在这样家庭的吴承恩自幼好学，立志科举进身。年轻时即博涉群籍，受到督学使者赞扬，文名著于乡里。然而吴承恩屡试不第，中年以后才补为岁贡生。此后数年仍不能题名金榜，于嘉靖四十三年（1564）受同乡名宦李春芳的“敦谕”，进京谒选，大约一、二年后才谋得浙江长兴县丞的官职。县丞为知县助手，正八品小官，与主簿“分掌粮马、巡捕之事”。吴承恩自不得意，“又不谐于长官”，不久便罢官回乡。后来又补为荆府纪善，纪善是荆王府属吏，正八品，是一个闲职，吴承恩是否赴任，尚是一个疑问。他晚年归居乡里，以诗文自娱，终老林下。

据明天启《淮安府志》载，吴承恩“性敏而多慧，博极群书，为诗文下笔立成”。他与当时著名文人李春芳、文徵明、徐中行、归有光，陈文煜等有交往，一生创作诗、词、文数量颇多，因生前家贫无力刊刻，死后又绝世无继，手泽大多散轶。后来他的表外孙丘度从他的亲友中遍索其遗稿，编订成《射阳先生存稿》四卷。吴承恩生活在明代中叶“前、后七子”倡导“文必秦汉，诗必盛唐”的文学拟古主义的时代，但他的诗文创作却能直抒胸臆，不事模拟，具有自己的个性。清代著名的明诗选本，如朱彝尊《明诗综》和陈田《明诗记事》都选有他的诗作。吴承恩的文学成就主要还在小说方面。他幼年时就爱好野言稗史，他在《禹鼎志序》中说，“在童子社学时，每偷市野言稗史，惧为父师诃夺，私求隐处读之，比长，好益甚，闻益奇”。他特别喜爱

牛僧孺《玄怪录》和段成式《酉阳杂俎》等传奇志怪小说，曾经写过一本志怪小说集《禹鼎志》，记有十数事，“吾书名为志怪，益不专明鬼，时记人间变异，亦微有鉴戒寓焉”。吴承恩正当明代嘉靖时期政治腐败、社会黑暗日趋严重之时，个人因屡困场屋，而沉郁下寮，对世态人情有深切体认，加之性格倔强，“平生不肯受人怜，喜笑悲歌气傲然”（吴承恩《赠沙星士》），虽无力在政治上有所作为，但却能运用手中之笔，以文学的方式对社会进行批判。“野夫有怀多感激，抚事临风三叹息。胸中磨损斩邪刀，欲起平之恨无力”（吴承恩《二郎搜山图歌》），在神魔小说《西游记》里，可以说寄托了吴承恩的人生经验和社会理想。

“世德堂本”《西游记》一百回按情节可分为两个部分。第一部分为第一回至第十二回，叙孙悟空、沙僧、八戒和白龙马皈依佛门的故事以及梦斩泾河龙和唐太宗入冥的故事，这一部分的十二回中又以前七回描写孙悟空的出世、求师、闹龙宫、闹冥府、大闹天宫的故事最为突出。第二部分为第十三回至第一百回，叙唐僧师徒西行取经，克服种种磨难，终于达到目的的故事。

关于《西游记》的思想主旨，明清两代有种种说法。明代谢肇淛《读〈西游记〉》（《五杂俎》卷十五）认为《西游记》微言而有大义，这大义可用“求放心”三个字来概括。“求放心”是王阳明心性学的基本思想，也叫做“致良知”，其含义是使受外物迷惑之心回归到良知的自觉境界，“放心”，指那被外物迷惑的放逸之心。孙悟空（猿）是心之神，大闹天宫乃是心之放纵，是良知的丧失，皈依佛门，

加之紧箍咒，才使放纵之心得以驯伏。清初汪象旭、黄周星评点的《西游证道书》称《西游记》的宗旨在于阐发道家的思想，把《西游记》与道家阴阳五行学说联系起来。孙悟空大闹天宫，按他们的评点，花果山本是阴阳五行俱备的洞天福地，“花果者，木也；水帘者，水也；铁板桥者，金也；山石福地，则皆土也；心猿以火居其中，可谓五行俱备，故曰‘天造地设的家当’。即此便是金丹大旨。”这就是说孙悟空大闹天宫，乃是五行偏枯所致，与社会因素毫无关系，孙悟空为心猿，属火，封他弼马温，是以火济火，让他管蟠桃园，木生火，则火更盛，太上老君八卦炉炼他不得，因为炉中五行是以火为攻，“以火济之，二火互煽”，导致燥酷决裂，只有如来深得调理五行的金丹奥旨，故以五行山才纠正其五行偏枯，使心猿遂定。汪象旭、黄周星的方法是一种索隐法，这种方法撇开小说的形象系统，只把形象看作是一种概念的符号，由这些要领表达的信息才是小说的真实含义。比如他们把唐僧师徒四众加上龙马，合为五项，五项恰是五行，孙悟空属火，猪八戒属木，沙僧属金，唐僧属土，龙马属水，于是五行和合，这五人的关系便成了金木水火土相生相克的关系。不可否认，吴承恩生活在金丹大道盛行的时代，他在创作《西游记》时不可能超脱阴阳五行的悟境，因此在某些构思和描写中不能不受其影响。但是，《西游记》是小说，小说是通过人物和情节来表达思想情感的，脱离人物情节的形象体系，把人物情节仅仅看成是一系列卦象或一大堆谜语，就根本背离了文学把握世界的特殊规律。《西游证道书》影响极大，步其后尘的有《西游真诠》、



《新说西游记》、《西游原旨》、《通易西游正旨》等等。不过，事实上只有少数持有特别眼光的学者才有本事从小说中演绎出金丹妙旨之类的奥义来，持常人心态的广大读者还都是把《西游记》当做小说来读的。

孙悟空大闹天宫是《西游记》中最脍炙人口的情节。孙悟空跳动着的是一颗未经世俗浸染的童心，他从石头里诞生，就意味着他天生就没有社会关系，无所牵挂，也无所畏惧。玉皇大帝封他做弼马温，他很乐意，他根本不知道官衔品从，也不计较俸禄高低，但是当他知道玉帝在耍弄他，他便毅然弃官而去。偷吃蟠桃，实是嘴馋顽皮，本来，令猴子守桃，“分明使猫管鱼”，就是一个滑稽的任命，孙悟空的举动倒显得幼稚可爱。偷吃仙酒，是因为蟠桃嘉会不邀请他，他冒充赤脚大仙混进去先吃为快，是一种孩子式的报复。醉中又误入丹房，将那太上老君炼制来孝敬玉帝的金丹如吃炒豆一般吃个罄尽。祸越闯越大，乃至不可收拾。孙悟空与天庭的冲突发展到刀兵相见的程度，作者运用想象来虚构十万天兵围剿花果山的情节，不能不依托中国历史上曾经发生过的多次农民战争的现实存在，然而作家所着意描写的还是孙悟空的充满孩童气的“闹”，通过这种性质和方式的反抗所传达出来的信息，是对传统中视为神圣而崇高的权威的揶揄，是对传统礼教秩序和这种秩序所造就的世俗心态的调侃。在孙悟空的眼里，玉皇大帝是个毫无生气和作为的孱头，太上老君是个佞上的悭吝之徒，而那些器宇轩昂、对上谦卑对下逞威的文武仙卿都是一些尸位素餐的草包，天宫中的森严的等级和繁琐的礼数更是矫揉造作和滑稽可笑。孙悟

空的目光闪烁着睿智的幽默，这幽默所以能穿透几千年形成的固若金汤的传统，其洞察力来自孙悟空的率真自然的童心，来自他对个性自由的执着。孙悟空大闹天宫，或许多少有一些政治的或宗教的含义，但究其主旨，乃是对现存社会的权威和秩序的调侃式的嘲弄，从而揭示人的天真纯朴的童心。因此这个故事尤其得到儿童的喜爱，并且超越政治、宗教、民族和国度，得到世界人民的喜爱。

《西游记》用八十七回的主要篇幅描叙唐僧师徒四众披荆斩棘，沿途斩妖降怪的取经历程。在往西天的路上，无论是山野丛林，还是乡村城镇，到处都潜藏着危险。形形色色的妖魔鬼怪，有的明火执仗，有的巧妙伪装，有的控制操纵国君权柄、以合法的官方身份出现，总之是危害地方，阻挠唐僧西行取经，甚至欲擒唐僧杀而食之。孙悟空在与各种妖魔鬼怪的斗争中起着中坚的作用，他不但要与妖魔鬼怪正面作战，而且不时还要克服来自内部的师父、师弟的干扰和牵制。以孙悟空为骨干的师徒四众经历千辛万苦，战胜了各种各样的凶恶和狡猾的敌人，终于到达西天，完成了取经的神圣使命。所谓“九九八十一难”的故事虽说都是虚幻的神话，但是唐僧师徒在斗争中所表现的不达目的、誓不罢休和藐视强大敌人并与之顽强战斗的精神和品格，却是十分现实的，它正是中华民族的精神和品格的生动写照。

阻挠唐僧四众取经的妖魔有的是自然力的幻化，火焰山就是典型的表现，但大多数都是社会恶势力的变形，正如预先指点唐僧的乌巢禅师所说，“精灵满国城，魔主盈山住。老虎坐琴堂，苍狼为主簿。狮象尽称王，虎豹皆作御”，他

们是黑暗腐败的现实社会中当道者的造像。车迟国国王宠信三个妖道，称他们为“国师兄长先生”，三个妖道“上殿不参王，下殿不辞王”，祸国殃民，把一个车迟国弄得乌烟瘴气，这与明代嘉靖皇帝崇奉道士邵元节、陶仲文的事实很是相近。比丘国的国王相信道人献的延年益寿的海外秘方，要用一千一百一十一个小儿心肝做药引；灭法国的国王许下罗天大愿，要杀一万个和尚，这些故事都是嘉靖皇帝佞道灭佛、昏庸残暴的政治现实的折射。小说描写许多妖魔鬼怪总是与天国的权贵有关，宝象国中霸占公主、为非作歹的黄袍怪是天上的奎木狼，平顶山莲花洞专要吃唐僧肉的金角、银角大王是太上老君的看炉童子，篡夺了乌鸡国江山的妖魔是文殊菩萨的坐骑青毛狮子，诚如乌鸡国王的鬼魂向唐僧哭诉的：“他的神通广大，官吏情熟：都城隍常与他会酒，海龙王尽与他有亲，东岳天齐是他的好朋友，十代阎罗是他的异兄弟。因此这般，我也无门报告。”凡是这些有来头有后台的妖魔，被擒服后都没有受到应有的惩处，他们身居高位的主子如太上老君、观音菩萨、西海龙王、如来佛祖、文殊菩萨、普贤菩萨、南极寿星、李天王、太乙救苦天尊、太阴星君等等，先是纵容，后又包庇，使他们终于逍遥法外。孙悟空对此愤愤不平，扬言要告这些主子“钤属不严的罪名”，但也知道无济于事，仅此一句牢骚而已。这些描写简直就是明代中叶社会政治状况的写照。

《西游记》对于宗教也采取了一种嬉谑的态度，那些霸占人家妻女、挖取小儿心肝做药引的道士都在揭露和抨击之列，自不必说，就是佛祖如来也被嘲笑为“妖精的外甥”，

如来的极乐世界也有勒索贿赂的现象，尤其对唐僧的描写，处处使用揶揄的笔调，透过唐僧在现实矛盾面前所表现的固执迂阔，揭露了佛教某些教义与现实的脱离。作者对于宗教，一如“大闹天宫”对于封建权威的态度，他用幽默的手法剥去它们的神圣外衣，使神圣的崇高回落到世情的凡俗。当然，作者并未彻底否定宗教，他只是对唐僧固守教条的僵化态度和现实宗教制度的某些弊端进行嘲笑罢了。

《西游记》以神魔为主要描写对象，它创造了一个神奇的充满幻想的世界。但是，这个虚幻的世界却反射着现实社会种种矛盾的光影，那些神魔的性格都是世间凡人性格的概括和升华。虚幻和现实，在《西游记》里达到了高度的统一。即以人物塑造而论，《西游记》的神魔大多是动物成精，孙悟空、猪八戒，一个是猴精，一个是猪精（虽然是天蓬元帅临凡）。作者善于把兽性、神性与人性结合起来，猴活泼机灵，作者便赋予孙悟空天真、机智、好动的性格；猪憨笨贪吃，作者便赋予猪八戒憨厚、自私而简单的性格。他们的神性也因物种的差异而不同，孙悟空七十二般变化，什么都可以变，就是变不掉屁股后面的尾巴，而猪八戒虽也能变，却只能变成呆大的物事，就是变女子，也还是肚子胖大，郎伉不像。孙悟空、猪八戒因深具人性而突破人神界限令读者感到亲切，他们是中国人民最喜爱的神魔形象。

幽默是《西游记》风格的一大特色。在中国古代小说所塑造的众多人物形象中，孙悟空是独一无二的幽默人物，他的幽默来源于他的乐观自信和对人事的敏锐的洞察力，来源于他对邪恶势力的藐视和对人性弱点的宽容。《西游记》的

幽默还表现在一些喜剧性的情节和细节描写中，猪八戒出于私心所做出的一些蠢事和所说的一些蠢话，都能叫人忍俊不禁。这些描写所引发的笑，是宽容的同时也是忧愁的笑，因为猪八戒性格的弱点决不是个别的和偶然的，它在中国具有相当的普遍性。作者的幽默是建立在对社会人性的深刻认识和高度激情的基础上的。

现存《西游记》的版本以明代万历二十年（1592）世德堂刊本为最早，全称《新刻出像官板大字西游记》。二十卷一百回。二十卷以邵雍《清夜吟》“月到天心处，风来水面时，一般清意味，料得少人知”二十个字分别标识卷名。署“华阳洞天主人校，金陵世德堂梓行”，卷首有陈元之的《刊西游记序》。

另有评点本《李卓吾先生批评西游记》，不分卷，一百回。卷首有署名“幔亭过客”的题辞，刊有“白宾”、“字令昭”印记。次有“凡例”及图一百叶二百幅。正文有眉批、夹批及总评，以回末总评的文字为最多。题辞作者“幔亭过客”为明末清初文学家袁于令，袁于令字令昭，号白宾、幔亭过客、幔亭仙史等等，生于明万历二十年（1592），卒于清康熙十三年（1674）。据此可以推测此本刊刻大约在万历末年或者天启、崇祯年间。而所谓“李卓吾先生批评”则显为假托，但评点者究为何人，尚不可知。此本出自“世德堂本”系统，正文文字与“世德堂本”差异极小，唯第九十九回总结唐僧所经历的八十一难，在个别的次序和文字上与“世德堂本”不同，这些改动显然比较合理。此外，“世德堂本”第十七、十八两回正文联接不分，此本



把文中“祥光霭霭凝金像”七律作为十七回的结束，以下文“行者辞了菩萨”作为十八回的开始，从而改正了“世德堂本”的失误。

“世德堂本”刊行以后，书坊多有覆刻者。现藏台湾故宫博物院的“世德堂本”第十六卷（第七十六至八十回）系用“书林熊云滨重锲”本补缀，第四十一至五十回、第九十一至一百回系用金陵“荣寿堂本”补缀，可见覆刻本至少有“熊云滨本”和“荣寿堂本”二种。

覆刻之外，以“世德堂本”系统的本子作底本的节略本（或称简本）也纷纷刊行。现知有四种明代的节略本：

其一为《唐三藏西游记》二十卷一百回。署“华阳洞天主人校”卷首题“唐僧西游记”。正文少数地方有夹评。第十七、十八两回正文联接不分，保留着“世德堂本”的状态，然而全书文字不及“世德堂本”的三分之一。此书有“朱继源本”和“蔡敬吾本”二种刊本。

其二为《鼎锲京本全像唐僧取经西游记》二十卷一百回。署“华阳洞天主人校，请白堂杨闽斋梓”。此书第十七、十八两回正文没有断开，仍依从“世德堂本”。此本删节原书中的大量韵文、某些细节描写和某些情节中的说明性质的文字。但此本文字比《唐三藏西游记》要多一些。

其三为《新锲三藏出身全传》四卷。署“齐云阳至和编、天水赵毓真校、芝潭朱苍岭刊”。版式为上图下文。此本有清道光十年（1830）刊《绣像西游记全传》本，改题为《绣像西游记全传》，改编者名为“杨致和”，故又通称“杨本”。全书仅七万多字，是删节本中最简的简本。

其四为《唐三藏西游释厄传》十卷六十七则。内封题“全像唐僧出身西游记传”，署“书林刘莲台梓”。卷一、二、三、五、六、七、八、十题“唐三藏西游传”，卷四、九题“唐三藏西游释厄传”。卷一、四署“羊城冲怀朱鼎臣编辑，为林莲台刘永茂绣梓（梓行）”，书末有“书林刘莲台梓”的牌记。此本有三个显著特征：第一，插增了“世德堂本”所没有的“唐僧出身”一节，全书十三万字，这“唐僧出身”一节便占去了全书的十分之一的篇幅。第二，情节叙述前繁后简，虎头蛇尾。前六卷相当于“世德堂本”的前十三回，后四卷却容纳了“世德堂本”的后八十七回的内容，完全不成比例。第三，前六卷除“唐僧出身”之外，据“世德堂本”系统百回本的前十三回文字压缩，而后四卷则因袭杨致和本《西游记》，并参考“世德堂本”系统百回本文字。

清初出现一种新版本，题《新镌出像古本西游证道书》一百回。署“西陵残梦道人汪澹漪笺评，钟山半非居士黄笑苍印正”。汪澹漪即汪象旭，黄笑苍即黄周星，二人都是明末清初的著名文学家。此本托元人虞集之名作序，序称《西游记》为元初道士邱长春所作。此本具有三个特点：第一，比“世德堂本”多出一回“唐僧出身”，插入在“世德堂本”的第八回第九回之间，将“世德堂本”的第九回至第十二回并作三回，仍维持一百回的总数。第二，除第九回外，皆据“世德堂本”系统百回本略作删改和润饰，使文字更加雅训，情节更加精密，然而也减少了作为俗文学的某些趣味。第三，正文有评点，回前有总评，中心思想认为《西游

记》的主旨是“证道”。《西游证道书》影响极大，清代流行的各种版本，如陈士斌《西游直诠》、刘一明《西游原旨》、张含章《通易西游正旨》、含晶子《西游记评注》等等，正文都是依据《西游证道书》，“世德堂本”系统百回本反而鲜为人知了。

唐僧取经故事早在《西游记》成书之前就已传播到国外，《西游记》的成书标志着唐僧取经故事的最后定型，更得到外国读者的喜爱。最早翻译《西游记》的是日本江户时代著名小说家国本山人（西田维则）。从 1758 年始译，1831 年告竣。译名《通俗西游记》，五编三十一卷。国木山人参与翻译的另一种译本《绘本西游记》四卷也于 1837 年杀青版行。这两种古代的译本曾一再重印，在日本产生过广泛的影响。到二十世纪，日文《西游记》的全译本竟多至十数种，著名的有宇野浩二译本（东京小山书店 1936 年）、弓馆芳夫译本（东京第一书店 1939 年）、岩村忍译本（筑摩书局 1948 年）、伊藤贵麿译本（东京岩波书店 1955 年）、太田辰夫、鸟居久靖合译本（东京平凡社 1960 年）、君岛久子译本（东京福音馆书店 1976 年）、小野忍译本（东京岩波书店 1977 年）等等。

最早的英译本《圣僧天国之行》（A Mission to Heaven）的译者是蒂莫西·理查德（Timothy Richard），上海基督教文学会 1913 年出版。此后还有多种英文节译本陆续在英语国家先后出版，较有影响的节译本是阿瑟·韦利翻译的《猴》（Monkey），1942 年由纽约艾伦与昂温出版社出版。第一部英文全译本《西游记》（The Journey to the West）四

卷，1977 年由芝加哥大学出版社出版第一卷。译者为俞国藩（即安东尼，Anthong c. Yu）

法文的节译本《猴与猪；神魔历险记》由苏利埃·德·莫朗翻译，巴黎笛子出版社 1924 年出版。另一种法文节译本《西游记》二卷于 1957 年由巴黎瑟伊尔出版社出版，译者为路易·阿弗诺尔。

德文节译本《猴子取经记》由苏黎世阿提密斯出版社 1946 年出版，译者是乔吉特·博纳和玛丽亚·尼尔斯，此本据阿瑟·韦利的英译本《猴》转译。另一种德文节译本《西游记》于 1962 年鲁道尔施塔特格赖芬出版社出版，译者是约翰娜·赫茨费尔德。

俄文全译本《西游记》四卷，译者罗加切夫（A·Povaцев），莫斯科国家文学出版社 1959 年出版。

越南古代即有字喃译本《西游记》，现代越南文全译本《西游记》八卷由河内普通出版社 1961 出版。

朝鲜最早在什么时候翻译《西游记》尚难确定，但在朝鲜早就有选译本则是不争的事实。现知的古代朝鲜语选译本有《西游记》和《唐太宗传》，这是抽出《西游记》原书的一小部分翻译而成的。现代朝鲜文全译本《西游记》三卷，译者李周洪，1966 年出版。

此外，还有些《西游记》的选译本，如捷克文选译本《猴王》、罗马尼亚文选译本《西游记》、波兰文选译本《猴子造反》等等。

外文出版社还以多种开本形式陆续出版了《西游记》英文版（1977－1986 年）、朝鲜文版（1984 年）、西班牙文版



(2000 年)。

本译本以《西游证道书》为底本，参校了“世德堂本”。这不只是因为《西游证道书》是二、三百年最流行的版本，主要还是考虑到较之明刊本在文学上更加成熟。

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INTRODUCTION

At the end of the Ming Dynasty, someone called *Three Kingdoms*, *Outlaws of the Marsh*, *Journey to the West* and *Jin Ping Mei* China's four outstanding novels. The term "the four outstanding novels" became current in the early years of the following Qing Dynasty. One of these classics, *Journey to the West*, appeared in the Jiajing reign period of the Ming Dynasty, during the 16th century. It is based on the story of a historical journey, which had long been handed down, made by a Buddhist monk of the Tang Dynasty to the lands to the west of China. In the course of transmission, and re-told from the perspective of mid-Ming society, the story became suffused with mystical elements, and the purpose of the monk's journey became a search for the Buddhist Western Paradise. *Journey to the West* has been immensely popular in China for over 400 years, on account of its fresh and convoluted plots, distinctive and life-like characters, profound and incisive ideological content, and light-hearted style.



The historical background to the novel is as follows: In the Zhenguan reign period of the Tang Dynasty, a Buddhist monk named Xuanzang (602-664) traveled alone through Central Asia to the land of Tianzhu (present-day India) to seek the original Buddhist scriptures. Journey there and back — covering thousands of miles — took 17 years, and Xuanzang traversed 138 states, writing a brilliant page not only in the history of Buddhist culture but also in the history of Sino-Indian cultural exchanges. All kinds of stories about Xuanzang's quest for the scriptures soon circulated among the people, and with the passage of time and the gradual geographical spread of these stories, they acquired a more and more mystical coloring.

As early as during the Tang Dynasty, Li Rong's *Fantastic Tales* con-

tained an account of "Xuanzang and the Recondite Scriptures." In it, the hazards of the journey are described; wild beasts appear and disappear; a mysterious old monk comes to Xuan Zhuang's assistance in the nick of time, etc. In this story already we can see the beginning of a gradual evolution from a historical account to the form of a fantasy novel.

The character of Monkey first appears in the stories as one of Xuanzang's escorts on his mission in the Song Dynasty, becoming an almost universal participant in the expedition during the following Southern Song Dynasty. In an extant printed storyteller's prompt book of the Southern Song, titled *The Tale of How Sanzang of the Great Tang Dynasty Fetched the Scriptures*, Monkey appears among Xuanzang's companions in episodes such as The Mountain of Flowers and Fruit, Slaying the White Tiger Spirit, Expelling the Dragon Kui, Overcoming the Deep Sand God and Stealing and Eating the Peach of Immortality. Although the characterization is somewhat coarse and unimaginative, Monkey is from then on a permanent fixture in the framework of the stories.

By the time of the Yuan Dynasty, the story had been refined by countless unknown artists of the common folk, and its content had been greatly enriched and its dramatic character enhanced. *The Story of Journey to the West*, which appeared at this time, seems to have been much different from the *Tale*, judging by the only fragment to have survived, known as Beheading the Dragon of the Jing River and contained in the *Yongle Canon* (see the character Meng under the Song rhyme in Volume 13,139). The fragment consists of about 1,200 characters, and corresponds to the first part of Chapter 9 of the Shidetang version of the *Journey to the West.*

Moreover, a Korean textbook of the Chinese language, *Paktongsa Onhae*, which dates from the latter part of the Yuan period, contains a section of the *Story of Journey to the West* — the episode when the travelers reach the Kingdom of Tarrycart — which is an abbreviated version of Chapter 46 in the Shidetang version. This book also has eight notes to the text, and describes the plot of the *Story of Journey to the West*. From this we can see that key episodes in the novel *Journey to the*



West, such as Havoc in Heaven, and those involving the Bear Spirit, the Lion Spirit, the Spider Spirit, the Yellow Wind Spirit, the Red Boy Spirit, the Fiery Mountains, Womanland, etc., were already incorporated in the *Story of Journey to the West*.

The story of Xuanzang's quest was early adapted for the stage. The Jin Dynasty's *yuanben* drama had a version called *Sanzang of Tang*, and the Yuan Dynasty's *zaju* drama included *Sanzang of Tang Seeks the Scriptures from the Western Paradise*, by Wu Changling. Both of these have been lost. *Journey to the West Zaju*, compiled by Yang Ne, who lived at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, consists of six separate plays of a total of 24 acts. Starting with Xuanzang's birth, other episodes are Havoc in Heaven, Monkey Joins the Companions, Friar Sand Joins the Companions, Pig Joins the Companions, Womanland and Borrowing the Fan for the Fiery Mountains. The story of Xuanzang's quest for the scriptures thus shows an expanded scale and structure by the time of the Ming Dynasty.

There is still controversy over who the author of the Ming Dynasty novel *Journey to the West* was, and it has been erroneously attributed in the past. The earliest versions carry no author's name; the Shidetang version, the Yangmingzhai version and others simply carrying the attribution "Collated by the master of Huayang Dongtian," and the version with Li Zhuowu's Critique by bearing the inscription "Commentary by Li Zhuowu." Neither do the prefaces to these wood-block editions indicate who the author was. The author, in fact, is a mystery in all the early printed and published versions. In the Original Preface by Yu Ji of the Yuan Dynasty included in *A Taoist Interpretation of Journey to the West*, which appeared in the early Qing Dynasty with a commentary by Wang Xiangxu, the author is named as a Taoist priest of the early Yuan Dynasty, by the name of Qiu Changchun. During the Qianlong and Jiaqing reign periods of the Qing Dynasty, the famous scholar Ji Yun argued that the author of the novel was a person of the Ming Dynasty, not the Yuan Dynasty, because the official titles used in the novel were of the Ming Dynasty. Textual research done by Ruan Kuisheng in his *Leisurely Chats*

and Ding Yan in his *More Notes from the Stone Pavilion* identify the author as Wu Cheng'en of Huai'an, who lived in the Jiajing reign period of the Ming Dynasty. However, none of these various theories is universally accepted. As late as the 1920s, Lu Xun, in his *Short History of Chinese Fiction*, confirmed that Wu Cheng'en was the author, based on his appraisal of the opinions of Qing Dynasty scholars. Although informed opinion is still divided, nobody has been able to dislodge Wu Cheng'en from his position as the generally accepted author of *Journey to the West*.

Wu Cheng'en (c.1500-c.1582) bore the style Ruzhong and the pen name Sheyang Hermit. His ancestral home was Lianshui in Jiangsu Province, and the family later moved to Shanyang in Huai'an (present-day Huai'an, Jiangsu Province). His great-grandfather, Wu Ming, had served as education commissioner for Yuyao County, Zhejiang Province, and his grandfather, Wu Zhen, had served as an education official in Renhe County, also in Zhejiang. His father, Wu Rui, had in his childhood shown an aptitude for study, and had received a good primary education, but due to the family's straitened circumstances he had had to abandon his studies and go into trade to earn a living, taking over a silk shop from his wife's side of the family. Despite being a tradesman, Wu Rui kept aloof from the company of his fellow merchants, instead devoting himself to literary pursuits and discussions of current affairs. On account of this, he was dubbed the "silly old fellow" by the townspeople. Influenced by this family background, his son Wu Cheng'en also showed an enthusiasm for books at a very early age, and had ambitions to pass the imperial civil service examination. While he was still young, he became very widely read, was praised by the local inspector of education and earned a reputation for learning. However, he failed to pass the examination even after several attempts, and it was only in middle age that he entered the Imperial College with recommendations. He failed the imperial examinations for another several years, and finally in the 43rd year of the Jiaqing reign period (1564) he was invited to the capital to be selected for official positions by a senior official named Li Chunfang, who was from the same



hometown. One or two years later, he managed to obtain an official post in Changxing County, Zhejiang, as assistant to the county magistrate. It turned out to be a menial position. Wu Cheng'en did not get along well with his superior, and before long resigned the post and returned home. Later, he was named to a post as a secretary at Prince Jing's Mansion, but it is uncertain whether he actually took up the post or not. He spent his remaining years in his hometown, passing his time in literary composition.

According to *Records of Huai'an* compiled during the Tianqi reign period of the Ming Dynasty, Wu Cheng'en was "lively and clever, erudite and an accomplished writer." He was on intimate terms with contemporary leading scholars, such as Li Chunfang, Wen Zhengming, Xu Zhongxing, Gui Youguang and Chen Wenyu. During his lifetime, his output of poetry and prose was considerable, but because he was too poor to get them printed, and he left no descendents, they have mostly been lost. A younger family member, however, named Sun Qiudu, collected as many manuscripts as he could from relatives and friends, and compiled them into the *Remaining Manuscripts of Mr Sheyang*, in four volumes. Wu Cheng'en lived in the middle part of the Ming Dynasty, at a time when the prose of the Qin and Han dynasties and the poetry of the heyday of the Tang Dynasty were the fashionable models for literary men. But Wu's literary works were not modeled on any of the ancient styles, but came straight from the heart and bore the unmistakable stamp of his own individuality. Famous collections of Ming poetry published in the Qing Dynasty, such as Zhu Yizun's *A Digest of Ming Poetry* and Chen Tian's *A Record of Ming Poetry*, all include some of his poetic works. But Wu Cheng'en's main literary achievements were in the field of the novel. In his childhood, he had a fondness for anecdotes and stories. In the preface to his *Yuding Annals*, he writes, "When I was at school, I would secretly buy storybooks and so-called unofficial histories, and read them in secret, for fear my father might scold me and confiscate them. In this way, I became ever more curious about such lore." He was especially intrigued by the fantastic tales in such works as *Accounts of Mysteries and Mon-*

sters by Niu Sengru of the Tang Dynasty and the *Youyang Miscellany* by Duan Chengshi. His *Yuding Annals* is a collection of a dozen or so fantastic stories. He wrote about: "My book does not just deal with the supernatural; it deals with the foibles of men too. And so it can be regarded as a collection of cautionary fables." Wu Cheng'en suffered personally from the political corruption and ever-increasing social despair of the Jiajing reign period. He was well acquainted with the ways of the world and human nature. And he had a stubborn streak to his character. In his poem dedicated to Shaxing, he writes, "In my whole life, I never wanted any man's pity. Come laughter or dirges, I faced all with a defiant spirit." Although he did not have any influence in the sphere of politics, Wu Cheng'en wielded his pen in a progressive critique of society. In another of his poems he writes of a recluse who is sharpening an executioner's scimitar in his heart, grieved that he is unable to wield it to do away with injustice. It can be said that Wu Cheng'en treats his fantasy novel *Journey to the West* as a vehicle for the expression of his experience of life and his attitude to society.

From the point of view of the plot, the 100-chapter Shidetang version of *Journey to the West* can be divided into two parts. The first part — from Chapter 1 to Chapter 12 — includes the episodes in which Monkey, Friar Sand, Pig and the White Dragon Horse are converted to Buddhism, the beheading of the Dragon King of the Jing River and Tang Emperor Taizong's descent into the underworld. The first seven chapters describe the birth of Monkey, how he seeks a master, and how he causes uproar in the Dragon Palace, the underworld and Heaven. The second part — from Chapter 13 to Chapter 100 — relates how the monk Xuanzang travels to the west to fetch the Buddhist scriptures and attains his goal after many trials and tribulations.

As regards the main ideological content of *Journey to the West*, many theories emerged during the Ming and Qing dynasties. According to Xie Zhaozhi's *Reading Journey to the West*, there is a deep meaning in the novel which can be summed up in a few words, viz., "Seek your abandoned heart." This is in accord with the basic theory of Wang Yangming



about the nature of the heart; roughly, the abandoned heart is one which has been lost to the delusions of outside things, and what one must do is try to return it to the realm of self-consciousness and knowledge of what is good. Monkey is the spirit of the heart.When he creates havoc in Heaven, that is the heart running rampant and the loss of knowledge of what is good. Monkey's becoming a Buddhist and the Incantation of the Golden Hoop, which is used to control him, signify the taming of the wayward heart. In their *A Taoist Interpretation of Journey to the West*, the early Qing Dynasty critics Wang Xiangxu and Huang Zhouxing see the main theme of the novel as an elucidation of the Taoist theories of Yin and Yang and the Five Elements. Monkey's causing havoc in Heaven, according to this point of view, is explained by saying that the Mountain of Fruit and Flowers is the source of Yin and Yang and the Five Elements: "Fruit and flowers refer to wood; the Water Curtain refers to water; the Iron-Plated Bridge refers to metal; the rocky hill refers to earth; and Monkey, representing the heart, resides in fire. So all the Five Elements are represented in what could be called "an ideal cosmic setup.That is to say that it is the true meaning of Taoism." And so, it follows that Monkey's playing havoc in Heaven was brought about by the withering of the Five Elements, and there were no societal factors involved. Sun Wukong as the Mind Ape, belongs to the element fire. The Jade Emperor makes him Protector of the Horses is to use fire to aid fire. In the Garden of the Peaches of Immortality, because wood produces fire, the fire is enhanced. The Eight Trigrams Furnace cannot melt Monkey, because it uses fire to attack him, and "two fire elements make each other stronger." It is only after the Mountain of the Five Elements remedies deficiencies in the Five Elements that the Mind Ape is reined in. Wang and Huang ignore the structure of the novel, and concentrate upon the images as generalized symbols, the messages of which constitute the novel's true meaning. For instance, they argue that Xuanzang and his three disciples plus the White Dragon Horse make the number of the companions five, corresponding to the Five Elements: Monkey belongs to fire; Pig to wood; Friar Sand to metal; Xuanzang to earth; and the Dragon

Horse to water. These manifestations of the Five Elements mutually promote and restrain each other. It must be remembered that in the period in which Wu Cheng'en lived Taoist concepts were very much in fashion, and so many of the descriptions and concepts in *Journey to the West* could not help but be influenced by the theories of Yin and Yang and the Five Elements. Nonetheless, *Journey to the West* is a novel, and a novel endeavors to express thoughts and emotions through the medium of the characters and the plot. If we ignore the linkages of the imagery of the characters and the plot, and regard them simply as a series of symbols or riddles, then we depart from the special methods by which literature interprets the world. The influence of *A Taoist Interpretation of Journey to the West* was immense. Following in its footsteps came *A True Interpretation of Journey to the West*, *New Explanation of Journey to the West* and *Straightforward Guide to Journey to the West*. But the fact is that there was only a small number of scholars who had the special insight to treat the obscure elements in it from the angle of the construction of the novel, grasping the fact that most readers read it as a novel.

The Havoc in Heaven episode is the most popular in the whole novel. Beating within Monkey is a heart of childlike innocence, unsullied by contact with the vulgar world. He is born from a stone, signifying that he springs from nature, and has no connection with society, and thus has no attachments or fears. When the Jade Emperor confers on him the title of Protector of Horses, he is delighted. He has no concept of titles or ranks, or of emoluments, and when he realizes what the Jade Emperor wishes him to do, he firmly rejects the post, and flees. Setting a monkey to guard the Peach Orchard is like setting a cat to guard a fish, and Monkey performs this hilarious duty with a charming naivety. In the episode Stealing the Wine of the Immortals, not having been invited to the peach banquet, Monkey disguises himself as the Barefoot Immortal, sneaks in and gets to the wine first; it is a child's way of getting his own back. Drunk, he stumbles into Lord Lao Zi's elixir refinery, where he gobbles up all the pills meant for the Jade Emperor as if he were eating fried beans. Disaster mounts upon disaster, until the damage is irreparable, and a resort to

arms results between Monkey and the denizens of Heaven. The author's inspiration for the siege of the Mountain of Flowers and Fruit by thousands of Heavenly soldiers must have come from the numerous peasant wars which have occurred in Chinese history, as well as contemporary conditions. What Wu Cheng'en is trying to express through Monkey's childlike "havoc" is the nature and form of resistance, ridicule the traditional reverence for sacred and exalted authority, and scoff at the traditional order sanctioned by feudal ethics and the commonly held attitudes spawned by this order. In Monkey's eyes, the Jade Emperor is a coward who cannot be roused to anger, Lord Lao Zi is a miserly sycophant, and the strutting officials in Heaven, both civil and military, who cringe before their superiors and bully their inferiors, are useless blockheads. The strict hierarchy of ranks and the stifling protocol in the Heavenly Palace Monkey treats as ludicrous. The humorous and knowing twinkle in Monkey's eyes is able to penetrate to the core of a tradition which has congealed over thousands of years. His power of insight comes from his straightforward and natural boyish heart, and his grasp of the reasons for things. There may be a number of political and religious aspects to the Havoc in Heaven episode, but its main theme is mockery and scorn directed at the authorities and order of the society of Wu Cheng'en's time, and to reveal man's naturally pure and childlike heart. And because this story conveys boyish delight, and transcends political, religious, national and territorial boundaries, it brings joy to the whole world.



In *Journey to the West* a total of 87 chapters are dedicated to the story of the Tang priest Xuanzang's quest for the Buddhist scriptures. In the course of their journey, they brave a series of dangers and vanquish devils and monsters. The road to the Western Paradise is fraught with danger, whether in mountains and forests or in villages and towns. Demons of all descriptions try to bar their way, even to the extent of endeavoring to kill and eat Xuanzang. Some of these ghostly opponents appear openly hostile, while others are cunningly disguised; some wield power over kingdoms or feign to be officials carrying out their lawful duties. Monkey plays a central role in every battle with the monsters, not only

contending with them face to face, but also helping his companions overcome the obstacles and restraints that originate within themselves. After overcoming all kinds of evil and devious enemies, with Monkey as the backbone of the company, the travelers finally reach the Western Paradise and accomplish their sacred mission of taking back the scriptures. In this so-called "story of 81 difficulties," although it is filled with myth and fantasy, the staunch spirit and character of the four companions to battle all enemies and overcome all hurdles in order to attain their goal is manifested very clearly, and as such it is a vivid portrayal of the spirit and character of the Chinese nation.

Of the demons which bar the companions' way, some are embodiments of natural forces — the Fiery Mountains are a classic example — but most are representations of social evils. This is exactly like what the Rook's Nest Hermit warns Xuanzang: "The capital cities will be full of spirits, / And demon kings will live in the mountains. / Tigers will sit in the music rooms; / Wolves will be in charge of documents. / Lions and elephants will all be kings, / With tigers and leopards for ministers." These are all images of contemporary dark and corrupt social forces. For instance, the King of Tarrycart has three favorites whom he calls his "elders." These three enter and leave the court without acknowledging the king. Their depredations and affliction of the people bring a pestilential atmosphere to the kingdom. This situation is very close to that prevailing in the Jiajing reign period of the Ming Dynasty, when the emperor was held in thrall by the Taoist priests Shao Yuanjie and Tao Zhongwen. In addition, the episodes in which the King of Bhiksuland puts his faith in a secret recipe for longevity brought from overseas and given him by a Taoist and requiring as ingredients the hearts and livers of 1,111 infants, and in which the King of Miefa wishes to slay 1,000 monks are reflections of the deluded and barbarous political reality of the Jiajing reign period, when the emperor lent his ear to Taoist sycophants and persecuted the Buddhists. Many of the monsters in the novel are connected with high officials in Heaven, for instance, the Yellow-Robed Monster who abducts the princess of Elephantia is the Strider, the Wooden Wolf



from Heaven. Also, the two demons, King Gold Horn and King Silver Horn of Lotus Flower Cave on Flat-Top Mountain, who wish to eat Xuanzang, are the boys who watch Lord Lao Zi's furnace. The monster which seizes control of the kingdom of Wuji is the Blue-haired Lion, upon which Bodhisattva Manjusri rides. As the ghost of the King of Wuji laments to Xuanzang: "His magic powers are so extensive and he is so well in with all the relevant officials. He's always drinking with the city god, and he's connected with all the dragon kings. The Heaven-equaling God of Mount Tai is a friend of his, and all the Ten Kings of the Underworld are his sworn brothers. We have nowhere to turn if we want to bring a case against him." All these demons have their behind-the-scenes supporters, so when they are brought to book for their misdeeds they escape the punishment they deserve. Their high-placed patrons, such as the Supreme Lord Lao Zi, Guanyin, Dragon King of the Western Sea, Tathagata, Bodhisattva Manjusri and other Heavenly kings, connive at their enormities and cover up for them when they are found out, letting them escape scot-free. Monkey is incensed, and rails against these scofflaws. But it is a futile grumble; he knows that there is nothing he can do about the situation. This is an allegorical picture of the social and political scene in the middle of the Ming Dynasty.

The author of *Journey to the West* also has a cynical attitude toward religion. Examples of this are the Taoist priests who carry off women and gouge out children's hearts and livers to make medicine. Tathagata Buddha too is derided as a "nephew of evil spirits," as even in his Pure Land extortion and bribery are rife. The author's caustic wit is especially directed at Xuanzang, who is depicted as being obstinate and pompous when faced with difficulties, thus revealing some of the ways in which Buddhist teachings are divorced from reality. To express his attitude toward religion, the author uses humor — in the same way as he does in Havoc in Heaven to express his attitude toward feudalism — to strip off the holy trappings and pretensions, and bring religion back to earth. Of course, the author does not reject religion altogether; he merely pokes fun at Xuanzang's dogmatic defense of the sacred tenets and the mal-

practices prevalent in contemporary Buddhist circles.

With supernatural beings as its protagonists, *Journey to the West* creates a world full of fantasy and illusion. But this fantasy world reflects various kinds of contradictions in the society of Wu Cheng'en's time. The characters of the demons are generalizations and sublimations of the characters of ordinary mortals. Fantasy and reality reach a high level of synthesis in *Journey to the West*. It is remarkable that most of the supernatural characters are portrayed as animals. The author is good at combining the natures of humans, gods and animals: Monkey is given the nimble, quick-witted and lively character of a monkey, and Pig (although he claims to be an incarnation of Marshal Tianpeng) is given the bumbling, greedy, selfish and simple-minded character of a pig. Their supernatural natures have their distinctions too: Monkey undergoes 72 transformations, but no matter what he changes himself into, he can't get rid of his tail. Likewise, Pig can also change his shape, but he can never get rid of his gross, porcine nature. For instance, when he changes himself into a woman, he becomes a fat, repulsive one. Readers find Monkey and Pig endearing because they have essentially human natures, yet they have broken through the barrier which separates the human from the supernatural world. In fact, they are the most popular magical characters in Chinese literature.

Humor is a major characteristic of the style of *Journey to the West*. Monkey is the supreme comic figure in all the classical Chinese novels. His humor springs from his optimistic self-confidence and his sharp ability to perceive people's true natures, as well as his tolerance of others' weaknesses and his hatred of evil. The humor in the novel is also manifested in certain plots and subplots of the nature of comedies. Pig's clumsy actions and speech are invariably hilarious, but the laughter he elicits is tolerant but sad at the same time. This is because the weaknesses in Pig's character are not unique or accidental; they are common traits of the Chinese character. The author's humor is built up on a base of a profound knowledge of human society and a high degree of psychological penetration.



The earliest extant copy of *Journey to the West* is a woodblock version published by the Shidetang in the 20th year of the Wanli reign period (1592) of the Ming Dynasty. Its full title is *The Newly Printed Big Character Official Journey to the West.* It is in 20 volumes and 100 chapters. The 20 volumes carry the 20 characters of Shao Yong's Ode to a Clear Night, which translate as follows: "The moon reaches the heart of Heaven/ The wind ruffles the surface of the water/ All around is limpid fragrance/ I ascertain what few men know." These characters identify the different volumes. There is also the inscription "Proofread by the Master of Huayang Dongtian. Printed in woodblock form by the Shidetang of Jinling." The book is introduced by a preface by Chen Yuanzhi.

Another edition of the novel with a commentary, *Mr Li Zhuowu's Evaluated Journey to the West*, is in one volume of 100 chapters. The title page bears the signature "Transient Guest of the Curtained Pavilion" and the printer's inscriptions "White Visitor" and "Lingzhao." Next there is a table of contents and 200 illustrations, which cover 100 pages. In the main body of the text, there are notes and commentary at the tops of pages and in the body of the text, but most of them come at the end. The "Transient Guest of the Curtained Pavilion" was a noted scholar of the late Ming and early Qing periods, by the name of Yuan Yuling, whose style was Lingzhao. Besides "Transient Guest of the Curtained Pavilion," Yuan's other literary names were "White Visitor" and "Divine Annalist of the Curtained Pavilion." He was born in the 20th year of the Wanli reign period of the Ming Dynasty (1592) and died in the 13th year of the Kangxi reign period of the Qing Dynasty (1674). From this evidence, we can deduce that the book was probably printed at the end of the Wanli reign period or in the Tianqi or Chongzhen reign periods. However, Li Zhuowu seems to have been an assumed name, and so we do not know who the author really was. The arrangement and typesetting of this version of the novel differ little from those of the Shidetang version, and the changes are understandable. The discrepancies come in Chapter 99, which sums up Xuanzang's 81 hurdles, and in the continuity between chapters 17 and 18.

As soon as the Shidetang version appeared in print, other publishing houses rushed to follow suit. Besides complete printings, there were many abbreviated versions of the novel based on the Shidetang text. Following are details of four such versions printed in the Ming Dynasty:

First, *The Journey to the West of Sanzang of Tang*, in 20 volumes and 100 chapters. "Proofread by the Master of Dongtian of Huayang" and frontispieced "Record of the Tang Monk's Journey to the West." Few notes in the body of the text. Discrepancy in continuity between chapters 17 and 18. Preserves the format of the Shidetang version, but is less than one third the latter's length.

Second, *The Complete Illustrated Record of the Tang Monk's Journey to the West to Fetch the Scriptures*, in 20 volumes and 100 chapters. Inscribed "Proofread by the Master of Dongtian of Huayang. Blocks cut by Yang Minzhai of Baitang." Chapters 17 and 18 follow the Shidetang version. This version omits much of the verse in the original, as well as explanatory material concerning some of the plots and sub-plots, but it is still more comprehensive than T*he Journey to the West of Sanzang of Tang*.

Third, *Newly Printed Complete Account of the Birth of Sanzang*, in four volumes. It is inscribed "Compiled by Yang Zhihe of Qiyun, proofread by Zhao Yuzhen of Tianshui, and printed by Zhu Cangling of Zhitan." The text is placed underneath the illustrations. This version was adapted to one printed in the tenth year of the Daoguang reign period (1830) of the Qing Dynasty. The title was changed to *Illustrated Complete Record of the Journey to the West*, popularly known as the "Yang version" after its compiler. Having only 70,000 characters, it is the most abbreviated version of the novel.

Fourth, *The Story of Sanzang of Tang's Overcoming Dangers on His Journey to the West*, in ten volumes and 67 episodes. Inside the front cover is the inscriptions "The Story of the Birth of the Tang Monk and His Journey to the West, and Printed by Liu Liantai." This edition has three outstanding features: The first is that it includes the episode of the birth of Xuanzang, which the Shidetang edition does not, and which



accounts for one tenth of the book's total 130,000 characters. The second is that the plot starts out vigorously, but then weakens. The first six volumes correspond to the Shidetang edition's first 13 chapters, while the last four volumes telescopes the section covered by the last 87 chapters of the Shidetang edition, putting the two versions completely out of proportion. The third is that, apart from the episode of the birth of Xuanzang, the first six volumes are a condensation of the first 13 chapters of the Shidetang version, while the last four volumes follow the Yang version of *Journey to the West.*

In the early Qing Dynasty there appeared a new woodblock printed version, titled, *A Newly Engraved Illustrated Taoist Interpretation of the Journey to the West*, in 100 chapters. It is inscribed "Commentary by the Taoist of Broken Dreams Wang Zhanyi of Xiling and Proofread by Huang Xiaocang of Zhongshan." This Wang Zhanyi was Wang Xiangxu, and Huang Xiaocang was Huang Zhouxing, both famous scholars of the end of the Ming Dynasty and beginning of the Qing Dynasty. This version of the novel bears a preface by Yu Ji of the Yuan Dynasty, in which it is claimed that *Journey to the West* was written by a Taoist named Qiu Changchun. This edition also has three major points of interest: First, it has the story of Xuanzang's birth sandwiched between what correspond to chapters 8 and 9 in the Shidetang edition. Chapters 9 to 12 in the Shidetang edition are condensed into three chapters in the new version, thus keeping the total number of chapters at 100. Second, apart from Chapter 9, some adjustments and polishing have been done, and the language made more refined, compared to the Shidetang version. The plot, too, has been tightened up. The result is that the novel loses some of its earthy flavor. Third, the notes and commentary stress that the ideological core of the work is to illustrate Taoist concepts. The new version had an enormous impact: All the popular editions of the novel which appeared thereafter during the Qing Dynasty, such as those edited by Chen Shibin, Liu Yiming, Zhang Hanzhang and Han Jingzi followed the text of this edition, and the Shidetang version became relatively obscure.

The story of Xuanzang's search for the scripture spread outside China

long before it appeared in book form. The novel *Journey to the West* signified the final form of the story, and was welcomed by readers abroad. The first translation of the novel was into Japanese, and was done by the famous novelist Kunimoto Kawahito. He started the work in 1758 and completed it in 1831. Its title was *The Popular Journey to the West*, and it was in 31 volumes in a five-part set. The same man participated in the translation of the four volumes of the *Illustrated Journey to the West*, published in 1837. These two translations went through many reprintings, and had a widespread impact in Japan. In the 20th century, a dozen full-length translations of the novel appeared in Japan, some of the most famous being the versions translated by Uno Koji, published in 1936, by Yudate Yoshio published in 1939, by Iwamura Shinobu published in 1948, by Ito Takamaro published in 1955, and by Onu Shinobu published in 1977. The first translation into English appeared as *A Mission to Heaven*. The translator was Timothy Richard, and it was published in 1913 by the Shanghai Christian Literature Society. Following this, a number of abridged versions were published in various English-speaking countries, the one having the biggest impact being *Monkey* by Arthur Waley, which was published in New York by Allen and Unwin in 1942. The first full-length translation into English was *The Journey to the West*, in four volumes (1977). The translator was Anthony C. Yu, and the publisher was the University of Chicago Press. The latest full-length translation in English was done by W.J.F. Jenner and published by Foreign Languages Press in 1977-1986.

There are two abridged editions in French, both published in Paris in 1924 and 1957, respectively.

An abridged version in German was published in 1946. It was translated from the English of Arthur Waley. Another was published in 1962 by Rudolstadt Graphen Publishing Company.

A complete translation by A Povatsev into Russian in four volumes was published by the Moscow National Literature Publishing House in 1959.

There had a been a translation into archaic Vietnamese in existence



many years ago, but the first full-length translation into modern Vietnamese was published in eight volumes in Hanoi in 1961.

It is uncertain when the first translation into Korean was done, but there is no doubt that translations into archaic Korean of selected parts circulated at a comparatively early date. Two of which we have knowledge are *Journey to the West* and *The Story of Emperor Taizong of Tang*, which consist of extracts from the original *Journey to the West*. The first complete translation into modern Korean, by Li Zhou Hong, appeared in three volumes in 1966.

Apart from these, there was a Czech-language version with the title *Monkey King*, a Romanian version, a Polish version, and others.

Previously, the Foreign Languages Press has published *Journey to the West* in different formats and languages, the English edition first, the Korean edition in 1984 and the Spanish edition in 2000.

This present translation is based on the text of *A Taoist Interpretation of Journey to the West*, with reference to the Shidetang edition. This is not just because the former has been the most popular edition for 200 or 300 years, but chiefly because it is considered to be a more mature literary work than any of the Ming Dynasty editions.

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August 1999, Beijing



Teh Lord Buddha



Sanzang, the Tang Priest



Monkey (Sun Wukong)



Pig (Zhu Bajie)



Friar Sand (Sha Wujing)

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生持性流孚霧
大修出源根
道 业 青

第 一 回

灵根育孕源流出 心性修持大道生

诗曰：

混沌未分天地乱，茫茫渺渺无人见。
自从盘古破鸿蒙，开辟从兹清浊辨。
覆载群生仰至仁，发明万物皆成善。
欲知造化会元功，须看《西游释厄传》。

盖闻天地之数，有十二万九千六百岁为一元。将一元分为十二会，乃子、丑、寅、卯、辰、巳、午、未、申、酉、戌、亥之十二支也。每会该一万八百岁。且就一日而论：子时得阳气，而丑则鸡鸣；寅不通光，而卯则日出；辰时食后，而巳则挨排；日午天中，而未则西蹉；申时晡而日落酉；戌黄昏而人定亥。譬于大数，若到戌会之终，则天地昏朦而万物否矣。再去五千四百岁，交亥会之初，则当黑暗，而两间人物俱无矣，故曰混沌。又五千四百岁，亥会将终，贞下起元，近子之会，而复逐渐开明。邵康节曰："冬至子之半，天心无改移。一阳初动处，万物未生时。"到此，天始



Chapter 1

The Divine Root Conceives and the Spring Breaks Forth As the Heart 's Nature Is Cultivated, the Great Way Arises

Before Chaos was divided, Heaven and Earth were one;
All was a shapeless blur, and no men had appeared.
Once Pan Gu destroyed the Enormous Vagueness
The separation of clear and impure began.

Living things have always tended towards humanity;
From their creation all beings improve.
If you want to know about Creation and Time,
Read Difficulties Resolved on the Journey to the West.

In the arithmetic of the universe, 129,600 years make one cycle. Each cycle can be divided into twelve phases: Ⅰ, Ⅱ, Ⅲ, Ⅳ, Ⅴ, Ⅵ, Ⅶ, Ⅷ, Ⅸ, Ⅹ, Ⅺ and Ⅻ, the twelve branches.[1] Each phase lasts 10,800 years.

Now within a single day, the positive begins at the time Ⅰ; at Ⅱ the cock crows; at Ⅲ it is not quite light; at Ⅳ the sun rises; Ⅴ is after breakfast; and at Ⅵ one does business. Ⅶ is when the sun reaches noon; at Ⅷ it is slipping towards the west; Ⅸ is late afternoon; the sun sets at Ⅹ; Ⅺ is dusk; and at Ⅻ people settle down for the night.

If you compare this with the big numbers, then at the end of Phase Ⅺ Heaven and Earth were still one, and no beings had appeared. 5,400 years later came the beginning of Phase Ⅻ, when all was darkness and there were still no people or other creatures; for this reason it was called Chaos. Another 5,400 years later Phase Ⅻ was drawing to a close and a new cycle was about to begin. As Phase Ⅰ of the new era approached, gradually there was light. As Shao Yong said,

"When winter reaches the mid-point of Phase Ⅰ
The heart of Heaven does not move.
Where the Positive first appears

有根。再五千四百岁，正当子会，轻清上腾，有日，有月，有星，有辰。日、月、星、辰，谓之四象。故曰，天开于子。又经五千四百岁，子会将终，近丑之会，而逐渐坚实。《易》曰："大哉乾元！至哉坤元！万物资生，乃顺承天。"至此，地始凝结。再五千四百岁，正当丑会，重浊下凝，有水，有火，有山，有石，有土。水、火、山、石、土，谓之五形。故曰，地辟于丑。又经五千四百岁，丑会终而寅会之初，发生万物。历曰："天气下降，地气上升；天地交合，群物皆生。"至此，天清地爽，阴阳交合。再五千四百岁，正当寅会，生人，生兽，生禽，正谓天地人，三才定位。故曰，人生于寅。

感盘古开辟，三皇治世，五帝定伦，世界之间，遂分为四大部洲：曰东胜神洲，曰西牛贺洲，曰南赡部洲，曰北俱芦洲。这部书单表东胜神洲。海外有一国土，名曰傲来国。国近大海，海中有一座名山，唤为花果山。此山乃十洲之祖脉，三岛之来龙，自开清浊而立，鸿蒙判后而成。真个好山！有词赋为证。赋曰：



Nothing has yet come to life."

At this time, Heaven first had a foundation. 5,400 years later, in the middle of Phase I, the light and pure rose upwards, and sun, moon, stars, and constellations were created. These were called the Four Images. Hence the saying that heaven began in I.

Another 5,400 years later, when Phase I was nearing its end and Phase II was imminent, things gradually solidified. As the *Book of Changes* says, "Great is the Positive; far-reaching is the Negative! All things are endowed and born in accordance with Heaven." This was when the earth began to congeal. After 5,400 more years came the height of Phase II, when the heavy and impure solidified, and water, fire, mountains, stone, and Earth came into being. These five were called the Five Movers. Therefore it is said that the Earth was created in Phase II.

After a further 5,400 years, at the end of Phase II and the beginning of the Phase III, living beings were created. In the words of the *Book of the Calendar:* "The essence of the sky came down and the essence of earth went up. Heaven and Earth intermingled, and all creatures were born." Then Heaven was bright and Earth was fresh, and the Positive intermingled with the Negative. 5,400 years later, when Phase III was at its height, men, birds and beasts were created. Thus the Three Powers—Heaven, Earth and Man—now had their set places. Therefore it is said that man was created in Phase III.

Moved by Pan Gu's creation, the Three Emperors put the world in order and the Five Rulers laid down the moral code. The world was then divided into four great continents: The Eastern Continent of Superior Body, the Western Continent of Cattle-gift, the Southern Continent of Jambu and the Northern Continent of Kuru. This book deals only with the Eastern Continent of Superior Body. Beyond the seas there is a country called Aolai. This country is next to an ocean, and in the middle of the ocean is a famous island called the Mountain of Flowers and Fruit. This mountain is the ancestral artery of the Ten Continents, the origin of the Three Islands; it was formed when the clear and impure were separated and the Enormous Vagueness was divided. It is a really splendid mountain and there are some verses to prove it:

It stills the ocean with its might,

势镇汪洋，威宁瑶海。势镇汪洋，潮涌银山鱼入穴；威宁瑶海，波翻雪浪蜃离渊。水火方隅高积土，东海之处耸崇巅。丹崖怪石，削壁奇峰。丹崖上，彩凤双鸣；削壁前，麒麟独卧。峰头时听锦鸡鸣，石窟每观龙出入。林中有寿鹿仙狐，树上有灵禽玄鹤。瑶草奇花不谢，青松翠柏长春。仙桃常结果，修竹每留云。一条涧壑藤萝密，四面原堤草色新。正是百川会处擎天柱，万劫无移大地根。

那座山正当顶上，有一块仙石。其石有三丈六尺五寸高，有二丈四尺围圆。三丈六尺五寸高，按周天三百六十五度；二丈四尺围圆，按政历二十四气。上有九窍八孔，按九宫八卦。四面更无树木遮阴，左右倒有芝兰相衬。盖自开辟以来，每受天真地秀，日精月华，感之既久，遂有灵通之意。内育仙胞，一日迸裂，产一石卵，似圆球样大。因见风，化作一个石猴。五官俱备，四肢皆全。便就学爬学走，拜了四



It awes the jade sea into calm.
It stills the ocean with its might:
Tides wash its silver slopes and fish swim into its caves.
It awes the jade sea into calm:
Amid the snowy breakers the sea-serpent rises from the deep.
It rises high in the corner of the world where Fire and Wood meet;

Its summit towers above the Eastern Sea.
Red cliffs and strange rocks;
Beetling crags and jagged peaks.
On the red cliffs phoenixes sing in pairs;
Lone unicorns lie before the beetling crags.
The cry of pheasants is heard upon the peaks;
In caves the dragons come and go.

There are deer of long life and magic foxes in the woods;
Miraculous birds and black cranes in the trees.
There are flowers of jade and strange plants that wither not;
Green pine and bluish cypress ever in leaf,
Magic peaches always in fruit.
Clouds gather round the tall bamboo.
The wisteria grows thick around the mountain brook
And the banks around are newly-coloured with flowers.
It is the Heaven-supporting pillar where all the rivers meet,
The Earth's root, unchanged through a myriad aeons.

There was once a magic stone on the top of this mountain which was thirty-six feet five inches high and twenty-four feet round. It was thirty-six feet five inches high to correspond with the 365 degrees of the heavens, and twenty-four feet round to match the twenty-four divisions of the solar calendar. On top of it were nine apertures and eight holes, for the Nine Palaces and the Eight Trigrams. There were no trees around it to give shade, but magic fungus and orchids clung to its sides. Ever since Creation began it had been receiving the truth of Heaven, the beauty of Earth, the essence of the Sun and the splendour of the Moon; and as it had been influenced by them for so long it had miraculous powers. It developed a magic womb, which burst open one day to produce a stone egg about the size of a ball.

When the wind blew on this egg it turned into a stone monkey, com-

方。目运两道金光，射冲斗府。惊动高天上圣大慈仁者玉皇大天尊玄穹高上帝，驾座金阙云宫灵霄宝殿，聚集仙卿，见有金光焰焰，即命千里眼、顺风耳开南天门观看。二将果奉旨出门外，看的真，听的明。须臾回报道："臣奉旨观听金光之处，乃东胜神洲海东傲来小国之界，有一座花果山，山上有一仙石，石产一卵，见风化一石猴，在那里拜四方，眼运金光，射冲斗府。如今服饵水食，金光将潜息矣。"玉帝垂赐恩慈曰："下方之物，乃天地精华所生，不足为异。"

那猴在山中，却会行走跳跃，食草木，饮涧泉，采山花，觅树果；与狼虫为伴，虎豹为群，獐鹿为友，猕猿为亲；夜宿石崖之下，朝游峰洞之中。真是"山中无甲子，寒尽不知年。"一朝天气炎热，与群猴避暑，都在松阴之下顽耍。你看他一个个：



plete with the five senses and four limbs. When the stone monkey had learnt to crawl and walk, he bowed to each of the four quarters. As his eyes moved, two beams of golden light shot towards the Pole Star palace and startled the Supreme Heavenly Sage, the Greatly Compassionate Jade Emperor of the Azure Vault of Heaven, who was sitting surrounded by his immortal ministers on his throne in the Hall of Miraculous Mist in the Golden-gated Cloud Palace. When he saw the dazzling golden light he ordered Thousand-mile Eye and Wind-accompanying Ear to open the Southern Gate of Heaven and take a look. The two officers went out through the gate in obedience to the imperial command, and while one observed what was going on the other listened carefully. Soon afterwards they reported back:

"In obedience to the Imperial Mandate your subjects observed and listened to the source of the golden light. We found that at the edge of the country of Aolai, which is east of the ocean belonging to the Eastern Continent of Superior Body, there is an island called the Mountain of Flowers and Fruit. A magic stone on the top of this mountain produced a magic egg, and when the wind blew on this egg it turned into a stone monkey which bowed to each of the four quarters. When he moved his eyes, golden light shot towards the Pole Star Palace; but now that he is eating and drinking, the golden light is gradually dying."

In his benevolence and mercy the Jade Emperor said, "Creatures down below are born of the essence of heaven and earth: there is nothing remarkable about him."

On his mountain the monkey was soon able to run and jump, feed from plants and trees, drink from brooks and springs, pick mountain flowers and look for fruit. He made friends with the wolves, went around with the tigers and leopards, was on good terms with the deer, and had the other monkeys and apes for relations. At night he slept under the rockfaces, and he roamed around the peaks and caves by day. As the saying so rightly goes, "There is no calendar in the mountains, and when winter's over you don't know the time of year." On hot mornings he and all the other monkeys would play under the shade of some pines to avoid the heat. Just look at them all:

Climbing trees, picking flowers, looking for fruit;

跳树攀枝，采花觅果；抛弹子，邸么儿；跑沙窝，砌宝塔；赶蜻蜓，扑虮蜡；参老天，拜菩萨；扯葛藤，编草帐；捉虱子，咬又掐；理毛衣，剔指甲；挨的挨，擦的擦；推的推，压的压；扯的扯，拉的拉，青松林下任他顽，绿水涧边随洗濯。

一群猴子耍了一会，却去那山涧中洗澡。见那股涧水奔流，真个似滚瓜涌溅。古云："禽有禽言，兽有兽语。"众猴都道："这股水不知是那里的水。我们今日赶闲无事，顺涧边往上溜头寻看源流，耍子去耶！"喊一声，都拖男挈女，唤弟呼兄，一齐跑来，顺涧爬山，直至源流之处，乃是一股瀑布飞泉。但见那：

一派白虹起，千寻雪浪飞。
海风吹不断，江月照还依。
冷气分青嶂，余流润翠微。
潺湲名瀑布，真似挂帘帷。

众猴拍手称扬道："好水！好水！原来此处远通山脚之下，直接大海之波。"又道："那一个有本事的，钻进去寻个源头出来，不伤身体者，我等即拜他为王。"连呼了三声，忽见丛杂中跳出一个石猴，应声高叫道："我进去！我进去！"好猴！也是他：



Throwing pellets, playing knucklebones;
Running round sandy hollows, building stone pagodas;
Chasing dragonflies and catching locusts;
Worshipping the sky and visiting Bodhisattvas;
Tearing off creepers and weaving straw hats;
Catching fleas then popping them with their teeth and fingers;
Grooming their coats and sharpening their nails;
Beating, scratching, pushing, squashing, tearing and tugging;
Playing all over the place under the pine trees;
Washing themselves beside the green stream.

After playing, the monkeys would go and bathe in the stream, a mountain torrent that tumbled along like rolling melons. There is an old saying, "Birds have bird language and, animals have animal talk." All the monkeys said to each other, "I wonder where that water comes from. We've got nothing else to do today, so wouldn't it be fun to go upstream and find its source?" With a shout they all ran off, leading their children and calling to their brothers. They climbed up the mountain beside the stream until they reached its source, where a waterfall cascaded from a spring. They saw

One white rainbow arching,
A thousand strands of flying snow,
Unbroken by the sea winds,
Still there under the moon.

Cold air divides the greeny crags,
Splashes moisten the mountainside;
A noble waterfall cascades,
Hanging suspended like a curtain.

The monkeys clapped their hands and explained with delight, "What lovely water. It must go all the way to the bottom of the mountain and join the waves of the sea."

Then one monkey made a suggestion: "If anyone is clever enough to go through the fall, find the source, and come out in one piece, let's make him our king." When this challenge had been shouted three times, the stone monkey leapt out from the crowd and answered at the top of his voice, "I'll go, I'll go." Splendid monkey! Indeed.

今日芳名显，时来大运通。

有缘居此地，天遣入仙宫。

你看他瞑目蹲身，将身一纵，径跳入瀑布泉中，忽睁睛抬头观看，那里边却无水无波，明明朗朗的一架桥梁。他住了身，定了神，仔细再看，原来是座铁板桥。桥下之水，冲贯于石窍之间，倒挂流出去，遮闭了桥门。却又欠身上桥头，再走再看，却似有人家住处一般，真个好所在。但见那：

翠藓堆蓝，白云浮玉，光摇片片烟霞。虚窗静室，滑凳板生花。乳窟龙珠倚挂，萦回满地奇葩。锅灶傍崖存火迹，樽罍靠案见肴渣。石座石床真可爱，石盆石碗更堪夸。又见那一竿两竿修竹，三点五点梅花。几树青松常带雨，浑然像个人家。

看罢多时，跳过桥中间，左右观看，只见正当中有一石碣。碣上有一行楷书大字，镌着“花果山福地，水帘洞洞天。”石猿喜不自胜，急抽身往外便走，复瞑目蹲身，跳出水外，打了两个呵呵道：“大造化！大造化！”众猴把他围住，问道：“里面怎么样？水有多深？”石猴道：“没水！没水！原来是



Today he will make his name;
Tomorrow his destiny shall triumph.
He is fated to live here;
As a King he will enter the Immortals' palace.

Watch him as he shuts his eyes, crouches, and springs, leaping straight into the waterfall. When he opened his eyes and raised his head to look round, he saw neither water nor waves. A bridge stood in front of him, as large as life. He stopped, calmed himself, took a closer look, and saw that the bridge was made of iron. The water that rushed under it poured out through a fissure in the rocks, screening the gateway to the bridge. He started walking towards the bridge, and as he looked he made out what seemed to be a house. It was a really good place. He saw:

Emerald moss piled up in heaps of blue,
White clouds like drifting jade,
While the light flickered among wisps of coloured mist.

A quiet house with peaceful windows,
Flowers growing on the smooth bench;
Dragon pearls hanging in niches,
Exotic blooms all around.
Traces of fire beside the stove,
Scraps of food in the vessels by the table.
Adorable stone chairs and beds,
Even better stone plates and bowls.

One or two tall bamboos,
Three or four sprigs of plum blossom,
A few pines that always attract rain,
All just like a real home.

He took a good, long look and then scampered to the middle of the bridge, from where he noticed a stone tablet. On the tablet had been carved in big square letters: HAPPY LAND OF THE MOUNTAIN OF FLOWERS AND FRUIT, CAVE HEAVEN OF THE WATER CURTAIN. The stone monkey was beside himself with glee. He rushed away, shut his eyes, crouched, and leapt back through the waterfall. "We're in luck, we're in luck," he said with a chuckle. All the other monkeys crowded round him asking. "What's it like in there? How deep is the

一座铁板桥。桥那边是一座天造地设的家当。”众猴道:“怎见得是个家当?”石猴笑道:“这股水乃是桥下冲贯石窍,倒挂下来遮闭门户的。桥边有花有树,乃是一座石房。房内有石锅、石灶、石碗、石盆、石床、石凳。中间一块石碣上,镌着‘花果山福地,水帘洞洞天。’真个是我们安身之处。里面且是宽阔,容得千百口老小。我们都进去住,也省得受老天之气。这里边:

刮风有处躲,下雨好存身。
霜雪全无惧,雷声永不闻。
烟霞常照耀,祥瑞每蒸熏。
松竹年年秀,奇花日日新。”

众猴听得,个个欢喜。都道:“你还先走,带我们进去,进去!”石猴却又瞑目蹲身,往里一跳,叫道:“都随我进来!进来!”那些猴有胆大的,都跳进去了;胆小的,一个个伸头缩颈,抓耳挠腮,大声叫喊,缠一会,也都进去了。跳过桥头,一个个抢盆夺碗,占灶争床,搬过来,移过去,正是猴性顽劣,再无一个宁时,只搬得力倦神疲方止。石猿端坐上面道:“列位呵,‘人而无信,不知其可。’你们才说有本事进得来,出得去,不伤身体者,就拜他为王。我如今进来又出去,出去又进来,寻了这一个洞天与列位安眠稳睡,各



water?" "There's no water, none at all," replied the stone monkey. "There's an iron bridge, and on the other side of the bridge there's a house that must have been made by Heaven and Earth." "How ever could you see a house there?" the other monkeys asked. The stone monkey chuckled again. "The water here comes under the bridge and through the rocks, and it hides the gateway to the bridge from view. There are flowers and trees by the bridge, and a stone house too. Inside the house are stone rooms, a stone stove, stone bowls, stone plates, stone beds, and even stone benches. In the middle of it all is a tablet which says 'Happy Land of the Mountain of Flowers and Fruit, Cave Heaven of the Water Curtain'. It's just the place for us to settle down in—there's room there for thousands. Let's all move in, then we won't have to put up with any more nonsense from heaven. In there

> We can hide there from the wind,
> And shelter from the rain,
> With nothing to fear from frost and snow,
> And never a rumble of thunder.
>
> The coloured mists glow bright
> And the place smells lucky.
> The pine and bamboo will always be beautiful,
> And rare flowers blossom every day."

The other monkeys were all so delighted to hear this that they said, "You go first and take us with you." The stone monkey shut his eyes, crouched, and leapt in again, shouting, "Follow me in, follow me in." The braver monkeys all jumped through. The more timid ones peered forward, shrank back, rubbed their ears, scratched their cheeks, shouted, and yelled at the top of their voices, before going in, all clinging to each other. After rushing across the bridge they all grabbed plates and snatched bowls, bagged stoves and fought over beds, and moved everything around. Monkeys are born naughty and they could not keep quiet for a single moment until they had worn themselves out moving things around.

The stone monkey sat himself in the main seat and said, "Gentlemen, 'A man who breaks his word is worthless.' Just now you said that if anyone was clever enough to come in here and get out again in one piece, you'd make him king. Well, then. I've come in and gone out, and gone

享成家之福，何不拜我为王？”众猴听说，即拱伏无违。一个个序齿排班，朝上礼拜。都称“千岁大王”。自此，石猿高登王位，将“石”字儿隐了，遂称美猴王。有诗为证。诗曰：

三阳交泰产群生，仙石胞含日月精。
借卵化猴完大道，假他名姓配丹成。
内观不识因无相，外合明知作有形。
历代人人皆属此，称王称圣任纵横。

美猴王领一群猿猴、猕猴、马猴等，分派了君臣佐使，朝游花果山，暮宿水帘洞，合契同情，不入飞鸟之丛，不从走兽之类，独自为王，不胜欢乐。是以：

春采百花为饮食，夏寻诸果作生涯。
秋收芋栗延时节，冬觅黄精度岁华。

美猴王享乐天真，何期有三五百载。一日，与群猴喜宴之间，忽然忧恼，堕下泪来。众猴慌忙罗拜道：“大王何为烦恼？”猴王道：“我虽在欢喜之时，却有一点儿远虑，故此烦恼。”众猴又笑道：“大王好不知足！我等日日欢会，在仙山



out and come in. I've found you gentlemen a cave heaven where you can sleep in peace and all settle down to live in bliss. Why haven't you made me king?" On hearing this all the monkeys bowed and prostrated themselves, not daring to disobey. They lined up in groups in order of age and paid their homage as at court, all acclaiming him as the "Great King of a Thousand Years" . The stone monkey then took the throne, made the word "stone" taboo, and called himself Handsome Monkey King. There is a poem to prove it that goes:

All things are born from the Three positives;
The magic stone was quick with the essence of sun and moon.
An egg was turned into a monkey to complete the Great Way;
He was lent a name so that the elixir would be complete.
Looking inside he perceives nothing because it has no form,
Outside he uses his intelligence to create visible things.
Men have always been like this:
Those who are called kings and sages do just as they wish.

Taking control of his host of monkeys, apes, gibbons and others, the Handsome Monkey King divided them into rulers and subjects, assistants and officers. In the morning they roamed the Mountain of Flowers and Fruit and in the evening they settled down for the night in the Water Curtain Cave. They made a compact that they would not join the ranks of the birds or go with the running beasts. They had their own king, and they thoroughly enjoyed themselves.

In spring they picked flowers for food and drink,
In summer they lived off fruit.
In autumn they gathered taros and chestnuts,
They got through the winter on Solomon's-seal.

The Handsome Monkey King's innocent high spirits could not, of course, last three or four hundred years. One day he suddenly felt depressed during a banquet with his monkey host, and he started to weep. The startled monkeys crowded round, bowed to him and asked, "What's the matter, Your Majesty?" "Although I'm happy now," the Monkey King replied, "I'm worried about the future. That's what's getting me down." The other monkeys laughed and said, "Your Majesty is being greedy. We have parties every day; we live in a mountain paradise, in an

福地，古洞神洲，不伏麒麟辖，不伏凤凰管，又不伏人间王位所拘束，自由自在，乃无量之福，为何远虑而忧也?”猴王道:“今日虽不归人王法律，不惧禽兽威严，将来年老血衰，暗中有阎王老子管着，一旦身亡，可不枉生世界之中，不得久注天人之内?”众猴闻此言，一个个掩面悲啼，俱以无常为虑。

只见那班部中，忽跳出一个通背猿猴，厉声高叫道:“大王若是这般远虑，真所谓道心开发也!如今五虫之内，惟有三等名色，不伏阎王老子所管。”猴王道:“你知那三等人?”猿猴道:“乃是佛与仙与神圣三者，躲过轮回，不生不灭，与天地山川齐寿。”猴王道:“此三者居于何所?”猿猴道:“他只在阎浮世界之中，古洞仙山之内。”猴王闻之，满心欢喜，道:“我明日就辞汝等下山，云游海角，远涉天涯，务必访此三者，学一个不老长生，常躲过阎君之难。”噫!这句话，顿教跳出轮回网，致使齐天大圣成。众猴鼓掌称扬，都道:“善哉!善哉!我等明日越岭登山，广寻些果品，大设筵宴送大王也。”

次日，众猴果去采仙桃，摘异果，刨山药，劚黄精，芝兰香蕙，瑶草奇花，般般件件，整整齐齐，摆开石凳石桌，排列仙酒仙肴。但见那:

ancient cave in a divine continent. We are spared the rule of unicorns, the domination of phoenixes, and the restraints of human kings. We are free to do just as we like—we are infinitely lucky. Why make yourself miserable worrying about the future?" To this the Monkey King replied, "Yes, we don't have to submit to the laws and regulations of human kings, and we don't live in terror of the power of birds and beasts. But the time will come when we are old and weak, and the underworld is controlled by the King of Hell. When the time comes for us to die, we won't be able to go on living among the Blessed, and our lives will have been in vain." All the monkeys covered their faces and wept as everyone of them thought about death.

Suddenly a gibbon jumped out from their ranks and shrieked in a piercing voice, "If Your Majesty is thinking so far ahead, this is the beginning of enlightenment. Now of the Five Creatures, there are only three that do not come under the jurisdiction of the King of Hell." "Do you know which they are?" asked the Monkey King. "Yes," the ape replied. "They are the Buddhas, the Immortals and the Sages. They are free from the Wheel of Reincarnation. They are not born and they do not die. They are as eternal as Heaven and Earth, as the mountains and the rivers." "Where do they live?" the Monkey King asked. "Only in the human world," the ape replied, "in ancient caves on magic mountains." The Monkey King was delighted to hear this. "I shall leave you all tomorrow," he said, "and go down the mountain. If I have to, I'll roam the corners of the oceans and go to the edge of the sky to find these three kinds of beings and discover the secret of eternal youth that will keep us out of the clutches of the King of Hell for ever." Goodness! Because of these words he was to learn how to be free from the Wheel of Reincarnation and become the Great Sage Equalling Heaven. All the monkeys clapped with approval and said, "Great! Great! Tomorrow we'll climb all over the mountain and get lots of fruit to give Your Majesty a really big banquet to send you off."

The next day the monkeys set out to pick magic peaches, gather rare fruits, dig out yams, and cut Solomon's-seal. Magic fungus and fragrant orchid were collected, and everything was set on the stone henches and the stone tables, with fairy wine and dishes. You could see

金丸珠弹，红绽黄肥。金丸珠弹腊樱桃，色真甘美；红绽黄肥熟梅子，味果香酸。鲜龙眼，肉甜皮薄；火荔枝，核小囊红。林檎碧实连枝献，枇杷缃苞带叶擎。兔头梨子鸡心枣，消渴除烦更解酲。香桃烂杏，美甘甘似玉液琼浆；脆李杨梅，酸荫荫如脂酥膏酪。红囊黑子熟西瓜，四瓣黄皮大柿子。石榴裂破，丹砂粒现火晶珠；芋栗剖开，坚硬肉团金玛瑙。胡桃银杏可传茶，椰子葡萄能做酒。榛松榧柰满盘盛，橘蔗柑橙盈案摆。熟煨山药，烂煮黄精。捣碎茯苓并薏苡，石锅微火漫炊羹。人间纵有珍羞味，怎比山猴乐更宁？

群猴尊美猴王上坐，各依齿肩排于下边，一个个轮流上前，奉酒，奉花，奉果，痛饮了一日。次日，美猴王早起，教："小的们，替我折些枯松，编作筏子，取个竹竿作篙，收拾些果品之类，我将去也。"果独自登筏，尽力撑开，飘飘荡



Golden pills and pearl pellets,
Bursting red and plump yellow.
The golden pills and pearl pellets were winter cherries, beautiful and sweet;

The bursting red and plump yellow were ripe plums, tasty and sharp.
Fresh, sweet-fleshed longans with thin skins.
Fiery lichees with tiny stones in a red sack.
Branch after branch of crab-apples,
Yellow-skinned loquats with their leaves on.
Rabbit-head pears and chicken-heart jujubes
To quench your thirst, remove your cares, and sober you up.
Fragrant peaches and tender apricots,
As sweet and luscious as jade wine.

Crisp plums and arbutus,
As sharp as glistening yoghurt.
Ripe melons with red coats and black seeds,
Big, four-sectioned persimmons with yellow skins.
Bursting pomegranates:
Cinnabar pips shining like fire-crystal pearls.
Opened water-chestnuts
With firm round flesh like golden agate.
Walnuts and gingko fruits to eat with tea;
Coconuts and grapes to make into wine.
Dishes loaded with pine cones, yew-nuts, filberts, and crab-apples;
Tangerines, sugar-cane and oranges covering the table.
Hot roast yams,
Tender boiled Solomon's-seal.
Pounded china-root and Job's tears.
Simmered in soup in a stone-pot.
Although we humans have rare delicacies to eat,
We are no happier than those monkeys in the mountains.

The host of monkeys ushered the Handsome Monkey King to the seat of honour and sat down below him according to age. Each of them took it in turns to bring him wine, flowers, and fruit, and they drank hard for a whole day. The next morning the Handsome Monkey King got up early and ordered, "Children, tear down some old pines and make me a raft. Find a bamboo pole to punt with and load it up with fruit. I'm go-

荡，径向大海波中，趁天风，来渡南赡部洲地界。这一去，正是那：

天产仙猴道行隆，离山驾筏趁天风。
飘洋过海寻仙道，立志潜心建大功。
有分有缘休俗愿，无忧无虑会元龙。
料应必遇知音者，说破源流万法通。

也是他运至时来，自登木筏之后，连日东南风紧，将他送到西北岸前，乃是南赡部洲地界。持篙试水，偶得浅水，弃了筏子，跳上岸来，只见海边有人捕鱼、打雁、宰蛤、淘盐。他走近前，弄个把戏，妆个虁虎，吓得那些人丢筐弃网，四散奔跑。将那跑不动的拿住一个，剥了他的衣裳，也学人穿在身上，摇摇摆摆，穿州过府，在市廛中，学人礼，学人话。朝餐夜宿，一心里访问佛仙神圣之道，觅个长生不老之方。见世人都是为名为利之徒，更无一个为身命者。正是那：

争名夺利几时休？早起迟眠不自由！
骑着驴骡思骏马，官居宰相望王侯。
只愁衣食耽劳碌，何怕阎君就取勾？
继子荫孙图富贵，更无一个肯回头！

ing." He went aboard the raft all by himself, pushed off with all his might, and floated off towards the waves of the ocean. He intended to sail with the wind and cross over to the Southern Jambu Continent.

> The heaven-born monkey, whose conduct was so noble,
> Left his island to drift with heaven's winds.
> He sailed oceans and seas to find the Way of Immortality,
> Deeply determined to do a great deed.
> The predestined one should not have vulgar longings;
> He can attain the primal truth without care or worry.
> He is bound to find a kindred spirit,
> To explain the origins and the laws of nature.

He had chosen just the right time for his journey. After he boarded his raft the southeasterly wind blew hard for days on end and bore him to the northwestern shore of the Southern Continent. Testing the depth of the water with his pole he found that it was shallow, so he abandoned the raft and jumped ashore. He saw humans by the coast, fishing, hunting geese, gathering clams, and extracting salt. He went up to them, leaping around and making faces, which so scared them that they dropped their baskets and nets and fled in all directions as fast as they could. The Monkey King grabbed one of them who was a poor runner, stripped him of his clothes, and dressed himself in them like a human. He swaggered through the provinces and prefectures, learning human behaviour and human speech in the market places. Whether he was eating his breakfast or going to bed at nigh he was always asking about Buddhas, Immortals and Sages, and seeking the secret of eternal youth. He observed that the people of the world were too concerned with fame and fortune to be interested in their fates.

> When will the struggle for fame and fortune end?
> Toiling from morning till night, never pleasing yourself.
> Those who ride donkeys long for stallions,
> The Prime Minister always wants to be a prince.
> They only worry about having to stop work to eat or dress;
> They never fear that the King of Hell will come to get them.
> When trying to ensure their sons and grandsons inherit their wealth and power,

猴王参访仙道，无缘得遇。在于南赡部洲，串长城，游小县，不觉八九年余。忽行至西洋大海，他想着海外必有神仙。独自个依前作筏，又飘过西海，直至西牛贺洲地界。登岸遍访多时，忽见一座高山秀丽，林麓幽深。他也不怕狼虫，不惧虎豹，登山顶上观看。果是好山：

千峰排戟，万仞开屏。日映岚光轻锁翠，雨收黛色冷含青。瘦藤缠老树，古渡界幽程。奇花瑞草，修竹乔松。修竹乔松，万载常青欺福地；奇花瑞草，四时不谢赛蓬瀛。幽鸟啼声近，源泉响溜清。重重谷壑芝兰绕，处处峰崖苔藓生。起伏峦头龙脉好，必有高人隐姓名。

正观看间，忽闻得林深之处，有人言语，急忙趋步，穿入林中，侧耳而听，原来是歌唱之声。歌曰：

“观棋柯烂，伐木丁丁，云边谷口徐行。卖薪沽酒，狂笑自陶情。苍径秋高对月，枕松根，一觉天明。



They have no time to stop and think.

Although he asked about the way of the Immortals, the Monkey King was unable to meet one. He spent eight or nine years in the Southern Jambu Continent, going through its great walls and visiting its little counties. When he found that he had reached the Great Western Ocean he thought that there must be Sages and Immortals on the other side of it, so he made himself another raft like the last one, and floated across the Western Ocean until he came to the Western Continent of Cattle-gift. He went ashore and made extensive and lengthy enquiries until one day he came upon a high and beautiful mountain, thickly forested on its lower slopes. Not fearing wolves, and undaunted by tigers or leopards, he climbed to the summit to see the view. It was indeed a fine mountain:

A thousand peaks brandishing halberds,
Screens ten thousand measures tall.
In the sunlight the mountain haze is lightly touched with blue;
After the rain the black rocks look coldly green.
Withered creepers coil round ancient trees,
And the old ford marks the bounds of the mysterious.
Strange flowers and precious plants,
Flourishing in all four seasons, rivalling fairyland.
The nearby cry of a hidden bird,
The clear running of a spring.
Valley upon valley of mushroom and orchid,
Lichen grows all over the cliffs.
The range rises and dips in dragon-like majesty.
Surely there mush be lofty hermits here.

As he was looking at the view the Monkey King heard a human voice coming from the depths of the forest. He rushed into the trees, and when he cocked his ear to listen he heard a song:

"Watching the chess game I cut through the rotten,
Felling trees, ding, ding,
Strolling at the edge of the cloud and the mouth of the valley,
I sell firewood to buy wine,
Cackling with laughter and perfectly happy.

I pillow myself on a pine root, looking up at the moon.
When I wake up it is light.

认旧林，登崖过岭，持斧断枯藤。　　收来成一担，行歌市上，易米三升。更无些子争竞，时价平平。不会机谋巧算，没荣辱，恬淡延生。相逢处，非仙即道，静坐讲《黄庭》。

美猴王听得此言，满心欢喜道："神仙原来藏在这里！"即忙跳入里面，仔细再看，乃是一个樵子，在那里举斧砍柴。但看他打扮非常：

头上戴箬笠，乃是新笋初脱之箨。身上穿布衣，乃是木绵拈就之纱。腰间系环绦，乃是老蚕口吐之丝。足下踏草履，乃是枯莎搓就之爽。手执衡钢斧，担挽火麻绳。扳松劈枯树，争似此樵能！

猴王近前叫道："老神仙！弟子起手。"那樵汉慌忙丢了斧，转身答礼道："不当人！不当人！我拙汉衣食不全，怎敢当'神仙'二字？"猴王道："你不是神仙，如何说出神仙的话来？"樵夫道："我说什么神仙话？"猴王道："我才来至林边，



Recognizing the old forest
I scale cliffs and cross ridges,
Cutting down withered creepers with my axe.

When I've gathered a basketful
I walk down to the market with a song,
And trade it for three pints of rice.
Nobody else competes with me,
So prices are stable.
I don't speculate or try sharp practice,
Couldn't care less what people think of me,
Calmly lengthening my days.
The people I meet
Are Taoists and Immortals,
Sitting quietly and expounding the Yellow Court."

The Monkey King was overjoyed to hear this, and he said with glee, "So this is where the Immortals have been hiding." He bounded deeper into the woods for a closer look and saw that the singer was a woodcutter cutting firewood. He was wearing the most unusual clothes:

On his head he wore a hat
Woven from the first skin shed by new bamboo shoots.
The clothes on his body
Were made of yarn from the wild cotton-tree.
The belt round his waist
Was of silk from an old silkworm.
The straw sandals under his feet
Had straps torn from rotten sago trees.
In his hand he held a steel axe
On his back he carried a hempen rope
At climbing pines and felling dead trees,
Who was a match for this woodcutter?

The Monkey King went closer and called to him. "Old Immortal, your disciple greets you." The woodcutter dropped his axe in astonishment and turned round to say, "No, no. I don't even have enough to eat or drink, so how can I possibly let you call me an Immortal?" "If you're not an Immortal," the Monkey King said, "why do you talk like one?" "I don't talk like an Immortal." the woodcutter said. "At the edge of the

只听的你说：‘相逢处，非仙即道，静坐讲《黄庭》。’《黄庭》乃道德真言，非神仙而何？”樵夫笑道：“实不瞒你说，这个词名做《满庭芳》，乃一神仙教我的。那神仙与我舍下相邻。他见我家事劳苦，日常烦恼，教我遇烦恼时，即把这词儿念念，一则散心，二则解困。我才有些不足处思虑，故此念念。不期被你听了。”猴王道：“你家既与神仙相邻，何不从他修行？学得个不老之方，却不是好？”樵夫道：“我一生命苦；自幼蒙父母养育至八九岁，才知人事，不幸父丧，母亲居孀。再无兄弟姊妹，只我一人，没奈何，早晚侍奉。如今母老，一发不敢抛离。却又田园荒芜，衣食不足，只得斫两束柴薪，挑向市廛之间，货几文钱，籴几升米，自炊自造，安排些茶饭，供养老母，所以不能修行。”

猴王道：“据你说起来，乃是一个行孝的君子，向后必有好处。但望你指与我那神仙住处，却好拜访去也。”樵夫道：“不远，不远。此山叫做灵台方寸山。山中有座斜月三星洞。那洞中有一个神仙，称名须菩提祖师。那祖师出去的徒弟，也不计其数，见今还有三四十人从他修行。你顺那条小路儿，向南行七八里远近，即是他家了。”猴王用手扯住樵夫道：“老兄，你便同我去去。若还得了好处，决不忘你指引之恩。”樵夫道：“你这汉子，甚不通变。我方才这般与你说了，你还不省？假若我与你去了，却不误了我的生意？老母何



wood just now," the Monkey King replied, "I heard you say, 'The people I meet are Taoists and Immortals, sitting quietly and expounding the *Mantingfang* [2].' The *Mantingfang* contains the truth about the Way, so if you're not an Immortal, what are you?" The woodcutter laughed. "It's quite true that the song is called 'The Fragrance of the *Mantingfang*', and an Immortal who lives near my hut taught me it. He said he saw how hard I had to work and how I was always worried, so he made me sing this song when things were getting me down. It lightens my cares and makes me forget my weariness. I was singing it just now because I had some problems on my mind, and I never imagined that you would be listening." "If you've got an Immortal for a neighbour, you ought to learn from him how to cultivate your conduct and get him to teach you a recipe for eternal youth." "I've had a hard life," the woodcutter replied. "My mother and father brought me up till I was about eight, and just when I was beginning to know about life my father died. My mother remained a widow, and I had no brothers or sisters. As I was the only child I had to look after my mother morning and night. Now she is old that I can't possibly leave her. Our land is so overgrown that I can't grow enough to feed and clothe both of us, so I have to cut a couple of bundles of firewood to sell in the market for a handful of coppers to buy the few pints of rice that I cook for myself and for my mother. That's why I can't cultivate my conduct."

"From what you say," the Monkey King replied, "you're a filial son and a gentleman—you're bound to be rewarded for it one day. But I'd be grateful if you could show me where that Immortal lives, so that I can go and pay him my respects." The woodcutter said, "It's not far from here. This mountain is the Spirit Tower Heart Mountain, and in it there is the Cave of the Setting Moon and the Three Stars. In that cave lives an Immortal called the Patriarch Subhuti. I don't know how many disciples he has trained—there are thirty or forty of them cultivating their conduct with him at the moment. If you take that path south for two or three miles you'll reach his home." The Monkey King tugged at the woodcutter and said, "Take me there, Elder Brother. If I get anything out of this, I won't forget your kindness." "You idiot," the woodcutter replied, "didn't you understand what I told you just now? If I went with you I wouldn't be

人奉养？我要斫柴，你自去，自去。”

猴王听说，只得相辞。出深林，找上路径，过一山坡，约有七八里远，果然望见一座洞府。挺身观看，真好去处！但见：

烟霞散彩，日月摇光。千株老柏，万节修篁。千株老柏，带雨半空青冉冉；万节修篁，含烟一壑色苍苍。门外奇花布锦，桥边瑶草喷香。石崖突兀青苔润，悬壁高张翠藓长。时闻仙鹤唳，每见凤凰翔。仙鹤唳时，声振九皋霄汉远；凤凰翔起，翎毛五色彩云光。玄猿白鹿随隐见，金狮玉象任行藏。细观灵福地，真个赛天堂！

又见那洞门紧闭，静悄悄杳无人迹。忽回头，见崖头立一石碑，约有三丈余高，八尺余阔，上有一行十个大字，乃是“灵台方寸山，斜月三星洞”。美猴王十分欢喜道：“此间人果是朴实。果有此山此洞。”看勾多时，不敢敲门。且去跳上松枝梢头，摘松子吃了顽耍。



able to earn my living, and who would look after my poor old mother then? I've got to get on with my woodcutting. Go by yourself."

After hearing this the Monkey King had to take his leave. He came out of the forest and found the path, which led up a mountain slope for two or three miles, when he saw the cave. He pulled himself up to his full height to take a look, and it was a really magnificent place:

Misty clouds scattered colours,
Sun and moon shimmered bright.
A thousand ancient cypresses,
Ten thousand lofty bamboos.
A thousand ancient cypresses,
A soft green drawing the rain from the sky.
Ten thousand lofty bamboos,
And a misty valley is azure blue.
Outside the gate rare flowers spread brocade;
Beside the bridge wafts the scent of jade flowers.
Rocky crags jut, glossy with green moss;
On overhanging cliffs blue lichen grows.
Sometimes the call of the crane is heard
And often you see the phoenix soar.
The call of the crane
Echoes beyond the Ninth Heaven and the Milky Way.
When the phoenix soars,
The brilliance of its wings colours the clouds.
Black apes and white deer can be just made out;
Golden lions and jade elephants prefer to keep hidden.
If you look closely at this happy land,
You will see that it rivals paradise.

He saw that the doors of the cave were shut fast, and that everything was still, with no signs of any people. He turned round and noticed that there was a stone tablet about thirty feet high and eight feet wide at the top of the cliff. On it was carved in enormous letters: SPIRIT-TOWER HEART MOUNTAIN, CAVE OF THE SETTING MOON AND THE THREE STARS. The Monkey King exclaimed with delight, "The people here really are honest. The mountain and the cave do exist." He took a good long look, but did not dare to knock on the door. He climbed to the

少顷间，只听得呀的一声，洞门开处，里面走出一个仙童，真个丰姿英伟，像貌清奇，比寻常俗子不同。但见他：

髽髻双丝绾，宽袍两袖风。
貌和身自别，心与相俱空。
物外长年客，山中永寿童。
一尘全不染，甲子任翻腾。

那童子出得门来，高叫道："什么人在此搔扰？"猴王扑的跳下树来，上前躬身道："仙童，我是个访道学仙之弟子，更不敢在此搔扰。"仙童笑道："你是个访道的么？"猴王道："是。"童子道："我家师父，正才下榻，登坛讲道，还未说出原由，就教我出来开门。说：'外面有个修行的来了，可去接待接待。'想必就是你了？"猴王笑道："是的，是我。"童子道："你跟我进来。"

这猴王整衣端肃，随童子径入洞天深处观看：一层层深阁琼楼，一进进珠宫贝阙，说不尽那静室幽居，直至瑶台之下。见那菩提祖师端坐在台上，两边有三十个小仙侍立台下。果然是：

大觉金仙没垢姿，西方妙相祖菩提。
不生不灭三三行，全气全神万万慈。



end of a pine branch and ate some pine seeds to amuse himself.

Before long the doors of the cave opened with a creak, and an immortal boy came out. In the nobility of his bearing and the exceptional purity of his features he was completely different from an ordinary boy.

His hair was bound with a pair of silken bands,
His flowing gown had two capacious sleeves.
His face and body were naturally distinguished;
His mind and appearance were both empty.

For many years a guest beyond the world of things,
An eternal child amid the mountains,
Untouched by any speck of dust,
He let the years go tumbling by.

When this boy had come out he shouted, "Who's making that row out here?" The Monkey King scampered down the tree, went up to him, and said with a bow, "Immortal child, I am a disciple who has come to ask about the Way and study under the Immortal. The last thing I'd do would be to make a row here?" The boy laughed. "So you've come to ask about the Way, have you?" "Yes," the Monkey King replied. "Our master has just got up," the boy said, "and has now mounted the dais to expound the Way. Before he had started to explain about origins he told me to open the door. He said, 'There is someone outside who wants to cultivate his conduct. Go and welcome him.' I suppose he must have meant you." "Yes, he meant me," the Monkey King said with a smile. "Come with me," the boy said.

The Monkey King straightened his clothes and followed the boy deep into the depths of the cave. He saw majestic pavilions and towers of red jade, pearl palaces and gateways of cowrie, and countless rooms of silence and secluded cells leading all the way to a jasper dais. He saw the Patriarch Subhuti sitting on the dais and thirty-six minor Immortals standing below it.

A golden Immortal of great enlightenment, free from filth,
Subhuti, the marvel of the Western World.
Neither dying nor born, he practises the triple meditation,
His spirit and soul entirely benevolent.

In empty detachment he follows the changes;

空寂自然随变化，真如本性任为之。

与天同寿庄严体，历劫明心大法师。

美猴王一见，倒身下拜，磕头不计其数，口中只道："师父！师父！我弟子志心朝礼！志心朝礼！"祖师道："你是那方人氏？且说个乡贯姓名明白，再拜。"猴王道："弟子乃东胜神洲傲来国花果山水帘洞人氏。"祖师喝令："赶出去！他本是个撒诈捣虚之徒，那里修什么道果！"猴王慌忙磕头不住道："弟子是老实之言，决无虚诈。"祖师道："你既老实，怎么说东胜神洲？那去处到我这里，隔两重大海，一座南赡部洲，如何就得到此？"猴王叩头道："弟子飘洋过海，登界游方，有十数个年头，方才访到此处。"祖师道："既是逐渐行来的也罢。你姓什么？"猴王又道："我无性。人若骂我，我也不恼；若打我，我也不嗔，只是陪个礼儿就罢了。一生无性。"祖师道："不是这个性。你父母原来姓什么？"猴王道："我也无父母。"祖师道："既无父母，想是树上生的？"猴王道："我虽不是树上生，却是石里长的。我只记得花果山上有一块仙石，其年石破，我便生也。"祖师闻言暗喜，道："这等说，却是个天地生成的。你起来走走我看。"猴王纵身跳起，拐呀拐的走了两遍。祖师笑道："你身躯虽是鄙陋，却像



Having found his true nature he lets it run free.
As eternal as Heaven, and majestic in body,
The great teacher of the Law is enlightened through aeons.

As soon as the Handsome Monkey King saw him he bowed low and knocked his head on the ground before him many times, saying, "Master, master, your disciple pays his deepest respects." "Where are you from?" the Patriarch asked. "You must tell me your name and address before you can become my pupil." "I come from the Water Curtain Cave in the Flowers and Fruit Mountain in the land of Aolai in the Eastern Continent of Superior Body," replied the Monkey King. "Throw him out," the Patriarch roared. "He's a liar and a cheat, and even if he tried cultivating his conduct he would get nowhere." The Monkey King desperately kept hitting his head on the ground and said, "Your disciple spoke the truth. I promise I wasn't lying." The Patriarch asked, "If you were speaking the truth, why did you say that you came from the Eastern Continent of Superior Body? Between here and the Eastern Continent there are two seas and the Southern Jambu Continent, so how could you possibly have come here from there?" The Monkey King, still kowtowing, replied, "I sailed across seas and oceans, crossed frontiers and wandered through many countries for over ten years before I arrived here."

"So you came here by stages," the Patriarch remarked. "What is your surname?" "I'm not surly," the Monkey King replied. "If people call me names it doesn't bother me, and if they hit me I don't get angry. I'm just polite to them and that's that. "I've never been surly." "I didn't ask if you were surly. I wanted to know the surname you inherited from your parents." "I didn't have any parents," the Monkey King replied. "If you had no parents, did you grow on a tree?" "I grew not on a tree but in a stone," the Monkey King replied. "All I remember is that there was a magic stone on the top of the Flower and Fruit Mountain, and that one year the stone split open and I was born." Consealing his delight at hearing this, the Patriarch remarked, "In other words, you were born of Heaven and Earth. Walk around for a moment and let me have a look at you." The Monkey King leapt to his feet and shambled round a couple of times. The Patriarch smiled and said, "Though you have rather a base sort of body, you look like one of the rhesus monkeys that eat pine seeds,

个食松果的猢狲。我与你就身上取个姓氏，意思教你姓‘猢’。猢字去了个兽傍，乃是个古月。古者，老也；月者，阴也。老阴不能化育，教你姓‘狲’倒好。狲字去了兽傍，乃是个子系。子者，儿男也；系者，婴细也。正合婴儿之本论。教你姓‘孙’罢。”猴王听说，满心欢喜，朝上叩头道：“好！好！好！今日方知姓也。万望师父慈悲！既然有姓，再乞赐个名字，却好呼唤。”祖师道：“我门中有十二个字，分派起名，到你乃第十辈之小徒矣。”猴王道：“那十二个字？”祖师道：“乃广、大、智、慧、真、如、性、海、颖、悟、圆、觉十二字。排到你，正当‘悟’字。与你起个法名叫做‘孙悟空’，好么？”猴王笑道：“好！好！好！自今就叫做孙悟空也！”

正是：

鸿蒙初辟原无姓，打破顽空须悟空。

毕竟不知向后修些什么道果，且听下回分解。



and I ought to give you a surname that fits your appearance and call you Hu ('Macaque'). The elements that make up the character Hu are 'animal' ,'old' and 'moon'. What is old is ancient, and the moon embodies the Negative principle, and what is ancient and Negative cannot be transformed. But I think I would do much better to call you Sun ('Monkey'). Apart from the'animal' element, the character Sun has one part implying male and one part suggesting a baby, which fits in with my basic theories about children. Your surname will be Sun."

When the Monkey King heard this he kowtowed with delight and said, "Great! Great! Now I have a surname. I am eternally grateful to you for your mercy and compassion, master. I beg you to give me a personal name to go with my new surname, then it will be much easier to address me." "There are twelve words within my sect," said the Patriarch, "which I give as names. You belong to the tenth generation of my disciples." "What are these twelve words?" asked the Monkey King. "Broad, great, wisdom, intelligence, true, likeness, nature, sea, bright, awakened, complete and enlightenment. If we work out the generations of disciples, then you should have a name with Wu ('Awakened') in it. So we can give you the Dharma-name Sun Wukong, which means 'Monkey Awakened to Emptiness'. Will that do?" "Marvellous, marvellous," said the smiling Monkey King. "From now on my name will be Sun Wukong." Indeed,

> When the Great Vagueness was separated there were no surnames;
> To smash foolish emptiness he had to be awakened to emptiness.

If you want to know what success he had in cultivating his conduct, you must listen to the explanation in the next instalment.

第 二 回

悟彻菩提真妙理 断魔归本合元神

话表美猴王得了姓名，怡然踊跃，对菩提前作礼启谢。那祖师即命大众引孙悟空出二门外，教他洒扫应对，进退周旋之节。众仙奉行而出。悟空到门外，又拜了大众师兄，就于廊庑之间，安排寝处。次早，与众师兄学言语礼貌，讲经论道，习字焚香，每日如此。闲时即扫地锄园，养花修树，寻柴燃火，挑水运浆。凡所用之物，无一不备。在洞中不觉倏六七年。一日，祖师登坛高坐，唤集诸仙，开讲大道。真个是：

天花乱坠，地涌金莲。妙演三乘教，精微万法全。慢摇尘尾喷珠玉，响振雷霆动九天。说一会道，讲一会禅，三家配合本如然。开明一字皈诚理，指引无生了性玄。



Chapter 2

He Becomes Aware of the Wonderful Truth of Enlightenment By Killing the Demon He Realizes His Spirit-Nature

The story goes on to tell how after being given a name the Handsome Monkey King jumped for joy and bowed to Subhuti to express his thanks. The Patriarch then ordered the others to take Sun Wukong out through the double doors and teach him how to sprinkle and sweep the floor, answer orders, and deport himself properly. All the Immortals went out in obedience to this command. When Sun Wukong was outside the doors he bowed to all his spiritual elder brothers and laid out his bed on the verandah. The next morning and every following day he studied language and deportment under his spiritual elder brothers, expounded the scriptures, discussed the Way, practised calligraphy, and burnt incense. When he had any spare time he would sweep the grounds, dig the vegetable patch, grow flowers, tend trees, look for kindling, light the fire, carry water, and fetch soy. Everything he needed was provided. Thus six or seven years slipped by in the cave without his noticing them. One day the Patriarch took his seat on the dais, called all the Immortals together, and began to explain the Great Way.

