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吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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Foreign Languages Press

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西游记

Journey to the West

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吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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Journey to the West

III



吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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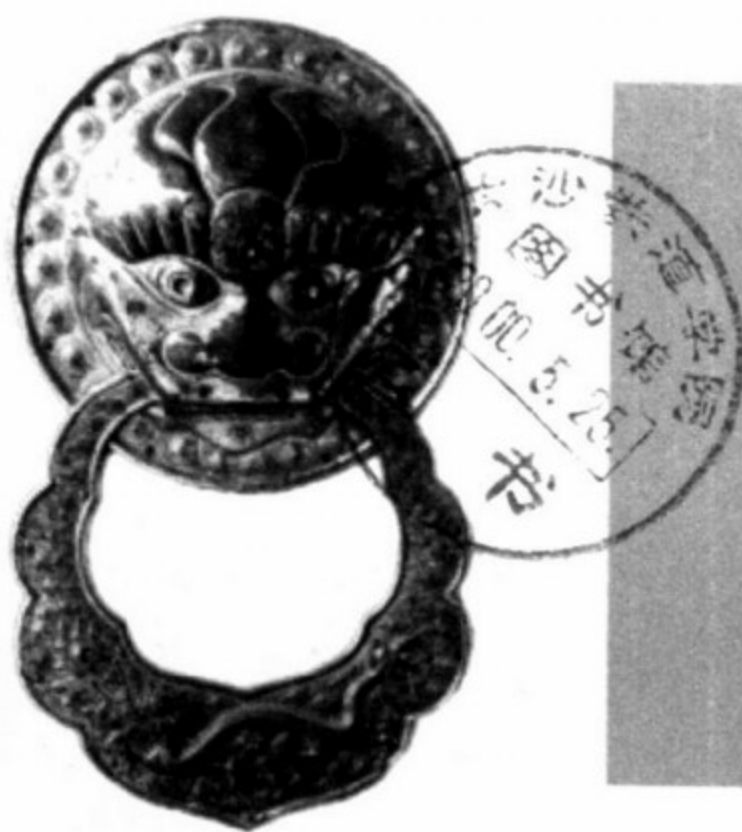
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吴承恩 著

詹纳尔 译

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V



吴承恩 著

詹纳尔 译

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西游记

Journey to the West

VI



吴承恩 著

詹纳尔 译

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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。

—

中华民族有着悠久的历史 and 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”。我们一方面对国外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, "Whenever 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

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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 Mendeleev 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

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“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，手泽大多散佚。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怪吝之徒，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鸟巢禅师所说，“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“书林熊云滨重镌”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《鼎镌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《新镌三藏出身全传》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，使文字更加雅驯，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《西游直铨》、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）、伊藤贵磨译本（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（А·Ровацев），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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文学研究所教授 石昌渝

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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-



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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

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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 Miefu 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 Elephanta 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 scoff-laws. 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 frontispiced "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 *The 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

知不足齋
PDF



唐僧



Sanzang, the Tang Priest

大中华文库
人物绣像
PDG



Monkey (Sun Wukong)

鄭
子
知
堂
藏
書
PDG



Pig (Zhu Bajie)

数字水印
PDG



Friar Sand (Sha Wujing)

数字图书馆
PDG

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第六十八回

朱紫国唐僧论前世 孙行者施为三折肱

善正万缘收，名誉传扬四部洲。智慧光明登彼岸，
颺颺，颺颺云生天际头。

诸佛共相酬，永住瑶台万万秋。打破人间蝴蝶梦，
休休，涤净尘氛不惹愁。

话表三藏师徒，洗污秽之衿衿，上逍遥之道路，光阴迅
速，又值炎天。正是：

海榴舒锦弹，荷叶绽青盘。

两路绿杨藏乳燕，行人避暑扇摇纨。

进前行处，忽见有一城池相近。三藏勒马叫：“徒弟们，你看那是甚么去处？”行者道：“师父原来不识字，亏你怎么领唐王旨意离朝也！”三藏道：“我自幼为僧，千经万典皆通，怎么说我不识字？”行者道：“既识字，怎么那城头上杏黄旗，明书三个大字，就不认得，却问是甚去处何也？”三藏喝道：“这泼猴胡说！那旗被风吹得乱摆，纵有字也看不明白！”行者道：“老孙偏怎看见？”八戒、沙僧道：“师父，莫听师兄

Chapter 68

In the Land of Purpuria the Tang Priest Discusses History Sun the Pilgrim in His Charity Offers to Be a Doctor

When good is right all causes disappear;
Its fame is spread through all four continents.
In the light of wisdom they climb the other shore;
Souging dark clouds are blown from the edge of the sky.
All the Buddhas give them help,
Sitting for ever on their thrones of jade.
Smash the illusions of the human world,
Cease!
Cleanse the dirt; provoke no misery.

The story tells how Sanzang and his disciples cleaned the lane of its filth and pressed far ahead along the road. Time passed quickly and the weather was scorching again. Indeed,

The begonias spread their globes of brocade;
Lotus leaves split their own green dishes.
Fledgling swallows hide in the roadside willows;
Travellers wave their silken fans for relief from the heat.

As they carried on their way a walled and moated city appeared before them. Reining in his horse, Sanzang, said, "Disciples, can you see where this is?" "You can't read, Master," Monkey exclaimed. "How ever did you get the Tang Emperor to send you on this mission?" "I have been a monk since I was a boy and read classics and scriptures by the thousand," Sanzang replied. "How could you say I can't read?" "Well," Monkey replied, "if you can, why ask where we are instead of reading the big clear writing on the apricot-yellow flag over the city wall?" "Wretched ape," Sanzang shouted, "you're talking nonsense. The flag is flapping much too hard in the wind for anyone to read what, if anything, is on it." "Then how could I read it?" Monkey asked. "Don't rise to his



捣鬼。这般遥望，城池尚不明白，如何就见是甚字号？”行者道：“却不是‘朱紫国’三字？”三藏道：“朱紫国必是西邦王位，却要倒换关文。”行者道：“不消讲了。”

不多时，至城门下马，过桥，入进三层门里，真个好个皇州！但见：

门楼高耸，垛迭齐排。周围活水通流，南北高山相对。六街三市货资多，万户千家生意盛。果然是个帝王都会处，天府大京城。绝域梯航至，遐方玉帛盈，形胜连山远，宫垣接汉清。三关严锁钥，万古乐升平。

师徒们在那大街市上行时，但见人物轩昂，衣冠齐整，言语清朗，真不亚大唐世界。那两边做买做卖的，忽见猪八戒相貌丑陋，沙和尚面黑身长，孙行者脸毛额廓，丢了买卖，都来争看。三藏只叫：“不要撞祸！低着头走！”八戒遵依，把个把子嘴揣在怀里；沙僧不敢仰视；惟行者东张西望，紧随唐僧左右。那些人有些知事的，看看儿就回去了。有那游手好闲的，并那顽童们，烘烘笑笑，都上前抛瓦丢砖，与八戒作戏。唐僧捏着一把汗，只教：“莫要生事！”那呆子不敢抬头。





bait, Master," Pig and Friar Sand said. "From this distance we can't even see the walls and moat clearly, never mind words in a banner." "But doesn't it say Purpuria?" Monkey asked. "Purpuria must be a western kingdom," Sanzang said. "We shall have to present our passport." "Goes without saying," Monkey observed.

They were soon outside the city gates, where the master dismounted, crossed the bridge, and went in through the triple gates. It was indeed a splendid metropolis. This is what could be seen.

Lofty gate-towers,
Regular battlements,
Living waters flowing around,
Mountains facing to north and south.
Many are the goods in the streets and markets,
And all the citizens do thriving business.
This is a city fit for a monarch.
A capital endowed by heaven.
To this distant realm come travellers by land and water;
Jade and silk abound in this remoteness.
It is more beautiful than the distant ranges;
The palace rises to the purity of space.
Closely barred are the passes leading here,
When peace and prosperity have lasted for ever.

As master and disciples walked along the highways and through the markets they saw that the people were tall, neatly dressed and well spoken. Indeed, they were not inferior to those of the Great Tang. When the traders who stood on either side of the road saw how ugly Pig was, how tall and dark-featured Friar Sand was, and how hairy and wide-browed Monkey was they all dropped their business and came over to see them. "Don't provoke trouble," Sanzang called to them. "Hold your heads down." Pig obediently tucked his snout into his chest and Friar Sand did not dare look up. Monkey, however, stared all around him as he kept close to the Tang Priest. The more sensible people went away again after taking a look, but the idlers, the curious and the naughty children among the spectators jeered, threw bricks and tiles at the strangers, and mocked Pig. "Whatever you do, don't get into a row," Sanzang said again in great anxiety. The idiot kept his head down.