Heavenly flowers fell in profusion,
While golden lotuses burst forth from the earth.
Brilliantly he expounded the doctrine of the Three Vehicles,
Setting forth ten thousand Dharmas in all their details.
As he slowly waved his whisk, jewels fell from his mouth,
Echoing like thunder and shaking the Nine Heavens.
Now preaching the Way,
Now teaching meditation,
He showed that the Three Beliefs are basically the same.
In explaining a single word he brought one back to the truth,
And taught the secrets of avoiding birth and understanding one's nature.

孙悟空在旁闻讲，喜得他抓耳挠腮，眉花眼笑。忍不住手之舞之，足之蹈之。忽被祖师看见，叫孙悟空道："你在班中，怎么颠狂跃舞，不听我讲？"悟空道："弟子诚心听讲，听到老师父妙音处，喜不自胜，故不觉作此踊跃之状。望师父恕罪！"祖师道："你既识妙音，我且问你，你到洞中多少时了？"悟空道："弟子本来懵懂，不知多少时节。只记得灶下无火，常去山后打柴，见一山好桃树，我在那里吃了七次饱桃矣。"祖师道："那山唤名烂桃山。你既吃七次，想是七年了。你今要从我学些什么道？"悟空道："但凭尊师教诲，只是有些道气儿，弟子便就学了。"

祖师道："'道'字门中有三百六十傍门，傍门皆有正果。不知你学那一门哩？"悟空道："凭尊师意思。弟子倾心听从。"祖师道："我教你个'术'字门中之道，如何？"悟空道："术门之道怎么说？"祖师道："术字门中，乃是些请仙扶鸾，问卜揲蓍，能知趋吉避凶之理。"悟空道："似这般可得长生么？"祖师道："不能！不能！"悟空道："不学！不学！"

祖师又道："教你'流'字门中之道，如何？"悟空又问："流字门中，是甚义理？"祖师道："流字门中，乃是儒家、释家、道家、阴阳家、墨家、医家，或看经，或念佛，并朝真降圣之类。"悟空道："似这般可得长生么？"祖师道："若要长生，也似'壁里安柱'。"悟空道："师父，我是个老实人，



As Monkey sat at the side listening to the exposition he was so delighted that he tugged at his ear, scratched his cheek and smiled. He could not help waving his hands and stamping. When the Patriarch noticed this he said to Monkey, "Why are you leaping around like a madman in class instead of listening to the lesson?" "Your disciple is listening to the exposition with all his attention," Monkey replied, "but your marvellous words made me so happy that I started jumping around without realizing what I was doing. Please forgive me." To this the Patriarch replied, "If you really understand my marvellous words, then answer this question. How long have you been in my cave?" "You disciple was born stupid," Monkey replied, "so I've no idea how long I've been here. All I know is that whenever the fire in the stove goes out I go to the other side of the mountain to collect firewood and there I see a hill covered with fine peach trees. I've had seven good feeds of peaches there." "That hill is called Tender Peach Hill. If you have eaten there seven times you must have been here seven years. What sort of Way do you want to learn from me?" "That depends what you teach me, master. As long as there's a whiff of Way to it, your disciple will learn it."

"There are three hundred and sixty side-entrances to the Way, and they all lead to a True Result," the Patriarch said. "Which branch would you like to study?" "I will do whatever you think best, master," replied Monkey. "What about teaching you the Way of Magic Arts?" "What does 'the Way of Magic Arts' mean?" "Magic arts," the Patriarch replied, "include summoning Immortals, using the magic sandboard, and divining by milfoil. With them one can learn how to bring on good fortune and avert disaster." "Can you become immortal this way?" asked Monkey. "No, certainly not," replied the Patriarch. "No. Shan't learn it."

"Shall I teach you the Way of Sects?" the Patriarch asked. "What are the principles of the Sects?" said Monkey. "Within the branch of Sects, there is Confucianism, Buddhism, Taoism, the study of the Negative and Positive, Mohism, medicine, reading scriptures and chanting the name of a Buddha. You can also summon Immortals and Sages with this branch." "Can you attain immortality that way?" asked Monkey. "To try and attain immortality that way," the Patriarch replied, "is like 'putting a pillar in the wall'." "Master," Monkey said, "I'm a simple chap and I

不晓得打市语。怎么谓之‘壁里安柱’？”祖师道：“人家盖房，欲图坚固，将墙壁之间，立一顶柱，有日大厦将颓，他必朽矣。”悟空道：“据此说，也不长久。不学！不学！”

祖师道：“教你‘静’字门中之道，如何？”悟空道：“静字门中，是甚正果？”祖师道：“此是休粮守谷，清静无为，参禅打坐，戒语持斋，或睡功，或立功，并入定坐关之类。”悟空道：“这般也能长生么？”祖师道：“也似‘窑头土坯’。”悟空笑道：“师父果有些滴泼。一行说我不会打市语。怎么谓之‘窑头土坯’？”祖师道：“就如那窑头上，造成砖瓦之坯，虽已成形，尚未经水火煅炼，一朝大雨滂沱，他必滥矣。”悟空道：“也不长远。不学！不学！”

祖师道：“教你‘动’字门中之道，如何？”悟空道：“动门之道，却又怎么？”祖师道：“此是有为有作，采阴补阳，攀弓踏弩，摩脐过气，用方炮制，烧茅打鼎，进红铅，炼秋石，并服妇乳之类。”悟空道：“似这等也得长生么？”祖师道：“此欲长生，亦如‘水中捞月’。”悟空道：“师父又来了！怎么叫做‘水中捞月’？”祖师道：“月在长空，水中有影，虽然看见，只是无捞摸处，到底只成空耳。”悟空道：“也不学！不学！”

祖师闻言，咄的一声，跳下高台，手持戒尺，指定悟空道：“你这猢狲，这般不学，那般不学，却待怎么？”走上前，将悟空头上打了三下，倒背着手，走入里面，将中门关



can't understand your technical jargon. What do you mean by 'putting a pillar in the wall'?" "When a man builds a house and wants to make it strong he puts a pillar in the wall. But when the day comes for his mansion to collapse the pillar is bound to rot." "From what you say," Monkey observed, "it's not eternal. No. Shan't learn it."

"Shall I teach you the Way of Silence?" the Patriarch then asked. "What True Result can be got from Silence?" said Monkey. "It involves abstaining from grain, preserving one's essence, silence, inaction, meditation, abstaining from speech, eating vegetarian food, performing certain exercises when asleep or standing up, going into trances, and being walled up in total isolation." "Is this a way of becoming immortal?" Monkey asked. "It's like building the top of a kiln with sun-dried bricks," the patriarch replied. "You do go on, master," said Sun Wukong. "I've already told you that I can't understand your technical jargon. What does 'building the top of a kiln with sun-dried bricks' mean?" "If you build the top of a kiln with sun-dried bricks they may make it look all right, but if they have not been hardened with fire and water, then they will crumble away in the first heavy rainstorm." "There's nothing eternal about that either, then," replied Monkey. "No. Shan't learn that."

"Shall I teach you the Way of Action then?" the Patriarch asked. "What's that like?" Monkey asked. "It involves acting and doing, extracting the Negative and building up the Positive, drawing the bow and loading the crossbow, rubbing the navel to make the subtle humours flow, refining elixirs according to formulae, lighting fires under cauldrons, consuming 'Red lead', purifying 'Autumn Stone', and drinking women's milk." "Can doing things like that make me live for ever?" Monkey asked. "To try and attain immortality that way is like 'lifting the moon out of water'." "What does 'lifting the moon out of water' mean?" "The moon is in the sky," the Patriarch replied, "and only its reflection is in the water. Although you can see it there, you will try in vain to lift it out." "No. Shan't learn that," Monkey exclaimed.

When the Patriarch heard this he gasped and climbed down from his dais. Pointing at Sun Wukong with his cane he said, "You won't study this and you won't study that, so what do you want, you monkey?" He went up to Monkey and hit him three times on the head, then went inside

了，撇下大众而去。唬得那一班听讲的，人人惊惧，皆怨悟空道："你这泼猴，十分无状！师父传你道法，如何不学，却与师父顶嘴？这番冲撞了他，不知几时才出来呵！"此时俱甚报怨他，又鄙贱嫌恶他。悟空一些儿也不恼，只是满脸陪笑。原来那猴王，已打破盘中之谜，暗暗在心，所以不与众人争竞，只是忍耐无言。祖师打他三下者，教他三更时分存心；倒背着手，走入里面，将中门关上者，教他从后门进步，秘处传他道也。

当日悟空与众等，喜喜欢欢，在三星仙洞之前，盼望天色，急不能到晚。及黄昏时，却与众就寝，假合眼，定息存神。山中又没支更传箭，不知时分，只自家将鼻孔中出入之气调定。约到子时前后，轻轻的起来，穿了衣服，偷开前门，躲离大众，走出外，抬头观看。正是那：

月明清露冷，八极迥无尘。
深树幽禽宿，源头水溜汾。
飞萤光散影，过雁字排云。
正直三更候，应该访道真。

你看他从旧路径至后门外，只见那门儿半开半掩。悟空喜道："老师父果然注意与我传道，故此开着门也。"即曳步近前，侧身进得门里，只走到祖师寝榻之下。见祖师蜷蜗身



with his hands behind his back and shut the main door, abandoning them all. The class was shocked, and they all blamed Sun Wukong. "You cheeky ape, you've no idea how to behave. The master was teaching you the Way, so why did you have to argue with him instead of learning from him? Now you've offended him we don't know when he'll come out again." They were all very angry with him and regarded him with loathing and contempt. But Sun Wukong was not bothered in the least, and his face was covered with smiles. The Monkey King had understood the riddle, and had the answer hidden away in his mind. So he did not argue with the others but bore it all without a word. When the Patriarch hit him three times he had been telling him to pay attention at the third watch; and when he went inside with his hands behind his back and shut the main door he had told the Monkey King to go in through the back door and be taught the Way in secret.

The delighted Sun Wukong spent the rest of that day with the others in front of the Three Stars Cave, looking at the sky and impatient for night to come. At dusk he went to bed like all the others, pretended to close his eyes, controlled his breathing, and calmed himself down. Nobody beats the watches or calls out the hour in the mountains, so he had no way of knowing the time except by regulating the breath going in and out of his nose. When he reckoned that it was about the third watch he got up very quietly, dressed, and slipped out through the front door away from the others. When he was outside he looked up and saw

> The moon was bright and clear and cold,
> The vast space of the eight points was free from dust.
> Deep in the trees a bird slept hidden,
> While the water flowed from the spring.
>
> Fireflies scattered their lights
> And a line of geese was stretched across the clouds.
> It was exactly the third watch,
> The right time to ask about the Way.

Watch the Monkey King as he follows the old path to the back door, which he found to be ajar. "The Patriarch has left the door open, so he really intends to teach me the Way," he exclaimed in delight. He tiptoed toward, went in sideways through the door, and walked over to the

躯，朝里睡着了。悟空不敢惊动，即跪在榻前。那祖师不多时觉来，舒开两足，口中自吟道：

“难！难！难！道最玄，莫把金丹作等闲。不遇至人传妙诀，空言口困舌头干！

悟空应声叫道：“师父，弟子在此跪候多时。”祖师闻得声音是悟空，即起披衣盘坐，喝道：“这猢狲！你不在前边去睡，却来我这后边作甚？”悟空道：“师父昨日坛前对众相允，教弟子三更时候，从后门里传我道理，故此大胆径拜老爷榻下。”祖师听说，十分欢喜，暗自寻思道：“这厮果然是个天地生成的！不然，何就打破我盘中之暗谜也？”悟空道：“此间更无六耳，止只弟子一人，望师父大舍慈悲，传与我长生之道罢，永不忘恩！”祖师道：“你今有缘，我亦喜说。既识得盘中暗谜，你近前来，仔细听之，当传与你长生之妙道也。”悟空叩头谢了，洗耳用心，跪于榻下。祖师云：

“显密圆通真妙诀，惜修性命无他说。
都来总是精气神，谨固牢藏休漏泄。
休漏泄，体中藏，汝受吾传道自昌。
口诀记来多有益，屏除邪欲得清凉。



Patriarch's bed, where he saw the Patriarch sleeping curled up, facing the inside of the room. Not daring to disturb him, Sun Wukong knelt in front of the bed. Before long the Patriarch woke up, stretched out both his legs, and mumbled to himself:

"It's hard, hard, hard. The Way is very obscure,
Don't make light of the Gold and the Cinnabar.
To teach miraculous spells to any but the Perfect Man,
Is to tire the voice and dry the tongue in vain."

Sun Wukong said in reply, "Master, your disciple has been kneeling here for a long time." When the Patriarch heard that it was Sun Wukong who was speaking he pulled some clothes on, sat up cross-legged, and shouted, "It's that monkey. Why have you come into my room instead of sleeping out in front?" "Master, you told me publicly in front of the altar yesterday that your disciple was to come in here through the back gate at the third watch as you were going to teach me the Way. That is why I made so bold as to come to pay my respects beside my master's bed." The Patriarch was very pleased to hear this and said to himself, "This wretch was indeed born of Heaven and Earth. Otherwise he wouldn't have been able to understand my cryptic message." Sun Wukong said, "There is no third pair of ears in this room; your disciple is the only other person here. I hope, master, that in your great mercy you will teach me the Way of Immortality. If you do, I'll always be grateful to you." "You are predestined," the Patriarch said, "so I shall be happy to tell you. Since you understood my cryptic message, come over here and listen carefully while I teach you the miraculous Way of Immortality." Sun Wukong kowtowed with gratitude and knelt before the bed, listening with all his attention. The Patriarch said:

"True spells, revealing secrets and all powerful,
Are the only sure way of protecting one's life.
They all come from essence, vapour, and spirit,
Must be stored away securely, and never be divulged.

Must never be divulged, and be stored in the body,
Then the Way I teach you will flourish of itself.
Many are the benefits of learning spells:
They give protection from evil desires and make one pure.

得清凉，光皎洁，好向丹台赏明月。
月藏玉兔日藏乌，自有龟蛇相盘结。
相盘结，性命坚，却能火里种金莲。
攒簇五行颠倒用，功完随作佛和仙。”

此时说破根源，悟空心灵福至，切切记了口诀，对祖师拜谢深恩，即出后门观看。但见：东方天色微舒白，西路金光大显明。依旧路，转到前门，轻轻的推开进去，坐在原寝之处，故将床铺摇响道：“天光了！天光了！起耶！”那大众还正睡哩，不知悟空已得了好事。当日起来打混，暗暗维持，子前午后，自己调息。

却早过了三年，祖师复登宝座，与众说法。谈的是公案比语，论的是外像包皮。忽问：“悟空何在？”悟空近前跪下：“弟子有。”祖师道：“你这一向修些什么道来？”悟空道：“弟子近来法性颇通，根源亦渐坚固矣。”祖师道：“你既通法性，会得根源，已注神体，却只是防备着‘三灾利害’。”悟空听说，沉吟良久道：“师父之言谬矣。我尝闻道高德隆，与天同寿；水火既济，百病不生，却怎么有个‘三灾利害’？”祖师道：“此乃非常之道：夺天地之造化，侵日月之玄

Make one pure with a dazzling radiance
Like a bright moon shining on a cinnabar tower.
The moon contains a Jade Rabbit, the sun a Golden Crow,
The Tortoise and the Snake are always intertwined.

Always intertwined, then life is firm,
And one can plant golden lotuses in fire.
Grasp all the Five Elements and turn them upside down,
And when you are successful you can become a Buddha, or an Immortal."

The Patriarch's explanation went to the root of things, and Sun Wukong's heart was filled with bliss as he committed the spells to memory. He bowed to the Patriarch to express his deep gratitude and went out of the back door to look. He saw that there was a trace of white in the east, while the golden light of the moon was shining in the west. He went to the front door by the old path, pushed it open gently, and went in. He saw down where he had been sleeping earlier, shook his bedding and said loudly, "It's dawn, it's dawn. Get up." The others were all asleep, unaware of Sun Wukong's good fortune. At daybreak he got up and muddled through the day, while secretly keeping to what he had been told. In the afternoon and evening he regulated his breathing.

After three years had passed in this way the Partiarch once more sat on his lecturing throne and expounded the Dharma to the students. He recounted famous sayings and parables, and discussed external phenomena and external appearances. Without warning he asked, "Where is Sun Wukong?" Sun Wukong went forward, knelt down and replied, "Your disciple is present." "What Way have you cultivated since coming here?" "Your disciple is now fairly well conversant with the Dharma," Sun Wukong replied, "and my Source is getting gradually stronger." "If you are conversant with the Dharma and you know about the Source," the Patriarch replied, "and if the spirit has already flowed into you, then you must beware of the 'Three Disasters.'" Sun Wukong thought for a long time, then he said, "Patriarch, you're talking rubbish. I have often heard that the Way is lofty and its power mighty, that it is as eternal as Heaven, that it can overcome fire and water, and prevent all illnesses from arising, so how could there be 'Three Disasters'?" To this the Patriarch replied, "This is not the ordinary Way: it involves seizing the very creation of

机；丹成之后，鬼神难容。虽驻颜益寿，但到了五百年后，天降雷灾打你，须要见性明心，预先躲避。躲得过，寿与天齐；躲不过，就此绝命。再五百年后，天降火灾烧你。这火不是天火，亦不是凡火，唤做‘阴火’。自本身涌泉穴下烧起，直透泥垣宫，五脏成灰，四肢皆朽，把千年苦行，俱为虚幻。再五百年，又降风灾吹你。这风不是东南西北风，不是和熏金朔风，亦不是花柳松竹风，唤做‘叆风’。自囟门中吹入六腑，过丹田，穿九窍，骨肉消疏，其身自解。所以都要躲过。”悟空闻说，毛骨悚然，叩头礼拜道：“万望老爷垂悯，传与躲避三灾之法，到底不敢忘恩。”祖师道：“此亦无难，只是你比他人不同，故传不得。”悟空道：“我也头圆顶天，足方履地，一般有九窍四肢，五脏六腑，何以比人不同？”祖师道：“你虽然像人，却比人少腮。”原来那猴子孤拐面，凹脸尖嘴。悟空伸手一摸，笑道：“师父没成算！我虽少腮，却比人多这个素袋，亦可准折过也。”祖师说：“也罢，你要学那一般？有一般天罡数，该三十六般变化；有一般地煞数，该七十二般变化。”悟空道：“弟子愿多里捞摸，



Heaven and Earth, and encroaching on the hidden workings of the sun and moon. Once the elixir is made, devils and spirits cannot tolerate it. Although it will preserve the youthfulness of your face and prolong your life, in five hundred years' time Heaven will strike you with a thunderbolt. You must be clear-sighted in nature and mind, so that you can hide from it before it comes. If you succeed in avoiding it you will live as long as Heaven; and if you don't, it will kill you. Another five hundred years later Heaven will burn you with fire. This fire will be not heavenly fire or ordinary fire but 'hidden fire'. It will burn you from the soles of your feet to the crown of your head; your five viscera will be reduced to ashes, your four limbs will be destroyed, and a thousand years of asceticism will have been so much wasted time. Yet another five hundred years later a wind will blow at you. It will not be the north, south, east, or west wind, nor will it be a warm, fragrant wind from the northwest; nor will it be the kind of wind that blows among flowers, willows, pine, and bamboo. It will be what is called a 'monster wind'. It will blow through the crown of your head down into your six entrails. It will go through the Cinnabar Field below your navel and penetrate your nine orifices. Your flesh and your bones will be destroyed and your body will disintegrate. So you must avoid all three of these disasters."

When he heard this Sun Wukong's hair stood on end, and he knowtowed with the words, "I implore you, my lord, to show pity and teach me how to avoid these three disasters. If you do I will be grateful to you for ever." "That would be easy," the Patriarch replied, "but for the fact that you are different from other people—which means that I can't." "I have a head that faces the sky and feet standing on earth," said Sun Wukong. "I have nine orifices and four limbs, five viscera and six entrails. How am I different from anyone else?" "Although you are quite like other people, your cheeks are too small." Now that monkey had a funny face, with cheeks that caved inwards and a sharp chin. Sun Wukong felt it with his hand and replied with a laugh, "Master, you didn't take everything into account. Although I'm a bit short of jaw, I've got more dewlap than other people to make up for it." "Very well then," the Patriarch said, "which would you prefer to learn: the thirty-six heavenly transformations or the seventy-two earthly ones?" "Your disciple wants to

学一个地煞变化罢。”祖师道:“既如此，上前来，传与你口诀。”遂附耳低言，不知说了些什么妙法。这猴王也是他一窍通时百窍通，当时习了口诀，自修自炼，将七十二般变化，都学成了。

忽一日，祖师与众门人在三星洞前戏玩晚景。祖师道:“悟空，事成了未曾?”悟空道:“多蒙师父海恩，弟子功果完备，已能霞举飞升也。”祖师道:“你试飞举我看。”悟空弄本事，将身一耸，打了个连扯跟头，跳离地有五六丈，踏云霞去勾有顿饭之时，返复不上三里远近，落在面前，扠手道:“师父，这就是飞举腾云了。”祖师笑道:“这个算不得腾云，只算得爬云而已。自古道:‘神仙朝游北海暮苍梧。’似你这半日，去不上三里，即爬云也还算不得哩!”悟空道:“怎么为‘朝游北海暮苍梧’?”祖师道:“凡腾云之辈，早辰起自北海，游过东海、西海、南海，复转苍梧，苍梧者，却是北海零陵之语话也。将四海之外，一日都游遍，方算得腾云。”悟空道:“这个却难!却难!”祖师道:“‘世上无难事，只怕有心人。’”悟空闻得此言，叩头礼拜，启道:“师父，‘为人须为彻’，索性舍个大慈悲，将此腾云之法，一发传与我罢，决不敢忘恩。”祖师道:“凡诸仙腾云，皆跌足而起，你却不是这般。我才见你去，连扯方才跳上。我今只就你这个势，传你个‘筋斗云’罢。”悟空又礼拜恳求，祖



get as much out of it as he can, so I would like to learn the seventy-two earthly ones." "If that's what you want," the Patriarch replied, "come here and I'll teach you the spells." Thereupon he whispered into Sun Wukong's ear, and who knows what miraculous spells he taught him? The Monkey King was the sort of person who understands everything once he is told a tiny part, and he learnt the spells on the spot. He practised and trained until he had mastered all seventy-two transformations.

One day the Patriarch and all his disciples were enjoying the sunset outside the Three Stars Cave. The Patriarch asked Sun Wukong, "Have you succeeded yet?" Sun Wukong replied, "Thanks to your infinite mercy, master, your disciple's results have been perfect, and I can now rise on the clouds and fly." "Let me see you try a flight," the Patriarch said. Sun Wukong used his skill to perform a series of somersaults that carried him fifty or sixty feet into the air, then walked around on the clouds for about as long as it takes to eat a meal. He covered about a mile altogether before landing in front of the Patriarch, folding his arms across his chest, and saying, "Master, that's flying and soaring in the clouds." The Patriarch laughed. "That's not soaring on the clouds—it's just climbing up them. There is an old saying that 'an Immortal visits the Northern Sea in the morning and Cangwu in the evening'. But to take as long as you did just to go a mile doesn't count as climbing on the clouds." "How can it be possible to visit the Northern Sea in the morning and Cangwu in the evening?" Sun Wukong asked. "All cloud-soarers start off from the Northern Sea early in the morning, visit the Eastern, Western and Southern Seas, and then come back to Cangwu. Cangwu is what the Northern Sea is called in the Lingling language. When you can go beyond all four seas in a single day you can regard yourself as a cloud-soarer." "But that must be very difficult," Sun Wukong observed. "Where there's a will there's a way," the Patriarch replied. "Nothing by halves, master," replied Sun Wukong with bows and kowtows, "I beg of you in your great mercy to teach me the art of cloud-soaring. I promise that I will always be grateful." "Immortals take off with a stamp of their feet," said the Patriarch, "but you do it differently—just now I saw you pull yourself up. As that is the way you do it, I'll show you how to do it your own way and teach you the 'somersault cloud'." Sun Wukong bowed again, imploring

师却又传个口诀道："这朵云，捻着诀，念动真言，攒紧了拳，将身一抖，跳将起来，一筋斗就有十万八千里路哩！"大众听说，一个个嘻嘻笑道："悟空造化！若会这个法儿，与人家当铺兵，送文书，递报单，不管那里都寻了饭吃！"师徒们天昏各归洞府。这一夜，悟空即运神炼法，会了筋斗云。逐日家无拘无束，自在逍遥，此亦长生之美。

一日，春归夏至，大众都在松树下会讲多时。大众道："悟空，你是那世修来的缘法？前日老师父附耳低言，传与你的躲三灾变化之法，可都会么？"悟空笑道："不瞒诸兄长说，一则是师父传授，二来也是我昼夜殷勤，那几般儿都会了。"大众道："趁此良时，你试演演，让我等看看。"悟空闻说，抖擞精神，卖弄手段道："众师兄请出个题目。要我变化什么？"大从道："就变棵松树罢。"悟空捻着诀，念动咒语，摇身一变，就变做一棵松树。真个是：

郁郁含烟贯四时，凌云直上秀贞姿。
全无一点妖猴像，尽是经霜耐雪枝。

大众见了，鼓掌呵呵大笑。都道："好猴儿！好猴儿！"不觉的嚷闹，惊动了祖师。祖师急拽杖出门来问道："是何人在此喧哗？"大众闻呼，慌忙检束，整衣向前。悟空也现了本相，



him to do so, and the Patriarch taught him the spell. "For this kind of cloud," the Patriarch said, "you make the magic by clasping your hands in the special way, recite the words of the spell, clench your fist, shake yourself, and jump. With one somersault you can go sixty thousand miles." When the others heard this they all exclaimed with a laugh. "Lucky old Sun Wukong. With magic like this he could be a messenger delivering official letters and reports, and he'd never go short of a meal." When it was dark the Patriarch and his pupils returned to the cave. That night Sun Wukong moved his spirit, practised the technique, and mastered the cloud somersault. From then on he was free from all restraint and he enjoyed the delights of immortality, drifting around as he pleased.

On a day when spring was giving way to summer, and all the students had been sitting under some pine trees listening to lectures for a long time, they said, "Sun Wukong, in what life did you earn your present destiny? The other day our teacher whispered to you how to do the transformations to avoid the Three Disasters. Can you do them all yet?" "It's true, brothers," said Sun Wukong with a grin, "I can do them all. In the first place, it's because our master taught me; and in the second place, it's because I practised them hard day and night." "This would be a good time for you to give us a demonstration." At this suggestion Sun Wukong braced his spirit to show off his skill. "What's it to be, brothers? Tell me what you'd like me to turn myself into." "Turn into a pine tree," they all said. Sun Wukong clenched his fist, said the magic words, shook himself, and changed into a pine tree. It was truly

> Green and misty throughout the four seasons,
> Raising its upright beauty to the clouds.
> Not in the least like a demon monkey,
> Every inch a tree that withstands frost and snow.

When the students saw it they clapped their hands and chuckled aloud, saying, "Good old monkey, good old monkey." They did not realize that the row they were making had disturbed the Patriarch, who rushed out through the door, dragging his stick behind him. "Who's making a row out here?" he asked. The students hurriedly pulled themselves together, straightened their clothes and went over to him. Sun Wukong, who had now resumed his real appearance, said from the forest, "Master, we

杂在丛中道:“启上尊师，我等在此会讲，更无外姓喧哗。”祖师怒喝道:“你等大呼小叫，全不像个修行的体段!修行的人，口开神气散，舌动是非生。如何在此嚷笑?”大众道:“不敢瞒师父，适才孙悟空演变化耍子。教他变棵松树，果然是棵松树，弟子们俱称扬喝采，故高声惊冒尊师，望乞恕罪。”祖师道:“你等起去。”叫:“悟空，过来!我问你弄什么精神，变什么松树?这个工夫，可好在人前卖弄?假如你见别人有，不要求他?别人见你有，必然求你。你若畏祸，却要传他;若不传他，必然加害:你之性命又不可保。”悟空叩头道:“只望师父恕罪!”祖师道:“我也不罪你，但只是你去罢。”悟空闻此言，满眼堕泪道:“师父，教我往那里去?”祖师道:“你从那里来，便从那里去就是了。”悟空顿然醒悟道:“我自东胜神洲傲来国花果山水帘洞来的。”祖师道:“你快回去，全你性命;若在此间，断然不可!”悟空领罪，“上告尊师:我也离家有二十年矣，虽是回顾旧日儿孙，但念师父厚恩未报，不敢去。”祖师道:“那里什么恩义?你只不惹祸不牵带我就罢了!”

悟空见没奈何，只得拜辞，与众相别。祖师道:“你这去，定生不良。凭你怎么惹祸行凶，却不许说是我的徒弟。



were holding a discussion here, and there were no outsiders making a din." "Yelling and shouting like that." the Patriarch angrily roared, "is no way for those cultivating their conduct to behave. If you are cultivating your conduct, the subtle vapours escape when you open your mouth, and when you wag your tongue, trouble starts. What was all the laughing and shouting about" "Just now Sun Wukong did a transformation for fun. We told him to turn himself into a pine tree, and he did. We all praised and applauded him, which was why we disturbed you with the noise, master. We beg you to forgive us."

The Patriarch sent them all away except for Sun Wukong, to whom he said, "Come here. Is that a way to use your spirit? To change into a pine tree? Is this a skill you should be showing off in front of people? If you saw somebody else doing that, wouldn't you ask him to teach you? If other people see you doing it, they're bound to ask you to teach them, and if you want to keep out of trouble you'll have to do so; otherwise they may do you harm, and then your life will be in danger." Sun Wukong kowtowed and said, "Please forgive me, master." "I shan't punish you," the Patriarch replied, "but you'll have to go." Sun Wukong's eyes filled with tears. "Master, where am I to go?" "Go back to where you came from." Sun Wukong had a sudden awakening, and he said, "I came from the Water Curtain Cave on the Mountain of Flowers and Fruit in the country of Aolai in the Eastern Continent of Superior Body." "If you hurry back there," the Patriarch replied, "you will be able to preserve your life. If you stay here it will be absolutely impossible to do so." Sun Wukong accepted his punishment. "Yes, master," he said. "I've been away from home for twenty years and I do miss the old days and my children and grandchildren. But when I remember that I have not yet repaid your enormous generosity to me, I can't bring myself to go." "What sort of kindness would you be doing me if you stayed? I'll be happy enough if you keep me out of any disasters you cause."

Seeing that there was nothing else for it, Sun Wukong bowed and took leave of him, saying good-bye to all the other students. "Now that you're going," the Patriarch said, "I'm sure that your life will not be a good one. Whatever disasters you cause and crimes you commit, I forbid you under any circumstances to call yourself my disciple. If you so much as hint at

你说出半个字来，我就知之，把你这猢狲剥皮锉骨，将神魂贬在九幽之处，教你万劫不得翻身！”悟空道：“决不敢提起师父一字，只说是我自家会的便罢。”

悟空谢了。即抽身，捻着诀，丢个连扯，纵起筋斗云，径回东胜。那里消一个时辰，早看见花果山水帘洞。美猴王自知快乐，暗暗的自称道：

“去时凡骨凡胎重，得道身轻体亦轻。
举世无人肯立志，立志修玄玄自明。
当时过海波难进，今日回来甚易行。
别语叮咛还在耳，何期顷刻见东溟。”

悟空按下云头，直至花果山。找路而走，忽听得鹤唳猿啼，鹤唳声冲霄汉外，猿啼悲切甚伤情。即开口叫道：“孩儿们，我来了也！”那崖下石坎边，花草中，树木里，若大若小之猴，跳出千千万万，把个美猴王围在当中，叩头叫道：“大王，你好宽心！怎么一去许久？把我们俱闪在这里，望你诚如饥渴！近来被一妖魔在此欺虐，强要占我们水帘洞府，是我等舍死忘生，与他争斗。这些时，被那厮抢了我们家火，捉了许多子侄，教我们昼夜无眠，看守家业。幸得大王来了！大王若再年载不来，我等连山洞尽属他人矣！”悟空闻说，心中大怒道：“是什么妖魔，辄敢无状！你且细细说来，待我



it I'll know at once, and I'll tear off your monkey skin, chop up your bones, and banish your soul to the Ninth Darkness. I won't let you out for ten thousand aeons." "I promise never to give away a single letter of your name," said Sun Wukong. "I'll just say that I taught myself."

Sun Wukong took his leave and went away. Making the spell by clasping his fist he jumped head over heels, summoned a somersault cloud, and went back to the Eastern Continent. Within two hours he saw the Water Curtain Cave on the Mountain of Flowers and Fruit. The Handsome Monkey King was so pleased that he said to himself:

"When I left here my mortal flesh and bones were heavy,
But now I have the Way my body's light.
No one in the world has real determination,
To the firm will, the hidden becomes clear.

When I last crossed the seas the waves got in my way,
But now on my return the journey's easy.
The parting words still echo in my ears;
When will I see The Eastern Ocean again?"

Sun Wukong put away his cloud and headed straight to the Mountain of Flowers and Fruit. As he followed the path there he heard the call of the cranes and the cries of the apes. The crane calls echoed beyond the Milky Way, and the ape cries were pathetically sad. Sun Wukong shouted, "Children, I'm back."

Big monkeys and little monkeys came bounding in their thousands and tens of thousands from caves in the cliffs, from the grass and flowers, and down from the trees. They all crowded round the Handsome Monkey King, kowtowed and said, "Your Majesty, you're a cool one. How could you stay away for so long, abandoning us all here? We've been desperate for you to come back. A demon has been mistreating us terribly. He's occupied our Water Curtain Cave, and we've been fighting for our lives with him. Recently he's been stealing our things and carrying off many of our youngsters. We've had to stay awake all night to guard our families. Thank goodness you've come back! Another year without you, Your Majesty, and every one of us would be under his control, cave and all." Sun Wukong was furious, "Who is this demon? What an outrage! Tell me everything about him, and then I'll go and give him what's

寻他报仇。”众猴叩头:“告上大王，那厮自称混世魔王，住居在直北下。”悟空道:“此间到他那里，有多少路程?”众猴道:“他来时云，去时雾，或风或雨，或电或雷，我等不知有多少路。”悟空道:“既如此，你们休怕，且自顽耍，等我寻他去来!”

好猴王，将身一纵，跳起去，一路筋斗，直至北下观看，见一座高山，真是十分险峻。好山:

笔峰挺立，曲涧深沉。笔峰挺立透空霄，曲涧深沉通地户。两崖花木争奇，几处松篁斗翠。左边龙，熟熟驯驯；右边虎，平平伏伏。每见铁牛耕，常有金钱种。幽禽睆睆声，丹凤朝阳立。石磷磷，波净净，古怪蹊蹊真恶狞。世上名山无数多，花开花谢繁还众。争如此景永长存，八节四时浑不动。诚为三界坎源山，滋养五行水脏洞!

美猴王正默观看景致，只听得有人言语。径自下山寻觅，原来那陡崖之前，乃是那水脏洞。洞门外有几个小妖跳舞，见了悟空就走。悟空道:“休走!借你口中言，传我心内事。我乃正南方花果山水帘洞洞主。你家什么混世鸟魔，屡次欺我



coming to him." The monkey host kowtowed again and said, "Your Majesty, the wretch calls himself the Demon King of Confusion. He lives north of here." "How far away is his place?" Sun Wukong asked. "He comes and goes in cloud and mist with wind and rain, or thunder and lightning, so we don't know how far it is." "If that's how it is," Sun Wukong replied, "then don't worry. Just keep yourselves amused while I go and find him."

The splendid Monkey King jumped up into the air, and as he somersaulted towards the north he saw a high and precipitous mountain. It was a fine sight:

> Perpendicular peaks jutting straight up,
> Deep-sunk winding streams.
> The perpendicular peaks jutting straight up pierced the sky;
> The deep-sunk winding streams led to the underworld.
> On pairs of cliffs the plants compete in strangeness;
> Elsewhere pine vies in greenness with bamboo.
> To the left are docile dragons,
> To the right are tame tigers.
> Iron oxen ploughing are a common sight,
> Golden coins are always sown as seeds.
> Hidden birds sing beautifully,
> Red phoenixes stand in the sun.
> Racing over stones, the clear waves
> Twist and bend in a vicious torrent.
> Many are the famous mountains in the world,
> And many the flowers that bloom and wither on them.
> But this scenery is eternal,
> Unchanging through the four seasons.
> It is truly the mountain from which the Three Worlds spring,
> The Cave in the Belly of the Water that nourishes the Five Elements.

As the Handsome Monkey King stood gazing in silence at this view, he heard voices. When he went down the mountainside to look he found the Cave in the Belly of the Water facing the cliff. Several minor demons were dancing around in front of the cave doors, and they ran away as soon as they saw Sun Wukong. "Wait a moment," Sun Wukong said. "I want you to take a message for me. I am the King of the Water Curtain

儿孙，我特寻来，要与他见个上下！”

那小妖听说，疾忙跑入洞里，报道，“大王！祸事了！”魔王道：“有甚祸事？”小妖道：“洞外有猴头称为花果山水帘洞洞主。他说你屡次欺他儿孙，特来寻你，见个上下哩。”魔王笑道：“我常闻得那些猴精说他有个大王，出家修行去，想是今番来了。你们见他怎生打扮，有甚器械？”小妖道：“他也没什么器械，光着个头，穿一领红色衣，勒一条黄丝绦，足下踏一对乌靴，不僧不俗，又不像道士神仙，赤手空拳，在门外叫哩。”魔王闻说：“取我披挂兵器来！”那小妖即时取出。那魔王穿了甲胄，绰刀在手，与众妖出得门来，即高声叫道：“那个是水帘洞洞主？”悟空急睁睛观看，只见那魔王：

头戴乌金盔，映日光明；身挂皂罗袍，迎风飘荡。下穿着黑铁甲，紧勒皮条；足踏着花褶靴，雄如上将。腰广十围，身高三丈。手执一口刀，锋刃多明亮。称为混世魔，磊落凶模样。



Cave in the Mountain of Flowers and Fruit that lies due south of here. I've come to find that Demon of Confusion of yours, or whatever he's called, the one who's been mistreating my children and grandchildren, and have it out with him."

The minor demons scuttled into the cave and reported, "A disaster, Your Majesty." "What do you mean, disaster?" the demon king asked. "There's a monkey outside the cave," the minor demons reported, "who says that he's the King of the Water Curtain Cave on the Mountain of Flowers and Fruit. He says that you have been bullying his children and grandchildren, and that he's come specially to find you to have it out with you." The demon king laughed. "Those monkey devils are always going on about a king of theirs who renounced the world to cultivate his conduct; I suppose it must be him who's here now. Did you see how he was dressed or what weapons he was carrying?" "He hasn't got any weapons. He's bareheaded, and he's wearing a red gown belted with a yellow silk sash, and a pair of black boots. He isn't dressed like a monk, or a layman, or an Immortal. He's bare-handed and empty-fisted, and he's standing outside the doors yelling." "Bring me my armour and weapons," said the demon king when he heard this. The minor demons produced them at once, and when he had donned his armour he went out of the door with all the demons, his sword in his hand. "Who is the King of the Water Curtain Cave?" he roared. Sun Wukong took a quick look at him and saw that

On his head he wore a dark golden helmet,
Glistening in the sun.
On his body he wore a black silk gown,
Flapping in the breeze.
Below that he wore black metal armour,
Girt with a leather belt.
On his feet he wore patterned boots,
As splendid as a field-marshal's.
His waist was ten feet round,
And his height was thirty cubits.
In his hand he held a sword,
With gleaming point and edge.
He called himself the Demon King of Confusion

猴王喝道："这泼魔这般眼大，看不见老孙！"魔王见了，笑道："你身不满四尺，年不过三旬，手内又无兵器，怎么大胆猖狂，要寻我见什么上下？"悟空骂道："你这泼魔，原来没眼！你量我小，要大却也不难。你量我无兵器，我两只手够着天边月哩！你不要怕，只吃老孙一拳！"纵一纵，跳上去，劈脸就打。那魔王伸手架住道："你这般矬矮，我这般高长，你要使拳，我要使刀，使刀就杀了你，也吃了笑，待我放下刀，与你使路拳看。"悟空道："说得是。好汉子！走来！"那魔王丢开架子便打，这悟空钻进去相撞相迎。他两个拳捶脚踢，一冲一撞。原来长拳空大，短簇坚牢。那魔王被悟空掏短胁，撞丫裆，几下筋节，把他打重了。他闪过，拿起那板大的钢刀，望悟空劈头就砍。悟空急撤身，他砍了一个空。悟空见他凶猛，即使身外身法，拔一把毫毛，丢在口中嚼碎，望空喷去，叫一声"变！"即变做三二百个小猴，周围攒簇。

原来人得仙体，出神变化无方。不知这猴王自从了道之后，身上有八万四千毛羽，根根能变，应物随心。那些小猴，眼乖会跳，刀来砍不着，枪去不能伤。你看他前踊后跃，钻上去，把个魔王围绕，抱的抱，扯的扯，钻裆的钻裆，扳脚的扳脚，踢打捋毛，抠眼睛，捻鼻子，抬鼓弄，直



And his appearance was truly dazzling.

"You insolent demon," shouted the Monkey King. "Your eyes may be big but you can't see who I am." The demon king laughed at him. "You don't even stand four feet from the ground, you're still in your twenties, and you've got no weapon in your hand. What sort of mad courage makes you challenge me to a fight?" "You insolent demon," retorted Sun Wukong, "how blind you are. You may think I'm small, but I can grow easily enough. You may think I'm unarmed, but I could pull the moon down from the sky with my two hands. Don't worry, old Sun Wukong will sock you one." Sun Wukong gave a jump and leapt into the air, taking a swing at his face. The demon king put out his hand to stop him and said, "Look how big I am, you dwarf. If you use your fists, I'll use my sword. But I'd only make myself look ridiculous if I killed you with a sword. Wait till I've put my sword down and then I'll give you a display of boxing." "Well said," exclaimed Sun Wukong, "spoken like a man. Come on then." The demon king dropped his guard to throw a punch, and Sun Wukong rushed in towards him, punching and kicking. When he spread out his hand it was enormous, and when he clenched his fist it was very hard. Sun Wukong hit the demon king in the ribs, kicked his backside, and smashed several of his joints. The demon king seized his steel sword that was as big as a plank, and swung it at Sun Wukong's skull. Sun Wukong dodged the blow, and the sword only split air. Seeing how ugly the demon king had turned, Sun Wukong used his magic art of getting extra bodies. He pulled out one of his hairs, popped it in his mouth, chewed it up, and blew it out into the air, shouting, "Change!" It turned into two or three hundred little monkeys, who all crowded round him.

Sun Wukong now had an immortal body, and there was no magic transformation of which he was not capable. Since he had followed the Way he could change each of the eighty-four thousand hairs on his body into anything he wanted. The little monkeys were too quick and nimble for sword or spear. Look at them, leaping forwards and jumping backwards, rushing up and surrounding the demon king, grabbing him, seizing him, poking him in the backside, pulling at his feet, punching him, kicking him, tearing his hair out, scratching at his eyes, twisting his nose, all picking him up together and throwing him to the ground. They went on until

打做一个攒盘。这悟空才去夺得他的刀来，分开小猴，照顶门一下，砍为两段。领众杀进洞中，将那大小妖精，尽皆剿灭。却把毫毛一抖，收上身来。又见那收不上身者，却是那魔王在水帘洞擒去的小猴，悟空道："汝等何为到此？"约有三五十个，都含泪道："我等因大王修仙去后，这两年被他争吵，把我们都摄将来，那不是我们洞中的家火？石盆、石碗都被这厮拿来也。"悟空道："既是我们的家火，你们都搬出外去。"随即洞里放起火来，把那水脏洞烧得枯干，尽归了一体。对众道："汝等跟我回去。"众猴道："大王，我们来时，只听得耳边风响，虚飘飘到于此地，更不识路径，今怎得回乡？"悟空道："这是他弄的个术法儿，有何难也！我如今一窍通，百窍通，我也会弄。你们都合了眼，休怕！"

好猴王，念声咒语，驾阵狂风，云头落下。叫："孩儿们，睁眼。"众猴脚踊实地，认得是家乡，个个欢喜，都奔洞门旧路。那在洞众猴，都一齐簇拥同入，分班序齿，礼拜猴王。安排酒果，接风贺喜，启问降魔救子之事。悟空备细言了一遍，众猴称扬不尽道："大王去到那方，不意学得这般手段！"悟空又道："我当年别汝等，随波逐流，飘过东洋大海，径至南赡部洲，学成人像，着此衣，穿此履，摆摆摇摇，云游了八九年余，更不曾有道；又渡西洋大海，到西牛

they had beaten him to a pulp. Sun Wukong snatched his sword from him, told the little monkeys to get out of the way, and brought it down on the crown of his head, splitting it into two. Then he led his force charging into the cave, where they exterminated all the demons, big and small. He shook his hair and put it back on his body. The monkeys who did not go back on his body were the little monkeys the demon king had carried off from the Water Curtain Cave. Sun Wukong asked them how they had got there. There were thirty of forty of them, and they replied with tears in their eyes, "It was after Youn Majesty went off to become an Immortal. He has been fighting with us for the last two years. He brought us all here by force. All the things here—the stone bowls and plates—were stolen from our cave by that beast." "If it's our stuff, take it all out," said Sun Wukong. He then set fire to the Cave in the Belly of the Water and burnt it to a cinder. "Come back with me," he ordered the monkeys. "Your Majesty," they replied, "when we came here all we could hear was the wind howling in our ears as it blew us here, so we don't know the way. How are we ever going to get back?" "There's nothing at all to that spell he used," said Sun Wukong. "I can do it too, as now I only have to know the smallest bit about something to understand it completely. Shut your eyes and don't worry."

Splendid Monkey King. He recited a spell, took them riding on a hurricane, then brought the cloud down to the ground. "Open your eyes and look, children," he shouted. As soon as the monkeys' feet touched the ground they recognized their home. In their delight they all ran along the familiar path to the cave, and the monkeys who had stayed in the cave all crowded in as well. They divided themselves into age-groups and bowed in homage to the Monkey King. Wine and food was laid out to celebrate, and they asked him how he had defeated the demon king and saved their children. When Sun Wukong had told them the whole story the monkeys were full of admiration. "Where did you learn such arts, Your Majesty?" they asked insistently. "When I left you," Sun Wukong replied, "I followed the waves and the currents, and drifted across the Eastern Ocean to the Southern Jambu Continent. Here I taught myself to take human form and to wear these clothes and boots. I swaggered around for eight or nine years, but I never found the Way, so I sailed across the Western

贺洲地界，访问多时，幸遇一老祖，传了我与天同寿的真功果，不死长生的大法门。”众猴称贺，都道：“万劫难逢也！”悟空又笑道：“小的们，又喜我这一门皆有姓氏。”众猴道：“大王姓甚？”悟空道：“我今姓孙，法名悟空。”众猴闻说，鼓掌忻然道：“大王是老孙，我们都是二孙、三孙、细孙、小孙——一家孙、一国孙、一窝孙矣！”都来奉承老孙，大盆小碗的，椰子酒、葡萄酒、仙花、仙果，真个是合家欢乐！

咦！

贯通一姓身归本，只待荣迁仙录名。

毕竟不知怎生结果，居此界终始如何，且听下回分解。

Ocean to the Western Continent of Cattle-gift. After long enquiries I was luck enough to meet a venerable Immortal, who taught me the True Result, which makes me as immortal as heaven, and the great Dharma Gate to eternal youth." The monkeys all congratulated him and exclaimed that his like could not be found in a billion years. Sun Wukong laughed and said, "Children, we should congratulate ourselves on having a surname." "What is Your Majesty's surname?" the monkey masses asked. "My surname is now Sun, and my Buddhist name is Wukong." The monkeys all clapped their hands with joy and said, "Your Majesty is Old Sun, and we are Second Sun, Third Sun, Thin Sun, Little Sun—a family of Suns, a nation of Suns, a den of Suns." They all offered Old Sun their respects, with big plates and small bowls of coconut toddy, grape wine, magic flowers, and magic fruit. The whole household was happy. My word!

By uniting themselves with a single surname
They are waiting to be transferred to the Register of Immortals.

If you don't know how this ended and want to know about the rest of their lives there, then listen to the explanation in the next instalment.



第三回

四海千山皆拱伏　九幽十类尽除名

却说美猴王荣归故里，自剿了混世魔王，夺了一口大刀。逐日操演武艺，教小猴砍竹为标，削木为刀，治旗幡，打哨子，一进一退，安营下寨，顽耍多时。忽然静坐处，思想道："我等在此，恐作耍成真，或惊动人王，或有禽王、兽王认此犯头，说我们操兵造反，兴师来相杀，汝等都是竹竿木刀，如何对敌？须得锋利剑戟方可。如今奈何？"众猴闻说，个个惊恐道："大王所见甚长，只是无处可取。"正说间，转上四个老猴，两个是赤尻马猴，两个是通背猿猴，走在面前道："大王，若要治锋利器械，甚是容易。"悟空道："怎见容易？"四猴道："我们这山，向东去，有二百里水面，那厢乃傲来国界。那国界中有一王位，满城中军民无数，必有金银铜铁等匠作。大王若去那里，或买或造些兵器，教演我等，守护山场，诚所谓保泰长久之机也。"悟空闻说，满心欢喜道："汝等在此顽耍，待我去来。"

Chapter 3

The Four Seas and Thousand Mountains All Submit In the Ninth Hell the Tenth Category Is Struck Off the Register

We have related how the Handsome Monkey King returned home in glory, bringing a large sword he had captured when he killed the Demon King of Confusion. From then on they practised the military arts every day. He asked the little monkeys to cut down bamboo to make spears, carve swords out of wood, and learn to use banners and whistles. They learnt to advance and retreat, and build a camp with a stockade round it. They spent a lot of time playing at this. Once Sun Wukong was sitting in his seat of meditation when he wondered: "What would happen to us if our games were taken for the real thing? What if it alarmed some human monarch or gave offence to some king of birds or beasts? They might say that we were having military training for a rebellion, and attack us with their armies. You would be no match for them with your bamboo spears and wooden swords. We must have really sharp swords and halberds. What are we to do about it?" When the monkeys heard this they all said with alarm, "Your Majesty has great foresight, but there's nowhere we can get them." When it was the turn of four older monkeys to speak—two bare-bottomed apes and two gibbons—they came forward and said, "Your Majesty, if you want sharp weapons they can be very easily obtained." "How could it be easy?" asked Sun Wukong. "To the east of our mountain," they replied, "there is a lake some seventy miles wide that is the boundary of the country of Aolai. That country has a princely capital, and huge numbers of soldiers and civilians live in the city. It must have workshops for gold, silver, bronze and iron. If you went there, Your Majesty, you could either buy arms or get them made; then you could train us to use them in the defence of our mountain. This would give us long-term security." Sun Wukong was delighted with the suggestion. "Wait here while I go there," he said.

好猴王，即纵筋斗云，霎时间过了二百里水面。果然那厢有座城池，六街三市，万户千门，来来往往，人都在光天化日之下。悟空心中想道："这里定有现成的兵器，我待下去买他几件，还不如使个神通觅他几件倒好。"他就捻起诀来，念动咒语，向巽地上吸一口气，呼的吹将去，便是一阵狂风，飞沙走石，好惊人也。

炮云起处荡乾坤，黑雾阴霾大地昏。
江海波翻鱼蟹怕，山林树折虎狼奔。
诸般买卖无商旅，各样生涯不见人。
殿上君王归内院，阶前文武转衙门。
千秋宝座都吹倒，五凤高楼幌动根。

风起处，惊散了那傲来国君王，三市六街，都慌得关门闭户，无人敢走。悟空才按下云头，径闯入朝门里。直寻到兵器馆、武库中，打开门扇，看时，那里面无数器械：刀、枪、剑、戟、斧、钺、毛、镰、鞭、钯、挝、简、弓、弩、叉、矛，件件具备。一见甚喜道："我一人能拿几何？还使个分身法搬将去罢。"好猴王，即拔一把毫毛，入口嚼烂，喷将出去，念动咒语，叫声"变！"变做千百个小猴，都乱搬乱抢；有力的拿五七件，力小的拿三二件，尽数搬个罄净，径踏云头，弄个摄法，唤转狂风，带领小猴，俱回本处。

却说那花果山大小儿猴，正在那洞门外顽耍，忽听得风



Splendid Monkey King! He leapt on to his somersault cloud, crossed the seventy miles of lake, and saw that on the other side there was indeed a city wall, a moat, streets, markets, ten thousand houses, a thousand gates, and people coming and going in the sunlight. "There must be ready-made weapons here," Sun Wukong thought, "and getting a few by magic would be much better than buying them." So he made a magic with his fist and said the words of the spell, sucked in some air from the southeast, and blew it hard out again. It turned into a terrifying gale carrying sand and stones with it.

> Where the thunderclouds rise the elements are in chaos;
> Black fogs thick with dust cloak the earth in darkness.
> Boiling rivers and seas terrify the crabs and fish;
> As trees are snapped off in mountain forests tigers and wolves flee.
> No business is done in any branch of commerce;
> And no one is working at any kind of trade.
> In the palace the king has gone to his inner quarters;
> And the officials in front of the steps have returned to their offices.
> The thrones of princes are all blown over;
> Towers of five phoenixes are shaken to their foundations.

Where the storm blew, the prince of Aolai fled in terror, and gates and doors were shut in the streets and markets. Nobody dared to move outside. Sun Wukong landed his cloud and rushed straight through the gates of the palace to the arsenal and the military stores, opened the doors, and saw countless weapons: swords, pikes, sabres, halberds, battleaxes, bills, scimitars, maces, tridents, clubs, bows, crossbows, forks, and spears were all there. At the sight of them he said happily, "How many of these could I carry by myself? I'd better use the magic for dividing up my body." Splendid Monkey King. He plucked a hair from his body, chewed it up, spat it out, made the magic with his fist, said the words of the spell, and shouted "Change!" It turned into hundreds and thousands of little monkeys, who rushed wildly about grabbing weapons. The strong ones took six or seven each and the weaker ones two or three, and between them they removed the lot. He climbed back up on the clouds, called up a gale by magic, and took all the little monkeys home with him.

The monkeys big and small of the Mountain of Flowers and Fruit

声响处，见半空中，丫丫叉叉，无边无岸的猴精，唬得都乱跑乱躲。少时，美猴王按落云头，收了云雾，将身一抖，收了毫毛，将兵器都乱堆在山前，叫道："小的们！都来领兵器！"众猴看时，只见悟空独立在平阳之地，俱跑来叩头问故。悟空将前使狂风、搬兵器一应事说了一遍。众猴称谢毕，都去抢刀夺剑，挝斧争枪，扯弓扳弩，吆吆喝喝，耍了一日。

次日，依旧排营。悟空会聚群猴，计有四万七千余口。早惊动满山怪兽，都是些狼、虫、虎、豹、麝、麂、獐、犸、狐、狸、獾、狢、狮、象、狻猊、猩猩、熊、鹿、野豕、山牛、羚羊、青兕、狡儿、神獒……各样妖王，共有七十二洞，都来参拜猴王为尊。每年献贡，四时点卯。也有随班操演的，也有随节征粮的，齐齐整整，把一座花果山造得似铁桶金城。各路妖王，又有进金鼓，进彩旗，进盔甲的，纷纷攘攘，日逐家习舞兴师。

美猴王正喜间，忽对众说道："汝等弓弩熟谙，兵器精通，奈我这口刀着实榔槺，不遂我意，奈何？"四老猴上前启奏道："大王乃是仙圣，凡兵是不堪用；但不知大王水里可能去得？"悟空道："我自闻道之后，有七十二般地煞变化之功；筋斗云有莫大的神通；善能隐身遁身，起法摄法；上天

were playing outside the gates of the cave when they heard the wind. At the sight of countless monkey spirits flying through the air they fled and hid. A moment later the Handsome Monkey King landed his cloud, put away his mists, shook himself, replaced his hair, and threw all the weapons into a pile beside the mountain. "Children," he shouted, "come and get your weapons." When the monkey masses looked they saw Sun Wukong standing by himself on some level ground, and they all rushed over to him to kowtow and asked what had happened. Sun Wukong told them the whole story of how he had raised the gale and taken the weapons. After all the monkeys had thanked him they snatched sabres, grabbed swords, seized battleaxes, fought for pikes, drew bows, stretched crossbows, shouted, yelled, and so amused themselves for the rest of the day.

The next day they paraded as usual. Sun Wukong assembled all the monkey host, and they numbered over forty-seven thousand. This had alarmed all the strange beasts of the mountain—wolves, monsters, tigers, leopards, deer, muntjacs, river-deer, foxes, wild cats, badgers, raccoons, lions, elephants, horses, orangutangs, bears, stags, wild boar, mountain cattle, antelopes, rhinoceroses, little dogs, huge dogs. The kings of various kinds of monsters, seventy-two in all, all came to pay homage to the Monkey King. They offered tribute every year and attended court in each of the four seasons. They also took part in drill and paid their seasonal grain levies. Everything was so orderly that the Mountain of Flowers and Fruit was as secure as an iron bucket or a wall of bronze. The kings of the monsters sent gongs, drums, coloured flags, helmets, and armour in great abundance, and every day there were military exercises.

One day, amid all this success, the Handsome Monkey King suddenly said to the other monkeys, "You are now expert in the bow and crossbow, and highly skilled in other weapons; but this sword of mine is too clumsy for my liking. What shall I do about it?" The four veteran monkeys came forward and submitted a suggestion: "Your Majesty is an Immortal, so mortals' weapons are not good enough for you. We wonder if Your Majesty is able to travel underwater." "Since hearing the Way," Sun Wukong replied, "I have mastered the seventy-two earthly transformations. My somersault cloud has outstanding magical powers. I know how to conceal myself and vanish. I can make spells and end them. I can

有路，入地有门；步日月无影，入金石无碍；水不能溺，火不能焚。那些儿去不得?”四猴道:“大王既有此神通，我们这铁板桥下，水通东海龙宫。大王若肯下去，寻着老龙王，问他要件什么兵器，却不趁心?”悟空闻言甚喜道:“等我去来。”

好猴王，跳至桥头，使一个闭水法，捻着诀，扑的钻入波中，分开水路，径入东洋海底。正行间，忽见一个巡海的夜叉，挡住问道:“那推水来的，是何神圣?说个明白，好通报迎接。”悟空道:“吾乃花果山天生圣人孙悟空，是你老龙王的紧邻，为何不识?”那夜叉听说，急转水晶宫传报道:“大王，外面有个花果山天生圣人孙悟空，口称是大王紧邻，将到宫也。”东海龙王敖广即忙起身，与龙子、龙孙、虾兵、蟹将出宫迎道:“上仙请进，请进。”直至宫里相见，上坐献茶毕，问道:“上仙几时得道，授何仙术?”悟空道:“我自生身之后，出家修行，得一个无生无灭之体。近因教演儿孙，守护山洞，奈何没件兵器。久闻贤邻享乐瑶宫贝阙，必有多余神器，特来告求一件。”龙王见说，不好推



reach the sky and find my way into the earth. I can travel under the sun or moon without leaving a shadow or go through metal or stone freely. I can't be drowned by water or burned by fire. There's nowhere I cannot go." "If Your Majesty has these magical powers, the stream under our iron bridge leads to the Dragon palace of the Eastern Sea. If you are willing to go down there, go and find the Dragon King and ask him for whatever weapon it is you want. Wouldn't that suit you?" "Wait till I get back," was Sun Wukong's delighted reply.

Splendid Monkey King. He leapt to the end of the bridge and made a spell with his fist to ward off the water. Then he dived into the waves and split the waters to make way for himself till he reached the bed of the Eastern Sea. On his journey he saw a yaksha demon who was patrolling the sea. The yaksha barred his way and asked, "What sage or divinity are you, pushing the waters aside like that? Please tell me so that I can make a report and have you properly received." "I am the Heaven-born Sage Sun Wukong from the Mountain of Flowers and Fruit, and your old Dragon King's close neighbour. How is it you don't know me?" When the yaksha heard this he hurried back to the crystal palace and reported, "Your Majesty, Sun Wukong, the Heaven-born Sage from the Mountain of Flowers and Fruit who says he is your neighbour, is coming to your palace." Ao Guang, the Old Dragon King of the Eastern Sea, leapt to his feet and went out to meet Sun Wukong with his dragon sons and grandsons, his prawn soldiers, and his crab generals. "Come in, exalted Immortal," he said, taking Sun Wukong into the palace where they introduced themselves, seated him in the place of honour, and offered him tea. Then the Dragon King asked him, "Exalted Immortal, when did you find the Way, and what magic arts did you acquire?" "After my birth," said Sun Wukong, "I renounced the world and cultivated my conduct, and thus obtained an immortal and indestructible body. Recently I have trained my sons and grandsons to guard our cave, but unfortunately I have not yet found myself a weapon. I have long heard that my illustrious neighbour enjoys the delights of a jade palace with gate-towers of cowrie, and I was sure that you must have some magic weapons to spare, so I have come especially to beg one of you."

Not wishing to refuse this request, the Dragon King sent Commander

辞，即着鳜都司取出一把大捍刀奉上。悟空道："老孙不会使刀，乞另赐一件。"龙王又着鲌大尉，领鳝力士，抬出一捍九股叉来。悟空跳下来，接在手中，使了一路，放下道："轻！轻！轻！又不趁手！再乞另赐一件。"龙王笑道："上仙，你不曾看这叉，有三千六百斤重哩！"悟空道："不趁手！不趁手！"龙王心中恐惧，又着鳊提督、鲤总兵抬出一柄画杆方天戟。那戟有七千二百斤重。悟空见了，跑近前接在手中，丢几个架子，撒两个解数，插在中间道："也还轻！轻！轻！"老龙王一发害怕道："上仙，我宫中只有这根戟重，再没什么兵器了。"悟空笑道："古人云：'愁海龙王没宝哩！'你再去寻寻看。若有可意的，一一奉价。"龙王道："委的再无。"

正说处，后面闪过龙婆、龙女道："大王，观看此圣，决非小可。我们这海藏中，那一块天河定底的神珍铁，这几日霞光艳艳，瑞气腾腾，敢莫是该出现，遇此圣也？"龙王道："那是大禹治水之时，定江海浅深的一个定子，是一块神铁，能中何用？"龙婆道："莫管他用不用，且送与他，凭他怎么改造，送出宫门便了。"老龙王依言，尽向悟空说了。悟空道："拿出来我看。"龙王摇手道："扛不动！抬不动！须上仙亲去看看。"悟空道："在何处？你引我去。"龙王果引导



Perch to fetch a large sword and offer it to Sun Wukong. "I don't know how to use a sword," said Sun Wukong, "so could I ask you to give me something else?" The Old Dragon King then sent Colonel Mackerel and Guard Commander Eel to fetch a nine-pronged spear. Sun Wukong leapt down from his seat, took it, tried it out, then flung it down, saying, "It's too light, far too light; and it doesn't suit me. I beg you to give me another." The Dragon King smiled as he said, "Exalted Immortal, don't you see that this weighs three thousand six hundred pounds?" "It doesn't suit me, it doesn't suit me at all," protested Sun Wukong. The Dragon King, feeling frightened now, ordered Provincial Commander Bream and Garrison Commander Carp to bring out a patterned heavenly halberd for warding off spells that weighed seven thousand two hundred pounds. As soon as he saw it Sun Wukong bounded forward to take it. He tried a few postures and thrusts with it then stuck it in the ground between them. "Still too light, far too light." The Dragon King, now really terrified, said, "Exalted Immortal, that halberd is the heaviest weapon in my palace." "As the old saying goes," said Sun Wukong with a grin, "'Never think the dragon king has no treasures.' Have another look, and if you find anything satisfying I'll give you a good price for it." "I really have nothing else," the Dragon King replied.

As he was speaking, his dragon wife and dragon daughters came in from the back of the palace and said, "Your Majesty, by the look of him this sage must be really somebody. The piece of miraculous iron that anchors the Milkey Way in place has been shining with a lovely rosy glow for the last few days, and creating a most auspicious atmosphere. Perhaps it has started to shine to greet this sage." "That piece of miraculous iron is one of the nails that Yu the Great used to fix the depths of rivers and seas when he brought the waters under control," said the Dragon King. "What use could it be?" "Never mind whether it's useful or not," his wife replied. "Just give it to him and let him do with it as he pleases. At least you'll get him out of the palace." The Dragon King did as she suggested and described the piece of iron to Sun Wukong, who said, "Bring it out and let me see." "It can't be moved. You will have to go and look at it yourself, exalted Immortal." "Where is it? Take me there," said Sun Wukong. The Dragon King took him into the middle of the sea

至海藏中间，忽见金光万道。龙王指定道："那放光的便是。"悟空撩衣上前，摸了一把，乃是一根铁柱子，约有斗来粗，二丈有余长。他尽力两手挝过道："忒粗忒长些！再短细些方可用。"说毕，那宝贝就短了几尺，细了一围。悟空又颠一颠道："再细些更好！"那宝贝真个又细了几分。悟空十分欢喜，拿出海藏看时，原来两头是两个金箍，中间乃一段乌铁；紧挨箍有镌成的一行字，唤做"如意金箍棒"，重一万三千五百斤。心中暗喜道："想必这宝贝如人意！"一边走，一边心思口念，手颠着道："再短细些更妙！"拿出外面，只有二丈长短，碗口粗细。

你看他弄神通，丢开解数，打转水晶宫里，唬得老龙王胆战心惊，小龙子魂飞魄散；龟鳖黿鼉皆缩颈，鱼虾鳌蟹尽藏头。悟空将宝贝执在手中，坐在水晶宫殿上，对龙王笑道："多谢贤邻厚意。"龙王道："不敢，不敢。"悟空道："这块铁虽然好用，还有一说。"龙王道："上仙还有甚说？"悟空道："当时若无此铁，倒也罢了；如今手中既拿着他，身上更无衣服相趁，奈何？你这里若有披挂，索性送我一副，一总奉谢。"龙王道："这个却是没有。"悟空道："'一客不犯二主。'若没有，我也定不出此门。"龙王道："烦上仙再转



treasury, where all of a sudden they could see ten thousand rays of golden light. Pointing at it, the Dragon King said, "That's it, where all the light is coming from." Sun Wukong hitched up his clothes and went to give it a feel. He found that it was an iron pillar about as thick as a measure for a peck of grain and some twenty feet long. Seizing it with both hands he said, "It's too thick and too long. If it were a bit shorter and thinner it would do." As soon as these words were out of his mouth this precious piece of iron became several feet shorter and a few inches thinner. Sun Wukong tossed it in his hands, remarking that it would be even better if it were thinner still. The precious iron thereupon became even thinner. Sun Wukong was taking it out of the sea treasury to have a look at it when he saw that it had two gold bands round it, while the middle part was made of black iron. There was a line of inlaid writing near the bands which said that it was the AS-YOU-WILL COLD-BANDED CUDGEL: WEIGHT 13,500 POUNDS. Sun Wukong was delighted, though he did not show it. "I think that this little darling will do whatever I want." As he walked along he weighed it in his hand and said reflectively, "If it were even smaller still it would be perfect." By the time he had taken it outside it was twenty feet long and as thick as a rice bowl.

Watch him as he uses his magical powers to try a few routines with it, whirling all round the crystal palace. The Old Dragon King was trembling with fright, and the little dragons were scared out of their wits. Terrapins, freshwater turtles, seawater turtles and alligators drew in their heads, while fish, shrimps, lobsters and giant turtles hid their faces. Holding his treasure in his hands, Sun Wukong sat down in the main hall of the palace of crystal and said with a smile to the Dragon King, "Many thanks, worthy neighbour, for your great generosity." The Old Dragon King humbly acknowledged his thanks, and Sun Wukong went on, "This piece of iron will be very useful, but there is one more thing I want to ask." "What might that be , exalted Immortal?" asked the Dragon King. "If I hadn't got this cudgel, that would be the end of the matter, but as I have got it the problem is that I don't have the clothes to go with it. What are we to do about it? If you have any armour here, I'd be most obliged if you gave me a suit." The Dragon King said he had not any. "'A guest should not have to trouble two hosts,'" said Sun Wukong. "I won't leave without

一海，或者有之。”悟空又道：“‘走三家不如坐一家。’千万告求一副。”龙王道：“委的没有，如有即当奉承。”悟空道：“真个没有，就和你试试此铁！”龙王慌了道：“上仙，切莫动手！切莫动手！待我看舍弟处可有，当送一副。”悟空道：“令弟何在？”龙王道：“舍弟乃南海龙王敖钦、北海龙王敖顺、西海龙王敖闰是也。”悟空道：“我老孙不去！不去！俗语谓‘赊三不敌见二’，只望你随高就低的送一副便了。”老龙道：“不须上仙去。我这里有一面铁鼓，一口金钟；凡有紧急事，擂得鼓响，撞得钟鸣，舍弟们就顷刻而至。”悟空道：“既是如此，快些去擂鼓撞钟！”真个那鼉将便去撞钟，鳖帅即来擂鼓。

少时，钟鼓响处，果然惊动那三海龙王，须臾来到，一齐在外面会着。敖钦道：“大哥，有甚紧事，擂鼓撞钟？”老龙道：“贤弟！不好说！有一个花果山什么天生圣人，早间来认我做邻居，后要求一件兵器，献钢叉嫌小，奉画戟嫌轻。将一块天河定底神珍铁，自己拿出手，丢了些解数。如今坐在宫中，又要索什么披挂。我处无有，故响钟鸣鼓，请贤弟来。你们可有什么披挂，送他一副，打发出门去罢了。”敖钦闻言，大怒道：“我兄弟们，点起兵，拿他不是！”老龙道：“莫说拿！莫说拿！那块铁，挽着些儿就死，磕着些儿就亡；挨挨儿皮破，擦擦儿筋伤！”西海龙王敖闰说：“二哥不可与



one." "Please try some other sea, exalted Immortal—you may find one there." "'It's better to stay in one house than to visit three.' I beg and implore you to give me a suit." "I really don't have one," replied the Dragon King. "If I had I would present it to you." "If you really haven't, then I'll try this cudgel out on you." "Don't hit me, exalted Immortal, don't hit me," pleaded the Dragon King in terror. "Let me see whether my brothers have one that they could give you." "Where do your brothers live?" "They are Ao Qin, the Dragon King of the Southern Sea, Ao Shun, the Dragon King of the Northern Sea, and Ao Run, the Dragon King of the Southern Sea." "I'm damned if I'm going there: as the saying goes, 'Two in the pocket is better than three owing.' So be a good chap and give me one." "There is no need for you to go, lofty Immortal," the Dragon King replied, "I have an iron drum and a bronze bell. In an emergency we strike them to bring my brothers here in an instant." "In that case," said Sun Wukong, "hurry up and sound them." And indeed an alligator general struck the bell while a terrapin marshal beat the drum.

The sound of the bell and the drum startled the other three dragon kings, who had arrived and were waiting together outside within the instant. One of them, Ao Qin, said, "Elder Brother, what's up? Why the drum and the bell?" "It hurts me to tell you, brother," the Old Dragon King replied. "There's this so-called heaven-born sage from the Mountain of Flowers and Fruit who came here this morning saying that I was his neighbour, then demanded a weapon. I offered him a steel-pronged spear but he said it was too small, and a patterned halberd that he said was too light. Then he picked up the miraculous iron that fastens the Milky Way and tried a few movements with it. Now he's sitting in the palace and demanding a suit of armour, but we haven't got one. That's why I used the bell and the drum to call you here. You three must have some armour. Please give him a suit, then we can get rid of him." When Ao Qin heard this he said in a fury, "To arms, brothers. Arrest the criminal." "No! No! It's out of the question," said the Old Dragon King. "If that iron cudgel of his gets you you're done for, if it hits you die, if it comes close your skin is broken, and if it so much as brushes against you your sinews are smashed." Ao Run, the Dragon King of the Western Sea, said, "Second brother, you must not attack him. Instead we should

他动手；且只凑副披挂与他，打发他出了门，启表奏上上天，天自诛也。”北海龙王敖顺道：“说的是。我这里有一双藕丝步云履哩。”西海龙王敖闰道：“我带了一副锁子黄金甲哩。”南海龙王敖钦道：“我有一顶凤翅紫金冠哩。”老龙大喜，引入水晶宫相见了，以此奉上。悟空将金冠、金甲、云履都穿戴停当，使动如意棒，一路打出去，对众龙道：“聒噪！聒噪！”四海龙王甚是不平，一边商议进表上奏不题。

你看这猴王，分开水道，径回铁板桥头，撺将上来，只见四个老猴，领着众猴，都在桥边等候。忽然见悟空跳出波外，身上更无一点水湿，金灿灿的，走上桥来。唬得众猴一齐跪下道：“大王，好华彩耶！好华彩耶！”悟空满面春风，高登宝座，将铁棒竖在当中。那些猴不知好歹，都来拿那宝贝，却便似蜻蜓撼铁树，分毫也不能禁动。一个个咬指伸舌道：“爷爷呀！这般重，亏你怎的拿来也！”悟空近前，舒开手，一把挝起，对众笑道：“物各有主。这宝贝镇于海藏中，也不知几千百年，可可的今岁放光。龙王只认做是块黑铁，又唤做天河镇底神珍。那厮每都扛抬不动，请我亲去拿之。那时此宝有二丈多长，斗来粗细；被我挝他一把，意思嫌大，他就小了许多；再教小些，他又小了许多；再教小些，他又小了许多；急对天光看处，上有一行字，乃‘如意金箍



put a suit of armour together for him, then send him away. We can send a memorial about it to Heaven, then Heaven will of course punish him." "You're right," said Ao Shun, the Dragon King of the Northern Sea. "I have a pair of lotus-root cloud-walking shoes." "I've brought a suit of golden chain mail," said Ao Run, the Dragon King of the Western Sea. "And I have a phoenix-winged purple gold helmet," added Ao Qin, the Dragon King of the Southern Sea. The Old Dragon King was very pleased, and he brought them into the palace to meet Sun Wukong and present the equipment to him. Sun Wukong put on the golden helmet and the armour and the cloud-walking shoes, then charged out, waving his cudgel and saying to the dragons, "My apologies for disturbing you." The four Dragon Kings were most indignant, but we will not go into their discussions on the protest they sent to Heaven.

Watch the Monkey King as he parts the waters and goes straight back to the iron bridge, where the four senior apes can be seen waiting for him at the head of the monkey host. Sun Wukong suddenly leapt out of the waves without a drop of water on him and gleaming with gold. As he came across the bridge the monkeys were so astonished that they fell to their knees and said, "How splendid you look, Your Majesty, how splendid." Sun Wukong, his face lit up with youthful vigour, climbed up to his throne, thrust his cudgel into the ground in their midst. The foolish monkeys all tried to grab this treasure, but it was as futile as a dragonfly trying to shake an iron tree: they were unable to move it in the slightest. Biting their fingers and sticking out their tongues they said, "Grandpa, it's so heavy, how can you possibly lift it?" Sun Wukong went over, lifted it with one hand, and laughed as he said to them, "Everything has its rightful owner. This little treasure has been lying in the sea treasury for goodness knows how many thousands of years, but it just happened to start shining this year. The Dragon King thought it was just a piece of ordinary iron, and said it was the miraculous treasure that holds the bed of the Milky Way in place. None of his men could move it, so he had to ask me to go and fetch it myself. It was more than twenty feet long then, and as thick as a peck-measure. When I picked it up I felt that it was too big, and it shrank till it was several times as small. I told it to get even smaller, and it did that too; then I told it to get smaller still, and it got many

棒，一万三千五百斤。’你都站开，等我再叫他变一变着。”他将那宝贝颠在手中，叫：“小！小！小！”即时就小做一个绣花针儿相似，可以揌在耳朵里面藏下。众猴骇然，叫道：“大王！还拿出来耍耍！”猴王真个去耳朵里拿出，托放掌上叫：“大！大！大！”即又大做斗来粗细，二丈长短。他弄到欢喜处，跳上桥，走出洞外，将宝贝揝在手中，使一个法天象地的神通，把腰一躬，叫声“长！”他就长的高万丈，头如泰山，腰如峻岭，眼如闪电，口似血盆，牙如剑戟；手中那棒，上抵三十三天，下至十八层地狱，把些虎豹狼虫，满山群怪，七十二洞妖王，都唬得磕头礼拜，战兢兢魄散魂飞。霎时收了法象，将宝贝还变做个绣花针儿，藏在耳内，复归洞府。慌得那各洞妖王，都来参贺。

此时遂大开旗鼓，响振铜锣。广设珍馐百味，满斟椰液萄浆，与众饮宴多时。却又依前教演。猴王将那四个老猴封为健将；将两个赤尻马猴唤做马、流二元帅；两个通背猿猴唤做崩、芭二将军。将那安营下寨、赏罚诸事，都付与四健将维持。他放下心，日逐腾云驾雾，遨游四海，行乐千山。施武艺，遍访英豪；弄神通，广交贤友。此时又会了个七弟



times smaller again. I hurried out into the light of day to look at it, and I saw that there was an inscription on it that read 'AS-YOU-WILL GOLD-BANDED CUDGEL: WEIGHT 13,500 POUNDS'. Stand aside, and I'll make it change again." Holding his treasure in his hand he said, "Shrink, shrink, shrink," and it became as small as an embroidery needle, tiny enough to be hidden in his ear. "Your Majesty," the monkeys cried out in astonishment, "bring it out and play with it again." So the Monkey King brought it out of his ear again, laid it on the palm of his hand, and said, "Grow, grow, grow." It became as thick as a peck again and twenty feet long. Now that he was really enjoying himself he bounded over the bridge and went out of the cave. Clasping his treasure he used some of his heaven and earth magic, bowed, and shouted, "Grow." He became a hundred thousand feet tall; his head was as big as a mountain, his waist like a range of hills, his eyes flashed like lightning, his mouth seemed to be a bowl of blood, and his teeth were as swords and halberds; the cudgel in his hands reached up to the Thirty-third Heaven and down to the Eighteenth Hell. The tigers, leopards and wolves, the beasts of the mountain, and the seventy-two monster kings all kowtowed and bowed in terror, trembling so much that they went out of their minds. A moment later he reverted to his proper size, turned his treasure into an embroidery needle, hid it in his ear, and went back to the cave. The panic-stricken kings of the monsters all came to offer their congratulations.

There was a great display of banners and drums, and the air resounded to the sound of gongs and bells. Rare delicacies were set out in great quantities, cups brimmed with coconut toddy and the wine of the grape, and the Monkey King feasted and drank with his people for a long time. Then training went on as before. The Monkey King named the four senior apes as his four Stalwart Generals: he named the two bare-bottomed apes Marshal Ma and Marshal Liu, and called the two gibbons General Beng and General Ba. He entrusted the stockade, questions of discipline and rewards to these four. Thus freed from cares, he mounted the clouds and rode the mists, wandering round the four seas and enjoying the thousand mountains. He practised his martial arts, visited many a hero, used his magical powers, and made a wide and distinguished circle of friends. He met with six sworn brothers of his: the Bull Demon King,

兄，乃牛魔王、蛟魔王、鹏魔王、狮驼王、猕猴王、猩狨王，连自家美猴王七个。日逐讲文论武，走马传觞，弦歌吹舞，朝去暮回，无般儿不乐。把那万里之遥，只当庭闱之路，所谓点头径过三千里，扭腰八百有余程。

一日，在本洞分付四健将安排筵宴，请六王赴饮，杀牛宰马，祭天享地，着众怪跳舞欢歌，俱吃得酩酊大醉。送六王出去，却又赏犒大小头目，皆在铁板桥边松阴之下，霎时间睡着。四健将领众围护，不敢高声。只见那美猴王睡里见两人拿一张批文，上有“孙悟空”三字，走近身，不容分说，套上绳，就把美猴王的魂灵儿索了去，踉踉跄跄，直带到一座城边。猴王渐觉酒醒，忽抬头观看，那城上有一铁牌，牌上有三个大字，乃“幽冥界”。美猴王顿然醒悟道：“幽冥界乃阎王所居，何为到此？”那两人道：“你今阳寿该终，我两人领批，勾你来也。”猴王听说，道：“我老孙超出三界外，不在五行中，已不伏他管辖，怎么朦胧，又敢来勾我？”那两个勾死人只管扯扯拉拉，定要拖他进去。那猴王恼起性来，耳朵中掣出宝贝，幌一幌，碗来粗细；略举手，把两个勾死人打为肉酱。自解其索，丢开手，轮着棒，打入城中。唬得那牛头鬼东躲西藏，马面鬼南奔北跑，众鬼卒奔

the Salamander Demon King, the Roc Demon King, the Camel King, the Macaque King, and the Lion King. With him included they made seven. For days on end they talked about politics and war, passed round the goblet, strummed, sang, piped, danced, went off on days out together, and enjoyed themselves in every possible way. A journey of thousands of miles seemed to them to be no more than a walk in the courtyard. It could be said that they travelled a thousand miles in the time it takes to nod one's head, and covered three hundred with a twist of the waist.

One day he instructed his four Stalwart Generals to arrange a feast for the six other kings. Oxen and horses were slaughtered, sacrifices were made to Heaven and Earth, and the assembled monsters danced, sang, and drank themselves blotto. When he had seen the six kings out and tipped his senior and junior officials Sun Wukong lay himself down under the shade of the pines beside the bridge and was asleep in an instant. The four Stalwart Generals made the others stand round and guard him, and they all kept their voices down.

In his sleep the Handsome Monkey King saw two men approach him with a piece of paper in their hands on which was written "Sun Wukong". Without allowing any explanations they tied up his soul and dragged it staggering along till they reached a city wall. The Monkey King, who was gradually recovering from his drunken stupor, looked up and saw an iron plate on the wall on which was inscribed WORLD OF DARKNESS in large letters. In a flash of realization he said, "The World of Darkness is where King Yama lives. Why have I come here?" "Your life in the world above is due to end now," his escorts said, "and we were ordered to fetch you." To this the Monkey King replied, "I have gone beyond the Three Worlds, and I am no longer subject to the Five Elements.[1] I don't come under King Yama's jurisdiction. How dare you grab me, you idiots?" But the fetchers of the dead just went on tugging at him, determined to drag him inside. The Monkey King lost his temper, pulled his treasure out of his ear, and gave it a shake. It became as thick as a rice bowl. It only took a slight movement of his arm to smash the two fetchers of the dead to pulp. He untied his bonds, loosed his hands, and charged into the city whirling his cudgel, so terrifying the ox-headed and horse-faced devils that they fled in all directions for cover. All the devil soldiers

上森罗殿，报着："大王！祸事！祸事！外面一个毛脸雷公，打将来了！"

慌得那十代冥王急整衣来看；见他相貌凶恶，即排下班次，应声高叫道："上仙留名！上仙留名！"猴王道："你既认不得我，怎么差人来勾我？"十王道："不敢！不敢！想是差人差了。"猴王道："我本是花果山水帘洞天生圣人孙悟空。你等是什么官位？"十王躬身道："我等是阴间天子十代冥王。"悟空道："快报名来，免打！"十王道："我等是秦广王、初江王、宋帝王、仵官王、阎罗王、平等王、泰山王、都市王、卞城王、转轮王。"悟空道："汝等既登王位，乃灵显感应之类，为何不知好歹？我老孙修仙了道，与天齐寿，超升三界之外，跳出五行之中，为何着人拘我？"十王道："上仙息怒。普天下同名同姓者多，敢是那勾死人错走了也？"悟空道："胡说！胡说！常言道：'官差吏差，来人不差。'你快取生死簿子来我看！"十王闻言，即请上殿查看。

悟空执着如意棒，径登森罗殿上，正中间南面坐下。十王即命掌案的判官取出文簿来查。那判官不敢怠慢，便到司房里，捧出五六簿文书并十类簿子，逐一查看。裸虫、毛虫、羽虫、昆虫、鳞介之属，俱无他名。又看到猴属之类，原来这猴似人相，不入人名；似裸虫，不居国界；似走兽，



rushed to the Senluo Palace and reported, "Your Majesty, disaster, disaster! A hairy-faced thunder-god [2] is attacking us out there."

Stricken by panic, the Ten Kings who sit in the ten palaces, judging the criminal cases of the dead, hurriedly straightened their clothing and went out to look. When they saw his ferocious expression they lined up in order and shouted at the tops of their voices, "Please tell us your name, exalted Immortal." "If you don't know who I am," replied the Monkey King, "then why did you send men to bring me here?" "We wouldn't dare do such a thing. The messengers must have made a mistake." "I am Sun Wukong, the Heaven-born sage of the Water Curtain Cave on the Mountain of Flowers and Fruit. What are your posts?" "We are the ten kings." "Tell me your names at once if you don't want a bashing." To this the ten kings replied, "We are the King of Qinguang, the King of Chujiang, King Songdi, King Wuguan, King Yama, King Impartial, the King of Mount Tai, the Metropolitan King, the King of Biancheng, and the King of the Ever-turning Wheel." To this Sun Wukong replied, "You are all kings, and have esoteric understanding, so why don't you know any better? I, Sun Wukong, have cultivated the Way of Immortality and will live as long as Heaven. I've soared beyond the Three Worlds and leapt outside the Five Elements, so why did you send your men to get me?" "Please don't be angry, lofty Immortal," the ten kings said. "Many people in the world share the same name, so perhaps the fetchers of the dead went to the wrong place." "Nonsense, nonsense. As the saying goes, 'The magistrate may be wrong and the sergeant may be wrong, but the man who comes to get you is never wrong.' Go and get the Register of Life and Death for me to see." The Ten Kings invited him to come into the palace and look through it.

Sun Wukong went into the Senluo Palace with his club in his hand, and sat down in the middle of the hall facing south. The Ten Kings then ordered the presiding judge to fetch the register, and the judge hastened to his office and brought out five or six documents and ten registers. He looked through them all one by one, but could not find Sun Wukong's name in the sections devoted to hairless creatures, hairy creatures, feathered creatures, insects, or scaly creatures. Then he looked through the monkey section. Now although monkeys looked like men, they were not

不伏麒麟管；似飞禽，不受凤凰辖。另有个簿子，悟空亲自检阅，直到那魂字一千三百五十号上，方注着孙悟空名字，乃天产石猴，该寿三百四十二岁，善终。悟空道："我也不记寿数几何，且只消了名字便罢！取笔过来！"那判官慌忙捧笔，饱掭浓墨。悟空拿过簿子，把猴属之类，但有名者，一概勾之。掉下簿子道："了帐！了帐！今番不伏你管了！"一路棒，打出幽冥界。那十王不敢相近，都去翠云宫，同拜地藏王菩萨，商量启表，奏闻上天，不在话下。

这猴王打出城中，忽然绊着一个草纥绌，跌了个跷踵，猛的醒来，乃是南柯一梦。才觉伸腰，只闻得四健将与众猴高叫道："大王，吃了多少酒，睡这一夜，还不醒来？"悟空道："睡还小可，我梦见两个人，来此勾我，把我带到幽冥界城门之外，却才醒悟。是我显神通，直嚷到森罗殿，与那十王争吵，将我们的生死簿子看了，但有我等名号，俱是我勾了，都不伏那厮所辖也。"众猴磕头礼谢。自此，山猴多有不老者，以阴司无名故也。美猴王言毕前事，四健将报知各洞妖王，都来贺喜。不几日，六个义兄弟，又来拜贺；一闻



entered under the humans; although they were like the hairless creatures, they did not live within their boundaries; although they were like running animals, they were not under the jurisdiction of the unicorn; and although they were like birds, they were not ruled by the phoenix. There was another register, and Sun Wukong looked through this one himself. Under "Soul No. 1350" was the name of Sun Wukong, the Heaven-born stone monkey, who was destined to live to the age of 342 and die a good death. "I won't write down any number of years," said Sun Wukong. "I'll just erase my name and be done with it. Bring me a brush." The judge hastily handed him a brush and thick, black ink. Sun Wukong took the register, crossed out all the names in the monkey section, and threw it on the floor with the words, "The account's closed. That's an end of it. We won't come under your control any longer." Then he cudgelled his way out of the World of Darkness. The Ten Kings dared not go near him, and they all went to the Azure Cloud Palace to bow in homage to the Bodhisattva Ksitigarbha and discuss the report they would send up to Heaven. But we will not go into this.

After charging out through the city wall the Monkey King tripped over a clump of grass, tried to regain his balance, and woke up with a start. It had all been a dream. As he stretched himself he heard his four Stalwart Generals and the other monkeys saying, "Your Majesty, time to wake up. You drank too much and slept all night." "Never mind about my sleeping. I dreamt that two men came for me. They dragged me to the city-wall of the World of Darkness, where I came round. I showed them my magic powers and went yelling all the way to the Senluo Palace, where I had an argument with those Ten Kings and looked through the Register of Life and Death of us. Wherever there was mention of your names in the register, I crossed them out. We won't come under the jurisdiction of those idiots any more." All the monkeys kowtowed to him in gratitude. The reason why from that time on so many mountain monkeys have never grown old is that their names are not on the books of the officials of the Underworld. When the Handsome Monkey King had finished telling his story, the four Stalwart Generals informed the other monster kings, who all came to offer their felicitations. A few days later his six sworn brothers also came to congratulate him, and all were delighted

销名之故，又个个欢喜，每日聚乐不题。

却表启那个高天上圣大慈仁者玉皇大天尊玄穹高上帝，一日，驾坐金阙云宫灵霄宝殿，聚集文武仙卿早朝之际，忽有丘弘济真人启奏道："万岁，通明殿外，有东海龙王敖广进表，听天尊宣诏。"玉皇传旨：着宣来。敖广宣至灵霄殿下，礼拜毕。旁有引奏仙童，接上表文。玉皇从头看过。表曰：

"水元下界东胜神洲东海小龙臣敖广启奏大天圣主玄穹高上帝君：近因花果山生、水帘洞住妖仙孙悟空者，欺虐小龙，强坐水宅，索兵器，施法施威；要披挂，骋凶骋势。惊伤水族，唬走龟鼍。南海龙战战兢兢，西海龙凄凄惨惨，北海龙缩首归降。臣敖广舒身下拜，献神珍之铁棒，凤翅之金冠，与那锁子甲、步云履，以礼送出。他仍弄武艺，显神通，但云'聒噪！聒噪！'果然无敌，甚为难制。臣今启奏，伏望圣裁。恳乞天兵，收此妖孽，庶使海岳清宁，下元安泰。奉奏。"



to hear how he had struck the names off the books. We will not describe the daily feasts that followed.

Instead we will describe how one day the Supreme Heavenly Sage, the Greatly Compassionate Jade Emperor of the Azure Vault of Heaven, was sitting on his throne in the Hall of Miraculous Mist in the Golden-gated Cloud Palace, surrounded by his immortal civil and military officials at morning court, when the Immortal Qiu Hongji reported, "Your Majesty, Ao Guang, the Dragon King of the Eastern Sea, has presented a memorial outside the Hall of Universal Brightness, and is awaiting a summons from your Imperial Majesty." The Jade Emperor ordered that he be called in, and the Dragon King came to the Hall of Miraculous Mist. When he had done obeisance an immortal page came from the side to take his memorial. The Jade Emperor read it through. It ran:

Your Subject Ao Guang, the Humble Dragon
of the Eastern Sea of the Eastern Continent of Superior Body in the
Nether Watery Regions Reports to the Jade Emperor
of the Azure Vault of Heaven

Recently one Sun Wukong, an immortal fiend born on the Mountain of Flowers and Fruit now living in the Water Curtain Cave, bullied this humble dragon and occupied my watery house by force. He demanded a weapon by displaying magical prowess; he insisted on having armour by showing off his evil powers. He terrified the watery tribe and made the tortoises and alligators flee in terror. The dragon of the Southern Sea trembled, the dragon of the Western Sea was made miserable, the dragon of the Northern Sea had to hang his head and come in submission, and I, your subject Ao Guang, humbled myself before him. We had to present him with a miraculous iron cudgel, a golden phoenix-winged helmet, a suit of chain mail, and a pair of cloud-walking shoes; and we escorted him out politely. He continued to show off his martial arts and magic powers, and all he had to say for himself was, "My apologies for disturbing you." There is truly no match for him, and he is uncontrollable. Your subject now presents this memorial, and respectfully awaits your sage decision. I humbly beg that heavenly soldiers be sent to arrest this evil demon, so that the sea and the mountains may be at peace, and the ocean may enjoy tranquillity.

When the Jade Emperor had read this through he ordered, "Let the

圣帝览毕，传旨："着龙神回海，朕即遣将擒拿。"老龙王顿首谢去。下面又有葛仙翁天师启奏道："万岁，有冥司秦广王赍奉幽冥教主地藏王菩萨表文进上。"旁有传言玉女，接上表文，玉皇亦从头看过。表曰：

"幽冥境界，乃地之阴司。天有神而地有鬼，阴阳轮转；禽有生而兽有死，反复雌雄。生生化化，孕女成男，此自然之数，不能易也。今有花果山水帘洞天产妖猴孙悟空，逞恶行凶，不服拘唤。弄神通，打绝九幽鬼使；恃势力，惊伤十代慈王。大闹森罗，强销名号。致使猴属之类无拘，猕猴之畜多寿；寂灭轮回，各无生死。贫僧具表，冒渎天威。伏乞调遣神兵，收降此妖，整理阴阳，永安地府。谨奏。

玉皇览毕，传旨："着冥君回归地府，朕即遣将擒拿。"秦广王亦顿首谢去。

大天尊宣众文武仙卿，问曰："这妖猴是几年产育，何代出身，却就这般有道？"一言未已，班中闪出千里眼、顺风耳道："这猴乃三百年前天产石猴。当时不以为然，不知这几年在何方修炼成仙，降龙伏虎，强销死籍也。"玉帝道："那



Dragon God return to the Sea; we shall send generals to arrest the demon." The Old Dragon King bowed till his head touched the floor and took his leave. Then the Venerable Immortal Ge, a heavenly teacher, reported, "Your Majesty, the King of Qinguang, one of the ministers of the Underworld, has come with a memorial from the Bodhisattva Ksitigarbha." A jade girl messenger took the memorial, which the Jade Emperor read through. It ran:

> The regions of darkness are the negative part of the Earth. Heaven contains gods while the Earth has devils; Positive and Negative are in a constant cycle. Birds and beasts are born and die; male and female alternate. Life is created and change takes place; male and female are conceived and born; this is the order of nature, and it cannot be changed. Now the evil spirit, the Heaven-born monkey of the Water Curtain Cave on the Mountain of Flowers and Fruit, is presently giving full rein to his wicked nature, committing murders, and refusing to submit to discipline. He killed the devil messengers of the Ninth Hell with his magic, and he terrified the Ten Benevolent Kings of the Underworld with his power. He made an uproar in the Senluo Palace and crossed some names out by force. He has made the race of monkeys completely uncontrollable, and given eternal life to the macaques. He has annulled the law of transmigration and brought them beyond birth and death. I, impoverished monk that I am, importune the might of Heaven by presenting this memorial. I prostrate myself to beg that Heavenly soldiers be despatched to subdue this fiend, bring the positive and Negative back into order, and give lasting security to the Underworld.

When the Jade Emperor had read this through he ordered, "Let the Lord of Darkness return to the Underworld. We shall send generals to arrest the demon." The King of Qinguang then bowed till his head touched the floor and took his leave.

His Celestial Majesty then asked all his civil and military officials, "When was this monkey demon born? What is his origin, that he should have such powers?" Before he had finished speaking, Thousand-mile Eye and Wind-accompanying Ear came forward from the ranks of officials and said, "This demon monkey is the stone monkey who was born of heaven three hundred years ago. At the time nobody paid any attention to him, and we do not know where he refined himself and became an

路神将下界收伏?”言未已，班中闪出太白长庚星，俯伏启奏道:“上圣三界中，凡有九窍者，皆可修仙。奈此猴乃天地育成之体，日月孕就之身，他也顶天履地，服露餐霞；今既修成仙道，有降龙伏虎之能，与人何以异哉?臣启陛下，可念生化之慈恩，降一道招安圣旨，把他宣来上界，授他一个大小官职，与他籍名在箓，拘束此间；若受天命，后再升赏；若违天命，就此擒拿。一则不动众劳师，二则收仙有道也。”玉帝闻言甚喜，道:“依卿所奏。”即着文曲星官修诏，着太白金星招安。

金星领了旨，出南天门外，按下祥云，直至花果山水帘洞。对众小猴道:“我乃天差天使，有圣旨在此，请你大王上界。快快报知!”洞外小猴，一层层传至洞天深处，道:“大王，外面有一老人，背着一角文书，言是上天差来的天使，有圣旨请你也。”美猴王听得大喜，道:“我这两日，正思量要上天走走，却就有天使来请。”叫:“快请进来!”猴王急整衣冠，门外迎接。金星径入当中，面南立定道:“我是西方太白金星，奉玉帝招安圣旨下界，请你上天，拜受仙箓。”



Immortal in recent years, so that he has been able to make the tigers and dragons submit to him and to strike his name off the register of the dead." "Which divine general shall be sent down to capture him?" asked the Jade Emperor, and before he had finished speaking the Great White Planet[3] stepped forward, bowed down, and submitted, "All beings in the upper worlds that have nine apertures can become Immortals. This monkey has a body that was created by Heaven and Earth and conceived by the sun and moon. His head touches they sky and his feet stand on the earth; he drinks the dew and eats the mist. How does he differ from humans, if he has succeeded in cultivating the way of immortality and can subdue dragons and tigers? I beg Your Majesty to remember your life-giving mercy and hand down a sage edict of amnesty and enlistment, summoning him to this upper world and inscribing his name on the list of office-holders, thus keeping him here under control. If he obeys Your Majesty's heavenly commands, he can later be promoted; and if he disobeys, he can be arrested. This will both avoid military operations and be a way of winning over an Immortal." The Jade Emperor, delighted with the suggestion, ordered that it should be put into effect. He told the Wenqu Star Officer to compose the edict, and commanded the Great White planet to persuade the monkey to accept the amnesty.

The Great White Planet left Heaven by the Southern Gate, and brought his propitious cloud down by the Water Curtain Cave, where he said to the little monkeys, "I am an envoy from Heaven, and I am carrying a divine edict inviting your great king to the upper world. Go and tell him at once." The little monkeys outside conveyed the message by relays into the depths of the cave: "Your Majesty, there's an old man outside carrying a document on his back. He says he's an envoy from Heaven with an invitation for you." The Handsome Monkey King was delighted. He said, "I'd been thinking of going up to Heaven to have a look round for the past couple of days, and now a heavenly envoy has come to invite me." "Ask him in at once," he shouted, hastily straightening his clothes and going out to meet the envoy. The Planet came straight in, stood facing the south, and said, "I am the Great White Planet of the west, and I have come down to earth with an Edict of Amnesty and enlistment from the Jade Emperor to invite you to Heaven to be given office as an Immor-

悟空笑道："多感老星降临。"教："小的们！安排筵宴款待。"金星道："圣旨在身，不敢久留；就请大王同往，待荣迁之后，再从容叙也。"悟空道："承光顾，空退！空退！"即唤四健将，分付："谨慎教演儿孙，待我上天去看看路，却好带你们上去同居住也。"四健将领诺。这猴王与金星纵起云头，升在空霄之上。

正是那：

高迁上品天仙位，名列云班宝箓中。

毕竟不知授个什么官爵，且听下回分解。

tal." "I am very grateful to you, venerable Planet, for condescending to come here," replied Sun Wukong with a smile; then he told his subjects to prepare a feast to entertain the visitor. "I'm afraid I can't delay," replied the Planet, "as I am carrying a divine edict, so may I ask Your Majesty to come back with me now? We can talk at leisure after your glorious elevation." "Thank you for coming," said Sun Wukong. "I'm sorry you couldn't take some refreshments before leaving." Then he called for his four Stalwart Generals and ordered them, "Give my sons and grandsons a thorough training. When I've had a look round in Heaven, I'll take you all to live with me up there." The four Stalwart Generals accepted their orders, and the Monkey King made his cloud carry him up above the clouds. He was

> Raised to a high-ranking heavenly office,
> Listed among the courtiers in the clouds.

If you don't know what office he was given, listen to the explanation in the next instalment.

第 四 回

官封弼马心何足 名注齐天意未宁

那太白金星与美猴王，同出了洞天深处，一齐驾云而起。原来悟空筋斗云比众不同，十分快疾，把个金星撇在脑后，先至南天门外。正欲收云前进，被增长天王领着庞、刘、苟、毕、邓、辛、张、陶，一路大力天丁，枪刀剑戟，挡住天门，不肯放进。猴王道："这个金星老儿，乃奸诈之徒！既请老孙，如何教人动刀动枪，阻塞门路？"正嚷间，金星倏到。悟空就觑面发狠道："你这老儿，怎么哄我？被你说奉玉帝招安旨意来请，却怎么教这些人阻住天门，不放老孙进去？"金星笑道："大王息怒。你自来未曾到此天堂，却又无名，众天丁又与你素不相识，他怎肯放你擅入？等如今见了天尊，授了仙箓，注了官名，向后随你出入，谁复挡也？"悟空道："这等说，也罢，我不进去了。"金星又用手扯住道："你还同我进去。"

将近天门，金星高叫道："那天门天将，大小吏兵，放开路者。此乃下界仙人，我奉玉帝圣旨，宣他来也。"那增长



Chapter 4

Dissatisfied at Being Appointed Protector of the Horses Not Content with the Title of Equal of Heaven

The Great White Planet left the depths of the cave with the Handsome Monkey King, and they ascended together on their clouds. As Sun Wukong's somersault cloud was exceptionally fast he reached the Southern Gate of Heaven first, leaving the Great White planet far behind. Just as he was putting away his cloud to go in, his way was barred by the Heavenly Guardian Virudhaka and his powerful heavenly soldiers Liu, Gou, Bi, Deng, Xin, Zhang, and Tao, who blocked the gate of Heaven with their spears and swords and refused to let him in. "This old Great White planet is a trickster," said Sun Wukong. "He invited me here, so he has no business to have me kept out with spears and swords." Just as he was kicking up a row the Planet suddenly arrived. Sun Wukong flung his accusation at him: "Why did you play this trick on me, you old fogy? You told me you came with an Edict of Amnesty from the Jade Emperor to invite me here, so why did you arrange for these people not to let me in through the gate of Heaven?" The Great White Planet laughed. "Don't be angry, Your Majesty. You've never been here before, your name is not on the books here, and the heavenly soldiers have never met you. Of course they could not let you in just for the asking. But when you've seen His Celestial Majesty and been given office among the Immortals, you will be able to come and go as you wish, and nobody will try to stop you." "Be that as it may," said Sun Wukong, "I'm not going in." The Great White Planet would not let him go and asked him to go in with him in spite of it all.

As they approached the gate, the Planet shouted, "Heavenly officers of the gates of Heaven, sergeants and soldiers, let us in. This is an Immortal from the lower world, and I am carrying an edict from the Jade Emperor summoning him here." Only then did the Heavenly King

天王与众天丁俱才敛兵退避。猴王始信其言。同金星缓步入里观看。真个是：

初登上界，乍入天堂。金光万道滚红霓，瑞气千条喷紫雾。只见那南天门，碧沉沉，琉璃造就；明幌幌，宝玉妆成。两边摆数十员镇天元帅，一员员顶梁靠柱，持铣拥旄；四下列十数个金甲神人，一个个执戟悬鞭，持刀仗剑。外厢犹可，入内惊人：里壁厢有几根大柱，柱上缠绕着金鳞耀日赤须龙；又有几座长桥，桥上盘旋着彩羽凌空丹顶凤。明霞幌幌映天光，碧雾蒙蒙遮斗口。这天上有三十三座天宫，乃遣云宫、毗沙宫、五明宫、太阳宫、化乐宫，……一宫宫脊吞金稳兽；又有七十二重宝殿，乃朝会殿、凌虚殿、宝光殿、天王殿、灵宫殿，……一殿殿柱列玉麒麟。寿星台上，有千千年不



Zengzhang and his soldiers withdraw their arms and stand back. Now the Monkey King began to trust the Great White Planet. He walked slowly in with him and looked at the view. Truly it was his

First ascent to the upper world,
Sudden entry into paradise.
Ten thousand beams of golden light shone with a reddish glow;
A thousand strands of propitious vapour puffed out purple mist.
See the Southern Gate of Heaven,
Deep green,
Crystalline,
Shimmering bright,
Studded with jewels.
On either side stood scores of heavenly marshals,
Tall as the roofbeams, next to the pillars,
Holding metal-tipped bows and banners.
All around stood gods in golden armour,
Brandishing their clubs and halberds,
Wielding their cutlasses and swords.
The outside was remarkable enough,
But the inside astonished him.
Here were several mighty pillars,
Round which coiled tawny-bearded dragons, their gold scales gleaming in the sun.
There were long bridges,
Where strutted phoenixes, brilliant of plumage and with bright red crests.
A rosy glow shone with heavenly light;
Thick green mists obscured the Pole Star.
In this heaven there are thirty-three heavenly palaces:
The Palace of Clouds Dispersed, the Vaisravana Palace, the palace of Five Lores, the Sun Palace, the Palace of Flowery Bliss.
Every palace had golden animals on its roof.
Then there were seventy-two precious halls:
The Hall of Morning Audience, the Hall of Rising into Space, the Precious Light Hall, the Hall of the Heavenly Kings, the Hall of the Master of Miracles,
Jade unicorns on every column.
On the Terrace of the Star of Longevity
Grew flowers that never wither.