不多时，转过隅头，忽见一座门墙，上有“会同馆”三字。唐僧道：“徒弟，我们进这衙门去也。”行者道：“进去怎的？”唐僧道：“会同馆乃天下通会通同之所，我们也打搅得。且到里面歇下。待我见驾，倒换了关文，再赶出城走路。”八戒闻言，掣出嘴来，把那些随看的人，唬倒了数十个。他上前道：“师父说的是。我们且到里边藏下，免得这伙鸟人吵嚷。”遂进馆去。那些人方渐渐而退。

却说那馆中有两个大使，乃是一正一副，都在厅上查点人夫，要往那里接官。忽见唐僧来到，个个心惊，齐道：“是甚么人？是甚么人？往那里走？”三藏合掌道：“贫僧乃东土大唐驾下，差往西天取经者。今到宝方，不敢私过，有关文欲倒验放行，权借高衙暂歇。”那两个馆使听言，屏退左右，一个个整冠束带，下厅迎上相见。即命打扫客房安歇，教办清素支应。三藏谢了。二官带领人夫，出厅而去。手下人请老爷客房安歇，三藏便走。行者恨道：“这厮惫懣！怎么不让老孙在正厅？”三藏道：“他这里不服我大唐管属，又不与我国相连，况不时又有上司过客往来，所以不好留此相待。”行者道：“这等说，我偏要他相待！”

正说处，有管事的送支应来，乃是一盘白米、一盘白



Before long they turned a corner and saw a gate in a wall over which was written HOSTEL OF MEETING in large letters. "We are going into this government office," Sanzang said. "Why?" Monkey asked. "The Hostel of Meeting is a place where people from all over the world are received, so we can go and disturb them," said Sanzang. "Let's rest there. When I have seen the king and presented our passport we can leave the city and be on our way again." When Pig heard this he brought his snout out, so terrifying the people following behind that dozens of them collapsed. "The master's right," said Pig, stepping forward. "Let's shelter inside there and get away from these damned mockers." They went inside, after which the people began to disperse.

There were two commissioners in the hostel, a senior one and his assistant, and they were in the hall checking over their personnel before going to receive an official when, to their great consternation, the Tang Priest suddenly appeared. "Who are you?" they asked together. "Who are you? Where are you going?" "I have been sent by His Majesty the Tang Emperor to fetch the scriptures from the Western Heaven," the Tang Priest replied, putting his hands together in front of his chest. "Having reached your illustrious country I did not dare to try to sneak through. I would like to submit my passport for inspection so that we may be allowed to continue our way. Meanwhile we would like to rest in your splendid hostel."

When the two commissioners heard this they dismissed their subordinates, put on their full official dress and went down from the main hall to greet the visitors. They instructed that the guest rooms be tidied up for them to sleep in and ordered vegetarian provisions for them. Sanzang thanked them, and the two officials led their staff out of the hall. Some of their attendants invited the visitors to sleep in the guest rooms. Sanzang went with them, but Monkey complained bitterly, "Damned cheek. Why won't they let me stay in the main hall?" "The people here don't come under the jurisdiction of our Great Tang and they have no connections with our country either. Besides, their superiors often come to stay. It is difficult for them to entertain us." "In that case," Monkey replied, "I insist on them entertaining us properly."

As they were talking the manager brought their provisions: a dish

面、两把青菜、四块豆腐、两个面筋、一盘干笋、一盘木耳。三藏教徒弟收了，谢了管事的。管事的道：“西房里有干净锅灶，柴火方便，请自去做饭。”三藏道：“我问你一声，国王可在殿上么？”管事的道：“我万岁爷爷久不上朝，今日乃黄道良辰，正与文武多官议出黄榜。你若要倒换关文，趁此急去，还赶上；到明日，就不能彀了，不知还有多少时候哩。”三藏道：“悟空，你们在此安排斋饭，等我急急去验了关文回来，吃了走路。”八戒急取出袈裟关文。三藏整束了进朝，只是吩咐徒弟们，切不可出外去生事。

不一时，已到五凤楼前。说不尽那殿阁峥嵘，楼台壮丽。直至端门外，烦奏事官转达天廷，欲倒验关文。那黄门官果至玉阶前，启奏道：“朝门外有东土大唐钦差一员僧，前往西天雷音寺拜佛求经，欲倒换通关文牒，听宣。”国王闻言，喜道：“寡人久病，不曾登基；今上殿出榜招医，就有高僧来国！”即传旨宣至阶下。三藏即礼拜俯伏。国王又宣上金殿赐坐，命光禄寺办斋。三藏谢了恩，将关文献上。



each of white rice and wheat flour, two cabbages, four pieces of beancurd, two pieces of wheat gluten, a dish of dried bamboo shoots and a dish of "tree-ear" fungus. Sanzang told his disciples to receive the provisions and thanked the manager. "There's a clean cooking-stove in the western room," the manager said, "and it's easy to light the firewood in it. Would you please cook your own food?"