卸的名花；炼药炉边，有万万载常青的瑞草。又至那朝圣楼前，绛纱衣，星辰灿烂；芙蓉冠，金璧辉煌。玉簪珠履，紫绶金章。金钟撞动，三曹神表进丹墀；天鼓鸣时，万圣朝王参玉帝。又至那灵霄宝殿，金钉攒玉户，彩凤舞朱门。复道回廊，处处玲珑剔透；三檐四簇，层层龙凤翱翔。上面有个紫巍巍，明幌幌，圆丢丢，亮灼灼，大金葫芦顶；下面有天妃悬掌扇，玉女捧仙巾。恶狠狠，掌朝的天将；气昂昂，护驾的仙卿。正中间，琉璃盘内，放许多重重迭迭太乙丹；玛瑙瓶中，插几枝弯弯曲曲珊瑚树。正是天宫异物般般有，世上如他件件



Beside the Stove for Decocting Elixir,
Were herbs that stay green for ever.
In front of the Facing the Sage pavilion
Crimson gauze clothes
Glittered like stars;
Lotus hats
Shone with gold and jade.
Jade hairpins and pearl-sewn shoes,
Golden seals on purple cords.
As the golden bell tolled,
The three classes of divinities approached the steps and submitted memorials.
As the heavenly drum was beaten,
Ten thousand sage kings attended the Jade Emperor.
Then they entered the Hall of Miraculous Mist,
Where jade doors were studded with gold,
And phoenixes danced before the crimson gates.
Winding arcades,
Everywhere carved in openwork;
Layer on Layer of eaves,
With dragons and phoenixes soaring.
On top was a majestically purple,
Bright,
Perfectly round,
And dazzling
Golden gourd-shaped finial;
Below, fans hung from the hands of heavenly consorts,
While jade maidens proffered magic clothes.
Ferocious
The heavenly generals guarding the court;
Majestic
The immortal officials protecting the throne.
In the middle were set
Crystal dishes
Filled to overflowing with Great Monad Pills;
Agate jars
In which stood twisted coral trees.
All the wonderful things in Heaven were there,

无。金阙银銮并紫府，琪花瑶草暨琼葩。朝王玉兔坛边过，参圣金乌着底飞。猴王有分来天境，不堕人间点污泥。

太白金星，领着美猴王，到于灵霄殿外。不等宣诏，直至御前，朝上礼拜。悟空挺身在旁，且不朝礼，但侧耳以听金星启奏。金星奏道："臣领圣旨，已宣妖仙到了。"玉帝垂帘问曰："那个是妖仙？"悟空却才躬身答应道："老孙便是。"仙卿们都大惊失色道："这个野猴！怎么不拜伏参见，辄敢这等答应道：'老孙便是！'却该死了！该死了！"玉帝传旨道："那孙悟空乃下界妖仙，初得人身，不知朝礼，且姑恕罪。"众仙卿叫声"谢恩！"猴王却才朝上唱个大喏。玉帝宣文选武选仙卿，看那处少甚官职，着孙悟空去除授。旁边转过武曲星君，启奏道："天宫里各宫各殿，各方各处，都不少官，只是御马监缺个正堂管事。"玉帝传旨道："就除他做个'弼马温'罢。"众臣叫谢恩，他也只朝上唱个大喏。玉帝又差木德星官送他去御马监到任。

当时猴王欢欢喜喜，与木德星官径去到任。事毕，木德



None of which are seen on Earth:
Golden gates, silver chariots, and a purple palace;
Precious plants, jade flowers, and jasper petals.
The jade hares of the princes at court ran past the alter;
The golden rooks of the sages present flew down low.
The Monkey King was fated to come to Heaven,
Rather than be sullied by the mortal world.

The Great White Planet led the Handsome Monkey King to the outside of the Hall of Miraculous Mist. He went straight in to the imperial presence without waiting to be summoned, and did obeisance to the throne. Sun Wukong stood bolt upright beside him, not bothering with any court etiquette, but just concentrating on listening to the Great White Planet make his report to the Jade Emperor: "In obedience to the Divine Edict, your subject has brought the demon Immortal here." The Jade Emperor lowered his curtain and asked, "And which of you is the demon Immortal?" "Me," replied Sun Wukong, only now making a slight bow. The faces of the officials went white with horror as they exclaimed, "What a savage monkey! He has the impudence to answer 'Me', and without even prostrating himself first! He must die!" In reply to this the Jade Emperor announced, "Sun Wukong is a demon Immortal of the lower world who has only just obtained human form, so he is not acquainted with court procedure. We shall forgive him this time." "We thank you for your mercy," said the immortal ministers. Only then did Sun Wukong express his respect by bowing low and chanting "na-a-aw" at the top of his voice. The Jade Emperor ordered his immortal civil and military officials to find a vacancy in some department for Sun Wukong. The Star Lord Wuqu stepped forward form the side and reported, "There are no vacancies in any of the palaces, halls, and departments of Heaven except for a superintendent in the Imperial Stables." "Then make him Protector of the Horses," ordered the Jade Emperor. All the ministers thanked him for his mercy, apart from Sun Wukong, who just expressed his respect with a loud "an-a-aw" . The Jade Emperor then told the Wood Planet to take him to the Imperial Stables.

The Wood Planet accompanied the delighted Monkey King to his post and then went back to the palace. The Monkey King then called together

回宫。他在监里，会聚了监丞、监副、典簿、力士、大小官员人等，查明本监事务，止有天马千匹。乃是：

骅骝骐骥，騄駬纤离；龙媒紫燕，挟翼骕騵；骐骝银腭，骠裘飞黄；骃骝翻羽，赤兔超光；逾辉弥景，腾雾胜黄；追风绝地，飞翮奔霄；逸飘赤电，铜爵浮云；骢珑虎骟，绝尘紫鳞；四极大宛，八骏九逸，千里绝群：——此等良马，一个个，嘶风逐电精神壮，踏雾登云气力长。

这猴王查看了文簿，点明了马数。本监中典簿管征备草料；力士官管刷洗马匹、扎草、饮水、煮料；监丞、监副辅佐催办；弼马昼夜不睡，滋养马匹。日间舞弄犹可，夜间看管殷勤：但是马睡的，赶起来吃草；走的捉将来靠槽。那些天马见了他，泯耳攒蹄，都养得肉肥膘满。不觉的半月有



the deputy and the assistant superintendent, the book-keeper, the grooms, and all the other officials, high and low, to find out about the duties of his department. He found that he had to look after a thousand heavenly horses:

Chestnuts and stallions,
Courser and chargers:
Dragon and Purple Swallow,
Pegasus and Sushun,
Jueti and Silver,
Yaoniao and Flying Yellow,
Taotu and Feathers,
Red Hare and Faster Than Light,
Dazzler and Horizon,
Mist-soarer and Victory;
Wind-chaser and Matchless,
Flying Wing and Galloping Mist,
Lazy Whirlwind and Red Lightning,
Bronze Cup and Drifting Cloud,
Skewbald and Tiger-Stripe,
Dustfree and Purple Scales,
The Four Ferghana Steeds,
The Eight Chargers and Nine Gallopers,
Coursers that can cover three hundred miles—
All these fine horses were
Neighing in the wind, chasing the lightning, mighty in spirit;
Pawing the mist, climbing the clouds, great in their strength.

The Monkey King looked through the register and counted the horses. In the stables the book-keeper was responsible for ordering the fodder, the head groom was in charge of currying the horses, chopping up and cooking the fodder, and giving them water; the deputy superintendent and his assistant helped to oversee the work. The Protector of the Horses looked after his charges, sleeping neither by day nor by night. It is true that he fooled around by day, but at night he looked after the animals with great diligence, waking them up and making them eat whenever they fell asleep, and leading those still on their feet to the trough. At the sight of him the heavenly horses would prick up their ears and paw the ground, and they became fat and plump. Thus more than half a month slipped by.

余。一朝闲暇，众监官都安排酒席，一则与他接风，一则与他贺喜。

正在欢饮之间，猴王忽停杯问曰："我这'弼马温'，是个什么官衔？"众曰："官名就是此了。"又问："此官是个几品？"众道："没有品从。"猴王道："没品，想是大之极也。"众道："不大，不大，只唤做'未入流'。"猴王道："怎么叫做'未入流'？"众道："末等。这样官儿，最低最小，只可与他看马。似堂尊到任之后，这等殷勤，喂得马肥，只落得道声'好'字；如稍有些尪羸，还要见责；再十分伤损，还要罚赎问罪。"猴王闻此，不觉心头火起，咬牙大怒道："这般藐视老孙！老孙在那花果山，称王称祖，怎么哄我来替他养马？养马者，乃后生小辈，下贱之役，岂是待我的？不做他！不做他！我将去也！"忽喇的一声，把公案推倒，耳中取出宝贝，幌一幌，碗来粗细，一路解数，直打出御马监，径至南天门。众天丁知他受了仙箓，乃是个弼马温，不敢阻当，让他打出天门去了。

须臾，按落云头，回至花果山上。只见那四健将与各洞妖王，在那里操演兵卒。这猴王厉声高叫道："小的们！老孙来了！"一群猴都来叩头，迎接进洞天深处，请猴王高登宝位，一壁厢办酒接风。都道："恭喜大王，上界去十数年，想必得意荣归也？"猴王道："我才半月有余，那里有十数年？"众猴道："大王，你在天上，不觉时辰。天上一日，就是下界一年哩。请问大王，官居何职？"猴王摇手道："不好说！不好说！活活的羞杀人！那玉帝不会用人，他见老孙这般模样，封



On one morning that was a holiday all the officials of the stables held a feast both to welcome and congratulate the Protector of the Horses.

In the middle of the party the Monkey King suddenly put down his cup and asked, "What sort of office is this 'Protector of the Horses'?" "What the name suggests, that's all." "Which official grading does it carry?" "Unclassified." "What does 'unclassified' mean?" "Bottom grade," the others replied, going on to explain, "It is a very low and unimportant office, and all you can do in it is look after the horses. Even someone who works as conscientiously as Your Honour and gets the horses so fat will get no more reward than someone saying 'good'; and if anything goes at all wrong you will be held responsible, and if the losses are serious you will be fined and punished." The Monkey King flared up on hearing this, gnashed his teeth, and said in a great rage, "How dare they treat me with such contempt? On the Mountain of Flowers and Fruit I am a king and a patriarch. How dare he trick me into coming here to feed his horses for him? It's a low job for youngsters, not for me. I won't do it, I won't. I'm going back." He pushed the table over with a crash, took his treasure out of his ear, and shook it. It became as thick as a rice bowl, and he brandished it as he charged out of the Imperial Stables to the Southern Gate of Heaven. As the celestial guards knew that his name was on the register of immortal officials they did not dare to block his path, but let him out through the gate.

He descended by cloud and was back on the Mountain of Flowers and Fruit in an instant. Seeing the four Stalwart Generals and all the kings of the monsters drilling their troops there he shouted in a shrill voice, "Children, I'm back." The monkeys all bowed to him, took him into the heart of the cave, and asked him to sit on his throne, while they prepared a banquet to welcome him back. "Congratulations, Your Majesty," they all said. "After over a dozen years up there you must be coming back in glory and triumph." "What do you mean, over a dozen years?" asked the Monkey King. "I've only been away for a fortnight or so." "Your Majesty can't have noticed the time passing in heaven. A day in heaven lasts as long as a year on earth. May we ask what office you held?" "It hurts me to tell you," replied the Monkey King with a wave of his hand. "I feel thoroughly humiliated. That Jade Emperor doesn't know how to use a

我做个什么‘弼马温’，原来是与他养马，未入流品之类。我初到任时不知，只在御马监中顽耍。及今日问我同寮，始知是这等卑贱。老孙心中大恼，推倒席面，不受官衔，因此走下来了。”众猴道：“来得好！来得好！大王在这福地洞天之处为王，多少尊重快乐，怎么肯去与他做马夫？”教：“小的们！快办酒来，与大王释闷。”

正饮酒欢会间，有人来报道：“大王，门外有两个独角鬼王，要见大王。”猴王道：“教他进来。”那鬼王整衣跑入洞中，倒身下拜。美猴王问他：“你见我何干？”鬼王道：“久闻大王招贤，无由得见；今见大王授了天箓，得意荣归，特献赭黄袍一件，与大王称庆。肯不弃鄙贱，收纳小人，亦得效犬马之劳。”猴王大喜，将赭黄袍穿起，众等欣然排班朝拜，即将鬼王封为前部总督先锋。鬼王谢恩毕，复启道：“大王在天许久，所授何职？”猴王道：“玉帝轻贤，封我做个什么‘弼马温’！”鬼王听言，又奏道：“大王有此神通，如何与他养马？就做个‘齐天大圣’，有何不可？”猴王闻说，欢喜不胜，连道几个“好！好！好！”教四健将：“就替我快置个旌旗，旗上写‘齐天大圣’四大字，立竿张挂。自此以后，只称我为齐天大圣，不许再称大王。亦可传与各洞妖王，一体知悉。”此不在话下。



good man. A man like me—'Protector of the Horses'. That meant I had to feed his animals for him and wasn't even given an official grading. I didn't know this at first, so I fooled around in the Imperial Stables until today, when I found out from my colleagues how low the job was. I was so angry that I pushed the table over and quit the job. That's why I've come back." "Quite right too," the other monkeys said. "Your Majesty can be king in our cave paradise and enjoy as much honour and pleasure as you like, so why go and be his groom?" Then they gave orders for wine to be brought at once to cheer their king up.

As they were drinking someone came in to report, "Your Majesty, there are two Single-horned Devil Kings outside who want to see you." "Ask them in," said the Monkey King, and the two formally-dressed devil kings hurried into the cave and prostrated themselves. "Why have you come to see me?" asked the Handsome Monkey King, and they replied, "We have long heard that Your Majesty is looking for men of talent, but we were unable to see you before. Now that Your Majesty has been given heavenly office and come back in triumph, we would like to offer you this yellow robe as a token of our congratulations. We also hope that you will not reject us although we are low and worthless, but will accept our humble services." An exultant Monkey King put on the yellow robe and his happy subjects bowed to him in order of precedence. The two devil kings were appointed Commanders of the Van, and when they had thanked the Monkey King for this they asked, "What office did Your Majesty hold while you were all that time in Heaven?" "The Jade Emperor has no respect for talent," replied the Monkey King. "He made me something called 'Protector of the Horses'." "Your Majesty has such miraculous powers: you should never have been feeding his horses for him. You should have been made a 'Great Sage Equalling Heaven', shouldn't you?" The Monkey King was beside himself with delight at this suggestion, and he kept saying how splendid it was. "Get me a banner made at once with the words 'Great Sage Equalling Heaven' in big letters on it, and put up a pole to hang it from," he ordered his four Stalwart Generals. "From now on I am to be called 'Great Sage Equalling Heaven', not 'Your Majesty' or 'King'. Pass this order on to all the other kings of the monsters." We will leave him at this point.

却说那玉帝次日设朝，只见张天师引御马监监丞、监副在丹墀下拜奏道："万岁，新任弼马温孙悟空，因嫌官小，昨日反下天宫去了。"正说间，又见南天门外增长天王领众天丁，亦奏道："弼马温不知何故，走出天门去了。"玉帝闻言，即传旨："着两路神元，各归本职，朕遣天兵，擒拿此怪。"班部中闪上托塔李天王与哪吒三太子，越班奏上道："万岁，微臣不才，请旨降此妖怪。"王帝大喜，即封托塔天王李靖为降魔大元帅，哪吒三太子为三坛海会大神，即刻兴师下界。

李天王与哪吒叩头谢辞，径至本宫，点起三军，帅众头目，着巨灵神为先锋，鱼肚将掠后，药叉将催兵。一霎时出南天门外，径来到花果山。选平阳处安了营寨，传令教巨灵神挑战。巨灵神得令，结束整齐，轮着宣花斧，到了水帘洞外。只见那洞门外，许多妖魔，都是些狼虫虎豹之类，丫丫叉叉，轮枪舞剑，在那里跳斗咆哮。这巨灵神喝道："那业畜！快早去报与弼马温知道，吾乃上天大将，奉玉帝旨意，到此收伏；教他早早出来受降，免致汝等皆伤残也。"那些怪，奔奔波波，传报洞中道："祸事了！祸事了！"猴王问："有



When the Jade Emperor held his morning court the next day the Heavenly Teacher Zhang led the deputy and assistant superintendents of the Imperial Stables to the vermilion steps, bowed low, and reported, "Your Majesty, Sun Wukong, the new Protector of the Horses, left Heaven yesterday because he thought his office was too humble." Just as he was speaking the Heavenly Guardian Virudhaka came from the Southern Gate of Heaven with his heavenly soldiers and reported, "The Protector of the Horses has gone out through the gate. We do not know why." On hearing this the Jade Emperor commanded, "Let the two divine officials return to their posts; we shall send heavenly soldiers to capture this devil." The pagoda-bearing Heavenly King Li Jing and Prince Nezha stepped forward from the ranks of those attending the audience, and they memorialized, "Your Imperial Majesty, we beg you to command us, your incompetent servants, to subdue this fiend." The Emperor was delighted with this suggestion, and he appointed the Pagoda-bearing Heavenly King as Demon-quelling High Marshal, and Prince Nezha as Great God of the Seas. He told them to take their forces down to the lower world at once.

Heavenly King Li and Nezha kowtowed, took their leave, went straight back to their own palace, and assembled their troops, commanders and officers. They put the Mighty Miracle God in charge of the vanguard, and General Fishbelly in command of the rear, while General Yaksa was made adjutant. Within an instant they were outside the Souther Gate of Heaven, and they went straight to the Mountain of Flowers and Fruit. They chose a piece of level and open ground on which to construct a fortified camp, and ordered the Mighty Miracle God to issue the challenge to battle. On receiving this order the Mighty Miracle God tied on his armour firmly and went to the Water Curtain Cave, holding his flower-spreading battle-axe. When he got there he saw huge numbers of devils—wolves, tigers and leopards—wielding spears, brandishing swords, leaping around, fighting each other, and making a great noise outside the little entrance to the cave. "Accursed beasts," shouted the Mighty Miracle God, "tell the Protector of the Horses at once that I am a heavenly general come on the orders of the Jade Emperor to subdue him. If you make him come out and surrender immediately it will save the lot of you from being wiped out." The devils went rushing into the cave and reported,

甚祸事?”众妖道:“门外有一员天将，口称大圣官衔，道：奉玉帝圣旨，来此收伏；教早早出去受降，免伤我等性命。”猴王听说，教:“取我披挂来!”就戴上紫金冠，贯上黄金甲，登上步云鞋，手执如意金箍棒，领众出门，摆开阵势。这巨灵神睁睛观看，真好猴王：

身穿金甲亮堂堂，头戴金冠光映映。
手举金箍棒一根，足踏云鞋皆相称。
一双怪眼似明星，两耳过肩查又硬。
挺挺身才变化多，声音响亮如钟磬。
尖嘴咨牙弼马温，心高要做齐天圣。

巨灵神厉声高叫道:“那泼猴!你认得我么?”大圣听言，急问道:“你是那路毛神?老孙不曾会你，你快报名来。”巨灵神道:“我把你那欺心的猢狲!你是认不得我!我乃高上神霄托塔李天王部下先锋，巨灵天将!今奉玉帝圣旨，到此收降你。你快卸了装束，归顺天恩，免得这满山诸畜遭诛；若道半个‘不’字，教你顷刻化为齑粉!”猴王听说，心中大怒道:“泼毛神，休夸大口，少弄长舌!我本待一棒打死你，恐无人去报信；且留你性命，快早回天，对玉皇说：他甚不用贤!老孙有无穷的本事，为何教我替他养马?你看我这旌旗上字号。若依此字号升官，我就不动刀兵，自然的天地清泰；



"Disaster, disaster." "What disaster?" the Monkey King asked. There's a heavenly general outside who says he's come on the orders of the Jade Emperor to subdue you. If you go out and surrender immediately, he says he'll spare our lives." "Fetch me my armour," said the Monkey King. He then donned his golden helmet, tied on his golden armour, put on his cloud-walking shoes, and took his as-you-will gold-banded cudgel in his hand. He led his troops out of the cave and drew them up in battle array. The Mighty Miracle God gazed wide-eyed at the excellent Monkey King:

> On his body was gleaming golden armour,
> On his head a dazzling golden helmet,
> In his hand a gold-banded club,
> On his feet a pair of cloud-walking shoes to match.
> His devil eyes shone like stars,
> His ears were long and hard.
> His sturdy frame could be transformed at will,
> His voice rang clearly as a bell.
> The sharp-mouthed Horse Protector with protruding teeth
> Wanted to become a Sage Equalling Heaven.

The Mighty Miracle God shouted in a harsh voice, "Insolent ape! Don't you recognize me?" The Great Sage Sun Wukong replied at once, "I've never met you before. How should I know which wretched little deity you are? Tell me your name at once." "I'll get you, you conceited baboon. So you don't know who I am? I am the Heavenly General Mighty Miracle, the commander of the vanguard for Heavenly King Li, the Pagoda-bearer. I have come here on the orders of the Jade Emperor to accept your surrender. Take off your armour at once and submit to the mercy of Heaven, or I'll wipe out every animal on the mountain. And if you so much as hint at a refusal, I'll smash you to powder." "Stop talking so big, you lousy god," retorted the furious Monkey King, "and give that long tongue of yours a rest. I'd just love to kill you with this cudgel of mine, but if I did there'd be no one to deliver my message for me, so I'll spare your life. Hurry back to Heaven and tell that Jade Emperor that he doesn't know how to use a good man. Why did he make me waste my infinite powers on feeding his horses for him? Take a look at what's written on my standard. If he's willing to give me this title officially, I'll

如若不依，时间就打上灵霄宝殿，教他龙床定坐不成！”这巨灵神闻此言，急睁睛迎风观看，果见门外竖一高竿，竿上有旌旗一面，上写着“齐天大圣”四大字。巨灵神冷笑三声道：“这泼猴，这等不知人事，辄敢无状，你就要做齐天大圣！好好的吃吾一斧！”劈头就砍将去。那猴王正是会家不忙，将金箍棒应手相迎。这一场好杀：

棒名如意，斧号宣花。他两个乍相逢，不知深浅；斧和棒，左右交加。一个暗藏神妙，一个大口称夸。使动法，喷云嗳雾；展开手，播土扬沙。天将神通就有道，猴王变化实无涯。棒举却如龙戏水，斧来犹似凤穿花。巨灵名望传天下，原来本事不如他：大圣轻轻轮铁棒，着头一下满身麻。

巨灵神抵敌他不住，被猴王劈头一棒，慌忙将斧架隔，挖扠的一声，把个斧柄打做两截，急撤身败阵逃生。猴王笑道：“脓包！脓包！我已饶了你，你快去报信！快去报信！”

巨灵神回至营门，径见托塔天王，忙哈哈跪下道：“弼马



call off my troops and let Heaven and Earth continue in peace; but if he refuses I'm coming up to the Hall of Miraculous Mist to knock him off his dragon throne." When the Mighty Miracle God heard this he looked hard and saw that a tall pole had been planted outside the entrance to the cave, on which hung a banner reading GREAT SAGE EQUALLING HEAVEN. "Heh, heh, heh," he mocked, "you ignorant ape. What shameless effrontery, to want to be a 'Great Sage Equalling Heaven'! Take that!" He swung with his battle-axe at the Monkey King who, quite unflustered, parried with his gold banded cudgel. It was a fine battle:

The cudgel was called As-You-Will,
The axe was named Flower Spreader.
As soon as the two met,
You could not tell which was better:
Axe and club
Locked together.
One was concealing his magic powers,
One was a big-mouthed boaster.
They used their magic
To breathe out cloud and mist;
When they opened their hands
They scattered sand and dust.
The heavenly general was a master of magic;
Endless were the changes the Monkey King could make.
When the cudgel was raised it was like a dragon playing in the water;
As the axe came down it was a phoenix among the flowers.
Although the fame of Miracle was known throughout the world,
His skill was no match for his enemy.
If the Great Sage lightly twirled his club,
A mere touch would paralyze.

The Mighty Miracle God was no match for his opponent. He hastened to block the Monkey King's first blow with his axe, which broke in two with a crunch. He fled for his life as fast as he could, and the Monkey King said mockingly, "You bag of pus, I'll spare you this time. Hurry back with my message, and look sharp about it."

The Mighty Miracle God returned to his camp, went straight to the Pagoda-bearing Heavenly King Li Jing, knelt before him, and said with

温果是神通广大!末将战他不得，败阵回来请罪。”李天王发怒道:“这厮锉吾锐气，推出斩之!”旁边闪出哪吒太子，拜告:“父王息怒，且恕巨灵之罪，待孩儿出师一遭，便知深浅。”天王听谏，且教回营待罪管事。

这哪吒太子，甲胄齐整，跳出营盘，撞至水帘洞外。那悟空正来收兵，见哪吒来的勇猛。好太子:

总角才遮囟，披毛未苫肩。
神奇多敏悟，骨秀更清妍。
诚为天上麒麟子，果是烟霞彩凤仙。
龙种自然非俗相，妙龄端不类尘凡。
身带六般神器械，飞腾变化广无边。
今受玉皇金口诏，敕封海会号三坛。

悟空迎近前来问曰:“你是谁家小哥?闯近吾门，有何事干?”哪吒喝道:“泼妖猴!岂不认得我?我乃托塔天王三太子哪吒是也。今奉玉帝钦差，至此捉你。”悟空笑道:“小太子，你的奶牙尚未退，胎毛尚未干，怎敢说这般大话?我且留你的性命，不打你。你只看我旌旗上是什么字号，拜上玉帝:是这般官衔，再也不须动众，我自皈依;若是不遂我



an awkward laugh, "The Protector of the Horses has really tremendous magic powers. I was no match for him. He beat me, and now I have come to take my punishment." "This fool has ruined our morale," exploded the Heavenly King Li in a fury. "Take him away, and off with his head." Prince Nezha, who was standing to one side, stepped forward, bowed, and said, "Do not be angry, Your Majesty. Forgive the Mighty Miracle God, and let me go and do battle; then we'll see who's boss." The heavenly king accepted his advice, and told Mighty Miracle God to go back and look after the camp while he awaited his punishment.

When he had put on his armour and helmet, Prince Nezha charged straight out of the camp to the Water Curtain Cave. Sun Wukong, who was just going to pull back his troops, saw the ferocity of his onslaught. What a fine prince he was:

> His hair in tufts barely covers his scalp,
> His cloak not over his shoulders.
> How striking his intelligence,
> How elegant his air.
> Indeed he is the scion of a unicorn in Heaven;
> In truth he is a phoenix Immortal from the clouds.
> The seed of dragons is different from the common herd;
> This fine youth is not at all like mortals.
> With him he carries six divine weapons;
> Endless his transformations as he soars through the air.
> Now he has received an edict from the Jade Emperor's mouth,
> Making him Commander of the Three Temples of the Masses.

Sun Wukong went up to him and asked, "Whose little boy are you then? What do you mean, charging up to my door?" "Stinking monkey fiend," shouted Prince Nezha, "don't you know who I am? I am Nezha, the third son of the pagoda-bearing Heavenly King, and I have been commanded by the Jade Emperor to come here and arrest you." "You do talk big, don't you, little prince," said Sun Wukong, laughing at him. "But as you've still got all your milk teeth and are still wet behind the ears I'll spare your life and I won't hit you. Do you see what it says on my standard? Go and tell the Jade Emperor that if he gives me that title I'll call off my armies and submit to him once more. But if he doesn't do

心，定要打上灵霄宝殿。”哪吒抬头看处，乃“齐天大圣”四字。哪吒道：“这妖猴能有多大神通，就敢称此名号！不要怕！吃吾一剑！”悟空道：“我只站下不动，任你砍几剑罢。”那哪吒奋怒，大喝一声，叫“变！”即变做三头六臂，恶狠狠，手持着六般兵器，乃是斩妖剑、砍妖刀、缚妖索、降妖杵、绣球儿、火轮儿，丫丫叉叉，扑面来打。悟空见了，心惊道：“这小哥倒也会弄些手段！莫无礼，看我神通！”好大圣，喝声“变！”也变做三头六臂；把金箍棒幌一幌，也变作三条；六只手拿着三条棒架住。这场斗，真个是地动山摇，好杀也：

六臂哪吒太子，天生美石猴王，相逢真对手，正遇本源流。那一个蒙差来下界，这一个欺心闹斗牛。斩妖宝剑锋芒快，砍妖刀狠鬼神愁；缚妖索子如飞蟒，降妖大杵似狼头；火轮掣电烘烘艳，往往来来滚绣球。大圣三条如意棒，前遮后挡运机谋。苦争数合无高下，太子心中不肯休。把那六件兵器多教变，百千万亿照头丢。猴王不惧呵呵笑，铁棒翻腾自运筹。以一化千千化万，



what I want him to, I'll surely attack the Hall of Miraculous Mist." Nezha looked up and saw the words "Great Sage Equalling Heaven" . "You wicked monkey! How dare you give yourself a title like that, whatever your magic powers may be! Don't worry, all you're getting is my sword." "I'll take a few swipes, then," replied Sun Wukong, "I won't move." "Change," yelled Nezha in a passion, and at once he had three heads and six arms, which made him look most ferocious. In his hands he held six weapons, a demon-beheading sword, a demon-hacking cutlass, a demon-binding rope, a demon-quelling pestle, an embroidered ball, and a fire-wheel—and wielding all these he rushed straight at Sun Wukong. At the sight of him Sun Wukong exclaimed with astonishment, "Well, my boy, you certainly know a trick or two. But just behave yourself and watch what I can do." Our dear Great Sage shouted "Change" , and he too had three heads and six arms. He shook his gold-banded cudgel, and it turned into three cudgels, which he gripped with his six hands to ward off Nezha's blows. It was a great fight, and it made the earth shake and the mountains tremble:

Six-armed Prince Nezha
Heaven-born Monkey King:
Well-matched opponents,
Both in the same class.
One sent down to the lower world on a mission,
The other priding himself as a fighting bull.
Fast moves the point of the demon-beheading sword,
And evil spirits fear the demon-hacking cutlass,
The demon-binding rope flies like a dragon,
While the demon-quelling pestle has the head of a wolf,
The fire-wheel flashes with lightning,
And the embroidered ball shoots everywhere.
The Great Sage's three as-you-will cudgels
Block and parry with consummate skill.
Though many hard-fought rounds prove inconclusive,
The prince refuses to call the battle off;
Making his six weapons multiply in number,
He throws them in their millions at the Monkey King's head,
But the Monkey King, fearless, roars with laughter

满空乱舞赛飞虬。唬得各洞妖王都闭户，遍山鬼怪尽藏头。神兵怒气云惨惨，金箍铁棒响飕飕。那壁厢，天丁呐喊人人怕；这壁厢，猴怪摇旗个个忧。发狠两家齐斗勇，不知那个刚强那个柔。

三太子与悟空各骋神威，斗了个三十回合。那太子六般兵，变做千千万万；孙悟空金箍棒，变作万万千千。半空中似雨点流星，不分胜负。原来悟空手疾眼快，正在那混乱之时，他拔下一根毫毛，叫声“变!”就变做他的本相，手挺着棒，演着哪吒；他的真身，却一纵，赶至哪吒脑后，着左膊上一棒打来。哪吒正使法间，听得棒头风响，急躲闪时，不能措手，被他着了一下，负痛逃走；收了法，把六件兵器，依旧归身，败阵而回。

那阵上李天王早已看见，急欲提兵助战。不觉太子倏至面前，战兢兢报道：“父王!弼马温真个有本事!孩儿这般法力，也战他不过，已被他打伤膊也。”天王大惊失色道：“这厮恁的神通，如何取胜?”太子道：“他洞门外竖一竿旗，上写‘齐天大圣’四字，亲口夸称，教玉帝就封他做齐天大



As his iron clubs whirl and think for themselves.
One becomes a thousand; one thousand, ten;
Their wild dance fills the sky as if with dragons.
All the demon kings shut their gates in terror;
Every goblin on the mountain finds some place to hide.
Cloud-black, the anger of the heavenly troops;
Whistling like the wind, the gold-banded cudgels.
On the one side,
The blood-curdling war-cries of the heavenly host.
On the other,
The spine-chilling banners of the monkey fiends.
Both parties are equal in fighting courage;
Neither could be said to be the winner.

Prince Nezha and Sun Wukong both used their divine powers to the full as they fought thirty rounds. When the six weapons of the prince turned into thousands and tens of thousands, so did Sun Wukong's gold-banded cudgel. The air was filled as if with drops of rain or shooting stars, and there was no way of telling who was winning. As Sun Wukong was deft of hand and quick of eye, he plucked one of the hairs from his body in the midst of the fray and shouted "Change!" It changed into his own double to mislead Nezha while his real self leapt round till he was behind Nezha and struck at his left shoulder. Nezha was in the middle of performing a spell when he heard the whistle of the cudgel through the air and twisted away as fast as he could. But he was unable to avoid the blow and had to flee wounded. He brought his magic to an end, put his six weapons away, reverted to his true appearance, and abandoned the field of battle in defeat.

This had all been observed by Heavenly King Li, who was on the point of sending reinforcements when his son appeared before him and reported in fear and trembling, "Father, the Protector of the Horses is very powerful. My magic was outclassed and he has wounded me in the shoulder." The colour drained from the face of the horror-struck Heavenly King as he said, "If the creature has magic powers like that, how are we going to defeat him?" "Outside the gates of the cave," the prince went on to report, "there is a banner on a pole that reads 'Great Sage Equalling Heaven'. He bragged that if the Jade Emperor gave him this

圣，万事俱休；若还不是此号，定要打上灵霄宝殿哩！”天王道：“既然如此，且不要与他相持，且去上界，将此言回奏，再多遣天兵，围捉这厮，未为迟也。”太子负痛，不能复战，故同天王回天启奏不题。

你看那猴王得胜归山，那七十二洞妖王与那六弟兄，俱来贺喜。在洞天福地，饮乐无比。他却对六弟兄说：“小弟既称齐天大圣，你们亦可以大圣称之。”内有牛魔王忽然高叫道：“贤弟言之有理，我即称做个平天大圣。”蛟魔王道：“我称做覆海大圣。”鹏魔王道：“我称混天大圣。”狮狌王道：“我称移山大圣。”猕猴王道：“我称通风大圣。”猩狨王道：“我称驱神大圣。”此时七大圣自作自为，自称自号，耍乐一日，各散讫。

却说那李天王与三太子领着众将，直至灵霄宝殿。启奏道：“臣等奉圣旨出师下界，收伏妖仙孙悟空，不期他神通广大，不能取胜，仍望万岁添兵剿除。”玉帝道：“谅一妖猴，有多少本事，还要添兵？”太子又近前奏道：“望万岁赦臣死罪！那妖猴使一条铁棒，先败了巨灵神，又打伤臣臂膊。洞门外立一竿旗，上书‘齐天大圣’四字，道是封他这官职，即便休兵来投；若不是此官，还要打上灵霄宝殿也。”玉帝



title he would call everything off; otherwise he said he would attack the Hall of Miraculous Mist." "In that case," said the Heavenly King, "we'll disengage now, go back to Heaven, and request that more heavenly troops be sent to capture this wretch. There is plenty of time." The prince, in pain and unable to go on fighting, went back to Heaven with the Heavenly King and put in this request, but of that no more for the moment.

Watch as the Monkey King returns to the mountain in triumph to receive the congratulations of the seventy-two kings of the monsters and his six sworn brothers. There was great drinking and singing in the cave paradise. Sun Wukong said to his six sworn brothers, "As I've called myself Great Sage Equalling Heaven, you can all call yourselves great sages too." "Honourable brother, you're right," roared the Bull Demon King. "I shall call myself the Great Sage Matching Heaven." "I'll be the Great Sage Overturning the Sea," said the Salamander Demon King. "I'll be the Great Sage Throwing Heaven into Confusion," said the Roc Demon King. "I'll be the Great Sage Who Moves Mountains," said the Camel Demon King. "I'll be the Great Sage Who Travels with the Wind," said the Macaque King. "And I'll be the Great Sage Who Drives Away Gods," said the Lion King. The seven great sages then did just as they pleased and gave themselves the titles they chose, and after enjoying themselves all day they went home.

Heavenly King Li and Prince Nezha led their forces straight to the Palace of Miraculous Mist and made this request: "We, your subjects, took our forces down to the lower world, under your Divine Edict, to subdue the immortal fiend Sun Wukong. But to our surprise we found that his magical powers were too far-reaching for us to be able to defeat him. We therefore hope that Your Imperial Majesty will send more troops to exterminate him." "How could a mere monkey goblin have such great powers that you actually need more troops?" asked the Jade Emperor. Prince Nezha then came forward and memorialized, "We beg Your Majesty to spare us the deaths we deserve. That monkey fiend has an iron cudgel that he used to defeat the Mighty Miracle God and wounded me on the shoulder. He has set a banner up outside the entrance to his cave that reads 'Great Sage Equalling Heaven', and he says that if you give him this office he will stop fighting and submit; otherwise he will attack

闻言，惊讶道："这妖猴何敢这般狂妄！着众将即刻诛之。"正说间，班部中又闪出太白金星，奏道："那妖猴只知出言，不知大小。欲加兵与他争斗，想一时不能收伏，反又劳师。不若万岁大舍恩慈，还降招安旨意，就教他做个齐天大圣。只是加他个空衔，有官无禄便了。"玉帝道："怎么唤做'有官无禄'？"金星道："名是齐天大圣，只不与他事管，不与他俸禄，且养在天壤之间，收他的邪心，使不生狂妄，庶乾坤安靖，海宇得清宁也。"玉帝闻言道："依卿所奏。"即命降了诏书，仍着金星领去。

金星复出南天门，直至花果山水帘洞外观看。这番比前不同，威风凛凛，杀气森森，各样妖精，无般不有。一个个都执剑拈枪，拿刀弄杖的，在那里咆哮跳跃。一见金星，皆上前动手。金星道："那众头目来！累你去报你大圣知之。吾乃上帝遣来天使，有圣旨在此请他。"众妖即跑入报道："外面有一老者，他说是上界天使，有旨意请你。"悟空道："来得好！来得好！想是前番来的那太白金星。那次请我上界，虽是官爵不堪，却也天上走了一次，认得那天门内外之路。今番又来，定有好意。"教众头目大开旗鼓，摆队迎接。大圣



the Hall of Miraculous Mist." When the Jade Emperor heard this he asked in horror, "How dare that monkey fiend talk so wildly? Send all the generals to execute him at once."

As he spoke the Great White Planet stepped forward from the ranks of officials. "That monkey fiend knows how to talk," he suggested, "but he has no idea about real power. If more soldiers were sent to fight him, they might not be able to overcome him at once and their energies would be wasted. But if Your Imperial Majesty were to show your great mercy, you could send down a pacificatory amnesty and let him be a Great Sage Equalling Heaven. It would only be an empty title that he was given, just an honorary appointment." "What do you mean by an honorary appointment?" asked the Jade Emperor. "He would be called a Great Sage Equalling Heaven, but he would not be given any responsibility or paid any salary. He would be kept between Heaven and Earth, where his evil nature would be under control and he would be kept from wickedness. Thus Heaven and Earth can be at peace, while sea and sky enjoy tranquillity." The Jade Emperor approved this suggestion and ordered that a new edict should be issued for the Great White Planet to deliver.

The Great White Planet left once more through the Southern Gate of Heaven and went straight to have a look at the Water Curtain Cave on the Mountain of Flowers and Fruit. It was quite different from before. There was an awe-inspiring and spine-chilling atmosphere, and every kind of fiend was present. They were roaring and leaping around with their swords, spears, cutlasses and staves. As soon as they saw the Great White Planet they all went for him. "Will your commander please come forward," said the Planet. "I would trouble you to inform your Great Sage that I am a heavenly envoy sent by the Jade Emperor, and I am carrying a divine edict with an invitation for him." The fiends rushed in to report, "There's an old man outside who says he's come from Heaven with an edict of invitation for you." When Sun Wukong heard this he said, "I'm glad he's come. I expect he's that Great White Planet who came before. Although I wasn't given a decent job last time I went to Heaven, I did get up there and learn my way around. If it's him again, his intentions must be good." He told his commanders to put on a big display of banners and drums and to turn out a guard of honour to welcome him.

即带引群猴，顶冠贯甲，甲上罩了赭黄袍，足踏云履，急出洞门，躬身施礼，高叫道："老星请进，恕我失迎之罪。"

金星趋步向前，径入洞内，面南立着道："今告大圣，前者因大圣嫌恶官小，躲离御马监，当有本监中大小官员奏了玉帝。玉帝传旨道：'凡授官职，皆由卑而尊，为何嫌小？'即有李天王领哪吒下界取战。不知大圣神通，故遭败北，回天奏道：'大圣立一竿旗，要做"齐天大圣"。'众武将还要支吾，是老汉力为大圣冒罪奏闻，免兴师旅，请大王授箓。玉帝准奏，因此来请。"悟空笑道："前番动劳，今又蒙爱，多谢！多谢！但不知上天可有此'齐天大圣'之官衔也？"金星道："老汉以此衔奏准，方敢领旨而来；如有不遂，只坐罪老汉便是。"

悟空大喜，恳留饮宴不肯，遂与金星纵着祥云，到南天门外。那些天丁天将，都拱手相迎。径入灵霄殿下。金星拜奏道："臣奉诏宣弼马温孙悟空已到。"玉帝道："那孙悟空过来。今宣你做个'齐天大圣'，官品极矣，但切不可胡为。"这猴亦止朝上唱个喏，道声谢恩。玉帝即命工干官



Then the Great Sage, wearing his helmet, his yellow robe over his armour, and his cloud-walking shoes, hurried out of the cave at the head of his monkey host, bowed in greeting, and shouted in a loud voice, "Please come in, venerable Planet. Forgive me for not being here to welcome you."

The Planet walked straight into the cave, stood facing the south and said, "Great Sage, when you left the Imperial Stables because you found the post too humble, the officials of that department naturally reported the matter to the Jade Emperor. The Jade Emperor decreed that all officials have to work their way up from the bottom, and asked why you objected to its being humble. After this Heavenly King Li took Nezha down to the lower world to do battle with you. Your divine powers, Great Sage, were more than they expected, and they suffered defeat. On their return to Heaven they reported that you had set up a banner and wanted to be a 'Great Sage Equalling Heaven'. All the generals wanted to punish you; but I, Great Sage, ran the risk of punishment by suggesting that the armies should not be called out, and that Your Majesty should be given a post instead. The Jade Emperor approved my memorial, and that is why I have come here to invite you." "I am most grateful for this honour after the trouble I caused you earlier," replied Sun Wukong, "but I am not sure whether there is such a title as 'Great Sage Equalling Heaven' in the upper world." "After obtaining imperial approval for this title," said the Planet, "I came down bearing a decree. If anything goes wrong, I'll bear the responsibility."

A highly delighted Sun Wukong tried his hardest to persuade the Planet to stay to a banquet, but without success, so he went with him by propitious cloud to the Southern Gate of Heaven. The heavenly generals and soldiers all greeted them with respectfully folded arms, and they went straight to the Hall of Miraculous Mist. The Great White Planet did obeisance and said, "In obedience to the imperial edict your subject has summoned Sun Wukong, the Protector of the Horses, and he is present." "Let Sun Wukong come forward," said the Jade Emperor. "We do now proclaim you Great Sage Equalling Heaven. Your rank is now very high. Let there be no more mischief from you." The monkey simply chanted "na-a-aw" to express his thanks to the Emperor. The Jade Emperor then

——张、鲁二班——在蟠桃园右首，起一座齐天大圣府，府内设个二司：一名安静司，一名宁神司。司俱有仙吏，左右扶持。又差五斗星君送悟空去到任，外赐御酒二瓶，金花十朵，着他安心定志，再勿胡为。那猴王信受奉行，即日与五斗星君到府，打开酒瓶，同众尽饮。送星官回转本宫，他才遂心满意，喜地欢天，在于天宫快乐，无挂无碍。

正是：

仙名永注长生箓，不堕轮回万古传。

毕竟不知向后如何，且听下回分解。

ordered the two officials in charge of public works, Zhang and Lu, to build a residence for the Great Sage Equalling Heaven to the left of the Peach Orchard. In the residence there were to be two offices: a Tranquillity Office and a Calm Divinity Office. Both these offices were to have immortal clerks and senior and junior assistants. He then told the Star Lords of the Constellation Five to escort Sun Wukong to his post, and in addition gave him two bottles of imperial wine and ten golden flowers, and admonished him to settle down and keep out of mischief. The Monkey King accepted the order and went that same day with the Star Lords of the Constellation Five to his residence, where he opened the bottles of wine and drained them dry with the help of all present. He then saw the star officials off and returned to his own palace. From then on he lived in happiness and content, and enjoyed untrammelled pleasure in the Palace. Truly,

> His immortal name was for ever inscribed in the register of eternal life,
> To be transmitted for ten thousand ages, free of the wheel of rebirth.

If you don't know what happened next, listen to the explanation in the next instalment.




捉諸天井聖祂亂
鎮神宮反偷大錯

第 五 回

乱蟠桃大圣偷丹 反天宫诸神捉怪

话表齐天大圣到底是个妖猴，更不知官衔品从，也不较俸禄高低，但只注名便了。那齐天府下二司仙吏，早晚伏侍，只知日食三餐，夜眠一榻，无事牵萦，自由自在。闲时节会友游宫，交朋结义。见三清，称个“老”字；逢四帝，道个“陛下”。与那九曜星、五方将、二十八宿、四大天王、十二元辰、五方五老、普天星相、河汉群神，俱只以弟兄相待，彼此称呼。今日东游，明日西荡，云去云来，行踪不定。

一日，玉帝早朝，班部中闪出许旌阳真人，频囟启奏道：“今有齐天大圣，无事闲游，结交天上众星宿，不论高低，俱称朋友。恐后闲中生事。不若与他一件事管，庶免别生事端。”玉帝闻言，即时宣招。那猴王欣欣然而至，道：“陛下，诏老孙有何升赏？”玉帝道：“朕见你身闲无事，与你

Chapter 5

After Chaos Among the Peaches the Great Sage Steals the Pills In the Revolt Against Heaven the Gods Capture the Demons

The story goes on to relate that the Great Sage Equalling Heaven, a mere monkey devil after all, was quite satisfied that his name was on the register of office without caring about the grading of his job and his own rank, or the size of his salary. The immortal clerks in the two offices in his residence were in constant attendance on him, he had three meals a day and a bed to sleep on at night, and he lived a free and easy life without worries. In his spare time he would visit the other palaces, get together with his old friends, and make new ones. When he saw the Three Pure Ones, he would address them as "venerable" , and when he met the Four Emperors he called them "Your Majesty" . He was on fraternal terms with the Nine Bright Shiners, the Generals of the Five Regions, the Twenty-Eight Constellations, the Four Great Heavenly Kings, the Gods of the Twelve Branches, the Five Ancients of the Five Regions, the star ministers of the whole sky, and the countless gods of the Milkey Way. Today he would wander east, and tomorrow he would go west, coming and going by cloud, and never staying anywhere for long.

When the Jade Emperor was holding his morning court one day the Immortal Xu of Jingyang came forward from the body of officials, kowtowed, and suggested, "The Great Sage Equalling Heaven is spending his time in idle travel, and is making the acquaintance of all the stars in the sky, calling them all his friends irrespective of their rank. It would be as well to give him some responsibility, and prevent his idleness leading to trouble later on." The Jade Emperor's response to this suggestion was to send for the Monkey King at once. He came in a cheerful mood and asked, "What promotion and reward have you summoned me here to receive, Your Majesty?" "Seeing that you are idle and have nothing to do," replied the Jade Emperor, "we are giving you a job. You are to

件执事。你且权管那蟠桃园，早晚好生在意。”大圣欢喜谢恩，朝上唱喏而退。

他等不得穷忙，即入蟠桃园内查勘。本园中有个土地拦住，问道：“大圣何往？”大圣道：“吾奉玉帝点差，代管蟠桃园，今来查勘也。”那土地连忙施礼，即呼那一班锄树力士、运水力士、修桃力士、打扫力士都来见大圣磕头，引他进去。但见那：

夭夭灼灼，棵棵株株。夭夭灼灼花盈树，棵棵株株果压枝。果压枝头垂锦弹，花盈树上簇胭脂。时开时结千年熟，无夏无冬万载迟。先熟的，酡颜醉脸；还生的，带蒂青皮。凝烟肌带绿，映日显丹姿。树下奇葩并异卉，四时不谢色齐齐。左右楼台并馆舍，盈空常见罩云霓。不是玄都凡俗种，瑶池王母自栽培。

大圣看玩多时，问土地道：“此树有多少株数？”土地道：“有三千六百株：前面一千二百株，花微果小，三千年一熟，人



administer the Peach Ochard, and you will give it your attention day and night." The Great Sage was overjoyed, and after expressing his thanks and chanting "na-a-aw" he withdrew.

In his eagerness to be at work he went straight to the Peach Orchard to have a look round. When he got there he was stopped by a local tutelary god who asked him, "Where are you going, Great Sage?" "I've been put in charge of the Peach Orchard by the Jade Emperor, and I've come to inspect it." The local god hastened to greet him formally, and he called the men who weeded, brought water, looked after the trees, and swept the grounds to come and kowtow to the Great Sage. When Sun Wukong was taken inside this is what he saw:

Charming,
Every tree.
Charming and luxuriant the full blossom;
Every tree weighed down with fruit.
The fruit-laden branches bend like carding-bows;
The blossoming trees are covered with powder and rouge.
Always blossoming, always in fruit, they are ripe for a thousand years;
They know no summer or winter, but linger for ever.
The early ripeners
Look red-faced and tipsy;
The ones still growing
Are green in stalk and skin.
When the dew forms, their flesh has a touch of blue,
While the sun picks out their vermilion beauty.
Below the trees exotic flowers grow,
Bright and unfading throughout the year.
On either side stand towers and pavilions,
And a rainbow always arches the sky.
These are not the common breeds of the Dark Earth Capital,
But are tended by the Queen Mother of the Jade Pool.

After taking a good look at this the Great Sage asked the local god, "How many of these trees are there?" "Three thousand six hundred all together," the local god replied. "The ones growing at the front have tiny blossoms and small fruits, and they ripen every three thousand years. Anyone who eats them becomes an Immortal and understands the Way,

吃了成仙了道，体健身轻。中间一千二百株，层花甘实，六千年一熟，人吃了霞举飞升，长生不老。后面一千二百株，紫纹缃核，九千年一熟，人吃了与天地齐寿，日月同庚。”大圣闻言，欢喜无任。当日查明了株树，点看了亭阁，回府。自此后，三五日一次赏玩，也不交友，也不他游。

一日，见那老树枝头，桃熟大半，他心里要吃个尝新。奈何本园土地、力士并齐天府仙吏紧随不便。忽设一计道：“汝等且出门外伺候，让我在这亭上少憩片时。”那众仙果退。只见那猴王脱了冠服，爬上大树，拣那熟透的大桃，摘了许多，就在树枝上自在受用。吃了一饱，却才跳下树来，簪冠着服，唤众等仪从回府。迟三二日，又去设法偷桃，尽他享用。

一朝，王母娘娘设宴，大开宝阁，瑶池中做“蟠桃胜会”，即着那红衣仙女、青衣仙女、素衣仙女、皂衣仙女、紫衣仙女、黄衣仙女、绿衣仙女，各顶花篮，去蟠桃园摘桃建会。七衣仙女直至园门首，只见蟠桃园土地、力士同齐天府二司仙吏，都在那里把门。仙女近前道：“我等奉王母懿旨，到此摘桃设宴。”土地道：“仙娥且住。今岁不比往年



and his body becomes both light and strong. The twelve hundred in the middle have multiple blossoms and sweet fruits, and ripen every six thousand years; whoever eats them can fly and enjoy eternal youth. The back twelve hundred are streaked with purple and have pale yellow stones. They ripen once every nine thousand years, and anyone who eats them becomes as eternal as Heaven and Earth, as long-lived as the Sun and Moon." The Great Sage was beside himself with joy on learning this, and that day he checked the number of the trees and looked over the buildings in the orchard before going back to his residence. From then on he went to admire them every three or four days. He dropped his friends, and made no more pleasure jaunts.

One day he noticed that the peaches near the end of the branches of one old tree were all but ripe, and he felt like trying one; but as the local god, the workmen, and the immortal clerks from his residence were close on his heels it was impossible. Suddenly he had an idea, and he said, "Go and wait for me outside the gates while I take a nap in this summerhouse." All the Immortals thereupon withdrew, and the Monkey King took off his official hat and clothes, climbed one of the bigger trees, and chose some large, ripe peaches. When he had picked a good number he sat at his ease in the branches and ate his fill of them, then jumped down from the tree, pinned on his hat, put on his clothes, and shouted for all his attendants to go back to his residence with him. Two or three days later he thought of another trick to steal some more peaches, and he ate his fill of them.

One day the Queen Mother arranged a banquet, opening many precious pavilions for a feast of peaches by the Jade Pool. She sent the Red Fairy, the Blue Fairy, the White Fairy, the Black Fairy, the Purple Fairy, the Yellow Fairy, and the Green Fairy to the Peach Orchard with their baskets to pick peaches for the feast. The seven fairies went straight to the orchard gates, the workmen of the orchard and the immortal superintendents of the two offices of the Equalling Heaven Residence were guarding the gate. The fairies went up to them and said, "We have come on the orders of the Queen Mother to pick peaches for a feast." "Wait a moment please, Immortal Beauties," said the local god. "Things are different this year. The Jade Emperor has appointed the Great Sage Equal-

了，玉帝点差齐天大圣在此督理，须是报大圣得知，方敢开园。”仙女道：“大圣何在？”土地道：“大圣在园内，因困倦，自家在亭子上睡哩。”仙女道：“既如此，寻他去来，不可迟误。”土地即与同进。寻至花亭不见，只有衣冠在亭，不知何往。四下里都没寻处。原来大圣耍了一会，吃了几个桃子，变做二寸长的个人儿，在那大树梢头浓叶之下睡着了。七衣仙女道：“我等奉旨前来，寻不见大圣，怎敢空回？”旁有仙使道：“仙娥既奉旨来，不必迟疑。我大圣闲游惯了，想是出园会友去了。汝等且去摘桃。我们替你回话便是。”那仙女依言，入树林之下摘桃。先在前树摘了二篮，又在中树摘了三篮；到后树上摘取，只见那树上花果稀疏，止有几个毛蒂青皮的。原来熟的都是猴王吃了。七仙女张望东西，只见向南枝上止有一个半红半白的桃子。青衣女用手扯下枝来，红衣女摘了，却将枝子望上一放。原来那大圣变化了，正睡在此枝，被他惊醒。大圣即现本相，耳躲里掣出金箍棒，幌一幌，碗来粗细，咄的一声道：“你是那方怪物，敢大胆偷摘我桃！”慌得那七仙女一齐跪下道：“大圣息怒。我等不是妖怪，乃王母娘娘差来的七衣仙女，摘取仙桃，大开宝阁，做‘蟠桃胜会’。适至此间，先见了本园土地等



ling Heaven to be the guardian of this orchard, and we must ask him before we can open the orchard to you." "Where is the Great Sage?" the fairies asked, and the local god replied, "Inside the orchard. As he was feeling tired he is having a nap by himself in a summerhouse." "In that case, please find him without delay," requested the fairies, and the local god took them into the orchard. But all they could find of him in the summerhouse were his hat and clothes. They had no idea where he could have gone, and looked everywhere without success. The Great Sage had in fact made himself only two inches long after eating some of the peaches for fun, and he was sleeping under a large leaf at the top of one of the big trees.

"We have come by decree, and we can't go back empty-handed, although the Great Sage is nowhere to be found," said the fairies. One of the immortal superintendents who was standing nearby replied, "As you Immortal Beauties have come by order of the Queen Mother, we must not delay you. Our Great Sage is always wandering off, so I expect that he has gone away to visit some of his friends. You had better pick the peaches; it will be all right if we inform him." The fairies did as he suggested and went into the orchard to pick peaches. First they filled two baskets from the trees in front, and then they picked three basketfuls from the trees in the middle; but when they came to the trees at the back, they saw that peaches and blossoms were few and far between. Only a few unripe fruits with furry stalks and green skins were left. All the ripe ones had been eaten up by the Monkey King. The seven fairies looked everywhere, but all they could see was a single red and white peach on a southern branch. The Blue Fairy pulled the branch down, the Red Fairy picked the peach, and then they let the branch go again. This woke up the Great Sage, who had changed himself into this peach to take a nap on this branch. He resumed his own form, took his gold-banded cudgel from his ear, shook it till it was as thick as a ricebowl, and shouted at them, "Where are you from, you thieving fiends?" The seven fairies fell on their knees in confusion. "Please don't be angry with us, Great Sage. We're not fiends but seven fairies sent by Her Majesty the Queen Mother of the West to pick peaches of immortality and open the precious halls here for a Feast of Peaches. When we arrived here we saw the local god and

神，寻大圣不见。我等恐迟了王母懿旨，是以等不得大圣，故先在此摘桃，万望恕罪。”大圣闻言，回嗔作喜道：“仙娥请起。王母开阁设宴，请的是谁？”仙女道：“上会自有旧规。请的是西天佛老、菩萨、圣僧、罗汉，南方南极观音，东方崇恩圣帝、十洲三岛仙翁，北方北极玄灵，中央黄极黄角大仙，这个是五方五老。还有五斗星君，上八洞三清、四帝、太乙天仙等众。中八洞玉皇、九垒、海岳神仙；下八洞幽冥教主、注世地仙。各宫各殿大小尊神，俱一齐赴蟠桃嘉会。”大圣笑道：“可请我么？”仙女道：“不曾听得说。”大圣道：“我乃齐天大圣，就请我老孙做个席尊，有何不可？”仙女道：“此是上会旧规，今会不知如何。”大圣道：“此言也是，难怪汝等。你且立下，待老孙先去打听个消息，看可请老孙不请。”

好大圣，捻着诀，念声咒语，对众仙女道：“住！住！住！”这原来是个定身法，把那七衣仙女，一个个睖睖睁睁，白着眼，都站在桃树之下。大圣纵朵祥云，跳出园内，竟奔瑶池路上而去。正行时，只见那壁厢：

一天瑞霭光摇曳，五色祥云飞不绝。
白鹤声鸣振九皋，紫芝色秀分千叶。
中间现出一尊仙，相貌昂然丰采别。



other deities of the place, but we could not find you, Great Sage. We could not delay carrying out the Queen Mother's orders, so we went ahead and picked the peaches without waiting for you, Great Sage. We very much hope that you will forgive us." These words turned the Great Sage's bad mood into a good one, and he said, "Please rise, Fairy Beauties. Who is the Queen Mother inviting to this feast?" "There are old rules about who attends: The Buddha of the Western Heaven, Bodhisattvas, holy monks, Arhats, the Guanyin of the South Pole, the Merciful and Sage Emperor of the East, the Venerable Immortals of the Ten Continents and the Three Islands, the Mystic Divinity of the North Pole, and the Great Yellow-horned Immortal of the Yellow Pole at the Centre. These make up the Five Venerable Ones of the Five Regions. There will also be the Star Lords of the Five Constellation; the Three Pure Ones, the Four Emperors and the Heavenly Immortal of the Great Monad from the Eight High Caves; the Jade Emperor, the immortals of the Nine Mounds, and the gods of the Seas and Mountains and the Ruler of the Nether World from the Eight Lower Caves; and the terrestrial deities. All the major and minor gods of all the halls and palaces will come to the Feast of Peaches." "Will I be invited?" asked the Great Sage with an ingratiating smile. "Not as far as we've heard," the fairies replied. "I'm the Great Sage Equalling Heaven, so why shouldn't I be asked?" said the Great Sage. "That was what happened before: we don't know about this time," the fairies replied. "You're right," he said. "Just wait here while I go and find out whether I'm invited."

Splendid Great Sage. Making a magic with his hands as he spoke the words of the spell, he said to the fairies, "Stay where you are! Stay where you are!" As this was an immobilizing spell, the seven fairies were left standing in a daze under the peach tree with their eyes wide open as the Great Sage leapt out of the orchard on a somersault cloud and headed for the Jade Pool. As he travelled he saw that

> The sky shimmered with auspicious light
> As clouds of many colours streamed across it.
> The white stork's cry made the heavens shake;
> A thousand leaves grew on the purple asphodel.
> Amid it all an Immortal appeared,

神舞虹霓幌汉霄，腰悬宝箓无生灭。

名称赤脚大罗仙，特赴蟠桃添寿节。

那赤脚大仙觑面撞见大圣，大圣低头定计，赚哄真仙，他要暗去赴会，却问："老道何往？"大仙道："蒙王母见招，去赴蟠桃嘉会。"大圣道："老道不知。玉帝因老孙筋斗云疾，着老孙五路邀请列位，先至通明殿下演礼，后方去赴宴。"大仙是个光明正大之人，就以他的诳语作真。道："常年就在瑶池演礼谢恩，如何先去通明殿演礼，方去瑶池赴会？"无奈，只得拨转祥云，径往通明殿去了。

大圣驾着云，念声咒语，摇身一变，就变做赤脚大仙模样，前奔瑶池。不多时，直至宝阁，按住云头，轻轻移步，走入里面。只见那里：

琼香缭绕，瑞霭缤绿。瑶台铺彩结，宝阁散氤氲。凤翥鸾翔形缥缈，金花玉萼影浮沉。上排着九凤丹霞宸，八宝紫霓墩。五彩描金桌，千花碧玉盆。桌上有龙肝和凤髓，熊掌与猩唇。珍馐百味般般美，异果嘉肴色色新。



Carrying himself with heaven-sent elegance,
As he danced on the rainbow, cloaked by the Milky Way,
With a talisman at his waist to ward off birth and death.
His name was Bare-Foot Immortal,
And he was going to the feast of longevity-giving peaches.

As the Bare-foot Immortal saw him, the Great Sage lowered his head and thought of a plan by which to trick the Immortal and get to the banquet himself. "Where are you going, reverend sir?" he asked; and the Immortal replied, "I'm going to the Peach Banquet by the invitation of the Queen Mother." "There is something you do not know, venerable sir," said the Great Sage. "As my somersault cloud is so fast, the Jade Emperor has sent me everywhere to tell all you gentlemen to go to the Hall of Universal Brightness for a ceremony before going on to the banquet." As the Immortal was an open and upright man, he took this lie for the truth, but wondered, "The thanksgiving ceremony is usually held by the Jade Pool, so why are we having the ceremony in the Hall of Universal Brightness before going to the Jade Pool for the banquet?" Nevertheless, he turned his propitious cloud around and went to the Hall of Universal Brightness.

As the Great Sage rode his cloud he said a spell, shook himself, took the form of the Bare-foot Immortal, and hurried to the Jade Pool. He reached the pavilion there a moment later, stopped his cloud, and went quietly inside. He saw

Fabulous perfumes coiling,
A confusion of auspicious clouds;
The jade tower set with colour,
The precious pavilions scattering mists;
The phoenix soars till almost lost to view,
And jewelled flowers seem to rise and fall.
Above a nine-phoenix screen
A rainbow stool of the eight precious things,
A coloured golden table,
Green jade bowls with a thousand flowers.
On the table were dragon livers and marrow of phoenix bone,
Bears' paws and apes' lips—
A hundred different dishes, and all of them good;

那里铺设得齐齐整整，却还未有仙来。这大圣点看不尽，忽闻得一阵酒香扑鼻；忽转头，见右壁厢长廊之下，有几个造酒的仙官，盘糟的力士，领几个运水的道人，烧火的童子，在那里洗缸刷翁，已造成了玉液琼浆，香醪佳酿。大圣止不住口角流涎，就要去吃，奈何那些人都在这里。他就弄个神通，把毫毛拔下几根，丢入口中嚼碎，喷将出去，念声咒语，叫“变!”即变做几个瞌睡虫，奔在众人脸上。你看那伙人，手软头低，闭眉合眼，丢了执事，都去盹睡。大圣却拿了些百味八珍，佳肴异品，走入长廊里面，就着缸，挨着瓮，放开量，痛饮一番。吃勾了多时，酩酊醉了。自揣自摸道:“不好!不好!再过会，请的客来，却不怪我?一时拿住，怎生是好?不如早回府中睡去也。”

好大圣，摇摇摆摆，仗着酒，任情乱撞，一会把路差了；不是齐天府，却是兜率天宫。一见了，顿然醒悟道:“兜率宫是三十三天之上，乃离恨天太上老君之处，如何错到此间?——也罢!也罢!一向要来望此老，不曾得来，今趁此残步，就望他一望也好。”即整衣撞进去。那里不见老君，四无人迹。原来那老君与燃灯古佛在三层高阁朱陵丹台上讲道，众仙童、仙将、仙官、仙吏，都侍立左右听讲。这大圣



Rare fruits and fine delicacies, every one unique.

Everything was neatly set out, but no Immortals had yet arrived. The Great Sage had not finished looking when he smelt wine; and as he whirled round he saw under a portico to the right several immortal officials in charge of brewing liquor with some workmen who stirred the lees, a number of novices who carried water and some boys who looked after the fires. They were washing the vats and scrubbing the pots, having made jade liquor and a fragrant fermentation of the lees. The Great Sage could not stop himself from drooling, and he longed to drink some, but unfortunately all those people were there. So he performed a spell by pulling several hairs from his body, chewing them up, spitting them up, saying the magic words, and shouting "Change" ; whereupon the hairs turned into sleep insects, which flew into the faces of all the liquor-makers. Watch them as their hands go limp, their heads droop, their eyes close, and they drop their symbols of office and all fall asleep. Whereupon the Great Sage grabbed the rare delicacies and exotic foods, then went under the portico and drank from the vats and pots until he was completely drunk. Only then did he think, "This won't do at all. When the guests come for the banquet they'll be furious with me, and I'll be for it if I'm caught. I'd better get back to the Residence as soon as I can and sleep it off."

Our dear Great Sage staggered and swayed, charging about all over the place under the influence of the liquor, and going the wrong way. He arrived not at the Equalling Heaven Residence but at the Tushita Heavenly Palace. As soon as he saw this he sobered up and said to himself, "The Tushita Palace is the highest of the thirty-three heavens, where Lord Lao Zi of the Great Monad reigns. However did I get here? Never mind, I've always wanted to see that old chap, and I've never managed to come here before. I might as well go and have a look at him now that I'm passing this way." He straightened his clothes and rushed in, but did not see Lord Lao Zi. There was no sign of anyone. This was because Lao Zi and the Ancient Buddha Dipamkara were expounding the Way from a red dais in a triple-storeyed pavilion, and all the immortal boys, generals, officials and petty functionaries were standing to right and left listening to the lecture. The Great Sage went straight to the room in which

直至丹房里面，寻访不遇，但见丹灶之旁，炉中有火。炉左右安放着五个葫芦，葫芦里都是炼就的金丹。大圣喜道："此物乃仙家之至宝。老孙自了道以来，识破了内外相同之理，也要炼些金丹济人，不期到家无暇；今日有缘，却又撞着此物，趁老子不在，等我吃他几丸尝新。"他就把那葫芦都倾出来，就都吃了，如吃炒豆相似。

一时间丹满酒醒。又自己揣度道："不好！不好！这场祸，比天还大；若惊动玉帝，性命难存。走！走！走！不如下界为王去也！"他就跑出兜率宫，不行旧路，从西天门，使个隐身法逃去。即按云头，回至花果山界。但见那旌旗闪灼，戈戟光辉，原来是四健将与七十二洞妖王，在那里演习武艺。大圣高叫道："小的们！我来也！"众怪丢了器械，跪倒道："大圣好宽心！丢下我等许久，不来相顾！"大圣道："没多时！没多时！"且说且行，径入洞天深处。四健将打扫安歇，叩头礼拜毕。俱道："大圣在天这百十年，实受何职？"大圣笑道："我记得才半年光景，怎么就说百十年话？"健将道："在天一日，即在下方一年也。"大圣道："且喜这番玉帝相爱，果封做'齐天大圣'，起一座齐天府，又设安静、宁神二司，司设仙吏侍卫。向后见我无事，着我代管蟠桃园。近因王母娘



the elixir was kept, and although he could not find Lao Zi there he saw that there was a small fire in the stove beside the range over which pills were made. On either side of the stove were five gourds, full of golden pills of refined elixir. "This is the Immortals' greatest treasure," he exclaimed in delight. "I've wanted to refine some of these golden pills to save people with ever since I understood the Way and mastered the principle of the correspondence of the Esoteric and Exoteric, but I've never had time to come here. Today I'm in luck—I've found them. As Lao Zi isn't here I'll try a few." He emptied the gourds of their contents and ate up all the pills as if he were eating fried beans.

Before long he was full of pills and quite sober. "This is terrible," he thought, "this is a colossal disaster. If the Jade Emperor is shocked by this, I'm done for. I must get out of here. I'd be much better off as a king in the lower world." He rushed out of the Tushita Palace, avoiding his usual route. Using a spell to make himself invisible, he left by the West Gate of Heaven, and went straight down to the Mountain of Flowers and Fruit by cloud. When he got there he saw flags, banners, spears and halberds gleaming in the sun: the four Stalwart Generals and the seventy-two kings of the monsters were holding military exercises. "Children, I'm back," shouted the Great Sage in a loud voice, and all the fiends dropped their weapons and fell to their knees. "You don't care, do you, Great Sage?" they said. "It's been so long since you left us, and you never came back to see us." "I haven't been long, I haven't been long," protested the Great Sage, and as they talked they walked into the innermost part of the cave. When the four Stalwart Generals had tidied the place up and made him sit down, they kowtowed to him and asked, "What office did you hold, Great Sage, during your century and more in Heaven?" The Great Sage laughed and said, "As far as I can remember it was only six months, so why do you say it was over a century?" "A day in Heaven is the same as a year on earth," the Stalwart Generals replied. "I was lucky this time," said the Great Sage. "The Jade Emperor took a liking to me and ennobled me as the Great Sage Equalling Heaven. He had an Equalling Heaven Residence built for me, complete with a Tranquillity Office and a Calm Divinity Office with Immortal functionaries, attendants and guards. Later on, when he saw that I had nothing to

娘设‘蟠桃大会’，未曾请我，是我不待他请，先赴瑶池，把他那仙品、仙酒，都是我偷吃了。走出瑶池，踉踉跄跄误入老君宫阙，又把他五个葫芦金丹也偷吃了。但恐玉帝见罪，方才走出天门来也。”

众怪闻言大喜。即安排酒果接风，将椰酒满斟一石碗奉上。大圣喝了一口，即咨牙侏嘴道：“不好吃！不好吃！”崩、芭二将道：“大圣在天宫，吃了仙酒、仙肴，是以椰酒不甚美口，常言道：‘美不美，乡中水。’”大圣道：“你们就是‘亲不亲，故乡人。’我今早在瑶池中受用时，见那长廊之下，有许多瓶罐，都是那玉液琼浆。你们都不曾尝着。待我再去偷他几瓶回来，你们各饮半杯，一个个也长生不老。”众猴欢喜不胜。大圣即出洞门，又翻一筋斗，使个隐身法，径至蟠桃会上。进瑶池宫阙，只见那几个造酒、盘糟、运水、烧火的，还鼾睡未醒。他将大的从左右胁下挟了两个，两手提了两个，即拨转云头回来，会众猴在于洞中，就做个“仙酒会”，各饮了几杯，快乐不题。

却说那七衣仙女自受了大圣的定身法术，一周天方能解脱。各提花篮，回奏王母，说道：“齐天大圣使术法困住我等，故此来迟。”王母问道：“汝等摘了多少蟠桃？”仙女道：“只有两篮小桃，三篮中桃。至后面，大桃半个也无，想都



do, he put me in charge of the Peach Orchard. Recently the Queen Mother Goddess gave a Peach Banquet, but she didn't invite me. Instead of waiting for an invitation, I went to the Jade Pool and stole all the immortal food and drink. I staggered away from the Jade Pool and blundered into Lord Lao Zi's palace, and there I ate up his five gourds of pills of immortality. Then I got out through the heavenly gates and came here because I was scared that the Jade Emperor was going to punish me."

All the fiends were delighted with what they heard, and they laid on liquor and fruit with which to welcome him back. They filled a stone bowl with coconut toddy and handed it to him, but when he tasted it the Great Sage grimaced and said, "It's awful, it's awful." Two of his Stalwart Generals, Beng and Ba, explained, "You don't find coconut toddy very tasty because you have drunk immortal liquor and eaten immortal food in the heavenly palace, Great Sage. But as the saying goes, 'Sweet or not, it's water from home'." To this the Great Sage replied, "And all of you, whether related to me or not, are from my home. When I was enjoying myself beside the Jade Pool today I saw jars and jars of jade liquor under a portico there. As none of you have ever tasted it I'll go and pinch you a few jars; then you can each have a little drink, and live for ever." All the monkeys were beside themselves with glee. The Great Sage then went out of the cave, turned a somersault, made himself invisible, and went straight to the Peach Banquet. As he went through the gates of the Jade Pool he saw that the men who made the wine, stirred the lees, carried the water, and looked after the fire were still snoring away. He tucked two big jars of wine under his arms, took two more in his hands, then turned his cloud round and went back to have a feast of immortal wine with the monkey masses in the cave. They all drank several cups and were very happy, but we will not go into this.

The story returns to the seven fairies, who were only able to free themselves a whole day after Sun Wukong had immobilized them with his magic. They picked up their baskets and went back to report to the Queen Mother that they were late because the Great Sage Equalling Heaven had held them there by magic. "How many peaches did you pick?" the Queen Mother asked. "Two baskets of little ones and three baskets of

是大圣偷吃了。及正寻间，不期大圣走将出来，行凶拷打，又问设宴请谁。我等把上会事说了一遍，他就定住我等，不知去向。直到如今，才得醒解回来。”

王母闻言，即去见玉帝，备陈前事。说不了，又见那造酒的一班人，同仙官等来奏：“不知什么人，搅乱了‘蟠桃大会’，偷吃了玉液琼浆，其八珍百味，亦俱偷吃了。”又有四个大天师来奏上：“太上道祖来了。”玉帝即同王母出迎。老君朝礼毕，道：“老道宫中，炼了些‘九转金丹’，伺候陛下做‘丹元大会’，不期被贼偷去，特启陛下知之。”玉帝见奏，悚惧。少时，又有齐天府仙吏叩头道：“孙大圣不守执事，自昨日出游，至今未转，更不知去向。”玉帝又添疑思。只见那赤脚大仙又频凶上奏道：“臣蒙王母诏昨日赴会，偶遇齐天大圣，对臣言万岁有旨，着他邀臣等先赴通明殿演礼，方去赴会。臣依他言语，即返至通明殿外，不见万岁龙车凤辇，又急来此俟候。”玉帝越发大惊道：“这厮假传旨意，赚哄贤卿，快着纠察灵官缉访这厮踪迹！”

灵官领旨，即出殿遍访，尽得其详细。回奏道：“搅乱天



medium ones. But when we got to the back we could not find a single big one; we think that they were all eaten by the Great Sage. While we were looking for some the Great Sage suddenly appeared, and he beat and tortured us to make us tell him who had been invited to the banquet. After we had told him he immobilized us there, and we don't know where he went. We only came round and freed ourselves a moment ago."

On hearing this the Queen Mother went to see the Jade Emperor and gave him a full account of what had happened. Before she had finished, the liquor-makers arrived with their immortal officials to report that an unknown person had thrown the Grand Peach Banquet into confusion and stolen the jade liquor as well as the precious delicacies of a hundred flavours. Then came Four Heavenly Teachers to announce that the Supreme Patriarch of the Way, Lao Zi, had arrived. The Jade Emperor went out with the Queen Mother to meet him, and after doing obeisance Lao Zi said, "I had refined some Golden Pills of the Nine Transformations in my palace for a Feast of Elixir Pills with Your Majesty, but a thief has stolen them. This is what I have come to report to Your Majesty." This news made the Jade Emperor tremble with fear. Not long afterwards the immortal administrators from the Equalling Heaven Residence came to kowtow and report: "The Great Sage Sun Wukong abandoned his post and went wandering off yesterday. He has not come back yet and we do not know where he has gone." The Jade Emperor, now more suspicious than ever, then saw the Bare-Foot Immortal bow his head to the ground. "Your subject was going to the banquet on a summons from the Queen Mother," he reported, "when I happened to meet the Great Sage Equalling Heaven. He told me, O Lord of Ten Thousand Years, that you had issued a decree ordering him to tell all the rest of us to go to the Hall of Universal Brightness for a ceremony before going to the banquet. Your subject went back to the Hall of Universal Brightness as he had told me to, but as I did not see the Imperial Dragon and Phoenix Chariot outside I hurried here to await orders." "This wretch has the impudence to invent fraudulent decrees and deceive eminent ministers," exclaimed the Jade Emperor with anger and astonishment. "The Miraculous Investigator is to find out at once what he has been up to."

The Miraculous Investigator left the palace in obedience to the edict,

宫者，乃齐天大圣也。”又将前事尽诉一番。玉帝大恼。即差四大天王，协同李天王并哪吒太子，点二十八宿、九曜星官、十二元辰、五方揭谛、四值功曹、东西星斗、南北二神、五岳四渎、普天星相，共十万天兵，布一十八架天罗地网下界，去花果山围困，定捉获那厮处治。众神即时兴师，离了天宫。这一去，但见那：

黄风滚滚遮天暗，紫雾腾腾罩地昏。只为妖猴欺上帝，致令众圣降凡尘。四大天王，五方揭谛：四大天王权总制，五方揭谛调多兵。李托塔中军掌号，恶哪吒前部先锋。罗睺星为头检点，计都星随后峥嵘。太阴星精神抖擞，太阳星照耀分明。五行星偏能豪杰，九曜星最喜相争。元辰星子午卯酉，一个个都是大力天丁。五瘟五岳东西摆，六丁六甲左右行。四渎龙神分上下，二十八宿密层层。角亢氐房为总领，奎娄胃昴惯翻腾。斗牛



and by making thorough enquiries he found out all the details of what had happened. "The wrecker of the Heavenly Palace was Sun Wukong." he reported, and he went on to give a full account. The Jade Emperor was furiously angry, and he ordered the Four Great Heavenly Kings along with Heavenly King Li and Prince Nezha to mobilize the Twenty-eight Constellations, the Nine Bright Shiners, the Twelve Gods of the Twelve Branches, the Revealers of the Truth of the Five Regions, the Four Duty Gods, the Constellations of the East and West, the Gods of the North and South, the Deities of the Five Mountains and the Four Rivers, the star ministers of all Heaven, and a total of a hundred thousand heavenly soldiers. They were to descend to the lower world with eighteen heaven-and-earth nets, surround the Mountain of Flowers and Fruit, and capture that wretch for punishment. The gods called out their troops at once, and left the heavenly palace.

A gusty sandstorm blotted out the heavens,
Purple fog threw the earth into darkness.
Just because the monkey fiend offended the Supreme Emperor
Heavenly hosts were sent down to the mortal dust.
The Four Great Heavenly Kings,
The Revealers of the Truth of the Five Regions.
The Four Great Heavenly Kings held the supreme command,
And the Revealers controlled the soldiers' movements.
Li the Pagoda Carrier commanded the central corps,
Nezha the deadly led the van.
The star Rahu ordered the leading rands,
And the star Ketu towered behind.
The Sun revealed his divinity,
And radiance shone from the Moon.
The stars of the Five Elements were mighty in valour,
And the Nine Bright Shiners were fond of battle.
The stars of the Branches Zi, Wu, Mao and You,
Were all great heavenly warriors.
The Five Plagues and the Five Mountains were drawn up on the east and west,
While the Six Ding and Six Jia marched to right and left.
The Dragon Gods of the Four Rivers stood above and below,
And the Twenty-eight Constellations were drawn up in serried ranks:

女虚危室壁，心尾箕星个个能，井鬼柳星张翼轸，轮枪舞剑显威灵。停云降雾临凡世，花果山前扎下营。

诗曰：

天产猴王变化多，偷丹偷酒乐山窝。

只因搅乱蟠桃会，十万天兵布网罗。

当时李天王传了令，着众天兵扎了营，把那花果山围得水泄不通。上下布了十八架天罗地网，先差九曜恶星出战。九曜即提兵径至洞外，只见那洞外大小群猴跳跃顽耍。星官厉声高叫道："那小妖！你那大圣在那里？我等乃上界差调的天神，到此降你这造反的大圣。教他快快来归降；若道半个'不'字，教汝等一概遭诛！"那小妖慌忙传入道："大圣，祸事了！祸事了！外面有九个凶神，口称上界差来的天神，收降大圣。"

那大圣正与七十二洞妖王，并四健将分饮仙酒，一闻此报，公然不理道："'今朝有酒今朝醉，莫管门前是与非。'"说不了，一起小妖又跳来道："那九个凶神，恶言泼语，在门前骂战哩！"大圣笑道："莫采他。'诗酒且图今日



Horn, Gullet, Base, and Chamber were the officers commanding,
Strider, Harvester, Stomach, and Mane wheeled and soared;
Dipper, Ox, Woman, Barrens, Roof, House, and Wall, Heart, Tail, and Winnower—all able stars—
Well, Ghost, Willow, Spread, Wing and Axletree
Wielded their swords and spears, showed forth their power,
Halted their clouds and descended in mists to the mortal world,
Pitching camp before the Mountain of Flowers and Fruit.

There is a poem that runs:

Many the transformations of the heaven-born Monkey King
Happy in his lair after stealing the pills and wine.
Just because he wrecked the banquet of peaches,
A hundred thousand heavenly troops now spread their nets.

Heavenly King Li gave the order for the heavenly soldiers to pitch camp and throw a watertight cordon round the Mountain of Flowers and Fruit. Above and below they spread eighteen heaven-and-earth nets, and the Nine Bright Shiners were sent out to start the battle. They took their soldiers to the outside of the cave, where they saw the monkeys, big and small, leaping and fooling around. The star officers shouted in harsh voices, "Little goblins, where's that Great Sage of yours? We are gods, sent from the upper world to subdue your mutinous Great Sage. Tell him to surrender at once—and if there's so much as a hint of a 'no' from him, we will exterminate every last one of you." The little monkeys went rushing in to report, "Great Sage, a disaster, a disaster. There are nine evil gods outside who say they've been sent from the upper world to subdue you."

The Great Sage, who was just then sharing the immortal liquor with the seventy-two kings of the monsters and his four Stalwart Generals, paid no attention to the report, saying:

"Today we have wine so today we celebrate:
To hell with what's happening outside the gate."

But before the words were out of his mouth another group of little devils came in. "Those nine evil gods are using foul and provocative language to challenge us to fight," they announced. "Never mind them," said the Great Sage with a laugh.

乐，功名休问几时成。’”说犹未了，又一起小妖来报：“爷爷！那九个凶神已把门打破，杀进来也！”大圣怒道：“这泼毛神，老大无礼！本待不与他计较，如何上门来欺我？”即命独角鬼王，领帅七十二洞妖王出阵，“老孙领四健将随后。”那鬼王疾帅妖兵，出门迎敌，却被九曜恶星一齐掩杀，抵住在铁板桥头，莫能得出。

正嚷间，大圣到了。叫一声“开路！”掣开铁棒，幌一幌，碗来粗细，丈二长短，丢开架子，打将出来。九曜星那个敢抵，一时打退。那九曜星立住阵势道：“你这不知死活的弼马温！你犯了十恶之罪，先偷桃，后偷酒，搅乱了蟠桃大会，又窃了老君仙丹，又将御酒偷来此处享乐，你罪上加罪，岂不知之？”大圣笑道：“这几桩事，实有！实有！但如今你怎么？”九曜星道：“吾奉玉帝金旨，帅众到此收降你，快早皈依！免教这些生灵纳命。不然，就踹平了此山，掀翻了此洞也！”大圣大怒道：“量你这些毛神，有何法力，敢出浪言。不要走，请吃老孙一棒！”这九曜星一齐踊跃。那美猴王不惧分毫，轮起金箍棒，左遮右挡，把那九曜星战得筋疲力软，一个个倒拖器械，败阵而走，急入中军帐下，对托塔



"With verse and wine we're happy today;
Who cares when fame will come our way?"

But before these words were out of his mouth yet another group of devils came rushing in. "Sir, those nine evil gods have smashed the gates and are charging in." "The stinking gods!" exploded the Great Sage, "What bloody cheek! I never wanted a fight with them, so why should they come here to push us around?" He thereupon ordered the One-horned Monster King to lead the seventy-two monster kings into battle while he followed them with the four Stalwart Generals. The monster king hastily assembled the devil soldiers and sallied forth to meet the enemy. They were all stopped by a charge by the Nine Bright Shiners, who held the head of the iron bridge so that no one could enter or leave.

During the tumult the Great Sage came on the scene, and shouting "Make way" he raised his iron cudgel, shook it till it was as thick as a bowl and twelve feet long, and struck and parried as he came charging out. The Nine Bright Shiners, who were no match for him, fell back. "You reckless Protector of the Horses," they shouted when they were back in the safety of their own position. "You have committed the most terrible crimes. You stole the peaches and the wine, wrecked the Peach Banquet, and pilfered the immortality pills of Lord Lao Zi. On top of all this you brought some of the immortal liquor you stole back here. Don't you realize that you have piled crime upon crime?" The Great Sage laughed. "It's true, it's true," he said, "but what are you going to do about it?" "In obedience to a golden edict of the Jade Emperor," the Nine Bright Shiners replied, "we have led out troops here to subdue you. Submit at once, or else all these creatures of yours will have to pay with their lives. If you refuse, we shall trample this mountain flat and turn your cave upside-down." "You hairy gods," roared the Great Sage in a fury, "what magic powers have you got to let you talk so big? Clear off, or I'll give you a taste of my cudgel." The Nine Bright Shiners did a war-dance together, which did not frighten the Handsome Monkey King in the least. He whirled his gold-banded cudgel, parrying to right and left, and fought the Nine Bright Shiners till their muscles were weak and their strength was gone; then each of them broke ranks and fled, dragging their weapons behind them. They rushed to the command post of the central corps

天王道："那猴王果十分骁勇！我等战他不过，败阵来了。"李天王即调四大天王与二十八宿，一路出师来斗。大圣也公然不惧，调出独角鬼王、七十二洞妖王与四个健将，就于洞门外列成阵势。你看这场混战好惊人也：

寒风飒飒，怪雾阴阴。那壁厢旌旗飞彩，这壁厢戈戟生辉。滚滚盔明，层层甲亮。滚滚盔明映太阳，如撞天的银磬；层层甲亮砌岩崖，似压地的冰山。大捍刀，飞云掣电，楮白枪，度雾穿云。方天戟，虎眼鞭，麻林摆列；青铜剑，四明铲，密树排阵。弯弓硬弩雕翎箭，短棍蛇矛挟了魂。大圣一条如意棒，翻来复去战天神。杀得那空中无鸟过，山内虎狼奔；扬砂走石乾坤黑，播土飞尘宇宙昏。只听兵兵扑扑惊天地，煞煞威威振鬼神。



and reported to the Pagoda-Bearing Heavenly King Li that the Monkey King was so ferocious that they had fled from the battlefield, unable to defeat him. Heavenly King Li then sent the Four Heavenly Kings and the Twenty-eight Constellations into battle. The Great Sage, not at all frightened at this, ordered the One-horned Demon King, the seventy-two kings of the monsters, and the four Stalwart Generals to draw up their line of battle outside the gates of the cave. The ensuing melée was really terrifying.

Howling winds,
Dark, sinister clouds.
On one side flags and standards colourfully flying,
On the other side the gleam of spears and halberds.
Round helmets shine,
Layered armour gleams.
The shining round helmets reflect the sun,
Like silver boulders reaching to the sky;
Gleaming layers of armour are built into a wall
Like a mountain of ice weighing down the earth.
Long-handled swords
Flash through the clouds like lightning;
Paper-white spears
Pierce mists and fogs;
Heaven-shaped halberds,
Tiger-eye chains,
Bristling like a field of hemp;
Bronze swords,
And four-brightness spears
Drawn up like a dense forest.
Bows and crossbows, eagle-feathered arrows,
Short clubs and snaky spears to terrify the soul.
Wielding his single as-you-will cudgel,
The Great Sage fights against the heavenly gods.
Such is the slaughter that no bird flies over it;
And tigers and wolves flee in terror.
The swirling stones and clouds of sand make everything dark,
The dirt and the dust blot out the heavens.
The clash of arms startles the universe

这一场自辰时布阵，混杀到日落西山。那独角鬼王与七十二洞妖怪，尽被众天神捉拿去了，止走了四健将与那群猴，深藏在水帘洞底。这大圣一条棒，抵住了四大天神与李托塔、哪吒太子，俱在半空中。杀够多时，大圣见天色将晚，即拔毫毛一把，丢在口中，嚼碎了，喷将出去，叫声“变!”就变了千百个大圣，都使的是金箍棒，打退了哪吒太子，战败了五个天王。

大圣得胜，收了毫毛，急转身回洞，早又见铁板桥头，四个健将，领众叩迎那大圣，哽哽咽咽大哭三声，又唏唏哈哈大笑三声。大圣道:“汝等见了我，又哭又笑，何也?”四健将道:“今早帅众将与天王交战，把七十二洞妖王与独角鬼王，尽被众神捉了，我等逃生，故此该哭。这见大圣得胜回来，未曾伤损，故此该笑。”大圣道:“胜负乃兵家之常。古人云：‘杀人一万，自损三千。’况捉了去的头目乃是虎豹、狼虫、獾獐、狐狢之类，我同类者未伤一个，何须烦恼?他虽被我使个分身法杀退，他还要安营在我山脚下。我等且紧紧防守，饱食一顿，安心睡觉，养养精神。天明看我使个大神通，拿这些天将，与众报仇。”四将与众猴将椰酒



As the battle strikes awe into gods and demons.

The battle started in the morning and went on till the sun set behind the mountains in the west. By then the One-horned Demon King and the seventy-two kings of the monsters had all been captured by the heavenly hosts. Only the four Stalwart Generals and the monkeys had got away, and they were now hiding in the innermost recesses of the Water Curtain Cave. The Great Sage's solitary cudgel had fought off the Four Heavenly Kings, Li the Pagoda-bearer and Prince Nezha, who were all in the sky. After the battle had gone on for a long time the Great Sage saw that night was drawing on, so he plucked out one of his hairs, munched it up, spat out the pieces and shouted, "Change!" They changed into thousands of Great Sages, all with gold-banded cudgels, who forced Prince Nezha and the five Heavenly Kings to withdraw.

After winning this victory the Great Sage put back his hair and hurried back to the cave, where the four Stalwart Generals at once led the monkeys out to kowtow at the head of the iron bridge to welcome him back. They sobbed three times and then laughed three times. "Why are you laughing and crying at the sight of me?" the Great Sage asked. "When we led all the commanders into battle against the heavenly kings this morning," replied the Stalwart Generals, "the seventy-two kings of the monsters and the One-horned Demon King were all captured by the gods, and we had to flee for our lives. That is why we cried. We laughed because you, Great Sage, have come back victorious and unharmed." To this the Great Sage replied, "Victory and defeat are all the soldier's lot. As the ancients said, 'To kill ten thousand of the enemy you must lose three thousand of your own.' Anyhow, the officers of ours who were captured were all tigers, leopards, wolves, badgers, river-deer, foxes, and racoon-dogs. Not one of our own kind was even wounded, so there's no need for us to be bothered about it. But although I forced the enemy to withdraw by dividing up my body through magic, they're still encamped at the foot of our mountain, so we'll have to remain on our guard. Meanwhile we must eat a good meal and get a good night's sleep to build up our energy. Tomorrow morning I'll use powerful magic to capture those heavenly generals and avenge our people." After the four Stalwart Generals and the other monkey commanders had drunk several cups of co-

吃了几碗，安心睡觉不题。

那四大天王收兵罢战，众各报功：有拿住虎豹的，有拿住狮象的，有拿住狼虫狐狢的，更不曾捉着一个猴精。当时果又安辕营，下大寨，赏犒了得功之将，吩咐了天罗地网之兵，各各提铃喝号，围困了花果山，专待明早大战。各人得令，一处处谨守。

此正是：

妖猴作乱惊天地，布网张罗昼夜看。

毕竟天晓后如何处治，且听下回分解。

conut toddy, they went to bed with their worries calmed.

When the four Heavenly Kings had withdrawn their troops and ended the battle, those who had distinguished themselves reported what they had done. Some had captured tigers and leopards, some lions and elephants, and others wolves and racoon-dogs, but not one single monkey goblin had been taken. Then they built a mighty stockade around their camp. Commanders who had distinguished themselves wee rewarded, and the soldiers who made up the heaven-and-earth nets were ordered to surround the Mountain of Flowers and Fruit, holding bells and shouting, ready for a great battle the next day. Every man heard the orders, and they were strictly obeyed. Indeed,

> A wicked monkey made chaos, shocking heaven and earth,
> So they spread their nets and watched by night and day.

Listen to the next instalment to hear how he was dealt with the following morning.

第 六 回

观音赴会问原因 小圣施威降大圣

且不言天神围绕，大圣安歇。话表南海普陀落伽山大慈大悲救苦救难灵感观世音菩萨，自王母娘娘请赴蟠桃大会，与大徒弟惠岸行者，同登宝阁瑶池，见那里荒荒凉凉，席面残乱；虽有几位天仙，俱不就座，都在那里乱纷纷讲论。菩萨与众仙相见毕，众仙备言前事。菩萨道："既无盛会，又不传杯，汝等可跟贫僧去见玉帝。"众仙怡然随往。至通明殿前，早有四大天师、赤脚大仙等众，俱在此迎着菩萨，即道玉帝烦恼，调遣天兵，擒怪未回等因。菩萨道："我要见见玉帝，烦为转奏。"天师邱弘济，即入灵霄宝殿，启知宣入。时有太上老君在上，王母娘娘在后。

菩萨引众同入里面，与玉帝礼毕，又与老君、王母相见，各坐下。便问："蟠桃盛会如何？"玉帝道："每年请会，喜喜欢欢，今年被妖猴作乱，甚是虚邀也。"菩萨道："妖猴

Chapter 6

Guanyin Comes to the Feast and Asks the Reason Why The Little Sage Uses His Might to Subdue the Great Sage

We shall leave for the moment the Heavenly Generals making their encirclement and the soundly sleeping Great Sage. The story goes on to tell how the Compassionate and Merciful Miraculous Saviour from Suffering, the Bodhisattva Guanyin of Mount Potaraka in the Southern Sea, having been invited by the Queen Mother to the Peach Banquet, went to the precious pavilions at the Jade Pool with her great disciple Huian the Novice. She found the place deserted and the banquet ruined. The few Immortals present were not sitting at their places but holding confused discussions. When greetings were over the Immortals gave the Bodhisattva an account of what had happened. "If there is to be no banquet and no drinking," said the Bodhisattva, "you had better all come with me to the Jade Emperor." The Immortals were delighted to follow her, and when they arrived before the Hall of Universal Brightness the Four Heavenly Teachers, the Bare-Foot Immortal and many others were all there to greet the Bodhisattva. They told her that the Jade Emperor had sent heavenly armies to capture the demon, but they had not yet returned. "I wish to see the Jade Emperor," said the Bodhisattva, "so may I trouble you to inform him on my behalf?" The heavenly teacher Qui Hongji then went to the Hall of Miraculous Mist, and the Bodhisattva was invited in. She found that Lord Lao Zi was there in the place of honour, and that the Queen Mother was behind him.

The Bodhisattva went in at the head of the others, and when she had done obeisance to the Jade Emperor she greeted Lao Zi and the Queen Mother. After they had all sat down she asked what had happened at the Peach Banquet. "The banquet is held every year, and it is normally a very happy occasion," the Jade Emperor replied, "but this year that monkey fiend wrecked it, so that your invitation was worth nothing." "Where

是何出处?”玉帝道:“妖猴乃东胜神洲傲来国花果山石卵化生的。当时生出，即目运金光，射冲斗府。始不介意，继而成精，降龙伏虎，自削死籍。当有龙王、阎王启奏。朕欲擒拿，是长庚星启奏道:‘三界之间，凡有九窍者，可以成仙。’朕即施教育贤，宣他上界，封为御马监弼马温官。那厮嫌恶官小，反了天宫。即差李天王与哪吒太子收降，又降诏抚安，宣至上界，就封他做个‘齐天大圣’，只是有官无禄。他因没事干管理，东游西荡。朕又恐别生事端，着他代管蟠桃园。他又不遵法律，将老树大桃，尽行偷吃。及至设会，他乃无禄人员，不曾请他；他就设计赚哄赤脚大仙，却自变他相貌入会，将仙肴仙酒尽偷吃了，又偷老君仙丹，又偷御酒若干，去与本山众猴享乐。朕心为此烦恼，故调十万天兵，天罗地网收伏。这一日不见回报，不知胜负如何。”

菩萨闻言，即命惠岸行者道:“你可快下天宫，到花果山，打探军情如何。如遇相敌，可就相助一功，务必的实回话。”惠岸行者整整衣裙，执一条铁棍，驾云离阙，径至山前。见那天罗地网，密密层层，各营门提铃喝号，将那山围



does this monkey fiend come from?" asked the Bodhisattva. "He was born from a stone egg on the Mountain of Flowers and Fruit in the land of Aolai in the Eastern Continent of Superior Body," the Jade Emperor replied. "When he was born golden beams flashed from his eyes that reached to the star palace. At first we paid no attention to him, but later on he became a spirit, subduing dragons and tigers, and erasing his own name from the registers of death. The Dragon Kings and King Yama of the underworld informed us of this in memorials, and we wanted to capture him, but the Star of Longevity memorialized that in the Three Worlds all beings with nine orifices can become Immortals. We therefore extended education to the worthy by summoning him to the upper world and appointing him Protector of the Horses in the Imperial Stable. But this was not good enough for the scoundrel, who rebelled against Heaven. We sent Heavenly King Li and Prince Nezha to accept his surrender, extended him an amnesty, and summoned him back to the upper world. We made him a 'Great Sage Equalling Heaven', though this carried no salary. As he had nothing to do he would go wandering all over the place, and for fear that this might lead to trouble we had him look after the Peach Orchard. Once again he flouted the law by stealing and eating every single one of the big peaches from the old trees. When the banquet was to be held he was not invited as his position was purely an honorary one; so he played a trick on the Bare-foot Immortal, went to the banquet looking like him, ate all the immortal delicacies, and drank all the immortal liquor. On top of this he stole Lord Lao Zi's pills of immortality and some imperial liquor, which he took to his mountain for the monkeys to enjoy. This made us very angry so we sent a hundred thousand heavenly troops to spread heaven-and-earth nets and subdue him. But we have received no reports today, so we do not know whether we have been victorious."

When the Bodhisattva heard this she said to Huian the Novice, "Hurry down from Heaven to the Mountain of Flowers and Fruit and find out about the military situation. If you meet with any opposition you may do your bit to help, but the important thing is to bring an accurate report back." Huian the Novice straightened his robes, took his iron staff, left the palace by cloud, and went straight to the mountain. He saw that with the layer upon layer of heaven-and-earth nets, and the men holding bells

绕的水泄不通。惠岸立住，叫："把营门的天丁，烦你传报：我乃李天王二太子木叉，南海观音大徒弟惠岸，特来打探军情。"那营里五岳神兵，即传入辕门之内。早有虚日鼠、昴日鸡、星日马、房日兔，将言传到中军帐下。李天王发下令旗，教开天罗地网，放他进来。此时东方才亮。惠岸随旗进入，见四大天王与李天王下拜。拜讫，李天王道："孩儿，你自那厢来者？"惠岸道："愚男随菩萨赴蟠桃会，菩萨见胜会荒凉，瑶池寂寞，引众仙并愚男去见玉帝。玉帝备言父王等下界收伏妖猴，一日不见回报，胜负未知，菩萨因命愚男到此打听虚实。"李天王道："昨日到此安营下寨，着九曜星挑战，被这厮大弄神通，九曜星俱败走而回。后我等亲自提兵，那厮也排开阵势。我等十万天兵，与他混战至晚，他使个分身法战退。及收兵查勘时，止捉得些狼虫虎豹之类，不曾捉得他半个妖猴。今日还未出战。"

说不了，只见辕门外有人来报道："那大圣引一群猴精，在外面叫战。"四大天王与李天王并太子正议出兵。木叉道："父王，愚男蒙菩萨吩咐，下来打探消息，就说若遇战

and shouting passwords at the gates of the camp, the cordon round the mountain was watertight. Huian stopped and called, "Heavenly soldiers at the gates of the camp, I would trouble you to report that I, Moksa, the second son of Heavenly King Li, also known as Huian, the senior disciple of Guanyin of the Southern Sea, have come to ask about the military situation." Then the divine soldiers of the Five Mountains inside the camp went in through the gates of the headquarters, where the Rat, the Cock, the Horse and the Hare stars reported the news to the commander of the central corps. Heavenly King Li sent a flag of command with the order that the heaven-and-earth nets were to be opened to let Huian in. The east was just beginning to grow light as Huian followed the flag in and bowed to Heavenly King Li and the four other heavenly kings. "Where have you come from, my son?" asked Heavenly King Li. "Your stupid son accompanied the Bodhisattva to the Peach Banquet, and when she found the banquet deserted and nobody at the Jade Pool, she took me and the other Immortals to see the Jade Emperor. The Jade Emperor told her that you, father, and the other kings had gone down to the lower world to capture this monkey fiend. As the Jade Emperor has received no news all day on the outcome of the battle, the Bodhisattva sent me here to find out what has happened." "We arrived here and encamped yesterday," Heavenly King Li replied, "then sent the Nine Bright Shiners to challenge the enemy to battle, but that wretch used such tremendous magic powers that the Nine Bright Shiners all came back defeated. Then we led out own soldiers into action, and the wretch also drew up his line of battle. Our hundred thousand heavenly soldiers fought an indecisive engagements with him till dusk when he used a spell to divide up his body and force us back. When we withdrew our forces and held an investigation, we found that we had only captured wolves, tigers, leopards, and so on, and had not even taken half a monkey fiend. We have not yet given battle today."

Before he had finished speaking someone appeared outside the gates of the headquarters to report that the Great Sage was outside at the head of a crowd of monkey spirits, clamouring for battle. The four other Heavenly Kings, Heavenly King Li, and Prince Nezha were all for committing their forces, but Moksa said, "Father, when your stupid son was instructed

时，可助一功。今不才愿往，看他怎么个大圣！”天王道：“孩儿，你随菩萨修行这几年，想必也有些神通，切须在意。”

好太子，双手轮着铁棍，束一束绣衣，跳出辕门，高叫：“那个是齐天大圣？”大圣挺如意棒，应声道：“老孙便是。你是甚人，辄敢问我？”木叉道：“吾乃李天王第二太子木叉，今在观音菩萨宝座前为徒弟护教，法名惠岸是也。”大圣道：“你不在南海修行，却来此见我做甚？”木叉道：“我蒙师父差来打探军情，见你这般猖獗，特来擒你！”大圣道：“你敢说那等大话！且休走！吃老孙这一棒！”木叉全然不惧，使铁棒劈手相迎。他两个立那半山中，辕门外，这场好斗：

棍虽对棍铁各异，兵纵交兵人不同。一个是太乙散仙呼大圣，一个是观音徒弟正元龙。浑铁棍乃千锤打，六丁六甲运神功；如意棒是天河定，镇海神珍法力洪。两个相逢真对手，往来解数实无穷。这个的阴手棍，万千凶，绕腰贯索疾如风；那个的夹枪棒，不放空，左遮



by the Bodhisattva to come here and find out the news, I was also told that if there was a battle I could do my bit to help. May I please go and see what sort of a 'Great Sage' he is, untalented though I am?" "My boy," said Heavenly King Li, "you have been cultivating your conduct with the Bodhisattva for some years now so I suppose that you must have acquired some magic powers, but do be very careful."

The splendid Prince Moksa hitched up his embroidered robes and charged out through the gates of the headquarters waving his iron staff with both hands. "Which of you is the Great Sage Equalling Heaven?" he shouted. "I am," answered the Great Sage, brandishing his as-you-will cudgel. "But who do you think you are, asking a question like that?" "I am Prince Moksa, the second son of Heavenly King Li, and I am now a disciple and a guard before the throne of the Bodhisattva Guanyin. My Buddhist name is Huian." "Why have you come here to see me instead of staying in the Southern Sea and cultivating your conduct?" asked the Great Sage, and Moksa replied, "My teacher sent me here to find out about the military situation, but now that I've seen your savagery I've come to capture you." "You talk big, don't you," said the Great Sage. "Well then, don't go away, try a taste of my cudgel." Moksa, not in the least frightened, struck at him with his iron staff. It was a fine fight they fought, half-way up the mountainside outside the gates of the headquarters.

The staves were matched, but made of different iron;
The weapons clashed, but their masters were not the same.
One was a wayward Immortal known as the Great Sage,
The other a true dragon disciple of Guanyin.
The cast-iron staff, beaten with a thousand hammers,
Had been forged by the art of the Ding and the Jia.
The as-you-will cudgel once anchored the Milky Way:
As the Treasure Stilling the Sea its magic power was great.
When the two met they were well matched indeed,
And they parried and lunged at each other without end.
The sinister cudgel,
Infinitely murderous,
Could whirl round your waist as quick as the wind,
The spear-catching staff,

右挡怎相容?那阵上旌旗闪闪，这阵上鼍鼓冬冬。万员天将团团绕，一洞妖猴簇簇丛。怪雾愁云漫地府，狼烟煞气射天宫。昨朝混战还犹可，今日争持更又凶。堪羡猴王真本事，木叉复败又逃生。

这大圣与惠岸战经五六十合，惠岸臂膊酸麻，不能迎敌，虚幌一幌，败阵而走。大圣也收了猴兵，安扎在洞门之外。只见天王营门外，大小天兵，接住了太子，让开大路，径入辕门，对四天王、李托塔、哪吒，气哈哈的，喘息未定:“好大圣!好大圣!着实神通广大!孩儿战不过，又败阵而来也!”李天王见了心惊，即命写表求助，便差大力鬼王与木叉太子上天启奏。

二人当时不敢停留，闯出天罗地网，驾起瑞霭祥云。须臾，径至通明殿下，见了四大天师，引至灵霄宝殿，呈上表章。惠岸又见菩萨施礼。菩萨道:“你打探的如何?”惠岸道:“始领命到花果山，叫开天罗地网门，见了父亲，道师父差命之意。父王道:‘昨日与那猴王战了一场，止捉得他虎豹狮象之类，更未捉他一个猴精。’正讲间，他又索战，是弟子



Never yielding an opening,
Was irresistible, parrying to right and left.
On the one side the flags and banners fly,
On the other the camel drums roll.
Ten thousand heavenly generals in multiple encirclement;
A cave of monkey devils densely packed together.
Monstrous fogs and evil clouds cover the earth,
While the smoke of deadly battle rises to the sky.
Yesterday's fighting was bad enough;
Today's struggle is even worse.
The admirable skills of the Monkey King
Put Moksa to flight, utterly defeated.

After they had fought some fifty or sixty rounds, Huian's arm and shoulders were numbed and aching, and he could resist the Great Sage no longer. Waving his staff in a feint, he turned away and ran. The Great Sage then withdrew his monkey soldiers and encamped outside the gates of the cave. The big and little heavenly soldiers at the gates of the other camp received Huian and let him go straight to the headquarters, where he gasped and panted for breath as he said to the Four Heavenly Kings, Li the Pagoda-bearer, and his brother Prince Nezha, "What a Great Sage! What a Great Sage! His magic powers are too much for me. He beat me." Startled by this news, Heavenly King Li had a request for reinforcements written and sent the Strongarm Devil King and Prince Moksa up to Heaven to submit.

Not daring to waste a moment, the two messengers rushed out through the heaven-and-earth nets and mounted their propitious clouds. A moment later they arrived outside the Hall of Universal Brightness, where they greeted the Four Heavenly Teachers, who led them to the Hall of Miraculous Mist and handed up their memorial. Prince Moksa, or Huian, did homage to the Bodhisattva, who asked him what he had found out. "As you instructed me, I went to the Mountain of Flowers and Fruit," reported Huian, "asked them to open the gates of the heaven-and-earth net, saw my father, and told him of the orders you had given me. His Majesty my father said that they fought against the Monkey King yesterday but did not capture a single monkey spirit—only tigers, leopards, lions, elephants and so on. While he was telling me this the Monkey King de-

使铁棍与他战经五六十合，不能取胜，败走回营。父亲因此差大力鬼王同弟子上界求助。”菩萨低头思忖。

却说玉帝拆开表章，见有求助之言，笑道：“叵耐这个猴精，能有多大手段，就敢敌过十万天兵！李天王又来求助，却将那路神兵助之？”言未毕，观音合掌启奏：“陛下宽心，贫僧举一神，可擒这猴。”玉帝道：“所举者何神？”菩萨道：“乃陛下令甥显圣二郎真君，见居灌州灌江口，享受下方香火。他昔日曾力诛六怪，又有梅山兄弟与帐前一千二百草头神，神通广大。奈他只是听调不听宣，陛下可降一道调兵旨意，着他助力，便可擒也。”玉帝闻言，即传调兵的旨意，就差大力鬼王赍调。

那鬼王领了旨，即驾起云，径至灌江口。不消半个时辰，直至真君之庙。早有把门的鬼判，传报至里道：“外有天使，捧旨而至。”二郎即与众弟兄，出门迎接旨意，焚香开读。旨意上云：

“花果山妖猴齐天大圣作乱。因在宫偷桃、偷酒、偷丹，搅乱蟠桃大会，见着十万天兵，一十八架天罗地网，围山收伏，未曾得胜。今特调贤甥同义兄弟即赴花果山助力剿除。成功之后，高升重赏。”



manded battle again, so your disciple fought some fifty or sixty rounds against him with my iron staff, but I was no match for him. He beat me, and drove me back to the camp. This is why my father has sent me and the Strongarm Devil King up to Heaven to ask for reinforcements." The Bodhisattva lowered her head in deep thought.

The Jade Emperor opened the memorial and saw that it contained a request for help. "This intolerable monkey spirit has enough tricks to fight off a hundred thousand heavenly soldiers," he observed with a smile. "Heavenly King Li has asked for reinforcements. Which heavenly soldiers should I send him?" Before the words were out of his mouth, Guanyin put her hands together and said, "Do not worry, You Majesty. I can recommend a god to capture this monkey." "Which god?" the Jade Emperor asked, and the Bodhisattva replied, "Your Majesty's nephew, the Illustrious Sage and True Lord Erlang, who is now living at Guanjiangkou in Guanzhou, enjoying the incense that the lower beings burn to him. In the past he exterminated the Six Bogies. He has the Brothers of Plum Hill and the twelve hundred straw-headed gods, and his magical powers are enormous. He will agree to be sent though he would not obey a summons to come here, so Your Majesty might like to issue a decree ordering him to take his troops to the rescue." The Jade Emperor then issued such a decree and sent the Strongarm Devil King to deliver it.

The devil king took the decree, mounted his cloud, and went straight to Guanjiangkou. He reached the temple of the True Lord within an hour. When the demon judges guarding the gates went in to report that there was an envoy from heaven standing outside with an imperial decree, Erlang went with the brothers to receive the decree outside the gates, and incense was burned as he read.

> The Great Sage Equalling Heaven, the monkey fiend of the Mountain of Flowers and Fruit, has rebelled. Because he stole peaches, wine and pills while in Heaven and wrecked the Peach Banquet, we have despatched a hundred thousand heavenly soldiers and eighteen heaven-and-earth nets to surround the mountain and force him to submit, but we have not yet succeeded. We do now therefore especially appoint our worthy nephew and his sworn brothers to go to the Mountain of Flowers and Fruit and give their help in eliminating him. When you succeed, large

真君大喜道："天使请回，吾当就去拔刀相助也。"鬼王回奏不题。

这真君即唤梅山六兄弟——乃康、张、姚、李四太尉，郭申、直健二将军，聚集殿前道："适才玉帝调遣我等往花果山收降妖猴，同去去来。"众兄弟俱忻然愿往。即点本部神兵，驾鹰牵犬，搭弩张弓，纵狂风，霎时过了东洋大海，径至花果山。见那天罗地网，密密层层，不能前进，因叫道："把天罗地网的神将听着：吾乃二郎显圣真君，蒙玉帝调来，擒拿妖猴者，快开营门放行。"一时，各神一层层传入。四大天王与李天王俱出辕门迎接。相见毕，问及胜败之事，天王将上项事备陈一遍。真君笑道："小圣来此，必须与他斗个变化。列公将天罗地网，不要幔了顶上，只四围紧密，让我赌斗。若我输与他，不必列公相助，我自有兄弟扶持；若赢了他，也不必列公绑缚，我自有兄弟动手。只请托塔天王与我使个照妖镜，住立空中。恐他一时败阵，逃窜他方，切须与我照耀明白，勿走了他。"天王各居四维，众天兵各挨排列阵去讫。

这真君领着四太尉、二将军，连本身七兄弟，出营挑战；分付众将，紧守营盘，收全了鹰犬。众草头神得令。真



rewards and high office shall be yours.

Erlang was delighted. He told the envoy from Heaven to go back and report that the would be putting his sword to the Emperor's service. We need not describe how the devil king reported back to Heaven.

The True Lord Erlang called the six sworn brothers of Plum Hill—Marshals Kang, Zhang, Yao, and Li, and Generals Guo Shen and Zhi Jian—together before the hall. "The Jade Emperor has just ordered us to the Mountain of Flowers and Fruit to subdue a monkey fiend," he said. "You are all coming with me." The brothers were all eager to go, and mustering their divine troops they unleashed a gale wind. In an instant they had crossed the Eastern Ocean, riding eagles and leading dogs, pulling their bows and drawing their crossbows, and had reached the Mountain of Flowers and Fruit. Finding that the many layers of heaven-earth nets were impenetrable, Erlang shouted, "Listen, all you generals in charge of the heaven-and-earth nets. I am the True Lord and the Illustrious Sage Erlang, and I have been sent here by the Jade Emperor to capture the monkey fiend. Open the gates of the camp and let me in at once." Each line of gods forming the nets let them through, and the four other Heavenly Kings and Heavenly King Li all came to welcome him outside the headquarters. When the introductions were over he asked how the fighting had gone, and the Heavenly Kings gave him a full account of what had happened. "Now that I, the Little Sage, have come here I shall have to match a few transformations with him," said Erlang with a smile. "I hope that all you gentlemen will maintain a close cordon with your heaven-and-earth nets, but don't screen off the top of the mountain; then I'll be able to fight him. If he beats me I shan't need the help of you gentlemen, as I have my brothers to support me; and if I beat him I won't have to trouble you to tie him up as my brothers can do it. I would just like to ask Heavenly King Li to stand in the sky and operate this fiend-detecting mirror. I'm worried that if he's beaten he may go and hide somewhere, so you will have to give me a clear view of him and not let him get away." The Heavenly Kings stayed in the four quarters, and all the heavenly soldiers were drawn up in their battle positions.

The True Lord Erlang went out at the head of the four marshals and the two generals—making seven sworn brothers with himself included—to

君只到那水帘洞外，见那一群猴，齐齐整整，排作个蟠龙阵势；中军里，立一竿旗，上书“齐天大圣”四字。真君道：“那泼妖，怎么称得起齐天之职?”梅山六弟道:“且休赞叹，叫战去来。”那营口小猴见了真君，急走去报知。那猴王即掣金箍棒，整黄金甲，登步云履，按一按紫金冠，腾出营门，急睁睛观看。那真君的相貌，果是清奇，打扮得又秀气。真个是：

仪容清俊貌堂堂，两耳垂肩目有光。
头戴三山飞凤帽，身穿一领淡鹅黄。
缕金靴衬盘龙袜，玉带团花八宝妆。
腰挎弹弓新月样，手执三尖两刃枪。
斧劈桃山曾救母，弹打梭罗双凤凰。
力诛八怪声名远，义结梅山七圣行。
心高不认天家眷，性傲归神住灌江。
赤城昭惠英灵圣，显化无边号二郎。

大圣见了，笑嘻嘻的，将金箍棒掣起，高叫道:“你是何方小将，辄敢大胆到此挑战?”真君喝道:“你这厮有眼无珠，认不得我么!吾乃玉帝外甥，敕封昭惠灵显王二郎是也。今蒙上命，到此擒你这反天宫的弼马温猢狲，你还不知死活!”



challenge the enemy to battle; and he ordered his other officers to defend the camp firmly and keep the eagles and dogs under control. All the straw-headed gods acknowledged the order. Erlang then went to the outside of the Water Curtain Cave, where he saw the monkey hordes neatly drawn up in a coiled-dragon battle line; in the middle of the central corps stood a pole with a banner on it reading "Great Sage Equalling Heaven". "What business has that loathsome fiend to call himself the equal of Heaven?" Erlang asked; and the six sworn brothers of Plum Hill replied, "Stop admiring him and challenge him to battle." When the junior monkeys at the gate of their camp saw the True Lord Erlang they rushed back to report, whereupon the Monkey King took his gold-banded cudgel, adjusted his golden armour, put on his cloud-walking shoes, felt his golden helmet, and leapt out through the gates of the camp. He saw at first sight how cool and remarkable Erlang looked, and how elegantly he was dressed. Indeed,

> His bearing was refined, his visage noble,
> His ears hung down to his shoulders, and his eyes shone.
> The hat on his head had three peaks and phoenixes flying,
> And his robe was of a pale goose-yellow.
> His boots were lined with cloth of gold; dragons coiled round his socks;
> His jade belt was decorated with the eight jewels,
> At his waist was a bow, curved like the moon,
> In his hand a double-edged trident.
> His axe had split open Peach Mountain when he rescued his mother,
> His bow had killed the twin phoenixes of Zongluo.
> Widespread was his fame for killing the Eight Bogies,
> And he had become one of Plum Hill's seven sages.
> His heart was too lofty to acknowledge his relatives in Heaven;
> In his pride he went back to be a god at Guanjiang.
> He was the Merciful and Miraculous Sage of the red city,
> Erlang, whose transformations were numberless.

When the Great Sage saw him he laughed with delight, raised his gold-banded cudgel, and shouted, "Where are you from, little general, that you have the audacity to challenge me?" "You must be blind, you wretch, if you can't recognize me. I am the nephew of the Jade Emperor, and my title is Merciful and Miraculous King Erlang. I am here on

大圣道:“我记得当年玉帝妹子思凡下界，配合杨君，生一男子，曾使斧劈桃山的，是你么?我待要骂你几声，曾奈无甚冤仇；待要打你一棒，可惜了你的性命。你这郎君小辈，可急急回去，唤你四大天王出来。”真君闻言，心中大怒道：“泼猴!休得无礼!吃吾一刃!”大圣侧身躲过，疾举金箍棒，劈手相还。他两个这场好杀：

昭惠二郎神，齐天孙大圣，这个心高欺敌美猴王，那个面生压伏真梁栋。两个乍相逢，各人皆赌兴。从来未识浅和深，今日方知轻与重。铁棒赛飞龙，神锋如舞凤。左挡右攻，前迎后映。这阵上梅山六弟助威风，那阵上马流四将传军令。摇旗擂鼓各齐心，呐喊筛锣都助兴。两个钢刀有见机，一来一往无丝缝。金箍棒是海中珍，变化飞腾能取胜；若还身慢命该休，但要差池为蹭蹬。

真君与大圣斗经三百余合，不知胜负。那真君抖擞神威，摇身一变，变得身高万丈，两只手，举着三尖两刃神



imperial orders to arrest you, Protector of the Horses, you rebel against Heaven, you reckless baboon." "Now I remember who you are," replied the Great Sage. "Some years ago the Jade Emperor's younger sister wanted to be mortal and came down to the lower world, where she married a Mr. Yang and gave birth to a son, who split the Peach Mountain open with his axe. Is that who you are? I should really fling you a few curses, but I've got no quarrel with you; and it would be a pity to kill you by hitting you with my cudgel. So why don't you hurry back, young sir, and tell those four Heavenly Kings of yours to come out?" When the True Lord Erlang heard this he burst out angrily, "Damned monkey! Where are your manners? Try this blade of mine!" The Great Sage dodged the blow and instantly raised his gold -banded club to hit back. There was a fine battle between the two of them:

The Merciful God Erlang,
The Great Sage Equalling Heaven:
One is the Handsome Monkey King, the proud deceiver of his enemies;
The other a true pillar, the unknown subduer.
When the two met
They were both in a fighting mood.
He who had no respect before
Today learnt a sense of proportion.
The iron staff raced with the flying dragons,
The divine cudgel seemed like a dancing phoenix.
Parrying to the left, thrusting to the right,
Advancing to meet a blow, flashing behind.
The brothers of Plum Hill add to one side's might,
While the other has the four Stalwart Generals to transmit orders.
As the flags wave and the drums roll each side is as one;
Battle-cries and gongs raise everyone's morale.
The two steel blades each watch for their chance,
But neither leaves an opening as they come and go.
The gold-banded cudgel, the treasure from the sea,
Can fly and transform itself to win the victory.
A moment's delay and life is lost;
A single mistake will be the last.

After Erlang and the Great Sage had fought over three hundred rounds

锋，好便似华山顶上之峰，青脸獠牙，朱红头发，恶狠狠，望大圣着头就砍。这大圣也使神通，变得与二郎身躯一样，嘴脸一般，举一条如意金箍棒，却就如昆仑顶上的擎天之柱，抵住二郎神：唬得那马、流元帅，战兢兢，摇不得旌旗；崩、芭二将，虚怯怯，使不得刀剑。这阵上，康、张、姚、李、郭申、直健，传号令，撒放草头神，向他那水帘洞外，纵着鹰犬，搭弩张弓，一齐掩杀。可怜冲散妖猴四健将，捉拿灵怪二三千！那些猴，抛戈弃甲，撇剑丢枪；跑的跑，喊的喊；上山的上山，归洞的归洞；好似夜猫惊宿鸟，飞洒满天星。众兄弟得胜不题。

却说真君与大圣变做法天象地的规模，正斗时，大圣忽见本营中妖猴惊散，自觉心慌，收了法象，掣棒抽身就走。真君见他败走，大步赶上道："那里走？趁早归降，饶你性命！"大圣不恋战，只情跑起。将近洞口，正撞着康、张、姚、李四太尉，郭申、直健二将军，一齐帅众挡住道："泼猴！那里走！"大圣慌了手脚，就把金箍棒捏做绣花针，藏在耳内，摇身一变，变作个麻雀儿，飞在树梢头钉住。那六兄

the outcome of the fight was still undecided. Erlang braced himself, and with a shake became ten thousand fathoms tall; in his hands his two-bladed trident looked like the peaks of Mount Hua. His face was black, his fangs were long, and his hair was bright red: he looked ferociously evil. He hacked at the Great Sage's head. The Great Sage, also resorting to magic, gave himself a body as big as Erlang's and a face as frightening; and he raised his as-you-will gold-banded cudgel, which was now like the pillar of Heaven on the summit of the Kunlun Mountain, to ward off Erlang's blow. This reduced the two ape field marshals Ma and Liu to such trembling terror that they could no longer wave their banners, while the gibbon generals Seng and Ba were too scared to use their swords. On the other side Kang, Zhang, Yao, Li, Guo Shen and Zhi Jian threw the straw-headed gods into an assault on the Water Curtain Cave, with the dogs and eagles unleashed and their bows and crossbows drawn. This attack put the four monkey generals to flight, and two or three thousand devils were captured. The monkeys threw away their spears, tore off their armour, abandoned their swords and halberds, and fled screaming. Some went up the mountain and some returned to the cave, like roosting birds frightened by an owl, or stars scattered across the sky. That is all we have to say about the sworn brothers' victory.



The story goes on to tell how the True Lord Erlang and the Great Sage, having turned themselves into figures on the scale of Heaven and Earth, were locked in battle when the Great Sage was suddenly appalled to notice that the monkey fiends in his camp had scattered in terror. Putting off his magic appearance he broke away and fled, his cudgel in his hand. Seeing him go, the True Lord Erlang hurried after him with long strides. "Where are you going?" he asked. "If you surrender at once, your life will be spared." The Great Sage, who had no heart left for the fight, was running as fast as he could. As he approached the mouth of the cave he came up against Marshals Kang, Zhang, Yao and Li, as well as Generals Guo Shen and Zhi Jian, blocking his way at the head of their armies. "Where are you going, damned monkey?" they asked, and the Great Sage hastily squeezed his gold-banded cudgel till it was the size of an embroidery needle and hid it in his ear. Then he shook himself, turned into a sparrow, flew up into a tree, and perched on one of its branches.

弟，慌慌张张，前后寻觅不见，一齐吆喝道："走了这猴精也！走了这猴精也！"

正嚷处，真君到了，问："兄弟们，赶到那厢不见了？"众神道："才在这里围住，就不见了。"二郎圆睁凤目观看，见大圣变了麻雀儿，钉在树上，就收了法象，撇了神锋，卸下弹弓，摇身一变，变作个饿鹰儿，抖开翅，飞将去扑打。大圣见了，搜的一翅飞起去，变作一只大鹞老，冲天而去。二郎见了，急抖翎毛，摇身一变，变作一只大海鹤，钻上云霄来嗛。大圣又将身按下，入涧中，变作一个鱼儿，淬入水内。二郎赶至涧边，不见踪迹。心中暗想道："这猢狲必然下水去也，定变作鱼虾之类。等我再变变拿他。"果一变变作个鱼鹰儿，飘荡在下溜头波面上，等待片时。那大圣变鱼儿，顺水正游，忽见一只飞禽，似青鹞，毛片不青；似鹭鸶，顶上无缨；似老鹳，腿又不红："想是二郎变化了等我哩！……"急转头，打个花就走。二郎看见道："打花的鱼儿，似鲤鱼，尾巴不红；似鳜鱼，花鳞不见；似黑鱼，头上无星；似鲂鱼，鳃上无针。他怎么见了我就回去了？必然是那猴变的。"赶上来，刷的啄一嘴。那大圣就撺出水中，一变，变作一条水蛇，游近岸，钻入草中，二郎因嗛他不着。他见水响中，见一条蛇撺出去，认得是大圣，急转身，又变



The six sworn brothers looked for him very hard but could find him nowhere, so they all shouted in unison, "The monkey fiend has escaped, the monkey fiend has escaped."

As they were shouting the True Lord Erlang arrived and asked them, "Brothers, where had you chased him to when he disappeared?" "We had him surrounded here just now, but he vanished." Erlang opened his phoenix eyes till they were quite round and looked about him. He saw that the Great Sage had changed himself into a sparrow and was perching on a branch; so he put off his magical appearance, threw down his divine trident, and took the pellet bow from his waist. Then he shook himself, changed into a kite, spread his wings, and swooped in to attack. As soon as the Great Sage saw this he took off and turned himself into a big cormorant, soaring up into the sky. Erlang saw him, and with a quick shake of his feathers and a twist of his body he transformed himself into a crane and pierced the clouds as he tried to catch him. The Great Sage landed on a mountain stream and, changing into a fish, plunged into the water. Erlang, who had pursued him to the bank of the stream, could see no trace of him. "That macaque must have gone into the water and changed himself into some kind of fish or shrimp," he thought. "I'll transform myself again, then I'll get him." He turned into a fish-hawk and soared above the lower reaches of the stream and the first waves of the sea. He waited there for a time. Meanwhile the Great Sage, who was in the form of a fish, swam with the stream until he noticed a bird flying above him. It was quite like a blue kite, except that its feathers were not blue; it was quite like an egret, but it had no crest on its head; and it was quite like a stork, but its legs were not red. "That must be what Erlang turned himself into while waiting for me," he thought, turned round quickly, and went away. "The fish who turned round," thought Erlang when he saw this, "is like a carp but its tail isn't red; it's like a mandarin fish, but I can't see the pattern on its scales; it's like a snake-fish, but without a star on its head; and like a bream, but it has no needles on its gills. Why did it turn round the moment it saw me? It must be that monkey transformed." He swooped down and snapped at the Great Sage with his beak. The Great Sage leapt out of the water, turned into a water-snake, swam to the bank, and slid into the grass. Failing to catch the fish in his

了一只朱绣顶的灰鹤，伸着一个长嘴，与一把尖头铁钳子相似，径来吃这水蛇。水蛇跳一跳，又变做一只花鸨，木木樗樗的，立在蓼汀之上。二郎见他变得低贱，——花鸨乃鸟中至贱至淫之物，不拘鸾、凤、鹰、鸦都与交群——故此不去拢傍，即现原身，走将去，取过弹弓拽满，一弹子把他打个跋踵。

那大圣趁着机会，滚下山崖，伏在那里又变，变一座土地庙儿：大张着口，似个庙门；牙齿变做门扇，舌头变做菩萨，眼睛变做窗棂。只有尾巴不好收拾，竖在后面，变做一根旗竿。真君赶到崖下，不见打倒的鸨鸟，只有一间小庙；急睁凤眼，仔细看之，见旗竿立在后面，笑道："是这猢狲了！他今又在那里哄我。我也曾见庙宇，更不曾见一个旗竿竖在后面的。断是这畜生弄喧！他若哄我进去，他便一口咬住。我怎肯进去？等我掣拳先捣窗棂，后踢门扇！"大圣听得，心惊道："好狠！好狠！门扇是我牙齿，窗棂是我眼睛；若打了牙，捣了眼，却怎么是好？"扑的一个虎跳，又冒在空中不见。

真君前前后后乱赶，只见四太尉、二将军，一齐拥至道："兄长，拿住大圣了么？"真君笑道："那猴儿才自变座庙宇哄我。我正要捣他窗棂，踢他门扇，他就纵一纵，又渺无踪迹。可怪！可怪！"众皆愕然，四望更无形影。真君道："兄弟们在此看守巡逻，等我上去寻他。"急纵身驾云，起在半



beak, Erlang saw a snake jump out of the water and realized it was the Great Sage. He changed himself at once into a red-crested grey crane, and stretched out his long beak that was like a pair of pointed pincers to eat up the water-snake. The snake gave a jump and became a bustard standing stiffly on a smartweed-covered bank. When Erlang saw that he had turned himself into so low a creature—for the bustard is the lowest and lewdest of birds, not caring whether it mates with phoenix, eagle or crow—he kept his distance, reverted to his own body, went away to fetch and load his pellet bow, and knocked him flying with a single shot.

The Great Sage seized the chance as he rolled down the precipice to crouch there and turn himself into a temple to a local god. He opened his mouth wide to look like the entrance to the temple and turned his teeth into the doors; he made his tongue into a statue of a god and his eyes into windows and lattice. He could not tuck his tail away, so he stuck it up behind him as a flagpole. When Erlang came to the foot of the precipice he could not see the bustard he had shot over, and anxiously opening his phoenix eyes he looked carefully around and saw a temple with its flagpole at the back. "It must be that monkey over there," he observed with a smile. "He's trying to fool me again. I've seen temples before, but never one with the flagpole at the back. I'm sure it is that beast up to his tricks again. If he'd managed to lure me in, he'd have been able to get me with a single bite. Of course I won't go in. I'll smash his windows in with my fist, then I'll kick his door down." "Vicious, really vicious," thought the Great Sage with horror when he heard him say this. "Those doors are my teeth, and the windows are my eyes; and if he smashes my teeth and bashes in my eyes, what sort of a state will that leave me in?" With a tiger leap he disappeared into the sky.

The True Lord Erlang rushed around wildly, but he could only see his six sworn brothers, who crowded round him and asked, "Elder brother, did you catch the Great Sage?" "That monkey turned himself into a temple to fool me," he replied with a laugh. "Just when I was going to smash his windows and kick in his door he gave a jump and vanished without a trace. Strange, very strange." They were all astonished, and although they looked all around they could see no sign of him. "Brothers, you patrol this area while I go to look for him above," said Erlang, and

空。见那李天王高擎照妖镜，与哪吒住立云端，真君道："天王，曾见那猴王么？"天王道："不曾上来。我这里照着他哩。"真君把那赌变化，弄神通，拿群猴一事说毕，却道："他变庙宇，正打处，就走了。"李天王闻言，又把照妖镜四方一照，呵呵的笑道："真君，快去！快去！那猴使了个隐身法，走出营围，往你那灌江口去也。"二郎听说，即取神锋，回灌江口来赶。

却说那大圣已至灌江口，摇身一变，变作二郎爷爷的模样，按下云头，径入庙里。鬼判不能相认，一个个磕头迎接。他坐中间，点查香火：见李虎拜还的三牲，张龙许下的保福，赵甲求子的文书，钱丙告病的良愿。正看处，有人报："又一个爷爷来了。"众鬼判急急观看，无不惊心。真君却道："有个甚么齐天大圣，才来这里否？"众鬼判道："不曾见甚么大圣，只有一个爷爷在里面查点哩。"真君撞进门，大圣见了，现出本相道："郎君不消嚷，庙宇已姓孙了。"这真君即举三尖两刃神锋，劈脸就砍。那猴王使个身法，让过神锋，掣出那绣花针儿，幌一幌，碗来粗细，赶到前，对面相还。两个嚷嚷闹闹，打出庙门，半雾半云，且行且战，复打到花果山，慌得那四大天王等众，提防愈紧。这康、张太



with a quick jump he was riding a cloud in mid-air. When he saw Heavenly King Li holding high the fiend-detecting mirror and standing with Nezha at the edge of a cloud, the True Lord asked, "Your Heavenly Majesty, have you seen that Monkey King?" "He hasn't come up here—I've been keeping a lookout for him with this mirror," the Heavenly King replied. The True Lord Erlang then told him how he had used transformations and magic to capture the monkey hordes. "He changed into a temple," Erlang went on, "but got away just when I was going to hit him." On hearing this, Heavenly King Li turned the fiend-detecting mirror in all four directions, then said with a laugh, "Hurry away, True Lord, hurry away. The monkey made himself invisible to get through the encirclement, and he's gone to your place, Guanjiangkou." Erlang took his divine trident and returned to Guanjiangkou in pursuit.

The Great Sage had already arrived there, changed himself into the likeness of the god Erlang with a shake of his body, put away his cloud, and gone into the temple. The demon judges did not realize who he really was, so they all kowtowed to welcome him. He took his seat in the middle of the temple, and inspected the offerings: the beef, mutton and pork presented by one Li Hu, the ex-voto promised by a Zhang Long, the letter from a Zhao Jia asking for a son, and one Qian Bing's prayer for recovery from illness. As he was looking round it was announced that another Lord Erlang had arrived. All the demon judges hurried to look, and they were all astonished. The True Lord Erlang asked, "Has a so-called Great Sage Equalling Heaven been here?" "We haven't seen any Great Sages," they replied, "only another god who's looking around inside." The True Lord rushed in through the gates, and as soon as the Great Sage saw him he reverted to his own appearance and said, "There's no point in shouting, sir. This temple's mine now." The True Lord raised his double-bladed trident and swung at the Monkey King's head, but the Monkey King dodged the blow by magic, took his embroidery needle, shook it till it was as thick as a bowl, and rushed forward to meet the attack. Shouting and yelling, they fought their way out through the gates, and went on fighting through the mists and clouds all the way back to the Mountain of Flowers and Fruit. The Four Heavenly Kings and all their soldiers were so alarmed that they kept an even tighter guard. Marshals Kang and Zhang and the

尉等迎着真君，合心努力，把那美猴王围绕不题。

话表大力鬼王既调了真君与六兄弟提兵擒魔去后，却上界回奏。玉帝与观音菩萨、王母并众仙卿，正在灵霄殿讲话，道："既是二郎已去赴战，这一日还不见回报。"观音合掌道："贫僧请陛下同道祖出南天门外，亲去看看虚实如何？"玉帝道："言之有理。"即摆驾，同道祖、观音、王母与众仙卿至南天门。早有些天丁、力士接着，开门遥观，只见众天丁布罗网，围住四面；李天王与哪吒，擎照妖镜，立在空中；真君把大圣围绕中间，纷纷赌斗哩。菩萨开口对老君说："贫僧所举二郎神如何？——果有神通，已把那大圣围困，只是未得擒拿。我如今助他一功，决拿住他也。"老君道："菩萨将甚兵器？怎么助他？"菩萨道："我将那净瓶杨柳抛下去，打那猴头；即不能打死，也打个一跌，教二郎小圣，好去拿他。"老君道："你这瓶是个磁器，准打着他便好，如打不着他的头，或撞着他的铁棒，却不打碎了？你且莫动手，等我老君助他一功。"菩萨道："你有甚么兵器？"老君道："有，有，有。"捋起衣袖，左膊上，取下一个圈子，说道："这件兵器，乃锟钢抟炼的，被我将还丹点成，养就一身灵气，善能变化，水火不侵，又能套诸物；一名'金钢琢'，又名'金钢套'。当年过函关，化胡为佛，甚是亏



others came to meet the True Lord, and combined their efforts to surround the Handsome Monkey King. But of this no more for now.

After the Strongarm Demon King had sent the True Lord Erlang and his six sworn brothers with their troops to capture the fiend, he had gone back to Heaven to report. He found the Jade Emperor, the Bodhisattva Guanyin, the Queen Mother and all his immortal ministers in conference. "Although Erlang has joined the fight, we have had no reports on it all day," the Jade Emperor said. Guanyin put her hands together and replied, "May I suggest that Your Majesty go out through the Southern Gate of Heaven with Lord Lao Zi to see for yourself what is happening." "A good idea," said the Emperor, and he went by chariot with Lao Zi, the Queen Mother, and all the immortal ministers to the Southern Gate of Heaven. Here they were met by a number of heavenly soldiers and strongmen. When the gates were opened and they looked into the distance they saw that the heavenly hosts were spread all around in a net; Heavenly King Li and Nezha were standing in mid-air with the fiend-detecting mirror, and Erlang was struggling with the Great Sage within the encircling ring. The Bodhisattva addressed Lao Zi and asked, "What do you think of the god Erlang I recommended? He really does have divine powers. He's just got that Great Sage cornered, and all he has to do now is to catch him. If I give him a little help now he will certainly be able to do it." "What weapon would you use, Bodhisattva? How could you help him?" Lao Zi asked. "I'll drop that pure vase of willow twigs on the monkey's head. Even if it doesn't kill him it will knock him off balance and enable the Little Sage to catch him." "That vase of yours is made of porcelain," Lao Zi replied, "and if you hit the target that will be fine. But if it were to miss his head and smash into his iron club, it would be shattered. Just hold your hand while I give him a little help." "What sort of weapon do you have?" the Bodhisattva asked, and Lord Lao Zi replied, "I've got one all right." He pulled up his sleeve and took a bracelet off his right arm. "This weapon," he said, "is made of tempered steel to which I have added the magic elixir. It preserves my miraculous essence, can transform itself, is proof against fire and water, and can snare anything. One of its names is Diamond Jade and the other is Diamond Noose. When I went out through the Han Pass some years ago to turn into a

他。早晚最可防身。等我丢下去打他一下。”

话毕，自天门上往下一掼，滴流流，径落花果山营盘里，可可的着猴王头上一下。猴王只顾苦战七圣，却不知天上坠下这兵器，打中了天灵，立不稳脚，跌了一跤，爬将起来就跑；被二郎爷爷的细犬赶上，照腿肚子上一口，又扯了一跌。他睡倒在地，骂道：“这个亡人！你不去妨家长，却来咬老孙！”急翻身爬不起来，被七圣一拥按住，即将绳索捆绑，使勾刀穿了琵琶骨，再不能变化。

那老君收了金钢琢，请玉帝同观音、王母、众仙等，俱回灵霄殿。这下面四大天王与李天王诸神，俱收兵拔寨，近前向小圣贺喜，都道：“此小圣之功也！”小圣道：“此乃天尊洪福，众神威权，我何功之有？”康、张、姚、李道：“兄长不必多叙，且押这厮去上界见玉帝，请旨发落去也。”真君道：“贤弟，汝等未受天箓，不得面见玉帝。教天甲神兵押着，我同天王等上界回旨。你们帅众在此搜山，搜净之后，仍回灌口。待我请了赏，讨了功，回来同乐。”四太尉、二将军，依言领诺。这真君与众即驾云头，唱凯歌，得胜朝天。不多时，到通明殿外。天师启奏道：“四大天王等众已捉了妖猴齐天大圣了。来此听宣。”玉帝传旨，即命大力鬼王



foreigner and become a Buddha, I have a great deal to thank it for. It's the best protection at any time. Just watch while I throw it down and hit him."

As soon as he had finished speaking he threw it down from outside the heavenly gate, and it fell into the camp on the Mountain of Flowers and Fruit, hitting the Monkey King neatly on the head. The Monkey King was too preoccupied with fighting the seven sages to notice this weapon falling on him from heaven, and when it struck him on the forehead he lost his balance and stumbled, then picked himself up and started to run. The slim dog of the god Erlang caught him up and bit him in the calf, bringing him down again. As he lay on the ground he cursed at the dog. "You don't bother your own master, damn you; why pick on me to bite?" He rolled over and tried unsuccessfully to get up, but the seven sages all held him down, roped him up, and put a sickle-shaped blade round his collar-bone to prevent him from making any more transformations.

Lord Lao Zi then recovered his Diamond Jade and invited the Jade Emperor, Guanyin, the Queen Mother, and all the immortal ministers to return to the Hall of Miraculous Mist. Down below, Heavenly King Li and the four other Heavenly Kings assembled their troops and pulled up the stockade. They went over to congratulate the Little Sage and said, "It was all thanks to you, Little Sage." "No, it was thanks to the great blessings of His Celestial Majesty and the might of all the gods—it was nothing I did," replied the Little Sage. "No time to talk now, elder brother," said the four marshals Kang, Zhang, Yao, and Li. "Let's take this wretch up to Heaven to see the Jade Emperor and ask what is to be done with him." "Worthy brothers," Erlang replied, "you never received any heavenly commission, so it would not be right for you to see the Jade Emperor. The heavenly soldiers can escort him while I go up there with the Heavenly Kings to report back. You should comb this mountain with your troops, and when you've finished go back to Guanjiangkou. When I've asked for our rewards, I'll come back and we can celebrate together." The four marshals and the two generals accepted their orders, and the rest mounted their clouds and went to Heaven triumphantly singing victory songs. Before long they were outside the Hall of Universal Brightness. The heavenly teachers reported to the throne that the Four Great Heav-

与天丁等众，押至斩妖台，将这厮碎剁其尸。

咦！正是：

欺诳今遭刑宪苦，英雄气概等时休。

毕竟不知那猴王性命何如，且听下回分解。

enly Kings and the rest of them had captured the monkey devil, the Great Sage Equalling Heaven, and were now waiting to be summoned. The Jade Emperor then issued an edict ordering the Strongarm Demon King and the heavenly soldiers to march him to the Demon-beheading Tower, where the wretch was to have his body chopped to mincemeat. Goodness!

> The bully and cheat now meets with a bitter punishment,
> The heroic spirit must now come to an end.

If you don't know what happened to the Monkey King's life, then listen to the explanation in the next instalment.



第 七 回

八卦炉中逃大圣 五行山下定心猿

富贵功名，前缘分定，为人切莫欺心。正大光明，忠善果弥深。些些狂妄天加谴，眼前不遇待时临。问东君因甚，如今祸害相侵。只为心高图罔极，不分上下乱规箴。

话表齐天大圣被众天兵押去斩妖台下，绑在降妖柱上，刀砍斧剁，枪刺剑刨，莫想伤及其身。南斗星奋令火部众神，放火煨烧，亦不能烧着。又着雷部众神，以雷屑钉打，越发不能伤损一毫。那大力鬼王与众启奏道："万岁，这大圣不知是何处学得这护身之法，臣等用刀砍斧剁，雷打火烧，一毫不能伤损，却如之何？"玉帝闻言道："这厮这等，这等……如何处治？"太上老君即奏道："那猴吃了蟠桃，饮了御



Chapter 7

The Great Sage Escapes from the Eight Trigrams Furnace
The Mind-Ape Is Fixed Beneath Five Elements Mountain

Wealth and honour, glory and fame,
Are predetermined by fate:
No one should act against conscience to covet any of them.
Far-going and deep
Are the good results of true enlightenment and loyalty.
Heaven punishes all wild and wicked deeds
If not at once then later on.
Ask the Lord of the East the reason why
Disasters now strike him.
It is because his ambition was high, his plans far-reaching,
He did not respect authority, and he smashed convention.

The story goes on to tell how the Great Sage Equalling Heaven was escorted by the hosts of heavenly soldiers to the Demon-beheading Tower and tied to the Demon-subduing Pillar. They hacked at him with sabres, sliced at him with axes, lunged at him with spears and cut at him with swords, but they were unable to inflict a single wound on him. The Southern Dipper angrily ordered all the gods of the Department of Fire to set him alight and burn him up, but he would not ignite. He told the gods of the Department of Thunder to nail splinters of thunder into him, but however hard they tried they could not harm a hair of his body. The Strongarm Demon King and the rest of them then reported this to the throne. "Your Majesty," they said, "this Great Sage has learnt somewhere or other how to protect himself by magic. Although your subjects have hacked at him with sabres, sliced at him with axes, struck at him with thunder and tried to burn him with fire, we have not been able to harm a hair of his body. What are we to do?" "How can we deal with a wretch like this?" the Jade Emperor asked, and the Lord Lao Zi replied to this in a memo-

酒，又盗了仙丹，——我那五壶丹，有生有熟，被他都吃在肚里，运用三昧火，煅成一块，所以浑做金钢之躯，急不能伤。不若与老道领去，放在八卦炉中，以文武火煅炼。炼出我的丹来，他身自为灰烬矣。”玉帝闻言，即教六丁、六甲，将他解下，付与老君。老君领旨去讫。一壁厢宣二郎显圣，赏赐金花百朵，御酒百瓶，还丹百粒，异宝明珠，锦绣等件，教与义兄弟分享。真君谢恩，回灌江口不题。

那老君到兜率宫，将大圣解去绳索，放了穿琵琶骨之器，推入八卦炉中，命看炉的道人，架火的童子，将火扇起煅炼。原来那炉是乾、坎、艮、震、巽、离、坤、兑八卦。他即将身钻在“巽宫”位下。巽乃风也，有风则无火。只是风搅得烟来，把一双眼熏红了，弄做个老害病眼，故唤作“火眼金睛”。

真个光阴迅速，不觉七七四十九日，老君的火候俱全。忽一日，开炉取丹。那大圣双手侮着眼，正自揉搓流涕，只听得炉头声响。猛睁睛看见光明，他就忍不住，将身一纵，跳出丹炉，唿喇一声，蹬倒八卦炉，往外就走。慌得那架火、看炉，与丁甲一班人来扯，被他一个个都放倒，好似癫痫的白额虎，风狂的独角龙。老君赶上抓一把，被他一捽，



rial: "That monkey has eaten the peaches of immortality, drunk the imperial liquor, and stolen the pills of elixir. He swallowed those five gourds of pills of mine, fresh ones and mature ones alike. Now we have used the fire of samadhi on him, which has tempered his body and made it a diamond one that cannot be harmed. The best course would be to let me take him and put him in my Eight Trigrams Furnace, where I can refine out my elixir with the civil and martial fire and reduce him to ashes at the same time. The Jade Emperor then ordered the Six Dings and the Six Jias to untie him and hand him over to the Lord Lao Zi, who took him away in obedience to the imperial decree. At the same time the Jade Emperor summoned the Illustrious Sage Erlang to his presence and rewarded him with a hundred golden flowers, a hundred jars of imperial liquor, a hundred pills of elixir, rare jewels, lustrous pearls, brocade, embroidery, and other gifts to share with his sworn brothers. The True Lord Erlang thanked him for his bounty and returned to Guanjiangkou.

When he reached the Tushita Palace, Lord Lao Zi had the Great Sage untied, took the hook from his collar-bone, pushed him into the Eight Trigrams Furnace, and ordered the priests in charge of it and the fireboys to fan the fire up to refine him. Now this furnace was made up of the Eight Trigrams—*Qian, Kan, Gen, Zhen, Sun, Li, Kun*, and *Dui*—so he squeezed himself into the "Palace of *Sun*", as *Sun* was the wind, and where there was wind there could be no fire. All that happened was that the wind stirred up the smoke, which made both his eyes red and left him somewhat blind with the illness called "fire eyes with golden pupils."

Time soon passed, and without him realizing it the seven times seven, or forty-nine, days had passed, and Lord Lao Zi's fire had reached the required temperature and burned for long enough. One day the furnace was opened for the elixir to be taken out. The Great Sage, who was shielding his eyes with both hands and wiping away his tears, heard a noise at the top of the furnace. He looked hard and saw daylight; and, unable to stand being in there a moment longer, leapt out of the furnace, kicked it over with a crash, and was off. In the ensuing chaos the fireboys, the keepers of the furnace, the Dings and the Jias all tried to grab him, but he knocked them all down. He was like a white-browed tiger gone berserk, a single-horned dragon raving mad. Lord Lao Zi rushed up

掉了个倒栽葱，脱身走了。即去耳中掣出如意棒，迎风幌一幌，碗来粗细，依然拿在手中，不分好歹，却又大乱天宫，打得那九曜星闭门闭户，四天王无影无形。好猴精！有诗为证。诗曰：

混元体正合先天，万劫千番只自然。
渺渺无为浑太乙，如如不动号初玄。
炉中久炼非铅汞，物外长生是本仙。
变化无穷还变化，三皈五戒总休言。

又诗：

一点灵光彻太虚，那条拄杖亦如之：
或长或短随人用，横竖横排任卷舒。

又诗：

猿猴道体配人心，心即猿猴意思深。
大圣齐天非假论，官封"弼马"是知音。
马猿合作心和意，紧缚牢拴莫外寻。
万相归真从一理，如来同契住双林。

这一番，那猴王不分上下，使铁棒东打西敌，更无一神可挡。只打到通明殿里，灵霄殿外。幸有佑圣真君的佐使王灵官执殿。他看大圣纵横，掣金鞭近前挡住道："泼猴何往！



to seize him, but was thrown head over heels as the Great Sage freed himself. He took the as-you-will cudgel from his ear, and shook it in the wind till it was thick as a bowl, and once more created total chaos in the Palace of Heaven, not caring in the least what he did. He laid about him to such effect that the Nine Bright Shiners shut their windows and doors, and not a sign was to be seen of the Four Heavenly Kings. Marvellous monkey spirit! As the poem has it,

> His primordial body matches an earlier heaven,
> Completely natural throughout ten thousand ages;
> Vast and passive, blended with the Great Monad;
> Always immobile, known as the Prime Mystery.
>
> After so much refining in the furnace he is not lead or mercury;
> Having lived long outside the ordinary he is a natural Immortal.
> His changes are inexhaustible, and still he has more,
> So say nothing about the Three Refuges or Five Abstentions.

Another poem says:

> A single point of magic light can fill the whole of space;
> Likewise that staff of his:
> Longer or shorter, depending on his needs,
> Upright or horizontal, it can shrink or grow.

Yet another poem runs:

> To the ape's immortal body is matched a human mind:
> That the mind is an ape is deeply meaningful.
> It was quite true that the Great Sage equalled Heaven:
> The appointment as Protector of the Horse showed no discernment.
>
> Horse and ape together make mind and thought;
> Bind them tightly together, and do not seek elsewhere.
> When all phenomena are reduced to truth they follow a single pattern;
> Like the Tathagatha reaching nirvana under the two trees.

This time the Monkey King made no distinctions between high and humble as he laid about him to east and west with his iron club. Not a single god opposed him. He fought his way into the Hall of Universal Brightness outside the Hall of Miraculous Mist, where the Kingly Spirit Officer, the lieutenant of the Helpful Sage and True Lord, fortunately was on duty. When he saw the Great Sage charging around he took up

有吾在此，切莫猖狂!”这大圣不由分说，举棒就打。那灵官鞭起相迎。两个在灵霄殿前厮浑一处。好杀：

赤胆忠良名誉大，欺天诳上声名坏。一低一好幸相持，豪杰英雄同赌赛。铁棒凶，金鞭快，正直无私怎忍耐?这个是太乙雷声应化尊，那个是齐天大圣猿猴怪。金鞭铁棒两家能，都是神宫仙器械。今日在灵霄宝殿弄威风，各展雄才真可爱。一个欺心要夺斗牛宫，一个竭力匡扶玄圣界。苦争不让显神通，鞭棒往来无胜败。

他两个斗在一处，胜败未分，早有佑圣真君，又差将佐发文到雷府，调三十六员雷将齐来，把大圣围在垓心，各骋凶恶鏖战。那大圣全无一毫惧色，使一条如意棒，左遮右挡，后架前迎。一时，见那众雷将的刀枪剑戟、鞭简挝锤、钺斧金瓜、旄镰月铲，来的甚紧，他即摇身一变，变做三头六臂；把如意棒幌一幌，变作三条；六只手使开三条棒，好便似纺车儿一般，滴流流，在那垓心里飞舞。众雷神莫能相近。真个是：



his golden mace and went forward to resist him. "Where are you going, damned monkey?" he asked. "If you go wild you'll have me to deal with." The Great Sage was not in a position to argue with him, so he raised his cudgel to strike him. The Spirit Officer lifted his mace and advanced to meet him. It was a fine fight:

> Great was the fame of the brave and loyal officer,
> Evil the name of the rebel who bullied Heaven.
> The low one and the good one were well matched;
> Valiant heroes fighting each other.
> Vicious the iron cudgel,
> Quick the golden mace.
> Both were straight, merciless, and terrible.
> One of them is a deity formed from the Great Monad's thunder;
> The other is the monkey spirit, the Great Sage Equalling Heaven.
> With golden mace or iron cudgel each is a master;
> Both are weapons from the palaces of the gods.
> Today they show their might in the Hall of Miraculous Mist,
> A wonderful display of courage and skill.
> One in his folly wanting to capture the Palace of the Dipper and the Bull,
> The other exerting all his strength to support the world of the gods.
> The fight is too hard to allow the use of magic,
> As mace and cudgel struggle without result.

As they fought together without either of them emerging as victor, the True Lord sent an officer with a message to the Thunder Palace ordering the thirty-six thunder generals to surround the Great Sage. Although they all fought with the utmost ferocity, the Great Sage was not in the least frightened, and parried and blocked to left and right with his as-you-will cudgel, resisting his opponents in front and behind. Before long he found that the pressure was too great from the sabres, spears, swords, halberds, clubs, maces, claws-and-ropes, hammer, pole-axes, battle-axes, grabs, pennoned hooks, and moon-shaped bills of the thunder generals; so he shook himself and grew three heads and six arms. Then he shook his as-you-will cudgel and changed it into three cudgels, and wielding the three cudgels in his six hands he flew round and round inside the encirclement like a spinning wheel. None of the thunder generals could get anywhere near him. Indeed,

圆陀陀，光灼灼，亘古常存人怎学？
入火不能焚，入水何曾溺？
光明一颗摩尼珠，剑戟刀枪伤不着。
也能善，也能恶，眼前善恶凭他作。
善时成佛与成仙，恶处披毛并带角。
无穷变化闹天宫，雷将神兵不可捉。

当时众神把大圣攒在一处，却不能近身，乱嚷乱斗，早惊动玉帝。遂传旨着游奕灵官同翊圣真君上西方请佛老降伏。

那二圣得了旨，径到灵山胜境，雷音宝刹之前，对四金刚、八菩萨礼毕，即烦转达。众神随至宝莲台下启知，如来召请。二圣礼佛三匝，侍立台下。如来问："玉帝何事，烦二圣下临？"二圣即启道："向时花果山产一猴，在那里弄神通，聚众猴搅乱世界。玉帝降招安旨，封为'弼马温'，他嫌官小反去。当遣李天王、哪吒太子擒拿未获，复招安他，封做'齐天大圣'，先有官无禄。着他代管蟠桃园，他即偷



Perfectly round,
Gleaming bright,
How can men learn to live for ever?
He can enter fire without being burned,
And go in the water but not be drowned.
He is as bright as a Mani pearl,
Swords and spears cannot harm him.
He is capable of good,
And capable of evil:
When faced with the choice between good and evil he might do either.
If he is good he becomes a Buddha or an Immortal,
If bad, he grows fur and horns.
With his boundless transformations he wrecked the Heavenly palace,
Nor can thunder generals and divine troops take him.

Although the gods had the Great Sage cornered, they were unable to get near him. The noise of the shouting and the fighting had already alarmed the Jade Emperor, who ordered the Miracle Official Youyi to go to the West with the Helpful Sage and True Lord and ask the Buddha to subdue him.

When these two sages received the order they went to the wonderful land of the Miraculous Mountain, where they offered their greetings to the Four Vajrapanis and Eight Bodhisattvas before the Thunder Monastery and asked them to pass on their massage. The gods went to the foot of the lotus seat to inform the Tathagata, who invited the two sages to his presence. When the sages had performed the threefold obeisance to the Buddha they stood in attendance below the throne. "Why has the Jade Emperor troubled you two sages to come here?" asked the Buddha. "A monkey," they reported, "who was born on the Mountain of Flowers and Fruit, has used his magic powers to unite all the monkeys and throw the world into confusion. The Jade Emperor sent down an edict of amnesty and appointed him Protector of the Horses, but this was not good enough for him, so he left Heaven again. When heavenly King Li and Prince Nezha were unsuccessful in their attempt to capture him the Jade Emperor sent down another amnesty with his appointment as a 'Great Sage Equalling Heaven'. At first this appointment was purely nominal, but later he was told to look after the Peach Orchard. But he stole the peaches

桃；又走至瑶池，偷般、偷酒，搅乱大会；仗酒又暗入兜率宫，偷老君仙丹，反出天宫。玉帝复遣十万天兵，亦不能收伏。后观世音举二郎真君同他义兄弟追杀，他变化多端，亏老君抛金钢琢打重，二郎方得拿住。解赴御前，即命斩之。刀砍斧剁，火烧雷打，俱不能伤，老君奏准领去，以火煅炼。四十九日开鼎，他却又跳出八卦炉，打退天丁，径入通明殿里，灵霄殿外；被佑圣真君的佐使王灵官挡住苦战，又调三十六员雷将，把他困在垓心，终不能相近。事在紧急，因此，玉帝特请如来救驾。”如来闻诏，即对众菩萨道：“汝等在此稳坐法堂，休得乱了禅位，待我炼魔救驾去来。”

如来即唤阿傩、迦叶二尊者相随，离了雷音，径至灵霄门外。忽听得喊声振耳，乃三十六员雷将围困着大圣哩。佛祖传法旨：“教雷将停息干戈，放开营所，叫那大圣出来，等我问他有何法力。”众将果退。大圣也收了法象，现出原身近前，怒气昂昂，厉声高叫道：“你是那方善士，敢来止住刀



and then went to the Jade Pool where he stole the delicacies and the liquor and wrecked the banquet. In his drunkenness he staggered into the Tushita Palace, stole Lord Lao Zi's pills of immortality, and left Heaven again. The Jade Emperor sent a hundred thousand heavenly troops, but they were still unable to subdue him. Then Guanyin recommended the True Lord Erlang and his sworn brothers to go after the monkey, and he used many a transformation until he was finally able to capture the monkey after the Lord Lao Zi hit him with his Diamond Jade. The monkey was then taken to the imperial presence, and the order for his execution was given. But although he was hacked at with sabres, chopped at with axes, burned with fire, and struck with thunder, none of this did him any damage; so Lord Lao Zi requested permission to take him away and refine him with fire. But when the cauldron was opened after forty-nine days he jumped out of the Eight Trigrams Furnace, routed the heavenly troops, and went straight to the Hall of Universal Brightness in front of the Hall of Miraculous Mist. Here he has been stopped and engaged in fierce combat by the Kingly Spirit Officer, the lieutenant of the Helpful Sage and True Lord Erlang, thunder generals have been sent there to encircle him; but no one has been able to get close to him. In this crisis the Jade Emperor makes a special appeal to you, the Tathagata, to save his throne." On hearing this the Tathagata said to the assembled Bodhisattvas, "You stay here quietly in this dharma hall and behave yourselves in your seats of meditation while I go to deal with the demon and save the throne."

Telling the Venerable Ananda and the Venerable Kasyapa to accompany him, the Tathagata left the Thunder Monastery and went straight to the gate of the Hall of Miraculous Mist, where his ears were shaken by the sound of shouting as the thirty-six thunder generals surrounded the Great Sage. The Buddha issued a decree that ran: "Tell the thunder generals to stop fighting, open up their camp, and call on that Great Sage to come out, so that I may ask him what divine powers he has." The generals then withdrew, whereupon the Great Sage put away his magic apperance and came forward in his own body. He was in a raging temper as he asked, "Where are you from? You are a good man. You've got a nerve, stopping the fighting and questioning me!" "I am the Venerable

兵问我?”如来笑道:“我是西方极乐世界释迦牟尼尊者，南无阿弥陀佛。今闻你猖狂村野，屡反天宫，不知是何方生长，何年得道，为何这等暴横?”大圣道:“我本:

天地生成灵混仙，花果山中一老猿。
水帘洞里为家业，拜友寻师悟太玄。
炼就长生多少法，学来变化广无边。
因在凡间嫌地窄，立心端要住瑶天。
灵霄宝殿非他久，历代人王有分传。
强者为尊该让我，英雄只此敢争先。”

佛祖听言，呵呵冷笑道:“你那厮乃是个猴子成精，焉敢欺心，要夺玉皇上帝龙位?他自幼修持，苦历过一千七百五十劫。每劫该十二万九千六百年。你算。他该多少年数，方能享受此无极大道?你那个初世为人的畜生，如何出此大言!不当人子!不当人子!折了你的寿算!趁早皈依，切莫胡说!但恐遭了毒手，性命顷刻而休，可惜了你的本来面目!”大圣道:“他虽年劫修长，也不应久占在此。常言道:‘皇帝轮流做，明年到我家。’只教他搬出去，将天宫让与我，便罢了;若还不让，定要搅攘，永不清平!”佛祖道:“你除了长生变化之法，再有何能，敢占天宫胜境?”大圣道:“我的手段多哩!



Sakyamuni from the Western Land of Perfect Bliss," replied the Buddha with a smile. "I have heard of your wild and boorish behaviour, and of your repeated rebellions against Heaven, and I would like to know where you were born, when you found the Way, and why you have been so ferocious." "I am," the Great Sage said,

> "A miracle-working Immortal born of Heaven and Earth,
> An old ape from the Mountain of Flowers and Fruit.
> My home is in the Water Curtain Cave,
> I sought friends and teachers, and became aware of the Great Mystery.
>
> "I have practised many a method for obtaining eternal life,
> Infinite are the transformations I have learned.
> That is why I found the mortal world too cramped,
> And decided to live in the Jade Heaven.
>
> "None can reign for ever in the Hall of Miraculous Mist;
> Kings throughout history have had to pass on their power.
> The strong should be honoured—he should give way to me:
> This is the only reason I wage my heroic fight."

The Buddha laughed mockingly. "You wretch! You are only a monkey spirit and you have the effrontery to want to grab the throne of the Jade Emperor. He has trained himself since childhood, and suffered hardship for one thousand, seven hundred and fifty kalpas. Each kalpa is 129,600 years, so you can work out for yourself how long it has taken him to be able to enjoy this great and infinite Way. But you are a beast who has only just become a man for the first time. How dare you talk so big? You're not human, not even human! I'll shorten your life-span. Accept my teaching at once and stop talking such nonsense! Otherwise you'll be in for trouble and your life will very shortly be over; and that will be so much the worse for your original form too." "Although he has trained himself for a long time, ever since he was a child, he still has so right to occupy this place for ever," the Great Sage said. "As the saying goes, 'Emperors are made by turn; next year it may be me.' If he can be persuaded to move out and make Heaven over to me, that'll be fine. But if he doesn't abdicate in my favour I'll most certainly make things hot for him, and he'll never know peace and quiet again." "What have you got, besides immortality and the ability to transform yourself, that gives

我有七十二般变化，万劫不老长生。会驾筋斗云，一纵十万八千里。如何坐不得天位？”佛祖道：“我与你打个赌赛：你若有本事，一筋斗打出我这右手掌中，算你赢，再不用动刀兵苦争战，就请玉帝到西方居住，把天宫让你；若不能打出手掌，你还下界为妖，再修几劫，却来争吵。”

那大圣闻言，暗笑道：“这如来十分好呆！我老孙一筋斗去十万八千里。他那手掌，方圆不满一尺，如何跳不出去？”急发声道：“既如此说，你可做得主张？”佛祖道：“做得！做得！”伸开右手，却似个荷叶大小。那大圣收了如意棒，抖擞神威，将身一纵，站在佛祖手心里，却道声：“我出去也！”你看他一路云光，无影无形去了。佛祖慧眼观看，见那猴王风车子一般相似不住，只管前进。大圣行时，忽见有五根肉红柱子，撑着一股青气。他道：“此间乃尽头路了。这番回去，如来作证，灵霄宫定是我坐也。”又思量说：“且住！等我留下些记号，方好与如来说话。”拔下一根毫毛，吹口仙气，叫“变！”变作一管浓墨双毫笔，在那中间柱子上写一行大字云：“齐天大圣，到此一游。”写毕，收了毫毛。又不庄尊，却在第一根柱子根下撒了一泡猴尿。翻转筋斗云，径回本处，站在如来掌内道：“我已去，今来了。你教



you the nerve to try to seize the Heavenly Palace?" the Buddha asked. "I can do many tricks indeed," the Great Sage replied. "I can perform seventy-two transformations, and I can preserve my youth for ten thousand kalpas. I can ride a somersault cloud that takes me thirty-six thousand miles at a single jump. So why shouldn't I sit on the throne of Heaven?" "I'll have a wager with you then," said the Buddha. "If you're clever enough to get out of my right hand with a single somersault, you will be the winner, and there will be no more need for weapons or fighting: I shall invite the Jade Emperor to come and live in the west and abdicate the Heavenly Palace to you. But if you can't get out of the palm of my hand you will have to go down to the world below as a devil and train yourself for several more kalpas before coming to argue about it again."

When he heard this offer the Great Sage smiled to himself and thought, "This Buddha is a complete idiot. I can cover thirty-six thousand miles with a somersault, so how could I fail to jump out of the palm of his hand, which is less than a foot across?" With this in his mind he asked eagerly, "Do you guarantee that yourself?" "Yes, yes," the Buddha replied, and he stretched out his right hand, which seemed to be about the size of a lotus leaf. Putting away his as-you-will cudgel, the Great Sage summoned up all his divine powers, jumped into the palm of the Buddha's hand, and said, "I'm off." Watch him as he goes like a streak of light and disappears completely. The Buddha, who was watching him with his wise eyes, saw the Monkey King whirling forward like a windmill and not stopping until he saw five flesh-pink pillars topped by dark vapours. "This is the end of the road," he said, "so now I'll go back. The Buddha will be witness, and the Hall of Miraculous Mist will be mine." Then he thought again, "Wait a moment. I'll leave my mark here to prove my case when I talk to the Buddha." He pulled out a hair, breathed on it with his magic breath, and shouted "Change". It turned into a writing brush dipped in ink, and with it he wrote THE GREAT SAGE EQUALLING HEAVEN WAS HERE in big letters on the middle pillar. When that was done he put the hair back on, and, not standing on his dignity, made a pool of monkey piss at the foot of the pillar. Then he turned his somersault round and went back to where he had started from. "I went, and now I'm back.

玉帝让天宫与我。”

如来骂道:“我把你这个尿精猴子!你正好不曾离了我掌哩!”大圣道:“你是不知。我去到天尽头,见五根肉红柱,撑着一股青气,我留个记在那里,你敢和我同去看么?”如来道:“不消去,你只自低头看看。”那大圣睁圆火眼金睛,低头看时,原来佛祖右手中指写着“齐天大圣,到此一游。”大指丫里,还有些猴尿臊气,大圣吃了一惊道:“有这等事!有这等事!我将此字写在撑天柱子上,如何却在他手指上?莫非有个未卜先知的法术。我决不信!不信!等我再去来!”

好大圣,急纵身又要跳出,被佛祖翻掌一扑,把这猴王推出西天门外,将五指化作金、木、水、火、土五座联山,唤名“五行山”,轻轻的把他压住。众雷神与阿傩、迦叶,一个个合掌称扬道:“善哉!善哉!

当年卵化学为人,立志修行果道真。
万劫无移居胜境,一朝有变散精神。
欺天罔上思高位,凌圣偷丹乱大伦。
恶贯满盈今有报,不知何日得翻身。”

如来佛祖殄灭了妖猴,即唤阿傩、迦叶同转西方极乐世界。时有天蓬、天佑急出灵霄宝殿道:“请如来少待,我主大驾来也。”佛祖闻言,回首瞻仰。须臾,果见八景鸾舆,九



Tell the Jade Emperor to hand the Heavenly Palace over to me," he said, standing in the Buddha's palm.

"I've got you, you piss-spirit of a monkey," roared the Buddha at him. "You never left the palm of my hand." "You're wrong there," the Great Sage replied. "I went to the farthest point of Heaven, where I saw five flesh-pink pillars topped by dark vapours. I left my mark there: do you dare come and see it with me?" "There's no need to go. Just look down." The Great Sage looked down with his fire eyes with golden pupils to see the words "The Great Sage Equalling Heaven Was Here" written on the middle finger of the Buddha's right hand. The stink of monkey-piss rose from the fold at the bottom of the finger. "What a thing to happen," exclaimed the Great Sage in astonishment. "I wrote this on one of the pillars supporting the sky, so how can it be o his finger now? He must have used divination to know what I was going to do. I don't believe it. I refuse to believe it! I'll go there and come back again."

The dear Great Sage hurriedly braced himself to jump, but the Buddha turned his hand over and pushed the Monkey King out through the Western Gate of Heaven. He turned his five fingers into a mountain chain belonging to the elements Metal, Wood, Water, Fire, and Earth, renamed them the Five Elements Mountain, and gently held him down. All the thunder gods and the disciples Ananda and Kasyapa put their hands together to praise the Buddha: "Wonderful, wonderful,

An egg learnt to be a man,
Cultivated his conduct, and achieved the Way.
Heaven had been undisturbed for the thousand kalpas,
Until one day the spirits and gods were scattered.

"The rebel against Heaven, wanting high position,
Insulted Immortals, stole the pills, and destroyed morality.
Today his terrible sins are being punished,
Who knows when he will be able to rise again?"

When he had eliminated the monkey fiend the Buddha told Ananda and Kasyapa to return with him to the western paradise. At that moment Tian Peng and Tian You hurried out of the Hall of Miraculous Mist to say, "We beg the Tathagata to wait a moment as the Jade Emperor's chariot is coming." The Buddha turned round and looked up, and an instant later

光宝盖；声奏玄歌妙乐，咏哦无量神章；散宝花，喷真香，直至佛前谢曰："多蒙大法收殄妖邪，望如来少停一日，请诸仙做一会筵奉谢。"如来不敢违悖，即合掌谢道："老僧承大天尊宣命来此，有何法力？还是天尊与众神洪福。敢劳致谢？"玉帝传旨，即着雷部众神，分头请三清、四御、五老、六司、七元、八极、九曜、十都、千真万圣，来此赴会，同谢佛恩。又命四大天师、九天仙女，大开玉京金阙、太玄宝宫、洞阳玉馆，请如来高座七宝灵台，调设各班坐位，安排龙肝凤髓，玉液蟠桃。

不一时，那玉清元始天尊、上清灵宝天尊、太清道德天尊、五炁真君、五斗星君、三官四圣、九曜真君、左辅、右弼、天王、哪吒，玄虚一应灵通，对对旌旗，双双幡盖，都捧着明珠异宝，寿果奇花，向佛前拜献曰："感如来无量法力，收伏妖猴。蒙大天尊设宴呼唤，我等皆来陈谢。请如来将此会立一名，如何？"如来领众神之托曰："今欲立名，可

he saw an eight-splendour imperial chariot and a nine-shining jewelled canopy appear to the sound of strange and exquisite music, and the chanting of countless sacred verses. Precious flowers were scattered and incense was burned. The Jade Emperor went straight up to the Buddha and said, "We are deeply indebted to the great Buddha's powers for wiping out the demon, and we hope that the Tathagata will spend a day here so that we may invite all the Immortals to a feast of thanksgiving." The Buddha did not dare refuse, so putting his hands together he replied, "This old monk only came here in obedience to Your Celestial Majesty's command. What magic powers can I pretend to? This was all due to the wonderful good fortune of Your Celestial Majesty and the other gods. How could I possibly allow you to thank me?" The Jade Emperor then ordered all the gods of the Department of Thunder to split up and invite the Three Pure Ones, the Four Emperors, the Five Ancients, the Six Superintendents, the Seven Main Stars, the Eight Points of the Compass, the Nine Bright Shiners, the Ten Chiefs, the Thousand Immortals, and the Ten Thousand Sages to a banquet to thank the Buddha for his mercy. Then he ordered the Four Great Heavenly Teachers and the Nine Heavenly Maidens to open the golden gates of the jade capital, and Palace of the Great Mystery, and the Tong Yang Jade Palace, invite the Tathagata to take his seat on the Throne of the Seven Precious Things, arrange the places for all the different groups of guests, and set out the dragon liver, phoenix bone-marrow, jade liquor, and magic peaches.

Before long the Original Celestial Jade Pure One, the High Celestial Precious Pure One, the Heavenly Celestial Pure One of the Way, the True Lords of the Five Humours, the Star Lords of the Five Constellations, the Three Officers, the Four Sages, the Left Assistant, the Right Support, the Heavenly Kings, Nezha, and the whole of space responded to the invitations that had been sent out magically. Their standards and canopies came two by two as they brought shining pearls, rare jewels, fruit of longevity, and exotic flowers, and presented them to the Buddha with bows. "We thank the Tathagata for subduing the monkey fiend with his infinite powers. His Celestial Majesty has asked us all to come to his banquet to express our thanks. We beg the Tathagata to give this banquet a title." The Buddha accepted this commission and said, "Since you want

作个‘安天大会’。”各仙老异口同声，俱道：“好个‘安天大会’！好个‘安天大会’！”言讫，各坐座位，走罢传觞，簪花鼓瑟，果好会也。有诗为证。诗曰：

宴设蟠桃猴搅乱，安天大会胜蟠桃。
龙旗鸾辂祥光蔼，宝节幢幡瑞气飘。
仙乐玄歌音韵美，凤箫玉管响声高。
琼香缭绕群仙集，宇宙清平贺圣朝。

众皆畅然喜会，只见王母娘娘引一班仙子、仙娥、美姬、毛女，飘飘荡荡舞向佛前，施礼曰：“前被妖猴搅乱蟠桃嘉会，请众仙众佛，俱未成功。今蒙如来大法链锁顽猴，喜庆‘安天大会’，无物可谢，今是我净手亲摘大株蟠桃数颗奉献。”真个是：

半红半绿喷甘香，艳丽仙根万载长。
堪笑武陵源上种，争如天府更奇强！
紫纹娇嫩寰中少，缃核清甜世莫双。
延寿延年能易体，有缘食者自非常。

佛祖合掌向王母谢讫。王母又着仙姬、仙子唱的唱，舞的舞。满会群仙，又皆赏赞。正是：



a name for it, we could call it the 'Banquet to Celebrate Peace in Heaven'." "Splendid, 'Banquet to Celebrate Peace in Heaven', splendid," exclaimed all the Immortals with one voice, and then they all sat down in their places, put flowers in their hair, and played the lyre. It was indeed a splendid banquet, and here are some verses to prove it:

The Banquet to Celebrate Peace in Heaven far surpasses
The Banquet of Peaches that the monkey wrecked.
Radiance shines from dragon flags and imperial chariots;
Auspicious vapours float above streamers and symbols of office.

Melodious the fairy music and mysterious songs;
Loud sound the tones of phoenix flute and pipe of jade
The rarest of perfumes waft around the Immortals, assembled calm in the sky.
To congratulate the court on Pacifying the Universe.

When the Immortals were all enjoying the feast the Queen Mother and a group of fairies, immortal beauties, and houris, floated through the air as they danced towards the Buddha, and after paying her respects the Queen Mother said, "My Peach Banquet was ruined by that monkey fiend, and this Banquet to Celebrate Peace in Heaven is being given because the Tathagata has used his great powers to chain down the evil monkey. Having nothing else with which to express my gratitude, I have picked a number of peaches of immortality with my own pure hands as an offering." They were

Half red, half green, sweet-smelling beauties
Growing every ten thousand years from immortal roots.
The peaches of Wulingyuan seem laughable:
How can they compare with those of Heaven?

Purple-veined and tender, rare even in the sky,
Yellow-stoned, and matchless on earth for their sweetness.
They are able to adapt the body and make it live for ever;
Those lucky enough to eat them are no ordinary beings.

The Buddha put his hands together to thank the Queen Mother, who instructed the fairies and houris to sing and dance again, and their performance met with the praises of the whole assembly. Indeed,

Misty heavenly incense filled the room;

缥缈天香满座，缤纷仙蕊仙花。玉京金阙大荣华，异品奇珍无价。

对对与天齐寿，双双万劫增加。桑田沧海任更差，他自无惊无讶。

王母正着仙姬仙子歌舞，觥筹交错，不多时，忽又闻得：

一阵异香来鼻噢，惊动满堂星与宿。
天仙佛祖把杯停，各各抬头迎目候。
霄汉中间现老人，手捧灵芝飞蔼绣。
葫芦藏蓄万年丹，宝箓名书千纪寿。
洞里乾坤任自由，壶中日月随成就。
遨游四海乐清闲，散淡十洲容辐辏。
曾赴蟠桃醉几遭，醒时明月还依旧。
长头大耳短身躯，南极之方称老寿。

寿星又到。见玉帝礼毕，又见如来，申谢曰："始闻那妖猴被老君引至兜率宫煅炼，以为必致平安，不期他又反出。幸如来善伏此怪，设宴奉谢，故此闻风而来。更无他物可献，特具紫芝瑶草，碧藕金丹奉上。"诗曰：



A chaos of heavenly petals and flowers.
Great is the splendour of the jade city and golden gates,
Priceless the strange treasures and rare jewels.

Two by two, coeval with Heaven,
Pair by pair, outliving ten thousand kalpas:
Even if land and sea changed places
They would not be astonished or alarmed.

Soon after the Queen Mother had ordered the fairies and houris to sing and dance, and when wine cups and chopsticks were weaving to and fro, suddenly

A strange scent reached their noses,
Startling the stars and constellations in the hall.
Immortals and the Buddha put down their cups,
Each of them raising their heads to look.

An old man appeared in the middle of the Milky Way
Holding a sacred mushroom.
His gourd contains ten-thousand-year elixir.
On the sacred rolls his name is written Eternal Life.

In his cave Heaven and Earth are free.
In his bottle Sun and Moon were created.
As he wanders around the Four Seas in pure idleness
Taking his ease in the Ten Continents, enjoying the bustle.

When he went to Peach Banquets he often got drunk
But when he came round, the moon was as bright as ever.
A long head, big ears and a short body,
Known as Longevity from the Southern Pole.

The Star of Longevity had arrived. When he had made his greetings to the Jade Emperor and the Buddha he made a speech of thanks. "When I heard that the monkey fiend had been taken by the Lord Lao Zi to his Tushita palace to be refined I thought that this was bound to restore peace," he said, "and I never expected he would rebel again. Happily the demon was quelled by the Tathagata, and so when I heard that this feast was being given to thank him I came at once. As I have nothing else to offer I have brought with me purple magic mushrooms, jasper herbs, greenish jade lotus-root, and golden pills of immortality: these I humbly

碧藕金丹奉释迦，如来万寿若恒沙。
清平永乐三乘锦，康泰长生九品花。
无相门中真法主，色空天上是仙家。
乾坤大地皆称祖，丈六金身福寿赊。

如来欣然领谢。寿星得座，依然走驲传觞。只见赤脚大仙又至。向玉帝前频囟礼毕，又对佛祖谢道："深感法力，降伏妖猴。无物可以表敬，特具交梨二颗，火枣数枚奉献。"诗曰：

大仙赤脚枣梨香，敬献弥陀寿算长。
七宝莲台山样稳，千金花座锦般妆。
寿同天地言非谬，福比洪波话岂狂。
福寿如期真个是，清闲极乐那西方。

如来又称谢了。叫阿傩、迦叶，将各所献之物，一一收起，方向玉帝前谢宴。众各酩酊。只见个巡视灵官来报道："那大圣伸出头来了。"佛祖道："不妨，不妨。"袖中只取出一张帖子，上有六个金字："唵、嘛、呢、叭、嗞、吽"递与阿傩，叫贴在那山顶上。这尊者即领帖子，拿出天门，到那五行山顶上，紧紧的贴在一块四方石上。那座山即生根合缝，可运用呼吸之气，手儿爬出，可以摇挣摇挣。阿傩回报道：



present." The poem says

Offering the jade louts-root and golden pills to Sakyamuni,
To give him as many years as the grains of sand of the Ganges.
Peace and eternal joy decorate the Three Vehicles;
Prosperity and eternal life make the nine grades of immortals glorious.

Within the gate of No-Phenomena the true Law rules;
Above the Heaven of Nothingness is his immortal home.
Heaven and Earth both call him their ancestor,
His golden body provides blessings and long life.

The Buddha happily accepted his thanks, and after the Star of Longevity had taken his place the wine-cups started to circulate once more. Then the Bare-foot Immortal appeared, kowtowed to the Jade Emperor, and thanked the Buddha. "I am deeply grateful to you for subduing the monkey fiend with your divine powers. As I have nothing else with which to express my respect, I offer you two magic pears and a number of fire-dates."

Sweet are the Bare-foot Immortal's pears and dates,
And long will be the life of the Buddha to whom they are offered.
The lotus seat of the seven treasures is as firm as a mountain,
His thousand-golden-flower throne is as gorgeous as brocade.

Coeval with Heaven and Earth—this is no lie;
It is true that his blessings are greater than a flood.
His Western Paradise of leisure and bliss
Truly provides all the long life and blessings one could hope.

The Buddha thanked him too, and telling Ananda and kasyapa to collect together all the offerings he went over to the Jade Emperor to thank him for the banquet. When all the guests were thoroughly drunk the Miraculous Patrolling Officer reported that the Great Sage had poked his head out. "It doesn't matter," the Buddha said, producing from his sleeve a strip of paper on which were written the golden words *Om mani padme hum.* He gave this piece of paper to Ananda and told him to stick it on the summit of the mountains. The Venerable Ananda took it through the gates of Heaven and pasted it firmly to a square boulder on the top of the Five Elements Mountain. When this was done the mountain sank roots and joined up all its seams. The Monkey King was still able to breathe and he

“已将帖子贴了。”

如来即辞了玉帝众神，与二尊者出天门之外，又发一个慈悲心，念动真言咒语，将五行山，召一尊土地神祇，会同五方揭谛，居住此山监押。但他饥时，与他铁丸子吃；渴时，与他溶化的铜汁饮。待他灾愆满日，自有人救他。

正是：

妖猴大胆反天宫，却被如来伏手降。
渴饮溶铜捱岁月，饥餐铁弹度时光。
天灾苦困遭磨折，人事凄凉喜命长。
若得英雄重展挣，他年奉佛上西方。

又诗曰：

伏逞豪强大势兴，降龙伏虎弄乖能。
偷桃偷酒游天府，受箓承恩在玉京。
恶贯满盈身受困，善根不绝气还升。
果然脱得如来手，且待唐朝出圣僧。

毕竟不知向后何年何月，方满灾殃，且听下回分解。



could still stick his hands out and move them. Ananda went back to Heaven and reported that he had pasted the paper in place.

The Buddha then took his leave of the Jade Emperor and all the other deities. When he and his two disciples had gone out through the gates of Heaven his merciful heart moved him to chant a spell ordering a local tutelary god and the Revealers of the Truth of the Five Regions to live on the mountain and keep guard over him. When he was hungry they were to feed him iron pellets, and when he was thirsty they were to give him molten copper to drink. When the time of his punishment was over, someone would come and rescue him. Indeed,

> The monkey fiend was bold enough to rebel against Heaven,
> But was subdued by the Tathagata's hand.
> He endures the months and years, drinking molten copper for his thirst,
> And blunts his hunger on iron pellets, serving his time.
>
> Suffering the blows of Heaven, he undergoes torment,
> Yet even in the bleakest time a happy fate awaits.
> If some hero is ready to struggle for him,
> One year he will go to the West in the service of the Buddha.

Another poem goes:

> His great power grew as he humbled the mighty,
> He used his wicked talents to subdue tigers and dragons.
> He stole the peaches and wine as he wandered round Heaven,
> Was graciously given office in the Jade Capital.
> When his wickedness went too far his body suffered,
> But his roots of goodness were not severed, and his breath still rose.
> He will escape from the hand of the Buddha,
> And wait till the Tang produces a saintly monk.

It you don't know in what month of what year his sufferings ended, listen to the explanation in the next instalment.

第 八 回

我佛造经传极乐 观音奉旨上长安

试问禅关，参求无数，往往到头虚老。磨砖作镜，积雪为粮，迷了几多年少？毛吞大海，芥纳须弥，金色头陀微笑。悟时超十地三乘，凝滞了四生六道。

谁听得绝想崖前，无阴树下，杜宇一声春晓？曹溪路险，鹫岭云深，此处故人音杳。千丈冰崖，五叶莲开，古殿帘垂香袅。那时节，识破源流，便见龙王三宝。

这一篇词，名《苏武慢》。话表我佛如来，辞别了玉帝，回至雷音宝刹，但见那三千诸佛、五百阿罗、八大金刚、无边菩萨，一个个都执着幢幡宝盖，异宝仙花，摆列在灵山仙境，娑罗双林之下接迎。如来驾住祥云，对众道：



Chapter 8

Our Buddha Creates the Scriptures and Passes on Perfect Bliss
Guanyin Obeys a Decree and Goes to Chang'an

If you try to ask about the dhyana
Or investigate the innumerable
You will waste your life and achieve nothing.
Polishing bricks to make mirrors,
Or piling up snow to turn it into grain—
However many years have you wasted like that?
A hair can contain an ocean,
A mustard-seed can hold a mountain,
And the golden Kasyapa only smiles.
When you are awakened you will surpass the Ten Stages and the Three Vehicles,
And stop the four kinds of birth and the six types of reincarnation.
Who has ever heard, before the cliff of thoughts extinguished,
Under the tree that has no shadow,
The sound of the cuckoo in a spring dawn?
The path by the Cao Stream is dangerous,
The Vulture Peak is high in the clouds:
Here the voice of the ancients was a mystery.
On a cliff ten thousand feet high
Five-leaved lotuses bloom
As scent coils round the shutters of the old palace.
At that time
Your knowledge smashes all the currents of thought;
The Dragon King and the Three Treasures can be seen.

This lyric poem is set to the tune *Su Wu Man*. Our story goes on to how our Buddha, the Tathagata, left the Jade Emperor and went back to the Thunder Monastery, where he saw the three thousand Buddhas, five hundred Arhats, eight great Vajrapanis and countless Bodhisattvas standing under the pairs of sala trees at the foot of the Vulture Peak, all holding

“我以甚深般若，遍观三界。根本性原，毕竟寂灭。同虚空相，一无所有。殄伏乖猴，是事莫识。名生死始，法相如是。”

说罢，放舍利之光，满空有白虹四十二道，南北通连。大众见了，皈身礼拜。少顷间，聚庆云彩雾，登上品莲台，端然坐下。那三千诸佛、五百罗汉、八金刚、四菩萨，合掌近前礼毕，问曰：“闹天宫搅乱蟠桃者，何也？”如来道：“那厮乃花果山产的一妖猴，罪恶滔天，不可名状；概天神将，俱莫能降伏；虽二郎捉获，老君用火煅炼，亦莫能伤损。我去时，正在雷将中间，扬威耀武，卖弄精神；被我止住兵戈，问他来历，他言有神通，会变化，又驾筋斗云，一去十万八千里。我与他打了个赌赛，他出不得我手，却将他一把抓住，指化五行山，封压他在那里。玉帝大开金阙瑶宫，请我坐了首席，立‘安天大会’谢我，却方辞驾而回。”大众听言喜悦，极口称扬。谢罢，各分班而退，各执乃事，共乐天



banners, canopies, jewels and magical flowers. The Tathagata brought his propitious cloud to a halt and addressed them thus:

"With my deep insight
I surveyed the Three Worlds.
The origin of nature
Is ultimately emptiness,
Like the great void,
Containing nothing at all.

The subjection of this evil monkey
Was a mystery beyond understanding.
It is called the beginning of life and death:
Such is the appearance of things.

When he had spoken a sacred light filled the sky with forty-two rainbows that linked north and south together. All who saw them bowed, and a moment later the Buddha gathered together some felicitious cloud and climbed to the supreme Lotus Throne, where he seated himself in majesty. Then the three thousand Buddhas, the five hundred Arhats, the eight Vajrapanis and the four Bodhisattvas came forward to bow to him with their hands together and ask, "Who was it who wrecked the Heavenly Palace and ruined the Peach Banquet?" "The wretch was a monkey fiend born on the Mountain of Flowers and Fruit," the Buddha replied, "whose towering crimes would beggar description. None of the heavenly generals were able to subdue him, and when Lord Lao Zi refined him with fire after Erlang had captured him, he was unharmed. When I went there he was in the middle of the thunder generals, giving a great display of his martial prowess and his spirit. I stopped the fighting and asked him what it was all about. He said that he had divine powers, was able to do transformations, and could ride a somersault cloud for thirty-six thousand miles at a single jump. I made a wager with him that he could not jump out of my hand, then grabbed him, turned my fingers into the Five Elements Mountain, and sealed him under it. The Jade Emperor opened wide the golden gates of the Jade Palace, and invited me to be the guest of honour at a Banquet to Celebrate Peace in Heaven he gave to thank me. After that I took my leave of him and came back here." They were all delighted by the news and they congratulated him

真。果然是：

瑞霭漫天竺，虹光拥世尊。西方称第一，无相法王门。常见玄猿献果，麋鹿衔花；青鸾舞，彩凤鸣；灵龟捧寿，仙鹤噙芝。安享净土祇园，受用龙宫法界。日日花开，时时果熟。习静归真，参禅果正。不灭不生，不增不减。烟霞缥缈随来往，寒暑无侵不记年。

诗曰：

去来自在任优游，也无恐怖也无愁。

极乐场中俱坦荡，大千之处没春秋。

佛祖居于灵山大雷音宝刹之间，一日，唤聚诸佛、阿罗、揭谛、菩萨、金刚、比丘僧、尼等众曰："自伏乖猿安天之后，我处不知年月，料凡间有半千年矣。今值孟秋望日，我有一宝盆，盆中具设百样奇花，千般异果等物，与汝等享此'盂兰盆会'，如何？"概众一个个合掌，礼佛三匝领会。如来却将宝盆中花果品物，着阿傩捧定，着迦叶布散。大众感激，各献诗伸谢。

福诗曰：



effusively, after which they withdrew group by group, each to go about his duties as all rejoiced in the divine truth. Indeed,

Propitious vapours filled Paradise,
Rainbows surround the Venerable One.
The Western Paradise, known as the best,
Is ruled by the dharma King of non-phenomenon.
Black apes are always offering fruit,
Deer hold flowers in their mouths;
Blue phoenixes dance,
Coloured birds call;
Sacred turtles offer long life,
Immortal cranes present magic mushrooms.
Here they peacefully enjoy the Pure Land of the Jetavana Park,
The infinite realms of the Dragon Palace.
Every day flowers bloom,
Fruit is always ripe.
Through practising silence they return to the truth,
Achieving reality by contemplation.
There is no birth nor death;
They neither wax nor wane.
Mists follow them as they come and go;
Untouched by heat or cold, they do not notice the years.

One day, as the Buddha dwelt in the Thunder Monastery on the Vulture Peak, he called together all the other Buddhas, Arhats, guardian deities, Bodhisattvas, Vajrapanis, monks and nuns and said, "As we are beyond time, I don't know how long it has been since the crafty ape was subdued and Heaven pacified, but by earthly reckoning it must be about five hundred years. As today is a fine early autumn day and I have a precious bowl filled with a hundred kinds of rare flowers and a thousand varieties of exotic fruit, what would you say to our having an Ullambana Feast?" They all put their hands together and performed the reverence of going round him three times in acceptance. The Buddha then ordered Ananda to hold the bowl of flowers and fruit while Kasyapa laid them out. The hosts were moved to gratitude, which they expressed in verse.

The poem on happiness went:

The Star of Happiness shines bright before the Venerable One;

福星光耀世尊前，福纳弥深远更绵。
福德无疆同地久，福缘有庆与天连。
福田广种年年盛，福海洪深岁岁坚。
福满乾坤多福荫，福增无量永周全。

禄诗曰：

禄重如山彩凤鸣，禄随时泰祝长庚。
禄添万斛身康健，禄享千钟世太平。
禄俸齐天还永固，禄名似海更澄清。
禄恩远继多瞻仰，禄爵无边万国荣。

寿诗曰：

寿星献彩对如来，寿域光华自此开。
寿果满盘生瑞霭，寿花新采插莲台。
寿诗清雅多奇妙，寿曲调音按美才。
寿命延长同日月，寿如山海更悠哉。

众菩萨献毕。因请如来明示根本，指解源流。那如来微开善口，敷演大法，宣扬正果，讲的是三乘妙典，五蕴楞严。但见那天龙围绕，花雨缤纷。正是：禅心朗照千江月，真性清涵万里天。

如来讲罢，对众言曰："我观四大部洲，众生善恶，各方



Gifts of happiness spread wide and deep, ever richer.
Fortune is boundless and lasts as long as the Earth;
A happy fate has the luck to be linked with Heaven.
Fields of happiness are widely sown and flourish every year;
The sea of happiness is mighty and deep, never changing.
Happiness fills Heaven and Earth, leaving legacies of happiness
Happiness grows beyond measure, eternally complete.

The poem on official rank went:

With rank as high as a mountain, coloured phoenixes call;
With rack ever increasing, we praise the evening star.
Salary raised to ten thousand bushels, and a healthy body;
Salary raised to a thousand tons, and the world at peace.
Rank and salary equalling Heaven, and eternal too;
Rank and fame as great as the sea, and even clearer.
Rank and favour continuing for ever, greatly to be admired;
Rank and nobility without bounds, like ten thousand kingdoms.

The poem on longevity went:

The Star of Longevity shines towards the Buddha;
The glories of the land of longevity start from here.
Fruits of longevity fill the bowls, glowing with good omen;
Longevity's flowers are newly plucked and placed on the lotus throne.

Poems of longevity, pure and elegant, full of rare conceits,
Songs of longevity sung with exquisite talent.
Life as long as sun and moon,
Life that will outlast both mountains and seas.

When the Bodhisattvas had presented all the poems they asked the Buddha to expound the fundamentals to them. Then the Tathagata opened his excellent mouth and expounded the great Law and retribution. He spoke about the wonderful scriptures of the Three Vehicles and the theory of the Five Aggregates as contained in the *Surangama-sutra*; the deities and nagas gathered round, and flowers came raining down in profusion. Indeed,

The meditating heart shines like the moon in a thousand rivers;
The true nature embraces ten thousand miles of sky.

When the Buddha had finished his sermon he said to the host, "I have

不一：东胜神洲者，敬天礼地，心爽气平；北巨芦洲者，虽好杀生，只因糊口，性拙情疏，无多作践；我西牛贺洲者，不贪不杀，养气潜灵，虽无上真，人人固寿；但那南赡部洲者，贪淫乐祸，多杀多争，正所谓口舌凶场，是非恶海。我今有三藏真经，可以劝人为善。”诸菩萨闻言，合掌皈依。向佛前问曰：“如来有那三藏真经？”如来曰：“我有《法》一藏，谈天；《论》一藏，说地；《经》一藏，度鬼。三藏共计三十五部，该一万五千一百四十四卷，乃是修真之经，正善之门。我待要送上东土，叵耐那方众生愚蠢，毁谤真言，不识我法门之旨要，怠慢了瑜迦之正宗。怎么得一个有法力的，去东土寻一个善信，教他苦历千山，询经万水，到我处求取真经，永传东土，劝化众生，却乃是个山大的福缘，海深的善庆。谁肯去走一遭来？”当有观音菩萨，行近莲台，礼佛三匝道：“弟子不才，愿上东土寻一个取经人来也。”诸众抬头观看，那菩萨：



observed that the morality of the living creatures of the four continents varies. In the Eastern Continent of Superior Body they worship Heaven and Earth, their minds are lively and they are even-tempered. In the Northern Kuru Continent they are given to killing living things, but they only do it to feed themselves; they are stupid and lazy by nature, but they do not trample much on others. Our Western Continent of Cattle-gift has people who neither covet nor kill. They nourish the vital essence and submerge the spirit; and although they produce no saints of the highest order, they all live to a ripe old age. But in the Southern Jambu Continent they are greedy and lecherous and delight in the sufferings of others; they go in for a great deal of killing and quarrelling. That continent can with truth be called a vicious field of tongues and mouths, an evil sea of disputation. I now have Three Stores of True Scriptures with which they can be persuaded to be good." On hearing this, all the Bodhisattvas put their hands together in submission, then went forward to ask, "What Three Stores of True Scriptures does the Tathagata have?" "I have one store of the Vinaya, the law, which is about Heaven; one of Sastras, expositions which are concerned with Earth; and one of Sutras, or scriptures, which save ghosts. The Three Stores consist of fifteen thousand one hundred and forty-four scrolls in thirty-five classes. They are the scriptures for cultivating the truth, and the gate to real goodness. I want to send them to the eastern lands because it is intolerable that the beings of that quarter should all be such stupid wretches who slander and defame the true word, do not understand the gist of my Law, and have lapsed from the orthodox Yogacara Sect. How am I to find one with the magic powers to go to the east, choose a worthy believer and bid him make the arduous crossing of a thousand mountain and ten thousand rivers in search of the scriptures until he finally comes to this abode of mine to receive them? When he does come they will be sent to the East for ever to convert all living beings, which will be a blessing as big as a mountain, a cause for congratulation as deep as the sea. Is anyone willing to go and find him?" The Bodhisattva Guanyin went up to the lotus throne, and after going round the Buddha three times by way of salutation she said, "Your untalented disciple wishes to go to the East to find a man to come and fetch the scriptures." All present raised their heads to look at the Bodhisattva:

理圆四德，智满金身。缨络垂珠翠，香环结宝明。乌云巧迭盘龙髻，绣带轻飘彩凤翎。碧玉纽，素罗袍，祥光笼罩；锦绒裙，金落索，瑞气遮迎。眉如小月，眼似双星。玉面天生喜，朱唇一点红。净瓶甘露年年盛，斜插垂杨岁岁青。解八难，度群生，大慈悯：故镇太山，居南海，救苦寻声，万称万应，千圣千灵。兰心欣紫竹，蕙性爱香藤。他是落伽山上慈悲主，潮音洞里活观音。

如来见了，心中大喜道："别个是也去不得，须是观音尊者，神通广大，方可去得。"菩萨道："弟子此去东土，有甚言语吩咐？"如来道："这一去，要踏看路道，不许在霄汉中行，须是要半云半雾：目过山水，谨记程途远近之数，叮咛



Her understanding filling out the four virtues,
Wisdom filling her golden body.
From her necklace hang pearls and jade,
Her bracelet is made of jewels.
Her hair is black clouds skilfully piled like coiling dragons;
Her embroidered girdle lightly sways, a phoenix wing.
Seagreen jade buttons,
A gown of white silk gauze,
Bathed with sacred light;
Brocade skirts,
A girdle of gold,
Shielded by propitious vapours.
Eyebrows like crescent moons,
Eyes like a pair of stars.
A jade face full of heavenly happiness,
Scarlet lips making a touch of red.
Her pure bottle of sweet dew is ever full,
The willow twigs in it are always green.
She delivers from the eight disasters,
Saves all living beings,
Great is her compassion.
She stays on Mount Tai,
Lives in the Southern Sea,
Rescues the suffering when she bears their cries,
Never failing to answer every call,
Infinitely divine and miraculous.
Her orchid heart admires the purple bamboo;
Her orchid nature loves the fragrant creeper.
She is the merciful ruler of Potaraka Island,
The living Guanyin of the Tide Cave.

The Buddha was very pleased to see her. "No one but the venerable Guanyin, whose divine powers are so great, will do for this mission," he said. "What instructions have you for your disciple as she goes to the East?" Guanyin asked. "You must watch the route all the way," said the Buddha. "You may not go via the Milky Way, but if necessary you may have a little cloud or mist. As you cross mountains and rivers you must note the distances carefully to enable you to give full instructions to the

那取经人。但恐善信难行，我与你五件宝贝。”即命阿傩、迦叶，取出“锦襕袈裟”一领，“九环锡杖”一根，对菩萨言曰：“这袈裟、锡杖，可与那取经人亲用。若肯坚心来此，穿我的袈裟，免堕轮回；持我的锡杖，不遭毒害。”这菩萨皈依拜领。如来又取出三个箍儿，递与菩萨道：“此宝唤做‘紧箍儿’；虽是一样三个，但只是用各不同。我有‘金紧禁’的咒语三篇。假若路上撞见神通广大的妖魔，你须是劝他学好，跟那取经人做个徒弟。他若不伏使唤，可将此箍儿与他戴在头上，自然见肉生根。各依所用的咒语念一念，眼胀头痛，脑门皆裂，管教他入我门来。”

那菩萨闻言，踊跃作礼而退。即唤惠岸行者随行。那惠岸使一条浑铁棍，重有千斤，只在菩萨左右，作一个降魔的大力士。菩萨遂将锦襕袈裟，作一个包裹，令他背了。菩萨将金箍藏了，执了锡杖，径下灵山。这一去，有分教：佛子还来归本愿，金蝉长老裹栴檀。

那菩萨到山脚下，有玉真观金顶大仙在观门首接住，请菩萨献茶。菩萨不敢久停，曰：“今领如来法旨，上东土寻取经人去。”大仙道：“取经人几时方到？”菩萨道：“未定，约摸二三年间，或可至此。”遂辞了大仙，半云半雾，约记程



man who will come to fetch the scriptures. But that true believer will, I'm afraid, have a difficult journey, so I shall give you five treasures for him." The Buddha ordered Ananda and Kasyapa to bring out a brocade cassock and a nine-ringed monk's staff. "Give this cassock and staff to him who will come to fetch the scriptures: they are for him to use. If he is determined to come here, he can avoid the Wheel of Reincarnation by wearing this cassock, and he will be free from evil if he carries this staff." The Bodhisattva bowed and took them. The Buddha then produced three bands. "These precious things are called 'tight bands'," he told the Bodhisattva as he handed them to her. "Although all three of them look the same, they have different uses. I also have three Band-Tightening Spells. If you meet any devils with great magic powers on your journey you should persuade them to reform and become the disciples of the pilgrim who will come to fetch the scriptures. If they do not do as they are told these bands should be put on their heads, where they will of themselves take root in the flesh. If the appropriate spell for each one is recited the victim's eyes will bulge, his head will ache, and his forehead will split open. He will thus be certainly induced to adopt our religion."

When he finished speaking the Bodhisattva bowed eagerly and withdrew. She told Huian the Novice to accompany her, and he took his iron staff weighing a thousand pounds with him so that he could as a demon-quelling strongman for the Bodhisattva. The Bodhisattva wrapped the cassock up in a bundle and gave it to him to carry. She then put the golden bands away safely and went down the Vulture Peak with the staff in her hand. This journey was to have consequences:

> The Buddha's disciple comes back to his original vow;
> The Venerable Golden Cicada is dressed in sandalwood.

When the Bodhisattva reached the foot of the mountain the Gold-headed Immortal of the Jade Truth Temple stopped her at the temple gate and invited her to take some tea. But she dared not stop for long, and so she said, "I have been given a sacred command by the Tathagata to go to the East and find a man who will come to fetch the scriptures." "When will he arrive?" the Immortal asked. "It is not definite" , the Bodhisattva replied, "but he will probably reach here in two or three years' time." She took her leave of the Immortal and as she travelled

途。有诗为证，诗曰：

万里相寻自不言，却云谁得意难全？
求人忽若浑如此，是我平生岂偶然？
传道有方成妄语，说明无信也虚传。
愿倾肝胆寻相识，料想前头必有缘。

师徒二人正走间，忽然见弱水三千，乃是流沙河界。菩萨道："徒弟呀，此处却是难行。取经人浊骨凡胎，如何得渡？"惠岸道："师父，你看河有多远？"那菩萨停立云步看时，只见：

东连沙碛，西抵诸番；南达乌戈，北通鞑靼。径过有八百里遥，上下有千万里远。水流一似地翻身，浪滚却如山耸背。洋洋浩浩，漠漠茫茫，十里遥闻万太洪。仙槎难到此，莲叶莫能浮。衰草斜阳流曲浦，黄云影日暗长堤。那里得客商来往？何曾有渔叟依栖？平沙无雁



amid cloud and mist she estimated the distances. There are some verses to prove it:

She cared nothing of the journey of ten thousand miles to find him,
But worried about finding the right man.
Looking for the man seemed to be very chancy,
But how can it be a mere coincidence?

One who teaches the Way for the wrong motives will distort it;
He who explains it without faith will preach in vain.
Whoever will try and know it with his whole being,
Is bound to have a future ahead of him.

As the teacher and her disciple were on their journey they suddenly noticed a thousand miles of weak water, which was the River of Flowing Sands. "Disciple," said the Bodhisattva, "this will be hard to cross for the man who will come to fetch the scriptures, as he will be of impure bone and mortal flesh. How will he do it?" "Teacher, how wide does the river look to you?" asked Huian. The Bodhisattva stopped her cloud to investigate. She saw:

Joining up with the deserts to the east,
Reaching the foreign kingdoms in the west,
Wuge in the south
The Tatars in the north.
It was about three hundred miles across,
And three million miles long.
As the waters flowed it was like the earth turning over,
The waves were like rearing mountains.
Broad and boundless,
Vast and mighty:
From three miles' distance the mighty flood is heard.
Immortals' rafts do not reach here,
Lotus leaves cannot float on it.
The sun slants through withered plants and bathes the crooked shore;
Brown clouds block its light and darken the long bank.
How could merchants pass this way?
Has a fisherman ever moored here?
No geese alight on the sandbanks,
But apes cry on the distant shore.

落，远岸有猿啼。只是红蓼花繁知景色，白蘋香细任依依。

菩萨正然点看，只见那河中，泼剌一声响喨，水波里跳出一个妖魔来，十分丑恶。他生得：

青不青，黑不黑，晦气色脸；长不长，短不短，赤脚筋躯。眼光闪烁，好似灶底双灯；口角丫叉，就如屠家火钵。獠牙撑剑刃，红发乱蓬松。一声叱咤如雷吼，两脚奔波似滚风。

那怪物手执一根宝杖，走上岸就捉菩萨，却被惠岸掣浑铁棒挡住，喝声“休走！”那怪物就持宝杖来迎。两个在流沙河边，这一场恶杀，真个惊人：

木叉浑铁棒，护法显神通；怪物降妖杖，努力逞英雄。双条银蟒河边舞，一对神僧岸上冲。那一个威镇流沙施本事，这一个力保观音建大功。那一个翻波跃浪，这一个吐雾喷风。翻波跃浪乾坤暗，吐雾喷风日月昏。那个降妖杖，好便似出山的白虎；这个浑铁棒，却就如



Its colour comes from bountiful red smartweed,
While delicate white duckweed drifts together.

As the Bodhisattva was surveying the scene she heard a splash and saw a hideous ogre leap out of the waves. He was

Not really blue,
Not really black,
With an evil face;
Neither tall,
Nor short,
Bare legs and a muscular body.
His eyes flashed
Like a pair of tortoise-shell lanterns;
The corners of his mouth were as sinister
As a butcher's cauldron.
Protruding fangs like swords,
Red hair, matted and unkempt.
He roared like a clap of thunder,
And ran across the waves with the speed of wind.

This ogre climbed up the bank with a pole in his hands to catch the Bodhisattva, but was stopped by Huian's staff. "Don't run away," Huian shouted as the ogre advanced towards him. The battle that ensued between them was quite terrifying:

Moksa with his iron club,
Using his divine powers to protect the Bodhisattva;
The ogre with his demon-quelling pole
Displaying his valour for all be was worth.
A pair of silver dragons dancing by the river;
Two holy monks in battle on the bank.
The one used his skill to control the River of Flowing Sands
The other had distinguished himself in protecting Guanyin.
The one could make the waves leap and roll,
The other could breathe out fogs and gales.
When the waves leapt and rolled, Heaven and Earth were darkened;
In the fogs and gales, sun and moon were dimmed.
The demon-quelling pole
Was like a white tiger coming down from the mountain;

卧道的黄龙。那个使将来，寻蛇拨草；这个丢开去，扑鹞分松。只杀得昏漠漠，星辰灿烂；雾腾腾，天地朦胧。那个久住弱水惟他狠，这个初出灵山第一功。

他两个来来往往，战上数十合，不分胜负。那怪物架住了铁棒道："你是那里和尚，敢来与我抵敌？"木叉道："我是托塔天王二太子木叉惠岸行者，今保我师父往东土寻取经人去。你是何怪，敢大胆阻路？"那怪方才醒悟道："我记得你跟南海观音在紫竹林中修行，你为何来此？"木叉道："那岸上不是我师父？"

怪物闻言，连声喏喏；收了宝杖，让木叉揪了去，见观音纳头下拜。告道："菩萨，恕我之罪，待我诉告。我不是妖邪，我是灵霄殿下侍銮舆的卷帘大将。只因在蟠桃会上，失手打碎了玻璃盏，玉帝把我打了八百，贬下界来，变得这般模样。又教七日一次，将飞剑来穿我胸胁百余下方回，故此这般苦恼。没奈何，饥寒难忍，三二日间，出波涛寻一个行人食用；不期今日无知，冲撞了大慈菩萨。"菩萨道："你在



The iron club
Was like a crouching yellow dragon.
When one goes into action
It beats the undergrowth to start the snakes;
When the other lashes out,
It parts the pines to flush the sparrowhawks.
They fight till the sky goes dark
And the stars twinkle.
Then the mist rises,
And earth and sky are dim.
The one has long been unrivalled in the Weak Waters;
The other has always been the hero of Vulture Peak.

When the pair of them had fought several dozen rounds inconclusively the ogre blocked his opponent's iron staff and asked, "Where are you from, monk, that you dare to take me on?" "I am Prince Moksa, the second son of the Pagoda-bearing Heavenly King Li," the other replied. "I am also Huian the Novice. I am now protecting my teacher on her journey to the East to find the man who will fetch the scriptures. Which monster are you? How dare you stand in our way?" The ogre then realized who he was. "I remember," he said, "you used to cultivate your conduct with Guanyin of the Southern Sea in the Purple Bamboo Grove. Why have you come here?" "Can't you see my teacher standing there on the bank?"