"May I ask you if the king is in the palace?" Sanzang asked. "His Majesty has not attended court for a long time," the manager replied. "But today is an auspicious one, and he is discussing the issue of a notice with his civil and military officials. You'd better hurry if you want to get there in time to submit your passport to him. Tomorrow will be too late to do it, and goodness knows how long you'll have to wait." "Wukong," said Sanzang, "you three prepare the meal while I hurry there to have our passport inspected. After we have eaten we can be on our way." Pig quickly unpacked the cassock and passport for Sanzang, who dressed himself and set out for the palace, instructing his disciples not to leave the hostel or make trouble.

Before long the Tang Priest was outside the Tower of Five Phoenixes at the outer palace gate. The towering majesty of the halls and the splendour of the tall buildings and terraces beggared description. When he reached the main southern gate he requested the reporting officer to announce to the court his wish to have his passport inspected. The eunuch officer at the gate went to the steps of the throne, where he submitted the following memorial: "There is a monk at the palace gate sent by the Great Tang in the east to worship the Buddha and fetch the scriptures at the Thunder Monastery in the Western Heaven. He wishes to submit his passport for approval. I await Your Majesty's command." When the king heard this he replied happily, "For a long time we have been too ill to sit on our throne. Today we are in the throne room to issue a notice sending for doctors, and now a distinguished monk has arrived in our country." He ordered that the monk be summoned to the steps of the throne. Sanzang abased himself in reverence. The king then summoned him into the throne room, invited him to sit down, and ordered the department of foreign relations to arrange a vegetarian meal. Sanzang thanked the king for his kindness and presented his passport.

国王看毕，十分欢喜道：“法师，你那大唐，几朝君正？几辈臣贤？至于唐王，因甚作疾回生，着你远涉山川求经？”这长老因问，即欠身合掌道：“贫僧那里：

三皇治世，五帝分伦。
尧舜正位，禹汤安民。
成周子众，各立乾坤。
倚强欺弱，分国称君。
邦君十八，分野边尘。
后成十二，宇宙安淳。
因无车马，却又相吞。
七雄争胜，六国归秦。
天生鲁沛，各怀不仁。
江山属汉，约法钦遵。
汉归司马，晋又纷纭。
南北十二，宋齐梁陈。
列祖相继，大隋绍真。
赏花无道，涂炭多民。
我王李氏，国号唐君。



When he had read it through the king said with great delight, "Master of the Law, how many dynasties have ruled in your land of Great Tang? How many generations of wise ministers have there been? After what illness did the Tang emperor come back to life, so that he sent you on this long and difficult journey to fetch the scriptures?" On being asked all these questions the venerable elder bowed, put his hands together and said, "In my country,

The Three Emperors ruled,
The Five Rulers established morality.
Yao and Shun took the throne,
Yu and Tang gave the people peace.
Many were the offspring of Chengzhou
Who each established their own states,
Bullying the weak with their own strength,
Dividing the realm and proclaiming themselves rulers.
Eighteen such lords of local states
Divided the territory up to the borders.
Later they became a dozen,
Bringing peace to the cosmic order.
But those who had no chariots of war
Were swallowed up by others.
When the seven great states contended
Six of them had to surrender to Qin.¹
Heaven gave birth to Liu Bang and Xiang Yu,
Each of whom cherished wicked ideas.
The empire then belonged to Han
According to the stipulations agreed between the two.
Power passed from Han to the Sima clan,
Till Jin in its turn fell into chaos.
Twelve states ruled in north and south,
Among them Song, Qi, Liang and Chen.
Emperors ruled in succession to each other
Till the Great Sui restored the true unity.
Then it indulged in evil and wickedness.
Inflicting misery on the common people.²
Our present rulers, the House of Li,
Have given the name of Tang to the state.



高祖晏驾，当今世民。
河清海晏，大德宽仁。
兹因长安城北，有个怪水龙神。
刻减甘雨，应该损身。
夜间托梦，告王救迤。
王言准赦，早召贤臣。
款留殿内，慢把棋轮。

时当日午，那贤臣梦斩龙身。”

国王闻言，忽作呻吟之声，问道：“法师，那贤臣是那邦来者？”三藏道：“就是我王驾前丞相，姓魏名征。他识天文，知地理，辨阴阳，乃安邦立国之大宰辅也。因他梦斩了泾河龙王，那龙王告到阴司，说我王许救又杀之，故我王遂得促病，渐觉身危。魏征又写书一封，与我王带至冥司，寄与酆都城判官崔珏。少时，唐王身死，至三日复得回生。亏了魏征，感崔判官改了文书，加王二十年寿。今要做水陆大会，故遣贫僧远跋道途，询求诸国，拜佛祖，取《大乘经》三藏，超度孽苦升天也。”那国王又呻吟叹道：“诚乃是天朝大国，君正臣贤！似我寡人久病多时，并无一臣拯救。”长老听说，偷睛观看，见那皇帝面黄肌瘦，形脱神衰。长老正欲



Since the High Ancestor passed on the throne
The reigning monarch has been Li Shimin.
The rivers have run clear and the seas been calm
Thanks to his great virtue and his benevolence.
North of the city of Chang'an
Lived a wicked river dragon
Who gave the timely rain in short measure,
For which he deserved to pay with his death.
One night he came in a dream to the emperor,
Asking the monarch to spare his life.
The emperor promised to grant a pardon
And sent for his wise minister early next day.
He kept him there inside the palace,
Filling his time with a long game of chess.
But at high noon the minister
Slept, and in a dream cut off the dragon's head."

On hearing this the king groaned and asked, "Master of the Law, which country did that wise minister come from?" "He was our emperor's prime minister Wei Zheng, astrologer, geographer, master of the Yin and Yang, and one of the great founders and stabilizers of our state," Sanzang explained. "Because he beheaded the Dragon King of the Jing River in his dream, the dragon brought a case in the Underworld against our emperor for having him decapitated after granting a pardon. The emperor became very ill and his condition was critical. Wei Zhang wrote him a letter to take to the Underworld and give to Cui Jue, the judge of Fengdu. Soon after that the emperor died, only to come back to life on the third day. It was thanks to Wei Zheng that Judge Cui was persuaded to alter a document and give His Majesty an extra twenty years of life. He held a great Land and Water Mass and despatched me on this long journey to visit many lands, worship the Buddha and fetch the Three Stores of Mahayana scriptures that will raise all the sufferers from evil up to Heaven."

At this the king groaned and sighed again. "Yours is indeed a heavenly dynasty and a great nation," he said, "with a just ruler and wise ministers. We have long been ill, but not one minister do we have who will save us." On hearing this the venerable elder stole a glance at the king

启问，有光禄寺官，奏请唐僧奉斋。王传旨，教：“在披香殿，连朕之膳摆下，与法师同享。”三藏谢了恩，与王同进膳进斋不题。

却说行者在会同馆中，着沙僧安排茶饭，并整治素菜。沙僧道：“茶饭易煮，蔬菜不好安排。”行者问道：“如何？”沙僧道：“油、盐、酱、醋俱无也。”行者道：“我这里有几文衬钱，教八戒上街买去。”那呆子躲懒道：“我不敢去。嘴脸欠俊，恐惹下祸来，师父怪我。”行者道：“公平交易，又不化他，又不抢他，何祸之有！”八戒道：“你才不曾看见獐智？在这门前扯出嘴来，把人唬倒了十来个；若到闹市丛中，也不知唬杀多少人是！”行者道：“你只知闹市丛中，你可曾看见那市上卖的是甚么东西？”八戒道：“师父只教我低着头，莫撞祸，实是不曾看见。”行者道：“酒店、米铺、磨坊，并绦罗杂货不消说；着然又好茶房、面店，大烧饼、大馍馍，饭店又有好汤饭、好椒料、好蔬菜，与那异品的糖糕、蒸酥、点心、卷子、油食、蜜食，……无数好东西，我去买些儿请你如何？”那呆子闻说，口内流涎，喉咙里咽咽的咽唾，跳起来道：“哥哥！这遭我扰你，待下次趲钱，我也请你回席。”行者暗笑道：“沙僧，好生煮饭，等我们去买调和



and saw that his face was sallow and emaciated; his appearance was going to pieces and his spirits were very low. The venerable elder was going to ask him some questions when an official of the department of Foreign relations came to invite the Tang Priest to eat. The king ordered that his food should be set out with Sanzang's in the Hall of Fragrance so that he could eat with the Master of the Law. Thanking the king for his kindness Sanzang took his meal with him.