When the ogre heard this he chanted "na-a-aw" several times to show his respect, withdrew his pole and let Moksa seize it. Then he bowed to Guanyin and said, "Forgive me, Bodhisattva, and listen to what I have to tell you. I am not a demon, but the Curtain Raising General who used to stand in attendance by the imperial chariot in the Hall of Miraculous Mist. Just because I accidentally smashed a crystal dish at a Peach Banquet the Jade Emperor had me given eight hundred strokes of the rod, exiled me to the lower world, and made me look like this. And on top of it all every seven days he sends a flying sword here to stab my chest over a hundred times before it goes back again. It's agony. I get so unbearably cold and hungry that I have to emerge from the waves every two or three days to devour a traveller. I never thought that in my ignorance I would insult the merciful Bodhisattva to-

天有罪，既贬下来，今又这等伤生，正所谓罪上加罪。我今领了佛旨，上东土寻取经人。你何不入我门来，皈依善果，跟那取经人做个徒弟，上西天拜佛求经？我教飞剑不来穿你。那时节功成免罪，复你本职，心下如何？”那怪道：“我愿皈正果。”又向前道：“菩萨，我在此间吃人无数，向来有几次取经人来，都被我吃了。凡吃的人头，抛落流沙，竟沉水底。这个水，鹅毛也不能浮。惟有九个取经人的骷髅，浮在水面，再不能沉。我以为异物，将索儿穿在一处，闲时拿来顽耍。这去，但恐取经人不得到此，却不是反误了我的前程也？”菩萨曰：“岂有不到之理？你可将骷髅儿挂在头项下，等候取经人，自有用处。”怪物道：“既然如此，愿领教诲。”菩萨方与他摩顶受戒，指沙为姓，就姓了沙；起个法名，叫做个沙悟净。当时入了沙门，送菩萨过了河，他洗心涤虑，再不伤生，专等取经人。

菩萨与他别了，同木叉径奔东土。行了多时，又见一座高山，山上有恶气遮漫，不能步上。正欲驾云过山，不觉狂风起处，又闪上一个妖魔。他生得又甚凶险。但见他：



day." "You were exiled here for a crime against Heaven, but now you are deepening your guilt by harming living beings. I am now going to the East on the Buddha's orders to find the man who will fetch the scriptures. Why don't you become one of us and ensure yourself good retribution in future by accompanying the pilgrim as a disciple and ascending to the Western Heaven to pay homage to the Buddha and seek the scriptures? I will see to it that the flying sword stops coming to pierce you, and when you are successful you will be forgiven your crimes and your old job will be given back to you. What do you think of that?" "I am willing to return to the truth," the ogre replied, then went closer as he continued, "Bodhisattva, I have lost count of the number of people I have eaten here, and I have even devoured some pilgrims who were trying to fetch scriptures. I throw the heads of all my victims into the river, and they all sink to the bottom as not even goose-down will float on this water. But the skeletons of those nine pilgrims floated and would not sink. I was so impressed by this that I threaded them together with rope and play with them in my spare time. But I am afraid that the man who is to fetch the scriptures may not get this far, which would wreck my future." "Of course he'll get here," the Bodhisattva replied. "You should hang those skeletons from your head and wait for him. They will come in useful." "In that case," the ogre said, "I shall await your instructions." The Bodhisattva then laid her hands on his head and administered the monastic rules to him, chose for him the surname Sha ("Sand") and gave him the Buddhist name of Wujing ("Awakened to Purity"). Then he entered monkish life and took the Bodhisattva across the river. He washed his heart, cleansed his thoughts, and stopped killing living creatures. All he did now was to wait for the pilgrim who would come to fetch the scriptures.

After leaving him the Bodhisattva and Huian hurried on towards the east. When they had been travelling for a long time they saw a high mountain veiled with an evil mist, and they were unable to climb it on foot. Just when they were intending to cross the mountain by cloud, a gale wind blew up and a monster suddenly appeared. He too was very menacing to behold:

His entrails hung from his mouth, rolled up and knotted;

卷脏莲蓬吊搭嘴，耳如蒲扇显金睛。
獠牙锋利如钢锉，长嘴张开似火盆。
金盔紧系腮边带，勒甲丝绦蟒退鳞。
手执钉钯龙探爪，腰挎弯弓月半轮。
纠纠威风欺太岁，昂昂志气压天神。

他撞上来，不分好歹，望菩萨举钉钯就筑。被木叉行者挡住，大喝一声道："那泼怪，休得无礼！看棒！"妖魔道："这和尚不知死活！看钯！"两个在山底下，一冲一撞，赌斗输赢。真个好杀：

妖魔凶猛，惠岸威能。铁棒分心捣，钉钯劈面迎。播土扬尘天地暗，飞砂走石鬼神惊。九齿钯，光耀耀，双环响喨；一条棒，黑悠悠，两手飞腾。这个是天王太子，那个是元帅精灵。一个在普陀为护法，一个在山洞作妖精。这场相遇争高下，不知那个亏输那个赢。

他两个正杀到好处，观世音在半空中，抛下莲花，隔开钯杖。怪物见了心惊，便问："你是那里和尚，敢弄甚么眼前花儿哄我？"木叉道："我把你个肉眼凡胎的泼物！我是南海菩



His ears were like rush fans, his eyes shone gold.
His teeth were sharp as steel files,
And when he opened his mouth it was like a brazier.
His golden helmet was tied firmly round his cheeks;
His armour, bound with a silken sash, was a python's sloughed-off skin.
In his hands he held a nailed rake like a dragon's claw,
At his waist hung a curved bow the shape of a half-moon.
His martial might overawed the Year Planet;
His overweening spirit threatened the heavenly gods.

He rushed upon them, and without a second thought smote at the Bodhisattva with his rake. Moksa the Novice parried his blow, and shouted at the top of his voice, "Remember your manners, damned monster, and watch out for my staff." "Monk," the other replied, "you don't know how to keep yourself in one piece. Mind my rake!" At the foot of the mountain the pair of them rushed upon each other as they struggled for supremacy. It was a fine battle:

The fierce and murderous ogre;
Huian, imposing and able.
The iron staff could pulverize the heart;
The rake struck at the face.
The dust thrown up darkened Heaven and Earth;
The flying sand and stones startled gods and ghouls.
The nine-toothed rake
Gleamed and flashed
As its pair of rings resounded;
The lone staff
Was ominously black
As it whirled in its owner's hands.
One was the heir of a Heavenly King,
One defended the Law on Potaraka Island.
The other was an evil fiend in a mountain cave.
In their battle for mastery,
None knew who the winner would be.

Just when the fight was getting really good, Guanyin threw down a lotus flower from mid-air to separate the two weapons. The monster, shocked at the sight of it, asked, "Where are you from, monk? How dare you try to fool me with a 'flower in front of the eyes'?" "I'll get you,

萨的徒弟。这是我师父抛来的莲花，你也不认得哩！”那怪道：“南海菩萨，可是扫三灾救八难的观世音么？”木叉道：“不是他是谁？”怪物撇了钉钯，纳头下礼道：“老兄，菩萨在那里？累烦你引见一引见。”木叉仰面指道：“那不是？”怪物朝上磕头，厉声高叫道：“菩萨，恕罪！恕罪！”观音按下云头，前来问道：“你是那里成精的野豕，何方作怪的老彘，敢在此间挡我？”那怪道：“我不是野豕，亦不是老彘，我本是天河里天蓬元帅。只因带酒戏弄嫦娥，玉帝把我打了二千锤，贬下尘凡。一灵真性，竟来夺舍投胎，不期错了道路，投在个母猪胎里，变得这般模样。是我咬杀母猪，可死群彘，在此处占了山场，吃人度日。不期撞着菩萨，万望拔救，拔救。”菩萨道：“此山叫做甚么山？”怪物道：“叫做福陵山。山中有一洞，叫做云栈洞。洞里原有个卵二姐。他见我有些武艺，招我做了家长，又唤做‘倒踏门’。不上一年，他死了，将一洞的家当，尽归我受用。在此日久年深，没有个赡身的勾当，只是依本等吃人度日。万望菩萨恕罪。”菩萨道：“古人云：‘若要有前程，莫做没前程。’你既上界违法，今又不改凶心，伤生造孽，却不是二罪俱罚？”那怪道：“前程！前程！若依你，教我嗑风！常言道：‘依着官法打杀，依着佛法饿杀。’去也！去也！还不如捉个行人，肥腻腻的吃他



you stinking, flesh-eyed mortal," replied Moksa. "I am a disciple of the Bodhisattva of the Southern Sea, and this lotus was thrown down by her. Don't you know that?" "By the Bodhisattva of the Southern Sea do you mean Guanyin Who Eliminates the Three Calamities and Saves from the Eight Disasters?" the monster asked. "Who else could I mean?" retorted Moksa. The monster threw down his rake, bowed to him, and asked, "Where is the Bodhisattva, elder brother? May I trouble you to introduce me?" Moksa looked up and pointed. "There she is," he said. The monster kowtowed to her and shouted in a shrill voice, "Forgive me, Bodhisattva, forgive me." Guanyin brought her cloud down to earth, went over to him and asked, "Are you a wild boar become a devil or a pig turned monster? How dare you block my way?" "I'm neither a wild boar nor a pig," the monster replied. "I used to be Marshal Tian Peng in the Milky Way. Because I took some wine to seduce the moon maiden, the Jade Emperor sentenced me to two thousand hammer blows and exile in the mortal world. My spirit had to find a womb to occupy, but I lost my way and entered the womb of a sow. That's why I look like this. I ate up my sow mother, drove all the other pigs away, and seized this mountain, where I keep myself by eating people. I never meant to offend you, Bodhisattva. Save me, save me, I beg you." "What is this mountain called?" the Bodhisattva asked. "It's called the Mount of Blessing, and the cave in it is called the Cloud Pathway Cave. Second Sister Luan, who used to live there, saw that I knew how to fight and asked me to be the head of her household as her husband, but she died within a year and all her property became mine. As the days lengthened into years I found that I had no way of supporting myself, so I had to eat people to keep myself going as I had done before. Forgive me my sins, I beg of you, Bodhisattva." "There is an old saying," the Bodhisattva replied, "that goes, 'If you want to have a future, don't do anything with no future in it?' You broke the law in the upper world, and since then your vicious nature has not been reformed. You have further sinned by taking life, so this surely means that you will be doubly punished." "Future!" said the monster angrily. "According to you I should have lived on air! As the saying goes, 'By the government's law you're beaten to death, and by the Buddha's law you starve to death.' Clear off! Clear off! If you

家娘！管甚么二罪，三罪，千罪，万罪！”菩萨道：“‘人有善愿，天必从之。’汝若肯归依正果，自有养身之处。世有五谷，尽能济饥，为何吃人度日？”怪物闻言，似梦方觉。向菩萨施礼道：“我欲从正，奈何‘获罪于天，无所祷也’！”菩萨道：“我领了佛旨，上东土寻取经人。你可跟他做个徒弟，往西天走一遭来，将功折罪，管教你脱离灾瘴。”那怪满口道：“愿随！愿随！”菩萨才与他摩顶受戒，指身为姓，就姓了猪；替他起个法名，就叫做猪悟能。遂此领命归真，持斋把素，断绝了五荤三厌，专候那取经人。

菩萨却与木叉，辞了悟能，半兴云雾前来。正走处，只见空中有一条玉龙叫唤。菩萨近前问曰：“你是何龙，在此受罪？”那龙道：“我是西海龙王敖闰之子。因纵火烧了殿上明珠，我父王表奏天庭，告了忤逆。玉帝把我吊在空中，打了三百，不日遭诛。望菩萨搭救，搭救。”

观音闻言，即与木叉撞上南天门里。早有邱、张二天师接着，问道：“何往？”菩萨道“贫僧要见玉帝一面。”二天



don't I'll capture this pilgrim and eat this plump and tender old woman. I don't give a hoot if it's double sinning, triple sinning, or sinning a thousand or ten thousand times over." "'If a man wishes to be good, Heaven will certainly allow him to be'," said the Bodhisattva. "If you are prepared to submit to the truth, there are of course, ways to feed yourself. There are the five kinds of food-grains, and they are sufficient to assuage hunger, so why eat people to keep alive?"

When the monster heard these words it was as if he awoke from a dream, and he said to the Bodhisattva, "I would love to reform, but isn't it true that 'a sinner against Heaven has nowhere to pray to'?" "I'm going to the East on the orders of the Buddha to find the man who will fetch the scriptures," she replied. "You can be a disciple of his and make this journey to the Western Heaven; thus you will gain merit and atone for your crimes, and I will see to it that you are freed from disaster." "I'll go with him, I'll go with him," the monster said over and over again. The Bodhisattva then laid her hands on his head and he accepted the monastic rules. She gave him the surname Zhu ("Pig") because of his appearance, and gave him the Buddhist name Zhu Wuneng ("Pig Awakened to Power"). She ordered him to adhere to the truth and eat only vegetarian food, cutting out the five pungent vegetables as well as the three forbidden things; wild goose, dog and fish. He was now to wait single-mindedly for the pilgrim who would come to fetch the scriptures.

The Bodhisattva and Moksa then took their leave of the Pig Awakened to Power and continued on their way by low-altitude cloud. As they were travelling along they heard a jade dragon call to them in mid-air. "Which dragon are you?" the Bodhisattva asked as she went up to him. "And why are you undergoing punishment here?" "I am the son of Ao Run, the Dragon King of the Western Sea. Because I burnt up the bright pearls in the palace, my father reported me to the court of Heaven as a rebel. The Jade Emperor had me hung up in mid-air and given three hundred strokes, and I am to be executed any day now. I beg you to save me, Bodhisattva."

When she heard his plea the Bodhisattva went in through the Southern Gates of Heaven with Moksa. Here they were met by the Heavenly Teachers Qiu and Zhang, who asked them, "Where are you going?" "I

师即忙上奏。玉帝遂下殿迎接。菩萨上前礼毕道："贫僧领佛旨上东土寻取经人，路遇孽龙悬吊，特来启奏，饶他性命，赐与贫僧，教他与取经人做个脚力。"玉帝闻言，即传旨赦宥，差天将解放，送与菩萨。菩萨谢恩而出。这小龙叩头谢活命之恩，听从菩萨使唤。菩萨把他送在深涧之中，只等取经人来，变做白马，上西方立功。小龙领命潜身不题。

菩萨带引木叉行者过了此山，又奔东土。行不多时，忽见金光万道，瑞气千条。木叉道："师父，那放光之处，乃是五行山了，见有如来的'压帖'在那里。"菩萨道："此却是那搅乱蟠桃会大闹天宫的齐天大圣，今乃压在此也。"木叉道："正是，正是。"师徒俱上山来，观看帖子，乃是"唵、嘛、呢、叭、咪、吽"六字真言。菩萨看罢，叹惜不已，作诗一首，诗曰：

"堪叹妖猴不奉公，当年狂妄逞英雄。
欺心搅乱蟠桃会，大胆私行兜率宫。
十万军中无敌手，九重天上有威风。
自遭我佛如来困，何日舒伸再显功！"

师徒们正说话处，早惊动了那大圣。大圣在山根下，高



would like an audience with the Jade Emperor." The two Heavenly Teachers hurried in to announce her, and the Jade Emperor came out of his palace to receive her. The Bodhisattva went forward to greet him and said, "On my way to the East on the orders of the Buddha to find the man to fetch the scriptures, I met a wicked dragon suspended in mid-air. I have come here especially to ask you to spare his life and give him to me so that I can teach him to serve the pilgrim with his legs." On hearing this the Jade Emperor issued a decree pardoning him, and he sent a heavenly general to release him and give him to the Bodhisattva. The Bodhisattva thanked him for his generosity and left. The young dragon kowtowed to show how grateful he was for having his life spared, and he obediently did what the Bodhisattva told him to. She took him to a deep ravine, where he was to wait until the pilgrim came. When that happened he was to turn into a white horse and achieve merit by going to the Western Heaven. On receiving his orders the young dragon hid himself.

The Bodhisattva led Moksa the Novice across this mountain, and they hurried on towards the east. Before they had gone much further they suddenly saw ten thousand beams of golden light and a thousand wisps of propitious vapour. "Teacher," said Moksa, "the place where all the light is coming from is the Five Elements Mountain, where the Tathagata's restriction order is posted." "This must be cause that Great Sage Equalling Heaven who wrecked the Peach Banquet and threw the Heavenly Palace into chaos is imprisoned there." "That's right," Moksa replied, and teacher and pupil climbed the mountain together to look at the paper. On it were written the true words *Om mani padme bum*, and when the Bodhisattva saw them she sighed deeply and composed a poem that went:

"Pity the evil monkey who did not obey the lord
In his arrogance he showed off his valour in the old days,
In his folly he wrecked the Peach Banquet,
And he had the effrontery to sin in the Tushita Palace.

In the army of a hundred thousand there was none to match him;
His might was felt above the ninefold heavens.
But now he has been caught by our Tathagata, the Buddha:
Will he ever be able to unleash his talents and win more glory?"

The conversation between teacher and disciple had disturbed the Great

叫道："是那个在山上吟诗，揭我的短哩？"菩萨闻言，径下山来寻看。只见那石崖之下，有土地、山神、监押大圣的天将，都来拜接了菩萨，引至那大圣面前。看时，他原来压于石匣之中，口能言，身不能动。菩萨道："姓孙的，你认得我么？"大圣睁开火眼金睛，点着头儿高叫道："我怎么不认得你。你好的是那南海普陀落伽山救苦救难大慈大悲南无观世音菩萨。承看顾！承看顾！我在此度日如年，更无一个相知的来看我一看。你从那里来也？"菩萨道："我奉佛旨，上东土寻取经人去，从此经过，特留残步看你。"大圣道，"如来哄了我，把我压在此山，五百余年了，不能展挣。万望菩萨方便一二，救我老孙一救！"菩萨道："你这厮罪业弥深，救你出来，恐你又生祸害，反为不美。"大圣道："我已知悔了。但愿大慈悲指条门路，情愿修行。"这才是：

人心生一念，天地尽皆知。

善恶若无报，乾坤必有私。

那菩萨闻得此言，满心欢喜。对大圣道："圣经云：'出其言善，则千里之外应之；出其言不善，则千里之外违之。'你既有此心，待我到了东土大唐国寻一个取经的人来，教他救你。你可跟他做个徒弟，秉教伽持，入我佛门，再修正果，



Sage, who shouted from under the roots of the mountain, "Who's that up there?" When she heard this the Bodhisattva hurried down the mountain to visit him. At the foot of the mountainside the local gods, the mountain gods and the heavenly generals who were guarding the Great Sage all bowed to the Bodhisattva in greeting and took her to the Great Sage. She saw that he was pressed down inside a stone box, so that he could speak but could not move his body. "Monkey," the Bodhisattva said, "do you know who I am?" The Great Sage opened wide his fiery eyes with their golden pupils, nodded his head and shouted at the top of his voice, "Of course I recognize you. You, thank goodness, are the All-Compassionate. All-Merciful Deliverer from Suffering, the Bodhisattva Guanyin from Potaraka Island in the Southern Sea. You're a very welcome visitor. Every day here seems like a year, and nobody I know has ever come to see me. Where have you come from?" "I have received a mandate from the Buddha to go to the East and find the man who will fetch the scriptures," she replied, "and as I was passing this way I decided to come over and see you." "The Buddha fooled me and crushed me under this mountain — I haven't been able to stretch myself for five hundred years. I desperately hope that you will be obliging enough to rescue me, Bodhisattva." "You wretch," she replied, "you have such an appalling criminal record that I'm afraid you'd only make more trouble if I got you out." "I have already repented," he said, "and hope that you will show me the road I should follow. I want to cultivate my conduct." Indeed,

> When an idea is born in a man's mind
> It is known throughout Heaven and Earth.
> If good and evil are not rewarded and punished
> The world is bound to go to the bad.

The Bodhisattva was delighted to hear what he had to say. "The sacred scriptures say," she replied, "'If one's words are good, they will meet with a response from even a thousand miles away; if they are bad, they will be opposed from the same distance.' If this is your state of mind, then wait while I go to the East to find the man who will fetch the scriptures; I'll tell him to rescue you. You can be his disciple, observe and uphold the faith, enter our Buddha's religion, and cultivate good retribution for yourself in the future. What do you say to that?" "I'll go, I'll

如何?”大圣声声道:“愿去!愿去!”菩萨道:“既有善果，我与你起个法名。”大圣道:“我已有名了，叫做孙悟空。”菩萨又喜道:“我前面也有二人归降，正是‘悟’字排行。你今也是‘悟’字，却与他相合，甚好，甚好。这等也不消叮嘱，我去也。”那大圣见性明心归佛教，这菩萨留情在意访神僧。

他与木叉离了此处，一直东来，不一日就到了长安大唐国。敛雾收云，师徒们变作两个疥癞游僧，入长安城里，早不觉天晚。行至大市街旁，见一座土地神祠，二人径入，唬得那土地心慌，鬼兵胆战。知是菩萨，叩头接入。那土地又急跑报与城隍、社令，及满长安各庙神祇，都知是菩萨，参见告道:“菩萨，恕众神接迟之罪。”菩萨道:“汝等切不可走漏一毫消息。我奉佛旨，特来此处寻访取经人。借你庙宇，权住几日，待访着真僧即回。”众神各归本处，把个土地赶在城隍庙里暂住，他师徒们隐遁真形。

毕竟不知寻出那个取经人来，且听下回分解。



go," the Great Sage repeated over and over again. "As you have reformed," she said, "I'll give you a Buddhist name." "I've already got a name. It's Sun Wukong." The Bodhisattva, very pleased, said, "I made two converts earlier, and their names both contained Wu ('Awakened'). There's no need to give you any further instructions, so I'll be off." The Great Sage, now aware of his own Buddha-nature, was converted to the Buddha's religion; and the Bodhisattva devotedly continued her search for a saintly monk.

After leaving that place she and Huian carried straight on to the east, and before long they reached Chang'an, the capital of the Great Tang. Putting away their mists and clouds, teacher and pupil turned themselves into a pair of scabby itinerant monks and went inside the city of Chang'an. It was already dark, and beside the great market street they saw a shrine to a local tutelary god and went in. The local god was thrown into confusion at the sight of them, and the devil soldiers quaked with terror; they knew that she was a Bodhisattva, and kowtowed to her in greeting. The local god then scurried off to tell the City God, the Lord of the Alter, and the gods of all the other shrines in Chang'an. When they knew that the Bodhisattva had come they all went to report to her and said, "Bodhisattva, please forgive us for our crime in being late to welcome you." "You mustn't let a whisper of this get out," she said. "I have come here on a decree from the Buddha to find someone to fetch the scriptures. I shall be borrowing your temple for a few days while I find this true monk, and then I shall go back." All the gods returned to their own shrines, and they took the local god to stay in the temple of the City God. Teacher and disciple disguised their true appearances. If you don't know whom they found to fetch the scriptures, listen to the explanation in the next. instalment.


唐江住陣
喜報流達災
本國災盡
滅止

第 九 回

陈光蕊赴任逢灾　江流僧复仇报本

话表陕西大国长安城乃历代帝王建都之地，自周、秦、汉以来，三州花似锦，八水绕城流，真个是名胜之邦。彼时是大唐太宗皇帝登基，改元贞观，已登极十三年，岁在己巳，天下太平，八方进贡，四海称臣。忽一日，太宗登位，聚集文武众官。朝拜礼毕，有魏征丞相出班奏道："方今天下太平，八方宁静，应依古法，开立选场，招取贤士，擢用人材，以资化理。"太宗道："贤卿所奏有理。"就传招贤文榜，颁布天下：各府州县，不拘军民人等，但有读书儒流，文义明畅，三场精通者，前赴长安应试。

此榜行至海州地方，有一人，姓陈，名萼，表字光蕊，见了此榜，即时回家，对母张氏道："朝廷颁下黄榜，诏开南

Chapter 9

Chen Guangrui Comes to Grief on His Way to His Post
The Monk of the River Current Avenges His Parents

The story goes on to tell that Chang'an city in the great land of Shaanxi had been a place where emperors and kings had made their capitals for generation after generation. Ever since the Zhou, Qin and Han dynasties, the Three Prefectures had been as rich as brocade, and the eight rivers had flowed round its walls. It was indeed a famous country. At that time Emperor Taizong of the Great Tang was on the throne. He had changed the name of the reign-period to *Zhenguan,* and had been reigning for thirteen years. The year was *ji si* and the world was at peace; tribute was being sent in from the eight directions, and all within the four seas acknowledged themselves as subjects.

One day Taizong took his seat on the throne and assembled all his military and civilian officials. When they had finished making their greetings, the minister Wei Zheng came forward from the ranks of officials and memorialized, "As the world is now at peace and the eight directions are calm, an examination should be held in accordance with the practice of the ancients. Thus we could recruit wise scholars and select men of talent to help with our civilizing mission." "The suggestion of our wise minister is right," said the Emperor, and notices inviting worthy men to compete in the examinations were posted throughout the empire. All the Confucian scholars on the civil or military rolls in every prefecture, district and county who had distinguished themselves in the three-stage examinations for their understanding of literature were to go to Chang'an for a final test.

When this notice reached the district of Haizhou it was seen by a man called Chen E, whose courtesy name was Guangrui. He returned home and said to Madame Zhang, his mother, "The court has issued a yellow notice saying that the Chancellery will be opened for an examination to

省，考取贤才，孩儿意欲前去应试。倘得一官半职，显亲扬名，封妻荫子，光耀门闾，乃儿之志也。特此禀告母亲前去。”张氏道：“我儿读书人，‘幼而学，壮而行’，正该如此。但去赴举，路上须要小心，得了官，早早回来。”光蕊便吩咐家僮收拾行李，即拜辞母亲，趱程前进。到了长安，正值大开选场，光蕊就进场。考毕，中选。及廷试三策，唐王御笔亲赐状元，跨马游街三日。

不期游到丞相殷开山门首，有丞相所生一女，名唤温娇，又名满堂娇，未曾婚配，正高结彩楼，抛打绣球卜婿。适值陈光蕊在楼下经过，小姐一见光蕊人材出众，知是新科状元，心内十分欢喜，就将绣球抛下，恰打着光蕊的乌纱帽。猛听得一派笙箫细乐，十数个婢妾走下楼来，把光蕊马头挽住，迎状元入相府成婚。那丞相和夫人即时出堂，唤宾人赞礼，将小姐配与光蕊。拜了天地，夫妻交拜毕，又拜了岳丈、岳母。丞相吩咐安排酒席，欢饮一宵。二人同携素手，共入兰房。

次日五更三点，太宗驾坐金銮宝殿，文武众臣趋朝。太



select men of wisdom and talent. Your child wants to go and take part. If I am given an official post it will bring me fame and make our family illustrious; my wife will be given a title, my sons will be given preferential treatment; and it will bring glory to our house. Such is my ambition; and I have come to tell you, mother, that I am going." "You are a scholar, my son," his mother replied, "and it is right that 'one who studies when young should travel when grown up'. But do take care on the journey to the examinations, and if you are given office, come back home as soon as you can." Chen Guangrui then ordered his servants to get his luggage together, took his leave of his mother, and started off on his journey. When he reached Chang'an the examination grounds were open and he went in. Having been successful in this examination, he went to the palace for the three questions test. The Tang Emperor personally awarded him the first place, and he was paraded round the streets on horseback for three days.

It happened that just when the procession was passing the gateway of the minister Yin Kaishan, the minister's unmarried daughter Wenqiao, whose other name was Man-tang-qiao (Beauty Throughout the Hall), was making decorations for the house and throwing an embroidered ball to see who her future husband would be. When Chen Guangrui passed below she saw at once that he was exceptionally handsome, and she knew that he had come first in the recent examinations. She was thoroughly taken with him, and when she dropped her embroidered ball it landed squarely on his black hat. To the sound of pipes and flutes a dozen or so maidservants and serving women hurried downstairs to take hold of the head of Chen Guangrui's horse and invite him into the minister's mansion to marry his daughter. The minister and his wife came into the main hall, and when they had called for a master of ceremonies they married their daughter to Guangrui. When bride and groom had bowed to Heaven, Earth and each other they both bowed to the bride's father and mother. The minister ordered a banguet, and there was a night of drinking and celebration. The bride and groom went hand in hand into the bridal chamber.

At the third quarter of the fifth watch the next morning Emperor Taizong took his throne in the Golden Chariot Hall, and the civil and military offi-

宗问道："新科状元陈光蕊应授何官？"魏征丞相奏道："臣查所属州郡，有江州缺官。乞我主授他此职。"太宗就命为江州州主，即令收拾起身，勿误限期。光蕊谢恩出朝，回到相府，与妻商议，拜辞岳丈、岳母，同妻前赴江州之任。离了长安登途，正是暮春天气，和风吹柳绿，细雨点花红。光蕊便道回家，同妻交拜母亲张氏。张氏道："恭喜我儿，且又娶亲回来。"光蕊道："孩儿叨赖母亲福庇，忝中状元，钦赐游街，经过丞相殷府门前，遇抛打绣球适中，蒙丞相即将小姐招孩儿为婿。朝廷除孩儿为江州州主，今来接取母亲，同去赴任。"张氏大喜，收拾行程。在路数日，前至万花店刘小二家安下。张氏身体忽然染病，与光蕊道："我身上不安，且在店中调养两日再去。"

光蕊遵命。至次日早晨，见店门前有一人提着个金色鲤鱼叫卖，光蕊即将一贯钱买了。欲待烹与母亲吃，只见鲤鱼闪闪睒眼，光蕊惊异道："闻说鱼蛇睒眼，必不是等闲之物！"遂问渔人道："这鱼哪里打来的？"渔人道："离府十五里洪江内打来的。"光蕊就把鱼送在洪江里去放了生，回店，



cials came to court. "What office should Chen Guangrui who came top in the examinations be given?" the Emperor asked, and the minister Wei Zheng replied, "Your subject has gone through the list of the prefectures and commanderies, and found that the district of Jiangzhou needs a prefect. I beg Your Majesty to give him this office." The Emperor therefore appointed him prefect of Jiangzhou and ordered him to pack his belongings and set off as he had to be there by a set date. Chen Guangrui thanked the Emperor for his grace and withdrew. He went back to the minister's mansion and consulted his wife, then he took his leave of his parents-in-law and set off together with her for his post in Jiangzhou.

It was late spring as they left Chang'an at the start of their journey. Warm breezes were coaxing the willows into green, and light rain was touching the blossoms with red. Chen Guangrui was able to call at his own home on the way, so he and his bride could pay their respects to his mother, Madame Zhang. "Congratulations, my son," she said. "And you have brought a bride back with you too." "Thanks to my mother's blessings, your son was placed first in the examinations," he replied, "and given a parade through the streets on His Majesty's orders. As I was passing the gateway of minister Yin's residence, I happened to be hit by an embroidered ball, and the minister was kind enough to give me his daughter's hand. The court has appointed me prefect of Jiangzhou, so I have come to fetch you, mother, and take you with me to my post." Madame Zhang was overjoyed, and she packed her luggage and travelled with them.

One night, after they had been on the road for several days, they put up at the Liu the Second's Ten Thousand Flowers Inn, where Madame Zhang was suddenly taken ill. "As I'm not feeling well," she said to her son, "I'd better stay in this inn for a couple of days to get over it before going on." Chen Guangrui accepted her suggestion. The next morning he saw a man selling a golden-coloured carp in front of the inn and brought it from him for a string of copper coins, intending to have it lightly fried for his mother. Then he noticed it blinking. "It's said that if a fish or a snake blinks it is no ordinary creature," he thought. He asked the fisherman where he had caught it. "In the Hongjiang River, five miles from the prefectural capital," the fisherman replied. Chen Guangrui had the fish

对母亲道知此事。张氏道："放生好事，我心甚喜。"光蕊道："此店已住三日了，钦限紧急，孩儿意欲明日起身，不知母亲身体好否？"张氏道："我身子不快，此时路上炎热，恐添疾病，你可这里赁间房屋，与我暂住，付些盘缠在此，你两口儿先上任去，候秋凉却来接我。"

光蕊与妻商议，就租了屋宇，付了盘缠与母亲，同妻拜辞前去。途路艰苦，晓行夜宿，不觉已到洪江渡口。只见艄子刘洪、李彪二人，撑船到岸迎接。也是光蕊前生合当有此灾难，撞着这冤家。光蕊令家僮将行李搬上船去，夫妻正齐齐上船，那刘洪睁眼看见殷小姐面如满月，眼似秋波，樱桃小口，绿柳蛮腰，真个有沉鱼落雁之容，闭月羞花之貌，陡起狼心，遂与李彪设计，将船撑至没人烟处，候至夜静三更，先将家僮杀死，次将光蕊打死，把尸首都推在水里去了。小姐见他打死了丈夫，也便将身赴水。刘洪一把抱住道："你若从我，万事皆休！若不从时，一刀两断！"那小姐寻思无计，只得权时应承，顺了刘洪。那贼把船渡到南岸，将船付与李彪自管，他就穿了光蕊衣冠，带了官凭，同小姐往江州上任去了。



taken back to the Hongjiang River to be released there, then went back to the inn to tell his mother about what had happened. "It is good to release living things," his mother said, "and I am very pleased." Then Chen Guangrui said, "We have been at this inn for three days, and the time limit set for me is a tight one, so I must be on my way tomorrow morning. Are you well enough yet, mother?" "I'm still poorly," his mother replied, "and it's so hot to travel now that I'm afraid it might make me seriously ill. You had better take a couple of rooms for me and leave me some money; I'll stay here for the time being. You two can go on ahead to your post. Come back to fetch me in the autum when it's cooler." Having discussed it with his wife he rented a wing for her and gave her some money, then they took their leave of her and set off.

It was a hard journey, setting off every day at dawn and not stopping till nightfall, and before they realized it they reached the ford over the Hongjiang Estuary. They saw two boatmen, Liu Hong and Li Biao, punt their ferry to the bank for them. This was the disaster, these were the enemies, that Chen Guangrui had been fated to meet ever since before he was born. He told his servant to put the luggage on board, while he and his wife climbed sedately into the boat. Liu Hong stared at Miss Yin, and saw that her face was like a full moon, her eyes like autumn waves, her tiny mouth like a cherry, and her waist as supple as a willow; her charms would have made fishes sink and wild geese fall from the sky, and her beauty put moon and flowers to shame. Evil thoughts surged up in him, and he conspired with Li Biao to punt the boat to a misty and deserted place and wait till the middle of the night, when they killed first the servant and then Chen Guangrui. They pushed both the corpses into the river and went away. When the young lady saw her husband killed she tried to fling herself into the water, but Liu Hong put his arms round her and said, "If you come with me, you'll be all right; but if you don't, I'll cut you in half." Unable to think of any other way out, the young lady had to agree to stay with Liu Hong for the time being at least. The murderer took the boat across to the southern bank and gave it to Li Biao. Then he dressed up in Chen Guangrui's clothes and, armed with the dead man's credentials, went with the young lady to take up his post in Jiangzhou.

却说刘洪杀死的家僮尸首，顺水流去，惟有陈光蕊的尸首，沉在水底不动。有洪江口巡海夜叉见了，星飞报入龙宫，正值龙王升殿。夜叉报道："今洪江口不知甚人把一个读书士子打死，将尸撇在水底。"龙王叫将尸抬来，放在面前，仔细一看，道："此人正是救我的恩人，如何被人谋死？常言道：'恩将恩报。'我今日须索救他性命，以报日前之恩。"即写下牒文一道，差夜叉径往洪州城隍土地处投下，要取秀才魂魄来，救他的性命。城隍、土地遂唤小鬼把陈光蕊的魂魄交付与夜叉去。夜叉带了魂魄到水晶宫，禀见了龙王。

龙王问道："你这秀才，姓甚名谁？何方人氏？因甚到此，被人打死？"光蕊施礼道："小生陈萼，表字光蕊，系海州弘农县人。忝中新科状元，叨授江州州主，同妻赴任，行至江边上船，不料艄子刘洪，贪谋我妻，将我打死抛尸。乞大王救我一救！"龙王闻言道："原来如此。先生，你前者所放金色鲤鱼，即我也。"你是救我的恩人，你今有难，我岂有不救你之理？"就把光蕊尸身安置一壁，口内含一颗"定颜珠"，休教损坏了，日后好还魂报仇。又道："汝今真魂权且在我水府中做个都领。"光蕊叩头拜谢，龙王设宴相待不题。

却说殷小姐痛恨刘贼，恨不食肉寝皮，只因身怀有孕，未知男女，万不得已，权且勉强相从。转盼之间，不觉已到



The corpse of the murdered servant floated with the current, but Chen Guangrui's body sank straight to the bottom and did not move. A patrolling yaksha demon stationed at the Hongjiang Estuary saw him and rushed straight back to the dragon palace to report. He arrived just as the dragon king was entering the throne-hall. "Someone has murdered a learned gentleman at the Hongjiang Estuary, and thrown the body into the bed of the river," he reported. The dragon king had the body brought in and laid in front of him. After examining it carefully he said, "This is the benefactor who saved my life: why has he been murdered? As the saying goes, 'Always repay a kindness'. I must save his life today to repay him for the favour he did me in the past." He wrote a memorandum and sent a yaksha with it to the city god and local god of Hongzhou asking for the scholar's soul so that he could save his life. The city god and the local god told a junior devil to give Chen Guangrui's soul to the yaksha, who took it back to the palace of crystal and reported to the dragon king.

"What is your name, scholar?" asked the dragon king. "Where are you from? What brought you here, and why were you killed?" Chen Guangrui bowed to him and replied, "My name is Chen E and my courtesy name is Guangrui. I come from Hongnong County in Haizhou Prefecture. I was given first place in the recent examinations, and was on my way with my wife to take up my post as prefect of Jiangzhou when we boarded a ferry at the bank of this river. The boatman Liu Hong lusted after my wife, so he killed me and threw me overboard. I beg you to save me, Your Majesty." "So that's how things stand," said the dragon king. "I am the golden carp you released. You saved me then, so I must help you now that you are in trouble." He had Guangrui's body placed beside a wall and put a "Face Preserving Pearl" in its mouth to stop it from decomposing so that the soul could be returned to it in future for him to obtain his revenge. "As you are now a true soul, you shall stay in my palace for the time being as a commander," the dragon king added. Chen Guangrui kowtowed in thanks, and the dragon king gave a banquet to welcome him.

Miss Yin's hatred for the villainous Liu Hong was such that she wished she could eat his flesh and spread his flayed hide on her bed, but as she was pregnant and the child had not yet been born she had to force herself

江州。吏书门皂，俱来迎接。所属官员，公堂设宴相叙。刘洪道："学生到此，全赖诸公大力匡持。"属官答道："堂尊大魁高才，自然视民如子，讼简刑清。我等合属有赖，何必过谦？"公宴已罢，众人各散。

光阴迅速。一日，刘洪公事远出，小姐在衙思念婆婆、丈夫，在花亭上感叹，忽然身体困倦，腹内疼痛，晕闷在地，不觉生下一子。耳边有人嘱曰："满堂娇，听吾叮嘱。吾乃南极星君，奉观音菩萨法旨，特送此子与你。异日声名远大，非比等闲。刘贼若问，必害此子，汝可用心保护。汝夫已得龙王相救，日后夫妻相会，子母团圆，雪冤报仇有日也。谨记吾言。快醒！快醒！"言讫而去。小姐醒来，句句记得，将子抱定，无计可施。忽然刘洪回来，一见此子，便要淹杀。小姐道："今日天色已晚，容待明日抛去江中。"

幸喜次早刘洪忽有紧急公事远出。小姐暗思："此子若待贼人回来，性命休矣！不如及早抛弃江中，听其生死。倘或皇天见怜，有人救得，收养此子，他日还得相逢。……"但恐难以认识，即咬破手指，写下血书一纸，将父母姓名、跟脚原由，备细开载；又将此子左脚上一个小指用口咬下，以



to go with him. In the twinkling of an eye they reached Jiangzhou. The clerks and constables all turned out to welcome him, and the subordinate officials in the prefecture gave a banquet for him in the main hall of his office. "Now that I, your student, have come here, I shall be entirely dependent on the support of all you gentlemen," said Liu Hong. "Your honour is a great genius," the officials replied, "and you will naturally treat the people as your own children, thus cutting down litigation and making punishment unnecessary. We will all be able to rely on you — your excessive modesty is uncalled for." When the banquet was over they all went away.

Time flew by. One day, when Liu Hong was far away on official business, the young lady was in a summerhouse in the official residence sighing sadly as she thought of her mother-in-law and her husband. Suddenly she felt weak and her belly started to ache. She fell to the ground unconscious, and before she knew it she gave birth to a son. She heard a voice in her ear saying, "Man-tang-qiao, you must do as I tell you. I am the Lord of the Southern Pole Star, and I have come to give you this son on the orders of the Bodhisattva Guanyin. One day he will be extraordinarily famous. When the villainous Liu comes back he will certainly want to kill this boy, so you must look after him with great care. Your husband has been rescued by the dragon king; one day you will be reunited with him and your son, and your sufferings will be at an end. Remember my words. Wake up, wake up!" When the young lady came to she remembered every word he had spoken, but as she wrapped the baby tight in swaddling clothes, she could not think what to do. When Liu Hong came back he wanted to drown the child the moment he saw him, but the young lady said, "It's already dark: we can throw him in the river tomorrow."

Fortunately Liu Hong had to go a long way away on urgent business the next day. "If I wait till that villain returns my son will be killed," thought the young lady, "so the best thing would be to abandon him in the river as soon as possible and let fate determine whether he is to live or do die. If Heaven is merciful someone will rescue the boy and bring him up, and we shall be reunited one day." Then, worrying that she might not be able to recognize him, she bit open her finger and wrote a letter in blood giving a full account of his parentage and background. Then she bit off

为记验；取贴身汗衫一件，包裹此子，乘空抱出衙门。幸喜官衙离江不远。小姐到了江边，大哭一场，正欲抛弃，忽见江岸岸侧飘起一片木板，小姐即朝天拜祷，将此子安在板上，用带缚住，血书系在胸前，推放江中，听其所之。小姐含泪回衙不题。

却说此子在木板上，顺水流去，一直流到金山寺脚下停住。那金山寺长老叫做法明和尚，修真悟道，已得无生妙诀。正当打坐参禅，忽闻得小儿啼哭之声，一时心动，忽到江边观看。只见涯边一片木板上，睡着一个婴儿，长老慌忙救起。见了怀中血书，方知来历。取个乳名，叫做江流，托人抚养。血书紧紧收藏。光阴似箭，日月如梭。不觉江流年长一十八岁。长老就叫他削发修行，取法名为玄奘，摩顶受戒，坚心修道。

一日，暮春天气，众人同在松阴之下，讲经参禅，谈说奥妙。那酒肉和尚恰被玄奘难倒，和尚大怒，骂道："你这业畜，姓名也不知，父母也不识，还在此捣甚么鬼！"玄奘被他骂出这般言语，入寺跪告师父，眼泪双流道："人生于天地之间，禀阴阳而资五行，尽由父生母养，岂有为人在世而无



the little toe of the child's left foot to be an identifying mark, wrapped him up in one of her own shifts, and carried him out of the official residence when nobody was looking. Luckily the residence was not far from the river bank. When she reached it she wept for a while and was just going to throw him in when she noticed a board floating beside the bank. The young lady bowed to Heaven in her gratitude and tied the child to the board with her sash, placing the blood letter next to his chest. Then she pushed him out into the stream to go where he would and returned to the yamen in tears.

The boy floated downstream on the plank until he came to a stop under the Jinshan Temple. The abbot of this temple was a monk called Faming who by cultivating the Truth and being awakened to the Way had found the secret of avoiding rebirth. As he was sitting at his meditation he heard a baby crying, and he hurried anxiously down to the riverside to look. He saw a baby lying on a board beside the bank, and got him out of the water as quickly as he could. When he read the letter written in blood that was on the baby's chest he knew why he was there. He gave the child the milk-name Jiangliu, "River Current" , and arranged for him to be fostered. The letter in blood he put away in a very safe place. Time passed like an arrow, and the days and months moved as fast as a shuttle. When Jiangliu reached the age of seventeen the abbot told him to have his head tonsured and enter the religious life. Giving him the Buddhist name Xuanzang he laid his hands upon his head and instructed him to observe the monastic discipline. Xuanzang was determined to cultivate the Way.

One day in late spring the whole community gathered under the shade of some pine trees to expound the scriptures, meditate and discuss the inner mysteries. A bibulous, meat-eating monk who had been confounded in a disputation by Xuanzang lost his temper and started to abuse him: "You animal, you don't know your own surname or who your parents were. Don't try any of your clever tricks here." Stung by this abuse, Xuanzang went into the temple and knelt before his teacher with tears streaming from his eyes. "All men who are born between Heaven and Earth, and who are endowed with the Positive, the Negative, and the Five Elements — all are begotten by a father and reared by a mother,"

父母者乎?”再三哀告，求问父母姓名。长老道:“你真个要寻父母，可随我到方丈里来。”玄奘就跟到方丈。长老到重梁之上，取下一个小匣儿，打开来，取出血书一纸，汗衫一件，付与玄奘。玄奘将血书拆开读之，才备细晓得父母姓名并冤仇事迹。

玄奘读罢，不觉哭倒在地，道:“父母之仇，不能报复，何以为人?十八年来，不识生身父母，至今日方知有母亲!此身若非师父捞救抚养，安有今日?容弟子去寻见母亲，然后头顶香盆，重建殿宇，报答师父之深恩也!”师父道:“你要去寻母，可带这血书与汗衫前去，只做化缘，径往江州私衙，才得你母亲相见。”玄奘领了师父言语，就做化缘的和尚，径至江州。适值刘洪有事出外，也是天教他母子相会，玄奘就直至私衙门口抄化。那殷小姐原来夜间得了一梦，梦见月缺再圆，暗想道:“我婆婆不知音信，我丈夫被这贼谋杀；我的儿子抛在江中，倘若有人收养，算来有十八岁矣，或今日天教相会，亦未可知。”

正沉吟间，忽听私衙前有人念经，连叫“抄化”，小姐又乘便出来问道:“你是何处来的?”玄奘答道:“贫僧乃是金山寺法明长老的徒弟。”小姐道:“你既是金山寺长老的徒弟……”叫进衙来，将斋饭与玄奘吃。仔细看他举止言谈，好似与丈夫一般。小姐将从婢打发开去，问道:“你这小师父，



he said. "How can there be any man alive who never had father and mother?" He begged over and over again to know his parents' names. "If you really wish to find out about your father and mother, come with me into my cell," said the abbot, and they went there together. The abbot lifted down a little box from on top of a massive beam, opened it, took out a letter written in blood and a shift, and gave them to Xuanzang, who unfolded the letter and read it. At last he learnt about his parents and the wrongs they had suffered.

When he had read it he collapsed, weeping and crying out, "How can I be a man if I don't avenge my father and mother? For seventeen years I haven't known my own parents, but now I know that I have a mother. I would not be alive today, teacher, had you not rescued me and brought me up. Please allow me to go and see my mother, then I will put an incense-burner on my head and rebuild the temple to repay the great kindness you have shown me." "If you want to go and look for your mother you had better take the letter written in blood and the shift with you. If you go to the private residence of the prefect of Jiangzhou you will be able to see your mother."

Xuanzang did as his teacher had said and went to Jiangzhou as a mendicant monk. It happened that Liu Hong was away on business, and as Heaven had arranged for mother and son to meet, Xuanzang went straight to the gateway of the residence to beg for alms. Miss Yin had dreamt the previous night of the moon being eclipsed and then coming back to its full roundness. "I have never heard from my mother-in-law," she thought, "and my husband was murdered by that evil man. My son was abandoned on the river, and if he was rescued and brought up, he would be seventeen now. Who knows, perhaps Heaven is going to make us meet today." As she was deep in her reflections she heard someone chanting scriptures and calling for alms in front of her home, so she thought she would go out and ask him where he had come from, and he replied, "I am a disciple of Abbot Faming of the Jinshan Temple." "A disciple of Abbot Faming of the Jinshan Temple, are you?" she said. She asked him in and gave him a vegetarian meal while observing closely the way he moved and talked. He seemed very much like her husband, so she sent the servants away and asked, "Tell me, young teacher, have you been a

还是自幼出家的?还是中年出家的?姓甚名谁?可有父母否?”玄奘答道:“我也不是自幼出家,我也不是中年出家,我说起来,冤有天来大,仇有海样深!我父被人谋死,我母亲被贼人占了。我师父法明长老教我在江州衙内寻取母亲。”小姐问道:“你母姓甚?”玄奘道:“我母姓殷,名唤温娇。我父姓陈,名光蕊。我小名叫做江流,法名取为玄奘。”小姐道:“温娇就是我。但你今有何凭据?”

玄奘听说是他母亲,双膝跪下,哀哀大哭:“我娘若不信,见有血书汗衫为证!”温娇取过一看,果然是真,母子相抱而哭,就叫:“我儿快去!”玄奘道:“十八年不识生身父母,今朝才见母亲,教孩儿如何割舍?”小姐道:“我儿,你火速抽身前去!刘贼若回,他必害你性命!我明日假装一病,只说先年曾许舍百双僧鞋,来你寺中还愿。那时节,我有话与你说。”玄奘依言拜别。

却说小姐自见儿子之后,心内一忧一喜,忽一日推病,茶饭不吃,卧于床上。刘洪归衙,问其原故,小姐道:“我幼时曾许下一愿,许舍僧鞋一百双。昨五日之前,梦见个和尚,手执利刃,要索僧鞋,便觉身子不快。”刘洪道:“这些小事,何不早说?”随升堂吩咐王左衙、李右衙:江州城内百姓,每家要办僧鞋一双,限五日内完纳。

百姓俱依派完纳讫,小姐对刘洪道:“僧鞋做完,这里有



monk since childhood or did you become one later in life? What is your name? Do you have a mother and father?" "I did not become a monk when I was a child nor when I was older," he replied. "I must tell you that I bear a hatred as deep as the sea because of a terrible wrong. My father was murdered and my mother carried off by an evil man. The Abbot Faming, my teacher, told me to come and find my mother in the residence of the prefect of Jiangzhou." "What is your mother's name?" she asked. "My mother's name is Yin Wenqiao," he replied. "My father was called Chen Guangrui. My milk-name was Jiangliu, and my Buddhist name is Xuanzang." "I am Yin Wenqiao," she said, then added, "Have you any proof?" When he learnt that she was his mother, Xuanzang fell to his knees and wept aloud. "Mother," he said, "if you don't believe me, then look at this evidence — the blood letter and the shift." As soon as she saw that they were the real ones, she and her son embraced each other and wept. Then she said, "Go away at once." "I can't possibly leave you, mother, on the very day I've seen you after seventeen years of not even knowing who my parents were," he said. "My child, you must go away as fast as you can," she replied. "The evil Liu will certainly kill you if he comes back. Tomorrow I'll pretend to be ill and say that I once made a vow to donate a hundred pairs of monks' shoes. I'll come to your temple to fulfil the vow, and I'll talk to you then." Xuanzang obediently bowed to her and left.

Now that she had seen her son Miss Yin was both anxious and happy. One day she said that she was ill, and she lay in her bed refusing food and tea. When Liu Hong came back and asked what was the matter she said, "When I was young I once vowed that I would donate a hundred pairs of monks' shoes. Five days ago I dreamt that a monk came with a sharp sword in his hand to demand the shoes, and since then I haven't been feeling well." "That's easily done," said Liu Hong. "Why didn't you mention it before?" He took his place in the official hall and gave instructions to yamen assistants Wang and Li that every household living in the city of Jiangzhou was to make a pair of monk's shoes and hand them in within five days.

When the common people had handed all the shoes in, Miss Yin said to Liu Hong, "Now that the shoes have been made, what temples are

甚么寺院，好去还愿？”刘洪道：“这江州有个金山寺、焦山寺，听你在那个寺里去。”小姐道：“久闻金山寺好个寺院，我就往金山寺去。”刘洪即唤王、李二衙办下船只。小姐带了心腹人，同上了船，艄子将船撑开，就投金山寺去。

却说玄奘回寺，见法明长老，把前项说了一遍。长老甚喜。次日，只见一个丫鬟先到，说夫人来寺还愿。众僧都出寺迎接。小姐径进寺门，参了菩萨，大设斋衬，唤丫鬟将僧鞋暑袜，托于盘内。来到法堂，小姐复拈心香礼拜，就教法明长老分俵与众僧去讫。玄奘见众僧散了，法堂上更无一人，他却近前跪下。小姐叫他脱了鞋袜看时，那左脚上果然少了一个小指头。当时两个又抱住而哭，拜谢长老养育之恩。

法明道：“汝今母子相会，恐奸贼知之，可速速抽身回去，庶免其祸。”小姐道：“我儿，我与你一只香环，你径到洪州西北地方，约有一千五百里之程，那里有个万花店，当时留下婆婆张氏在那里，是你父亲生身之母。我再写一封书与你，径到唐王皇城之内，金殿左边，殷开山丞相家，是你母生身之父母。你将我的书递与外公，叫外公奏上唐王，统领人马，擒杀此贼，与父报仇，那时才救得老娘的身子出来，我今不敢久停，诚恐贼汉怪我归迟。”便出寺登舟而去。

there here to which I can take them to fulfil my vow?" "In Jiangzhou we have the Jinshan Temple and the Jiaoshan Temple; you can go to whichever of them you prefer," replied Liu Hong. "I've long heard that the Jinshan Temple is a good one, so I'll go there," she said. Liu Hong told the yamen assistants Wang and Li to arrange a boat. Miss Yin went aboard with a trusted servant, the boatman pushed off, and they headed for the Jinshan Temple.

On his return to the temple Xuanzang gave Abbot Faming a full account of what had happened. The abbot was delighted. The next day a maid arrived at the temple to say that her mistress was coming to repay a vow, and all the monks came out to welcome her. When Miss Yin came into the temple she prayed to the Bodhisattva, offered a rich meal to the monks with a donation of money to each of them, and told her maid to put the shoes and the summer socks into the offertory tray. She then went into the Buddha-hall and worshipped with great devotion. When she told him to, Abbot Faming went away to distribute the gifts to the monks. Xuanzang saw that all the other monks had gone and that there was nobody else in the Buddha-hall, so he went up to his mother and knelt down. She told him to take off his shoes and socks and saw that one toe was indeed missing from his left foot. The pair of them hugged each other and cried again, then they bowed to the abbot to thank him for his kindness in bringing the boy up. "I'm worried that the villain may get to know of your reunion," said the abbot, "so you had better go back as quickly as you can to avoid trouble." "My son," said Miss Yin, "I shall give you a sandalwood bracelet. You must go to a place called the Ten Thousand Flowers Inn to the northwest of Hongzhou, which is about five hundred miles from here, where we left Madame Zhang, your paternal grandmother. I shall also write you a letter that you must take to the house of the minister Yin Kaishan which lies to the left of the palace inside the capital city of the Tang Emperor. He is my father. Give him this letter and ask him to submit a memorial to the Tang Emperor asking him to send horse and foot to capture or kill that bandit. Then your father will be avenged and your mother will be rescued. I must stay no longer as I am afraid that evil man may be suspicious if I am late back." She left the temple and went back in her boat.



玄奘哭回寺中，告过师父，即时拜别，径往洪州。来到万花店，问那店主刘小二道："昔年江州陈客官有一母亲住在你店中，如今好么？"刘小二道："他原在我店中。后来昏了眼，三四年并无店租还我，如今在南门头一个破瓦窑里，每日上街叫化度日。那客官一去许久，到如今杳无信息，不知为何。"

玄奘听罢，即时问到南门头破瓦窑，寻着婆婆。婆婆道："你声音好似我儿陈光蕊。"玄奘道："我不是陈光蕊，我是陈光蕊的儿子。温娇小姐是我的娘。"婆婆道："你爹娘怎么不来？"玄奘道："我爹爹被强盗打死了，我娘被强盗霸占为妻。婆婆道："你怎么晓得来寻我？"玄奘道："是我娘着我来寻婆婆。我娘有书在此，又有香环一只。"那婆婆接了书并香环，放声痛哭道："我儿为功名到此，我只道他背义忘恩，那知他被人谋死！且喜得皇天怜念，不绝我儿之后，今日还有孙子来寻我！"

玄奘问："婆婆的眼，如何都昏了？"婆婆道："我因思量你父亲，终日悬望，不见他来，因此上哭得两眼都昏了。"玄奘便跪倒向天祷告道："念玄奘一十八岁，父母之仇不能报复。今日领母命来寻婆婆，天若怜鉴弟子诚意，保我婆婆双眼复明！"祝罢，就将舌尖与婆婆嗍眼。须臾之间，双眼嗍开，仍复如初。婆婆觑了小和尚道："你果是我的孙子！恰和我儿子光蕊形容无二！"

婆婆又喜又悲。玄奘就领婆婆出了窑门，还到刘小二店内，将些房钱赁屋一间与婆婆栖身，又将盘缠与婆婆道："我此去只月余就回。"随即辞了婆婆，径往京城。寻到皇城东



Xuanzang returned to the temple in tears and told the abbot that he was leaving at once for Hongzhou. When he reached the Ten Thousand Flowers Inn he said to the innkeeper Liu the Second, "How is the mother of Prefect Chen of Jiangzhou who is staying in your inn?" "She used to stay here," replied the innkeeper. "She went blind, and as she didn't pay any rent for three or four years, she now lives in a ruined tile-kiln near the southern gate and begs in the streets every day to keep herself alive. That official went away a very long time ago and she hasn't heard from him to this day, though I don't know why." On learning this he asked the way to the ruined tile-kiln at the southern gate and found his grandmother. "You sound like my son Chen Guangrui," said his grandmother. "I'm not Chen Guangrui, I'm his son. My mother is Miss Yin Wenqiao." "Why have your father and mother not come?" she asked; and he replied, "My father was murdered by a brigand and my mother was forced to become his wife. I have a letter here and a sandalwood bracelet from my mother." His grandmother took the letter and the bracelet, and sobbed aloud. "My son came here for the sake of fame and glory. I thought that he had forgotten all feelings of decency and gratitude; it never occurred to me that he might have been murdered. What a blessing that Heaven in its mercy did not cut short my son's line, so that I now have a grandson to come and find me." "How did you go blind, granny?" asked Xuanzang. "I was always thinking of your father and longing for him to come back every day," she said, "but as he never did I wept so much that I lost the sight of both my eyes." Xuanzang fell to his knees and prayed to Heaven. "Although I am seventeen," he said, "I have been unable to avenge my parents. Today I have come on my mother's orders and found my grandmother; if Heaven is at all moved by my sincerity, may my granny's eyes see again." When he had prayed, he licked her eyes with the tip of his tongue. The licking soon opened them, and they could see once more. His grandmother looked at the little monk with a mixture of joy and sadness and said, "You really are my grandson — you're the very image of my son Guangrui." Xuanzang took her out of the kiln and reinstalled her in Liu the Second's inn, where he rented a room for her, gave her some money to live on, and told her that he would be back within a month.

Taking his leave of his grandmother, he went straight on to the capital,

街，殷丞相府上，与门上人道："小僧是亲戚，来探相公。"门上人禀知丞相。丞相道："我与和尚并无亲眷。"夫人道："我昨夜梦见我女儿满堂娇来家，莫不是女婿有书信回来也。"丞相便教请小和尚来到厅上。小和尚见了丞相与夫人，哭拜在地，就怀中取出一封书来，递与丞相。丞相拆开，从头读罢，放声痛哭。夫人问道："相公，有何事故？"丞相道："这和尚是我与你的外甥。女婿陈光蕊被贼谋死，满堂娇被贼强占为妻。"夫人听罢，亦痛哭不止。丞相道："夫人休得烦恼，来朝奏知主上，亲自统兵，定要与女婿报仇。"

次日，丞相入朝，启奏唐王曰："今有臣婿状元陈光蕊，带领家小江州赴任，被艄子刘洪打死，占女为妻；假冒臣婿，为官多年：事属异变，乞陛下立发人马，剿除贼寇。"唐王见奏，大怒，就发御林军六万，着殷丞相督兵前去。丞相领旨出朝，即往教场内点了兵，径往江州进发。晓行夜宿，星落鸟飞，不觉已到江州。殷丞相兵马，俱在北岸下了营寨。星夜令金牌下户唤到江州同知、州判二人，丞相对他说知此事，叫他提兵相助，一同过江而去。天尚未明，就把刘洪衙门围了。刘洪正在梦中，听得火炮一响，金鼓齐鸣，



where he found Minister Yin's house in the Eastern Avenue of the imperial city. "I am a relation of the minister's," he said to the gate-keeper, "and I would like to see him." When the gate-keeper reported this to the minister, he said, "I am no relation of any monk." But his wife said, "I had a dream last night that our daughter Man-tang-qiao came home; perhaps he has a letter from our son-in-law." The minister had the young monk brought into the main hall, and when the monk saw the minister and his wife he wept and bowed to the floor before them, then took an envelope out of his bosom and handed it to the minister. The minister opened the letter and read it through, then wailed aloud. "What's the matter, my lord?" asked his wife, and the minister replied, "This monk is our grandson. Our son-in-law Chen Guangrui was murdered by a brigand, who forced Man-tang-qiao to become his wife." His wife too began to weep bitterly when she heard this news. "Try not to upset yourself, wife," said the minister. "I shall ask our sovereign at court tomorrow morning to be allowed to lead an army myself. I shall certainly avenge our son-in-law."

The minister went to court the next day and wrote in a memorial to the Tang Emperor: "Your subject's son-in-law, the top graduate Chen Guangrui, was murdered by the boatman Liu Hong while going with his family to take up his office in Jiangzhou, and my daughter was forced to become his wife. This Liu Hong has usurped office for many years by masquerading as my son-in-law. This constitutes treason. I beg Your Majesty to dispatch horse and foot at once to destroy this rebellious brigand." The Tang Emperor was so angry when he read this that he ordered Minister Yin to set off at the head of sixty thousand men of the Imperial Guard. The minister left the court with the decree and went to the parade ground to muster the soldiers before setting out for Jiangzhou. By setting out at dawn every day and not stopping till night, they travelled as fast as a shooting star or a flying bird, and before they realized it they had reached Jiangzhou, where Minister Yin's army camped on the northern bank. That night he sent a messenger with a gold-inscribed tablet to summon the deputy prefect and district judge of Jiangzhou. Minister Yin explained the situation to them and told them to call out their troops to help him. They crossed the river together, and surrounded Liu Hong's yamen before dawn. Liu Hong, who was still in his dreams, heard the sound of

众兵杀进私衙，刘洪措手不及，早被擒住。丞相传下军令，将刘洪一干人犯，绑赴法场，令众军俱在城外安营去了。

丞相直入衙内正厅坐下，请小姐出来相见。小姐欲待要出，羞见父亲，就要自缢。玄奘闻知，急急将母解救，双膝跪下，对母道："儿与外公，统兵至此，与父报仇。今日贼已擒捉，母亲何故反要寻死？母亲若死，孩儿岂能存乎？"丞相亦进衙劝解。小姐道："吾闻'妇人从一而终'，痛夫已被贼人所杀，岂可靦颜从贼？止因遗腹在身，只得忍耻偷生。今幸儿已长大，又见老父提兵报仇，为女儿者，有何面目相见？惟有一死以报丈夫耳！"丞相道："此非我儿以盛衰改节，皆因出乎不得已，何得为耻？"

父子相抱而哭。玄奘亦哀哀不止。丞相拭泪道："你二人且休烦恼，我今已擒捉仇贼，且去发落去来。"即起身到法场。恰好江州同知亦差哨兵拿获水贼李彪解到。丞相大喜，就令军牢押过刘洪、李彪，每人痛打一百大棍，取了供状，招了先年不合谋死陈光蕊情由，先将李彪钉在木驴上，推去市曹，剐了千刀，枭首示众讫；把刘洪拿至洪江渡口，先年



cannon and the beating of drums and gongs; when the soldiers rushed his residence he was helpless and soon captured. The minister ordered that Liu Hong and his gang should be tied up and taken to the execution ground, while the army was to encamp outside the city walls.

The minister went into the main hall of the yamen and asked his daughter to come out and see him. His daughter, who had been longing to go out, felt too ashamed to face her father and so was on the point of hanging herself. When Xuanzang learnt of this he went as fast as he could to save her, fell on his knees, and said, "Your son and my grandfather have come here with an army to avenge my father. That brigand has been arrested, so there is no need at all for you to kill yourself. If you die mother, I won't be able to stay alive." The minister too came into the residence to talk her out of it. "They say that a woman should only have one husband in her life," she said to them. "I was bitterly grieved at the death of my husband at that brigand's hands, and could not bear the disgrace of marrying his murderer; but as I was carrying my husband's child I had to swallow the shame of staying alive. Now, thank goodness, my son has grown up and my father has brought an army to avenge my husband but how could I have the face to see you. The only way I can make up for it to my husband is to kill myself." "My child," said the minister, "this was not a case of abandoningg morality for the sake of material gain. You acted under duress, and did nothing to be ashamed of." Father and daughter then embraced each other and wept, while Xuanzang sobbed too. "There is no need for the two of you to be so distressed," said the minister, wiping away his tears. "Today I have captured our enemy, that rebel, and now I must deal with him." He got up and went to the execution ground. As it happened, the assistant prefect of Jiangzhou had sent constables to arrest the other pirate, Li Biao, and they brought him in. The minister was very pleased, and he ordered that Liu Hong and Li Biao were to be put under a close guard. They were each given a hundred strokes of the heavy pole, and statements were taken from them about how and why they had committed the wicked murder of Chen Guangrui. Then Li Biao was nailed on a wooden donkey and pushed to the market-place, where he was sliced into a thousand pieces, after which his head was hung up on public display. Liu Hong was taken to the Hongjiang Estuary where he

打死陈光蕊处，丞相与小姐、玄奘，三人亲到江边，望空祭奠，活剜取刘洪心肝，祭了光蕊，烧了祭文一道。

三人望江痛哭，早已惊动水府。有巡海夜叉，将祭文呈与龙王。龙王看罢，就差鳖元帅去请光蕊来到，道："先生，恭喜！恭喜！今有先生夫人公子同岳丈俱在江边祭你。我今送你还魂去也。再有'如意珠'一颗，'走盘珠'二颗，绞绡十端，明珠玉带一条，奉送。你今日便可夫妻子母相会也。"光蕊再三拜谢。龙王就令夜叉将光蕊身尸送出江口还魂。夜叉领命而去。

却说殷小姐哭奠丈夫一番，又欲将身赴水而死，慌得玄奘拚命扯住。正在仓皇之际，忽见水面上一个死尸浮来，靠近江岸之旁。小姐忙向前认看，认得是丈夫的尸首，一发嚎啕大哭不已。众人俱来观看，只见光蕊舒拳伸脚，身子渐渐展动，忽地爬将起来坐下。众人不胜惊骇。

光蕊睁开眼，早见殷小姐与丈人殷丞相同着小和尚俱在身边啼哭。光蕊道："你们为何在此？"小姐道："因汝被贼人打死，后来妾身生下此子，幸遇金山寺长老抚养长大，寻我相会。我教他去寻外公，父亲得知，奏闻朝廷，统兵到此，拿住贼人。适才生取心肝，望空祭奠我夫，不知我夫怎生又得还魂？"光蕊道："皆因我与你昔年在万花店时，买放了那

had murdered Chen Guangrui. The minister, his daughter and Xuanzang went to the riverside, where they made offerings and libations to the emptiness and cut out Liu Hong's heart and liver while he was still alive to sacrifice to Chen Guangrui. They also burnt a funerary address.

The bitter lamentations of the three of them startled the underwater palace. A patrolling yaksha demon handed the funerary address to the dragon king. When he had read it, the dragon king sent Marshal Turtle to ask Chen Guangrui to come and see him. "Congratulations, sir, congratulations," said the dragon king. "Your lady, your son and your father-in-law are all sacrificing to you on the bank. I shall now return your soul to you and give you an as-you-will pearl, two rolling pearls, ten pieces of mermaid silk, and a belt of jade studded with pearls. Today you will be reunited with you wife, your son and your mother." Chen Guangrui bowed to him over and over again to express his gratitude. The dragon king then told a yaksha to take Chen Guangrui's body out to the estuary, where he was to return the soul to it; and the yaksha obediently went off.

When she had wailed for her husband and sacrificed to him, Miss Yin tried to jump into the water to drown herself, but with a desperate effort Xuanzang managed to keep hold of her. Just at this tense moment they saw a corpse floating towards the bank. Miss Yin, rushing forward to see who it was, recognized it as that of her husband and started a great wailing. Everyone else had now come up to look, and they saw Chen Guangrui open his fist and stretch his foot as his body gradually began to move. Suddenly he sat up, to their great astonishment. He opened his eyes, and the first thing he saw was his wife, his father-in-law and the young monk all weeping beside him. "What are you all doing here?" he asked. "After you were killed I gave birth to this son," replied his wife, "and by a piece of good fortune he was brought up by the abbot of the Jinshan Temple. When he came to find me I sent him to see my father; and when my father knew what had happened he submitted a memorial at court and brought an army here to arrest your murderer, whose heart and liver we have just plucked from his living body to sacrifice to you. But how is it that your soul has been returned to you, husband?" "It is all because we bought and released that golden carp when we were staying at the Ten Thousand Flowers Inn: the carp, it turned out, was the local

尾金色鲤鱼，谁知那鲤鱼就是此处龙王。后来逆贼把我推在水中，全亏得他救我。方才又赐我还魂。送我宝物，俱在身上。更不想你生下这儿子，又得岳丈为我报仇。真是苦尽甘来，莫大之喜！”

众官闻知，都来贺喜。丞相就令安排酒席，答谢所属官员，即日军马回程。来到万花店，那丞相传令安营，光蕊便同玄奘到刘家店寻婆婆。那婆婆当夜得了一梦，梦见枯木开花，屋后喜鹊频频喧噪，想道：“莫不是我孙儿来也？”

说犹未了，只见店门外，光蕊父子齐到。小和尚指道：“这不是俺婆婆？”光蕊见了老母，连忙拜倒。母子抱头痛哭一场，把上项事说了一遍。算还了小二店钱，起程回到京城。进了相府，光蕊同小姐与婆婆、玄奘，都来见了夫人。夫人不胜之喜，吩咐家僮，大排筵宴庆贺。丞相道：“今日此宴可取名为‘团圆会’。”真正合家欢乐！

次日早朝，唐王登殿，殷丞相出班，将前后事情备细启奏，并荐光蕊才可大用。唐王准奏，即命升陈萼为学士之职，随朝理政。玄奘立意安禅，送在洪福寺内修行。后来殷小姐毕竟从容自尽。玄奘自到金山寺中报答法明长老。

不知后来事体若何，且听下回分解。



dragon king. When that treasonous murderer pushed me into the water I was rescued by the dragon king, who has given me back my soul and presented me with all the treasures I have on me. I never had any idea that you had borne this son, or that my father-in-law had avenged me. Our sorrows are now at an end. This is a very happy moment indeed."

When the other officials heard what had happened they all came to offer their congratulations, and the minister gave a banquet to thank all his subordinates. The army set off on its return journey that same day. When they reached the Ten Thousand Flowers Inn the minister ordered them to encamp while Guangrui and Xuanzang went to the inn to find the old lady. The night before she had dreamt of a withered tree blossoming again while magpies made a clamorous din behind the building. "Perhaps my grandson has come," she thought, and while the words were still in her mind she saw Guangrui and his son at the gate of the inn. "Isn't this my grandmother?" said the little monk; and the moment Guangrui saw his aged mother he kowtowed to her. Mother and son embraced in tears; then he told her all about what had happened. The innkeeper's account was presented and settled, and then they set off for the capital. When they reached the minister's residence, Guangrui, his wife, his mother and Xuanzang all went in to see the minister's wife, who was overcome with joy and told the servants to lay on a large banquet to celebrate. "We can call today's banquet a 'reunion banquet'," said the minister, and the whole household was indeed happy.

When the Tang Emperor entered the throne hall early the next morning, Minister Yin stepped forward and submitted a memorial giving a detailed account of what had happened, and recommending Chen Guangrui as a man whose talents could be put to great use. The Tang Emperor approved the memorial and ordered that Chen Guangrui should be appointed a Scholar in order to take part in administration at court. As Xuanzang had decided to follow the contemplative life he was sent to cultivate his conduct in the Hongfu Temple. Later on Miss Yin finally ended her life in a quiet and honourable way, and Xuanzang went back to the Jinshan Temple to report to Abbot Faming. If you don't know what happened afterwards, listen to the explanation in the next instalment.

第 十 回

老龙王拙计犯天条 魏丞相遗书托冥吏

诗曰：

都城大国实堪观，八水周流绕四山。

多少帝王兴此处，古来天下说长安。

此单表陕西大国长安城，乃历代帝王建都之地，自周、秦、汉以来，三川花似锦，八水绕城流；三十六条花柳巷，七十二座管弦楼；华夷图上看，天下最为头：真是个奇胜之方。今却是大唐太宗文皇帝登基，改元龙集贞观。此时已登极十三年，岁在己巳。

且不说他驾前有安邦定国的英豪，与那创业争疆的杰士。却说泾河岸边，有两个贤人：一人是渔翁，名唤张稍；一个是樵子，名唤李定。他两个是不登科的进士，能识字的山人。一日，在长安城里，卖了肩上柴，货了篮中鲤，同入酒馆之中，吃了半酣，各携一瓶，顺泾河岸边，徐步而回。

张稍道："李兄，我想那争名的，因名丧体；夺利的，为利亡身；受爵的，抱虎而眠；承恩的，袖蛇而走：算起来，不如我们水秀山青，逍遥自在；甘淡薄，随缘而过。"李定道："张兄说得有理。但只是你那水秀，不如我的山青。"张稍道："你山青不如我的水秀。有一《蝶恋花》词为证：

烟波万里扁舟小，静依孤篷，西施声音绕。涤虑洗心名利少，闲攀蓼穗兼葭草。



Chapter 10

With a Stupid Plan the Dragon King Breaks the Laws of Heaven Minister Wei Sends a Letter to an Officer of Hell

We shall not discuss how Chen Guangrui performed his duties or Xuanzang cultivated his conduct; instead we shall talk about two wise men who lived beside the banks of the River Jing outside the city of Chang'an. One was an old fisherman called Zhang Shao and the other was a woodcutter called Li Ding. They were both advanced scholars who had never taken the official examination, lettered men of the mountains. One day, when Li Ding had sold his load of firewood and Zhang Shao had sold his basketful of carp in Chang'an city, they went into a tavern, drank till they were half tipsy, and strolled slowly home along the banks of the Jing, each holding a bottle in his hand. "Brother Li," said Zhang Shao, "it seems to me that people who struggle for fame kill themselves for it; those who compete for profit die for it; those who accept honours sleep with a tiger in their arms; and those who receive imperial favours walk around with snakes in their sleeves. Taking all in all, we are much better off living free among our clear waters and blue hills: we delight in our poverty and follow our destinies." "You are right, Brother Zhang," said Li Ding, "but your clear waters have nothing on my blue hills." "Your blue hills are not a patch on my clear waters," retorted Zhang Shao, "and here is a lyric to the tune of *The Butterfly Loves the Flowers* to prove it:

> The skiff is tiny amid the misty expanse of waves;
> Calmly I lean against the single sail,
> Listening to the voice of Xishi the beauty.
> My thoughts and mind are cleared; I have no wealth or fame
> As I toy with the waterweed and the rushes.
>
> "To count a few gulls makes the journey happy.
> In the reedy bend, under the willow bank,

数点沙鸥堪乐道，柳岸芦湾，妻子同欢笑。一觉安眠风浪消，无荣无辱无烦恼。”

李定道：“你的水秀，不如我的山青。也有个《蝶恋花》词为证：

云林一段松花满，默听莺啼，巧舌如调管。红瘦绿肥春正暖，倏然夏至光阴转。

又值秋来容易换，黄花香，堪供玩。迅速严冬如指捻，逍遥四季无人管。”

渔翁道：“你山青不如我水秀，受用些好物。有一《鹧鸪天》为证：

仙乡云水足生涯，摆橹横舟便是家。活剖鲜鳞烹绿鳖，旋蒸紫蟹煮红虾。

青芦笋，水荇芽，菱角鸡头更可夸。娇藕老莲芹叶嫩，慈菇菱白鸟英花。”

樵夫道：“你水秀不如我山青，受用些好物。亦有一《鹧鸪天》为证：

崔巍峻岭接天涯，草舍茅庵是我家。腌腊鸡鹅强蟹鳖，獐粑兔鹿胜鱼虾。



My wife and children smile with me.
The moment I fall asleep, wind and waves are quiet;
No glory, no disgrace, and not a single worry."

"Your clear waters are no match for my blue hills," said Li Ding, "and there is another lyric to the same tune to prove it. It goes:

The cloudy woods are covered with pine blossom.
Hush! Hear the oriole sing,
As if it played a pipe with its cunning tongue.
With touches of red and ample green the spring is warm;
Suddenly the summer's here as the seasons turn.

"When autumn comes the look of things is changed;
The scented chrysanthemum
Is enough for my pleasure.
Soon the cruel winter plucks all off.
I am free through four seasons, at nobody's beck and call."

"You don't enjoy the good things in your blue hills that I do on my clear waters," replied the fisherman, "and I can prove it with another lyric to the tune of *The Partridge Heaven*:

In this magic land we live off the cloudy waters;
With a sweep of the oar the boat becomes a home.
We cut open the live fish and fry the green turtle
As steam coils from the purple crab and the red shrimps bubble.
Green reed shoots,
Sprouts of water-lilies,
Better still, water chestnuts and the gorgon fruit,
Delicate louts roots and seeds, tender celery,
Arrowhead, reed-hearts and birdglory blossom."

"Your clear waters cannot compare with my blue hills when it comes to the good things they provide," said the woodcutter, and I can cite another lyric to the tune *The Partridge Heaven* as evidence:

Mighty crags and towering peaks reach to the sky;
A grass hut or a thatched cottage is my home.
Pickled chicken and duck are better than turtles or crabs,
Roebuck, boar, venison, and hare beat fish and shrimps.
The leaves of the tree of heaven,

香椿叶，黄楝芽，竹笋山茶更可夸。紫李红桃梅杏熟，甜梨酸枣木樨花。”

渔翁道：“你山青真个不如我的水秀。又有《天仙子》一首：

一叶小舟随所寓，万叠烟波无恐惧。垂钩撒网捉鲜鳞，没酱腻，偏有味，老妻稚子团圆会。

鱼多又货长安市，换得香醪吃个醉。蓑衣当被卧秋江，鼾鼾睡，无忧虑，不恋人间荣与贵。”

樵子道：“你水秀还不如我的山青。也有《天仙子》一首：

茆舍数椽山下盖，松竹梅兰真可爱。穿林越岭觅干柴，没人怪，从我卖，或少或多凭世界。

将钱沽酒随心快，瓦钵磁瓯殊自在。酰酶醉了卧松阴，无挂碍，无利害，不管人间兴与败。”

渔翁道：“李兄，你山中不如我水上生意快活。有一《西江月》为证：

红蓼花繁映月，黄芦叶乱摇风。碧天清远楚江空，牵揽一潭星动。



Yellow chinaberry sprouts,
And, even better, bamboo shoots and wild tea,
Purple plums and red peaches, ripe gages, and apricots,
Sweet pears, sharp jujubes, and osmanthus blossom."

"Your blue hills are really nothing on my clear waters," replied the fisherman, "and there is another lyric to the tune *Heavenly Immortal:*

In my little boat I can stay where I like,
Having no fear of the many misty waves.
Drop the hook, cast wide the net, to catch fresh fish:
Even without fat or sauce,
They taste delicious
As the whole family eats its meal together.
"When there are fish to spare I sell them in Chang'an market
To buy good liquor and get a little drunk.
Covered with my grass cloak I sleep on the autumn river,
Snoring soundly
Without a care,
Not giving a damn for honour and glory."

"Your clear waters still aren't as good as my blue mountains," came back the woodcutter, "and I too have a *Heavenly Immortal* lyric to prove it:

Where I build a little thatched hut under the hill
The bamboo, orchid, plum, and pine are wonderful.
As I cross forests and mountains to look for dry firewood
Nobody asks awkward questions,
And I can sell
As much or as little as the world wants.
I spend the money on wine and I'm happy,
Content with my earthenware bowl and china jug.
When I've drunk myself blotto I lie in the shade of the pine.
No worries,
No books to balance;
What do I care about success or failure?"

"Brother Li," said the fisherman, "you don't make as easy a living in the hills as I do on the water, and I can prove it with a lyric to the tune *The Moon on the West River:*

The smartweed's flowers are picked out by the moon

入网大鱼作队，吞钩小鳜成丛。得来烹煮味偏浓，笑傲江湖打哄。”

樵夫道：“张兄，你水上还不如我山中的生意快活。亦有《西江月》为证：

败叶枯藤满路，破梢老竹盈山。女萝干葛乱牵攀，折取收绳杀担。

虫蛀空心榆柳，风吹断头松楠。采来堆积备冬寒，换酒换钱从俺。”

渔翁道：“你山中虽可比过，还不如我水秀的幽雅。有一《临江仙》为证：

潮落旋移孤艇去，夜深罢棹歌来，蓑衣残月甚幽哉。宿鸥惊不起，天际彩云开。

困卧芦洲无个事，三竿日上还捱。随心尽意自安排。朝臣待漏，怎似我宽怀？”

樵夫道：“你水秀的幽雅，还不如我山青的更幽雅。亦有《临江仙》可证：

苍径秋高拽斧去，晚凉抬担回来。野花插鬓更奇哉，拨云寻路出，待月叫门开。



While the tangled leaves of rushes sway in the wind.
Clear and distant the azure sky, empty the Chu river:
Stir up the water, and the stars dance.
Big fish swim into the net in shoals;
Little ones swallow the hooks in swarms;
Boiled or fried they taste wonderful—
I laugh at the roaring river and lake."

"Brother Zhang," replied the woodcutter, "the living I make in the hills is much easier than yours on the water, and I can prove it with another *Moon on the West River* lyric:

Withered and leafless rattan fills the paths,
Old bamboo with broken tips covers the hillside.
Where vines and creepers tangle and climb
I pull some off to tie my bundles.
Elms and willows hollow with decay,
Pines and cedars cracked by the wind—
I stack them up against the winter cold,
And whether they're sold for wine or money is up to me."

"Although you don't do too badly in your hills, your life is not as elegant as mine on the water," said the fisherman, "as I can show with some lines to the tune *The Immortal by the River:*

As the tide turns my solitary boat departs;
I sing in the night, resting from the oars.
From under a straw cape the waning moon is peaceful.
The sleeping gulls are not disturbed
As the clouds part at the end of the sky.
Tired, I lie on the isle of rushes with nothing to do,
And when the sun is high I'm lying there still.
I arrange everything to suit myself:
How can the court official compare with my ease
As he waits in the cold for an audience at dawn?"

"Your life on the water may be elegant, but it's nothing compared with mine," replied the woodcutter, "and I have some lines to the same tune to demonstrate the point:

On an autumn day I carry my axe along the greeny path
Bringing the load back in the cool of evening,

稚子山妻欣笑接，草床木枕欹捱。蒸梨吹黍旋铺排，瓮中新酿熟，真个壮幽怀！”

渔翁道：“这都是我两个生意，赡身的勾当，你却没有我闲时节的好处。有诗为证。诗曰：

闲看苍天白鹤飞，停舟溪畔掩苍扉。
倚篷教子搓钓线，罢棹同妻晒网围。
性定果然知浪静，身安自是觉风微。
绿蓑青笠随时着，胜挂朝中紫绶衣。”

樵夫道：“你那闲时又不如我的闲时好也。亦有诗为证。诗曰：

闲观缥缈白云飞，独坐茅庵掩竹扉。
无事训儿开卷读，有时对客把棋围。
喜来策杖歌芳径，兴到携琴上翠微。
草履麻绦粗布被，心宽强似着罗衣。”

张稍道：“李定，我两个真是微吟可相狎，不须檀板共金樽。但散道词章，不为稀罕，且各联几句，看我们渔樵攀话，何如？”李定道：“张兄言之最妙。请兄先吟。”



Putting wild flowers in my hair, just to be different,
I push aside the clouds to find my way home,
And the moon is up when I tell them to open the door.
Rustic wife and innocent son greet me with smiles,
And I recline on my bed of grass and wooden pillow.
Steamed millet and pear are spread before me,
While the new wine is warm in the pot:
This is really civilized."

"All this is about our living and the ways we provide for ourselves," said the fisherman. "I can prove to you that your leisure is nowhere near as good as mine with a poem that goes:

Idly I watch the white cranes as they cross the sky;
As I Moor the boat at the river's bank, a blue door gives me shade.
Leaning on the sail I teach my son to twist a fishing line,
When rowing's done I dry the nets out with my wife.
A settled nature can really know the calm of the waves;
A still body feels the lightness of the breeze.
Always to wear a green straw cape and a blue straw hat
Is better than the purple robes of the court."

"Your leisure doesn't come up to mine," replied the woodcutter, "as this poem I shall now recite demonstrates:

With a lazy eye on the white clouds in the distance,
I sit alone in a thatched but, then close the bamboo door.
When there's nothing to do I teach my son to read;
Sometimes a visitor comes and we play a game of chess.
When I'm happy I take my stick and walk singing along the paths,
Or carry my lute up the emerald hills.
Grass shoes with hempen thongs, a cloak of coarsest cloth,
A mind relaxed: better than wearing silk."

"Li Ding," said the other, "how truly it can be said of us that 'by reciting some verses we become close friends: What need for golden winecups and a sandalwood table?' But there is nothing remarkable in just reciting verses; what would you say if we made couplets in which we each contributed a line about our lives as fisherman and woodcutter?" "Brother Zhang," said Li Ding, "that is an excellent suggestion. Please

“舟停绿水烟波内，家住深山旷野中。
偏爱溪桥春水涨，最怜岩岫晓云蒙。
龙门鲜鲤时烹煮，虫蛀干柴日燎烘。
钓网多般堪赡老，担绳二事可容终。
小舟仰卧观飞雁，草径斜欹听唳鸿。
口舌场中无我分，是非海内少吾踪。
溪边挂晒罾如锦，石上重磨斧似锋。
秋月晖晖常独钓，春山寂寂没人逢。
鱼多换酒同妻饮，柴剩治壶共子丛。
自唱自斟随放荡，长歌长叹任颠风。
呼兄唤弟邀船伙，挈友携朋聚野翁。
行令猜拳频递盏，拆牌道字漫传钟。
烹虾煮蟹朝朝乐，炒鸭燻鸡日日丰。
愚妇煎茶情散淡，山妻造饭意从容。
晓来举杖淘轻浪，日出担柴过大衝。
雨后披蓑擒活鲤，风前弄斧伐枯松。
潜踪避世妆痴蠢，隐姓埋名作哑聋。”



be the one to start." Here are their couplets:

My boat is moored in the green waters amid the misty waves;
My home is in the wilds, deep in the mountains.

How well I like the swollen stream under the bridge in spring;
My delight is a mountain peak swathed in clouds at dawn.

Dragon-sized fresh carp cooked at any time;
Dry, rotten, firewood always keeps one warm.

A full array of hooks and nets to support my old age;
Carrying wood and making twine will keep me till I die.

Lying back in a tiny boat watching the flying geese;
Reclining beside the grassy path and hearing the wild swans call.

I have no stall in the marketplace of tongues;
I've left no trace in the sea of disputation.

The nets hung to dry beside the brook are like brocade;
An axe well honed on rock is sharper than a spear.

Under the shining autumn moon I often fish alone;
I meet nobody on the solitary mountain in spring.

I trade my surplus fish for wine and drink it with my wife;
When I've wood to spare I buy a bottle and share it with my sons.

Singing and musing to myself I'm as wild as I care to be;
Long songs, long sighs, I can let myself be crazy.

I invite my brothers and cousins and fellow boatmen;
Leading my friends by the hand I meet the old man of the wilds.

As we play guess-fingers the cups fly fast;
When we make riddles the goblets slowly circulate.

Sauté or boiled crab is a delight every morning;
Plenty of fried duck and chicken cooked in ashes every day.

As my simple wife brews tea, my spirits are untrammelled;
While my mountain spouse cooks supper, my mind is at ease.

At the coming of dawn I wash my stick in the ripples;
When the sun rises I carry firewood across the road.

After the rain I put on my cloak to catch live carp;
I wield my axe before the wind to fell a withered pine.

I cover my tracks and hide from the world, acting the imbecile;

张稍道："李兄，我才僭先起句，今到我兄，也先起一联，小弟亦当续之。"

"风月佯狂山野汉，江湖寄傲老余丁。
清闲有分随潇洒，口舌无闻喜太平。
月夜身眠茅屋稳，天昏体盖箬蓑轻。
忘情结识松梅友，乐意相交鸥鹭盟。
名利心头无算计，干戈耳畔不闻声。
随时一酌香醪酒，度日三餐野菜羹。
两束柴薪为活计，一竿钩线是营生。
闲呼稚子磨钢斧，静唤憨儿补旧罾。
春到爱观杨柳绿，时融喜爱荻芦青。
夏天避暑修新竹，六月乘凉摘嫩菱。
霜降鸡肥常日宰，重阳蟹壮及时烹。
冬来日上还沉睡，数九天高自不蒸。
八节山中随放性，四时湖里任陶情。
采薪自有仙家兴，垂钓全无世俗形。
门外野花香艳艳，船头绿水浪平平。



I change my name and pretend to be deaf and dumb.

"Brother Li," said Zhang Shao. "I unfairly took the first lines just now, so now it's your turn to compose the first lines while I follow you." Thus they continued:

The man of the mountains acting mad under wind and moon;
The haughty and unwanted dotard of the river.

With his share of idleness, and able to be quite free;
No sound from his voice as he revels in his peace.

On moonlit nights he sleeps secure in a cottage of thatch;
He lightly covers himself at dusk with clothes of reed.

His passion spent, he befriends the pine and the plum;
He is happy to be the companion of cormorant and gull.

Fame and profit count for nothing in his mind;
His ears have never heard the clash of arms.

One is always pouring out fresh rice-wine,
The other has wild vegetable soup with every meal.

One makes a living with two bundles of firewood;
The other supports himself with rod and line.

One idly tells his innocent son to sharpen the axe of steel;
The other quietly bids his slow-witted child to mend the nets.

In spring one likes to see the willows turning green;
When the seasons change the other enjoys the rushes' blue.

Avoiding the summer heat, one trims the new bamboo;
The other gathers water-chestnuts on cool July evenings.

When frost begins, plump chickens are killed each day;
In mid-autumn the crabs are at their best and always in the pot.

When the sun rises in winter, the one is still asleep;
The other keeps cool in the dog days of summer.

Throughout the year one does as he pleases in the hills;
In all four seasons the other is happy on the lake.

By gathering firewood you can become an Immortal;
There is nothing worldly about fishing.

Sweet smell the wild flowers growing outside my door;

身安不说三公位，性定强如十里城。
十里城高防阃令，三公位显听宣声。
乐山乐水真是罕，谢天谢地谢神明。”

他二人既各道词章，又相联诗句，行到那分路去处，躬身作别。张稍道：“李兄呵，途中保重！上山仔细看虎。假若有些凶险，正是‘明日街头少故人’！”李定闻言，大怒道：“你这厮惫懒！好朋友也替得生死，你怎么咒我？我若遇虎遭害，你必遇浪翻江！”张稍道：“我永世也不得翻江。”李定道：“‘天有不测风云，人有暂时祸福。’你怎么就保得无事？”张稍道：“李兄，你虽这等说，你还没捉摸，不若我的生意有捉摸，定不遭此等事。”李定道：“你那水面上营生，极凶极险，隐隐暗暗，有甚么捉摸？”张稍道：“你是不晓得。这长安城里，西门街上，有一个卖卦的先生。我每日送他一尾金色鲤，他就与我袖传一课。依方位，百下百着。今日我又去买卦，他教我在泾河湾头东边下网，西岸抛钩，定获满载鱼虾而归。明日上城来，卖钱沽酒，再与老兄相叙。”二人从此叙别。

这正是“路上说话，草里有人”。原来这泾河水府有一个巡水的夜叉，听见了百下百着之言，急转水晶宫，慌忙报



Smooth are the green waves lapping at my boat.
A contented man never speaks of high honours;
A settled nature is stronger than a city wall.

Higher than a city wall for resisting enemy armies;
More illustrious than holding high office and listening to imperial decrees.

Those who are happy with mountains and rivers are few indeed;
Thank Heaven, thank Earth, and thank the spirits.

When the two of them had recited their verses and matched couplets they came to the place where their ways parted and bowed to each other to take their leave. "Brother Li," said Zhang Shao, "look after yourself on your way home and keep a sharp look-out for tigers up in the hills. If you met with an accident then 'an old friend would be missing on the road tomorrow'." This made Li Ding angry. "You scoundrel," he said, "I'm your friend; I'd die for you. How could you put such a curse on me? If I'm killed by a tiger, you'll be capsized by a wave." "I'll never be capsized." retorted Zhang Shao. "'In nature there are unexpected storms and in life unpredictable vicissitudes'," quoted Li Ding, "so how can you be sure you'll never have an accident?" "Brother Zhang," replied the fisherman, "despite what you just said, it's your life that's insecure, whereas my life is certain: I'm sure that I shan't have an accident." "Your life on the water is very dangerous and insecure," said the woodcutter, "so how can you be so certain?" "There's something you don't know," said Zhang Shao. "Every day I give a golden carp to a fortune-teller on the West Gate Street in Chang'an, and he passes a slip into my sleeve telling me I'll catch something every time provided I go to the right place. I went to buy a forecast from him today, and he told me that if I cast my nets to the east of the bend in the Jing River and lowered my lines on the western bank, I would be bound to get a full load of fish and shrimps to take home. Tomorrow I shall go into town to sell them to buy wine, and we can continue our talk then, brother." With this they parted.

How true it is that if you talk on the road there will be someone listening in the grass. A patrolling yaksha from the Jing River Palace overheard Zhang Shao's remark about always catching fish and rushed straight

与龙王道:“祸事了!祸事了!”龙王问:“有甚祸事?”夜叉道:“臣巡水去,到河边,只听得两个渔樵攀话。相别时,言语甚是利害。那渔翁说:长安城里,西门街上,有个卖卦先生,算得最准。他每日送他鲤鱼一尾,他就袖传一课,教他百下百着。若依此等算准,却不将水族尽情打去?何以壮观水府?何以跃浪翻波,辅助大王威力?”

龙王甚怒,急提了剑,就要上长安城,诛灭这卖卦的。旁边闪过龙子、龙孙、虾臣、蟹士、鲥军师、鳜少卿、鲤太宰,一齐启奏道:“大王且息怒。常言道:‘过耳之言,不可听信。’大王此去,必有云从,必有雨助,恐惊了长安黎庶,上天见责。大王隐显莫测,变化无方,但只变一秀士,到长安城内,访问一番。果有此辈,容加诛灭不迟;若无此辈,可不是妄害他人也?”龙王依奏,遂弃宝剑,也不兴云雨,出岸上,摇身一变,变作一个白衣秀士。真个:

丰姿英伟,耸壑昂霄。步履端庄,循规蹈矩。语言遵孔孟,礼貌体周文。身穿绿色罗襕服,头戴逍遥一字巾。

上路来,拽开云步,径到长安城西门大街上,只见一簇人,挤挤杂杂,闹闹哄哄,内有高谈阔论的道:“属龙的本



back to the palace of crystal to make an urgent report of disaster to the dragon king. "What disaster?" asked the dragon king, and the yaksha replied, "Your subject was patrolling in the water by the river's edge when I heard a fisherman and a woodcutter talking. Just when they were parting they sounded very dangerous. The fisherman said that there is a soothsayer on West Gate Street in Chang'an city whose predictions are very accurate. The fisherman gives him a golden carp every day, and he hands the fisherman a slip saying that he'll catch fish at every attempt. If his calculations are so accurate, won't all we water folk be wiped out? Shall we fortify the water palace, or shall we make some leaping waves to strengthen Your Majesty's prestige?" The dragon king seized his sword in a great rage, intending to go straight to Chang'an city and destroy this fortune-teller, but then his dragon sons and grandsons, shrimp officials, crab soldiers, shad generals, mandarin-fish ministers, and carp premier submitted a joint memorial that read: "We beg Your Majesty not to act in anger. As the saying goes, 'words overheard are not to be trusted.' If Your Majesty were to go now you would have to be accompanied by clouds and helped by rain; and if this frightens the common people of Chang'an, Heaven may take offence. Your Majesty is capable of making all sorts of transformations, and of appearing and vanishing unexpectedly; so you should change into a scholar for this visit to Chang'an. If you find that it is true, you will be able to punish him at your leisure; and if it turns out to be false, you will avoid killing an innocent man." Taking their advice, the dragon king put aside his sword, and without raising clouds or rain he climbed out on the back, shook himself, and turned into a scholar dressed in white. He was

Handsome and noble,
Towering into the clouds.
His step was stately
And he observed the rules of conduct.
In his speech he showed his respect for Confucius and Mencius,
His manners were those of the Duke of Zhou and King Wen.
He wore a gown of jade-green silk,
A cloth wrapped casually round his head.

Once on the road he strode straight to West Gate Street in Chang'an

命，属虎的相冲。寅辰巳亥，虽称合局，但怕的是日犯岁君。”龙王闻言，情知是卖卜之处，先上前，分开众人，望里观看。只见：

四壁珠玑，满堂绮绣。宝鸭香无断，磁瓶水恁清。两边罗列王维画，座上高悬鬼谷形。端溪砚，金烟墨，相衬着霜毫大笔；火珠林，郭璞数，谨对了台政新经。六爻熟谙，八卦精通。能知天地理，善晓鬼神情。一槃子午安排定，满腹星辰布列清。真个那未来事，过去事，观如月镜；几家兴，几家败，鉴若神明。知凶定吉，断死言生。开谈风雨迅，下笔鬼神惊。招牌有字书名姓，神课先生袁守诚。

此人是谁?原来是当朝钦天监台正先生袁正罡的叔父袁



city, where he saw a crowd of people pushing and shouting. One of them was proclaiming grandiloquently, "He who was born under the Dragon will clash with the one who belongs to the Tiger. Although the cyclical characters are supposed to be in concordance, I'm afraid that the Year Planet may be offended by the Sun." As soon as he heard this the dragon king knew that this was the place where fortunes were told, so he pushed through the crowds to look inside. He saw:

Four walls covered with pearls,
A room full of silken embroideries,
Incense ever rising from a burner,
Clear water in a porcelain pot.
On either side were paintings by Wang Wei;
High above the seat hung a picture of the Devil Valley Hermit.
An inkstone from Duanxi County,
"Golden smoke" ink,
On which leant a large brush of finest hairs;
A forest of fiery pearls,
The prediction of Guo Pu,
As he diligently compared them to the Tai Zheng Xin Jing.
He was deeply versed in the six lines of the diagrams,
A great expert on the Eight Trigrams.
He understood the principles of Heaven and Earth,
And saw into the feelings of gods and devils.
He knew all about the cyclical numbers,
And had a clear picture of the constellations.
He saw the events of the future,
The events of the past,
As if in a mirror.
Which house would rise,
Which house would fall,
He could tell with divine perception.
He knew when good and bad was coming,
Could predict death and survival.
His words hastened wind and rain;
When he wielded his writing-brush, gods and devils trembled.
His name was written on a signboard:
Master of Divination Yuan Shoucheng.

守诚是也。那先生果然相貌稀奇，仪容秀丽；名扬大国，术冠长安。龙王入门来，与先生相见。礼毕，请龙上坐，童子献茶。先生问曰："公来问何事？"龙王曰："请卜天上阴晴事如何。"先生即袖传一课，断曰："云迷山顶，雾罩林梢。若占雨泽，准在明朝。"

龙曰："明日甚时下雨？雨有多少尺寸？"先生道："明日辰时布云，巳时发雷，午时下雨，未时雨足，共得水三尺三寸零四十八点。"龙王笑曰："此言不可作戏。如是明日有雨，依你断的时辰、数目，我送课金五十两奉谢；若无雨，或不按时辰，数目，我与你实说：定要打坏你的门面，扯碎你的招牌，即时赶出长安，不许在此惑众！"先生欣然而答："这个一定任你。请了，请了。明朝雨后来会。"

龙王辞别，出长安，回水府。大小水神接着，问曰："大王访那卖卦的如何？"龙王道："有！有！有！但是一个掉嘴门讨春的先生：我问他几时下雨，他就说明日下雨，问他甚么时辰，甚么雨数，他就说辰时布云，巳时发雷，午时下雨，未时雨足，得水三尺三寸零四十八点。我与他打了个赌赛：若果如他言，送他谢金五十两；如略差些，就打破他门面，赶他起身，不许在长安惑众。"众水族笑曰："大王是八河都总



Who was he? He was Yuan Shoucheng, the uncle of Yuan Tiangang the Imperial Astrologer. He was famous throughout the country, and the leading member of his profession in Chang'an. The dragon king went in to see him, and when they had greeted each other he asked the dragon king to sit down, while a servant brought tea. "What have you come to ask about, sir?" asked the soothsayer, and the dragon king replied, "I beg you to uncover the secrets of the sky for me." The soothsayer passed him a slip of paper from his sleeve and said, "Clouds obscure the mountain peak, mist covers the tree tops. If there is to be rain, it will certainly come tomorrow." "When will it rain tomorrow," asked the dragon king, "and how many inches of rain will fall?" "Tomorrow the clouds will gather at mid-morning; late in the morning there will be thunder; at noon it will start to rain; and in the early afternoon the rain will finish, after 3 feet 3.48 inches have fallen," replied the soothsayer. "I trust that you are not fooling," said the dragon king. "If it rains tomorrow at the time and to the depth you have predicted I shall pay you a fee of fifty pieces of gold. If it does not rain, or if it does not rain at the time and to the depth you say it will, then I'm telling you straight that I'll smash up your shopfront, tear down your sign and run you out of Chang'an so that you won't be able to deceive the people a moment longer." "That is entirely up to you," replied the other cheerfully. "We shall meet again tomorrow after the rain."

The dragon king took his leave and went back to his watery palace from Chang'an. The greater and lesser water spirits greeted him with the question, "How did Your Majesty's visit to the soothsayer go?" "It was all right," he replied, "but he was a smooth-tongued fortune-teller. When I asked him when it would rain, he said tomorrow. When I asked what time of day it would be and how much would fall, he said that at mid-morning the clouds would gather, late in the morning it would thunder, at noon it would start to rain, and early in the afternoon it would stop raining. He also said that 3 feet 3.48 inches of rain would fall. I made a wager with him that if his prediction turned out to be true, I'd give him fifty ounces of gold; but if he got it at all wrong, I'd smash up his shopfront and drive him out, so that he wouldn't be able to deceive the public any longer. The watery tribe laughed and said, "Your Majesty is the General

管，司雨大龙神，有雨无雨，惟大王知之，他怎敢这等胡言?那卖卦的定是输了!定是输了!”

此时龙子、龙孙与那鱼卿、蟹士正欢笑，谈此事未毕，只听得半空中叫泾河龙王接旨。众抬头上看，是一个金衣力士，手擎玉帝敕旨，竟投水府而来，慌得龙王整衣端肃，焚香接了旨。金衣力士回空而去。龙王谢恩，拆封看时，上写着：

“敕命八河总，驱雷掣电行；

明朝施雨泽，普济长安城。”

旨意上时辰、数目，与那先生判断者毫发不差，唬得那龙王魂飞魄散。少顷苏醒，对众水族曰：“尘世上有此灵人!真个是能通天地理，却不输与他哩!”鲔军师奏云：“大王放心。要赢他有何难处?臣有小计，管教灭那厮的口嘴。”龙王问计，军师道：“行雨差了时辰，少些点数，就是那厮断卦不准，怕不赢他?那时捽碎招牌，赶他跑路，果何难也?”

龙王依他所奏，果不担忧。至次日，点札风伯、雷公、云童、电母、直至长安城九霄空上。他挨到那巳时方布云，午时发雷，未时落雨，申时雨止，却只得三尺零四十点：改了他一个时辰，克了他三寸八点雨。后发放众将班师，他又按落云头，还变作白衣秀士，到那西门里大街上，撞入袁守



Superintendent of the Eight Rivers and the Great Dragon God of the Rain, so only you can know whether there will be rain. How dare he talk such nonsense? That fortune-teller is bound to lose, absolutely bound to."

Just as all the dragon sons and grandsons were laughing and talking about this with the fish ministers and crab soldiers a shout was heard from the sky: "Dragon King of the Jing River, prepare to receive an Imperial Decree." They all looked up and saw a warrior in golden clothes coming towards the watery palace with a decree from the Jade Emperor in his hands. This alarmed the dragon king, who straightened his clothes, stood up solemnly, burnt incense and received the decree. The gold-clad warrior returned to the sky. Giving thanks for the imperial grace the dragon king opened the letter and read:

> "We order the Superintendent of the Eight Rivers to travel with thunder and lightning and succour the city of Chang'an with rain."

The time and the amount on the decree were exactly the same as those foretold by the soothsayer, which so startled the dragon king that he passed out. When he came round a moment later he said to the watery tribe, "How can there be a man of such powers in the mortal world? He is really someone who knows everything about Heaven and Earth — I'm bound to be beaten by him." "Your Majesty should not worry," submitted General Shad in a memorial. "There will be no difficulty about beating him. Your subject has a humble plan that I can guarantee will shut that scoundrel's mouth." When the dragon king asked what the plan was, the general replied, "Make it rain at the wrong time and not quite enough, so that his predictions are wrong, and then you will surely beat him. There will be nothing to stop you smashing his sign to smithereens and running him out of town." The dragon king accepted his advice and stopped worrying.