Meanwhile, back in the Hostel of Meeting, Brother Monkey told Friar Sand to prepare the tea, the grain and the vegetarian dishes. "There's no problem about the tea and the rice," Friar Sand said, "but the vegetable dishes will be difficult." "Why?" Monkey asked. "There's no oil, salt, soya sauce or vinegar," Friar Sand replied. "I've got a few coins here," Monkey said, "so we can send Pig out to buy them." "I wouldn't dare," said the idiot, who was feeling too lazy to go. "My ugly mug could cause trouble, and then the master would blame me." "If you buy the stuff at a fair price and don't try to get it by asking for alms or theft there couldn't possibly be any trouble," said Brother Monkey. "Didn't you see the commotion just now?" asked Pig. "I only showed my snout outside the gate and about a dozen of them collapsed with fright. Goodness only knows how many I'd scare to death in a busy shopping street." "Well," said Monkey, "as you know so much about the busy shopping streets did you notice what was being sold in them?" "No," said Pig. "The master told me to keep my head down and cause no trouble. Honest, I didn't see anything."

"I won't need to tell you about the bars, grain merchants, mills, silk shops and grocers," said Monkey. "But there are marvellous teahouses and noodle shops selling big sesame buns and steamed bread. You can buy terrific soup, rice, spices and vegetables in the restaurants. Then there are all the exotic cakes, yoghurts, snacks, rolls, fries, and honey sweets. Any number of goodies. Shall I go out and buy you some?"

This description had the idiot drooling; the saliva gurgled in his throat. "Brother," he said, jumping to his feet, "I'll let you pay this time. Next time I'm in the money I'll treat you." "Friar Sand," said Monkey, hiding his amusement, "cook the rice while I go out to buy some other ingredi-

来。”沙僧也知是耍呆子，只得顺口应承道：“你们去，须是多买些，吃饱了来。”那呆子捞个碗盏拿了，就跟行者出门。有两个在官人问道：“长老那里去？”行者道：“买调和。”那人道：“这条街往西去，转过拐角鼓楼，那郑家杂货店，凭你买多少，油、盐、酱、醋、姜、椒、茶叶俱全。”

他二人携手相搀，径上街西而去。行者过了几处茶房，几家饭店，当买的不买，当吃的不吃。八戒叫道：“师兄，这里将就买些用罢。”那行者原是要他，那里肯买，道：“贤弟，你好不经纪！再走走，拣大的买吃。”两个人说说话儿，又领了許多人跟随争看。不时，到了鼓楼边，只见那楼下无数人喧嚷，挤挤挨挨，填街塞路。八戒见了道：“哥哥，我不去了。那里人嚷得紧，只怕是拿和尚的。又况是面生可疑之人，拿了去，怎的了？”行者道：“胡谈！和尚又不犯法，拿我怎的？我们走过去，到郑家店买些调和来。”八戒道：“罢！罢！罢！我不撞祸。这一挤到人丛里，把耳朵摔了两挂，唬得他跌跌爬爬，跌死几个，我倒偿命是！”行者道：“既然如此，你在这壁根下站定，等我过去买了回来，与你买素面烧饼吃罢。”那呆子将碗盏递与行者，把嘴拄着墙根，背着脸，死也不动。

这行者走至楼边，果然挤塞。直挨人人丛里听时，原来是那皇榜张挂楼下，故多人争看。行者挤到近处，闪开火眼





ents." Realizing that Monkey was only fooling the idiot, Friar Sand agreed. "Off you go," he said. "Buy plenty and have a good feed." Grabbing a bowl and a dish the idiot went out with Monkey.

"Where are you reverend gentlemen going?" two officials asked him. "To buy some groceries," Monkey replied. "Go west along this street, turn at the drum tower, and you'll be at Zheng's grocery," they said. "You can buy as much oil, salt, soya sauce, vinegar, ginger, pepper and tea as you like there: they've got them all."

The two of them headed west along the road hand in hand. Monkey went past several teahouses and restaurants but did not buy any of the things on sale or eat any of the food. "Brother," called Pig, "why don't we make do with what we can buy here?" This was the last thing that Monkey, who had only been fooling him, intended to do. "My dear brother," he said, "you don't know how to get a good bargain. If we go a little further you can choose bigger ones." As the two of them were talking a lot of people followed jostling behind them. Before long they reached the drum tower, where a huge and noisy crowd was pushing and shoving and filling the whole road. "I'm not going any further, brother," said Pig when he saw this. "From the way they're shouting they sound as though they're out to catch monks. And we're suspicious-looking strangers. What'll we do if they arrest us?" "Stop talking such nonsense," said Monkey. "We monks haven't broken the law, so monk-catchers would have no reason to arrest us. Let's carry on and buy the ingredients we need at Zheng's." "No," said Pig, "never. I'm not going to ask for trouble. If I try to squeeze through that crowd and my ears get pulled out to their full length they'll collapse with fright. Several of them might get trampled to death, and it would cost me my life." "Very well then," said Monkey. "You stand at the foot of this wall while I go and buy the things. I'll bring you back some wheaten cakes." The idiot handed the bowl and dish to Monkey then stood with his back to the crowd and his snout against the foot of the wall. He would not have moved for anything in the world.

When Monkey reached the drum tower he found that the crowds really were very dense. As he squeezed his way through them he heard people saying that a royal proclamation had been posted at the tower: this was what all the people were struggling to see. Monkey pushed forward

金睛，仔细看时，那榜上却云：

“朕西牛贺洲朱紫国王，自立业以来，四方平服，百姓清安。近因国事不祥，沉疴伏枕，淹延日久难痊。本国太医院，屡选良方，未能调治。今出此榜文，普招天下贤士。不拘北往东来，中华外国，若有精医药者，请登宝殿，疗理朕躬。稍得病愈，愿将社稷平分，决不虚示。为此出给张挂。须至榜者。”

览毕，满心欢喜道：“古人云：‘行动有三分财气。’早是不在馆中呆坐。即此不必买甚调和，且把取经事宁耐一日，等老孙做个医生耍耍。”好大圣，弯倒腰，丢了碗盏，拈一撮土，往上洒去，念声咒语，使个隐身法，轻轻的上前揭了榜。又朝着巽地上吸口仙气吹来，那阵旋风起处，他却回身，径到八戒站处，只见那呆子嘴拄着墙根，却是睡着了一般。行者更不惊他，将榜文折了，轻轻揣在他怀里，拽转步，先往会同馆去了不题。

却说那楼下众人，见风起时，各各蒙头闭眼。不觉风过时，没了皇榜，众皆悚惧。那榜原有十二个太监，十二个校尉，早朝领出。才挂不上三个时辰，被风吹去，战兢兢左右追寻。忽见猪八戒怀中露出个纸边儿来，众人近前道：“你揭了榜来耶？”那呆子猛抬头，把嘴一搐，唬得那几个校尉，





till he was close to it, then opened wide his fiery eyes with golden pupils to read it carefully. This is what was written:

We, the King of Purpuria in the Western Continent of Cattle-gift, from the beginning of our reign gave peace to the four quarters and tranquillity to the people. Recently the state's misfortunes have confined us to our bed with a chronic illness that has continued for a very long time. Recovery has proved impossible, and the many excellent prescriptions of our country's Royal College of Medicine have not yet effected a cure. We hereby issue an invitation to all experts in medicine and pharmacy among the wise men of the world, whether from the north or the east, from China or from foreign countries, to ascend to the throne hall and heal our sickness. In the event of a recovery we will give half our kingdom. This is no empty promise. All those who can offer cures should come to this notice.

When Monkey had read this he exclaimed with delight, "As they used to say in the old days, 'Make a move and your fortune's one third made.' I was wrong to stay put in the hostel. There's no need to buy groceries, and fetching the scriptures can wait for a day while I go and have a bit of fun as a doctor." The splendid Great Sage bent low, got rid of the bowl and dish, took a pinch of dust, threw it into the air, said the words of a spell and made himself invisible. He then went up to the notice, quietly took it down, and blew towards the southeast with a magic breath.

Immediately a whirlwind arose that scattered all the people there. Monkey then went straight back to where Pig was standing, his nose propped against the foot of the wall as if he were fast asleep. Brother Monkey folded the notice up, slipped it inside the lapel of Pig's tunic without disturbing him, turned and went back to the hostel.

As soon as the whirlwind started blowing all the people in the crowd at the foot of the drum tower covered their heads and shut their eyes, never imagining that when the wind fell the royal proclamation would have disappeared. They were horrorstruck. That morning twelve palace eunuchs and twelve guards officers had come out to post it, and now it had been blown away after less than six hours. In fear and trembling the people searched all around for it until a piece of paper was spotted sticking out of Pig's lapel. "So you took the proclamation down, did you?" they asked, going up to him.