The next day he ordered Viscount Wind, Duke Thunder, the Cloud Youth and Mother Lightning to go to the sky above the city of Chang'an. He waited till late in the morning before spreading the clouds, unleashed the thunder at noon, started the rain in the early afternoon, and stopped it in the late afternoon, when only three feet and 0.4 inches had fallen. He had thus changed the times by two hours and reduced the amount of rain by 3.08 inches. After the rain he dismissed his generals and his hosts and

诚卦铺，不容分说，就把他招牌，笔，砚等，一齐捽碎。

那先生坐在椅上，公然不动。这龙王又轮起门板便打，骂道："这妄言祸福的妖人，擅惑众心的泼汉！你卦又不灵，言又狂谬！说今日下雨的时辰、点数俱不相对，你还危然高坐！趁早去，饶你死罪！"守诚犹公然不惧分毫，仰面朝天冷笑道："我不怕！我不怕！我无死罪，只怕你倒有个死罪哩！别人好瞒，只是难瞒我也。我认得你，你不是秀士，乃是泾河龙王。你违了玉帝敕旨，改了时辰，克了点数，犯了天条，你在那'剐龙台'上，恐难免一刀！你还在此骂我！"

龙王见说，心惊胆战，毛骨悚然，急丢了门板，整衣伏礼，向先生跪下道："先生休怪。前言戏之耳，岂知弄假成真，果然违犯天条，奈何？望先生救我一救！不然，我死也不放你。"守诚曰："我救你不得，只是指条生路与你投生便了。"龙曰："愿求指教。"先生曰："你明日午时三刻，该赴人曹官魏征处听斩。你果要性命，须当急急去告当今唐太宗皇帝方好。那魏征是唐王驾下的丞相，若是讨他个人情，方保无事。"龙王闻言，拜辞含泪而去。不觉红日西沉，太阴星上。但见：



put away his clouds; then he changed back into a white-clad scholar and charged into Yuan Shoucheng's fortune-telling stall on West Gate Street. Without even asking for an explanation he smashed up Yuan's sign, his brush, his inkstone, and everything else, while the fortune-teller remained calmly in his chair without moving. The dragon king brandished the door in the air, ready to hit him with it, and began to pour abuse on him: "You evil man, with all your reckless talk about blessings and disasters; you stinking deceiver of the masses. Your predictions are false, and you talk nonsense. You got the time and the amount of today's rain quite wrong, but you still sit there so high and mighty. Get out at once if you want me to spare your life." Yuan Shoucheng, who was as calm and unfrightened as ever, looked up to the sky with a mocking smile. "I'm not afraid," he said, "I'm not afraid. I've committed no capital offence, but I fear that you have. You may be able to fool other people, but you can't fool me. I know who you are. You're no scholar; you're the Dragon King of the River Jing. You flouted a decree of the Jade Emperor by changing the time of the rain and cutting down the amount, which is a crime against the laws of Heaven. I'm afraid that you're for the executioner's blade on the Dragon-slicing Scaffold. Are you going to keep up that abuse of me?"

On hearing this the dragon king trembled from fear and his hair stood on end. Dropping the door at once he straightened his clothes and made gestures of submission, kneeling to the soothsayer and saying, "Please do not be angry with me, sir; I was only joking. I never thought that it would be taken seriously. Whatever am I to do if I have broken the laws of Heaven? I beg you to save me, sir. If you don't I shall haunt you after my death." "I can't save you," replied Yuan Shoucheng. "but I can suggest one way by which you may be able to save your skin." "I beg you to tell me," implored the dragon king. "Tomorrow afternoon at half past one you will have to go to the office of the official in charge of personnel, Wei Zheng, to be beheaded. If you want to stay alive you must report at once to the present Tang Emperor, Taizong, as Wei Zheng is a minister of his; and if you can get him to speak for you, you will be all right." The dragon king took his leave of the soothsayer with tears in his eyes and went away. The sun was setting in the west, and the moon and stars were coming out.

烟凝山紫归鸦倦，路远行人投旅店。渡头新雁宿眭沙。银河现，催更筹，孤村灯火光无焰。

风袅炉烟清道院，蝴蝶梦中人不见。月移花影上栏杆。星光乱，漏声换，不觉深沉夜已半。

这泾河龙王也不回水府，只在空中，等到子时前后，收了云头，敛了雾角，径来皇宫门首。此时唐王正梦出宫门之外，步月花阴。忽然龙王变作人相，上前跪拜，口叫“陛下，救我!救我!”太宗云:“你是何人?朕当救你。”龙王云:“陛下是真龙，臣是业龙。臣因犯了天条，该陛下贤臣人曹官魏征处斩，故来拜求，望陛下救我一救!”太宗曰:“既是魏征处斩，朕可以救你。你放心前去。”龙王欢喜，叩谢而去。

却说那太宗梦醒后念念在心。早已至五更三点，太宗设朝，聚集两班文武官员。但见那:

烟笼凤阙，香蔼龙楼。光摇丹扆动，云拂翠华流。君臣相契同尧舜，礼乐威严近汉周。侍臣灯，宫女扇，



As clouds settle round the mountains the crows fly back to roost,
The travellers on long journeys find inns for the night.
The returning geese sleep on a sandbank by the ford,
As the Milky Way appears.
While the hours push on
A lamp in the lonely village burns with barely a flame.
Pure is the monastery as the reed smoke curls in the breeze;
Men disappear in the butterfly dream.
As the moon sinks, flower shadows climb the rails,
The stars are a jumble of light.
The hours are called,
The night is already half way through.

The Dragon King of the River Jing did not return to his watery palace but stayed in the sky until the small hours of the morning, when he put away his cloud and his mist horn, and went straight to the gate of the Imperial Palace. At this very moment the Tang Emperor dreamt that he went out of the palace gate to stroll among the flowers in the moonlight. The dragon king at once took human form, went up to him and knelt and bowed before him, crying, "Save me, Your Majesty, save me." "Who are you, that we should save you?" asked Taizong. "Your Majesty is a true dragon," replied the dragon king, "and I am a wicked dragon. As I have offended against the laws of Heaven, I am due to be beheaded by Your Majesty's illustrious minister Wei Zheng, the official in charge of personnel, so I have come to beg you to save me." "If you are supposed to be beheaded by Wei Zheng, we can save you, so set your mind at rest and go along now," said the Tang Emperor. The dragon king, who was extremely happy, kowtowed in thanks and went away.

Taizong remembered his dream when he woke up. It was now half past four in the morning, so Taizong held court before the assembled civil and military officials.

Mist wreathed the palace gates,
Incense rose to the dragon towers.
In the shimmering light the silken screen moves,
As the clouds shake the imperial glory spreads.
Monarch and subject as faithful as Yao and Shun,
Imposing music and ritual rivalling Zhou and Han.

双双映彩；孔雀屏，麒麟殿，处处光浮。山呼万岁，华祝千秋。静鞭三下响，衣冠拜冕旒。宫花灿烂天香袭，堤柳轻柔御乐讴。珍珠帘，翡翠帘，金钩高控；龙凤扇，山河扇，宝辇停留。文官英秀，武将抖搜。御道分高下，丹墀列品流。金章紫绶乘三象，地久天长万万秋。

众官朝贺已毕，各各分班。唐王闪凤目龙睛，一一从头观看，只见那文官内是房玄龄、杜如晦、徐世勣、许敬宗、王珪等；武官内是高士廉、段志贤、殷开山、程咬金、刘洪纪、胡敬德、秦叔宝等；一个个威仪端肃，却不见魏征丞相。唐王召徐世勣上殿道："朕夜间得一怪梦：梦见一人，迎面拜谒，口称是泾河龙王，犯了天条，该人曹官魏征处斩，拜告寡人救他，朕已许诺。今日班前独不见魏征，何也？"世勣对曰："此梦告征，须唤魏征来朝，陛下不要放他出门。



Pages hold lanterns,
Palace women hold fans,
In brilliant pairs.
Pheasant screens,
Unicorn halls,
Shimmering everywhere.
As the call "Long Live the Emperor" goes up,
The Empress is wished a thousand autumns.
When the Rod of Silence descends three times,
The uniformed officials bow to the emperor.
The brightly coloured palace flowers have a heavenly scent;
The delicate willows on the bank sing royal songs.
Pearl curtains,
Jade curtains,
Are hung high from golden hooks;
Dragon and phoenix fans,
Landscape fans,
Rest by the royal chariot.
Elegant are the civil officials,
Vigorous the generals.
By the Imperial Way high and low are divided;
They stand by rank beneath the palace steps.
The ministers with their purple corded seals ride three elephants.
May the Emperor live as long as Heaven and Earth!

When the officials had all done homage they divided into their groups. The Tang Emperor looked at them one by one with his dragon and phoenix eyes. Among the civil officials he observed Fang Xuanling, Du Ruhui, Xu Shiji, Xu Jingzong, Wang Gui and others; and among the military officers he saw Ma Sanbao, Duan Zhixian, Yin Kaishan, Cheng Yaojin, Liu Hongji, Hu Jingde, and Qin Shubao among others. Every one of them was standing there solemnly and with dignity, but he could not see Minister Wei Zheng among them. He summoned Xu Shiji into the palace hall and said to him, "We had a strange dream last night in which a man came and bowed to us, claiming that he was the Dragon King of the River Jing. He had broken the laws of Heaven, and was due to be beheaded by the official in the personnel department, Wei Zheng. He begged us to save him, and we agreed. Why is it that the only official missing at court today

过此一日，可救梦中之龙。”唐王大喜，即传旨，着当驾官宣魏征入朝。

却说魏征丞相在府，夜观乾象，正热宝香，忽闻得鹤唳九霄，却是天差仙使，捧玉帝金旨一道，着他午时三刻，梦斩泾河老龙。这丞相谢了天恩，斋戒沐浴，在府中试慧剑，运元神，故此不曾入朝。一见当驾官赍旨来宣，惶惧无任，又不敢违迟君命，只得急急整衣束带，同旨入朝，在御前叩头请罪。唐王道:“赦卿无罪。”

那时诸臣尚未退朝，至此，却命卷帘散朝，独留魏征，宣上金銮，召入便殿，先谈论安邦之策，定国之谋。将近巳末午初时候，却命宫人，取过大棋来，“朕与贤卿对弈一局。”众嫔妃随取棋枰，铺设御案。魏征谢了恩，即与唐王对弈，一递一着，摆开阵势。正合“烂柯经”云：

博弈之道，贵乎严谨。高者在腹，下者在边，中者在角，此棋家之常法。弈秋曰:“宁输一子，不失一先。



is Wei Zheng?" "If this dream is true," replied Xu Shiji, "Wei Zheng must be summoned to the palace, and Your Majesty must not let him out of doors. Once today is over the Dragon King will be saved." The Tang Emperor was overjoyed and he sent a personal aide with a decree summoning Wei Zheng to court.

That night the minister Wei Zheng had been reading the stars in his residence and was just burning some precious incense when he heard a crane calling in the sky. It was a messenger from Heaven with a decree from the Jade Emperor ordering him to behead the Dragon King of the River Jing in a dream at half past one the following afternoon. The minister thanked Heaven for its grace, fasted and bathed himself, tried out the sword of his wisdom, and exercised his soul. This was why he did not go to court. When the imperial aide came with a summons he was frightened and nonplussed; but he did not dare to delay in obeying an order from his monarch, so he hurriedly tidied his clothes, tightened his belt, and went to the palace with the summons in his hands. He kowtowed to the Emperor and admitted his fault. "We forgive you," said the Emperor. The officials had not yet withdrawn, so the Emperor now ordered the curtains to be lowered and dismissed them. The only one of them he kept behind was Wei Zheng, whom he ordered to mount the golden chariot and come to his private quarters with him, where they discussed the policies to bring peace and stability to the country. At about noon he ordered the palace ladies to bring a large *weiqi* chess set and said, "We shall now have a game of chess." The Imperial concubines brought in a chess board and set it on the Emperor's table. Thanking the Tang Emperor for his grace, Wei Zheng started to play with him. As each moved in turn they built up their lines of battle. It was just as the *Chess Classic* says:

> The Way of chess:
> The best place is the middle of the board,
> The worst is the side,
> And the corners are neither good nor bad.
> This is the eternal law of chess.
> The law says:
> "It is better to lose a piece

击左则视右，攻后则瞻前。有先而后，有后而先。两生勿断，皆活勿连。阔不可太疏，密不可太促。与其恋子以求生，不若弃之而取胜；与其无事而独行，不若固之而自补。彼众我寡，先谋其生；我众彼寡，务张其势。善胜者不争，善阵者不战；善战者不败，善败者不乱。夫棋始以正合，终以奇胜。凡敌无事而自补者，有侵绝之意；弃小而不救者，有图大之心；随手而下者，无谋之人；不思而应者，取败之道。《诗》云：'惴惴小心，如临于谷。'此之谓也。"

棋盘为地子为天，色按阴阳造化全。

下到玄微通变处，笑夸当日烂柯仙。



Than to lose the initiative.
When you are struck on the left, look to the right,
When attacked in the rear, keep an eye on your front.
Sometimes the leader is really behind,
sometimes the laggard is really ahead.
If you have two 'live' areas do not let them be severed;
If you can survive as you are, do not link up.
Do not spread yourself out too thinly,
Do not crowd your pieces too closely.
Rather than being niggardly with your pieces,
Lose them and win the game.
Rather than moving for no reason,
It is better to strengthen your position.
When he has many and you have few,
Concentrate on survival;
When you have many and he has few,
Extend your positions.
The one who is good at winning does not have to struggle;
The one who draws up a good position does not have to fight;
The one who fights well does not lose;
The one who loses well is not thrown into confusion.
Open your game with conventional gambits,
And end by winning with surprise attacks.
When the enemy strengthens himself for no apparent reason,
He is planning to attack and cut you off.
When he abandons small areas and does not rescue them
His ambitions are great.
The man who places his pieces at random
Has no plans;
The man who responds without thinking
Is heading for defeat.
The Book of Songs says:
'Be cautious and careful
As if you were walking on the edge of a precipice.'
This is what it means."

There is a poem that goes:

The board is the Earth, the chessmen Heaven,
The colours, Positive and Negative,

君臣两个对奕此棋，正下到午时三刻，一盘残局未终，魏征忽然俯伏在案边，鼾鼾盹睡。太宗笑曰："贤卿真是匡扶社稷之心劳，创立江山之力倦，所以不觉盹睡。"太宗任他睡着，更不呼唤。不多时，魏征醒来，俯伏在地道："臣该万死！臣该万死！却才晕困，不知所为，望陛下赦臣慢君之罪！"太宗道："卿有何慢罪？且起来，拂退残棋，与卿从新更着。"

魏征谢了恩，却才捻子在手，忽听得朝门外大呼小叫。原来是秦叔宝、徐茂功等，将着一个血淋淋的龙头，掷在帝前，启奏道："陛下，海浅河枯曾有见，这般异事却无闻。"太宗与魏征起身道："此物何来？"叔宝、茂功道："千步廊南，十字街头，云端里落下这颗龙头，微臣不敢不奏。"唐王惊问魏征："此是何说？"魏征转身叩头道："是臣才一梦斩的。"

唐王闻言，大惊道："贤卿盹睡之时，又不曾见动身动手，又无刀剑，如何却斩此龙？"魏征奏道："主公，臣的身在君前，梦离陛下。身在君前对残局，合眼朦胧；梦离陛下乘瑞云，出神抖搜。那条龙，在剐龙台上，被天兵将绑缚其



When you reach that subtle state when all the changes become clear,
You can laugh and brag about the chess-playing Immortals.

As sovereign and minister played their game of chess it was half past one. Although the game was not over, Wei Zheng slumped down beside the table and started to snore, fast asleep. "Worthy Minister," said Taizong with a smile, "you have exhausted your mind in strengthening the country and tired yourself out building the empire; that is why you have fallen asleep without realizing it." The Emperor said no more and let him sleep. Not long afterwards Wei Zheng woke up, prostrated himself on the floor, and said, "Your subject deserves ten thousand deaths. I fell asleep without knowing what I was doing, and I beg Your Majesty to forgive your subject's criminal discourtesy to his sovereign." "What criminal discourtesy have you committed?" the Emperor asked. "Rise, and take the Pieces off the board so that we may start again." Wei Zheng thanked him for his grace, and was just taking the pieces in his hand when he heard shouting outside the palace gates. Qin Shubao, Xu Maogong and some others brought in a dragon's head dripping with blood, threw it to the floor in front of the Emperor, and reported, "Your Majesty,

Seas have gone shallow and rivers have run dry,
But such a sight as this was never seen by human eye."

The Emperor and Wei Zheng rose to their feet and asked where it had come from. "This dragon's head fell from a cloud at the crossroads at the end of the Thousand Yard Portico, and your humble subjects dared not fail to report it," said Qin Shubao and Xu Maogong. "What does this mean?" the Tang Emperor asked Wei Zheng in astonishment. "Your subject beheaded it in a dream just now," replied Wei Zheng, kowtowing. "But I never saw you move your hand or body when you were dozing," said the shocked Emperor, "and you had no sword, so how could you have beheaded it?" "My lord," replied Wei Zheng, "your subject

Was bodily in your presence,
But far away in my dream.
I was bodily in your presence reaching the end of a game.
When I shut my eyes and felt drowsy;
I went far away in my dream, riding a magic cloud,
Bursting with energy.

中。是臣道：‘你犯天条，合当死罪。我奉天命，斩汝残生。’龙王哀苦，臣抖精神。龙王哀苦，伏爪收鳞甘受死；臣抖精神，撩衣进步举霜锋。挖扠一声刀过处，龙头因此落虚空。”

太宗闻言，心中悲喜不一。喜者：夸奖魏征好臣，朝中有此豪杰，愁甚江山不稳?悲者：谓梦中曾许救龙，不期竟致遭诛。只得强打精神，传旨，着叔宝将龙头悬挂市曹，晓谕长安黎庶；一壁厢赏了魏征，众官散讫。当晚回官，心中只是忧闷：想那梦中之龙，哭啼啼哀告求生，岂知无常，难免此患。思念多时，渐觉神魂倦怠，身体不安。

当夜二更时分，只听得宫门外有号泣之声，太宗愈加惊恐。正朦胧睡间，又见那泾河龙王，手提着一颗血淋淋的首级，高叫：“唐太宗!还我命来!还我命来!你昨夜满口许诺救我，怎么天明时反宣人曹官来斩我?你出来!你出来!我与你

That dragon
Was on the Dragon-slicing Scaffold
Where he had been tied by the officers and soldiers of Heaven.
Then your minister said,
'You have broken the laws of Heaven,
And deserve the death penalty.
I bear a heavenly mandate
To behead you.'
When the dragon heard he was bitterly grieved;
Your subject marshalled his spirits.
When the dragon heard he was bitterly grieved,
Pulled in his claws, laid down his scales and gladly prepared to die.
Your subject marshalled his spirits,
Hitched up his clothes, stepped forward and raised the blade.
With a snick the sword came down,
And the dragon's head fell into the void."

Emperor Taizong's feelings on hearing this were mixed. On the one hand he was happy, because he was proud of having so good a minister as Wei Zheng; for with a hero like that in his court he needed to have no worries about the safety of the empire. On the other hand he was distressed, because although he had promised in his dream to save the dragon, it had been executed. He had no choice but to pull himself together and order Qin Shubao to hang the dragon's head up in the market place as a warning to the common people of Chang'an. He also rewarded Wei Zheng, and then all the officials dispersed.

When he returned to the palace that evening, the Emperor was depressed as he remembered how the dragon had wept so bitterly in his dream, begging to be saved. Yet the dragon had been unable to avoid its doom. After brooding over this for a long time he felt more and more exhausted and uneasy. In the second watch of the night he heard sobbing outside the palace gates, which made him more frightened than ever. As he lay in a fitful sleep, the dragon king of the River Jing reappeared, this time holding a head dripping with blood in his hands. "Emperor Taizong of the Tang," he shouted, "give me back my life, give me back my life. Last night you were full of promises to save me, so why did you double-cross me yesterday and order Wei Zheng, the official in charge of per-

到阎君处折辨折辨!”他扯住太宗，再三嚷闹不放。太宗箝口难言，只挣得汗流遍体。

正在那难分难解之时，只见正南上香云缭绕，彩雾飘摇，有一个女真人，上前将杨柳枝用手一摆，那没头的龙，悲悲啼啼，径往西北而去。原来这是观音菩萨，领佛旨，上东土，寻取经人，此住长安城都土地庙里，夜闻鬼泣神号，特来喝退业龙，救脱皇帝。那龙径到阴司地狱具告不题。

却说太宗苏醒回来，只叫:“有鬼!有鬼!”慌得那三宫皇后、六院嫔妃，与近侍太监，战兢兢，一夜无眠。不觉五更三点，那满朝文武多官，都在朝门外候朝。等到天明，犹不见临朝，唬得一个个惊惧踌躇。及日上三竿，方有旨意出来道:“朕心不快，众官免朝。”

不觉倏五七日，众官忧惶，都正要撞门见驾问安，只见太后有旨，召医官入宫用药。众人在朝门等候讨信。少时，医官出来，众问何疾。医官道:“皇上脉气不正，虚而又数，狂言见鬼；又诊得十动一代，五脏无气，恐不讳只在七日之内矣。”众官闻言，大惊失色。

正怆惶间，又听得太宗有旨宣徐茂功、护国公、尉迟公见驾。三公奉旨，急入到分宫楼下。拜毕，太宗正色强言



sonnel, to behead me? Come out, come out, and we shall go to the King of Hell's place to have this out." He pulled at the Emperor's clothes and would not stop shouting. Taizong could find nothing to say, and struggled so hard to get away that he was pouring with sweat. Just at this most awkward moment he saw fragrant clouds and coloured mists to the south. A female Immortal came forward and waved a willow twig, at which the headless dragon went off to the northwest, weeping pitifully. This Immortal was the Bodhisattva Guanyin, who had come to the East in obedience to the Buddha's decree to find the man to fetch the scriptures. She was now staying in the temple of the tutelary god of Chang'an, and when she heard the devilish howling she came to chase away the wicked dragon. The dragon then went down to Hell to submit a full report.

When Taizong woke up he shouted, "A ghost, a ghost!" The empresses of the three palaces, the imperial consorts and concubines of the six compounds, the attendants and the eunuchs were all so terrified by this that they lay awake trembling for the rest of the night. Before long it was half past four, and all the military and civil officials were waiting for the morning court outside the palace gates. When dawn came and the Emperor had still not come to court they were so frightened that they did not know what to do. It was not till the sun was high in the sky that a decree was brought out that read, "As our mind is not at ease all the officials are excused court." Six or seven days quickly passed, and all the officials were so anxious that they wished they could rush to the palace gates to see the Emperor and ask after his health, but all that happened was that the Empress issued a decree summoning the royal doctors to the palace to administer medicine. Crowds of officials gathered at the palace gates waiting for news, and when the doctors came out a little later they asked what the matter was. "His Majesty's pulse in not as it should be: it is both faint and fast. He murmurs deliriously about having seen a ghost. His pulse stops every ten beats. His five viscera lack all spirit, and I am afraid that the worst must be expected within seven days." The officials went pale from shock.

Amid all the panic it was learnt that Taizong had sent for Xu Maogong, the Duke Protector Qin Shubao, and Lord Yuchi Jingde. When the three lords received the decree they hurried to the lower storey of the side

道:“贤卿，寡人十九岁领兵，南征北伐，东挡西除，苦历数载，更不曾见半点邪祟，今日却反见鬼!”尉迟公道:“创立江山，杀人无数，何怕鬼乎?”太宗道:“卿是不信。朕这寝宫门外，入夜就抛砖弄瓦，鬼魅呼号，着然难处。白日犹可，昏夜难禁。”叔宝道:“陛下宽心，今晚臣与敬德把守宫门，看有甚么鬼祟。”

太宗准奏，茂功谢恩而出。当日天晚，各取披挂，他两个介胄整齐，执金瓜钺斧，在宫门外把守。好将军!你看他怎生打扮:

> 头戴金盔光烁烁，身披铠甲龙鳞，护心宝镜幌祥云，狮蛮收紧扣，绣带彩霞新。这一个凤眼朝天星斗怕，那一个环睛映电月光浮。他本是英雄豪杰旧勋臣，只落得千年称户尉，万古作门神。

二将军侍立门旁一夜，天晓更不曾见一点邪祟。是夜，太宗在宫，安寝无事，晓来宣二将军，重重赏劳道:“朕自得疾，数日不能得睡，今夜仗二将军威势，甚安。卿且请出安息安息，待晚间再一护卫。”二将谢恩而出。遂此二三夜把



palace. When they had bowed to him, a serious-faced Taizong spoke forcefully to them. "Illustrious ministers," he said, "we started to command troops at the age of nineteen, and had many hard years of fighting from then on, conquering the north and the south, defending in the east, and wiping out our enemies in the west; but never once did we see anything sinister or evil. Yet now we are seeing ghosts." "Your Majesty has founded an empire and slaughtered men beyond number, so why should you be scared of ghosts?" asked Lord Yuchi. "You don't believe us," the Emperor replied, "but outside our bedroom door at night bricks and tiles fly about and the ghosts and demons howl. It is really terrible. Daytime is passable, but the nights are unbearable." "Don't worry, Your Majesty," said Qin Shubao. "Tonight I and Yuchi Jingde shall guard the palace doors to see whether there are any ghosts or not." Taizong agreed to his suggestion, and after thanking him for his kindness Xu Maogong and the other two generals withdrew. That evening the two of them put on their equipment and took up their positions outside the palace gates in full armour and helmet, with golden maces and battle-axes in their hands. Look how these splendid generals were dressed:

> On their heads were golden helmets bright,
> On their bodies was armour like dragon scales.
> Magic clouds glisten in front of their Heart-protecting Mirrors;
> Their lion coats are tightly buckled.
> Fresh are the colours of their embroidered belts.
> One looks up to the sky with his phoenix eyes, and the stars tremble;
> The other's eyes flash lightning and dim the moonlight.
> These true heroes and distinguished ministers
> Will be called gate-protectors for a thousand years
> And serve as door-gods for ten thousand ages.

The two generals stood beside the doors till deep into the night, and not a single demon did they see. That night Taizong slept peacefully in the palace and nothing happened. When morning came he called the two generals in and gave them rich rewards. "We had not been able to sleep for several days since we fell ill," he said, "but last night was very peaceful, thanks to the awesome might of you two generals. Please go and rest now so that you can guard us again tonight." The two generals thanked

守俱安。只得御膳减损，病转觉重。太宗又不忍二将辛苦，又宣叔宝、敬德，与杜、房诸公入宫，吩咐道："这两日朕虽得安，却只难为秦、胡二将军彻夜辛苦。朕欲召巧手丹青，传二将真容，贴于门上，免得劳他，如何？"众臣即依旨，选两个会写真的，着胡、秦二公，依前披挂，照样画了，贴在门上。夜间也即无事。

如此二三日，又听得后宰门乒乒乓乓，砖瓦乱响，晓来即宣众臣曰："连日前门幸喜无事，今夜后门又响，却不又惊杀寡人也！"茂功进前奏道："前门不安，是敬德、叔宝护卫；后门不安，该着魏征护卫。"太宗准奏，又宣魏征今夜把守后门。征领旨，当夜结束整齐，提着那诛龙的宝剑，侍立在后宰门前，真个的好英雄也！他怎生打扮：

熟绢青巾抹额，锦袍玉带垂腰。兜风鹤袖采霜飘，压赛垒荼神貌。脚踏乌靴坐折，手持利刃凶骁。圆睁两眼四边瞧，哪个邪神敢到？

一夜通明，也无鬼魅。虽是前后门无事，只是身体渐



him and left. For the next two or three nights they stood guard and all was quiet; but the Emperor ate less and less as his illness took a turn for the worse. Not wishing to put the two generals to any more trouble, he summoned them to the palace with Du Ruhui and Fang Xuanling. These were the instructions he gave them: "Although we have enjoyed peace for the last two days, we are unhappy about the night-long ordeals we have imposed on Generals Qin and Yuchi. We therefore wish to commission two skilled painters to make faithful portraits of the two generals to paste on the doors so that they may be saved trouble. What do you think?" In obedience to the imperial decree the officials chose two men who could draw a good likeness, and the two generals wore their armour as before while they were painted. Then the pictures were stuck on the doors, and there was no trouble that night.

The next two or three days were peaceful too but then the Emperor heard bricks and tiles banging and crashing once again at the Hou Zai Gate. He summoned his officials at dawn and said, "There has, thank goodness, been no trouble at the front gates for several days now, but there were noises at the back gates last night that practically scared me to death." Xu Maogong went forward and submitted this suggestion: "When there was trouble at the front gates Yuchi Jingde and Qin Shubao protected Your Majesty. Now there is trouble at the back gates Wei Zheng should be ordered to stand guard." Taizong approved his suggestion, and ordered Wei Zheng to stand guard at the back gates that night. Wei Zheng received the edict, and that night he put on his best clothes, belted himself tightly, and took up his vigil outside the Hou Zai Gate. He was a true hero. He wore

> A black band of silk around his forehead,
> A brocade gown loosely belted with jade.
> His hood and billowing sleeves caught the frost and dew,
> And he looked more ferocious than the ghost-quellers Shenshu and Yul[1].
> On his feet he wore black boots for motionless movement;
> In his hand he wielded a keen-edged blade with great ferocity.
> He looked around with glaring eyes:
> What evil spirit would have dared approach?

No devils were seen all night, but although nothing happened at the

重。一日，太后又传旨，召众臣商议殡殓之事。太宗又宣徐茂功，吩咐国家大事，叮嘱仿刘蜀主托孤之意。言毕，沐浴更衣，待时而已。旁闪魏征，手扯龙衣，奏道："陛下宽心，臣有一事，管保陛下长生。"太宗道："病势已入膏肓，命将危矣，如何保得？"征云："臣有书一封，进与陛下，捎去到阴司，付酆都判官崔珏。"太宗道："崔珏是谁？"征云："崔珏乃是太上元皇帝驾前之臣，先受磁洲令，后升礼部侍郎。在日与臣八拜为交，相知甚厚。他如今已死，现在阴司做掌生死文簿的酆都判官，梦中常与臣相会。此去若将此书付与他，他念微臣薄分，必然放陛下回来。管教魂魄还阳世，定取龙颜转帝都。"

太宗闻言，接在手中，笼入袖里，遂瞑目而亡。那三宫六院、皇后嫔妃、侍长储君及两班文武，俱举哀戴孝；又在白虎殿上，停着梓宫不题。

毕竟不知太宗如何还魂，且听下回分解。



front or back gates the Emperor's condition still deteriorated. One day the Empress Dowager issued an edict summoning the officials to discuss funeral arrangements. Taizong sent for Xu Maogong and gave him orders about affairs of state, instructing him to look after the heir to the throne in the way that Liu Bei, the ruler of Shu, had instructed Zhuge Liang. When he had finished speaking he was bathed and put into clean clothes. All he had to do now was to wait for the end. Then in rushed Wei Zheng, who grabbed hold of his dragon robes and said, "Do not worry, Your Majesty. I can ensure Your Majesty long life." "The disease has reached my heart," replied the Emperor. "and my life will end at any moment now, so how can you save it?" "Your subject has a letter here," said Wei Zheng, "that I am offering to Your Majesty to take with you to the underworld and give to Cui Jue, the judge of Fengdu." "Who is this Cui Jue?" asked the Emperor. "He was one of the officers of Your Majesty's exalted predecessor. From being magistrate of Cizhou he was promoted to be vice-president of the Ministry of Rites. When he was alive he and I were close friends. Now that he is dead he is in charge of the Registers of Birth and Death in the underworld as judge of Fengdu, and he often comes to see me in my dreams. If you take this letter with you on your journey and give it to him, he is bound to allow Your Majesty to come back out of consideration for your humble subject. I can guarantee that Your Majesty's soul will return to the sunlight, and the dragon countenance will certainly return to the imperial capital." Taizong took the letter and put it in his sleeve, then he shut his eyes in death. The empresses, consorts and imperial concubines of the three palaces and the six compounds, the palace servants, the heir to the throne, and the civil and military officials all grieved and dressed in mourning. The imperial coffin lay in state in the White Tiger Hall.

If you don't know how Taizong came back to life, listen to the explanation in the next chapter.

第十一回

游地府太宗还魂　进瓜果刘全续配

诗曰：

百岁光阴似水流，一生事业等浮沤。
昨朝面上桃花色，今日头边雪片浮。
白蚁陈残方是幻，子规声切早回头。
古来阴骘能延寿，善不求怜天自周。

却说太宗渺渺茫茫，魂灵径出五凤楼前，只见那御林军马，请大驾出朝采猎。大宗欣然从之，缥缈而去。行了多时，人马俱无，独自一个，散步荒郊草野之间。正惊惶难寻道路，只见这一边，有一人高声大叫道："大唐皇帝，往这里来！往这里来！"太宗闻言，抬头观看，只见那人：

头顶乌纱，腰围犀角。头顶乌纱飘软带，腰围犀角显金厢。手擎牙笏凝祥霭，身着罗袍隐瑞光。脚踏一双粉底靴，登云促雾；怀揣一本生死簿，注定存亡。鬓发蓬松飘耳上，胡须飞舞绕腮旁。昔日曾为唐国相，如今掌案侍阎王。



Chapter 11

After Touring the Underworld, Taizong Returns to Life By Presenting a Pumpkin Liu Quan Continues His Marriage

A hundred years flow by like water;
A lifetime's career is no more than a bubble,
The face that yesterday was the colour of peach-blossom
Today is edged with snow.
When the white ants' line of battle collapses, all is illusion;
"Repent, repent," is the cuckoo's urgent call.
He who does good in secret can always prolong his life;
Heaven looks after the one who asks no pity.

Taizong was in a daze as his soul went straight to the Tower of Five Phoenixes, in front of which he saw the horsemen of the Imperial Guard who invited him out hunting with them. Taizong was glad to go and they went off into the distance; but after they had been going for some time he found himself walking alone in a wasteland: the horsemen had all disappeared. Just as he was discovering to his alarm that he could not find his way a man appeared not far away, shouting. "Great Tang Emperor, come here, come here." On hearing this Taizong looked up and saw him:

A black silk turban,
A rhinoceros-horn belt.
The black silk turban has tabs blowing in the breeze;
The rhinoceros-horn belt has golden mountings.
In his hands an ivory tablet, glowing auspiciously;
His thin silk gown conceals his divine light.
He wears a pair of boots with whitened soles
As he climbs the clouds and grasps the mist,
Holding to his chest the Registers of Life and Death,
Noting down the quick and the dead.
His tangled hair blows about his ears;
His whiskers dance and fly beside his cheeks.

太宗行到那边，只见他跪拜路旁，口称“陛下，赦臣失误远迎之罪！”太宗问曰：“你是何人？因甚事前来接拜？”那人道：“微臣半月前，在森罗殿上，见泾河鬼龙告陛下许救反诛之，故第一殿秦广大王即差鬼使催请陛下，要三曹对案。臣已知之，故来此间候接。不期今日来迟，望乞恕罪，恕罪。”太宗道：“你姓什名谁？是何官职？”那人道：“微臣存日，在阳曹侍先君驾前，为磁州令，后拜礼部侍郎，姓崔，名珏。今在阴司，得受酆都掌案判官。”

太宗大喜，即近前，御手忙搀道：“先生远劳。朕驾前魏征，有书一封，正寄与先生，却好相遇。”判官谢恩，问：“书在何处？”太宗即向袖中取出递与。

崔珏拜接了，拆卦而看。其书曰：

辱爱弟魏征，顿首书拜大都案契兄崔老先生台下：忆昔交游，音容如在。倏尔数载，不闻清教。常遇节令，设蔬品奉祭，未卜享否？又承不弃，梦中临示，始知我兄长大人高迁。奈何阴阳两隔，天各一方，不能面觐。今因我太宗文皇帝倏然而故，料对案三曹，必与兄



Once he used to be a Tang minister
But now he judges cases for the King of Hell.

When Taizong went up to him, he fell on his knees beside the path and said, "Your Majesty, please forgive your subject for his crime of failing to come far enough to meet you." "Who are you?" asked the Emperor, "and why have you come to meet me?" "A fortnight ago your humble servant heard the Dragon King of the River Jing bringing a case against Your Majesty in the Senluo Palace because he was executed despite your promise to save him," replied the other. "The King of Qinguang of the First Palace sent devil messengers with an urgent summons to Your Majesty to be present when the case is heard between the Three Orders: the Human Order, the Underworld Order and the Water Order. When I heard this I came here to meet Your Majesty. I arrived late, so I beg for forgiveness." "What is your name and position?" asked Taizong. "When you humble servant was alive I used to serve His Late Majesty. I was magistrate of Cizhou, and later made vice-president of the Ministry of Rites. My name is Cui Jue. I have now been given office in the underworld as the judge in charge of cases at Fengdu." Taizong, greatly delighted to learn this, went up to him and supported him with his imperial hands as he said, "Sir, you have made a long and exhausting journey. Wei Zheng, our minister, gave us a letter for you; how lucky that we have met." The judge thanked him and asked where the letter was. Taizong produced it from his sleeve and handed it over to Cui Jue, who received it with a bow. When he opened it he saw that it read as follows:

Your Excellency, Metropolitan Judge, and Venerable Elder Brother Cui,

Remembering our former friendship; I still see and hear you as if you were alive; but many years have now flown by since I last received your pure instruction. On feast days I set out some vegetarian dishes as a sacrifice to you, but I have been unable to divine whether they are enjoyed by you. As I have the good fortune not to have been abandoned by you and you have appeared to me in dreams, I now know that my great elder brother has risen high. But, alas, there is a great gap between the worlds of darkness and of light, and we are unable to meet each other as we are each at different ends of the universe.

As the Cultured Emperor Taizong has recently passed away of a sudden illness it seems likely that his case will be discussed by the Three

长相会，万祈俯念生日交情，方便一二，放我主回阳，殊为爱也。容再修谢。不尽。

那判官看了书，满心欢喜道："魏人曹前日梦斩老龙一事，臣已早知，甚是夸奖不尽；又蒙他早晚看顾臣的子孙，今日既有书来，陛下宽心，微臣管送陛下还阳，重登玉阙。"太宗称谢了。

二人正说间，只见那边有一对青衣童子，执幢幡宝盖，高叫道："阎王有请，有请。"太宗遂与崔判官并二童子举步前进。忽见一座城，城门上挂着一面大牌，上写着"幽冥地府鬼门关"七个大金字。那青衣将幢幡摇动，引太宗径入城中，顺街而走。只见那街旁边有先生李渊、先兄建成、故弟元吉上前道："世民来了！世民来了！"那建成、元吉就来揪打索命。太宗躲闪不及，被他扯住。幸有崔判官唤一青面獠牙鬼使喝退了建成、元吉，太宗方得脱身而去。行不数里，见一座碧瓦楼台，真个壮丽！但见：

飘飘万叠彩霞堆，隐隐千条红雾现。
耿耿檐飞怪兽头，辉辉瓦叠鸳鸯片。
门钻几路赤金钉，槛设一横白玉段。



Orders, so that he is bound to meet you, elder brother. I beseech you to remember the friendship of the days when you were alive and give His Majesty such assistance as will enable him to return to the sunlight. This would be a great favour, and I shall write again to thank you. I cannot go into all the details of the case here.

Your younger brother kowtows to you.

With affection,

Wei Zheng.

The judge was very pleased when he had read the letter. "I know about how the official Wei of the personnel department beheaded the dragon in a dream the other day," he said, "and this news filled me with great admiration. He has always looked after my sons and grandsons, and now that I have a letter from him, Your Majesty need have no worries. Your humble servant can undertake to escort Your Majesty back to the light, where you will once more ascend the throne." Taizong thanked him.

As they were talking a pair of servant boys in black appeared, carrying banners and a precious canopy. "An invitation from King Yama," they shouted. Taizong and Judge Cui went along with them. A city wall appeared in front of them, and above its gates hung a large tablet on which was written DEVIL GATE OF THE WORLD OF DARKNESS in huge letters of gold. The two lictors waved their banners and led Taizong into the city and along its streets. Beside the road he saw his father and predecessor Li Yuan, as well as his dead brothers Jaincheng and Yuanji, who went up to him and said, "Shimin's here, Shimin's here," using his personal name. They grabbed and hit him, demanding their lives back; and as Taizong could not avoid them they held him fast until Judge Cui ordered a blue-faced devil with terrible fangs to drive them away. Only then was Taizong able to escape from their clutches. After another mile or so he saw a green-tiled tower rising majestically before him.

A myriad coloured veils of haze drifting about it,
A thousand wisps of red mist dimly appearing.
The flying eaves had monsters at their ends,
The matching tiles of the five roofs were gleaming bright.
Rows of golden studs were driven into the doors,
A length of whitest jade was placed across each threshold.

窗牖近光放晓烟，帘栊幌亮穿红电。
楼台高耸接青霄，廊庑平排连宝院。
兽鼎香云袭御衣，绛纱灯火明宫扇。
左边猛烈摆牛头，右下峥嵘罗马面。
接亡送鬼转金牌，引魄招魂垂素练。
唤作阴司总会门，下方阎老森罗殿。

太宗正在外面观看，只见那壁厢环珮丁当，仙香奇异，外有两对提烛，后面却是十殿阎王，降阶而至。那十王是：秦广王、楚江王、宋帝王、仵官王、阎罗王、平等王、泰山王、都市王、卞城王、转轮王。出在森罗宝殿，控背躬身，迎迓太宗。太宗谦下，不敢前行。十王道："陛下是阳间人王，我等是阴间鬼王，分所当然，何须过让？"太宗道："朕得罪麾下，岂敢论阴阳人鬼之道？"逊之不已。太宗前行，径入森罗殿上，与十王礼毕，分宾主坐定。

约有片时，秦广王拱手而进言曰："泾河鬼龙告陛下许救而反杀之，何也？"太宗道："朕曾夜梦老龙求救，实是允他无事，不期他犯罪当刑，该我那人曹官魏征处斩。朕宣魏征在殿着棋，不知他一梦而斩。这是那人曹官出没神机，又是



When the windows faced the light they glowed like the dawn;
Red lightning flashed from the lattice and the blinds.
The tower soared into the azure sky
While porticos led to sumptuous courtyards.
Incense from braziers shaped like beasts perfumed the royal robes;
The light from lanterns of purple gauze was thrown on palace fans.
To the left a row of ferocious bull-headed demons;
To the right were terrible horse-faced devils.
Those who escorted the spirits of the dead had golden tablets;
Those who summoned souls wore white sackcloth.
This place was called the assembly of the underworld,
The Palace of Yama, King of Hell.

As Taizong gazed at it from the outside, jade ornaments could be heard tinkling as they swung from the belts of officials, and rare perfumes could be smelt. In front were two pairs of attendants holding lanterns, and behind them the ten generations of kings of the underworld came down the steps. The ten kings were the King of Qinguang, the King of Chujiang, King Songdi, King Wuguan, King Yama, King Impartial, King of Mount Tai, the Metropolitan King, the King of Biancheng, and the King of the Ever-turning Wheel. They came out of the Senluo Palace and bowed to Taizong in greeting. Taizong felt too humble to go forward. "Your Majesty is a monarch in the world of light, but we are only kings in the world of darkness. It is therefore only right that we should do this, so why this excessive modesty?" "We have offended against Your Majesties," replied Taizong, "so how can we venture to talk in terms of light and darkness, or men and ghosts?" After much yielding Taizong went into the Senluo Palace, and when they had finished bowing to each other they sat down as hosts and guest.

A moment later the King of Qinguang clasped his hands together and said, "Why is it that the ghost dragon of the River Jing has brought a case against Your Majesty, saying that he was executed despite your promise to save him?" "I had a dream that an old dragon came to ask me to save him," replied Taizong, "and I did in fact promise that he would come to no harm; but as it turned out his crime was a capital one, for which he was due to be beheaded by the minister in the personnel department, Wei Zheng. We summoned Wei Zheng to come and play chess in the palace,

那龙王犯罪当死，岂是朕之过也？”十王闻言，伏礼道：“自那龙未生之前，南斗星死簿上已注定该遭杀于人曹之手，我等早已知之。但只是他在此折辩，定要陛下来此，三曹对案，是我等将他送入轮藏，转生去了。今又有劳陛下降临，望乞恕我催促之罪。”

言毕，命掌生死簿判官急取簿子来看陛下阳寿天禄该有几何。崔判官急转司房，将天下万国国王天禄总簿，先逐一检阅。只见南赡部洲大唐太宗皇帝注定贞观一十三年。崔判官吃了一惊，急取浓墨大笔，将“一”字上添了两画，却将簿子呈上。十王从头一看，见太宗名下注定三十三年，阎王惊问：“陛下登基多少年了？”太宗道：“朕即位，今一十三年了。”阎王道：“陛下宽心勿虑，还有二十年阳寿。此一来已是对案明白，请返本还阳。”

太宗闻言，躬身称谢。十阎王差崔判官、朱太尉二人送太宗还魂。太宗出森罗殿，又起手问十王道：“朕宫中老少安否如何？”十王道：“俱安，但恐御妹，寿似不永。”太宗又再拜启谢：“朕回阳世，无物可酬谢，惟答瓜果而已。”十王喜曰：“我处颇有东瓜，西瓜，只少南瓜。”太宗道：“朕回去



and I never knew that he had beheaded the dragon in a dream. This happened because that officer can come and go miraculously, and also because the dragon king had committed a crime for which he deserved to die. We were in no way to blame for his death." When the Ten Kings heard his statement they bowed and replied, "Even before that dragon was born it was written in the registers of the Southern Pole Star that he was destined to die at the hands of a personnel minister, as we have long been aware. But because he has been arguing about the matter we had to send for Your Majesty. When the case has been argued between the three orders we shall send him to the Revolving Prayer-wheel for reincarnation. We hope that Your Majesty will forgive us for forcing you to attend." Then they ordered the judge in charge of the Registers of Birth and Death to fetch them at once to see how long His Majesty was due to live. Judge Cui hurried to his office and took down the general register of the lengths of the reigns Heaven had allowed to the kings of all the countries of the earth. As he was looking through it he saw to his horror that Emperor Taizong of the Great Tang in the Southern Jambu Continent was due to die in year 13 of his reign. He hurriedly seized a large brush soaked in ink, changed 13 into 33, then he handed the register up. The Ten Kings started at the beginning and read it through until they saw that Taizong was due to reign for thirty-three years. "How long has Your Majesty been on the throne?" asked the shocked kings of hell. "It is now thirteen years since my accession," Taizong replied. "Then there is no need for Your Majesty to worry," said King Yama. "You have twenty years of life ahead of you. Now that you have answered these charges satisfactorily, will you please return to the World of Light." On hearing this Taizong bowed and thanked the Ten Kings, who then ordered judge Cui and marshal Zhu to return Taizong his soul. As he was leaving the Senluo Palace Taizong raised his hand in salutation and asked the Ten Kings about the prospects for all the members of his family in his palace. "Good," they replied, "except that Your Majesty's younger sister does not seem to be going to live much longer." Taizong bowed once more to express his thanks. "When we return to the daylight we shall have nothing with which to show our gratitude except for fruit and melons." "We have gourds, eastern melons and western melons, or water-melons, here,

即送来，即送来。”从此遂相揖而别。那太尉执一首引魂幡，在前引路。崔判官随后保着太宗，径出幽司。太宗举目而看：不是旧路，问判官曰：“此路差矣？”判官道：“不差。阴司里是这般有去路无来路。如今送陛下自‘转轮藏’出身：一则请陛下游观地府，一则教陛下转托超生。”太宗只得随他两个，引路前来。

径行数里，忽见一座高山，阴云垂地，黑雾迷空。太宗道：“崔先生，那厢是什么山？”判官道：“乃幽冥背阴山。”太宗悚惧道：“朕如何去得？”判官道：“陛下宽心，有臣等引领。”太宗战战兢兢，相随二人，上得山岩，抬头观看，只见：

形多凹凸，势更崎岖。峻如蜀岭，高似庐岩。非阳世之名山，实阴司之险地。荆棘丛丛藏鬼怪，石崖磷磷隐邪魔。耳畔不闻兽鸟噪，眼前惟见鬼妖行。阴风飒飒，黑雾漫漫。阴风飒飒，是神兵口内哨来烟；黑雾漫



but no pumpkins, no southern melons," said the Ten Kings. "When we return to the world of the living we shall send some," replied Taizong, and with that they raised their clasped hands to each other, bowed, and parted.

The marshal, with a soul-guiding flag in his hand, led the way, and Judge Cui followed with Taizong as they left the office of darkness. Taizong looked up and saw that they were not going the same way as they had come. "Have we taken the wrong road?" he asked the judge, who replied, "No. In the underworld you can only go; you can never come back. We are now taking Your Majesty out through the Revolving Prayer-wheel; thus you will be able to tour the underworld on your way back to life." Taizong had no choice but to follow them as they led the way.

After a mile or two he saw a high mountain wrapped in dark clouds down to its foot, while a black mist blotted out the sky. "What's that mountain over there, Mr. Cui?" he asked; and the judge replied, "That is the Dark Mountain of the underworld." "However shall we cross it?" Taizong asked in terror. "Have no fears, Your Majesty; your subjects will lead the way," answered the judge. Taizong followed them shivering and trembling, and when they had climbed the mountain he looked around him. He saw that it was

Jagged,
Precipitous,
High as the Sichuan ranges,
Lofty as Lushan.
It is not a famous peak of the world of light,
But a crag of the underworld.
Ogres hidden in the clumps of thorns,
Evil monsters lurk behind the cliffs.
Your ears hear no calls of animals or birds,
The eyes can only see fiends.
A dark wind howls,
As black fog spreads.
The dark wind that howls
Is the smoke breathed from the mouths o magic soldiers;
The spreading black fog
Is the vapour belched out by hidden trolls.
Wherever you look the prospect is appalling;

漫，是鬼祟暗中喷出气。一望高低无景色，相看左右尽猖亡。那里山也有，峰也有，岭也有，洞也有，涧也有，只是山不生草，峰不插天，岭不行客，洞不纳云，涧不流水。岸前皆魍魉，岭下尽神魔。洞中收野鬼，洞底隐邪魂。山前山后，牛头马面乱喧呼；半掩半藏，饿鬼穷魂时对泣。催命的判官，急急忙忙传信票；追魂的大尉，吆吆喝喝趱公文。急脚子，旋风滚滚；勾司人，黑雾纷纷。

太宗全靠着那判官保护，过了阴山前进。又历了许多衙门，一处处俱是悲声振耳，恶怪惊心。太宗又道："此是何处？"判官道："此是阴山背后'一十八层地狱'。"太宗道："是那十八层？"判官道："你听我说：吊筋狱、幽枉狱、火坑



All you can see to left or right is unbridled evil.
To be sure, there are hills,
Peaks,
Ranges,
Caves,
And gullies.
But no grass grows on the hills,
There is no sky for the peaks to touch.
No travellers cross the ranges,
The caves hold no clouds,
No water runs in the gullies.
Before the cliffs there are only goblins,
Below the ranges are trolls.
Savage ghosts shelter in the caves,
Evil spirits hide in the gullies.
All around the mountain
Ox-headed and horse-faced demons howl and roar;
Half hidden from view,
Hungry ghosts and desperate spirits sob to each other.
The judge who claims men's lives
Cannot wait to deliver the letter;
The marshal who chases souls,
Shouts and roars as he hastens along with his documents.
The swift-footed ones
Swirl along like a tornado;
The catchers of souls
Stand as thick as clouds.

Thanks entirely to the protection of the judge, Taizong crossed the Dark Mountain.

As they continued on their way they went past very many courts, and from each of them piteous sounds assailed his ear, while the evil ghouls there struck terror into his heart. "What place is this?" asked Taizong. "It is the eighteen layers of hell that lie behind the Dark Mountain," the judge replied. "What are the eighteen layers?" asked Taizong. "Listen and I will tell you," the judge replied.

"The Hanging-by-the-Sinews Hell, the Hell of Injustice, and the Hell of the Pit of Fire.

狱，寂寂寥寥，烦烦恼恼，尽皆是生前作下千般业，死后通来受罪名。酆都狱、拔舌狱、剥皮狱，哭哭啼啼，凄凄惨惨，只因不忠不孝伤天理，佛口蛇心堕此门。磨推狱、碓捣狱、车崩狱，皮开肉绽，抹嘴咨牙，乃是瞒心昧己不公道，巧语花言暗损人。寒冰狱、脱壳狱、抽肠狱，垢面蓬头，愁眉皱眼，都是大斗小秤欺痴蠢，致使灾屯累自身。油锅狱、黑暗狱、刀山狱，战战兢兢，悲悲切切，皆因强暴欺良善，藏头缩颈苦伶仃。血池狱、阿鼻狱、秤杆狱，脱皮露骨，折臂断筋，也只为谋财害命，宰畜屠生，堕落千年难解释，沉沦永世不翻身。一个个紧缚牢拴，绳缠索绑，差些赤发鬼，



Loneliness and desolation,
Misery and suffering.
All those here committed the thousand lower sins,
And were sent here for punishment after death.

The Fengdu Hell, the Tongue-extraction Hell, the Flaying Hell:
Howling and wailing,
Terrible anguish.
They offended against Heaven by not being loyal or filial;
They have Buddha-mouths but snake hearts, so fell down here.

The Grinding Hell, the Pounding Hell, the Hell of Drawing and Quartering.
Skin and flesh ripped and torn,
Lips rubbed away till the teeth show.
In the blindness of their hearts they did evil things;
For all their fine words they harmed others in secret.

The Ice Hell, the Skin-shedding Hell, the Disembowelling Hell.
Filthy faces and matted hair,
Frowning foreheads and sad eyes.
They all used false measures to cheat the foolish,
Thus piling up disasters for themselves.

The Oil-cauldron Hell, the Hell of Blackness, the Hell of the Mountain of Knives.
Shivering and trembling,
In terrible agony;
Because they used violence against the good
They cower and hunch their shoulders in their suffering.

The Hell of the Pool of Blood, the Avichi Hell, the Hell of the Steelyard Beam,
Where skin is pulled away from the bone,
Arms are broken and tendons cut.
Because they killed for gain,
Butchering living creatures,
They fell into these torments that will not end in a thousand years;
They will always lie here, never to escape.

Every one of them is tightly bound,
Knotted and roped.

黑脸鬼，长枪短剑；牛头鬼，马面鬼，铁简铜锤；只打得皱眉苦面血淋淋，叫地叫天无救应。正是人生却莫把心欺，神鬼昭彰放过谁?善恶到头终有报，只争来早与来迟。”

太宗听说，心中惊惨。进前又走不多时，见一伙鬼卒，各执幢幡，路旁跪下道:“桥梁使者来接。”判官喝令起去，上前引着太宗，从金桥而过。太宗又见那一边有一座银桥，桥上行几个忠孝贤良之辈，公平正大之人，亦有幢幡接引；那壁厢又有一桥，寒风滚滚，血浪滔滔，号泣之声不绝。太宗问道:“那座桥是何名色?”判官道:“陛下，那叫做奈河桥。若到阳间，切须传记。那桥下都是些：奔流浩浩之水，险峻窄窄之路。俨如匹练搭长江，却似火坑浮上界。阴气逼人寒透骨，腥风扑鼻味钻心。波翻浪滚，往来并没渡人船；赤脚蓬头，出入尽皆作孽鬼。桥长数里，阔只三戡。高有百



Red-faced demons,
And black-faced demons,
Are sent with their long halberds and short swords.
Ox-headed fiends.
And horse-faced fiends,
With iron clubs and brazen hammers,
Beat them till their wincing faces flow with blood,
As they call on Heaven and Earth and get no answer.
Let no man alive have any illusions:
The devils carry out their orders and release nobody.
Good and evil will always be rewarded:
It is only a question of time."

Before they had gone much further a group of devil soldiers holding banners knelt down beside the road and said, "The Commissioners of the Bridges welcome you." The Judge shouted to them that they were to rise and led Taizong across a golden bridge. Taizong saw that there was a silver bridge beside it over which some loyal, filial, worthy, just, and upright people were passing, led by banners. There was a third bridge on the other side with an icy wind roaring across it and waves of blood boiling below amid unbroken howls and wails. "What is that bridge called?" Taizong asked, and the Judge replied, "Your Majesty, that is called the Bridge of Punishment, and you must tell people about it when you return to the world of the living. Below the bridge there are

A narrow, precipitous path
Over a mighty, rushing river.
It is like a strip of cloth across the Yangtse,
Or a fiery pit rising up to Heaven.
The icy vapours freeze one to the bone;
Nauseating stenches assail the nostrils.
There is no boat to ferry you
Across the crashing waves.
All who appear are sinful ghosts
With bare feet and matted hair.
The bridge is many miles long
And only three fingers wide;
The drop is a hundred feet,
The waters are infinitely deeper.

尺，深却千重。上无扶手栏杆，下有抢人恶怪。枷杻缠身，打上奈河险路。你看那桥边神将甚凶顽，河内孽魂真苦恼。丫杈树上，挂的是青红黄紫色丝衣；壁斗崖前，蹲的是毁骂公婆淫泼妇。铜蛇铁狗任争餐，永堕奈河无出路。”

诗曰：

时闻鬼哭与神号，血水浑波万丈高。

无数牛头并马面，狰狞把守奈河桥。

正说间，那几个桥梁使者早已回去了。太宗心又惊惶，点头暗叹，默默悲伤，相随着判官、太尉早过了奈河恶水，血盆苦界，前又到枉死城，只听哄哄人嚷，分明说：“李世民来了！李世民来了！”太宗听叫，心惊胆战。见一伙拖腰折臂有足无头的鬼魅，上前拦住，都叫道：“还我命来！还我命来！”慌得那太宗藏藏躲躲，只叫：“崔先生救我！崔先生救我！”判官道：“陛下，那些人都是那六十四处烟尘，七十二处草寇，众王子众头目的鬼魂，尽是枉死的冤业，无收无管，不得超生，又无钱钞盘缠，都是孤寒饿鬼，陛下得些钱钞与他，我才救得哩。”

太宗道：“寡人空身到此，却那里得有钱钞？”判官道：“陛下，阳间有一人，金银若干，在我这阴司里寄放。陛下



Above there are no railings for support,
While trolls snatch their victims from below.
In cangues and bonds
They are driven along the dangerous path by the River of Punishment.
See the ferocity of the divine generals by the bridge;
Watch how the ghosts of the wicked suffer in the river.
On the branching trees
Hang silken clothes in blue, red, yellow and purple;
In front of the precipice
Squat lewd and shameless women who swore at their parents-in-law.
Copper snakes and iron dogs feast on them at will,
As they constantly fall in the river, never to escape.

There is a poem that goes:

As ghosts wail and spirits howl
The waves of blood tower high.
Countless ghouls with heads of bulls and horses
Guard the bridge with great ferocity.

The commissioners of the bridges had gone away while he was speaking. Taizong's heart was once more filled with horror, and he nodded his head and sighed silently in his distress, then followed the judge and the Marshal. Before long they crossed the evil River of Punishment and passed the terrors of the Bowl of Blood. Then they came to the City of the Unjustly Slain. Amid the hubbub, shouts of "Li Shimin's here, Li Shimin's here," could be made out, to the terror of Taizong. He saw that his way was blocked by a crowd of maimed and headless spectres. "Give us back our lives," they were all shouting, "give us back our lives." The panic-stricken Taizong tried to hide, yelling, "Help, Judge Cui, help, help." "Your Majesty," the judge replied, "these are the ghosts of the kings and chieftains of the sixty-four groups of rebels and the seventy-two troops of bandits. They were all killed unjustly, and nobody has given them a home or looked after them. They cannot get themselves reborn as they have no money for the journey, so they are all uncared-for cold and hungry ghosts. If Your Majesty is able to give them some money I can save you." "I came here empty-handed," Taizong replied, "so where could I possibly get any money?" "Your Majesty," the judge replied, "there is a man in the world of light who deposited a certain amount of money in the

可出名立一约，小判可作保，且借他一库，给散这些饿鬼，方得过去。”太宗问曰：“此人是谁？”判官道：“他是河南开封府人氏，姓相，名良。他有十三库金银在此。陛下若借用过他的，到阳间还他便了。”

太宗甚喜，情愿出名借用，遂立了文书与判官，借他金银一库，着太尉尽行给散。判官复吩咐道：“这些金银，汝等可均分用度，放你大唐爷爷过去。他的阳寿还早哩。我领了十王钧语，送他还魂，教他到阳间做一个‘水陆大会’，度汝等超生，再休生事。”众鬼闻言，得了金银，俱唯唯而退。判官令太尉摇动引魂幡，领太宗出离了枉死城中。奔上平阳大路，飘飘荡荡而走。

前进多时，却来到“六道轮回”之所，又见那腾云的，身披霞帔；受箓的，腰挂金鱼；僧尼道俗，走兽飞禽，魑魅魍魉，滔滔都奔走那轮回之下，各进其道。唐王问曰：“此意何如？”判官道：“陛下明心见性，是必记了，传与阳间人知。这唤做‘六道轮回’，那行善的，升化仙道；尽忠的，超生贵道；行孝的，再生福道；公平的，还生人道；积德的，转生富道；恶毒的，沉沦鬼道。”唐王听说，点头叹

underworld. If Your Majesty is prepared to sign an I.O.U., I will endorse it, and we can borrow his store of money to distribute among these hungry ghosts; then we will be able to continue on our way," "Who is this man?" asked Taizong. "He is a man of Kaifeng in Henan," the judge replied, "and his name is Xiang Liang. He has thirteen hoards of gold and silver down here, and if Your Majesty borrows them, all you have to do is repay them when you return to the world of light." Taizong was very pleased, and only too eager to borrow one. He signed an I.O.U. at once and gave it to the judge, then borrowed a store, which he gave to the marshal to hand out. "You are to share out this gold and silver and let your Lord of the Great Tang past," said the judge. "As it is too early in his life, I am under orders from the ten kings to return his soul and tell him to hold a Great Mass when he is back in the world of light to enable all of you to be reborn, so don't be making any more trouble." When the ghosts heard what he had to say and were given the gold and silver they all withdrew, murmuring their obedient assent. The judge then told the marshal to wave his soul-leading flag, and Taizong was taken out of the City of the Unjustly Slain and floated along the highway to the daylight.

After they had been going for a long time they reached the Wheel of the Six Paths of Being. Some people were soaring in the clouds, wearing cloaks of rosy mist. Others were being given office with golden insignia to hang from their waists. Monks and nuns, clergy and lay people, beasts of the field and birds of the air, ghosts and devils—all were pouring under the wheel and each was going along his allotted path. "What's all this about?" asked the Tang Emperor. "Your Majesty is a man of deep understanding," the judge replied. "You must be sure to remember all this and tell the living about it. It is called the Wheel of the Six Paths of Being. Those who have done good deeds rise on the Path of the Immortals; those who have been loyal are reborn on the Path of Honour; those who have done their duty to their parents lead their next life on the Path of Happiness; those who have been just return to life on the Path of Man; those who have accumulated merit are reborn on the Path of Wealth; and the evildoers fall down into the Path of Devils." On hearing this the Tang Emperor nodded and said with a sigh:

"Excellent, truly excellent,

曰："善哉真善哉！作善果无灾！善心常切切，善道大开开。莫教兴恶念，是必少刁乖。休言不报应，神鬼有安排。"

判官送唐王直至那"超生贵道门"，拜呼唐王道："陛下呵，此间乃出头之处，小判告回，着朱太尉再送一程。"唐王谢道："有劳先生远涉。"判官道："陛下到阳间，千万做个水陆大会，超度那无主的冤魂，切勿忘了。若是阴司里无报怨之声，阳世间方得享太平之庆。凡百不善之处，俱可一一改过。普谕世人为善，管教你后代绵长，江山永固。"

唐王一一准奏，辞了崔判官，随着朱太尉，同入门来。那太尉见门里有一匹海骝马，鞍鞯齐备，急请唐王上马，太尉左右扶持。马行如箭，早到了渭水河边，只见那水面上有一对金色鲤鱼在河里翻波跳斗。唐王见了心喜，兜马贪看不舍。太尉道："陛下，趱动些，趁早赶时辰进城去也。"那唐王只管贪看，不肯前行，被太尉撮着脚，高呼道："还不走等甚！"扑的一声，望那渭河推下马去，却就脱了阴司，径回阳世。

却说那唐朝驾下有徐茂功、秦叔宝、胡敬德、段志贤、殷开山、程咬金、高士廉、虞世南、房玄龄、杜如晦、萧瑀、傅奕、张道源、张士衡、王珪等两班文武，俱保着那东



The virtuous come to no harm.
The good heart is always mindful,
The way of goodness always lies open.

"Do not allow evil thoughts to arise;
Thus you will avoid all trouble.
Say not that there is no retribution;
Whether you become a god or a ghost is all determined.

The judge took Taizong straight to the Gate of Rebirth on the Path of Honour, bowed to him and said, "Your Majesty, this is the way out, where I shall have to take my leave and go back. Marshal Zhu will escort you for the next stage of your journey." "I have made you come an awfully long way, sir," said the Tang Emperor as he thanked him. "When Your Majesty returns to the world of the living you absolutely must hold a Great Mass to enable those forlorn ghosts to be reborn," replied the judge. "Don't on any account forget, as there can only be peace on Earth if there are no vengeance-seeking ghosts in the underworld. Every single wrong will have to be corrected. Teach all people to be good, and then you will be able to assure the continuity of your line and the eternal security of your empire. " The Tang Emperor agreed to each of his proposals and took leave of him, then went through the gates with Marshal Zhu. Seeing a fine horse standing ready and saddled inside the gates, the marshal asked Taizong to mount it with the help of his assistants. The horse was as swift as an arrow, and it was soon at the banks of the River Wei, where a pair of golden carp could be seen sporting in the water. Taizong, captivated at the sight, pulled in his horse's reins and gazed at them. "Your Majesty," the marshal said, "please keep moving. We have to enter the city early." But all the Tang Emperor wanted to do was to look. As he would not move on the marshal grabbed him by the feet and shouted, "Get moving. What are you waiting for?" as he pushed him off his horse and into the River Wei with a splash. Taizong was now free of the underworld and back in the world of the living.

The civil and military officials of the Tang court, Xu Maogong, Qin Shubao, Yuchi Jingde, Duan Zhixian, Ma Sanbao, Cheng Yaojin, Gao Shilian, Li Shiji, Fang Xuanling, Du Ruhui, Xiao Yu, Fu Yi, Zhang Daoyuan, Zhang Shiheng, Wang Gui and the others, as well as the empresses, im-

宫太子，与皇后、嫔妃、宫娥、侍长都在那白虎殿上举哀。一壁厢议传哀诏，要晓谕天下，欲扶太子登基。时有魏征在旁道："列位且住，不可！不可！假若惊动州县，恐生不测。且再按候一日，我主必还魂也。"下边闪上许敬宗道："魏丞相言之甚谬。自古云：'泼水难收，人逝不返。'你怎么还说这等虚言，惑乱人心？是何道理？"魏征道："不瞒许先生说，下官自幼得授仙术，推算最明，管取陛下不死。"

正讲处，只听得棺中连声大叫道："淹杀我耶！淹杀我耶！"唬得个文官武将心慌，皇后嫔妃胆战。一个个：

面如秋后黄桑叶，腰似春前嫩柳条。储君脚软，难扶丧杖尽哀仪；侍长魂飞，怎戴梁冠遵孝礼？嫔妃打跌，彩女欹斜，嫔妃打跌，却如狂风吹倒败芙蓉；彩女欹斜，好似骤雨冲歪娇菡萏。众臣悚惧，骨软筋麻。战战兢兢，痴痴哑哑。把一座白虎殿，却像断梁桥；闹丧台，就如倒塌寺。

perial consorts and concubines, and pages were all in the White Tiger Hall. They were discussing whether to issue an edict of mourning to inform the world so that the heir could be put on the throne. Wei Zheng was saying, "Gentlemen, stop this discussion. We must not do that. If the country is alarmed, anything might happen. If we wait for another day our master is bound to come back to life." Xu Jingzong stepped forward from the lower ranks and protested, "Minister Wei is talking nonsense. As the old saying goes, 'split water can't be picked up and the dead can't come back to life.'What business have you to be spreading confusion with these groundless claims?" "Mr. Xu," Wei Zheng replied, "I can say truthfully that I have been given instruction in the magic arts since childhood and my predictions are extremely accurate. I can assure you that I have saved His Majesty from death."

As they were arguing they heard loud shouts of "You're drowning me, you're drowning me," coming from the coffin. The civil officials and the generals were struck with terror; the empresses and consorts shivered. Every one of them had

A face as yellow as a mulberry-leaf after autumn,
A waist as weak as a willow sapling before spring.
The heir went weak at the knees,
As he stood in full mourning, unable to hold up his staff;
The attendants' souls flew away:
How would it do for them to be wearing mourning hats and clothes?
The consorts and concubines collapsed,
The palace beauties had to lie down.
When the consorts and concubines collapsed,
It was like a gale blowing down withered lotuses.
When the palace beauties lay down
It was like a rainstorm beating young lotuses down.
All the ministers were terrified
And their limbs went numb;
They shivered and shook,
Struck dumb and stupid.
The White Tiger Hall was like a bridge collapsing,
And the confusion round the coffin
Was like a temple falling down.

此时众宫人走得精光，那个敢近灵扶柩。多亏了正直的徐茂功，理烈的魏丞相，有胆量的秦琼，忒猛撞的敬德，上前来扶着棺材，叫道："陛下有什么放不下心处，说与我等，不要弄鬼，惊骇了眷族。"魏征道："不是弄鬼，此乃陛下还魂也。快取器械来。"打开棺盖，果见太宗坐在里面，还叫："渰死我了！是谁救捞？"茂功等上前扶起道："陛下苏醒莫怕。臣等都在此护驾哩。"唐王方才开眼道："朕适才好苦！躲过阴司恶鬼难，又遭水面丧身灾！"众臣道："陛下宽心勿惧，有甚水灾来？"唐王道："朕骑着马，正行至渭水河边，见双头鱼戏，被朱太尉欺心，将朕推下马来，跌落河中，几乎淹死。"魏征道："陛下鬼气尚未解。"急着太医院进安神定魄汤药，又安排粥膳。连服一二次，方才反本还原，知得人事。一计唐王死去，已三昼夜，复回阳间为君。有诗为证：

万古江山几变更，历来数代败和成。

周秦汉晋多奇事，谁似唐王死复生？

当日天色已晚，众臣请王归寝，各各散讫。次早，脱却孝衣，换了彩服，一个个红袍乌帽，一个个紫绶金章，在那朝门外等候宣召。



All the palace women fled, as not one of them dared to approach the imperial coffin. Luckily the upright Xu Maogong, the trusty Wei Zheng, the brave Qin Shubao, and the ferocious Yuchi Jingde went forward to put their hands on the coffin and shouted, "What is it that worries Your Majesty and makes you speak to us? Tell us, and do not haunt us and scare the royal family." "His Majesty is not haunting us," Wei Zheng said. "His Majesty has come back to life. Bring tools at once." They opened the coffin and found Taizong sitting up inside and still shouting, "You're drowning me. Save me, someone." Xu Maogong and the others helped him to his feet and said, "There is nothing to fear as you come round, Your Majesty. We are all here to protect you." The Tang Emperor then opened his eyes and said, "We have been having an awful time: after escaping from the evil demons of the underworld, we were drowned." "Relax, Your Majesty, there is nothing to fear. How could you have drowned?" the ministers said. "We were riding along the banks of the River Wei and watching to fishes playing when that deceitful Marshal Zhu pushed us off the horse and made us fall into the river, where we all but drowned." "Your Majesty still has something of the ghost about you," said Wei Zheng, and he ordered the Imperial Medical Academy to send medicinal potions to settle the spirit and calm the soul at once; he also sent for some thin gruel. After one or two doses of the medicine the Emperor returned to normal and regained full consciousness. The Tang Emperor had been dead for three days and nights before returning to rule the world of the living once more. There is a poem to prove it:

Since ancient times there have been changes of power;
Dynasties have always waxed and waned.
What deed of the kings of old could compare
With the Emperor of Tang returning to life?

As it was evening by then the ministers asked the Emperor to go to bed, and they all dispersed.

The next day they all took off their mourning garments and put colourful clothes back on. Wearing red robes and black hats, and with their golden seals of office hanging from purple ribbons at their waists, they stood outside the gates of the court awaiting the summons. As for Taizong, after taking the medicine to settle his spirit and calm his soul and drinking

却说太宗自服了安神定魄之剂，连进了数次粥汤，被众臣扶入寝室，一夜稳睡，保养精神，直至天明方起，抖擞威仪。你看他怎生打扮：

戴一顶冲天冠，穿一领赭黄袍，系一条蓝田碧玉带，踏一对创业无忧履。貌堂堂，赛过当朝；威烈烈，重兴今日。好一个清平有道的大唐王，起死回生的李陛下！

唐王上金銮宝殿，聚集两班文武，山呼已毕，依品分班，只听得传旨道："有事出班来奏，无事退朝。"那东厢闪过徐茂功、魏征、王珪、杜如晦、房玄龄、袁天罡、李淳风、许敬宗等；西厢闪过殷开山、刘洪基、虞世南、段志贤、程咬金、秦叔宝、胡敬德、薛仁贵等，一齐上前，在白玉阶前，俯伏启奏道："陛下前朝一梦，如何许久方觉？"

太宗道："日前接得魏征书，朕觉神魂出殿，只见羽林军请朕出猎。正行时，人马无踪，又见那先君父王与先兄弟争嚷。正难解处，见一人乌帽皂袍，乃是判官崔珏，喝退先兄弟。朕将魏征书传递与他。正看时，只见青衣者，执幢幡，引朕入内，到森罗殿上，与十殿阎王叙坐。他说那泾河龙诬



some thin gruel he was helped to his bedroom by his ministers. He slept soundly all night, building up his energies, and at dawn he rose. See how he was arrayed as he summoned up his authority:

> On his head a hat that thrust into the sky;
> On his body a dark yellow robe
> Girt with a belt of Lantian jade;
> On his feet a pair of Shoes of Success.
> The dignity of his bearing
> Surpasses all others at court.
> His awesome majesty
> Is today restored.
> What a peaceful and wise Great Tang Emperor,
> The king named Li who can die and rise again.

The Tang Emperor entered the throne hall, and when the two groups of civil and military officials had finished acclaiming him they divided into sections according to their ranks. When they heard the decree, "Let all those with business step forward from their sections and submit memorials, and let those with no business retire," Xu Maogong, Wei Zheng, Wang Gui, Du Ruhui, Fang Xuanling, Yuan Tiangang, Li Chunfeng, Xu Jingzong and others stepped forward on the eastern side; and on the western side Yin Kaishan, Liu Hongji, Ma Sanbao, Duan Zhixian, Cheng Yaojin, Qin Shubao, Yuchi Jingde, Xue Rengui and others stepped forward also. They advanced together, bowed low before the white jade steps, and asked in a memorial, "Why did it take Your Majesty so long to awake from your dream the other day?" To this Taizong replied, "The other day we took Wei Zheng's letter and felt our soul leaving the palace. The horsemen of the Imperial Guard asked us to go hunting with them, and as we were going along the men and their horses all vanished. His Late Majesty and our dead brothers appeared and started to shout at us in a quarrelsome way. Things were getting very awkward when we saw a man in a black hat and gown who turned out to be the judge Cui Jue. When he had shouted at my dead brothers and driven them away we gave him Wei Zheng's letter. As he was reading it some servants in black holding banners led us in and took us to the Senluo Palace, where the Ten Kings of Hell were all sitting. They said that the dragon of the

告我许救转杀之事，是朕将前言陈具一遍。他说已三曹对过案了，急命取生死文簿，检看我的阳寿，时有崔判官传上簿子。阎王看了，道寡人有三十三年天禄，才过得一十三年，还该我二十年阳寿，即着朱太尉、崔判官送朕回来。

“朕与十王作别，允了送他瓜果谢恩。自出了森罗殿，见那阴司里，不忠不孝，非礼非义，作践五谷，明欺暗骗。大斗小秤，奸盗诈伪，淫邪欺罔之徒，受那些磨烧舂锉之苦，剪熬吊剥之刑，有千千万万，看之不足。又过着枉死城中，有无数的冤魂，尽都是六十四处烟尘的叛贼，七十二处草寇的魂灵，挡住了朕之走路。幸亏崔判官作保，借得河南相老儿的金银一库，买转鬼魂，方得前行。崔判官教朕回阳世，千万作一场‘水陆大会’，超度那无主的孤魂，将此言叮咛分别。出了那‘六道轮回’之乡，有朱太尉请朕上马。飞也相似，行到渭水河边，我看见那水面上有双头鱼戏。正欢喜处，他将我撮着脚，推下水中，朕方得还魂也。”

众臣闻此言，无不称贺，遂此编行传报天下，各府县官员上表称庆不题。

却说太宗又传旨赦天下罪人，又查狱中重犯。时有审官



River Jing had falsely accused us of deliberately killing him after we had promised to save him, so we gave them a full account of what we told you about before. They said that the case had now been settled between the three orders, and ordered that the Registers of Birth and Death be brought at once so that they could see how long we were due to live. Judge Cui handed up the register, and they saw in it that we were due to reign for thirty-three years, which meant that we had another twenty years of life in front of us. They told Marshal Zhu and Judge Cui to escort us back. We took our leave of the Ten Kings and promised to send them some pumpkins and fruit as a mark of our thanks. After leaving the Senluo Palace we saw in the underworld how the disloyal, the unfilial, those who do not observe the rules of propriety, wasters of foodgrains, bullies, cheats, those who use false measures, adulterers, robbers, hypocrites, deceivers, debauchees, swindlers and the like undergo the agonies of being ground, burnt, pounded and sliced, and suffer the torments of being fried, boiled, hung in mid-air, and skinned. There were tens of thousands of them, far more than our eyes could take in. Then we went through the City of the Unjustly Slain where there were countless ghosts of the wrongly killed, and all of them, the chieftains of the sixty-four groups of rebels and the spirits of the seventy-two bands of rebels, blocking our way. Luckily Judge Cui acted as our guarantor and lent us one of the hoards of gold and silver of a Mr. Xiang of Henan, with which we were able to buy them off and continue on our way. Judge Cui told us that when we returned to the world of the living we had an inescapable obligation to hold a Great Mass to enable all those forlorn ghosts to be reborn, and with these instructions he took his leave. When I came out under the Wheel of the Six Paths of Being Marshal Zhu invited us to mount a horse. This horse seemed to fly to the banks of the River Wei, where I saw a pair of fish sporting in the water. Just as we were enjoying this sight the marshal grabbed our legs and tipped us into the water, and with that we returned to life." When the ministers had heard this they all congratulated him and they compiled a record of it; and all the prefectures and counties of the empire sent in memorials of felicitation.

Taizong issued a decree of amnesty for all the convicted criminals in the empire and ordered inquiries into the cases of all those held in jail on

将刑部绞斩罪人查有四百余名呈上。太宗放赦回家，拜辞父母兄弟，托产与亲戚子侄，明年今日赴曹，仍领应得之罪。众犯谢恩而退。又出恤孤榜文，又查宫中老幼彩女三千六百人，出旨配军。自此，内外俱善。

有诗为证：

大国唐王恩德洪，道过尧舜万民丰。
死囚四百皆离狱，怨女三千放出宫。
天下多官称上寿，朝中众宰贺元龙。
善心一念天应佑，福荫应传十七宗。

太宗既放宫女，出死囚，又出御制榜文，遍传天下。榜曰：

乾坤浩大，日月照鉴分明；宇宙宽洪，天地不容奸党。使心用术，果报只在今生；善布浅求，获福休言后世。千般巧计，不如本分为人；万种强徒，怎似



serious charges. The inspectors submitted to the throne the names of more than four hundred criminals who had been sentenced by the Ministry of Punishments to beheading or strangulation, and Taizong gave them a stay of execution, allowing them to go home to see their families and give their property to their relations; on the same day the following year they were to report to the authorities for their sentences to be carried out. The criminals thanked him for his mercy and withdrew. He also issued a notice about charity for orphans and released three thousand women of all ages from the palace to be married to members of the army. From then on all was well within and without the palace. There is a poem to prove it:

Vast is the mercy of the great Tang Emperor;
He surpasses Yao and Shun in making the people prosper.
Four hundred condemned men all left their prisons,
Three thousand mistreated women were released from the palace.

All the officials of the empire proclaim the monarch's long life;
The ministers at court congratulate the Great Dragon.
Heaven responds to the thoughts of the good heart,
Its blessing will protect his seventeen successors.

When he had released the women from the palace and let the condemned men out of prison he issued a notice that was posted throughout the empire. It read:

"Great are Heaven and Earth;
Sun and Moon shine clearly.
Although the universe is vast,
Earth and sky have no room for evil plots.

If you use your wits and skill to cheat people,
You will get retribution in this life;
If you are good at giving and ask for little,
You are sure to find a reward before your future life.

A thousand cunning plans
Cannot compare with living according to one's lot;
Ten thousand kinds of robbers
Are no match for those who live frugally and accept their fate.
If you are good and merciful in thought and deed,

随缘节俭?心行慈善，何须努力看经?意欲损人，空读如来一藏!

自此时，盖天下无一人不行善者。一壁厢又出招贤榜招人进瓜果到阴司里去；一壁厢将宝藏库金银一库，差鄂国公胡敬德上河南开封府访相良还债。榜张数日，有一赴命进瓜果的贤者，本是均州人，姓刘，名全，家有万贯之资。只因妻李翠莲在门首拔金钗斋僧，刘全骂了他几句，说他不遵妇道，擅出闺门。李氏忍气不过，自缢而死，撇下一双儿女年幼，昼夜悲啼。刘全又不忍见，无奈，遂舍了性命，弃了宗缘，撇了儿女，情愿以死进瓜，将皇榜揭了，来见唐王。王传旨意，教他去金亭馆里，头顶一对南瓜，袖带黄钱，口噙药物。

那刘全果服毒而死，一点灵魂，顶着瓜果，早到鬼门关上。把门的鬼使喝道:“你是甚人，敢来此处?”刘全道:“我奉大唐太宗皇帝钦差，特进瓜果与十代阎王受用的。”那鬼使欣然接引。刘全径至森罗宝殿，见了阎王，将瓜果进上道:“奉唐王旨意，远进瓜果，以谢十王宽宥之恩。”阎王大喜道:“好一个有信有德的太宗皇帝!”遂此收了瓜果，便问那进瓜的人姓名，那方人氏。刘全道:“小人是均州城民



What need is there to bother to read the scriptures?
If your mind is full of malice towards others,
To read the whole of the Buddha's canon would be a waste of time."

From then on everyone in the country did good deeds. Another notice was issued calling for a worthy man to take pumpkins to the underworld, and at the same time Yuchi Jingde, the Duke of E, was sent to Kaifeng in Henan to visit Xiang Liang and pay him back a hoard of jewels and a hoard of gold and silver. Some days after the notice had been issued a worthy man called Liu Quan from Junzhou came forward to deliver the pumpkins. He came from a family worth ten thousand strings of cash. When his wife Li Cuilian had taken a gold pin from her hair to give as an offering to a monk at the gate, Liu Quan had cursed her for being a loose wife who would not stay in the women's quarters. Li Cuilian, bitterly resenting this, had hanged herself, leaving a little boy and girl who had been crying night and day ever since. Liu Quan, unable to bear it any longer, wanted only to end his own life and abandon his family and his children. For this reason he had volunteered to deliver the pumpkins in death and came to the Tang Emperor with the imperial notice in his hand. The Emperor ordered him to go to the Golden Pavilion, where he was to put a pair of pumpkins on his head and some gold in his sleeve and drink poison.

Liu Quan drank the poison and died. In an instant his soul appeared at the Devil Gate with the pumpkins on his head. The demon officer at the gate asked, "Who are you, and how did you come here?" "I have come on the orders of Emperor Taizong of the Great Tang to present some pumpkins to the Ten Kings of Hell." The officer was only too pleased to let him in, and he went straight to the Senluo Palace, and when he was given audience with the Kings of Hell he presented the pumpkins to them and said, "I have brought these pumpkins a great distance in obedience to the decree of the Tang Emperor, who wishes to thank Your Majesties for their great mercy to him." "How splendid of the Tang Emperor to be as good as his word," exclaimed the ten delighted kings as they accepted the pumpkins. Then they asked him what he was called and where he was from. "I am a commoner of the city of Junzhou," he replied, "and my name is Liu Quan. As my wife Miss Li hanged herself and left a boy

籍。姓刘，名全，因妻李氏缢死，撇下儿女，无人看管，小人情愿舍家弃子，捐躯报国，特与我王进贡瓜果，谢众大王厚恩。”

十王闻言，即命查勘刘全妻李氏。那鬼使速取来，在森罗殿下，与刘全夫妻相会，诉罢前言，回谢十王恩宥。那阎王却检生死簿子看时，他夫妻们都有登仙之寿，急差鬼使送回。鬼使启上道：“李翠莲归阴日久，尸首无存，魂将何附？”阎王道：“唐御妹李玉英，今该促死，你可借他尸首，教他还魂去也。”那鬼使领命，即领刘全夫妻二人，同出阴司而去。

毕竟不知夫妻二人如何还魂，且听下回分解。

and a girl with nobody to look after them I wanted to abandon my family and children by giving my life for my country, so I brought this offering of pumpkins on behalf of my sovereign, who wanted to thank Your Majesties for your great mercy." On hearing this the Ten Kings ordered a search for Liu Quan's wife, Miss Li. The devil messengers soon brought her to the Senluo Palace, outside which Liu Quan was reunited with her. They thanked the Ten Kings for their kindness and told them about the harsh words that had been spoken. On consulting the Registers of Birth and Death, the kings found that they were fated to become Immortals, so they ordered demon officers to take them back at once. The demon officers, however, asked in a report, "As Li Cuilian has been dead for some time her body has perished, so what is her soul to be attached to?" "Li Yuying, the sister of the Tang Emperor, is due to die a sudden death today," said the Kings of Hell, "so we can borrow her body to put Li Cuilian's soul back into." On receiving this order the demon officers took Liu Quan and his wife out of the underworld to be brought back to life. If you don't know how they returned to life, listen to the explanation in the next instalment.



第十二回

唐王秉诚修大会　观音显圣化金蝉

却说鬼使同刘全夫妻二人出了阴司，那阴风绕绕，径到了长安大国，将刘全的魂灵，推入金亭馆里，将翠莲的灵魂，带进皇宫内院，只见那玉英公主正在花阴下，徐步绿苔而行，被鬼使扑个满怀，推倒在地，活捉了他魂，却将翠莲的魂灵，推入玉英身内。鬼使回转阴司不题。

却说宫院中的大小侍婢，见玉英跌死，急走金銮殿，报与三宫皇后道："公主娘娘跌死也！"皇后大惊，随报太宗。太宗闻言，点头叹曰："此事信有之也。朕曾问十代阎君：'老幼安乎？'他道：'俱安，但恐御妹寿促。'果中其言。"合宫人都来悲切，尽到花阴下看时，只见那宫主微微有气。唐王道："莫哭！莫哭！休惊了他。"遂上前将御手扶起头来，叫道："御妹苏醒苏醒。"

那公主忽的翻身，叫："丈夫慢行，等我一等！"太宗道："御妹，是我等在此。"公主抬头睁眼看道："你是谁人，敢来扯我？"太宗道："是你皇兄、皇嫂。"公主道："你那里得个什么皇兄、皇嫂！我娘家姓李，我的乳名唤做李翠莲，我丈夫姓刘，名全。两口儿都是均州人氏。因为我三个月前，



Chapter 12

The Tang Emperor Keeps Faith and Holds a Great Mass Guanyin Appears to the Reincarnated Golden Cicada

When the devil officers left the underworld with Liu Quan and his wife, a dark and whirling wind blew them straight to the great capital Chang'an, where Liu Quan's soul was sent to the Golden Pavilion and Li Cuilian's to an inner courtyard of the palace, where Princess Yuying could be seen walking slowing beside some moss under the shade of some blossoming trees. Suddenly the devil officers struck her full in the chest and knocked her over; they snatched the soul from her living body and put Li Cuilian's soul into the body in its place. With that they returned to the underworld.

When the palace serving-women saw her drop dead they rushed to the throne hall to report to the three empresses that Her Royal Highness the Princess had dropped dead. The shocked empresses passed the news on to Taizong who sighed and said, "We can well believe it. When we asked the Ten Lords of Hell if young and old in our palace would all be well, they replied that they would all be well except that our younger sister was going to die suddenly. How true that was." He and everyone else in the palace went with great sorrow to look at her lying under the trees, only to see that she was breathing very lightly. "Don't wail," the Tang Emperor said, "don't wail; it might alarm her." Then he raised her head with his own hand and said, "Wake up, sister, wake up." All of a sudden the princess sat up and called out, "Don't go so fast, husband. Wait for me." "Sister, We're waiting for you here," said the Emperor. The princess lifted her head, opened her eyes, and looked at him. "Who are you?" she asked. "How dare you put your hands on us?" "It's your august brother, royal sister," replied Taizong. "I've got nothing to do with august brothers and royal sisters," said the princess. "My maiden name is Li, and my full name is Li Cuilian. My husband is Liu Quan, and we

拔金钗，在门首斋僧，我丈夫怪我擅出内门，不遵妇道，骂了我几句，是我气塞胸堂，将白绫带悬梁缢死。撇下一双儿女，昼夜悲啼。今因我丈夫被唐王钦差赴阴司进瓜果，阎王怜悯，放我夫妻回来。他在前走。因我来迟，赶不上他，我绊了一跌。你等无礼！不知姓名，怎敢扯我？”太宗闻言，与众宫人道：“想是御妹跌昏了，胡说哩。”传旨教太医院进汤药，将玉英扶入宫中。

唐王当殿，忽有当驾官奏道：“万岁，今有进瓜果人刘全还魂，在朝门外等旨。”唐王大惊，急传旨，将刘全召进，俯伏丹墀。太宗问道：“进瓜果之事何如？”刘全道：“臣顶瓜果，径至鬼门关，引上森罗殿，见了那十代阎君，将瓜果奉上，备言我王殷勤致谢之意。阎君甚喜，多多拜上我王，道：‘真是个有信有德的太宗皇帝！’”唐王道：“你在阴司见些什么来？”刘全道：“臣不曾远行，没见甚的，只闻得阎王问臣乡贯、姓名。臣将弃家舍子，因妻缢死，愿来进瓜之事，说了一遍。他急差鬼使，引过我妻，就在森罗殿下相会；一壁厢又检看死生文簿，说我夫妻都有登仙之寿，使差鬼使送回。臣在前走，我妻后行，幸得还魂。但不知妻投何所。”唐王惊问道：“那阎王可曾说你妻什么？”刘全道：“阎



both come from Junzhou. When I gave a gold hairpin to a monk at the gate three months ago my husband said harsh words to me about leaving the women's quarters and not behaving as a good wife should. It made me so angry and upset that I hanged myself from a beam with a white silk sash, leaving a boy and a girl who cried all night and all day. As my husband was commissioned by the Tang Emperor to go to he underworld to deliver some pumpkins, the Kings of Hell took pity on us and let the two of us come back to life. He went ahead, but I lagged behind. When I tried to catch him up I tripped over. You are all quite shameless to be mauling me like this. I don't even know your names." "We think that Her Royal Highness is delirious after passing out when she fell," said Taizong to the palace women. He sent an order to the Medical Academy for some medicinal potions, and helped Yuying into the palace.

When the Tang Emperor was back in his throne-hall, one of his aides came rushing in to report, "Your Majesty, Liu Quan, the man who delivered the pumpkins, is awaiting your summons outside the palace gates." The startled Taizong immediately sent for Liu Quan, who prostrated himself before the vermilion steps of the throne. "What happened when you presented the pumpkins?" asked the Tang Emperor. "Your subject went straight to the Devil Gate with the pumpkins on my head. I was taken to the Senluo Palace where I saw the Ten Kings of Hell, to whom I presented the pumpkins, explaining how very grateful my emperor was. The Kings of Hell were very pleased. They bowed in Your Majesty's honour and said, 'How splendid of the Tang Emperor to be as good as his word'." "What did you see in the underworld?" asked the Emperor. "I did not go very far there so I did not see much. But when the kings asked me where I was from and what I was called, I told them all about how I had volunteered to leave my family and my children to deliver the pumpkins because my wife had hanged herself. They immediately ordered demon officers to bring my wife, and we were reunited outside the Senluo Palace. Meanwhile they inspected the Registers of Births and Deaths and saw that my wife and I were both due to become Immortals, so they sent devil officers to bring us back. I went ahead with my wife following behind, and although I was fortunate enough to come back to life, I don't know where her soul has been put." "What did the Kings of Hell say to

王不曾说什么，只听得鬼使说：‘李翠莲归阴日久，尸首无存。’阎王道：‘唐御妹李玉英今该促死，教翠莲即借玉英尸还魂去罢。’臣不知唐御妹是甚地方，家居何处，我还未曾得去寻哩。”

唐王闻奏，满心欢喜，当对多官道：“朕别阎君，曾问宫中之事。他言老幼俱安，但恐御妹寿促。却才御妹玉英，花阴下跌死，朕急扶看，须臾苏醒，口叫：‘丈夫慢行，等我一等！’朕只道是他跌昏了，胡言，又问他详细，他说的话，与刘全一般。”魏征奏道：“御妹偶尔寿促，少苏醒即说此话，此是刘全妻借尸还魂之事。此事也有。可请公主出来，看他有甚话说。”唐王道：“朕才命太医院去进药，不知何如。”便教妃嫔入宫去请。那公主在里面乱嚷道：“我吃什么药！这里那是我家！我家是清凉瓦屋，不像这个害黄病的房子，花狸狐哨的门扇！放我出去！放我出去！”

正嚷处，只见四五个女官，两三个太监，扶着他，直至殿上。唐王道：“你可认得你丈夫么？”

玉英道：“说那里话，我两个从小儿的结发夫妻，与他生男育女，怎的不认得？”唐王叫内官搀他下去。那公主下了宝殿，直至白玉阶前，见了刘全，一把扯住，道：“丈夫，你往那里去，就不等我一等！我跌了一跌，被那些没道理的人



you about your wife?" asked the astonished Emperor. "They didn't say anything," replied Liu Quan, "but I heard a demon officer say, 'As Li Cuilian has been dead for some time her body has decomposed.' To this the Kings of Hell said, 'Li Yuying of the Tang house is due to die today, so we can borrow her body to put Li Cuilian's soul back into.' As I don't know where this Tang house is or where she lives, I haven't been able to go and look for her yet."

The Tang Emperor, who was now very pleased, said to his officials, "When we were leaving the Kings of Hell, we asked them about our family. They said all its members would be well except for my sister. She collapsed and died under the shade of some blossoming trees, and when we hurried over to support her she came to, shouting 'Don't go so fast, husband. Wait for me.' We thought at the time that she was just talking deliriously after passing out, but when we asked her to tell us more her story tallied precisely with Liu Quan's." "If Her Royal Highness died suddenly and came to shortly afterwards talking like this, then it means that Liu Quan's wife must have borrowed her body to come back to life," said Wei Zheng. "Things like this do happen. The princess should be asked to come out so that we can hear what she says." "We have just ordered the Imperial Medical Academy to send some medicine, so we don't know whether it will be possible," said the Tang Emperor, who then sent a consort into the palace to ask her to come out. The princess, meanwhile, was shouting wildly inside the palace, "I'm taking none of your medicine. This isn't my home. My home is a simple tiled house, not like this jaundiced, yellow place with its flashy doors. Let me out, let me out."

Four of five women officials and two or three eunuchs appeared while she was shouting and helped her go straight to the throne hall, where the Tang Emperor asked, "Would you recognize your husband if you saw him?" "What a thing to ask! We've been married since we were children, and I've given him a son and a daughter, so of course I'd recognize him." The Emperor told his attendants to help her down and she went down from the throne hall. As soon as she saw Liu Quan in front of the white jade steps she seized hold of him. "Husband." she explained, "where did you go? Why didn't you wait for me? I tripped over, and all

围住我嚷，这是怎的说！”那刘全听他说的话是妻之言，观其人非妻之面，不敢相认。唐王道：“这正是山崩地烈有人见，捉生替死却难逢！”好一个有道的君王：即将御妹的妆奁、衣物、首饰，尽赏赐了刘全，就如陪嫁一般；又赐与他永免差徭的御旨，着他带领御妹回去。他夫妻两个，便在阶前谢了恩，欢欢喜喜还乡。有诗为证：

人生人死是前缘，短短长长各有年。
刘全进瓜回阳世，借尸还魂李翠莲。

他两个辞了君王，径来均州城里，见旧家业儿女俱好，两口儿宣扬善果不题。

却说那尉迟公将金银一库上河南开封府访看相良。原来卖水为活，同妻张氏在门首贩卖乌盆瓦器营生，但赚得些钱儿，只以盘缠为足，其多少斋僧布施，卖金银纸锭，记库焚烧，故有此善果臻身：阳世间是一条好善的穷汉，那世里却是个积玉堆金的长者。尉迟公将金银送上他们，唬得那相公、相婆魂飞魄散，又兼有本府官员，茅舍外车马骈集，那老两口子如痴如哑，跪在地上，只是磕头礼拜。

these shameless people surrounded me and shouted at me. Wasn't that shocking?" Although Liu Quan could hear that it was his wife talking, she looked like somebody else, so he did not dare to recognize her as his wife. "Indeed," said the Emperor,

> "Sometimes mountains collapse and the earth yawns open,
> But few men will shorten their lives to die for another."

As he was a good and wise monarch he gave all of the princess' dressing-cases, clothes and jewellery to Liu Quan as if they were a dowry, presented him with an edict freeing him from labour service for life, and told him to take the princess home with him. Husband and wife thanked him before the steps and returned home very happily. There is a poem to prove it:

> Life and death are pre-ordained;
> Some have many years, others few.
> When Liu Quan came back to the light after taking the pumpkins,
> Li Cuilian returned to life in a borrowed body.

After leaving the Emperor the pair went straight back to the city of Junzhou, where they found that their household and their children were all well. There is no need to go into how the two of them publicized their virtue rewarded.

The story turns to Lord Yuchi, who went to Kaifeng in Henan with a hoard of gold and silver for Xiang Liang, who made a living by selling water and dealing in black pots and earthenware vessels with his wife, whose maiden name was Zhang, at the gate of their house. When they made some money they were content to keep enough for their daily expenses, giving the rest as alms to monks or using it to buy paper ingots of gold and silver, which they assigned to various hoards in the underworld and burnt. That was why they were now to be so well rewarded. Although he was only a pious pauper in this world, he owned mountains of jade and gold in the other one. When Lord Yuchi brought them the gold and silver, Mr. and Mrs. Xiang were terrified out of their wits. Apart from his lordship there were also officials from the local government office, and horses and carriages were packed tight outside their humble cottage. The two of them fell to their knees dumbfounded and began to

尉迟公道:“老人家请起。我虽是个钦差官，却赍着我王的金银送来还你。”他战兢兢的答道:“小的没有什么金银放债，如何敢受这不明之财?”尉迟公道:“我也访得你是个穷汉，只是你斋僧布施，尽其所用就买办金银纸锭烧记阴司，阴司里有你积下的钱钞。是我太宗皇帝死去三日，还魂复生，曾在那阴司里借了你一库金银，今此照数送还与你。你可一一收下，等我好去回旨。”那相良两口儿只是朝天礼拜，那里敢受，道:“小的若受了这些金银，就死得快了。虽然是烧纸记库，此乃冥冥之事。况万岁爷爷那世里借了金银，有何凭据?我决不敢受。”尉迟公道:“陛下说，借你的东西，有崔判官作保可证。你收下罢。”相良道:“就死也是不敢受的。”

尉迟公见他苦苦推辞，只得具本差人启奏。太宗见了本，知相良不受金银，道:“此诚为善良长者!”即传旨教胡敬德将金银与他修理寺院，起盖生祠，请僧作善，就当还他一般。旨意到日，敬德望阙谢恩，宣旨，众皆知之。遂将金银买到城里军民无碍的地基一段，周围有五十亩宽阔，在上兴工，起盖寺院，名“敕建相国寺”。左有相公相婆的生祠。镌碑刻石，上写着“尉迟公监造”。即今大相国寺是也。

工完回奏，太宗甚喜，却又聚集多官，出榜招僧，修建



kowtow. "Please rise," said Lord Yuchi. "Although I am merely an imperial commissioner, I bring gold and silver from His Majesty to return to you." Shivering and shaking Xiang Liang replied, "I've lent out no silver or gold, so how could I dare to accept this mysterious wealth?" "I know that your are a poor man," said Lord Yuchi, "but you have given monks everything they need and bought paper ingots of gold and silver which you have assigned to the underworld and burnt, thus accumulating large sums of money down there. When His Majesty the Emperor Taizong was dead for three days before returning to life he borrowed one of your hoards of gold and silver down there, which he is now repaying to you in full. Please check it through so that I can go back and report that I have carried out my instructions." Xiang Liang and his wife just went on bowing to Heaven and refused to take the gold and silver. "If humble folk like ourselves took all this gold and silver it'd soon be the death of us. Although we have burned some paper and assigned it to various stores, it was a secret. Anyhow, what proof is there that His Majesty—may he live for ten thousand years—borrowed gold and silver down there? We refuse to accept it." "The Emperor said that Judge Cui was his guarantor when he borrowed your money, and this can be verified, so please accept it," replied Lord Yuchi. "I would sooner die than do so," said Xiang Liang.

Seeing how earnestly he refused Lord Yuchi had to send a man back with a detailed report to the throne. On reading this report that Xiang Liang had refused to accept the gold and silver, Taizong said, "He really is a pious old fellow." He sent orders to Yuchi Jingde that he was to build a temple in his name, erect a shrine to him, and invite monks to do good deeds on his behalf: this would be as good as paying him back the gold and silver. On the day this decree reached him Yuchi Jingde turned towards the palace to thank the Emperor, and read it aloud for all to hear. Then he bought fifty mu of land at a place inside the city that would not be in the way from either the civil or the military point of view, and here work was begun on a monastery to be called The Imperially Founded Xiang Guo Monastery. To its left was erected a shrine to Mr. and Mrs. Xiang with an inscribed tablet that read "Built under the supervision of Lord Yuchi" . This is the present Great Xiang Guo Monastery.

When he was informed that work had been completed Taizong was

“水陆大会”，超度冥府孤魂。榜行天下，着各处官员推选有道的高僧，上长安做会。那消个月之期，天下多僧俱到。唐王传旨，着太史丞傅奕选举高僧，修建佛事。傅奕闻旨，即上疏，止浮图，以言无佛。表曰：

> 西域之法，无君臣父子，以三涂六道，蒙诱愚蠢；迫既往之罪，窥将来之福，口诵梵言，以图偷免。且生死寿夭，本诸自然；刑德福威，系之人主。今闻俗徒矫托，皆云由佛！自五帝、三王，未有佛法，君明臣忠，年祚长久。至汉明帝始立胡神，然惟西域桑门，自传其教。实乃夷犯中国，不足为信。

太宗闻言，遂将此表掷付群臣议之。时有宰相萧瑀，出班俯囟奏曰：“佛法兴自屡朝，弘善遏恶，冥助国家，理无废弃。佛，圣人也。非圣者无法，请寘严刑。”

傅奕与萧瑀论辨，言礼本于事亲事君，而佛背亲出家，以匹夫抗天子，以继体悖所亲；萧瑀不生于空桑，乃遵无父之教，正所谓非孝者无亲。萧瑀但合掌曰：“地狱之设，正是



very pleased, and assembling the multitude of officials he issued a notice summoning monks to come and hold a Great Mass for the rebirth of those lonely souls in the underworld. As the notice travelled throughout the empire the local officials everywhere recommended holy and venerable monks to go to Chang'an for the service. By the end of the month many monks had arrived in Chang'an from all over the empire. The Emperor issued a decree ordering Fu Yi, the Deputy Annalist, to select some venerable monks to perform Buddhist ceremonies. On hearing this command Fu Yi sent up a memorial requesting a ban on the building of pagodas and saying that there was no Buddha. It read:

> By the Law of the West there are no distinctions between ruler and subject or between father and son; the Three Paths and the Six Roads are used to deceive the foolish; past sins are chased away to filch future blessings; and Sanskrit prayers are recited in attempts to avoid retribution. Now birth, death and the length of life are in fact decided by nature; and punishments, virtue, power and blessings come from the lord of men. But these days vulgar believers distort the truth and say that they all come from Buddha. In the time of the Five Emperors and Three Kings of antiquity this Buddha did not exist, yet rulers were enlightened, subjects were loyal, and prosperity lasted for many a long year. When foreign gods were first established in the time of Emperor Ming of the Han Dynasty, sramanas from the West began to propagate their religion. This is in reality a foreign encroachment on China, and it does not merit belief.

When he had heard this read to him Taizong tossed it to his other officials for debate. The minister Xiao Yu stepped forward from the ranks, kowtowed and said, "The Buddha's law has flourished for several dynasties, and by spreading good and preventing evil it gives unseen help to the state; there is no reason why it would be abolished. Buddha was a sage. Those who deny sages are lawless. I request that he be severely punished." Fu Yi argued with Xiao Yu, pointing out that correct behaviour was derived from serving one's parents and one's sovereign, whereas the Buddha turned his back on his parents, resisting the Son of Heaven although he was but a commoner, and rebelling against his mother and father with the body that they gave him. Xiao Yu had not been born in an empty mulberry tree, but he honoured a religion that denied fathers; this indeed proved that he who had no sense of filial piety denied his father.

为人。”太宗召太仆卿张道源，中书令张士衡，问佛事营福，其应何如。二臣对曰：“佛在清净仁恕，果正佛空。周武帝以三教分次：大慧禅师有赞幽远，历众供养，而无不显；五祖投胎；达摩现像。自古以来，皆云三教至尊，而不可毁，不可废。伏乞陛下圣鉴明裁。”

太宗甚喜，道：“卿之言合理。再有所陈者，罪之。”遂着魏征与萧瑀、张道源邀请诸佛，选举一名有大德行者作坛主，设建道场。众人皆顿首谢恩而退。自此时出了法律：但有毁经谤佛者，断其臂。次日，三位朝臣，聚众僧，在那山川坛里，遂一从头查选。内中选得一名有德行的高僧。你道是谁人？

灵通本讳号金蝉，只为无心听佛讲。
转托尘凡苦受磨，降生世俗遭罗网。
投胎落地就逢凶，未出之前临恶党。
父是海州陈状元，外公总管当朝长。
出身命犯落江星，顺水随波遂浪泱。
海岛金山有大缘，迁安和尚将他养。
年方十八认亲娘，特赴京都求外祖。



All Xiao Yu did was to put his hands together and say, "Hell must have been made for men such as him." Taizong sent for the High Chamberlain Zhang Daoyuan and the Head of the Secretariat Zhang Shiheng to ask them how effectively Buddhist ritual obtained blessings. "The Buddha dwells in purity, benevolence and mercy," the two officers replied, "and the True Result is Buddha-emptiness. Emperor Wu of the Northern Zhou Dynasty placed the Three Teachings in an order. The Chan Master Dahui wrote a poem in praise of the distant and mysterious. If the masses support monks, anything can happen. The Five Patriarchs came down to their mothers' wombs, and Bodhidharma appeared. From remotest antiquity everyone has said that the Three Teachings are highly venerable and cannot be destroyed or abolished. We humbly beg Your Majesty to give us his perceptive ruling." "Your submission makes sense," said the delighted Taizong. "If anyone else makes further comments, he will be punished." He then ordered Wei Zheng, Xiao Yu and Zhang Daoyuan to invite all the monks and select one of great virtue to be Master of Ceremonies. They all bowed to thank him and withdrew. From then on there was a new law: anyone who injured a monk or slandered the Buddha would lose his arm.

The next day the three court officials assembled all the monks at the altar among rivers and hills, and they went through them all one by one. From among them they chose a venerable and virtuous monk. Do you know who he was?

Fully versed in the basic mystery, his title was Golden Cicada;
But because he did not want to hear the Buddha preach
He transferred to the mortal world to suffer torment,
Was born among the common mortals to fall into the net.
From the moment he entered the womb he met with evil,
Before he left it he encountered a gang of villains.
His father was Top Graduate Chen from Haizhou,
His grandfather a senior imperial commander.
His birth offended the meteor that dropped into the water,
He drifted with the current and followed the waves.
Jinshan Island had a great destiny:
The abbot Qian'an brought him up.
Only at seventeen did he meet his mother,

总管开山调大军，洪州剿寇诛凶党。
状元光蕊脱天罗，子父相逢堪贺奖。
复谒当今受主恩，凌烟阁上贤名响。
恩官不受愿为僧，洪福沙门将道访。
小字江流古佛儿，法名唤做陈玄奘。

当日对众举出玄奘法师。这个人自幼为僧，出娘胎，就持斋受戒。他外公见是当朝一路总管殷开山。他父亲陈光蕊，中状元，官拜文渊殿大学士。一心不爱荣华，只喜修持寂灭。查得他根源又好，德行又高，千经万典，无所不通，佛号仙音，无般不会。当时三位引至御前，扬尘舞蹈。拜罢，奏曰："臣瑀等，蒙圣旨，选得高僧一名陈玄奘。"太宗闻其名，沉思良久道："可是学士陈光蕊之儿玄奘否？"江流儿叩头曰："臣正是。"太宗喜道："果然举之不错。诚为有德行有禅心的和尚。朕赐你左僧纲，右僧纲，天下大阐都僧纲之职。"玄奘顿首谢恩，受了大阐官爵。又赐五彩织金袈裟一件，毗卢帽一顶，教他用心，再拜明僧，排次阇梨班首，



And go to the capital to find his grandfather.
Commander Yin Kaishan, raising a great army,
Wiped out and punished the bandits at Hongzhou.
Graduate Chen Guangrui escaped from the heavenly net,
And father and son were happily reunited.
Accepting the invitation he receives once more the monarch's grace,
And his fame is spread as he climbs the lofty tower.
Refusing to take office he wants to be a monk,
So as sramana of the Hongfu Temple he learns about the Way,
The child of an ancient Buddha who used to be called Jiangliu,
And took the dharma-name of Chen Xuanzang.

That day the Reverend Xuanzang was chosen from among all the monks. He had been a monk from infancy, and ever since birth he had eaten vegetarian food and observed the prohibitions. His maternal grandfather was an imperial commander, Yin Kaishan. His father Chen Guangrui had come top in the Palace Examination and had been appointed a grand secretary in the Imperial Library. Xuanzang, however, had no interest in honour and glory, and his only joy was to cultivate Nirvana. Investigation revealed that his origins were good and his virtue great; of the thousand sutras and ten thousand holy books there was not a single one that he did not know; he could sing every Buddhist chant and knew all the religious music. The three officials took him to the imperial presence, where they danced and stirred up the dust. When they had bowed they reported, "Your subject Xiao Yu and the rest of us have chosen a venerable monk called Chen Xuanzang in obedience to the imperial decree." On hearing his name Taizong thought deeply for a long time and then asked, "Is that the Xuanzang who is the son of Grand Secretary Chen Guangrui?" "Your subject is he," replied Xuanzang with a kowtow. "Then you were indeed well chosen," said the Emperor with satisfaction. "You are indeed a monk of virtuous conduct of a mind devoted to meditation. I give you the offices of Left Controller of the Clergy, Right Controller of the Clergy, and Hierarch of the Empire." Xuanzang kowtowed to express his thanks and accepted the appointments. The Emperor then gave him a multicoloured golden cassock and a Vairocana mitre, telling him to be sure he conscientiously continued to visit enlight-

书办旨意，前赴化生寺，择定吉日良时，开演经法。

玄奘再拜领旨而出，遂到化生寺里，聚集多僧，打造禅榻，装修功德，整理音乐。选得大小明僧共计一千二百名，分派上中下三堂。诸所佛前，物件皆齐，头头有次。选到本年九月初三日，黄道良辰，开启做七七四十九日“水陆大会”。即具表甲奏太宗及文武国戚皇亲，俱至期赴会拈香听讲。有诗为证。诗曰：

龙集贞观正十三，王宣大众把经谈。
道场开演无量法，云雾光乘大愿龛。
御敕垂恩修上刹，金蝉脱壳化西涵。
普施善果超沉没，秉教宣扬前后三。

贞观十三年，岁次己巳，九月甲戌，初三日，癸卯良辰，陈玄奘大阐法师，聚集一千二百名高僧，都在长安城化生寺开演诸品妙经。那皇帝早朝已毕，帅文武多官，乘凤辇龙车，出离金銮宝殿，径上寺来拈香。怎见那銮架？真个是：

一天瑞气，万道祥光。仁风轻淡荡，化日雨非常。千官环佩分前后，五卫旌旗列两旁。执金瓜，擎斧钺，



ened monks, and giving him the position at the top of the hierarchy. He gave him a decree in writing ordering him to go to the Huasheng Temple to pick a propitious day and hour on which to begin the recitations of the scriptures.

Xuanzang bowed, took the decree, and went to the Huasheng Temple where he assembled many monks, had meditation benches made, prepared for the mass, and chose the music. He selected a total of twelve hundred high and humble monks of enlightenment, who he divided into an upper, a middle and a lower hall. All the holy objects were neatly arranged before all the Buddhas. The third day of the ninth month of that year was chosen an auspicious day on which to start the seven times seven days of the Great Land and Water Mass. This was all reported to the throne, and at the appointed time Taizong, the high civil and military officials, and the royal family went to the service to burn incense and listen to the preaching. There is a poem to prove it that goes:

> At the dragon assembly in the thirteenth year of Zhen Guan
> The Emperor called a great meeting to talk about the scriptures.
> At the assembly they began to expound the unfathomable law,
> While clouds glowed above the great shrine.
> The Emperor in his grace orders the building of a temple;
> The Golden Cicada sheds his skin to edify the West.
> He spreads the news that rewards for goodness save from ill,
> Preaching the doctrine of the three Buddhas of past and future.

In the year jisi, the thirteenth of *Zhen Guan*, on the day jiaxu, the third of the ninth month, the Hierarch Chen Xuanzang assembled twelve hundred venerable monks at the Huasheng Temple in the city of Chang'an for a chanting of all the holy scriptures. After morning court was over the Emperor left the throne hall in his dragon and phoenix chariot at the head of a host of civil and military officials and went to the temple to burn incense. What did the imperial chariot look like? Indeed

> Propitious vapours filled the sky
> That shone with ten thousand beams of sacred light.
> A mellow breeze blew softly,
> The sunlight was strangely beautiful.
> A thousand officials with jade at their belts walked in due order.

双双对对；绛纱烛，御炉香，霭霭堂堂。龙飞凤舞，鹗荐鹰扬。圣明天子正，忠义大臣良。介福千年过舜禹，升平万代赛尧汤。又见那曲柄伞，滚龙袍，辉光相射；玉连环，彩凤扇，瑞霭飘扬。珠冠玉带，紫绶金章。护驾军千队，扶舆将两行。这皇帝沐浴虔诚尊敬佛，皈依善果喜拈香。

唐王大驾，早到寺前，吩咐住了音乐响器，下了车辇，引着多官，拜佛拈香。三匝已毕，抬头观看，果然好座道场！但见：

幢幡飘舞，宝盖飞辉。幢幡飘舞，凝空道道彩霞摇；宝盖飞辉，映日翩翩红电彻。世尊金象貌臻臻，罗



The banners of the five guards are drawn up on either side.
Holding golden gourds,
Wielding battle-axes,
They stand in pairs;
Lamps of purple gauze,
Imperial censers,
Make majestic clouds.
Dragons fly and phoenixes dance,
Ospreys and eagles soar.
True is the enlightened Son of Heaven,
Good are his just and loyal ministers.
This age of prosperity surpasses the time of Shun and Yu;
The eternal peace he has given outdoes that of Yao and Tang.
Under a parasol with curved handle
The dragon robe sweeps in,
Dazzling bright.
Interlocking jade rings,
Coloured phoenix fans,
Shimmer with a magic glow.
Pearl crowns and belts of jade,
Gold seals on purple cords.
A thousand regiments of soldiers protect the imperial chariot,
Two lines of generals carry the royal chair.
Bathed and reverent, the Emperor comes to worship the Buddha,
Submitting to the True Achievement as he joyfully burns incense.

When the carriage of the Tang Emperor reached the temple, orders were given to stop the music as he descended from the vehicle and went at the head of his officials to bow to the Buddha and burn incense. When he had done this three times he looked up and saw what a magnificent assembly it was:

Dancing banners,
Flying canopies.
When the banners danced
The sky shook with the clouds of silk;
When the canopies flew
The sun gleamed as the red lightning flashed.
Perfect the image of the statue of the Honoured One,

汉玉容威烈烈。瓶插仙花，炉焚檀降。瓶插仙花，锦树辉辉漫宝刹；炉焚檀降，香云霭霭透清霄。时新果品砌朱盘，奇样糖酥堆彩案。高僧罗列诵真经，愿拔孤魂离苦难。

太宗文武俱各拈香，拜了佛祖金身，参了罗汉，又见那大阐都纲陈玄奘法师引众僧罗拜唐王。礼毕，分班各安禅位。法师献上济孤榜文与太宗看。榜曰：

至德渺茫，禅宗寂灭。清净灵通，周流三界。千变万化，统摄阴阳。体用真常，无穷极矣。观彼孤魂，深宜哀愍。此奉太宗圣命，选集诸僧，参禅讲法，大开方便门庭，广运慈悲舟楫，普济苦海群生，脱免沉疴六趣。引归真路，普玩鸿蒙；动止无为，混成纯素。伏此良因，邀赏清都绛阙；乘吾胜会，脱离地狱凡笼。早登极乐任逍遥，来往西方随自在。

诗曰：

一炉永寿香，几卷超生箓。

无边妙法宣，无际天恩沐。



Mighty the grandeur of the Arhats' countenances.
Magic flowers in a vase,
Censers burning sandalwood and laka.
As the fairy flowers stand in vases
Trees like brocade fill the temple with their brightness.
As the censers burn sandalwood and laka
Clouds of incense rise to the azure heaven.
Fresh fruit of the season is piled in vermilion dishes,
Exotic sweets are heaped on the silk-covered tables.
Serried ranks of holy monks intone the sutras
To save abandoned souls from suffering.

Taizong and his civil and military officials all burned incense, bowed to the golden body of the Lord Buddha, and paid their respects to the Arhats. The Hierarch Chen Xuanzang then led all the monks to bow to the Emperor, and when this was over they divided into their groups and went to their meditation places while the Hierarch showed the Emperor the notice about the delivery of the lonely ghosts. It read:

"Mysterious is the ultimate virtue, and the Sect of Meditation leads to Nirvana. The purity of the truth is all-knowing; it pervades the Three Regions of the universe. Through its countless changes it controls the Negative and Positive; unbounded are the embodiments of the eternal reality. In considering those forlorn ghosts one should be deeply distressed. At the sacred command of Taizong we have assembled some chosen monks for meditation and preaching. He has opened wide the gates of enlightenment and rowed far the boat of mercy, saving all the beings in the sea of suffering, and delivering those who had long been afflicted by the six ways of existence. They will be led back to the right road and revel in the great chaos; in action and in passivity they will be at one with primal simplicity. For this wonderful cause they are invited to see the purple gates of the pure capital, and through our assembly they will escape from the confines of Hell to climb to the World of Bliss and be free, wandering as they please in the Paradise of the West. As the poem goes:

A burner of incense of longevity,
A few spells to achieve rebirth.
The infinite Law is proclaimed,
The boundless mercy of Heaven is shown.

冤孽尽消除，孤魂皆出狱。

愿保我邦家，清平万年福。

太宗看了，满心欢喜，对众僧道："汝等秉立丹衷，切休怠慢佛事。待后功成完备，各各福有所归，朕当重赏，决不空劳。"那一千二百僧，一齐顿首称谢。当日三斋已毕，唐王驾回。待七日正会，复请拈香。时天色将晚，各官俱退。怎见得好晚？你看那：

万里长空淡落晖，归鸦数点下栖迟。

满城灯火人烟静，正是禅僧入定时。

一宿晚景题过，次早，法师又升坐聚众诵经不题。

却说南海普陀山观世音菩萨自领了如来佛旨，在长安城访察取经的善人，日久未逢真实有德行者。忽闻得太宗宣扬善果，选举高僧，开建大会，又见得法师坛主乃是江流儿和尚，正是极乐中降来的佛子，又是他原引送投胎的长老，菩萨十分欢喜，就将佛赐的宝贝，捧上长街，与木叉货卖。你道他是何宝贝？有一件锦襕禅异宝袈裟、九环锡杖。还有那金紧禁三个箍儿，密密藏收，以候后用，只将袈裟锡杖出



When sins are all washed away,
The neglected souls leave Hell.
We pray to protect our country;
May it stay at peace and be blessed."

When he had read this the Tang Emperor's heart was filled with happiness and he said to the monks, "Hold firm to your sincerity and never allow yourselves a moment's slackness in the service of the Buddha. Later on, when the Assembly is over, you will be blessed and we shall richly reward you. You shall certainly not have laboured in vain." The twelve hundred monks all kowtowed to thank him. When the three vegetarian meals for the day were over the Tang Emperor went back to the palace. He was invited to come back to the Grand Assembly to burn incense once more on the seventh day. As evening was now drawing in all the officials went away. It was a fine evening:

A light glow suffused the boundless sky;
A few crows were late in finding their roosts.
Lamps were lit throughout the city as all fell still;
It was just the hour for the monks to enter the trance.

We will omit a description of the night or of how the monks intoned the scriptures when their master took his seat again the next morning.

The Bodhisattva Guanyin from Potaraka Island in the Southern Sea had been long in Chang'an, looking on the Buddha's orders for the man to fetch the scriptures, but she had not yet found anyone really virtuous. Then she heard that Taizong was propagating the True Achievement and selecting venerable monks for a Grand Assembly, and when she saw that the Master of Ceremonies was the monk Jiangliu who was really a Buddha's son came down from the realms of supreme bliss, an elder whom she herself had led into his earthly mother's womb, she was very pleased. She took her disciple Moksa and the treasures that the Buddha had given her out on the street to offer them for sale. Do you know what these treasures were? There was a precious brocade cassock and a monastic staff with nine rings. She also had those three golden bands, but she put them away safely for future use; she was only selling the cassock and the staff.

卖。长安城里，有那选不中的愚僧，倒有几贯村钞。见菩萨变化个疥癞形容，身穿破衲，赤脚光头，将袈裟捧定，艳艳生光，他上前问道："那癞和尚，你的袈裟要卖多少价钱？"菩萨道："袈裟价值五千两，锡杖价值二千两。"那愚僧笑道："这两个癞和尚是疯子！是傻子！这两件粗物，就卖得七千两银子，只是除非穿上身长生不老！就得成佛作祖，也值不得这许多！拿了去！卖不成！"

那菩萨更不争噪，与木叉往前又走。行得多时，来到东华门前，正撞着宰相萧瑀散朝而回，众头踏喝开街道。那菩萨公然不避，当街上拿着袈裟，径迎着宰相。宰相勒马观看，见袈裟艳艳生光，着手下人问那卖袈裟的要价几何。菩萨道："袈裟要五千两，锡杖要二千两。"萧瑀道："有何好处，值这般高价？"菩萨道："袈裟有好处，有不好处；有要钱处，有不要钱处。"萧瑀道："何为好？何为不好？"菩萨道："着了我袈裟，不入沉沦，不堕地狱，不遭恶毒之难，不遇虎狼之灾，便是好处；若贪淫乐祸的愚僧，不斋不戒的和尚，毁经谤佛的凡夫，难见我袈裟之面，这便是不好处。"又问道："何为要钱不要钱？"菩萨道："不遵佛法，不敬三宝，强买袈裟、锡杖，定要卖他七千两，这便是要钱；若敬



There was a monk in Chang'an city too stupid to be chosen for the service but who nonetheless had some ill-gotten banknotes. When he saw the bald, scabby, barefoot figure wearing a tattered robe—the form the Bodhisattva had taken—offering the cassock of dazzling beauty for sale he went up and asked, "How much d'you want for that cassock, Scabby?" "The price of the cassock is five thousand ounces of silver and the staff two thousand," replied the Bodhisattva. The stupid monk roared with laughter. "You must be a nutcase, Scabby, or else a dope. Those two lousy things wouldn't be worth that much unless they gave you immortality and turned you into a Buddha. No deal. Take 'em away."

Not bothering to argue, the Bodhisattva walked on with Moksa. After they had been going for quite a long time they found themselves in front of the Donghua Gate of the palace, where the minister Xiao Yu happened to be returning home from morning court. Ignoring the crowd of lictors who were shouting to everyone to get out of the way, the Bodhisattva calmly went into the middle of the road with the cassock in her hands and headed straight for the minister. When the minister reined in his horse to look he saw the cassock gleaming richly and sent an attendant to ask its price. "I want five thousand ounces of silver for the cassock and two thousand for the staff," said the Bodhisattva. "What's so good about the cassock to make it worth that much?" asked Xiao Yu. "On the one hand it is good and on the other it isn't," replied the Bodhisattva. "On the one hand it has a price and on the other it hasn't." "What's good about it and what isn't?" asked the minister. "Whoever wears this cassock of mine will not sink into the mire, will not fall into Hell, will not be ensnared by evil and will not meet disaster from tiger or wolf: these are its good points. But as for a stupid monk who is greedy and debauched, who takes delight in the sufferings of others, does not eat vegetarian food, and breaks the monastic bans; or a common layman who harms the scriptures and slanders the Buddha—such people have great difficulty even in seeing this cassock of mine: that is its disadvantage." "What did you mean by saying that it both has a price and hasn't got one?" asked the minister, continuing his questions. "Anyone who doesn't obey the Buddha's Law or honour the Three Treasures but still insists on buying the cassock and the staff will have to pay seven thousand ounces for them: in that case

重三宝，见善随喜，皈依我佛，承受得起，我将袈裟、锡杖，情愿送他，与我结下善缘，这便是不要钱。”

萧瑀闻言，倍添春色，知他是个好人，即便下马，与菩萨以礼相见，口称：“大法长老，恕我萧瑀之罪。我大唐皇帝十分好善，满朝的文武无不奉行，即今起建‘水陆大会’，这袈裟正好与大都阐陈玄奘法师穿用。我和你入朝见驾去来。”

菩萨欣然从之，拽转步，径进东华门里。黄门官转奏，蒙旨宣至宝殿。见萧瑀引着两个疥癞僧人，立于阶下，唐王问曰：“萧瑀来奏何事？”萧瑀俯伏阶前道：“臣出了东华门前，偶遇二僧，乃卖袈裟与锡杖者。臣思法师玄奘可着此服，故领僧人启见。”太宗大喜，便问：“那袈裟价值几何？”菩萨与木叉侍立阶下，更不行礼，因问袈裟之价，答道：“袈裟五千两，锡杖二千两。”太宗道：“那袈裟有何好处，就值许多？”菩萨道：“这袈裟，龙披一缕，免大鹏吞噬之灾；鹤挂一丝，得超凡入圣之妙。但坐处，有万神朝礼；凡举动，有七佛随身。这袈裟是冰蚕造练抽丝，巧匠翻腾为



they have a price. But if anyone who honours the Three Treasures, takes pleasure in goodness, and believes in our Buddha, wants to have them, then I'll give him the cassock and staff as a gift. In that case they have no price." Xiao Yu's cheeks coloured, showing that he was a good man, and he dismounted to greet the Bodhisattva. "Elder of the Great Law," he said, "forgive me. Our Great Tang Emperor is a true lover of goodness, and every one of the civil and military officials in his court acts piously. This cassock would be just right for the Hierarch, Master Chen Xuanzang, to wear in the Great Land and Water Mass that is now being conducted. You and I shall go into the palace to see His Majesty."

The Bodhisattva gladly followed him as he turned around and went straight in through the Donghua Gate. The eunuchs reported their arrival, and they were summoned to the throne hall. Xiao Yu led the two scabby monks in, and they stood beneath the steps of the throne. "What have you come to report, Xiao Yu?" the Emperor asked. Xiao Yu prostrated himself in front of the steps and replied, "When your subject went out through the Donghua Gate I met two monks who were selling a cassock and a staff. It occurred to me that this cassock would be suitable for Master Xuanzang to wear. So I have brought the monks for an audience with Your Majesty." The delighted Taizong asked how much the cassock cost. Still standing beneath the steps, and not making any gestures of courtesy, the Bodhisattva and Moksa replied, "The cassock costs five thousand ounces of silver, and the staff two thousand." "What advantages does the cassock have to make it worth so much?" the Emperor asked. To this the Bodhisattva replied:

"This cassock
Has a strand of dragon cape,
To save from being eaten by the Roc,
And a thread of a stork jacket,
To deliver from mortality and lead to sainthood.
When one sits
Ten thousand spirits come to pay homage;
In all your actions
The Seven Buddhas will be with you.

"This cassock is made of silk reeled from giant ice-worms,
Twisted into yarn by skilful craftsmen,

线。仙娥织就，神女机成，方方簇幅绣花缝，片片相帮堆锦笳。玲珑散碎斗妆花，色亮飘光喷宝艳。穿上满身红雾绕，脱来一段彩云飞。三天门外透玄光，五岳山前生宝气。重重嵌就西番莲，灼灼悬珠星斗象。四角上有夜明珠，攒顶间一颗祖母绿。虽无全照原本体，也有生光八宝攒。这袈裟，闲时折叠，遇圣才穿。闲时折叠，千层包裹透虹霓；遇圣才穿，惊动诸天神鬼怕。上边有如意珠，摩尼珠，辟尘珠，定风珠；又有那红玛瑙，紫珊瑚，夜明珠，舍利子。偷月沁白，与日争红。条条仙气盈空，朵朵祥光捧圣。条条仙气盈空，照彻了天关；朵朵祥光捧圣，影遍了世界。照山川，惊



Woven by fairy beauties,
Finished by goddesses.
The strips of cloth are joined with embroidered seams,
Each piece thick with brocade.
The openwork decoration has a flower pattern
Shimmering with colour, shining with jewelled beauty.
The wearer of the cassock is wreathed in red mist,
And when it is taken off, coloured clouds fly.
Its primal light slipped out through the Three Gates of Heaven,
The magic vapour arose before the Five Sacred Peaks.
It is embroidered with layer upon layer of passion-flowers,
And gleams with pearls that shine like stars.
At the four corners are night-shining pearls,
Set at the top is an emerald.
Although it does not completely illuminate the Original Body
It shines with the light of the Eight Treasures.

"This cassock
Is normally kept folded,
And will only be worn by a sage.
When kept folded,
A rainbow shines through its thousand layers of wrapping;
When it is worn by a sage,
It will astonish the heavenly spirits and scare all demons.
On top is an as-you-wish pearl,
A Mani Pearl,
A dust-repelling pearl,
And a wind-calming pearl;
There is also red agate,
Purple coral,
Night-shining pearls,
And relics of the Buddha.
They steal the white of the moon,
Rival the sun in redness.
Their magic essence fills the sky,
Their auspicious light honours the sage.
Their magic essence fills the sky,
Shining through the gates of Heaven;
Their auspicious light honours the sage,

虎豹；影海岛，动鱼龙。沿边两道销金锁，叩领连环白玉琮。诗曰：

三宝巍巍道可尊，四生六道尽评论。
明心解养人天法，见性能传智慧灯。
护体庄严金世界，身心清净玉壶冰。
自从佛制袈裟后，万劫谁能敢断僧？”

唐王在那宝殿上闻言，十分欢喜，又问：“那和尚，九环杖有甚好处？”菩萨道：“我这锡杖，是那：

铜镶铁造九连环，九节仙藤永驻颜。
入手厌看青骨瘦，下山轻带白云还。
摩诃五祖游天阙，罗卜寻娘破地关。
不染红尘些子秽，喜伴神僧上玉山。”

唐王闻言，即命展开袈裟，从头细看，果然是件好物，道：“大法长老，实不瞒你，朕今大开善教，广种福田，见在那化生寺聚集多僧，敷演经法。内中有一个大有德行者，法名玄奘。朕买你这两件宝物，赐他受用。你端



Illuminating the whole world.
Shining on mountains and rivers,
The essence frightens tigers and leopards;
Illuminating oceans and islands,
The light startles fishes and dragons.
At the side are two rows of gold-plated hooks,
At the neck are loops of whitest jade."

There is a pome that goes:

"Great are the Three Jewels, and honoured be the Way;
The Four Kinds of Life and Six Paths are all explained.
Whoever knows and teaches the law of Man and Heaven,
Can pass on the lamp of wisdom when he sees his original nature.

It protects the body and makes it a world of gold,
Leaves body and mind pure as an ice-filled jar of jade.
Ever since Buddha made his cassock
No one will ever dare to end the priesthood."

When the Tang Emperor heard these words spoken in his throne hall he was filled with joy, and he asked another question: "Monk, what is so wonderful about your nine-ringed staff?" "This staff of mine," the Bodhisattva replied, "is:

A nine-ringed iron staff inlaid with copper,
A nine-sectioned Immortal's cane to preserve eternal youth.
Held in your hand it's as light as a bone,
As you go down the mountain it brings white clouds.

The Fifth Patriarch took it through the gates of Heaven;
When Lo Bu searched for his mother he used it to smash the gates of Earth.
Untouched by the filth of mortal dust,
It gladly accompanies the godly monk as he climbs the jade mountain."

The Tang Emperor then ordered that the cassock be unfolded. On examining it from top to bottom he saw that it was indeed a fine article. "Elder of the Great Law," he said, "I tell you truthfully that I am now propagating the good word and widely sowing seeds of blessing. At this moment many monks are assembled at the Huasheng Monastery for recitation of the sutras. Among them is one monk of outstanding virtue

的要价几何?”菩萨闻言，与木叉合掌皈依，道声佛号，躬身上启道:“既有德行，贫僧情愿送他，决不要钱。”说罢，抽身便走。

唐王急着萧瑀扯住，欠身立于殿上，问曰:“你原说袈裟五千两，锡杖二千两，你见朕要买，就不要钱，敢是说朕心倚恃君位，强要你的物件?更无此理。朕照你原价奉偿，却不可推避。”菩萨起手道:“贫僧有愿在前，原说果有敬重三宝，见善随喜，皈依我佛，不要钱，愿送与他。今见陛下明德止善，敬我佛门，况又高僧有德有行，宣扬大法，理当奉上，决不要钱。贫僧愿留下此物告回。”唐王见他这等勤恳，甚喜，随命光禄寺，大排素宴酬谢。菩萨又坚辞不受，畅然而去，依旧望都土地庙中隐避不题。

却说太宗设午朝，着魏征赍旨宣玄奘入朝。那法师正聚众登坛，讽经诵偈，一闻有旨，随下坛整衣，与魏征同往见驾。太宗道:“求证善事，有劳法师，无物酬谢。早间萧瑀迎着二僧，愿送锦襕异宝袈裟一件，九环锡杖一条。今特召法师领去。”玄奘叩头谢恩。太宗道:“法师如不弃，可穿上与朕看看。”长老遂将袈裟抖开，披在身上，手持锡杖，侍立



whose Buddha-name is Xuanzang, and we wish to buy those two treasures of yours to give him. So what is your price?" The Bodhisattva and Moksa put their hands together, intoned the name of the Buddha, and bowed down. "If he really is a virtuous monk," she said, "I shall give them to him, and I refuse to accept any money for them." With that she turned and left. The Emperor immediately told Xiao Yu to stop her as he rose to his feet and called out, "You told us that you wanted five thousand ounces for the cassock and two thousand for the staff, but now that we have said we shall buy them, you refuse to take any money. Are you going to say that I abused my power to seize your things? We would never dream of it. We shall pay the price you asked, and will take no refusal." Raising her hand the Bodhisattva said, "I made a vow that I would give them free to anyone who honoured the Three Treasures, delighted in goodness, and believed in our Buddha. Now I have seen that Your Majesty is a good and virtuous respecter of our Buddhist faith, and have heard that there is a monk of virtuous conduct who preaches the Great Law, it is only right that I should offer them to him; I don't want any money for them. I am leaving the things here. Good-bye." The Tang Emperor was very pleased with the monk's sincerity, and ordered that a large vegetarian bauquet be given to thank him in the Imperial Kitchen. This the Bodhisattva refused to accept and went airily off. There is no need to describe how she returned to her hide-out in the local god's temple.

Taizong arranged for a court to be held at midday and sent Wei Zheng with a decree summoning Xuanzang to attend. He found the monastic official assembling the monks as he climbed the rostrum for the chanting of sutras and gathas. The moment he heard the decree he came down from the rostrum, tidied his clothes, and went with Wei Zheng to the imperial presence. "Up till now we have had nothing suitable with which to thank you, Your Grace, for your efforts in acquiring merit. This morning Xiao Yu met two monks who have vowed to give you a precious brocade cassock and a nine-ringed monk's staff. We have therefore sent for you, Master, to come and receive them." said the Emperor. Xuanzang kowtowed in thanks. "If you do not reject it, Your Grace, let us see what it looks like on you." Xuanzng shook it open, draped it across

阶前。君臣个个欣然。诚为如来佛子！你看他：

凛凛威颜多雅秀，佛衣可体如裁就。
晖光艳艳满乾坤，结彩纷纷凝宇宙。
朗朗明珠上下排，层层金线穿前后。
兜罗四面锦沿边，万样稀奇铺绮绣。
八宝妆花缚钮丝，金环束领攀绒扣。
佛天大小列高低，星象尊卑分左右。
玄奘法师大有缘，现前此物堪承受。
浑如十分阿罗汉，赛过西方真觉秀。
锡杖丁当斗九环，毗卢帽映多丰厚。
诚为佛子不虚传，胜似菩提无诈谬！

当时文武阶前喝彩，太宗喜之不胜，即着法师穿了袈裟，持了宝杖，又赐两队仪从，着多官送出朝门，教他上大街行道，往寺里去，就如中状元夸官的一般。这去玄奘再拜谢恩，在那大街上，烈烈轰轰，摇摇摆摆，你看那长安城里，行商坐贾，公子王孙，墨客文人，大男小女，无不争看夸奖，俱道："好个法师！真是个罗汉下降，活菩萨临凡！"玄



his shoulders, took the staff in his hand, and stood respectfully before the steps of the throne. The monarch and all his ministers were overjoyed. He truly was a son of the Tathagata. Look at him:

How elegant his imposing features;
His Buddha-vestments fit as if they had been made for him.
The glow radiating from them fills Heaven and Earth,
While the colours crystallize in the sky.

Rows of gleaming pearls above and below,
Layers of golden threads joining front and back.
A hood edged with brocade,
Embroidered with ten thousand strange designs.

Patterns of the Eight Treasures hold the threads of the buttons,
While the golden collar is fastened with catches of velvet.
The Buddha-Heavens are set out in order of eminence,
While to left and right are the high and humble stars.

Great is the destiny of Xuanzang Master of the Law,
Who is worthy to accept this gift at present.
He is just like a living Arhat,
Excelling the Enlightened One of the West.

On the monkish staff the nine rings clink,
And richly glows the Vairocana mitre.
How true that be is a Buddha's son;
It is no lie that he has surpassed enlightenment.

All the civil and military officials cried out with admiration, and the Emperor was delighted. Telling the Master of the Law to put the cassock on properly and take the staff, he granted him two bands of ceremonial attendants and had a host of officials see him out of the palace and walk with him to his monastery. It was just like the procession for a top graduate in the palace examination. Xuanzang bowed once more to thank the Emperor and then set out, striding majestically along the highway. All the travelling merchants, the shop-keepers, the fashionable young men, the professional scribes, the men and women, young and old, in the city of Chang'an fought to get a look at him and praise him. "What a splendid Master of the Law," they said. "He's an Arhat come down to earth, a living Bodhisattva come to see us mortals." Xuanzang went straight to

奘直至寺里，僧人下榻来迎。一见他披此袈裟，执此锡杖，都道是地藏王来了，各各归依，侍于左右。玄奘上殿，炷香礼佛，又对从感述圣恩。已毕，各归禅座，又不觉红轮西坠。正是那：

日落烟迷草树，帝都钟鼓初鸣。叮叮三响断人行，前后街前寂静。

上刹辉煌灯火，孤村冷落无声。禅僧入定理残经，正好练魔养性。

光阴捻指，却当七日正会。玄奘又具表，请唐王拈香。此时善声遍满天下。太宗即排驾，率文武多官、后妃国戚，早赴寺里。那一城人，无论大小尊卑，俱诣寺听讲。当有菩萨与木叉道："今日是水陆正会，以一七继七七，可矣了。我和你杂在众人丛中，一则看他那会何如，二则看金蝉子可有福穿我的宝贝，三则也听他讲的是那一门经法。"两人随投寺里。正是有缘得遇旧相识，般若还归本道场。入到寺里观看，真个是天朝大国，果胜娑婆；赛过祇园舍卫，也不亚上刹招提。那一派仙音响亮，佛号喧哗，这菩萨直至多宝台



his monastery, where all the monks left their places of meditation to welcome him. When they saw the cassock he was wearing and the staff in his hand they all said that King Ksitigarbha had come, did homage to him, and stood in attendance to right and left. Ascending the main hall, Xuanzang burned incense and worshipped Buddha, and when he had given an account of the Emperor's grade they all returned to their seats for meditation. Nobody noticed that the red wheel of the sun was now sinking in the west.

As the sun sinks, plants and trees are veiled in mist
While the capital echoes to the bell and drum.
After three chimes of the bell nobody moves:
The streets throughout the city are still.

The monastery gleams with the light of its lamps;
The village is lonely and silent.
The Chan monks enter the trance and repair damaged sutras.
A good way to purify oneself of evil and nourish the true nature.

Time passed in the snap of a finger, and it was time for the special assembly on the seventh day, so Xuanzang wrote a memorial inviting the Tang Emperor to come and burn incense. His reputation for piety had now spread throughout the empire. Taizong therefore led a large number of civil and military officials and his empresses, consorts and their families to the monastery in a procession of carriages to the temple early that morning. Everyone in the city, whether young or old, humble or mighty, went to the temple to hear the preaching. The Bodhisattva said to Moksa, "Today is a special day of the Great Mass of Land and Water, which will go on from this first seventh day to the seventh seventh day, as is proper. You and I are going to mingle with the crowds for three reasons: to see the service, to see the Golden Cicada enjoying the blessing of wearing our treasure, and to hear what branch of the scriptures he preaches on." The pair of them went to the temple. They were fated to meet their old acquaintance, just as the Wisdom returned to its own preaching place. When they went inside the monastery they saw that this great and heavenly dynasty surpassed any other in the world; while the Jetavana Monastery and Sravana were no match for this temple. Sacred music sounded clear above the shouting of Buddha names. When the Bodhisattva ap-

边，果然是明智金蝉之相。

诗曰：

万象澄明绝点埃，大典玄奘坐高台。
超生孤魂暗中到，听法高流市上来。
施物应机心路远，出生随意藏门开。
对看讲出无量法，老幼入放喜怀。
因游法界讲堂中，逢见相知不俗同。
尽说目前千万事，又谈尘劫许多功。
法云容曳舒群岳，教网张罗满太空。
检点人生归善念，纷纷天雨落花红。

那法师在台上，念一会《受生度亡经》，谈一会《安邦天宝篆》，又宣一会《劝修功卷》。这菩萨近前来，拍着宝台，厉声高叫道："那和尚，你只会谈'小乘教法'，可会谈'大乘'么？"玄奘闻言，心中大喜，翻身跳下台来，对菩萨起手道："老师父，弟子失瞻多罪。见前的盖众僧人，都讲的是'小乘教法'，却不知'大乘教法'如何。"菩萨道："你这小乘教法，度不得亡者超升，只可浑俗和光而已；我有大乘佛法三藏，能超亡者升天，能度难人脱苦，能修无量寿身，能作无来无去。"

正讲处，有那司香巡堂官急奏唐王道："法师正讲谈妙



proached the preaching dais she saw in Xuanzang the likeness of the wise Golden Cicada. As the poem goes:

> Pure in every image, free of every speck of dirt,
> The great Xuanzang sat on his lofty dais.
> The lonely souls who have been delivered come in secret,
> While the well-born arrive to hear the law.
>
> Great is his wisdom in choosing suitable methods;
> All his life he has opened the doors of the scriptures.
> As they watch him preach the infinite Law,
> The ears of young and old alike are filled with joy.
>
> As Guanyin went to the temple preaching hall
> She met an old acquaintance who was no common mortal.
> He spoke about every current matter,
> And mentioned the achievements of many a mortal era.
>
> The clouds of the Dharma settle over every mountain,
> The net of the teaching spreads right across the sky.
> If one counts the number of pious thoughts among humans
> They are as plentiful as raindrops on red blossom.

On his dais the Master of the Law read through the *Sutra to Give Life and Deliver the Dead,* discussed the *Heavenly Charm to Protect the Country* and preached on the *Exhortation to Cultivate Merit.* The Bodhisattva went up to the dais, hit it, and shouted out at the top of her voice, "Why are you only talking about the doctrine of the Little Vehicle, monk? Can you preach about the Great Vehicle?" On hearing these questions a delighted Xuanzang leapt down from the preaching dais, bowed to the Bodhisattva, and said, "Venerable teacher, your disciple has sinned grievously in failing to recognize you. We monks who stand before you only preach the law of the Little Vehicle, and we know nothing of the doctrine of the Great Vehicle." "That doctrine of the Little Vehicle of yours will never bring the dead to rebirth; it's only good enough for a vulgar sort of enlightenment. Now I have the Three Stores of the Buddha's Law of the Great Vehicle that will raise the dead up to Heaven, deliver sufferers from their torments, and free souls from the eternal coming and going."

As the Bodhisattva was talking, the Master of Incense, an official

法，被两个疥癞游僧，扯下来乱说胡话。”王令擒来，只见许多人将二僧推拥进后法堂。见了太宗，那僧人手也不起，拜也不拜，仰面道：“陛下问我何事？”唐王却认得他，道：“你是前日送袈裟的和尚？”菩萨道：“正是。”太宗道：“你既来此处听讲，只该吃些斋便了，为何与我法师乱讲，扰乱经堂，误我佛事？”菩萨道：“你那法师讲的是小乘教法，度不得亡者升天。我有大乘佛法三藏，可以度亡脱苦，寿身无坏。”太宗正色喜问道：“你那大乘佛法，在于何处？”菩萨道：“在大西天、天竺国、大雷音寺、我佛如来处，能解百冤之结，能消无妄之灾。”太宗道：“你可记得么？”菩萨道：“我记得。”太宗大喜道：“教法师引去，请上台开讲。”

那菩萨带了木叉，飞上高台，遂踏祥云，直至九霄，现出救苦原身，托了净瓶杨柳。左边是木叉惠岸，执着棍，抖擞精神。喜的个唐王朝天礼拜，众文武跪地焚香。满寺中僧尼道俗，士人工贾，无一人不拜祷，道：“好菩萨！好菩萨”有诗为证，但见那：



who patrolled the temple, made an urgent report to the the Tang Emperor that just when the Master of the Law was in the middle of preaching the wonderful Law a pair of scabby itinerant monks had dragged him down and were engaging him in wild argument. The Emperor ordered them to be arrested and brought before him, and a crowd of men hustled the two of them into the rear hall of the monastery. When they saw Taizong they neither raised their hands in greeting nor bowed, but looked him in the eye and said, "What does Your Majesty want to ask us about." Recognizing them, the Emperor asked, "Are you not the monk who gave us the cassock?" "That's right," replied the Bodhisattva. "If you came here to listen to the preaching you should be satisfied with getting something to eat," said Taizong. "Why did you start ranting at the Master of the Law, disturbing the scripture hall and interfering with our service to the Buddha?" "That master of yours was only teaching the doctrine of the Little Vehicle, which will never send the dead up to Heaven," replied the Bodhisattva. "I have the Three Stores of the Buddha's Law of the Great Vehicle, which can save the dead, deliver from suffering, and ensure that the body will live for ever without coming to harm." Showing no signs of anger, Taizong earnestly asked where the Buddha's Law of the Great Vehicle was. "It is in the Thunder Monastery in the land of India in the West, where our Buddha lives," the Bodhisattva replied, "and it can untie the knots of all injustice and save the innocent from disaster." "Can you remember it?" the Emperor asked, and the Bodhisattva answered "Yes". Taizong then gave orders that this Master of the Law was to be taken to the dais and invited to preach.

The Bodhisattva and Moksa flew up to the dais, then soared into the sky on magic clouds. She appeared in her own form as the deliverer from suffering, holding a twig of willow in a vase, and Moksa stood beside her as Huian, holding a stick and bristling with energy. The Tang Emperor was so happy that he bowed to Heaven, while his civil and military officials all fell to their knees and burned incense. Everyone in the temple—monks, nuns, clerics, lay people, scholars, workmen and merchants—all bowed down and prayed, "Good Bodhisattva, good Bodhisattva." There is a description of her appearance:

The sacred radiance shines around her,

瑞霭散缤纷，祥光护法身。九霄华汉里，现出女真人。那菩萨，头上戴一顶金叶纽，翠花铺，放金光，生锐气的垂珠缨络；身上穿一领淡淡色，淡淡妆，盘金龙，飞彩凤的结素蓝袍；胸前挂一面对月明，舞清风，杂宝珠，攒翠玉的砌香环珮；腰间系一条冰蚕丝，织金边，登彩云，促瑶海的锦绣绒裙；面前又领一个飞东洋，游普世，感恩行孝，黄毛红嘴白鹦哥；手内托着一个施恩济世的宝瓶，瓶内插着一枝洒青霄，撒大恶，扫开残雾垂杨柳。玉环穿绣扣，金莲足下深。三天许出入，这才是救苦救难观世音。



The holy light protects her Dharma body.
In the glory of the highest Heaven
Appears a female Immortal.
The Bodhisattva
Wore on her head
Marvellous pearl tassels
With golden clasps,
Set with turquoise,
And gleaming golden.
She wore on her body
A plain blue robe with flying phoenixes,
Pale-coloured,
Patterned with running water,
On which curled golden dragons.
Before her breast hung
A moon-bright,
Wind-dancing,
Pearl-encrusted,
Jade-set circlet full of fragrance.
Around her waist was
A skirt of embroidery and brocade from the Jade Pool
Made from the silk of ice-silkworms,
With golden seams,
That rode on coloured clouds.
Before her went
A white and yellow red-beaked parrot,
To fly across the Eastern Ocean,
And all over the world
In gratitude and duty.
The vase she held gave grace and salvation,
And in the vase was a sprig of
Weeping willow to sweep away the fog,
Scattering water on the heavens,
Cleansing all evil.
Rings of jade looped over brocade buttons
And her golden-lotus feet were concealed.
She was able to visit the three heavens,
For she was Guanyin, the rescuer from suffering.

喜的个唐太宗忘了江山，爱的那文武官失却朝礼。盖众多人，都念："南无观世音菩萨。"太宗即传旨，教巧手丹青，描下菩萨真像。旨意一声，选出个图神写圣远见高明的吴道子。此人即后图功臣于凌烟阁者。当时展开妙笔，图写真形。那菩萨祥云渐远，霎时间不见了金光，只见那半空中，滴溜溜落下一张简帖，上有几句颂子，写得明白。

颂曰：

礼上大唐君，西方有妙文。
程途十万八千里，大乘进殷勤。
此经回上国，能超鬼出群。
若有肯去者，求正果金身。

太宗见了颂子，即命众僧："且收胜会，待我差人取得大乘经来，再秉丹诚，重修善果。"众官无不遵依。当时在寺中问曰："谁肯领朕旨意，上西天拜佛求经？"问不了，旁边闪过法师，帝前施礼道："贫僧不才，愿效犬马之劳，与陛下求取真经，祈保我王江山永固。"唐王大喜，上前将御手扶起，道："法师果能尽此忠贤，不怕程途遥远，跋涉山川，朕情愿与你拜为兄弟。"玄奘顿首谢恩。唐王果是十分贤德，



Taizong was so entranced that he forgot all about his empire; the ministers and generals were so captivated that they forgot all about court etiquette; and the masses all intoned, "Glory be to the Bodhisattva Guanyin." Taizong ordered that a skilled painter was to make a true likeness of the Bodhisattva, and no sooner had the words left his mouth than the brilliant and enlightened portrayer of gods and Immortals, Wu Daozi, was chosen. He was the man who later did the pictures of distinguished ministers in the Cloud-piercing Pavilion. Wielding his miraculous brush, he painted a true likeness on the spot. The Bodhisattva's magic cloud slowly faded into the distance, and a moment later the golden light could be seen no more. All that was visible was a note drifting down from the sky on which could be read the following brief address in verse:

"Greetings to the lord of the Great Tang.
In the West are miraculous scriptures.
Although the road is sixty thousand miles long,
The Great Vehicle will offer its help.
When these scriptures are brought back to your country
They will save devils and deliver the masses.
If anyone is willing to go for them,
His reward will be a golden body."

When he had read these lines Taizong issued an order to the assembly of monks: "Suspend this service until we have sent someone to fetch the scriptures of the Great Vehicle, and then you shall once more strive sincerely to achieve good retribution." The monks all obeyed his instructions. The Emperor then asked those present in the monastery, "Who is willing to accept our commission to go to the Western Heaven to visit the Buddha and fetch the scriptures?" Before he had finished his question, the Master of the Law came forward, bowed low in greeting, and said, "Although I am lacking in ability, I would like to offer my humble efforts to fetch the true scriptures for Your Majesty and thus ensure the eternal security of your empire." The Tang Emperor, who was overjoyed to hear this, went forward to raise him to his feet. "Master," he said, "if you are prepared to exert your loyalty and wisdom to the full, not fearing the length of the journey or the rivers and mountains you will have to cross, I shall make you my own sworn brother." Xuanzang kowtowed to thank

就去那寺里佛前，与玄奘拜了四拜，口称“御弟圣僧”。玄奘感谢不尽道：“陛下，贫僧有何德何能，敢蒙天恩眷顾如此?我这一去，定要捐躯努力，直至西天；如不到西天，不得真经，即死也不敢回国，永堕沉沦地狱。”随在佛前拈香，以此为誓。

唐王甚喜，即命回銮，待选良利日辰发牒出行，遂此驾回各散。玄奘亦回洪福寺里。那本寺多僧与几个徒弟，早闻取经之事，都来相见，因问发誓愿上西天实否。玄奘道：“是实。”他徒弟道：“师父呵，尝闻人言，西天路远，更多虎豹妖魔，只怕有去无回，难保身命。”玄奘道：“我已发了弘誓大愿，不取真经，永堕沉沦地狱。大抵是受王恩宠，不得不尽忠以报国耳。我此去真是渺渺茫茫，吉凶难定。”又道：“徒弟们，我去之后，或三二年，或五七年，但看那山门里松枝头向东我即回来，不然，断不回矣。”众徒将此言切切而记。

次早，太宗设朝，聚集文武，写了取经文牒，用了通行宝印。有钦天监奏曰：“今日是人专吉星，堪宜出行远路。”



him. As the Tang Emperor was indeed a man of wisdom and virtue he went to a place before the Buddha in the monastery where he bowed to Xuanzang four times, calling him "younger brother" and "holy monk". Xuanzang thanked him effusively. "Your Majesty," he said, "I have no virtue or talent that fits me for the sacred honour of being treated as your kinsman. On this journey I shall give my all and go straight to the Western Heaven. If I fail to reach there or to obtain the true scriptures, then I shall not return to this country even in death, and shall fall for eternity into Hell." He burned incense in front of the Buddha to mark this vow. The happy Emperor ordered his chariot to take him back to the palace; later on an auspicious day would be chosen on which Xuanzang would be given a passport and set out. With that he returned and everyone dispersed.

Xuanzang went back to the Hongfu Monastery, where the many monks and his few personal disciples had already heard that he was going to fetch the scriptures. They came to ask if it was true that he had vowed to go to the Western Heaven. On being told by Xuanzang that it was indeed true, his pupils said, "Teacher, we have heard that the journey to the Western Heaven is a long one, and that there are many tigers, leopards, fiends, and demons on the way. We are afraid that you may lose you life and never come back." "I have sworn a great vow that I shall fall into Hell for eternity if I do not get the true scriptures," replied Xuanzang. "Besides, as I have been so favoured by His Majesty, I shall have to show my loyalty to the utmost if I am to repay the country for his honour. But it will be a journey into the unknown, and there is no saying what my fate will be. My pupils," he went on to say, "two or three years after I set out, or it may be as much as six or seven, that pine tree inside the monastery gate will turn to the east, which will mean that I am coming back. If it does not, you can be sure that I will not return." All his disciples committed his words most carefully to memory.

At court the next morning Taizong assembled his civil and military officials and wrote out the document Xuanzang would need to fetch the scriptures, stamping it with the imperial seal that gave the right to travel freely. When an imperial astrologer reported that this day was under an auspicious star for setting out on a long journey, the Tang Emperor was

唐王大喜。又见黄门官奏道："御弟法师朝门外候旨。"随即宣上宝殿，道："御弟，今日是出行吉日。这是通关文牒。朕又有一个紫金钵盂，送你途中化斋而用。再选两个长行的从者，又钦赐你马一匹，送为远行脚力。你可就此行程。"玄奘大喜，即便谢了恩，领了物事，更无留滞之意。唐王排驾，与多官同送至关外，只见那洪福寺僧与诸徒将玄奘的冬夏衣服，俱送在关外相等。唐王见了，先教收拾行囊、马匹，然后着官人执壶酌酒。

太宗举爵，又问曰："御弟雅号甚称？"玄奘道："贫僧出家人，未敢称号。"太宗道："当时菩萨说，西天有经三藏。御弟可指经取号，号作'三藏'，何如？"玄奘又谢恩，接了御酒，道："陛下，酒乃僧家头一戒，贫僧自为人，不会饮酒。"太宗道："今日之行，与他事不同。此乃素酒，只饮此一杯，以尽朕奉饯之意。"三藏不敢不受。接了酒，方待要饮，只见太宗低头，将御指拾一撮尘土，弹入酒中。三藏不解其意。太宗笑道："御弟呵，这一去，到西天，几时可回？"三藏道："只在三年，径回上国。"太宗道："日久年深，山遥路远，御弟可进此酒：宁恋本乡一捻土，莫爱他乡



delighted. A eunuch official came in to report, "The Imperial Younger Brother, the Master of the Law, awaits a summons outside the palace doors." Calling him into the throne hall, Taizang said, "Brother, today is a lucky one for starting on a journey, and here is the pass that will let you through the checkpoints. I am also giving you a golden bowl with which you may beg for food on your journey, in addition to choosing two experienced travellers to accompany you and presenting you with a horse to carry you on your long journey. You may now set out." Xuanzang, who was very happy to hear this, thanked the Emperor and took the presents. He was now more eager than ever to be off. Taizong and a host of officials went by carriage to accompany him to the checkpoint. When they got there they found that the monks of the Hongfu Monastery and Xuanzang's own disciples were waiting outside with his summer and winter clothing. As soon as he saw this the Tang Emperor ordered that it be packed and horses be provided, then told an official to pour out some wine. Raising his cup he asked, "Brother, what is your courtesy name?" "As I am not of the world, I do not have one," replied Xuanzang. "The Bodhisattva said yesterday that there are Three Stores (*san zang*) of scriptures in the Western Heaven. You, brother, should take a courtesy name from this. What about Sanzang?" Thanking the Emperor for his kindness, he accepted the cup of wine with the words, "Your Majesty, liquor is the first of the things from which a monk must abstain, and so I have never drunk it." "Today's journey is exceptional," Taizong replied, "and besides, this is a nonalcoholic wine, so you should drink this cup and let us feel that we have seen you off properly." Unable to refuse any longer, Sanzang took the wine, and was on the point of drinking it when he saw Taizong bend down, take a pinch of dust in his fingers, and flick it into his cup. Seeing Sanzang's incomprehension, Taizong laughed and said, "Dear brother, when will you return from this journey to the Western Heaven?" "I shall be back in this country within three years," Sanzang replied. "The days and years will be long, the mountains will be high, and the road will lead you far away," said Taizong, "so you should drink this wine to show that you have more love for a pinch of dust from home than for thousands of ounces of foreign gold." Only then did Sanzang understand the significance of the pinch of dust, and thanking the Emperor

万两金。”三藏方悟捻土之意，复谢恩饮尽，辞谢而去。唐王驾回。

毕竟不知此去何如，且听下回分解。



once more he drained the cup, took his leave of him, and went out through the checkpoint. The Emperor went back to the palace. If you don't know what happened on the journey, listen to the explanation in the next instalment.



第十三回

陷虎穴金星解厄　双叉岭伯钦留僧

诗曰：

大有唐王降敕封，钦差玄奘问禅宗。
坚心磨琢寻龙穴，着意修持上鹫峰。
边界远游多少国，云山前度万千重。
自今别驾投西去，秉教迦持悟大空。

却说三藏自贞观十三年九月望前三日，蒙唐王与多官送出长安关外。一二日马不停蹄，早至法门寺。本寺住持上房长老，带领众僧有五百余人，两边罗列，接至里面，相见献茶。茶罢进斋。斋后不觉天晚。正是那：

影动星河近，月明无点尘。
雁声鸣远汉，砧韵响西邻。
归鸟栖枯树，禅僧讲梵音。
蒲团一榻上，坐到夜将分。

众僧们灯下议论佛门定旨，上西天取经的原由。有的说水远



Chapter 13

He Falls into the Tiger's Den and Is Saved by the Planet Venus On Double-Forked Peak Boqin Entertains the Priest

The Great Tang Emperor issued an edict
Sending Sanzang to learn the Dhyana teachings.
With firmness and patience he seeks the dragon's lair,
Determined to carry on till he climbs the Vulture Peak.

On his long journey he will visit many a country;
Thousands of cloud-capped mountains lie before him.
Now he leaves the Emperor and sets out for the West
Cleaving to the faith, and aware of the Great Void.

It has been told already how Sanzang was seen off at the checkpoint outside Chang'an by the Tang Emperor and a host of officials on the twelfth day of the ninth month in the thirteenth year of *Zhen Guan*. For two days his horse's hoofs were never still, and he soon reached the Fa Men Monastery, where the abbot came out to meet him at the head of five hundred and more monks drawn up in two lines. Taking Sanzang inside, he greeted him, offered him tea, and then gave him a monastic meal. By the time the meal was over night had fallen.

As it approached the Milky Way,
The moon was free from any dust.
The wild goose called to the distant traveller,
While washing-boards could be heard by neighbours.

Roosting birds perch in the withered trees;
The dhyana monks chant Sanskrit music.
On their seats with hassocks of rushes
They sit until the middle of the night.

In the lamplight the monks were discussing the true teachings of the Buddhist faith and the reasons for going to the Western Heaven to fetch the scriptures. Some said that there would be wide rivers and high moun-

山高，有的说路多虎豹；有的说峻岭陡崖难度，有的说毒魔恶怪难降。三藏箝口不言，但以手指自心，点头几度。众僧们莫解其意，合掌请问道："法师指心点头者，何也？"三藏答曰："心生，种种魔生；心灭，种种魔灭。我弟子曾在化生寺对佛设下洪誓大愿，不由我不尽此心。这一去，定要到西天，见佛求经，使我们法轮回转，愿圣主皇图永固。"众僧闻得此言，人人称羡，个个宣扬，都叫一声"忠心赤胆大阐法师！"夸赞不尽，请师入榻安寐。

早又是竹敲残月落，鸡唱晓云生。那众僧起来，收拾茶水早斋。玄奘遂穿上袈裟，上正殿，佛前礼拜，道："弟子陈玄奘，前往西天取经，但肉眼愚迷，不识活佛真形。今愿立誓：路中逢庙烧香，遇佛拜佛，遇塔扫塔。但愿我佛慈悲，早现丈六金身，赐真经，留传东土。"祝罢，回方丈进斋。斋毕，那二从者整顿了鞍马，促趱行程。三藏出了山门，辞别众僧。众僧不忍分别，直送有十里之遥，嗃泪而返。三藏遂直西前进。正是那季秋天气。但见：



tains to cross, some that there would be many a tiger and leopard along the way, some that the lofty ranges and cliffs would be hard to cross, and some that there would be evil demons and foul fiends difficult to subdue. Sanzang kept his lips sealed; he said nothing, only pointing to his heart and nodding occasionally. The monks, unable to understand what he meant, put their hands together and asked, "Why do you point to your heart and nod your head, Master?" "When the heart and mind live," Sanzang replied, "every kind of evil lives; but when they are extinguished, evil is extinguished too. I made a great vow to the Buddha in the Huasheng Monastery that if I failed to achieve this mission it would not be for lack of trying. I am determined to reach the Western Heaven, where I may see the Buddha and ask for the scriptures, so that the Wheel of the Law may revolve, and our sage Emperor enjoy eternal security." On hearing his words the monks all expressed their admiration, saying as if with one voice, "What a loyal and brave Hierarch." With praises still on their lips they invited the Master to go to bed and wished him a peaceful night's sleep.

Before long the bamboo clappers were sounding for the setting moon, while the cocks greeted the dawn with their crowing. The monks all got up and prepared tea and breakfast. Sanzang put on his cassock and went to worship the Buddha in the main hall. "Your disciple Chen Sanzang," he said, "is going to the Western Heaven to fetch the scriptures, but my fleshly eye is too dim to see the true image of the living Buddha. I now vow that whenever I come across a temple on my journey I shall burn incense; whenever I see a Buddha's image I shall worship it; and whenever I pass a stupa I shall sweep it. My only wish is that Buddha in his mercy will soon appear to me in his golden body and give me the true scriptures to take back and propagate in the land of the East." When he had prayed he went back to the abbot's room for breakfast. After breakfast his two attendants saddled the horse and set off at a good pace. At the gate of the monastery Sanzang took his leave of the monks, who were so unwilling to be parted from him that they accompanied him for some three miles before turning back with tears in their eyes, while Sanzang carried on westwards. It was autumn weather:

Leafless the village trees, and fallen the reed flowers;

数村木落芦花碎，几树枫杨红叶坠。路途烟雨故人稀，黄菊丽，山骨细，水寒荷破人憔悴。

白蘋红蓼霜天雪，落霞孤鹜长空坠。依稀黯淡野云飞，玄鸟去，宾鸿至，嘹嘹咽呖声宵碎。

师徒们行了数日，到了巩州城。早有巩州合属官吏人等，迎接入城中。安歇一夜，次早出城前去。一路饥餐渴饮，夜住晓行。两三日，又至河州卫。此乃是大唐的山河边界。早有镇边的总兵与本处僧道，闻得是钦差御弟法师，上西方见佛，无不恭敬；接至里面供给了，着僧纲请往福原寺安歇。本寺僧人，一一参见，安排晚斋。斋毕，吩咐二从者饱喂马匹，天不明就行。及鸡方鸣，随唤从者，却又惊动寺僧，整治茶汤斋供。斋罢，出离边界。

这长老心忙，太起早了。原来此时秋深时节，鸡鸣得早，只好有四更天气。一行三人，连马四口，迎着清霜，看着明月，行有数十里远近，见一山岭，只得拨草寻路，说不



The red leaves had dropped from maple and willow.
The way was foggy and damp, and few were the friends that he met.
Beautiful the yellow chrysanthemums,
Delicate the mountain spurs;
Sad to see the lotus withered now the water was cold.

White duckweed and red smartweed were turned to snow by the frost.
Solitary ducks coming down from the clouds, dropping from the sky,
Where pale and wispy clouds were scudding.
The swallows had departed,
The migrant geese were here,
And their honking shattered the night.

When the master and his attendants had been travelling for several days they reached the city of Gongzhou, where all the local officials were waiting to greet them and take them into the city. After a night's rest they set out again the next morning. They ate when they were hungry and drank when they were thirsty, travelling by day and stopping at night. Two or three days later they reached the garrison city of Hezhou, which was on the frontier of the Great Tang Empire. The garrison commander and the local Buddhist monks and priests had all heard that the Master of the Law, the Imperial Younger Brother, was going to the West on His Majesty's orders to see the Buddha, so they were all very respectful. The Director of Monks took him into the city, provided him with all he needed, and invited him spend the night in the Fuyuan Monastery. All the monks of the monastery came to pay their respects to him, and when he had finished the meal they prepared for him he told his attendants to give the horse a good feed as they would be setting out before dawn. As soon as the cocks started to crow he called for his attendants, thus disturbing the monks, who brought him tea and food. When he had eaten he crossed the frontier.

In his impatience Sanzang had got up too soon. As it was late autumn the cocks had crowed very early, and it was still only about two in the morning. The three of them—four, including the horse—covered about a dozen miles through the frost, finding their way by the light of the moon, until they saw a large mountain in front of them. They had to push the undergrowth aside as they looked for their way, and the going was inde-

尽崎岖难走，又恐怕错了路径。正疑思之间，忽然失足，三人连马都跌落坑坎之中。三藏心慌，从者胆战。却才悚惧，又闻得里面哮吼高呼，叫："拿将来！拿将来！"只见狂风滚滚，拥有五六十个妖邪，将三藏、从者揪了上去。这法师战战兢兢的，偷眼观看，上面坐的那魔王，十分凶恶。真个是：

雄威身凛凛，猛气貌堂堂。
电目飞光艳，雷声振四方。
锯牙舒口外，凿齿露腮旁。
锦绣围身体，文斑裹脊梁。
钢须稀见肉，钩爪利如霜。
东海黄公惧，南山白额王。

唬得个三藏魂飞魄散，二从者骨软筋麻。魔王喝令绑了，众妖一齐将三人用绳索绑缚。正要安排吞食，只听得外面喧哗，有人来报："熊山君与特处士二位来也。"三藏闻言，抬头观看，前走的是一条黑汉。你道他是怎生模样：

雄豪多胆量，轻健夯身躯。
涉水惟凶力，跑林逞怒威。
向来符吉梦，今独露英姿。
绿树能攀折，知寒善谕时。



scribably rough and difficult. Just when they were wondering whether they were lost, all three of them and the horse stumbled and fell into a pit. Sanzang was thrown into a panic, and his attendants were trembling with fear, when to add their terror they heard roars coming from further inside and loud shouts of, "Get 'em! Get 'em!" With a ferocious blast of wind a crowd of fifty or sixty fiends fell upon them and dragged them out. When the shivering and shaking Master of the Law took a stealthy look he saw a thoroughly evil demon king sitting above them. Truly he was

Mighty of stature,
Ferocious of face.
His eyes flashed like lightning,
His thunderous voice shook the four quarters.

Protruding, saw-edged teeth;
Bared fangs like chisels.
His body was clad in brocade,
And his back was covered with its patterns.

A beard of steel concealing his face,
Hooked claws sharp as frost:
The white-browed king of the southern mountain,
Feared by the Yellow Lord of the Eastern Sea.

The sight of him frightened Sanzang out of his wits and made his two attendants feel their bones turn to jelly and their muscles go numb. When the demon king roared out an order to tie them up the fiends bound them with rope. He was just on the point of devouring them when a great noise was heard outside and the arrival of Mountain Lord Bear and Hermit Ox was announced. Sanzang looked up and saw that one of them was a dark fellow. Can you imagine what he looked like?

A hero of great courage,
Light and strong in body,
Powerful in crossing rivers,
Showing his awesome might as he runs through the woods.
Always blessed with lucky dreams,
He now revealed his unique valour.
He could uproot and snap a green tree,
And when he left cold he could change the weather.

准灵惟显处，故此号山君。

又见那后边来的是一条胖汉。你道怎生模样：

嵯峨双角冠，端肃耸肩背。

性服青衣稳，蹄步多迟滞。

宗名父作牯，原号母称牸。

能为田者功，因名特处士。

这两个摇摇摆摆，走入里面，慌得那魔王奔出迎接。熊山君道："寅将军，一向得意，可贺！可贺！"特处士道："寅将军丰姿胜常，真可喜！真可喜！"魔王道："二公连日如何？"山君道："惟守素耳。"处士道："惟随时耳。"三个叙罢，各坐谈笑。

只见那从者绑着痛切悲啼。那黑汉道："此三者何来？"魔王道："自送上门来者。"处士笑云："可能待客否？"魔王道："奉承！奉承！"山君道："不可尽用，食其二，留其一可也。"魔王领诺，即呼左右，将二从者剖腹剜心，剁碎其尸。将首级与心肝奉献二客，将四肢自食，其余骨肉，分给各妖。只听得咽啅之声，真似虎啖羊羔。霎时食尽。把一个长老，几乎唬死。这才是初出长安第一场苦难。

正怆慌之间，渐渐的东方发白，那二怪至天晓方散。俱



Clearly he shows his miraculous powers,
For which he is known as the Mountain Lord.

Behind him Sanzang saw a fat man. Do you know what he looked like?

A hat with two towering horns,
His shoulders squarely set.
He liked to wear dull-coloured clothes,
And his pace was always sluggish.

His male ancestors were called Bull;
His mother was known as Cow.
As he could work for farmers,
His name was Hermit Ox.

When these two came swaggering in, the demon king rushed out to greet them. "General Yin," said Mountain Lord Bear, "I must congratulate you: you're always so successful." "General Yin," said Hermit Ox, "my felicitations on being evervictorious." "How have things been with you two gentlemen recently?" asked the demon king. "Much as usual," replied Mountain Lord. "I get by," answered the Hermit. These preliminaries over, the three of them sat down to laugh and joke together.

Sanzang's two attendants meanwhile were howling pitifully in their bonds. "How did those three get here?" asked the dark fellow. "They delivered themselves to the front door," the demon king replied. "Will you be serving them to your friends?" asked the Hermit with a smile. "I should be honoured to," answered the demon king. "We won't need them all," remarked the Mountain Lord. "We could eat two and keep the third." With a "na-a-aw" of obedience the demon king told his servants to cut open the two attendants, scoop their hearts out, and chop their bodies into mince. He presented the heads, hearts, and livers to his two guests, eating the limbs himself and dividing the rest of the flesh and bones among the fiends. All that could be heard was a crunching and a munching that sounded just like tigers devouring lambs, and in a few moments it had all been eaten up. Sanzang was almost dead with fright, yet this was only his first tribulation, coming so soon after leaving Chang'an.

In his despair he noticed that the east was beginning to grow light, and

道:“今日厚扰，容日竭诚奉酬。”方一拥而退。不一时，红日高升。三藏昏昏沉沉，也辨不得东西南北。正在那不得命处，忽然见一老叟，手持柱杖而来，走上前，用手一拂，绳索皆断。对面吹了一口气，三藏方苏。跪拜于地道:“多谢老公公!搭救贫僧性命!”老叟答礼道:“你起来。你可曾疏失了什么东西?”三藏道:“贫僧的从人，已是被怪食了；只不知行李、马匹在于何处?”老叟用杖指定道:“那厢不是一匹马，两个包袱?”三藏回头看时，果是他的物件，并不曾失落，心才略放下些。问老叟曰:“老公公，此处是甚所在?公公何由在此?”老叟道:“此是双叉岭，乃虎狼巢穴处。你为何堕此?”三藏道:“贫僧鸡鸣时出河州卫界，不料起得早了，冒霜拨露，忽失落此地。见一魔王，凶顽太甚。将贫僧与二从者绑了。又见一条黑汉，称是熊山君；一条胖汉，称是特处士；走进来。称那魔王是寅将军。他三个把我二从者吃了，天光才散。不想我是那里有这大缘大分，感得老公公来此救我?”老叟道:“处士者是个野牛精。山君者是个熊罴精。寅将军者是个老虎精。左右妖邪，尽都是山精树鬼，怪兽苍狼。只因你的本性元明，所以吃不得你。你跟我来，引你上路。”三藏不胜感激，将包袱捎在马上，牵著缰绳，相随老叟径出了坑坎之中，走上大路。却将马拴在道旁草头上，转身拜谢那公公，那公公遂化作一阵清风，跨一只朱顶



when dawn broke the two monsters left, saying, "We have been handsomely entertained today, and we shall repay your hospitality in full another day." With that the both rushed out. A moment later the red sun rose high in the sky, but Sanzang was too befuddled to know where he was. Just when all seemed lost, an old man appeared, walking towards him with the help of a stick. He came up to Sanzang, broke all his bonds with a wave of his hand, and revived him by blowing into his face. Sanzang fell to his knees and bowed low to him, saying, "Thank you, venerable ancient, for saving my humble life." The old man returned his bow and said, "Get up. Have you lost anything?" "My attendants have been eaten by monsters, and I don't know where my baggage or my horse is," replied Sanzang. The old man pointed with his stick and asked, "Isn't that a horse with two baggage-rolls over there?" When Sanzang turned round he saw that his things had not been lost after all, which somewhat relieved his anxiety. "Venerable sir," he asked, "What is this place, and how did you get here?" "This is the Double Forked Mountain, where tigers and leopards make their dens. How did you fall in here?" "I crossed the frontier at the garrison city of Hezhou at cockcrow, not realizing that I had got up too early," replied Sanzang. "Just as we were making our way through frost and dew we suddenly fell into this pit. A dreadfully ferocious demon king appeared and had me and my attendants tied up. Then a dark fellow called Mountain Lord Bear and a fat one called Hermit Ox came in, and they addressed the demon king as General Yin. The three of them ate up my two attendants, and their party only ended at dawn. I cannot imagine why I should have been fated with the good fortune of you coming to rescue me, venerable sir." "The Hermit is a wild bull spirit, the Mountain Lord is a bear spirit, and General Yin is a tiger spirit," the old man replied. "The fiends who serve him are mountain spirits, tree devils, monsters, and wolves. The reason they did not eat you was because your fundamental nature is enlightened. Come with me and I'll show you the way." Overcome with gratitude, Sanzang put the packs on his horse and led it by the bridle as he followed the old man out of the pit and on to the main road. Tying the horse to a bush beside the road, he turned round to bow low to the old man and thank him, but the old man changed into a puff of wind and rose into the sky on the back of

白鹤，腾空而去。只见风飘飘遗下一张简帖，书上四句颂子。颂子云：

吾乃西天太白星，特来搭救汝生灵。

前行自有神徒助，莫为艰难报怨经。

三藏看了，对天礼拜道："多谢金星，度脱此难。"拜毕，牵了马匹，独自个孤孤凄凄，往前苦进。这岭上，真个是：

寒飒飒雨林风，响潺潺涧下水。

香馥馥野花开，密丛丛乱石磊。

闹嚷嚷鹿与猿，一队队獐和麂。

喧杂杂鸟声多，静悄悄人事靡。

那长老，战兢兢心不宁。

这马儿，力怯怯蹄难举。

三藏舍身拚命。上了那峻岭之间。行经半日，更不见个人烟村舍。一则腹中饥了，二则路又不平。正在危急之际，只见前面有两只猛虎咆哮，后边有几条长蛇盘绕。左有毒虫，右有怪兽。三藏孤身无策，只得放下身心，听天所命。又无奈那马腰软蹄弯，便屎俱下，伏倒在地，打又打不起，牵又牵不动。苦得个法师衬身无地，真个有万分凄楚，已自分必死，莫可奈何。却说他虽有灾迍，却有救应。正在那不得命



a red-crested white crane. All that could be seen was a piece of paper drifting down in the wind with four lines of verse written on it:

"I am the Planet Venus of the Western Heaven,
Who came to save your life.
In the journey ahead you will have divine disciples:
Do not in your troubles feel angry with the scriptures."

When he had read this Sanzang worshipped Heaven and said, "Many thanks, Planet, for delivering me from this danger." This done, he continued on his difficult journey, feeling very lonely as he led his horse along. On this mountain there were

Cold rains and winds howling in the trees,
Streams splashing noisily down gullies,
Fragrant wild flowers,
Screens of rocks and boulders.
Deer and ape made raucous howls,
Roebuck and muntjac ran in herds.
Many were the songs of birds.
But there was no trace of man.
The abbot
Was trembling and uneasy;
His horse
Could barely lift its hoofs.

Sanzang did not spare himself as he pressed ahead amid the mountain peaks. He had been going for many hours without seeing any sign of a human house; he was hungry and finding the going heavy. Just at this critical moment he saw in front of him a pair of ferocious tigers roaring, while two long snakes were coiled up behind him. To his left were venomous reptiles, and to his right were terrible monsters. Being by himself and unable to think of a way out, Sanzang prepared to abandon his mind and body and let Heaven do as it would. Besides, the horse's back was now so tired and its legs so bent that it fell to its knees on the ground and collapsed. Sanzang could not move it, either by blows or by dragging at its bridle. The poor Master of the Law, who had nowhere to shelter, was feeling thoroughly wretched, convinced that nothing could save him from death. But when his troubles were at their worst someone came to his

处，忽然见毒虫奔走，妖兽飞逃；猛虎潜踪，长蛇隐迹。三藏抬头看时，只见一人，手执钢叉，腰悬弓箭，自那山坡前转出，果然是一条好汉。你看他：

头上戴一顶，艾叶花斑豹皮帽；身上穿一领，羊绒织锦叵罗衣；腰间束一条狮蛮带；脚下踊一对麂皮靴。环眼圆睛如吊客，圈须乱扰似河奎。悬一囊毒药弓矢，拿一杆点钢大叉。雷声震破山虫胆，勇猛惊残野雉魂。

三藏见他来得渐近，跪在路旁，合掌高叫道："大王救命！大王救命！"那条汉到边前，放下钢叉，用手搀起道："长老休怕。我不是歹人，我是这山中的猎户，姓刘名伯钦，绰号镇山太保。我才自来，要寻两只山虫食用，不期遇着你，多有冲撞。"三藏道："贫僧是大唐驾下钦差往西天拜佛求经的和尚。适间来到此处，遇着些狼虎蛇虫，四边围绕，不能前进。忽见太保来，众兽皆走，救了贫僧性命，多谢！多谢！"伯钦道："我在这里住人，专倚打些狼虎为生，捉些蛇虫过活，故此众兽怕我走了。你既是唐朝来的，与我都是乡里。此间还是大唐的地界，我也是唐朝的百姓，我和你同食皇王



rescue. Just when all seemed lost he saw the venomous reptiles and the evil monsters flee, while the tigers and the snakes hid themselves. Sanzang looked up and saw a man coming across the hillside with a steel trident in his hand and bow and arrows at his waist. Just look and see what a fine chap he was:

> On his head
> A leopardskin hat with artemisia patterns:
> On his body
> A coat of woollen cloth.
> Round his waist was tied a lion belt,
> On his feet a pair of deerskin boots.
> His eyes were as round as an evil spirit's;
> His curly beard was like the evil god of the moon's.
> From his waist hung a bow with poisoned arrows,
> And in his hand was a steel-tipped trident.
> The thunder of his voice would make a wild beast tremble,
> And his ferocity terrified the pheasants.

Seeing him approach, Sanzang knelt down beside the path, put his hands together, and shouted at the top of his voice, "Spare me, bandit king, spare me." The man went over to him, put down his trident, and raised him to his feet. "Don't be frightened, venerable monk," he said, "I'm not a bad man; I'm a hunter who lives in these mountains. My name is Liu Boqin and I am known as the warden of the mountain. I came along here because I wanted a couple of animals for the pot. I never expected to meet you here— I must have offended you." "I am a monk sent by the Emperor of the Great Tang to visit the Buddha in the Western Heaven and ask for the scriptures," Sanzang replied. "I had just got here when I found myself completely surrounded by wolves, tigers, snakes and other creatures, which meant that I could go no further. Then suddenly you appeared, High Warden, and saved my life. Thank you very much indeed." "Those of us who live here," replied Liu Boqin, "can only support ourselves by killing tigers and wolves, and catching snakes and other reptiles, which is why all those animals fled in terror from me. As you are from the Tang Empire, we are compatriots. This is still the territory of the Great Tang, and I am a Tang citizen. Both of us depend on the

的水土，诚然是一国之人，你休怕，跟我来。到我舍下歇马，明朝我送你上路。”三藏闻言，满心欢喜。谢了伯钦，牵马随行。

过了山坡，又听得呼呼风响。伯钦道：“长老休走，坐在此间。风响处，是个山猫来了。等我拿他家去管待你。”三藏见说，又胆战心惊，不敢举步。那太保执了钢叉，拽开步，迎接上去。只见一只斑斓虎，对面撞见。他看见伯钦，急回头就走。这太保霹雳一声，咄道：“那业畜！那里走！”那虎见赶得急，转身轮爪扑来。这太保三股叉举手迎敌，唬得个三藏软瘫在草地。这和尚自出娘肚皮，那曾见这样凶险的勾当？太保与那虎在那山坡下，人虎相持，果是一场好斗。但见：

怒气纷纷，狂风滚滚。怒气纷纷，太保冲冠多膂力；狂风滚滚，斑彪逞势喷红尘。那一个张牙舞爪，这一个转步回身。三股叉擎天幌日，千花尾扰雾飞云。这一个当胸乱刺，那一个劈面来吞。闪过的再生人道，撞着的定见阎君。只听得那斑彪哮吼，太保声哏。班彪哮



Emperor's lands and rivers for our food and drink, and we are fellow-countrymen, so there is nothing to fear. You must come with me to my hut, and your horse can rest. I'll take you on your way tomorrow." Sanzang, who was delighted to hear this, thanked him and went along behind him, leading the horse.

When they had crossed the mountainside they heard a sound like the howling of a wind. "Sit down here and don't move, venerable monk," said Boqin. "That noise like a wind means that a mountain cat is coming. Just wait a moment while I catch it, then I can take it home to feed you with." This news so terrified Sanzang that he dared not move. The high warden was striding forward, brandishing his trident, to meet the animal, when a striped tiger appeared in front of him. At the sight of Liu Boqin the animal turned to flee, but the high warden let out a thunderclap of a shout: "Where d'you think you're going, wretch?" When the tiger realized that Liu Boqin was in hot pursuit, it turned and charged him, baring its claws. The high warden raised his trident to meet his opponent. At the sight of all this Sanzang collapsed on the grass, paralyzed with fear; never had he seen anything so terrifying in all his born days. The tiger and the high warden fought a magnificent battle under the mountain:

Bursting with anger,
Mad with rage.
Bursting with anger,
The warden bristled, immensely strong.
Mad with rage,
The striped tiger snorted out red dust as it showed its might.
One bared its teeth and brandished its claws,
The other twisted and turned.
The trident thrust against the heavens and blotted out the sun;
The patterned tail stirred up mist and clouds.
One made wild stabs at the chest,
The other struck at the head.
To avoid the blows was to win a new life;
A hit was an appointment with the King of Hell.
All that could be heard was the tiger bellowing
And the high warden shouting.
When the tiger bellowed,

吼，振裂山川惊鸟兽；太保声哏，喝开天府现星辰。那一个金睛怒出，这一个壮胆生嗔。可爱镇山刘太保，堪夸据地兽之君。人虎贪生争胜负，些儿有慢丧三魂。

他两个斗了有一个时辰，只见那虎爪慢腰松，被太保举叉平胸刺倒，可怜呵，钢叉尖穿透心肝，霎时间血流满地。揪着耳朵，拖上路来，好男子！气不连喘，面不改色，对三藏道："造化！造化！这只山猫，够长老食用几日。"三藏夸赞不尽，道："太保真山神也！"伯钦道："有何本事，敢劳过奖？这个是长老的洪福。去来！赶早儿剥了皮，煮些肉，管待你也。"他一只手执着叉，一只手拖着虎，在前引路。三藏牵着马，随后而行。迤逦行过山坡，忽见一座山庄。那门前真个是：

参天古树，漫路荒藤。万壑风尘冷，千崖气象奇。一径野花香袭体，数竿幽竹绿依依。草门楼，篱笆院，堪描堪画；石板桥，白土壁，真乐真稀。秋容萧索，爽



Mountains and rivers split open, to the terror of birds and beasts.
At the high warden's shouts,
The sky was parted and the stars revealed.
The tiger's golden eyes were bulging with fury,
The hunter's valiant heart was full of wrath.
How admirable was high warden Liu of the mountain,
How splendid the lord of the beasts of the land.
As man and tiger fought for victory
Whoever weakened would lose his life.

After the pair of them had been fighting for about two hours the tiger's claws began to slacken as it grew tired, and just then the high warden smote him full in the chest with his trident. Its points pierced the animal's liver and heart, a pitiful sight. Within an instant the ground was covered with its blood as the hunter dragged it along the path by its ears. What a man! Without panting, and with his expression unchanged, he said to Sanzang, "What a piece of luck. This mountain cat will be enough! to feed you for a whole day." Sanzang was full of praise for him. "High Warden, you really are a mountain god." "It was nothing," said Liu Boqin, "so please don't exaggerate. This is all the result of your blessings. Come on, let's skin it and boil up some of its meat as soon as we can so as to get you fed." Holding his trident in one hand and dragging the tiger with the other he led the way, while Sanzang followed, leading his horse. As they wound their way across the mountain, a cottage suddenly came into view. In front of its gate there were:

Ancient trees reaching to the sky,
Wild creepers covering the path.
Cool were the wind and dust in the valleys,
Strange vapours coiled around the cliffs.
The scent of wild flowers was all along the path,
Deep, deep the green of the bamboos.
A thatched gatehouse,
A fenced yard,
Both pretty as a picture.
A stone bridge,
Whitewashed mud walls:
Charming austerity.

气孤高。道傍黄叶落，岭上白云飘。疏林内山禽聒聒，

庄门外细犬嘹嘹。

伯钦到了门首，将死虎掷下，叫："小的们何在？"只见走出三四个家僮，都是怪形恶相之类，上前拖拖拉拉，把只虎扛将进去。伯钦吩咐教："赶早剥了皮，安排将来待客。"复回头迎接三藏进内。彼此相见。三藏又拜谢伯钦厚恩怜悯救命。伯钦道："同乡之人，何劳致谢。"坐定茶罢，有一老妪，领着一个媳妇，对三藏进礼。伯钦道："此是家母、山妻。"三藏道："请令堂上坐，贫僧奉拜。"老妪道："长老远客，各请自珍，不劳拜罢。"伯钦道："母亲呵，他是唐王驾下，差往西天见佛求经者。适间在岭头上遇着孩儿，孩儿念一国之人，请他来家歇马，明日送他上路。"老妪闻言，十分欢喜道："好！好！好！就是请他，不是这般恰好。明日你父亲周忌，就浼长老做些好事，念卷经文，到后日送他去罢。"这刘伯钦，虽是一个杀虎手，镇山的太保，他却有些孝顺之心。闻得母言，就要安排香纸，留住三藏。

说话间，不觉的天色将晚。小的们排开桌凳，拿几盘烂熟虎肉，热腾腾的放在上面。伯钦请三藏权用，再另办饭。



The loneliness of autumn,
Airy isolation.
Yellow leaves lay fallen beside the path,
White clouds drifted above the peaks.
Mountain birds sang in the woods
While a puppy barked outside the gate.

When he reached the gate, the high warden Liu Boqin threw down the tiger and shouted, "Where are you, lads?" Three or four servants of strange and repulsive appearance came out, and with much pulling and tugging they carried the tiger in. Boqin told them to skin it at once and prepare it to offer to their guest, then turned round to welcome Sanzang in. When they had formally greeted each other Sanzang bowed to Boqin to thank him for taking pity on him and saving his life. "Why bother to thank me? We're fellow countrymen." When Sanzang had been offered a seat and served with tea, an old woman came out to greet him followed by a young one. Liu Boqin explained that they were his mother and his wife. "Madam, please take the highest seat while I bow to you," said Sanzang. "You are a guest from afar, venerable monk, so let us each preserve our dignity and neither bow to the other," the old woman replied. "Mother," said Liu Boqin, "he has been sent by His Majesty the Tang Emperor to go to the Western Heaven to see the Buddha and fetch the scriptures. I met him on the mountain, and I thought that as we were fellow-countrymen I should invite him home to rest before I take him on his way tomorrow." The old woman was delighted. "Good, good," she said. "But it would be even better to ask him to stay longer. Tomorrow is the anniversary of your father's passing away, and I would like to trouble the venerable monk to say some prayers and read a sutra for him; you could take him on his way the day after." Although this Boqin was a tiger-killer and the high warden of the mountain, he was a dutiful son, and when he heard this suggestion he made ready paper and incense and asked Sanzang to stay.

While they talked they had not noticed the evening drawing in. The servants set out a table and stools, then brought in several dishes of tender tiger-meat, which they placed steaming hot on the table. Liu Boqin asked Sanzang to help himself while he served the rice. Putting his hands

三藏合掌当胸道:“善哉!贫僧不瞒太保说，自出娘胎，就做和尚，更不晓得吃荤。”伯钦闻得此说，沉吟了半晌道:“长老，寒家历代以来，不晓得吃素；就是有些竹笋，采些木耳，寻些干菜，做些豆腐，也都是獐鹿虎豹的油煎，却无甚素处。有两眼锅灶，也都是油腻透了，这等奈何?反是我请长老的不是。”三藏道:“太保不必多心，请自受用。我贫僧就是三五日不吃饭，也可忍饿，只是不敢破了斋戒。”伯钦道:“倘或饿死，却如之何?”三藏道:“感得太保天恩，搭救出虎狼丛里，就是饿死，也强如喂虎。”伯钦的母亲闻说，叫道:“孩儿不要与长老闲讲，我自有素物，可以管待。”伯钦道:“素物何来?”母亲道:“你莫管我，我自有素的。”叫媳妇将小锅取下，着火烧了油腻，刷了又刷，洗了又洗，却仍安在灶上。先烧半锅滚水，别用；却又将些山地榆叶子，着水煎作茶汤；然后将些黄粱粟米，煮起饭来；又把些干菜煮熟；盛了两碗，拿出来铺在桌上。老母对着三藏道:“长老请斋。这是老身与儿妇，亲自动手整理的些极洁极净的茶饭。”三藏下来谢了，方才上坐。那伯钦另设一处，铺排些没盐没酱的老虎肉、香獐肉、蟒蛇肉、狐狸肉、兔肉，点剁鹿肉干巴，满盘满碗的，陪着三藏吃斋。方坐下，心欲举箸，只见三藏合掌诵经，唬得个伯钦不敢动箸，急起身立在旁边。三藏念不数句，却教“请斋”。伯钦道:“你是个念短



together in front of his chest, Sanzang replied, "This is wonderful, but I must tell you frankly that I have been a monk ever since I left my mother's womb, so I am quite unable to eat meat." Boqin thought for a while before replying, "Venerable monk, our family has not eaten vegetarian food for generations. When we cut bamboo shoots, pick fungus, gather wild vegetables for drying, or make bean-curd we always cook them in the fat of roebuck, deer, tiger or leopard, so even they aren't really vegetarian; and our two cooking pots are steeped in fat, so what are we to do? I'm afraid it was wrong of me to ask you here." "There's no need to worry," Sanzang answered. "Please go ahead and eat. I'd go without food for four or five days, or even starve, rather than break the monastic rule about vegetarian food." "But we can't have you starving to death," protested Liu Boqin. "Thanks to your great kindness, High Warden, I was saved from the packs of tigers and wolves. Even if I were to starve to death, it would be better than providing a meal for tigers." Liu Boqin's mother, who had been listening to their conversation, said, "Don't talk nonsense, son. I've got some vegetarian things that we can offer to him." "Where did you get them from?" Liu Boqin asked, to which mother replied, "Never you mind how, but I've got them." She told her daughter-in-law to take down the little cooking-pot, burn the fat out of it, scrub it and wash it several times over, then put it back on the stove. Then they half filled it with boiling water that they threw away. Next she poured boiling water on mountain-elm leaves to make tea, boiled up some millet, and cooked some dried vegetables. This was then all put into two bowls and set on the table. Then the old woman said to Sanzang, "Please eat, venerable monk. This is completely pure tea and food that I and my daughter-in-law have prepared." Sanzang thanked them and sat down in the seat of honour. Another place was laid for Liu Boqin, where were set out bowls and dishes full of the meat of tiger, roebuck, snake, fox, and hare, as well as dried venison, all cooked without salt or sauce, which he was going to eat while Sanzang had his vegetarian meal. He had just sat down and was on the point of picking up his chopsticks when he noticed Sanzang put his hands together to recite some scripture, which so alarmed him that instead of picking up his chopsticks he stood beside him. When Sanzang had recited a few lines he urged Boqin to eat. "Are you a short-

头经的和尚?”三藏道:“此非是经，乃是一卷揭斋之咒。”伯钦道:“你们出家人，偏有许多计较，吃饭便也念诵念诵。”

吃了斋饭，收了盘碗，渐渐天晚，伯钦引着三藏出中宅，到后边走走。穿过夹道，有一座草亭。推开门，入到里面，只见那四壁上挂几张强弓硬弩，插几壶箭；过梁上搭两块血腥的虎皮；墙根头插着许多枪刀叉棒；正中间设两张坐器。伯钦请三藏坐坐。三藏见这般凶险腌脏，不敢久坐，遂出了草亭。又往后再行，是一座大园子，却看不尽那丛丛菊蕊堆黄，树树枫杨挂赤。又见呼的一声，跑出十来只肥鹿，一大阵黄獐，见了人，呢呢痴痴，更不恐惧。三藏道:“这獐鹿想是太保养家了的?”伯钦道:“似你那长安城中人家，有钱的集财宝，有庄的集聚稻粮；似我们这打猎的，只得聚养些野兽，备天阴耳。”他两个说话闲行，不觉黄昏，复转前宅安歇。

次早，那合家老小都起来，就整素斋，管待长老，请开启念经。这长老净了手，同太保家堂前拈了香，拜了家堂，三藏方敲响木鱼，先念了净口业的真言，又念了净身心的神咒，然后开《度亡经》一卷。诵毕，伯钦又请写荐亡疏一道，再开念《金刚经》、《观音经》。一一朗音高诵。诵毕，吃了午斋。又念《法华经》、《弥陀经》。各诵几卷，又念一卷《孔雀经》，及谈苾蒭洗业的故事。早又天晚。献过了种种香火，化了众神纸马，烧了荐亡文疏，佛事已毕，又各安寝。



sutra monk then?" Boqin asked. "That wasn't a sutra, it was a grace before eating." "You get up to all sorts of tricks. Fancy reciting sutras at mealtimes," was Boqin's comment.

When the meal was over and the dishes had been cleared away, Liu Boqin invited Sanzang out into the gathering darkness for a stroll at the back. They went along an alley and came to a thatched hut. On pushing the door open and going in Sanzang saw bows and crossbows hanging on the walls and quivers filled with arrows. From the beams were slung two gory and stinking tiger-skins, and at the foot of the wall were stood many spears, swords, tridents and clubs. In the middle were two seats. Liu Boqin urged Sanzang to sit down, but Sanzang could not bear to stay there long among the horrifying filth, and so he went outside. Going further to the back they came to a large garden full of clumps of yellow chrysanthemums and red maple-trees. Then with a whinnying noise about a dozen plump deer and a large herd of roebuck ran out; they were docile and unfrightened on seeing humans. "Were those roebuck and deer raised by you?" asked Sanzang. "Yes," replied Boqin. "When you Chang'an people have some money you buy valuables, and when you have land you accumulate grain; but we hunters can only keep a few wild animals for a rainy day." Dusk had fallen unnoticed as the two of them talked, and now they went back to the house to sleep.

Early the next morning the whole family, young and old, got up and prepared vegetarian food for the monk, and then they asked him to start reciting sutras. Sanzang washed his hands, went to the family shrine of the high warden, burned incense there, and worshipped, then beat his "wooden fish" as he recited first a prayer to purify his mouth, then a holy spell to purify his body and mind, and finally the *Sutra to Deliver the Dead.* When he had finished, Boqin asked him to write out a letter of introduction for the dead man and also recite the *Diamond Sutra* and the *Guanyin Sutra.* Sanzang recited them in a loud, clear voice and then ate lunch, after which he read out the several chapters of the *Lotus Sutra*, the *Amitabha Sutra*, as well as one chapter of the *Peacock Sutra* and told the story of the cleansing of the bhikshu. By now it was dark, and when they had burned all kinds of incense, paper money, and paper horses for all the gods, and the letter of introduction for the dead man, the ser-

却说那伯钦的父亲之灵，超荐得脱沉沦，鬼魂儿早来到东家宅内，托一梦与合宅长幼道："我在阴司里苦难难脱，日久不得超生。今幸得圣僧，念了经卷，消了我的罪业，阎王差人送我上中华富地，长者人家托生去了。你们可好生谢送长老，不要怠慢，不要怠慢。我去也。"

这才是：

万法庄严端有意，荐亡离苦出沉沦。

那合家儿梦醒，又早太阳东上。伯钦的娘子道："太保，我今夜梦见公公来家，说他在阴司苦难难脱，日久不得超生。今幸得圣僧念了经卷，消了他的罪业，阎王差人送他上中华富地，长者人家托生去，教我们好生谢那长老，不得怠慢。他说罢，径出门，徉徜去了。我们叫他不应，留他不住，醒来却是一梦。"伯钦道："我也是那等一梦，与你一般。我们起去对母亲说去。"他两口子正欲去说，只见老母叫道："伯钦孩儿，你来，我与你说话。"二人至前，老母坐在床上道："儿呵，我今夜得了个喜梦，梦见你父亲来家，说，多亏了长老超度，已消了罪业，上中华富地，长者家去托生。"夫妻们俱呵呵大笑道："我与媳妇皆有此梦，正来告禀，不期母亲呼唤，也是此梦。"遂叫一家大小起来，安排谢意，替他收拾马匹，都至前拜谢道："多谢长老超荐我亡父脱难超生，报答不尽！"三藏道："贫僧有何能处，敢劳致谢？"



vice was over and everyone went to bed and slept soundly.

The soul of Boqin's father, now delivered from being a drowned ghost, came to the house that night and appeared in a dream to everyone in the family. "I suffered long in the underworld, unable to find deliverance," he said, "but now that the saintly monk has wiped out my sins by reading some scriptures. King Yama has had me sent back to the rich land of China to be reborn in an important family. You must reward him generously, and no half measures. Now I'm going." Indeed,

> Great is the significance of the majestic Law,
> That saves the dead from suffering and the morass.

When they all awoke from their dreams, the sun had already risen in the east. Boqin's wife said, "Warden, your father came to me in a dream last night. He said that he had suffered long in the underworld, and couldn't find deliverance. Now that the saintly monk has wiped out his sins by reading some scriptures, King Yama has had him sent back to the rich land of China to be reborn in an important family. He told us to thank him generously, and no half measures. When he'd said this he went out through the door and drifted away. He didn't answer when I called, and I couldn't make him stay. Then I woke up and realized that it was a dream." "I had a dream just like yours," replied Liu Boqin. "Let's go and tell mother about it." As they were on the point of doing this they heard his mother shout, "Come here, Boqin my son. There's something I want to tell you." The two of them went in to her to find the old woman sitting on the bed. "My child, I had a happy dream last night. Your father came home and said that thanks to his salvation by the venerable monk, his sins have been wiped out and he has gone to be reborn in an important family in the rich land of China." Husband and wife laughed for joy and her son said, "I and my wife both had this dream, and we were just coming to tell you when you called to us. So now it turns out that you it too." They told everyone in the house to get up to thank Sanzang and get his horse loaded and ready. They all bowed to him and he said, "Many thanks, venerable monk, for recommending my father for delivery from his sufferings and for rebirth. We can never repay this debt of gratitude." "What powers have I that you should thank me?" replied Sanzang.

伯钦把三口儿的梦话，对三藏陈诉一遍，三藏也喜。早供给了素斋，又具白银一两为谢。三藏分文不受。一家儿又恳恳拜央。三藏毕竟分文未受。但道："是你肯发慈悲送我一程，足感至爱。"伯钦与母妻无奈，急做了些粗面烧饼干粮，叫伯钦远送。三藏欢喜收纳。太保领了母命，又唤两三个家僮，各带捕猎的器械，同上大路。看不尽那山中野景，岭上风光。

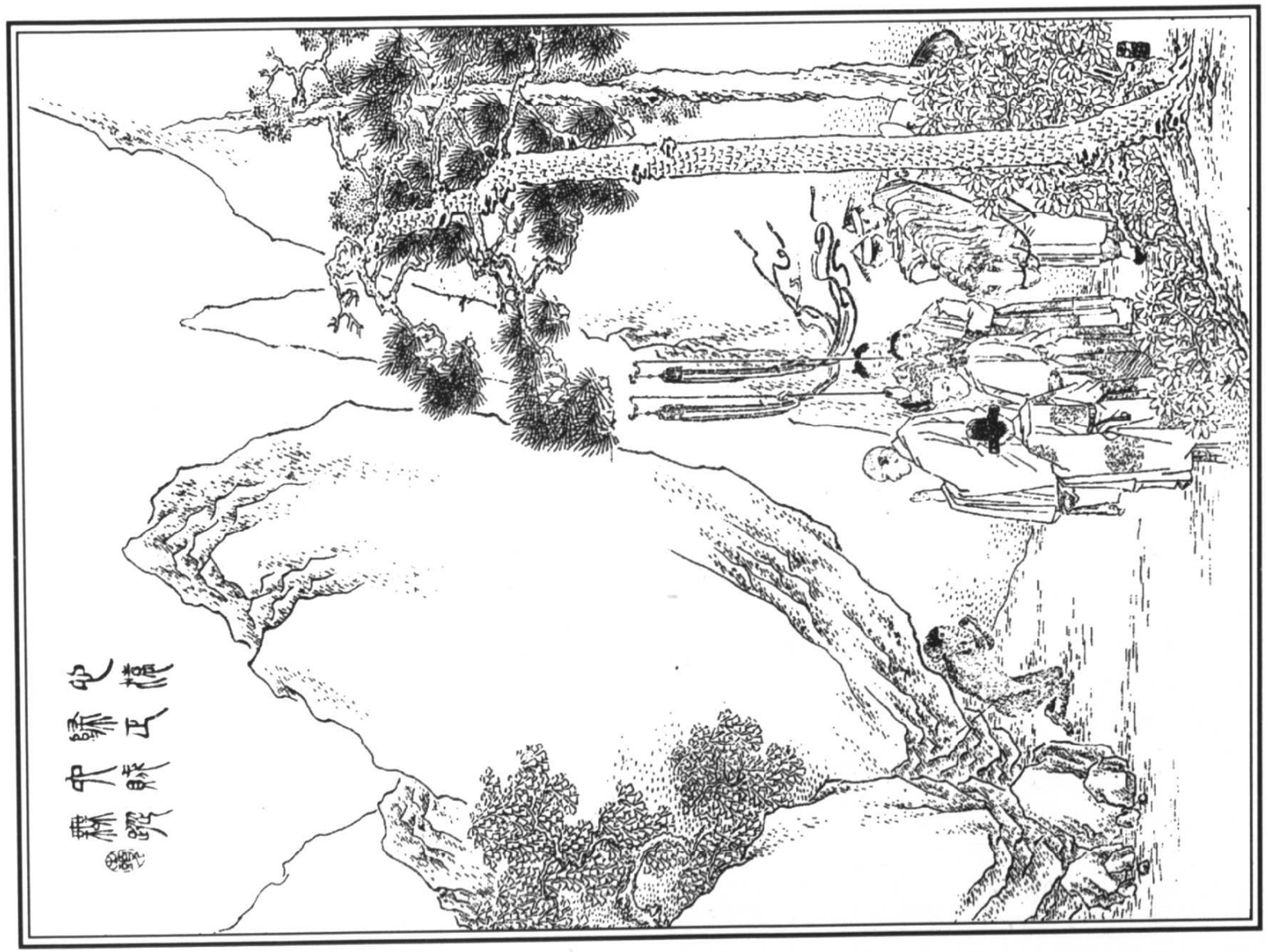
行经半日，只见对面处，有一座大山，真个是高接青霄，崔巍险峻。三藏不一时，到了边前。那太保登此山如行平地。正走到半山之中。伯钦回身，立于路下道："长老，你自前进，我却告回。"三藏闻言，滚鞍下马道："千万敢劳太保再送一程！"伯钦道："长老不知。此山唤做两界山。东半边属我大唐所管，西半边乃是鞑靼的地界。那厢狼虎，不伏我降，我却也不能过界，你自去罢。"三藏心惊，轮开手，牵衣执袂，滴泪难分。正在那叮咛拜别之际，只听得山脚下叫喊如雷道："我师父来也！我师父来也！"唬得个三藏痴呆，伯钦打挣。

毕竟不知是甚人叫喊，且听下回分解。



Boqin told him about what the three of them had been told in their dreams, and Sanzang was happy too. Then they gave him his breakfast and an ounce of silver as an expression of their thanks, but he would not take a single penny of it, although the whole family begged and beseeched him to do so. "If in your mercy you could escort me for the next stage of my journey I would be deeply touched," he said. All that Boqin, his mother, and his wife could do then was to prepare some scones of coarse wheaten flour as his provisions, and make sure that Boqin escorted him a long way. Sanzang gladly accepted the food. On his mother's orders the high warden told two or three servants to bring hunting gear as they set off together along the road. They saw no end of wild mountain scenery.

When they had been travelling for some time they saw a mountain in front of them, a high and precipitous one that towered right up to the azure sky. Before long they had reached its base. The high warden climbed it as if he were walking on level ground, and when they were half-way over it he turned round, stood beside the path and said, "Venerable monk, I must ask you to take yourself on from here. I have to go back." On hearing this Sanzang tumbled out of his saddle to say, "Please, please, take me another stage, High Warden." "You don't seem to know that this is called Double Boundary Mountain," said the high warden. The eastern part belongs to our Great Tang, but the western parts is Tatar territory. The tigers and wolves on that side are not subject to my control, which is why I can't cross the boundary. You must go on by yourself. The monk was so alarmed to hear this that he waved his arms around and grabbed hold of the hunter's clothes and sleeves, weeping and refusing to let him go. When at last Sanzang was bowing repeatedly to the hunter to take his leave, a shout like thunder came from under the mountain: "My master's come, my master's come." Sanzang stood frozen with fear at the sound of it, and Boqin had to hold him up. If you don't know who it was who shouted, listen to the explanation in the next instalment.



第十四回

心猿归正　六贼无踪

诗曰：

佛即心兮心即佛，心佛从来皆要物。
若知无物又无心，便是真如法身佛。
法身佛，没模样，一颗圆光涵万象。
无体之体即真体，无相之相即实相。
非色非空非不空，不来不向不回向。
无异无同无有无，难舍难取难听望。
内外灵光到处同，一佛国在一沙中。
一粒沙含大千界，一个身心万法同。
知之须会无心诀，不染不滞为净业。
善恶千端无所为，便是南无释迦叶。

却说那刘伯钦与唐三藏惊惊慌慌，又闻得叫声“师父来也”。众家僮道：“这叫的必是那山脚下石匣中老猿。”太保道：“是他！是他！”三藏问：“是什么老猿？”太保道：“这山旧名五行山；因我大唐王征西定国，改名两界山。先年间曾闻



Chapter 14

The Mind-Ape Returns to Truth
The Six Bandits Disappear Without Trace

Buddha is the mind, the mind is Buddha,
Mind and Buddha have always needed things.
When you know that there are no things and no mind
Then you are a Buddha with a true mind and a Dharma body.

A Dharma-bodied Buddha has no form;
A single divine light contains the ten thousand images.
The bodiless body is the true body.
The imageless image is the real image.

It is not material, not empty, and not non-empty;
It does not come or go, nor does it return.
It is not different nor the same, it neither is nor isn't.
It can't be thrown away or caught, nor seen or heard.

The inner and outer divine light are everywhere the same;
A Buddha-kingdom can be found in a grain of sand.
A grain of sand can hold a thousand worlds;
In a single body and mind, all dharmas are the same.

For wisdom, the secret of no-mind is essential,
To be unsullied and unobstructed is to be pure of karma.
When you do no good and do no evil,
You become a Kasyapa Buddha.

The terror-stricken Liu Boqin and Sanzang then heard another shout of "My master's come." "That must be the old monkey who lives in a stone cell under this mountain shouting." said the servants. "Yes, yes," said the high warden. "What old monkey?" asked Sanzang, and the high warden replied, "This mountain used to be called Five Elements Mountain, and its name was only changed to Double Boundary Mountain when our Great Tang Emperor fought his western campaign to pacify the country.

得老人家说：‘王莽篡汉之时，天降此山，下压着一个神猴，不怕寒暑，不吃饮食，自有土神监押，教他饥餐铁丸，渴饮铜汁；自昔到今，冻饿不死。’这叫必定是他。长老莫怕。我们下山去看来。”三藏只得依从，牵马下山。行不数里，只见那石匣之间，果有一猴，露着头，伸着手，乱招手道：“师父，你怎么此时才来？来得好！来得好！救我出来，我保你上西天去也！”这长老近前细看，你道他是怎生模样：

尖嘴缩腮，金睛火眼。头上堆苔藓，耳中生薜萝。鬓边少发多青草，颔下无须有绿莎。眉间土，鼻凹泥，十分狼狈；指头粗，手掌厚，尘垢余多。还喜得眼睛转动，喉舌声和。语言虽利便，身体莫能挪。正是：

五百年前孙大圣，今朝难满脱天罗。

刘太保诚然胆大，走上前来，与他拔去了鬓边草，颔下莎，问道：“你有什么说话？”那猴道：“我没话说，教那个师



I once heard an old man say that in the days when Wang Mang usurped the Han throne, Heaven sent down this mountain and crushed a monkey under it. This monkey doesn't mind heat or cold and neither eats nor drinks. He's guarded by a local tutelary god who gives him iron pellets when he's hungry and molten copper when he's thirsty. Although he's been there since ancient times, he hasn't died of cold or hunger. It must have been him shouting; there's nothing for you to be afraid of, venerable sir. Let's go down and have a look." Sanzang had to follow him, leading his horse down the mountain. A mile or two later they saw that there really was a monkey poking out his head out of a stone cell, and making desperate gestures with his outstretched hands as he shouted, "Master, why didn't you come before? Thank goodness you're here, thank goodness. If you get me out of here I guarantee that you'll reach the Western Heaven." Do you know what the venerable monk saw when he went forward for a closer look?

A pointed mouth and sunken cheeks,
Fiery eyes with golden pupils.
His head was thick with moss,
And climbing figs grew from his ears.
By his temples grew little hair but a lot of grass,
Under his chin there was sedge instead of a beard.
Dirt between his eyebrows,
And mud on his nose
Made him an utter mess;
On his coarse fingers
And thick palms
Was filth in plenty.
He was so happy that he rolled his eyes
And made pleasant noises.
Although his tongue was nimble,
He couldn't move his body.
He was the Great Sage of five hundred years ago,
Who today could not escape the net of Heaven.

High warden Liu showed great courage in going up to him, pulling away the grass that was growing beside his temples and the sedge under his chin, and asking, "What have you got to say?" "I've got nothing to

父上来，我问他一问。”三藏道：“你问我什么？”那猴道：“你可是东土大王差往西天取经去的么？”三藏道：“我正是，你问怎么？”那猴道：“我是五百年前大闹天宫的齐天大圣；只因犯了诳上之罪，被佛祖压于此处。前者有个观音菩萨，领佛旨意，上东土寻取经人。我教他救我一救，他劝我再莫行凶，归依佛法，尽殷勤保护取经人，往西方拜佛，功成后自有好处。故此昼夜提心，晨昏吊胆，只等师父来救我脱身。我愿保你取经，与你做个徒弟。”三藏闻言，满心欢喜道：“你虽有此善心，又蒙菩萨教诲，愿入沙门，只是我又没斧凿，如何救得你出？”那猴道：“不用斧凿，你但肯救我，我自出来也。”三藏道：“我自救你，你怎得出来？”那猴道：“这山顶上有我佛如来的金字压帖。你只上山去将帖儿揭起，我就出来了。”三藏依言，回头央浼刘伯钦道：“太保啊，我与你上山走一遭。”伯钦道：“不知真假何如！”那猴高叫道：“是真！决不敢虚谬！”伯钦只得呼唤家僮，牵了马匹。他却扶着三藏，复上高山。攀藤附葛，只行到那极巅之处，果然见金光万道，瑞气千条，有块四方大石，石上贴着一封皮，却是“唵、嘛、呢、叭、咪、吽”六个金字。三藏近前跪下，朝石头，看着金字，拜了几拜，望西祷祝道：



say," the monkey replied. "You just tell that monk to come over here while I ask him a question." "What question do you want to ask me?" said Sanzang. "Are you the fellow sent to the Western Heaven by the Emperor of the East to fetch the scriptures?" asked the monkey. "Yes, I am," Sanzang replied. "Why do you ask?" "I am the Great Sage Equalling Heaven who wrecked the Heavenly Palace five hundred years ago. The Lord Buddha put me under this mountain for my criminal insubordination. Some time ago the Bodhisattva Guanyin went to the East on the Buddha's orders to find someone who could fetch the scriptures. When I asked her to save me she told me that I was to give up evil-doing, return to the Buddha's Law, and do all I could to protect the traveller when he went to the Western Paradise to worship Buddha and fetch the scriptures; she said that there'll something in it for me when that's done. Ever since then I've been waiting day and night with eager anticipation for you to come and save me, Master. I swear to protect you on your way to fetch the scriptures and to be your disciple." Sanzang, delighted to hear this, said, "Although you now have these splendid intentions and wish to become a monk thanks to the teaching of the Bodhisattva, I've no axe or chisel, so how am I to get you out?" "There's no need for axes or chisels. As long as you're willing to save me, I can get myself out," the monkey replied. "I'm willing to save you," Sanzang said, "but how are you going to get out?" "On the top of this mountain there is a detention order by the Tathagata Buddha written in letters of gold. If you climb the mountain and tear it off, I'll be straight out." Accepting his suggestion, Sanzang turned round to ask Liu Boqin if he would go up the mountain with him. "I don't know whether he's telling the truth or not," said Boqin, at which the monkey shouted at the top of his voice, "It's true. I wouldn't dare lie about that." So Liu Boqin told his servants to lead the horse while he helped Sanzang up the mountain. By hanging on to creepers they managed to reach the summit, where they saw a myriad beams of golden light and a thousand wisps of propitious vapour coming from a large, square rock on which was pasted a paper seal bearing the golden words *Om mani padme hum*. Sanzang went up and knelt down before the rock, then read the golden words and bowed his head to the ground a number of times. He looked to the west and prayed, "I am the believer

“弟子陈玄奘，特意旨意求经，果有徒弟之分，揭得金字，救出神猴，同证灵山；若无徒弟之分，此辈是个凶顽怪物，哄赚弟子，不成吉庆，便揭不得起。”祝罢，又拜。拜毕，上前将六个金字，轻轻揭下。只闻得一阵香风，劈手把“压帖儿”刮在空中，叫道：“吾乃监押大圣者。今日他的难满，吾等回见如来，缴此封皮去也。”吓得个三藏与伯钦一行人，望空礼拜。径下高山，又至石匣边，对那猴道：“揭了压帖矣，你出来么。”那猴欢喜，叫道：“师父，你请走开些，我好出来。莫惊了你。”

伯钦听说，领着三藏，一行人回东即走。走了五七里远近，只听得那猴高叫道：“再走！再走！”三藏又行了许远，下了山，只闻得一声响亮，真个是地裂山崩。众人尽皆悚惧。只见那猴早到了三藏的马前，赤淋淋跪下，道声“师父，我出来也！”对三藏拜了四拜，急起身，与伯钦唱个大喏道：“有劳大哥送我师父，又承大哥替我脸上薅草。”谢毕，就去收拾行李，扣背马匹。那马见了他，腰软蹄矬，战兢兢的立站不住。盖因那猴原是弼马温，在天上看养龙马的，有些法则，故此凡马见他害怕。

三藏见他意思，实有好心，真个像沙门中的人物，便叫：“徒弟啊，你姓什么？”猴王道：“我姓孙。”三藏道：“我与你起个法名，却好呼唤。”猴王道：“不劳师父盛意，我原有个法名，叫做孙悟空。”三藏欢喜道：“也正合我们的宗



Chen Xuanzang sent on imperial orders to fetch the scriptures. If I am fated to have a disciple, may I be able to tear off the golden words and release the divine monkey to come with me to the Vulture Peak. If I am not fated to have a disciple, and this monkey is an evil monster who has deceived me and will do me no good, then may I be unable to remove it." When he had prayed he bowed again, after which he went up and gently tore the paper seal off. A scented wind blew in his face and carried the paper up into the sky as a voice called, "I am the Great Sage's guard. Now that his sufferings are over I am going back to see the Tathagata and hand in this seal." The startled Sanzang, Liu Boqin, and the rest of them all bowed to Heaven, then went down the mountain to the stone cell, where they said to the monkey, "The restriction order has been torn off, so you can come out." The delighted monkey said, "Master, please stand well clear so that I don't give you a fright when I come out."

On hearing this Liu Boqin took Sanzang and the rest of them to the east, and when they had covered some two or three miles they heard the monkey shout, "Further, further!" So Sanzang went much further until he was off the mountain. Then there was a great noise as the mountain split open. As they were all shaking with terror, the monkey appeared kneeling stark naked in front of Sanzang's horse and saying, "Master, I'm out." He bowed four times to Sanzang, then jumped up, addressed Liu Boqin with a respectful noise, and said, "Thank you, elder brother, for escorting my master, and thank you too for weeding the grass off my face." He then picked up the luggage and put it on the horse's back. At the sight of him the horse felt so weak and trembling that it could not stay on its feet. Because the monkey had once been the Protector of the Horses and looked after the dragon steeds of Heaven, and mortal horses were terrified at the very sight of him.

Seeing that his intentions were indeed good and that he really was now a Buddhist, Sanzang asked him what was his surname. "My surname's Sun," replied the Monkey King. "I'll give you a Buddhist name that I can call you by," said Sanzang. "There's no need to trouble yourself," said the Monkey King, "I've already got one: Sun Wukong—Monkey Awakened to Emptiness." "That's just right for our sect," exclaimed the monk. "As you look so much like a young novice, I'll give

派。你这个模样，就像那小头陀一般，我再与你起个混名，称为行者，好么？”悟空道：“好！好！好！”自此时又称为孙行者。

那伯钦见孙行者一心收拾要行，却转身对三藏唱个喏道：“长老，你幸此间收得个好徒，甚喜，甚喜。此人果然去得。我却告回。”三藏躬身作礼相谢道：“多有拖步，感激不胜。回府多多致意令堂老夫人，令荆夫人，贫僧在府多扰，容回时踵谢。”伯钦回礼，遂此两下分别。

却说那孙行者请三藏上马，他在前边，背着行李，赤条条，拐步而行。不多时，过了两界山，忽然见一只猛虎，咆哮剪尾而来。三藏在马上惊心。行者在路旁欢喜道：“师父莫怕他。他是送衣服与我的。”放下行李，耳朵里拔出一个针儿，迎着风，幌一幌，原来是个碗来粗细一条铁棒。他拿在手中，笑道：“这宝贝，五百余年不曾用着他，今日拿出来挣件衣服儿穿穿。”你看他拽开步，迎着猛虎，道声：“业畜！那里去！”那只虎蹲着身，伏在尘埃，动也不敢动动。却被他照头一棒，就打的脑浆迸万点桃红，牙齿喷几珠玉块，唬得那陈玄奘滚鞍落马，咬指道声：“天那！天那！刘太保前日打的斑斓虎，还与他斗了半日；今日孙悟空不用争持，把这虎一棒打得稀烂，正是‘强中更有强中手’！”

行者拖将虎来道：“师父略坐一坐，等我脱下他的衣服来，穿了走路。”三藏道：“他那里有甚衣服？”行者道：“师父莫管我，我自有处置。”好猴王，把毫毛拔下一根，吹口仙气，叫“变！”变作一把牛耳尖刀，从那虎腹上挑开皮，



you another name and call you Brother Monkey. Is that all right?" "Yes, yes, yes," said Sun Wukong, and from then on he was also called Brother Monkey, or Sun the Novice.

When he saw that Brother Monkey was determined to go, the high warden turned to Sanzang, chanted a noise of respect and said, "It's splendid that you have got so good a disciple, venerable sir. He'll certainly make the journey. I must now take my leave." Sanzang bowed to him in thanks, saying, "I have brought you a long way, and am deeply indebted to you. When you return home please convey my respects to your venerable mother and your wife; I caused them a lot of trouble, and hope that I shall be able to come and thank them on my return." Boqin returned his bow, and with that they parted.

Brother Monkey asked Sanzang to mount the horse while he ambled ahead, stark naked, carrying the luggage on his back. Before long they were over the Double Boundary Mountain.

Suddenly a ferocious tiger rushed at them, roaring and lashing about with its tail. Sanzang on his horse was terrified. Brother Monkey, who was standing beside the path, put down the luggage and said happily, "Don't be scared, master, it's just bringing me my clothes." He pulled a needle out of his ear and shook it in the wind, turning it into an iron cudgel as thick as a bowl. "I haven't used this little treasure in over five hundred years," he said, holding it in his hand. "Today I'm bringing it out to get myself some clothes to wear." Just watch as he rushes at the tiger, shouting, "Where d'you think you're going, wretch?" The tiger crouched in the dust, not daring to move, as the cudgel smashed into its head. Thousands of drops of red brain and many a pearly piece of tooth flew everywhere, so terrifying Sanzang that he fell out of the saddle, biting on his finger and crying, "Heavens, the high warden had to fight for ages before killing the striped tiger the other day, but this Sun Wukong has smashed a tiger to pull with a single blow. He really is a tough's tough."

"Sit down for a moment, master, while I strip the clothes off him to wear on the journey," said Brother Monkey as he dragged the tiger over. "But he hasn't got any clothes," Sanzang protested. "Don't bother yourself about it, I know how to cope." The splendid Monkey King pulled a hair from his body, breathed some magic breath on it, and said "Change!",

往下一剥，剥下个囫囵皮来：剁去了爪甲，割下头来，割个四四方方一块虎皮，提起来，量了一量道："阔了些儿。一幅可作两幅。"拿过刀来，又裁为两幅。收起一幅，把一幅围在腰间，路旁揪了一条葛藤，紧紧束定，遮了下体道："师父，且去！且去！到了人家，借些针线，再缝不迟。"他把条铁棒，捻一捻，依旧像个针儿，收在耳里，背着行李，请师父上马。

两个前进，长老在马上问道："悟空，你才打虎的铁棒，如何不见？"行者笑道："师父，你不晓得。我这棍，本是东洋大海龙宫里得来的，唤做'天河镇底神珍铁'，又唤做'如意金箍棒'。当年大反天宫，甚是亏他。随身变化，要大就大，要小就小。刚才变做一个锈花针儿模样，收在耳内矣。但用时，方可取出。"三藏闻言暗喜。又问道："方才那只虎见了你，怎么就不动动？让自在打他，何说？"悟空道："不瞒师父说：莫道是只虎，就是一条龙，见了我也不敢无礼。我老孙，颇有降龙伏虎的手段，翻江搅海的神通；见貌辨色，聆音察理；大之则量于宇宙，小之则摄于毫毛；变化无端，隐显莫测。剥这个虎皮，何为稀罕？见到那疑难处，看展本事么！"三藏闻得此言，愈加放怀无虑，策马前行。师徒两个走着路，说着话，不觉得太阳星坠。但见：



on which it turned into a pointed knife shaped like a cow's ear. Cutting into the skin on the tiger's belly, he took it all off in a single stroke, chopped off the head and claws, then held up the square hide to get an idea of its size. "It's on the big side," he said, "so I could make two kilts out of it," and with these words he took his knife and cut it in two. One piece he put away, and the other he wrapped round his waist to cover the lower half of his body and tied firmly with a creeper he pulled down from beside the path. "Let's go on, master, let's go on," he said. "The sewing can wait till we reach a house where we can borrow a needle and thread." He pinched his iron cudgel to make it as small as a needle again, put it back in his ear, took the luggage on his back, and asked Sanzang to mount the horse.

As the two of them went along the venerable monk asked from the horse's back, "Wukong, why has the iron cudgel you used to kill the tiger disappeared?" "What you don't know, master," replied Brother Monkey with a laugh, "is that I got it from the dragon palace of the Eastern Sea, and that it's called the Magic Iron to Hold the Bed of the Milky Way in Place or 'As-You-Will Gold-Banded Cudgel'. When I raised my great rebellion against the Heavenly Palace in the old days it served me well. It can change into anything and be whatever size I want it to be. Just now I turned it into an embroidery needle and put it away in my ear. I only take it out when I need it." Concealing his delight at hearing this, Sanzang went on to ask, "Why didn't that tiger move when it saw you? Why on earth did it let you hit it?" "I can tell you in all truthfulness, master, that not just tigers but even dragons have to be on their best behaviour when they meet me. I know a few tricks for putting them in their place and have the power to make rivers run backwards and stir up the seas. I can tell what things are really like from appearances alone, and sort out the truth behind what is said. When I want to make myself big I measure myself against the universe, and when I shrink I can be held on a downy hair. There's no limit to the transformations I can perform, and nobody can tell when I'm going to vanish or when I'm going to reappear. There was nothing wonderful about skinning that tiger. Wait till I show you a thing or two." This took a great load off Sanzang's mind, and he whipped his horse on. As master and disciple went along their way talking together, the sun was sinking in the west, and they saw:

焰焰斜辉返照，天涯海角归云。千山鸟雀噪声频，觅宿投林成阵。

野兽双双对对，回窝族族群群。一钩新月破黄昏，万点明星光晕。

行者道："师父走动些，天色晚了。那壁厢树木森森，想必是人家庄院，我们赶早投宿去来。"三藏果策马而行，径奔人家，到了庄院前下马。行者撇了行李，走上前，叫声"开门！开门！"那里面有一老者，扶笻而出；嗯喇的开了门，看见行者这般恶相，腰系着一块虎皮，好似个雷公模样，唬得脚软身麻，口出谵语道："鬼来了！鬼来了！"三藏近前搀住，叫道："老施主，休怕。他是我贫僧的的徒弟，不是鬼怪。"老者抬头，见了三藏的面貌清奇，方然立定。问道："你是那寺里来的和尚，带这恶人上我门来？"三藏道："我贫僧是唐朝来的，往西天拜佛求经。适路过此间，天晚，特造檀府借宿一宵，明早不犯天光就行。方望方便一二。"老者道："你虽是个唐人，那个恶的，却非唐人。"悟空厉声高呼道："你这个老儿全没眼色！唐人是我师父，我是他徒弟！我也不是甚'糖人，蜜人'，我是齐天大圣。你们这里人家，也有认得我的。我也曾见你来。"那老者道："你在那里见我？"悟空道："你小时不曾在我面前扒柴，不曾在我脸上挑菜？"



In the fiery glow of the setting sun
The clouds return to ends of the sky and the sea.
The birds on a thousand mountains chirrup and call,
Flying in flocks to the woods for the night.

The wild beasts go two by two;
All species return to their dens.
A crescent moon breaks through the dusk,
As countless points of starlight shimmer.

"You must hurry up, master, as it's late," said Monkey. "There must be a house in that clump of trees over there, so let's get there as soon as possible to settle down for the night." Sanzang whipped on his horse and galloped to the house, where he dismounted. Brother Monkey put down the luggage, went up to the gate, and shouted, "Open up, open up." An old man came out, leaning on a bamboo stick, and the gate creaked as he opened it. At the sight of Monkey's ugly face and the tiger-skin wrapped around him, which made him look like the god of thunder, the old man was so terrified that his legs turned to jelly and his body went numb. "A devil.... A devil," he muttered deliriously. Sanzang went up to support him, saying, "Don't be afraid, aged benefactor. He's no devil, he's my disciple." When the old man looked up and saw Sanzang's pure face he felt steady on his feet at once, and he asked what monastery Sanzang was from, and why had he brought that evil-looking creature to his house. "I come from the Tang Court," said Sanzang, "and I am going to the Western Heaven to visit the Buddha and ask for the scriptures. As we were passing this way at nightfall we came to your mansion, good benefactor, to ask for a night's lodging. We shall be off before dawn tomorrow. I very much hope that you will be able to help us." "You may be a Tang man," the old fellow replied, "but that ugly brute certainly isn't." "You've got no eyes in your head, you silly old man," shrieked Brother Monkey. "He's my master and I'm his disciple. I'm no Tang man or Spike man, I'm the Great Sage Equalling Heaven. Some of the people who live in this house must know me, and I've seen you before." "Where've you seen me?" the old man asked. "Didn't you gather firewood in front of my face and pick wild vegetables from my cheeks when you were a child?" said Sun Wukong. "Rubbish," retorted the old man.

老者道:“这厮胡说!你在那里住?我在那里住!我来你面前扒柴、挑菜!”悟空道:“我儿子便胡说!你是认不得我了,我本是这两界山石匣中的大圣。你再认认看。”老者方才省悟道:“你倒有些像他;但你是怎么得出来的?”悟空将菩萨劝善,令我等待唐僧揭帖脱身之事,对那老者细说了一遍。老者却才下拜,将唐僧请到里面,即唤老妻与儿女都来相见,具言前事,个个欣喜。又命看茶。茶罢,问悟空道:“大圣啊,你也有年纪了?”悟空道:“你今年几岁了?”老者道:“我痴长一百三十岁了。”行者道:“还是我重子重孙哩!我那生身的年纪,我不记得是几时;但只在这山脚下,已五百余年了。”老者道:“是有,是有。我曾记得祖公公说,此山乃从天降下,就压了一个神猴。只到如今,你才脱体。我那小时见你,是你头上有草,脸上有泥,还不怕你;如今脸上无了泥,头上无了草,却像瘦了些,腰间又苫了一块大虎皮,与鬼怪能差多少?”

一家儿听得这般话说,都呵呵大笑。这老儿颇贤,即令安排斋饭。饭后,悟空道:“你家姓甚?”老者道:“舍下姓陈。”三藏闻言,即下来起手道:“老施主,与贫僧是华宗。”行者道:“师父,你是唐姓,怎的和他是华宗?”三藏道:“我俗家也姓陈,乃是唐朝海州弘农郡聚贤庄人氏。我的法名叫做陈玄奘。只因我大唐太宗皇帝赐我做御弟三藏,指唐为姓,故名唐僧也。”那老者见说同姓,又十分欢喜。行



"Where did you live and where did I live when I was supposed to gather firewood and wild vegetables in front of your face?"

"It's you who's talking rubbish, my child," replied Sun Wukong. "You don't know who I am, but I'm the Great Sage from the stone cell under the Double Boundary Mountain. Take another look and see if you can recognize me now." The old man at last realized who he was and said, "I suppose you do look a bit like him, but however did you get out?" Sun Wukong told him the whole story of how the Bodhisattva had converted him and told him to wait till the Tang Priest came to take off the seal and release him. The old man went down on his knees and bowed his head, inviting the Tang Priest inside and calling his wife and children to come and meet him; they were all very happy when they heard what had happened. When they had drunk tea he asked Sun Wukong, "How old are you, Great Sage?" "How old are you, then?" said Sun Wukong. "In my senile way I have reached a hundred and thirty." "Then you could be my remote descendant," said Brother Monkey. "I can't remember when I was born, but I spent over five hundred years under that mountain." "True, true," remarked the old man, "I remember my grandfather saying that this mountain fell from heaven to crush a magical monkey, and you weren't able to get out before now. When I saw you in my childhood, grass grew on your head and there was mud on your face, so I wasn't afraid of you. But now that the mud and grass have gone you look thinner, and the tiger-skin round your waist makes you as near a devil as makes no difference."

This conversation made everyone roar with laughter, and as he was a kind old man he had a vegetarian meal set out. When the meal was over Sanzang asked him his surname. "Chen," the old man replied. On hearing this, Sanzang raised his hands in greeting and said, "Venerable benefactor, you are of the same clan as myself." "Master," protested Brother Monkey, "You're called Tang, aren't you, so how can you belong to the same clan as him?" "My secular surname is Chen, and I am from Juxian Village, Hongnong Prefecture, Haizhou, in the Tang Empire. My Buddhist name is Chen Xuanzang. But as our Great Tang Emperor Taizong called me his younger brother and gave me the surname Tang, I am known as the Tang Priest." The old fellow was delighted to hear that

者道："老陈，左右打搅你家。我有五百多年不洗澡了，你可去烧些汤来，与我师徒们洗浴洗浴，一发临行谢你。"那老儿即令烧汤拿盆，掌上灯火。师徒浴罢，坐在灯前。行者道："老陈，还有一事累你，有针线借我用用。"那老儿道："有，有，有。"即教妈妈取针线来，递与行者。行者又有眼色：见师父洗浴，脱下一件白布短小直裰未穿，他即扯过来披在身上，却将那虎皮脱下，联接一处，打一个马面样的折子，围在腰间，勒了藤条，走到师父面前道："老孙今日这等打扮，比昨日如何？"三藏道："好！好！好！这等样，才像个行者。"三藏道："徒弟，你不嫌残旧，那件直裰儿，你就穿了罢。"悟空唱个喏道："承赐！承赐！"他又去寻些草料喂了马。此时各各事毕，师徒与那老儿，亦各归寝。

次早，悟空起来，请师父走路。三藏着衣，教行者收拾铺盖行李。正欲告辞，只见那老儿，早具脸汤，又具斋饭。斋罢，方才起身。三藏上马，行者引路。不觉饥餐渴饮，夜宿晓行，又值初冬时候。但见那：

霜雕红叶千林瘦，岭上几株松柏秀。未开梅蕊散香幽，暖短昼，小春候，菊残荷尽山茶茂。



they shared a surname. "Chen, old fellow," said Monkey, "I'm afraid this will be putting your family out, but I haven't washed for over five hundred years, so could you go and boil up some water for me and my master to have a bath before we set out again? Thank you." The old man gave instructions for water to be boiled and a tub brought, and he lit the lamp. When master and disciple had bathed they sat down by the lamp, and Brother Monkey asked once more, "Old Chen, there's another thing I'd like to ask you: could you lend me a needle and thread?" "Yes, of course," the old man replied, sending his wife to fetch them and then handing them to Monkey. Monkey's sharp eyes had observed his master take off a short white cotton tunic, which he did not put on again, so Monkey grabbed it and put it on himself. Then he took off his tiger skin, joined it up with a pleat, wrapped it round his waist again, tied it with a creeper, went up to his master, and asked, "How would you say these clothes compared with what I was wearing before?" "Splendid, splendid," replied Sanzang, "it makes you look quite like a real monk. If you don't mind cast-offs," he added, "you can go on wearing that tunic." Sun Wukong chanted a "na-a-aw" of obedience and thanked him, then went off to find some hay for the horse. When all the jobs were finished, master and disciple went to bed.

Early the next morning Sun Wukong woke up and asked his master to set out. Sanzang dressed and told Monkey to pack the bedding and the rest of the luggage. They were just on the point of leaving when the old man appeared. He had prepared hot water for washing as well as breakfast. After breakfast they set out, Sanzang riding the horse and Brother Monkey leading. They ate when they were hungry and drank when they were thirsty, travelling by day and resting by night. Thus they went on until they realized it was early winter.

When the frost destroys the red leaves the woods are sparse;
On the ridge only pine and cypress flourish.
The unopened plum buds exhale a dark perfume,
Warming the short days,
A touch of spring.
When the chrysanthemum and lotus is finished, the wild tea blossoms.
By the cold bridge and the ancient trees the birds quarrel for branches.

寒桥古树争枝斗，曲涧涓涓泉水溜。淡云欲雪满天浮，朔风骤，牵衣袖，向晚寒威人怎受?

师徒们正走多时，忽见路旁唿哨一声，闯出六个人来，各执长枪短剑，利刃强弓，大咤一声道:“那和尚!那里走!赶早留下马匹，放下行李，饶你性命过去!”唬得那三藏魂飞魄散，跌下马来，不能言语。行者用手扶起道:“师父放心，没些儿事。这都是送衣服送盘缠与我们的。”三藏道:“悟空，你想有些耳闭?他说教我们留马匹、行李，你倒问他要什么衣服、盘缠?”行者道:“你管守着衣服、行李、马匹，待老孙与他争持一场，看是何如。”三藏道:“好手不敌双拳，双拳不如四手。他那里六条大汉，你这般小小的一个人儿，怎么敢与他争持?”

行者的胆量原大，那容分说，走上前来，叉手当胸，对那六个人施礼道:“列位有什么缘故，阻我贫僧的去路?”那人道:“我等是剪径的大王，行好心的山主。大名久播，你量不知。早早的留下东西，放你过去；若道半个‘不’字，教你碎尸粉骨!”行者道:“我也是祖传的大王，积年的山主，却不曾闻得列位有甚大名。”那人道:“你是不知，我说与你听：一个唤做眼看喜，一个唤做耳听怒，一个唤做鼻嗅爱，一个唤作舌尝思，一个唤作意见欲，一个唤作身本忧。”悟空笑道:“原来是六个毛贼!你却不认得我这出家人是你的主人公，你倒来挡路。把那打劫的珍宝拿出来，我与你作七分



In the twisting gully the waters of the spring run low,
Pale snow clouds drift across the sky.
The north wind blows strong,
Tugging at your sleeves:
Who can bear the cold towards evening?

When master and disciple had been travelling for a long time they heard a whistle from beside the path, and six men rushed out with spears, swords, cutlasses, and strongbows. "Where do you thank you're going, monk?" they roared. "If you give us your horse and luggage we'll spare your life." Sanzang fell from his horse, scared out of his wits and unable to utter a word. Brother Monkey helped him to his feet and said, "Don't worry, master, it's nothing serious. They're come to bring us some clothes and our travelling expenses." "Are you deaf, Wukong?" the other asked. "They told us to give them our horse and luggage, so how can you ask them for clothes and money?" "You look after the clothes, the luggage and the horse while I go and have a bash at them. We'll see what happens." "A good hand is no match for two fists," said Sanzang, "and a pair of fists is no match for four hands. They are six big men against little you, all by yourself. You can't possibly have the nerve to fight them."

The brave Brother Monkey did not stop to argue. Instead he stepped forward, folded his arms across his chest, bowed to the six bandits and said, "Why are you gentlemen obstructing our way?" "We are mighty robber kins, benevolent lords of the mountain. We have been very famous for a long time, although you don't seem to have heard of us. If you abandon your things at once, we'll let you go on your way; but if there's even a hint of a 'no' from you, we'll turn your flesh into mincemeat and your bones into powder." "I too am a hereditary robber king, and have ruled a mountain for many years, but I've never heard of you gentlemen." "Since you don't know our names, I'll tell them to you: Eye-seeing Happiness, Ear-hearing Anger, Nose-smelling Love, Tongue-tasting Thought, Mind-born Desire, and Body-based Sorrow." Sun Wukong laughed at them. "You're just a bunch of small-time crooks. You can't see that I'm your lord and master although I'm a monk, and you have the effrontery to get in our way. Bring out all the jewels you've stolen, and the seven of us can share them out equally. I'll let you off with that."

儿均分，饶了你罢！”那贼闻言，喜的喜，怒的怒，爱的爱，思的思，欲的欲，忧的忧，一齐上前乱嚷道：“这和尚无礼！你的东西全然没有，转来和我等要分东西！”他轮枪舞剑，一拥前来，照行者劈头乱砍，乒乒乓乓，砍有七八十下。悟空停立中间，只当不知。那贼道：“好和尚！真个的头硬！”行者笑道：“将就看得过罢了！你们也打得手困了，却该老孙取出个针儿来耍耍。”那贼道：“这和尚是一个行针灸的郎中变的。我们又无病症，说什么动针的话！”

行者伸手去耳朵里拔出一根绣花针儿，迎风一幌，却是一条铁棒，足有碗来粗细。拿在手中道：“不要走！也让老孙打一棍儿试试手！”唬得这六个贼四散逃走，被他拽开步，团团赶上，一个个尽皆打死。剥了他的衣服，夺了他的盘缠，笑吟吟走将来道：“师父请行，那贼已被老孙剿了。”三藏道：“你十分撞祸！他虽是剪径的强徒，就是拿到官司，也不该死罪；你纵有手段，只可退他去便了，怎么就都打死？这却是无故伤人的性命，如何做得和尚？出家人‘扫地恐伤蝼蚁命，爱惜飞蛾纱罩灯。’你怎么不分皂白，一顿打死？全无一点慈悲好善之心！早还是山野中无人查考；若到城市，倘有人一时冲撞了你，你也行凶，执着棍子，乱打伤人，我可做得白客，怎能脱身？”悟空道：“师父，我若不打



This made the bandits happy, angry, loving, thoughtful, desirous, and sorrowful respectively, and they all charged him, yelling, "You've got a nerve, monk. You've got nothing to put in the kitty, but you want to share our stuff." Waving their spears and swords they rushed him, hacking wildly at his face. Seventy or eighty blows crashed down on him, but he simply stood in the middle of them, ignoring everything. "What a monk!" the bandits said. "He's a real tough nut." "I think we've seen enough of that," said Brother Monkey with a smile. "Your hands must be tired after all that bashing. Now it's my turn to bring out my needle for a bit of fun." "This monk must have been an acupuncturist," said the bandits. "There's nothing wrong with us. Why is he talking about needles?"

Taking the embroidery needle from his ear, Brother Monkey shook it in the wind, at which it became an iron cudgel as thick as a ricebowl. With this in his hand he said, "Stick around while I try my cudgel out." The terrified bandits tried to flee in all directions, but Monkey raced after them, caught them all up, and killed every one of them. Then he stripped the clothes off them, took their money, and went back with his face wreathed in smiles. "Let's go, master; I've wiped those bandits out," he said. "Even though they were highwaymen, you're really asking for trouble," Sanzang replied. "Even if they had been arrested and handed over to the authorities, they wouldn't have been sentenced to death. You may know a few tricks, but it would be better if you'd simply driven them away. Why did you have to kill them all? Even taking a man's life by accident is enough to stop someone from becoming a monk. A person who enters the religious life

> Spares the ants when he sweeps the floor,
> Covers the lamps to save the moth.

What business did you have to slaughter the lot of them, without caring which of them were the guilty and which were innocent? You haven't a shred of compassion or goodness in you. This time it happened in the wilds, where nobody will be able to trace the crime. Say someone offended you in a city and you turned murderous there. Say you killed and wounded people when you went berserk with that club of yours. I myself would be involved even though I'm quite innocent." "But if I hadn't

死他，他却要打死你哩。”三藏道：“我这出家人，宁死决不敢行凶。我就死，也只是一身，你却杀了他六人，如何理说?此事若告到官，就是你老子做官，也说不过去。”行者道：“不瞒师父说，我老孙五百年前，据花果山称王为怪的时节，也不知打死多少人；假似你说这般到官，倒也得些状告是。”三藏道：“只因你没收没管，暴横人间，欺天诳上，才受这五百年前之难。今既入了沙门，若是还像当时行凶，一味伤生，去不得西天，做不得和尚!忒恶!忒恶!”

原来这猴子一生受不得人气。他见三藏只管绪绪叨叨，按不住心头火发道：“你既是这等，说我做不得和尚，上不得西天，不必恁般绪咕恶我，我回去便了!”那三藏却不曾答应，他就使一个性子，将身一纵，说一声“老孙去也!”三藏急抬头，早已不见。只闻得呼的一声，回东而去。撇得那长老孤孤零零，点头自叹，悲怨不已，道：“这厮!这等不受教诲!我但说他几句，他怎么就无形无影的，径回去了?——罢!罢!罢!也是我命里不该招徒弟，进人口!如今欲寻他无处寻，欲叫他叫不应，去来!去来!”

正是：

舍身拚命归西去，莫倚旁人自主张。

那长老只得收拾行李，捎在马上，也不骑马，一只手柱着锡杖，一只手揪着缰绳，凄凄凉凉，往西前进。行不多时，只见山路前面，有一个年高的老母，捧一件绵衣，绵衣上有一顶花帽。三藏见他来得至近，慌忙牵马，立于右侧让行。那老母问道：“你是那里来的长老，孤孤凄凄独行于

killed them, they'd have killed you, master," protested Sun Wukong. "I am a man of religion, and I would rather die than commit murder," said Sanzang. "If I'd died, there'd only have been me dead, but you killed six of them, which was an absolute outrage. If the case were taken to court, you couldn't talk your way out of this even if the judge were your own father." "To tell you the truth, master, I don't know how many people I killed when I was the monster who ruled the Mountain of Flowers and Fruit," said Sun Wukong, "but if I'd acted your way I'd never have become the Great Sage Equalling Heaven." "It was precisely because you acted with such tyrannical cruelty among mortals and committed the most desperate crimes against Heaven that you got into trouble five hundred years ago," retorted Sanzang. "But now you have entered the faith, you'll never reach the Western Heaven and never become a monk if you don't give up your taste for murder. You're too evil, too evil."

Monkey, who had never let himself be put upon, flared up at Sanzang's endless nagging. "If you say that I'll never become a monk and won't ever reach the Western Heaven, then stop going on at me like that. I'm going back." Before Sanzang could reply, Monkey leapt up in a fury, shouting, "I'm off." Sanzang looked up quickly, but he was already out of sight. All that could be heard was a whistling sound coming from the east. Left on his own, the Priest nodded and sighed to himself with great sadness and indignation. "The incorrigible wretch," he reflected. "Fancy disappearing and going back home like that just because I gave him a bit of a telling-off. So that's that. I must be fated to have no disciples or followers. I couldn't find him now even if I wanted to, and he wouldn't answer if I called him. I must be on my way." So he had to strive with all his might to reach the West, looking after himself with nobody to help.

Sanzang had no choice but to gather up the luggage and tie it on the horse. He did not ride now. Instead, holding his monastic staff in one hand and leading the horse by the reins with the other, he made his lonely way to the West. Before he had been travelling for long he saw an old woman on the mountain path in front of him. She was holding an embroidered robe, and a patterned hat was resting upon it. As she came towards him he hurriedly pulled the horse to the side of the path to make room for her to pass. "Where are you from, venerable monk," the old

此?”三藏道:“弟子乃东土大唐奉圣旨往西天拜活佛求真经者。”老母道:“西方佛乃大雷音寺天竺国界,此去有十万八千里路。你这等单人独马,又无个伴侣,又无个徒弟,你如何去得!”三藏道:“弟子日前,收得一个徒弟,他性泼凶顽,是我说了他几句,他不受教,遂渺然而去也。”老母道:“我有这一领绵布直裰,一顶嵌金花帽。原是我儿子用的。他只做了三日和尚,不幸命短身亡。我才去他寺里,哭了一场,辞了他师父,将这两件衣帽拿来,做个忆念。长老啊,你既有徒弟,我把这衣帽送了你罢。”三藏道:“承老母盛赐;但只是我徒弟已走了,不敢领受。”老母道:“他那厢去了?”三藏道:“我听得呼的一声,他回东去了。”老母道:“东边不远,就是我家,想必往我家去了。我那里还有一篇咒儿,唤做‘定心真言’,又名做‘紧箍儿咒’。你可暗暗的念熟,牢记心头,再莫泄漏一人知道。我去赶上他,叫他还来跟你,你却将此衣帽与他穿戴。他若不服你使唤,你就默念此咒,他再不敢行凶,也再不敢去了。”

三藏闻言,低头拜谢。那老母化一道金光,回东而去。三藏情知是观音菩萨授此真言,急忙撮土焚香,望东恳恳礼拜。拜罢,收了衣帽,藏在包袱中间。却坐于路旁,诵习那《定心真言》。来回念了几遍,念得烂熟,牢记心胸不题。

却说那悟空别了师父,一筋斗云,径转东洋大海。按住云头,分开水道,径至水晶宫前。早惊动龙王出来迎接。接



woman asked, "travelling all alone and by yourself?" "I have been sent by the great King of the East to go to the West to visit the Buddha and ask him for the True Scriptures," he replied. "The Buddha of the West lives in the Great Thunder Monastery in the land of India, thirty-six thousand miles away from here. You'll never get there, just you and your horse, without a companion or disciple." "I did have a disciple, but his nature was so evil that he would not accept a little reproof I administered to him and disappeared into the blue," said Sanzang. "I have here an embroidered tunic and a hat inset with golden patterns that used to be my son's," the woman said, "but he died after being a monk for only three days. I've just been to his monastery to mourn him and say farewell to his master, and I was taking this tunic and this hat home to remember the boy by. But as you have a disciple, venerable monk, I'll give them to you." "Thank you very much for your great generosity, but as my disciple has already gone, I couldn't accept them." "Where has he gone?" "All I heard was a whistling sound as he went back to the east." "My home isn't far to the east from here," she said, "so I expect he's gone there. I've also got a spell called *True Words to Calm the Mind*, or the Band-tightening Spell. You must learn it in secret, and be sure to keep it to yourself. Never leak it to anyone. I'll go and catch up with him and send him back to you, and you can give him that tunic and hat to wear. If he's disobedient again, all you have to do is recite the spell quietly. That will stop him committing any more murders or running away again."

Sanzang bowed low to thank her, at which she changed into a beam of golden light and returned to the east. He realized in his heart that it must have been the Bodhisattva Guanyin who had given him the spell, so he took a pinch of earth as if he were burning incense and bowed in worship to the east most reverently. Then he put the tunic and hat in his pack, sat down beside the path, and recited the *True Words to Calm the Mind* over and over again until he knew them thoroughly, and had committed them to his memory.

Let us turn to Sun Wukong, who after leaving his master went straight back to the Eastern Ocean on his somersault cloud. Putting his cloud away, he parted the waters and went straight to the undersea palace of crystal. His approach had alarmed the dragon king, who came out to

至宫里坐下，礼毕。龙王道："近闻得大圣难满，失贺！想必是重整仙山，复归古洞矣。"悟空道："我也有此心性，只是又做了和尚了。"龙王道："做甚和尚？"行者道："我亏了南海菩萨劝善，教我正果，随东土唐僧，上西方拜佛，皈依沙门，又唤为行者了。"龙王道："这等真是可贺！可贺！这才叫做改邪归正，惩创善心。既如此，怎么不西去，复东回何也？"行者笑道："那是唐僧不识人性。有几个毛贼剪径，是我将他打死，唐僧就绪绪叨叨，说了我若干的不是。你想老孙，可是受得闷气的？是我撇了他，欲回本山，故此先来望你一望，求盅茶吃。"龙王道："承降！承降！"当时龙子、龙孙即捧香茶来献。

茶毕，行者回头一看，见后壁上挂着一幅"圮桥进履"的画儿。行者道："这是什么景致？"龙王道："大圣在先，此事在后，故你不认得。这叫做'圮桥三进履'。"行者道："怎的是'三进履？'"龙王道："此仙乃是黄石公。此子乃是汉世张良。石公坐在汜桥上，忽然失履于桥下，遂唤张良取来。此子即忙取来，跪献于前。如此三度，张良略无一毫倨傲怠慢之心，石公遂爱他勤谨，夜授天书，着他扶汉。后果然运筹帷幄之中，决胜千里之外。太平后，弃职归山，从赤



welcome him and took him into the palace, where they sat down. When they had exchanged courtesies the dragon king said, "I'm sorry that I failed to come and congratulate you on the end of your sufferings, Great Sage. I take it that you are returning to your old cave to put your immortal mountain back in order." "That's what I wanted to do," Monkey replied. "But I've become a monk instead." "A monk? How?" the dragon king asked. "The Bodhisattva of the Southern Sea converted me. She taught me to work for a good reward later by going to the West with the Tang Priest from the East, visiting the Buddha, and becoming a monk. And my name has been changed to Brother Monkey." "Congratulations, congratulations," said the dragon king. "You've turned over a new leaf and decided to be good. But in that case why have you come back to the East instead of going West?" Monkey laughed. "Because that Tang Priest doesn't understand human nature. He started nagging away at me about a few small-time highwaymen I killed, and said that everything about me was wrong. You know how I can't stand people going on at me, so I left him to come home to my mountain. I looked in on you first to ask for a cup of tea." "Delighted to oblige," said the dragon king, and his dragon sons and grandsons came in with some fragrant tea which they presented to Monkey.

When he had drunk his tea, Monkey looked round and saw a picture called, "Presenting the Shoe at the Yi Bridge" hanging on the wall behind him. "What's that a view of?" asked Monkey. "You wouldn't know about it because it happened after your time," the dragon king replied. "It's called 'Presenting the Shoe Three Times at the Yi Bridge'." "What's all that about?" Monkey asked. "The Immortal is Lord Yellow Stone, and the boy is Zhang Liang, who lived in Han times," the dragon king replied. "Lord Yellow Stone was sitting on the bridge when suddenly he dropped one of his shoes under it and told Zhang Liang to fetch it for him. The boy Zhang Liang did so at once, and knelt down to present it to him. Lord Yellow Stone did this three times, and because Zhang Liang never showed a trace of arrogance or disrespect, Lord Yellow Stone was touched by his diligence. One night he gave Zhang Liang some heavenly books and told him to support the Han cause. Later he won victories hundreds of miles away through his calculations within the walls of his

松子游，悟成仙道。大圣，你若不保唐僧，不尽勤劳，不受教诲，到底是个妖仙，休想得成正果。”悟空闻言，沉吟半晌不语。龙王道：“大圣自当裁处，不可图自在，误了前程。”悟空道：“莫多话，老孙还去保他便了。”龙王欣喜道：“既如此，不敢久留，请大圣早发慈悲，莫要疏久了你师父。”行者见他催促请行，急耸身，出离海藏，驾着云，别了龙王。

正走，却遇着南海菩萨。菩萨道：“孙悟空，你怎么不受教诲，不保唐僧，来此处何干？”慌得个行者在云端里施礼道：“向蒙菩萨善言，果有唐朝僧到，揭了压帖，救了我命，跟他做了徒弟。他却怪我凶顽，我才子闪了他一闪，如今就去保他也。”菩萨道：“赶早去，莫错过了念头。”言毕，各回。

这行者，须臾间看见唐僧在路旁闷坐。他上前道：“师父！怎么不走路？还在此做甚？”三藏抬头道：“你往那里去来？教我行又不敢行，动又不敢动，只管在此等你。”行者道：“我往东洋大海老龙王家讨茶吃吃。”三藏道：“徒弟啊，出家人不要说谎。你离了我，没多一个时辰，就说到龙王家吃茶？”行者笑道：“不瞒师父说：我会驾筋斗云，一个筋斗，有十万八千里路，故此得即去即来。”三藏道：“我略略的言语重了些儿，你就怪我，使个性子丢了我去。像你这有本事的，讨得茶吃；



tent. When peace came he resigned his office and went back to roam on his mountain with Master Red Pine and achieve the Way of Immortality through enlightenment. Great Sage, if you don't protect the Tang Priest with all your might, and if you reject his instruction, then you might as well stop trying to win yourself a good later reward, because it will mean you're only an evil Immoral after all." Monkey hummed and hawed, but said noting. "Great Sage," said the dragon king, "you must make your mind up. Don't ruin your future for the sake of any easy life now." "Enough said. I'll go back and look after him," replied Sun Wukong. The dragon king was delighted. "In that case I shan't keep you. I ask you in your mercy not to leave your master waiting for long." Being thus pressed to go, Monkey left the sea palace, mounted his cloud, and took leave of the dragon king.

On his way he met the Bodhisattva Guanyin. "What are you doing here, Sun Wukong?" she asked. "Why did you reject the Tang Priest's teaching and stop protecting him?" Brother Monkey frantically bowed to her from his cloud and replied, "As you had predicted, Bodhisattva, a monk came from the Tang Empire who took off the seal, rescued me, and made me his disciple. I ran away from him because he thought I was wicked and incorrigible, but now I'm going back to protect him." "Hurry up then, and don't have any more wicked thoughts." With that they each went their separate ways.

A moment later Monkey saw the Tang Priest sitting gloomily beside the path. He went up to him and said, "Why aren't you travelling, master? What are you still here for?" Sanzang looked up. "Where have you been?" he asked. "I couldn't move without you, so I had to sit here and wait till you came back." "I went to visit the Old Dragon King of the Eastern Sea to ask him for some tea," Monkey replied. "Disciple, a religious man shouldn't tell lies. How can you say that you went to drink tea at the dragon king's place when you haven't been gone two hours?" "I can tell you quite truthfully," replied Monkey with a smile, "that with my somersault cloud I can cover thirty-six thousand miles in a single bound. That's how I got there and back." "When I spoke to you a little severely you resented it and went off in a huff," said Sanzang. "It was all right for a clever person like you—you begged yourself some tea. But I couldn't

像我这去不得的，只管在此忍饿。你也过意不去呀！”行者道：“师父，你若饿了，我便去与你化些斋吃。”三藏道：“不用化斋。我那包袱里，还有些干粮，是刘太保母亲送的，你去拿钵盂寻些水来，等我吃些儿走路罢。”

行者去解开包袱，在那包裹中间见有几个粗面烧饼，拿出来递与师父。又见那光艳艳的一领绵布直裰，一顶嵌金花帽，行者道：“这衣帽是东土带来的？”三藏就顺口儿答应道：“是我小时穿戴的。这帽儿若戴了，不用教经，就会念经；这衣服若穿了，不用演礼，就会行礼。”行者道：“好师父，把与我穿戴了罢。”三藏道：“只怕长短不一，你若穿得，就穿了罢。”行者遂脱下旧白布直裰，把绵布直裰穿上，也就是比量着身体裁的一般，把帽儿戴上。三藏见他戴上帽子，就不吃干粮，却默默的念那《紧箍咒》一遍。行者叫道：“头痛！头痛！”那师父不住的又念了几遍，把个行者痛得打滚，抓破了嵌金的花帽。三藏又恐怕扯断金箍，住了口不念。不念时，他就不痛了。伸手去头上摸摸，似一条金线儿模样，紧紧的勒在上面，取不下，揪不断，已此生了根了。他就耳里取出针儿来，插入箍里，往外乱捎。三藏又恐怕他捎断了，口中又念起来，他依旧生痛，痛得竖蜻蜓，翻筋斗，耳红面赤，眼胀身麻。那师父见他这等，又不忍不舍，复住了口，他的头又不痛了。行者道：“我这头，原来是师父咒我的。”三藏道：“我念得是《紧箍经》，何曾咒你？”行者道：“你再念念看。”三藏真个又念。行者真个又痛，只教：“莫



go, and had to stay here hungry. You ought to be sorry for me." "If you're hungry, master, I'll go and beg you some food," suggested Monkey. "No need," his master replied, "there are still some dry provisions in my bundle that the high warden's mother gave me. Take that bowl and fetch some water. When we've eaten some of it we can be on our way."

Opening the bundle, Brother Monkey found some scones made of coarse flour, which he took out and gave to his master. He also noticed the dazzling brocade tunic and the hat with inlaid golden patterns. "Did you bring this tunic and hat with you from the east?" he asked. Sanzang had to make something up on the spot. "I used to wear them when I was young. With that hat on you can recite scriptures without ever having been taught them, and if you wear that tunic you can perform the rituals without any practice." "Dear master, please let me wear them," Monkey pleaded. "I don't know whether they'll fit you, but if you can get them on, you can wear them." Monkey took off the old white tunic, put the brocade one on instead, and found that it was a perfect fit. Then he put the hat on his head. As soon as he had the hat on, Sanzang stopped eating and silently recited the Band-tightening Spell. "My head aches, my head aches," cried Brother Monkey, but his master went on and recited the spell several times more. Monkey, now rolling in agony, tore the hat to shreds, and Sanzang stopped reciting the spell for fear he would break the golden band. The moment the spell stopped the pain finished. Reaching up to feel his head, Monkey found something like a golden wire clamped so tightly around it that he could not wrench or snap it off. It had already taken root there. He took the needle out of his ear, forced it inside the band, and pulled wildly at it. Sanzang, again frightened that he would snap it, started to recite the spell once more. The pain was so bad this time that Monkey stood on his head, turned somersaults, and went red in the face and ears. His eyes were popping and his body went numb. Seeing the state he was in, Sanzang had to stop, and the pain stopped again too. "Master," said Monkey, "What a curse you put on me to give me a headache like that." "I didn't put a curse on you, I recited the Band-tightening Spell," Sanzang replied. "Say it again and see what happens," said Monkey, and when Sanzang did as he asked, Monkey's head

念!莫念!念动我就痛了!这是怎么说?”三藏道:“你今番可听我教诲了?”行者道:“听教了!”——“你再可无礼了?”行者道:“不敢了!”

他口里虽然答应,心上还怀不善,把那针儿幌一幌,碗来粗细,望唐僧就欲下手。慌得长老口中又念了两三遍,这猴子跌倒在地,丢了铁棒,不能举手,只教:“师父!我晓得了!再莫念!再莫念!”三藏道:“你怎么欺心,就敢打我?”行者道:“我不曾敢打,我问师父,你这法儿是谁教你的?”三藏道:“是适间一个老母传授我的。”行者大怒道:“不消讲了!这个老母,坐定是那个观世音!他怎么那等害我!等我上南海打他去。”三藏道:“此法既是他授与我,他必然先晓得了。你若寻他,他念起来,你却不是死了?”行者见说得有理,真个不敢动身,只得回心,跪下哀告道:“师父!这是他奈何我的法儿,教我随你西去。我也不去惹他,你也莫当常言,只管念诵。我愿保你,再无退悔之意了。”三藏道:“既如此,伏侍我上马去也。”那行者才死心塌地,抖擞精神,束一束绵布直裰,扣背马匹,收拾行李,奔西而进。

毕竟这一去,后面又有甚话说,且听下回分解。



ached again. "Stop, stop," he shouted, "the moment you started reciting it my head ached. Why did you do it?" "Will you accept my instruction now?" Sanzang asked. "Yes," Monkey replied. "Will you misbehave again in future?" "I certainly won't," said Monkey.

Although he had made this verbal promise, he was still nurturing evil thoughts, and he shook his needle in the wind till it was as thick as a ricebowl. He turned on the Tang Priest, and was on the point of finishing him off when the terrified Sanzang recited the spell two or three more times. The monkey dropped his cudgel and fell to the ground, unable to raise his arm, "Master," he shouted, "I've seen the light. Stop saying the spell, please stop." "How could you have the perfidy to try to kill me?" asked Sanzang. "I'd never have dared," said Brother Monkey, adding, "who taught you that spell, master?" "An old lady I met just now," replied Sanzang. Monkey exploded with rage. "Tell me no more," he said, "I'm sure and certain the old woman was that Guanyin. How could she do this to me? Just you wait. I'm going to the Southern Sea to kill her." "As she taught me this spell," Sanzang replied, "she's bound to know it herself. If you go after her and she recites it, that will be the end of you." Seeing the force of his argument, Monkey changed his mind and gave up the idea of going. He knelt down and pleaded pitifully, "Master, she's used this to force me to go with you to the West. I shan't go to make trouble for her, and you must recite scriptures instead of saying that spell all the time. I promise to protect you, and I shall always be true to this vow." "In that case you'd better help me back on the horse," Sanzang replied. Monkey, who had been plunged into despair, summoned up his spirits, tightened the belt round his brocade tunic, got the horse ready, gathered up the luggage, and hurried off towards the West. If you want to know what other stories there are about the journey, then listen to the explanation in the next instalment.

第十五回

蛇盘山诸神暗佑　鹰愁涧意马收缰

却说行者伏侍唐僧西进，径经数日，正是那腊月寒天，朔风凛凛，滑冻凌凌；去的是些悬崖峭壁崎岖路，迭岭层峦险峻山。三藏在马上，遥闻嗈喇喇水声聒耳，回头叫："悟空，是那里水响？"行者道："我记得此处叫做蛇盘山鹰愁涧，想必是涧里水响。"说不了，马到涧边，三藏勒缰观看。但见：

涓涓寒脉穿云过，湛湛清波映日红。
声摇夜雨闻幽谷，彩发朝霞眩太空。
千仞浪飞喷碎玉，一泓水响吼清风。
流归万顷烟波去，鸥鹭相忘没钓逢。

师徒两个正然看处，只见那涧当中响一声，钻出一条龙来，推波掀浪，撺出崖山，就抢长老。慌得个行者丢了行李，把师父抱下马来，回头便走。那条龙就赶不上，把他的白马连鞍辔一口吞下肚去，依然伏水潜踪。行者把送父送在那高阜上坐了，却来牵马挑担，止存得一担行李，不见了马匹。他将行李担送到师父面前道："师父，那孽龙也不见踪影，只是



Chapter 15

On the Coiled Snake Mountain the Gods Give Secret Help In the Eagle's Sorrow Gorge the Thought-Horse Is Reined in

Monkey looked after the Tang Priest as they headed west. They had been travelling for several days in the twelfth month of the year, with its freezing north winds and biting cold. Their path wound along overhanging precipices and steep cliffs, and they crossed range after range of dangerous mountains. One day Sanzang heard the sound of water as he rode along, and he turned around to shout, "Monkey, where's that sound of water coming from?" "As I remember, this place is called Eagle's Sorrow Gorge in the Coiled Snake Mountain. It must be the water in the gorge." Before he had finished speaking, the horse reached the edge of the gorge. Sanzang reined in and looked. He saw:

A thin cold stream piercing the clouds,
Deep, clear waves shining red in the sun.
The sound shakes the night rain and is heard in the quiet valley,
Its colour throws up a morning haze that obscures the sky.
A thousand fathoms of flying waves spit jade;
The torrent's roar howls in the fresh wind.
The current leads to the misty waves of the sea;
The egret and the cormorant never meet by a fisherman.

As master and disciple watched they heard a noise in the gorge as a dragon emerged from the waves, leapt up the cliff, and grabbed at Sansang. In his alarm Monkey dropped the luggage, lifted Sanzang off his horse, turned, and fled. The dragon, unable to catch him up, swallowed the white horse, saddle and all, at a single gulp, then disappeared once more beneath the surface of the water. Monkey made his master sit down on a high peak and went back to fetch the horse and the luggage. When he found that the horse had gone and only the luggage was left, he carried the luggage up to his master and put it down before him. "Master," he

惊走我的马了。”三藏道:“徒弟啊，却怎生寻得马着么?”行者道:“放心，放心，等我去看来。”

他打个唿哨，跳在空中。火眼金睛，用手搭凉篷，四下里观看，更不见马的踪迹。按落云头，报道:“师父，我们的马断乎是那龙吃了，四下里再看不见。”三藏道:“徒弟呀，那厮能有多大口，却将那匹大马连鞍辔都吃了?”想是惊张溜缰，走在那山凹之中。你再仔细看看。”行者道:“你也不知我的本事。我这双眼，白日里常看一千里路的吉凶。像那千里之内，蜻蜓儿展翅，我也看见，何期那匹大马，我就不见!”三藏道:“既是他吃了，我如何前进!可怜啊!这万水千山，怎生走得!”说着话，泪如雨落。行者见他哭将起来，他那里忍得住暴燥，发声喊道:“师父莫要这等脓包形么!你坐着!坐着!等老孙去寻着那厮，教他还我马匹便了!”三藏却才扯住道:“徒弟啊，你那里去寻他?只怕他暗地里撺将出来，却不又连我都害了?那时节人马两亡，怎生是好!”行者闻得这话，越加嗔怒，就叫喊如雷道:“你忒不济!不济!又要马骑，又不放我去，似这般看着行李，坐到老罢!”

哏哏的吆喝，正难息怒，只听得空中有人言语，叫道:“孙大圣莫恼，唐御弟休哭。我等是观音菩萨差来的一路神祇，特来暗中保取经者。”那长老闻言，慌忙礼拜。行者道:“你等是那几个，可报名来，我好点卯。”众神道:“我等是六丁六甲、五方揭谛、四值功曹、一十八位护教伽蓝，各各轮流值日听候。”行者道:“今日先从谁起?”众揭谛道:



said, "that damned dragon has disappeared without a trace. It gave our horse such a fright that it ran away." "However are we going to find the horse, disciple?" "Don't worry, don't worry, wait here while I go and look for it."

He leapt into the sky, whistling. Putting up his hand to shade his fiery eyes with their golden pupils, he looked all around below him, but saw no sign of the horse. He put his cloud away and reported, "Master, that horse of ours must have been eaten by the dragon—I can't see it anywhere." "Disciple," Sanzang protested, "how could that wretched creature have a mouth big enough to swallow a horse that size, saddle and all? I think the horse must have slipped its bridle in a panic and run into that valley. Go and have a more careful look." "You don't know about my powers," Monkey replied. "These eyes of mine can see what's happening three hundred miles away, and within that range I can even spot a dragonfly spreading its wings. There's no way I could miss a big horse like that." "But we'll never get across those thousands of mountains and rivers." As he spoke, his tears fell like rain. The sight of him crying was too much for Brother Monkey, who flared up and shouted, "Stop being such an imbecile, master. Sit there and wait while I find that wretch and make him give us back our horse." "You mustn't go," said Sanzang, grabbing hold of him. "I'm frightened that he'll come creeping out again and kill me this time. Then I'll be dead as well as the horse, and that would be terrible." This made Monkey angrier than ever, and he roared with a shout like thunder, "You're hopeless, absolutely hopeless. You want a horse to ride but you won't let me go. This way you'll be sitting there looking at the luggage for the rest of your life."

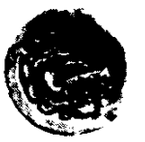
As he was yelling ferociously in a flaming temper, a voice was heard in the sky that said, "Don't be angry, Great Sage; stop crying, younger brother of the Tang Emperor. We are gods sent by the Bodhisattva Guanyin to give hidden protection to the pilgrim who is fetching the scriptures." At these words Sanzang immediately bowed, but Monkey said, "Tell me your names, you lot." "We are the Six Dings, the Six Jias, the Revealers of the Truth of the Five Regions, the Four Duty Gods, and the Eighteen Protectors of the Faith; we shall take it in turns to be in attendance every day." "Who starts today?" "The Dings and Jias, the Four Duty Gods,

“丁甲、功曹，伽蓝轮次。我五方揭谛，惟金头揭谛昼夜不离左右。”行者道：“既如此，不当值者且退，留下六丁神将与日值功曹和众揭谛保守着我师父。等老孙寻那涧中的孽龙，教他还我马来。”众神遵令。三藏才放下心，坐在石崖之上，吩咐：“行者仔细。”行者道：“只管宽心。”好猴王，束一束绵布直裰，撩起虎皮裙子，揝着金箍铁棒，抖擞精神，径临涧壑，半云半雾的，在那水面上高叫道：“泼泥鳅，还我马来！还我马来！”

却说那龙吃了三藏的白马，伏在那涧底中间，潜灵养性。只听得有人叫骂索马，他按不住心中火发，急纵身跃浪翻波，跳将上来道：“是那个敢在这里海口伤吾？”行者见了他，大咤一声“休走！还我马来！”轮着棍，劈头就打。那条龙张牙舞爪来抓。他两个在涧边前这一场赌斗，果然骁雄。但见那：

龙舒利爪，猴举金箍。那个须垂白玉线，这个眼幌赤金灯。那个须下明珠喷彩雾，这个手中铁棒舞狂风。那个是迷爷娘的业子，这个是欺天将的妖精。他两个都因有难遭磨折，今要成功各显能。

来来往往，战罢多时，盘旋良久，那条龙力软筋麻，不能抵敌，打一个转身，又撺于水内；深潜涧底，再不出头。被猴



and the Protectors of the Faith will take turns. Of the Revealers of the Five Regions, the Gold-headed Revealer will always be with you by day and by night." "Very well then," said Monkey, "all those of you who are not on duty may withdraw. The Six Ding Heavenly Generals, the Duty God of the Day, and the Revealers of the Truth will stay here to protect my master, while I shall go to find that evil dragon in the gorge and make him give our horse back." The gods all did as they were told, and Sanzang, now greatly relieved, sat on the cliff and gave Monkey detailed instructions. "There's no need for you to worry," said the splendid Monkey King as he tightened the belt round his brocade tunic, folded up his tiger-skin kilt, grasped his cudgel, went to the edge of the gorge, and stood amid clouds and mist above the water. "Give us back our horse, mud loach, give us back our horse," he shouted.

Now when the dragon had eaten Sanzang's white horse it lay low in the stream, hiding its miraculous powers and nourishing its vital nature. When it heard someone shouting and cursing it and demanding the horse back, it was unable to hold back its temper. Leaping up through the waves it asked, "How dare you make so free with your insults?" The moment he saw it, Monkey roared, "Don't go! Give us back our horse!" and swung his cudgel at the dragon's head. Baring its fangs and waving its claws, the dragon went for him. It was a noble battle that the pair of them fought beside the ravine.

The dragon stretched its sharp claws,
The monkey raised his gold-banded cudgel.
The beard of one hung in threads of white jade,
The other's eyes flashed like golden lamps.
The pearls in the dragon's beard gave off a coloured mist,
The iron club in the other's hands danced like a whirlwind.
One was a wicked son who had wronged his parents;
The other, the evil spirit who had worsted heavenly generals.
Both had been through trouble and suffering,
And now they were to use their abilities to win merit.

Coming and going, fighting and resting, wheeling and turning, they battled on for a very long time until the dragon's strength was exhausted and his muscles numb. Unable to resist any longer, it turned around, dived into the water, and lay low at the bottom of the stream. It pretended to be

王骂詈不绝，他也只推耳聋。

行者没及奈何，只得回见三藏道："师父，这个怪被老孙骂将出来，他与我赌斗多时，怯战而走，只躲在水中间，再不出来了。"三藏道："不知端的可是他吃了我马？"行者道："你看你说的话！不是他吃了，他还肯出来招声，与老孙犯对？"三藏道："你前日打虎时，曾说有降龙伏虎的手段，今日如何便不能降他？"原来那猴子吃不得人急他。见三藏抢白了他这一句，他就发起神威道："不要说！不要说！我等与他再见个上下！"

这猴王拽开步，跳到涧边，使出那翻江搅海的神通，把一条鹰愁陡涧彻底澄清的水，搅得似那九曲黄河泛涨的波。那孽龙在于深涧中，坐卧不宁，心中思想道："这才是福无双降，祸不单行。我才脱了天条死难，不上一年，在此随缘度日，又撞着这般个泼魔，他来害我！"你看他越思越恼，受不得屈气，咬着牙，跳将出去，骂道："你是那里来的泼魔，这等欺我！"行者道："你莫管我那里不那里，你只还了马，我就饶你性命！"那龙道："你的马是我吞下肚去，如何吐得出来！不还你，便待怎的！"行者道："不还马时看棍！只打杀你，偿了我马的性命便罢！"他两个又在那山崖下苦斗。斗不数合，小龙委实难搪，将身一幌，变作一条水蛇儿，钻入草科中去了。

猴王拿着棍，赶上前来，拨草寻蛇，那里有些影响。急



deaf as the Monkey King cursed and railed at it, and did not emerge again.

Monkey could do nothing, so he had to report to Sanzang, "Master, I swore at that ogre till it came out, and after fighting me for ages it fled in terror. It's now in the water and won't come out again." "Are you sure that it really ate our horse?" Sanzang asked. "What a thing to say," said Monkey, "If it hadn't eaten the horse, it wouldn't have dared to say a word or fight against me." "When you killed that tiger the other day you said you had ways of making dragons and tigers submit to you, so how comes it that you couldn't beat this one today?" Monkey had never been able to stand provocation, so when Sanzang mocked him this he showed something of his divine might. "Say no more, say no more. I'll have another go at it and then we'll see who comes out on top."

The Monkey King leapt to the edge of the ravine, and used a magical way of throwing rivers and seas into turmoil to make the clear waters at the bottom of the Eagle's Sorrow Gorge as turbulent as the waves of the Yellow River in spate. The evil dragon's peace was disturbed as he lurked in the depths of the waters, and he thought, "How true it is that blessings never come in pairs and troubles never come singly. Although I've been accepting my fate here for less than a year since I escaped the death penalty for breaking the laws of Heaven, I would have to run into this murderous devil." The more he thought about it, the angrier he felt, and unable to bear the humiliation a moment longer he jumped out of the stream cursing, "Where are you from, you bloody devil, coming here to push me around?" "Never you mind where I'm from," Monkey replied. "I'll only spare your life if you give back that horse." "That horse of yours is in my stomach, and I can't sick it up again, can I? I'm not giving it back, so what about it?" "If you won't give it back, then take this! I'm only killing you to make you pay for the horse's life." The two of them began another bitter struggle under the mountain, and before many rounds were up the little dragon could hold out no longer. With a shake of his body he turned himself into a water-snake and slithered into the undergrowth.

The Monkey King chased it with his cudgel in his hands, but when he pushed the grass aside to find the snake the three gods inside his body

得他三尸神咋，七窍烟生，念了一声“唵”字咒语，即唤出当坊土地、本处山神，一齐来跪下道：“山神、土地来见！”行者道：“伸过孤拐来，各打五棍见面，与老孙散散心！”二神叩头哀告道：“望大圣方便，容小神诉告。”行者道：“你说什么？”二神道：“大圣一向久困，小神不知几时出来，所以不曾接得，万望恕罪。”行者道：“既如此，我且不打你。我问你：鹰愁涧里，是那方来的怪龙？他怎么抢了我师父的白马吃了？”二神道：“大圣自来不曾有师父，原来是个不伏天不伏地混元上真，如何得有什么师父的马来？”行者道：“你等是也不知。我只为那诳上的勾当，整受了这五百年的苦难。今蒙观音菩萨劝善，着唐朝驾下真僧救出我来，教我跟他做徒弟，往西天去拜佛求经。因路过此处，失了我师父的白马。”二神道：“原来是如此。这涧中自来无邪，只是深陡宽阔，水光彻底澄清，鸦鹊不敢飞过；因水清照见自己的形影，便认做同群之鸟，往往身掷于水内：故名‘鹰愁陡涧’。只是向年间，观音菩萨因为寻访取经人去，救了一条玉龙，送他在此，教他等候那取经人，不许为非作歹，他只是饥了时，上岸来扑些鸟鹊吃，或是捉些獐鹿食用。不知他怎么无知，今日冲撞了大圣。”行者道：“先一次，他还与老孙侮手，盘旋了几合；后一次，是老孙叫骂，他再不出。因此使了一个翻江搅海的法儿，搅混了他涧水，他就撺将上



exploded, and smoke poured from his seven orifices. He uttered the magic word *om*, thus calling out the local tutelary god and the god of the mountain, who both knelt before him and reported their arrival. "Put out your ankles," Monkey said, "while I give you five strokes each of my cudgel to work off my temper." The two gods kowtowed and pleaded pitifully, "We beg the Great Sage to allow us petty gods to report." "What have you got to say?" Monkey asked. "We didn't know when you emerged after your long sufferings, Great Sage," they said, "which is why we didn't come to meet you. We beg to be forgiven." "In that case," Monkey said, "I won't beat you, but I'll ask you this instead: where does that devil dragon in the Eagle's Sorrow Gorge come from, and why did he grab my master's white horse and eat it?" "Great Sage, you never had a master," said the two gods, "and you were a supreme Immortal with an undisturbed essence who would not submit to Heaven or Earth, so how does this master's horse come in?" "You two don't know that either," Monkey replied. "Because of that business of offending against Heaven, I had to suffer for five hundred years. Now I've been converted by the Bodhisattva Guanyin, and she's sent a priest who's come from the Tang Empire to rescue me. She told me to become his disciple and go to the Western Heaven to visit the Buddha and ask for the scriptures. As we were passing this way we lost my master's white horse." "Ah, so that's what's happening," the gods said. "There never used to be any evil creatures in the stream, which ran wide and deep with water so pure that crows and magpies never dared to fly across it. This was because they would mistake their own reflections in it for other birds of their own kind and often go plummeting into the water. That's why it's called Eagle's Sorrow Gorge. Last year, when the Bodhisattva Guanyin was on her way to find a man to fetch the scriptures, she rescued a jade dragon and sent it to wait here for the pilgrim without getting up to any trouble. But when it's hungry it comes up on the bank to catch a few birds or a roedeer to eat. We can't imagine how it could be so ignorant as to clash with the Great Sage." "The first time he and I crossed swords we whirled around for a few rounds," Brother Monkey replied. "The second time I swore at him but he wouldn't come out, so I stirred up his stream with a spell to throw rivers and seas into turmoil, after which he came out and

来，还要争持。不知老孙的棍重，他遮架不住，就变做一条水蛇，钻在草里。我赶来寻他，却无踪迹。”土地道：“大圣不知，这条涧千万个孔窍相通，故此这波澜深远。想是此间也有一孔，他钻将下去。也不须大圣发怒，在此找寻；要擒此物，只消请将观世音来，自然伏了。”

行者见说，唤山神、土地，同来见了三藏，具言前事。三藏道：“若要去请菩萨，几时才得回来？我贫僧饥寒怎忍！”说不了，只听得暗空中有金头揭谛叫道：“大圣，你不须动身，小神去请菩萨来也。”行者大喜，道声“有累，有累！快行，快行！”那揭谛急纵云头，径上南海。行者吩咐山神、土地守护师父，日值功曹去寻斋供，他又去涧边巡绕不题。



却说金头揭谛，一驾云，早到了南海。按祥光，直至落伽山紫竹林中，托那金甲诸天与木叉惠岸转达，得见菩萨。菩萨道：“汝来何干？”揭谛道：“唐僧在蛇盘山鹰愁徒涧失了马，急得孙大圣进退两难。及问本处土神，说是菩萨送在那里的孽龙吞了，那大圣着小神来告请菩萨降这孽龙，还他马匹。”菩萨闻言道：“这厮本是西海敖闰之子。他为纵火烧了殿上明珠，他父告他忤逆，天庭上犯了死罪，是我亲见玉



wanted to have another go at me. He didn't realize how heavy my cudgel was, and he couldn't parry it, so he changed himself into a water snake and slithered into the undergrowth. I chased him and searched for him, but he's vanished without a trace." "Great Sage, you may not be aware that there are thousands of interconnected tunnels in this ravine, which is why the waters here run so deep. There is also a tunnel entrance round here that he could have slipped into. There's no need for you to be angry, Great Sage, or to search for it. If you want to catch the creature, all you have to do is to ask Guanyin to come here, and it will naturally submit."

On receiving this suggestion Monkey told the local deity and the mountain god to come with him to see Sanzang and tell him all about what had happened previously. "If you go to ask the Bodhisattva to come here, when will you ever be back?" he asked, adding, "I'm terribly cold and hungry." Before the words were out of his mouth they heard the voice of the Gold-headed Revealer shouting from the sky, "Great Sage, there's no need for you to move. I'll go and ask the Bodhisattva to come here." Monkey, who was delighted, replied, "This putting you to great trouble, but please be as quick as you can." The Revealer then shot off on his cloud to the Southern Sea. Monkey told the mountain god and the local deity to protect his master, and sent the Duty God of the Day to find some vegetarian food, while he himself patrolled the edge of the ravine.

The moment the Gold-headed Revealer mounted his cloud he reached the Southern Sea. Putting away his propitious glow, he went straight to the Purple Bamboo Grove on the island of Potaraka, where he asked the Golden Armour Devas and Moksa (or Huian) to get him an audience with the Bodhisattva. "What have you come for?" the Bodhisattva asked. "The Tang Priest," the Revealer replied, "has lost his horse in the Eagle's Sorrow Gorge, and the Great Sage Sun Wukong is desperate, because they can neither go forward nor back. When the Great Sage asked the local deity he was told that the evil dragon you sent to the ravine, Bodhisattva, had swallowed it, so he has sent me to ask you to subdue this dragon and make it give back the horse." "That wretched creature was the son of Ao Run, the Dragon King of the Western Sea, whom his father reported for disobedience when he burned the palace jewels. The

帝，讨他下来，教他与唐僧做个脚力。他怎么反吃了唐僧的马?这等说，等我去来。”那菩萨降莲台，径离仙洞，与揭谛驾着祥光，过了南海而来。有诗为证。诗曰：

佛说蜜多三藏经，菩萨扬善满长城。
摩诃妙语通天地，般若真言救鬼灵。
致使金蝉重脱壳，故令玄奘再修行。
只因路阻鹰愁涧，龙子归真化马形。

那菩萨与揭谛，不多时，到了蛇盘山。却在那半空里留住祥云，低头观看。只见孙行者正在涧边叫骂。菩萨着揭谛唤他来。那揭谛按落云头，不经由三藏，直至涧边，对行者道:“菩萨来也。”行者闻得，急纵云跳到空中，对他大叫道:“你这个七佛之师，慈悲的教主!你怎么生方法儿害我!”菩萨道:“我把你这个大胆的马流，村愚的赤尻!我倒再三尽意，度得个取经人来，叮咛教他救你性命，你怎么不来谢我活命之恩，反来与我嚷闹?”行者道:“你弄得我好哩!你既放我出来，让我逍遥自在耍子便了；你前日在海上迎着我，伤了我几句，教我来尽心竭力，伏侍唐僧便罢了；你怎么送他一顶花帽，哄我戴在头上受苦?这这个箍子长在老孙头上，又教他念一卷什么‘紧箍儿咒’，着那老和尚念了又念，教我这头上疼了又疼，这不是你害我么?”菩萨笑道:“你这猴

heavenly court condemned him to death for it, but I went myself to see the Jade Emperor and asked him to send the dragon down to serve the Tang Priest as a beast of burden. Whatever made it actually eat the Tang Priest's horse? I'd better go and look into it." The Bodhisattva descended from her lotus throne, left her magic cave, and crossed the Southern Sea, travelling on propitious light with the Revealer. There is a poem about it that goes:

> Honey is in the Buddha's words that fill Three Stores of scripture,
> The Bodhisattva's goodness is longer than the Great Wall.
> The wonderful words of the Mahayana fill Heaven and Earth,
> The truth of the prajna rescues ghosts and souls.
>
> It even made the Golden Cicada shed his cocoon once more,
> And ordered Xuanzang to continue cultivating his conduct.
> Because the road was difficult at the Eagle's Sorrow Gorge,
> The dragon's son returned to the truth and changed into a horse.

The Bodhisattva and the Revealer reached the Coiled Snake Mountain before long, and stopping their cloud in mid-air they looked down and saw Brother Monkey cursing and shouting at the edge of the ravine. When the Bodhisattva told him to call Monkey over, the Revealer brought his cloud to land at the edge of the ravine. Instead of going to see Sanzang first, he said to Monkey, "The Bodhisattva's here." Monkey leapt straight into the air on his cloud and shouted at her at the top of his voice, "Teacher of the Seven Buddhas, merciful head of our religion, why did you think up this way of hurting me?" "I'll get you, you outrageous baboon, you red-bottomed ape," she replied. "I was at my wit's end two or three times over to fetch that pilgrim, and I told him to save your life. But so far from coming to thank me for saving you, you now have the effrontery to bawl at me." "You've been very good to me, I must say," retorted Monkey. "If you'd let me out to roam around enjoying myself as I pleased, that would have been fine. I was all right when you met me above the sea the other day, spoke a few unkind words, and told me to do all I could to help the Tang Priest. But why did you give him that hat he tricked me into wearing to torture me with? Why did you make this band grow into my head? Why did you teach him that Band-tightening Spell? Why did you make that old monk recite it over and over again so that my head ached

子!你不遵教令，不受正果，若不如此拘系你，你又诳上欺天，知甚好歹!再似从前撞出祸来，有谁收管?——须是得这个魔头，你才肯入我瑜伽之门路哩!”行者道:“这桩事，作做是我的魔头罢；你怎么又把那有罪的孽龙，送在此处成精，教他吃了我师父的马匹?此又是纵放歹人为恶，太不善也!”菩萨道:“那条龙，是我亲奏玉帝，讨他在此，专为求经人做个脚力。你想那东土来的凡马，怎历得这万水千山?怎到得那灵山佛地?须是得这个龙马，方才去得。”行者道:“像他这般惧怕老孙，潜躲不出，如之奈何?”菩萨叫揭谛道:“你去涧边叫一声‘敖闰老王玉龙三太子，你出来，有南海菩萨在此。’他就出来了。”那揭谛果去涧边叫了两遍，那小龙翻波跳浪，跳出水来，变作一个人像，踏了云头，到空中对菩萨礼拜道:“向蒙菩萨解脱活命之恩，在此久等，更不闻取经人的音信。”菩萨指着行者道:“这不是取经人的大徒弟?”小龙见了道:“菩萨，这是我的对头。我昨日腹中饥馁，果然吃了他的马匹。他倚着有些力量，将我斗得力怯而回；又骂得我闭门不敢出来。他更不曾提着一个‘取经’的字样。”行者道:“你又不曾问我姓甚名谁，我怎么就说。”小龙道:“我不曾问你是那里来的泼魔?你嚷道:‘管什么那里不那里!只还我马来!’何曾说出半个‘唐’字!”菩萨道:“那猴头，专倚自强，那肯称赞别人?今番前去，还



and ached? You must be wanting to do me in." The Bodhisattva smiled. "You monkey. You don't obey the commands of the faith, and you won't accept the true reward, so if you weren't under control like this you might rebel against Heaven again or get up to any kind of evil. If you got yourself into trouble as you did before, who would look after you? Without this monstrous head, you'd never be willing to enter our Yogacarin faith." "Very well then," Monkey replied, "let's call this object my monstrous head. But why did you send that criminal and evil dragon to become a monster here and eat my master's horse? Letting evil creatures out to run amuck like that is a bad deed." "I personally asked the Jade Emperor to put the dragon here as a mount for the pilgrim," said the Bodhisattva. "Do you think an ordinary horse would be able to cross the thousands of mountains and rivers to reach the Buddha-land on the Vulture Peak? Only a dragon horse will be able to do it." "But he's so afraid of me that he's skulking down there and won't come out, so what's to be done?" Monkey asked. The Bodhisattva told the Revealer to go to the edge of the ravine and shout, "Come out, Prince Jade Dragon, son of the Dragon King Ao Run, to see the Bodhisattva of the Southern Sea," on which he would emerge. The Revealer went to the edge of the gorge and shouted this twice, on which the young dragon leapt up through the waves, took human form, stepped on a cloud, and greeted the Bodhisattva in mid-air. "In my gratitude to you, Bodhisattva, for saving my life, I have been waiting here for a long time, but I have had no news yet of the pilgrim who is going to fetch the scriptures." The Bodhisattva pointed to Brother Monkey and said, "Isn't he the pilgrim's great disciple?" "He's my enemy," the young dragon replied when he looked at him. "I ate his horse yesterday because I was starving, so he used some powers of his to fight me till I returned exhausted and terrified, then swore at me so that I had to shut myself in, too frightened to come out. He never said a word about anyone fetching scriptures." "You never asked me my name, so how could I have told you?" Monkey retorted. "I asked you 'Where are you from, you bloody devil?'and you yelled, 'Never mind where I'm from, and give me back that horse.' You never so much as breathed the word 'Tang.'" "You monkey, you are so proud of your own strength that you never have a good word for anyone else," said the Bodhisattva.

有归顺的哩。若问时，先提起‘取经’的字来，却也不用劳心，自然拱伏。”

行者欢喜领教。菩萨上前，把那小龙的项下明珠摘了，将杨柳枝蘸出甘露，往他身上拂了一拂，吹口仙气，喝声叫“变！”那龙即变做他原来的马匹毛片。又将言语吩咐道：“你须用心了还业障；功成后，超越凡龙，还你个金身正果。”那小龙口衔着横骨，心心领诺。菩萨教悟空领他去见三藏，“我回海上去也。”行者扯住菩萨不放道：“我不去了！我不去了！西方路这等崎岖，保这个凡僧，几时得到？似这等多磨多折，老孙的性命也难全，如何成得什么功果！我不去了！我不去了！”菩萨道：“你当年未成人道，且肯尽心修悟；你今日脱了天灾，怎么倒生懒惰？我们中以寂灭成真，须得要信心正果；假若到了那伤身苦磨之处，我许你叫天天应，叫地地灵。十分再到那难脱之际，我也亲来救你。你过来，我再赠你一般本事。”菩萨将杨柳叶儿，摘下三个，放在行者的脑后，喝声“变！”即变做三根救命的毫毛，教他：“若到那无济无主的时节，可以随机应变，救得你急苦之灾。”

行者闻了这许多好言，才谢了大慈大悲的菩萨。那菩萨香风绕绕，彩雾飘飘，径转普陀而去。



"There will be others who join you later on your journey, and when they ask you any questions, the first thing you must mention is fetching the scriptures. If you do that, you'll have their help without any trouble at all."

Monkey was happy to accept instruction from her. The Bodhisattva then went forward, broke off some of the pearls from the dragon's head, soaked the end of her willow twig in the sweet dew in her bottle, sprinkled it on the dragon's body, and breathed on it with magic breath, shouted, and the dragon turned into the exact likeness of the original horse. "You must concentrate on wiping out your past sins," she told him, "and when you have succeeded, you will rise above ordinary dragons and be given back your golden body as a reward." The young dragon took the bit between his teeth, and her words to heart. The Bodhisattva told Sun Wukong to take him to see Sanzang as she was returning to the Southern Sea. Monkey clung to her, refusing to let her go. "I'm not going," he said, "I'm not going. If the journey to the West is as tough as this, I can't possibly keep this mortal priest safe, and if there are many such more trials and tribulations, I'll have enough trouble keeping alive myself. How can I ever achieve any reward? I'm not going, I'm not going." "In the old days, before you had learnt to be a human being," the Bodhisattva replied, "you were prepared to work for your awakening with all your power. But now that you have been delivered from a Heaven-sent calamity, you have grown lazy. What's the matter with you? In our faith, to achieve nirvana you must believe in good rewards. If you meet with injury or suffering in future, you have only to call on Heaven and Earth for them to respond; and if you get into a really hopeless situation I shall come to rescue you myself. Come over here as I have another power to give you." The Bodhisattva plucked three leaves from her willow twig, put them on the back of Brother Monkey's head, and shouted "Change", on which they turned into three life-saving hairs. "When the time comes when nobody else will help you," she said, "they will turn into whatever is needed to save you from disaster."

After hearing all these fine words, Monkey finally took his leave of the All-merciful Bodhisattva, who went back to Potaraka amidst scented breezes and coloured mists.

这行者才按落云头，揪着那龙马的顶鬃，来见三藏道："师父，马有了也。"三藏一见大喜道："徒弟，这马怎么比前反肥盛了些?在何处寻着的?"行者道："师父，你还做梦哩!却才是金头揭谛请了菩萨来，把那涧里龙化作我们的白马。其毛片相同，只是少了鞍辔，着老孙揪将来也。"三藏大惊道："菩萨何在?待我去拜谢他。"行者道："菩萨此时已到南海，不耐烦矣。"三藏就撮土焚香，望南礼拜。拜罢，起身即与行者收拾前进。行者喝退了山神、土地，吩咐了揭谛、功曹，却请师父上马。三藏道："那无鞍辔的马，怎生骑得?且待寻船渡过涧去，再作区处。"行者道："这个师父好不知时务!这个旷野山中，船从何来?这匹马，他在此久住，必知水势，就骑着他做个船儿过去罢。"三藏无奈，只得依言，跨了划马。行者挑着行囊。到了涧边。

只见那上流头，有一个渔翁，撑着一个枯木的筏子，顺流而下，行者见了，用手招呼道："那老渔，你来，你来。我是东土取经去的。我师父到此难过，你来渡他一渡。"渔翁闻言，即忙撑拢。行者请师父下了马，扶持左右。三藏上了筏子，揪上马匹，安了行李。那老渔撑开筏子，如风似箭，不觉的过了鹰愁陡涧，上了西岸。三藏教行者解开包袱，取出大唐的几文钱钞，送与老渔。老渔把筏子一篙撑开道："不要钱，不要钱。"向中流渺渺茫茫而去。三藏甚不过意。只



Monkey brought his cloud down to land, and led the dragon horse by the mane to see Sanzang. "Master," he said, "we've got our horse." Sanzang cheered up the moment he saw it. "Why is it sturdier than it was before?" he asked. "Where did you find it?" "Master, you must have been dreaming. The Golden-headed Revealer asked the Bodhisattva to come here, and she turned the dragon in the gorge into our white horse. The colouring is the same, but it hasn't got a saddle or a bridle, which is why I had to drag it here." Sanzang was astounded. "Where's the Bodhisattva? I must go and worship her," he said. "She's back in the Southern Sea by now, so don't bother," Monkey replied. Sanzang took a pinch of earth as if he were burning incense, knelt down, and bowed to the south. When he had finished he got up and helped Monkey put their things together for the journey. Monkey dismissed the mountain god and the local deity, gave orders to the Revealer and the Duty Gods, and invited his master to mount the horse. "I couldn't possibly ride it—it's got no saddle or bridle," his master replied, "but we can sort this out when we've found a boat to ferry us across the stream." "Master, you seem to have no common sense at all. Where will a boat be found in these wild mountains? This horse has lived here for a long time and is bound to know about the currents, so you can ride him and use him as your boat." Sanzang had no choice but to do as Monkey suggested and ride the horse bareback to the edge of the stream while Monkey carried the luggage.

An aged fisherman appeared upstream, punting a raft along with the current. As soon as he saw him, Monkey waved his hand and shouted, "Come here, fisherman, come here. We're from the East, and we're going to fetch the scriptures. My master is having some trouble crossing the river, so come and ferry him over." The fisherman punted towards them with all speed, while Monkey asked Sanzang to dismount and helped him on board the raft. Then he led the horse on and loaded the luggage, after which the fisherman pushed off and started punting with the speed of an arrow. Before they realized it they had crossed the Eagle's Sorrow Gorge and were on the western bank. When Sanzang told Brother Monkey to open the bundle and find a few Great Tang coins and notes to give the fisherman, the old man pushed his raft off from the shore with the words, "I don't want your money, I don't want your money," and drifted

管合掌称谢。行者道："师父休致意了。你不认得他？他是此涧里的水神。不曾来接得我老孙，老孙还要打他哩。只如今免打就骰了他的，怎敢要钱！"那师父也似信不信，只得又跨着划马，随着行者，径投大路，奔西而去。这正是：广大真如登彼岸，诚心了性上灵山。同师前进，不觉的红日沉西，天光渐晚。但见：

淡云撩乱，山月昏蒙。满天霜色生寒，四面风声透体。孤鸟去时苍渚阔，落霞明处远山低。疏林千树吼，空岭独猿啼。长途不见行人迹，万里归舟入夜时。

三藏在马上遥观，忽见路旁一座庄院。三藏道："悟空，前面人家，可以借宿，明早再行。"行者抬头看见道："师父，不是人家庄院。"三藏道："如何不是？"行者道："人家庄院，却没飞鱼稳兽之脊，这断是个庙宇庵院。"

师徒们说着话，早已到了门首。三藏下了马，只见那门上有三个大字，乃"里社祠"，遂入门里。那里边有一个老者，顶挂着数珠儿，合掌来迎，叫声"师父请坐。"三藏慌忙答礼，上殿去参拜了圣像。那老者即呼童子献茶。茶罢，



off into mid-stream. Sanzang was most upset, but could do nothing except put his hands together and thank him. "There's no need to thank him, master," Monkey said. "Can't you see who he is? He's the water god of this stream, and I should be giving him a beating for not coming to welcome me. He should consider himself lucky to get off the beating—how could he possibly expect money too?" His master, who was only half-convinced, mounted the saddleless horse once more and followed Monkey to join the main path, and then they hurried on towards the West. Indeed,

> The great truth landed on the opposite bank,
> The sincere heart and complete nature climbed Vulture Peak.

As disciple and master went forward together, the sun slipped down in the west and evening drew in.

> Pale and ragged clouds,
> The moon dim over the mountains,
> As the cold frost fills the heavens,
> And the wind's howl cuts through the body.
> With the lone bird gone, the grey island seems vast;
> Where the sunset glows, the distant mountains are low.
> In the sparse forests a thousand trees moan,
> On the deserted peak a lonely ape screams.
> The path is long, and bears no footprints,
> As the boat sails thousands of miles into the night.

As Sanzang was gazing into the distance from the back of his horse, he noticed a farm-house beside the path. "Monkey," he said, "let's spend the night in the house ahead of us and go on in the morning." Monkey looked up and replied, "Master, it's not a farm-house." "Why not?" "A farm-house wouldn't have all those decorative fishes and animals on the roof. It must be a temple or a nunnery."

As they were talking they reached the gate, and when Sanzang dismounted he saw the words TEMPLE OF THE WARD ALTAR written large above the gate and went inside. Here an old man with a rosary of pearls hanging round his neck came out to meet them with his hands held together and the words, "Please sit down, master." Sanzang quickly returned his courtesies and entered the main building to pay his respects to

三藏问老者道："此庙何为'里社'？"老者道："敝处乃西番哈咇国界。这庙后有一庄人家，共发虔心，立此庙宇。里者，乃一乡里地；社者，乃一社土神。每遇春耕、夏耘、秋收、冬藏之日，各办三牲花果，来此祭社，以保四时清吉，五谷丰登，六畜茂盛故也。"三藏闻言，点头夸赞："正是'离家三里远，别是一乡风。'我那里人家，更无此善。"老者却问："师父仙乡是何处？"三藏道："贫僧是东土大唐国，奉旨意，上西天拜佛求经的。路过宝坊，天色将晚，特投圣祠，告宿一宵，天光即行。"那老者十分欢喜，道了几声"失迎"，又叫童子办饭。三藏吃毕，谢了。

行者的眼乖，见他房檐下，有一条搭衣的绳子，走将去，一把扯断，将马脚系住。那老者笑道："这马是那里偷来的？"行者怒道："你那老头子，说话不知高低！我们是拜佛的圣僧，又会偷马！"老儿笑道："不是偷的，如何没有鞍辔缰绳，却来扯断我晒衣的索子？"三藏陪礼道："这个顽皮，只是性燥。你要拴马，好生向老人家讨条绳子，如何就扯断他的衣索？——老先，休怪，休怪。我这马，实不瞒你说，不是偷的：昨日东来，至鹰愁陡涧，原来骑的一匹白马，鞍辔



the divine image. The old man told a servant to bring tea, and when that had been drunk Sanzang asked the old man why the temple was dedicated to the ward altar. "This place is in the territory of the western land of Hami," the old man replied, "and behind the temple lives the devout farm family which built it. 'Ward' means the ward of a village, and the altar is the altar of the local tutelary deity. At the time of the spring ploughing, the summer weeding, the autumn harvest, and the storing away in winter they all bring meat, flowers, and fruit to sacrifice to the altar. They do this to ensure good fortune throughout the four seasons, a rich crop of the five grains, and good health for the six kinds of livestock." On hearing this Sanzang nodded and said in approval, "How true it is that 'Go three miles from home, and you're in another land.' We have nothing as good as this in our country." The old man then asked him where his home was. "I come from the land of the Great Tang in the East," Sanzang replied, "and I have imperial orders to go to the Western Heaven to worship the Buddha and ask for the scriptures. As our journey brought us this way and it is almost night, we have come to this holy temple to ask for a night's lodging. We shall set off at dawn." The old man, who was very pleased to hear this, apologized profusely for having failed in his hospitality and told the servant to prepare a meal. When Sanzang had eaten he thanked the old man.

Monkey's sharp eyes had noticed a clothes-line under the eaves of the building. He went over, tore it down, and hobbled the horse with it. "Where did you steal that horse from?" the old man asked with a smile. "You don't know what you're talking about," Monkey replied. "We're holy monks going to visit the Buddha, so how could we possibly steal a horse." "If you didn't steal it," the old man continued, the smile still on his lips, "then why do you have to break my clothes-line because it's got no saddle, bridle or reins?" Sanzang apologized for Monkey and said to him, "You're too impatient, you naughty monkey. You could have asked the old gentleman for a piece of rope to tether the horse with. There was no need to snap his clothes-line. Please don't be suspicious, sir," Sanzang went on, addressing the old man. "This horse isn't stolen, I can assure you. When we reached the Eagle's Sorrow Gorge yesterday I was riding a white horse complete with saddle and bridle. We did not know that

俱全。不期那涧里有条孽龙，在彼成精，他把我的马，连鞍辔一口吞之。幸亏我徒弟有些本事，又感得观音菩萨来涧边擒住那龙，教他就变做我原骑的白马，毛片俱同，驮我上西天拜佛。今此过涧，未经一日，却到了老先的圣祠，还不曾置得鞍辔哩。”那老者道：“师父休怪，我老汉作笑耍子，谁知你高徒认真。我小时也有几个村钱，也好骑匹骏马；只因累岁屯遭，遭丧失火，到此没了下梢，故充为庙祝，侍奉香火。幸亏这后庄施主家募化度日。我那里倒还有一副鞍辔，是我平日心爱之物，就是这等贫穷，也不曾舍得卖了。才听老师父之言，菩萨尚且救护，神龙教他化马驮你，我老汉却不能少有周济，明日将那鞍辔取来，愿送老师父，扣背前去，乞为笑纳。”三藏闻言，称谢不尽。早又见童子拿出晚斋。斋罢，掌上灯，安了铺，各各寝歇。

至次早，行者起来道：“师父，那庙祝老儿，昨晚许我们鞍辔，问他要，不要饶他。”说未了，只见那老儿，果擎着一副鞍辔，衬屉缰笼之类，凡马上一切用的，无不全备，放在廊下道：“师父，鞍辔奉上。”三藏见了，欢喜领受。教行者拿了，背上马看，可相称否。行者走上前，一件件的取起看了，果然是些好物。有诗为证。诗曰：



there was an evil dragon in the stream who had become a spirit, and this dragon swallowed my horse saddle, bridle and all, in a single gulp. Luckily this disciple of mine has certain powers, and he brought the Bodhisattva Guanyin to the side of the gorge, where she caught the dragon and changed it into a white horse, exactly like the original one, to carry me to the Western Heaven to visit the Buddha. It's been less than a day from when we crossed that stream to when we reached your holy shrine, sir, and we haven't yet saddle or bridle for it." "Please don't be angry, Father. I was only joking," the old man replied. "I never thought your respected disciple would take it seriously. When I was young I had a bit of money, and I was fond of riding a good horse, but many years of troubles and bereavement have taken the fire out of me, and I've come to this miserable end as a sacristan looking after the incense. Luckily the benefactor who owns the farm behind here provides me with the necessities of life. As it happens, I still have a saddle and bridle—I was so fond of them in the old days that I have never been able to bring myself to sell them, poor as I am. Now that I have heard, venerable master, how the Bodhisattva saved the divine dragon and changed it into a horse to carry you, I feel that I must help too, so I shall bring that saddle and bridle out tomorrow for you to ride on. I beg you to be gracious enough to accept them." Sanzang thanked him effusively. The servant boy had by now produced the evening meal, and when it was over they spread out their bedding, lamp in hand, and all went to sleep.

When Monkey got up the next morning he said, "Master, that old sacristan promised us the saddle and bridle last night. You must insist and not let him off." Before the words were out of his mouth, the old man appeared with the saddle and bridle in his hands, as well as saddle-cloth, saddle-pad, reins, muzzle and all the other trappings for a horse. Nothing was missing. As he put it all down in front of the verandah he said, "Master, I humbly offer this saddle and bridle." When Sanzang saw them he accepted them with delight. Then he told Monkey to put them on the horse to see if they fitted him. Monkey went over and picked them up to look at them one by one: they were all fine pieces. There are some verses to prove it that go

The well-carved saddle shines with silver stars

雕鞍彩晃柬银星，宝凳光飞金线明。
衬屉几层绒苫迭，牵缰三股紫丝绳。
辔头皮札团花粲，云扇描金舞兽形。
环嚼叩成磨炼铁，两垂蘸水结毛缨。

行者心中暗喜，将鞍辔背在马上，就似量着做的一般。三藏拜谢那老，那老慌忙搀起道："惶恐！惶恐！何劳致谢！"那老者也不再留，请三藏上马，那长老出得门来，攀鞍上马。行者担着行李。那老儿复袖中取出一条鞭儿来，却是皮丁儿寸札的香藤柄子，虎筋丝穿结的梢儿，在路旁拱手奉上道："圣僧，我还有一条挽手儿，一发送了你罢。"那三藏在马上接了道："多承布施！多承布施！"

正打问讯，却早不见了那老儿。及回看那里社祠，是一片光地。只听得半空中有人言语道："圣僧，多简慢你。我是落伽山山神、土地，蒙菩萨差送鞍辔与汝等的。汝等可努力西行，却莫一时怠慢。"慌得个三藏滚鞍下马，望空礼拜道："弟子肉眼凡胎，不识尊神尊面，望乞恕罪。烦转达菩萨，深蒙恩佑。"你看他只管朝天磕头，也不计其数。路旁边活活的笑倒个孙大圣，孜孜的喜坏个美猴王，上前来扯住唐僧道："师父，你起来罢。他已去得远了，听不见你祷祝，



The jewelled stirrups gleam with golden light.
Several layers of saddle-pads are made from wool,
The lead-rope is plaited from purple silk.

The reins are inlaid with flashing flowers,
The blinkers have dancing animals outlined in gold.
The bit is made of tempered steel,
And woollen tassels hang from either end.

Monkey, who was secretly very pleased, put the saddle and bridle on the horse and found that they fitted as if they had been made to measure. Sanzang knelt and bowed to the old man in thanks, at which the old man rushed forward and said, "No, no, how could I allow you to thank me?" The old man did not try to keep them a moment longer, and bade Sanzang mount the horse. When he was out of the gate Sanzang climbed into the saddle, while Monkey carried the luggage. The old man then produced a whip from his sleeve and offered it to Sanzang as he stood beside the road. Its handle was of rattan bound with leather, and its thong of tiger sinew bound at the end with silk. "Holy monk," he said, "I would also like to give you this as you leave." As Sanzang took it sitting on horseback, he thanked the old man for his generosity.

As Sanzang was on the point of clasping his hands together to take his leave of him, the old man disappeared, and on turning round to look at the temple, the monk could see nothing but a stretch of empty land. He heard a voice saying in the sky, "Holy monk, we have been very abrupt with you. We are the mountain god and the local deity of Potaraka Island, and we were sent by the Bodhisattva Guanyin to give you the saddle and bridle. You two are now to make for the west as fast as you can, and not to slacken your pace for a moment." Sanzang tumbled out of the saddle in a panic, and worshipped the heavens, saying, "My eyes of flesh and my mortal body prevented me from recognizing you, noble gods; forgive me, I beg you. Please convey my gratitude to the Bodhisattva for her mercy." Look at him, kowtowing to the sky more often than you could count. The Great Sage Sun Wukong, the Handsome Monkey King, was standing by the path overcome with laughter and beside himself with amusement. He went over and tugged at the Tang Priest. "Master," he said, "get up. They're already much too far away to hear your prayers

看不见你磕头。只管拜怎的?”长老道:“徒弟呀,我这等磕头,你也就不拜他一拜,且立在旁边,只管哂笑,是何道理?”行者道:“你那里知道?像他这个藏头露尾的,本该打他一顿;只为看菩萨面上,饶他打尽彀了,他还敢受我老孙之拜?老孙自小儿做好汉,不晓得拜人,就是见了玉皇大帝、太上老君,我也只是唱个喏便罢了。”三藏道:“不当人子!莫说这空头话!快起来,莫误了走路。”那师父才起来收拾投西而去。

此去行有两个月太平之路,相遇的都是些虏虏、回回,狼虫虎豹。光阴迅速,又值早春时候。但见山林锦翠色,草木发青芽;梅英落尽,柳眼初开。师徒们行玩春光,又见太阳西坠。三藏勒马遥观,山凹里,有楼台影影,殿阁沉沉。三藏道:“悟空,你看那里是什么去处?”行者抬头看了道:“不是殿宇,定是寺院。我们赶起些,那里借宿去。”三藏欣然从之,放开龙马,径奔前来。

毕竟不知此去是什么去处,且听下回分解。

or see your kowtows, so why ever are you doing that?" "Disciple," Sanzang replied, "what do you mean by standing beside the path sneering at me and not even making a single bow while I've done all those kowtows?" "You don't know anything," Monkey retorted. "A deceitful pair like that deserve a thrashing. I let them off out of respect for the Bodhisattva. That's quite enough: they couldn't expect me to bow to them too, could they? I've been a tough guy since I was a kid, and I don't bow to anyone. Even when I meet the Jade Emperor or the Supreme Lord Lao Zi I just chant a 'na-a-aw' and that's all." "You inhuman beast," said Sanzang, "stop talking such nonsense. Get moving, and don't hold us up a moment longer." With that Sanzang rose to his feet and they set off to the west.

The next two months' journey was peaceful, and they only met Luoluos, Huihuis, wolves, monsters, tigers, and leopards. The time passed quickly, and it was now early spring. They saw mountains and forests clad in emerald brocade as plants and trees put out shoots of green; and when all the plum blossom had fallen, the willows started coming into leaf. Master and disciple travelled along enjoying the beauties of spring, and they saw that the sun was setting in the west. Sanzang reined in his horse to look into the distance, and in the fold of a mountain he dimly discerned towers and halls. "Wukong," he said, "can you see if there's anywhere we can go there?" Monkey looked and said, "It must be a temple or a monastery. Let's get there quickly and spend the night there." Sanzang willingly agreed, and giving his dragon horse a free rein he galloped towards it. If you don't know what sort of place it was that they were going to, listen to the explanation in the next instalment.



NOTES

Chapter 1

[1] Represented also by twelve animals: mouse, bull, tiger, hare, dragon, serpent, horse, goat, monkey, cock, dog, and pig.

[2] The name of the song he was singing.

Chapter 3

[1] According to Buddhism, in the Three Worlds neither births nor deaths, sensibilities nor desires existed. The Five Elements, according to the Chinese classics, are Metal, Wood, Water, Fire and Earth.

[2] In Chinese mythology, the thunder-god looks like a monkey with a pointed chin.

[3] A name for the planet Venus.

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