踉踉跄跄，跌倒在地。他却转身要走，又被面前几个胆大的扯住道：“你揭了招医的皇榜，还不进朝医治我万岁去，却待何往？”那呆子慌慌张张道：“你儿子便揭了皇榜！你孙子便会医治！”校尉道：“你怀中揣的是甚？”呆子却才低头看时，真个有一张字纸。展开一看，咬着牙骂道：“那猢猻害杀我也！”恨一声，便要扯破，早被众人架住道：“你是死了！此乃当今国王出的榜文，谁敢扯坏？你既揭在怀中，必有医国之手，快同我去！”八戒喝道：“汝等不知。这榜不是我揭的，是我师兄孙悟空揭的。他暗暗揣在我怀中，他却丢下我去了。若得此事明白，我与你寻他去。”众人道：“说甚么乱话！‘现钟不打打铸钟’？你现揭了榜文，教我们寻谁！不管你！扯了去见主上！”那伙人不分清白，将呆子推推扯扯。这呆子立定脚，就如生了根一般，十来个人也弄他不动。八戒道：“汝等不知高低！再扯一会，扯得我呆性子发了，你却休怪！”

不多时，闹动了街人，将他围绕。内有两个年老的太监道：“你这相貌稀奇，声音不对，是那里来的，这般村强？”八戒道：“我们是东土差往西天取经的。我师父乃唐王御弟法师，却才入朝，倒换关文去了。我与师兄来此买办调和，我见楼下人多，未曾敢去，是我师兄教我在此等候。他原来见



Looking up with a start the idiot thrust his nose up at them, making the guards officers stagger about and collapse with terror. He turned to flee, only to be grabbed by several bold spirits who blocked his way. "You've taken down the royal proclamation inviting doctors, so you're coming to the palace to cure His Majesty," they said. "Where else d'you think you're going?" "I'm your son if I tore the poster down," said Pig in panic. "I'd be your grandson if I could cure disease." "What's that sticking out of your tunic?" one of the officers asked.

Only then did the idiot look down and see that there really was a piece of paper there. Opening it he ground his teeth and swore, "That macaque is trying to get me killed!" He gave an angry roar and was just about to tear it up when they all stopped him. "You're a dead man," they said. "That's a proclamation His Majesty issued today. How dare you tear it up? As you've put it in your tunic you're no doubt a brilliant doctor. Come with us at once!" "You don't understand," shouted Pig. "It wasn't me that took it down. It was my fellow disciple Sun Wukong. He sneaked it into my tunic then abandoned me. We'll all have to go and find him to get to the bottom of this." "Nonsense," they said. "We've got a bell here — we're not going off to play one that's still being cast. You can say what you like. Drag him off to see His Majesty." Not bothering to get to the truth of the matter they pushed and pulled the idiot, who stood his ground as firmly as if he had taken root there. Over ten of them tried to move him without any success. "You've got no respect," said Pig. "If you go on pulling at me and make me lose my temper I'll go berserk, and don't blame me then."

It had not taken long for this commotion to stir up the whole neighbourhood, and Pig was now surrounded. Two elderly palace eunuchs in the crowd said, "You look very odd and you sound wrong too. Where are you from, you ruffian?" "We're pilgrims sent from the east to fetch the scriptures from the Western Heaven," Pig replied. "My master is the younger brother of the Tang emperor and a Master of the Law. He's just gone to the palace to hand his passport over for inspection. I came here with my brother disciple to buy some groceries, but there were so many people by the tower that I was scared to go any further. He told me to wait here. When he saw the proclamation he made a

有榜文，弄阵旋风揭了，暗揣我怀内，先去了。”那太监道：“我头前见个白面胖和尚，径奔朝门而去，想就是你师父？”八戒道：“正是，正是。”太监道：“你师兄往那里去了？”八戒道：“我们一行四众。师父去倒换关文，我三众并行囊、马匹俱歇在会同馆。师兄弄了我，他先回馆中去了。”太监道：“校尉，不要扯他。我等同到馆中，便知端的。”八戒道：“你这两个奶奶知事。”众校尉道：“这和尚委不识货！怎么赶着公公叫起奶奶来耶？”八戒笑道：“不羞！你这反了阴阳的！他二位老妈妈儿，不叫他做婆婆、奶奶，倒叫他做公公！”众人道：“莫弄嘴！快寻你师兄去。”

那街上人吵吵闹闹，何止三五百，共扛到馆门首。八戒道：“列位住了。我师兄却不比我任你们作戏。他却是个猛烈认真之士。汝等见了，须要行个大礼，叫他声‘孙老爷’，他就招架了。不然啊，他就变了嘴脸，这事却弄不成也。”众太监、校尉俱道：“你师兄果有手段，医好国王，他也该有一半江山，我等合该下拜。”

那些闲杂人都在门外喧哗。八戒领着一行太监、校尉，径入馆中。只听得行者与沙僧在客房里正说那揭榜之事耍笑哩。八戒上前扯住，乱嚷道：“你可成个人！哄我去买素面、烧饼、馍馍我吃，原来都是空头！又弄旋风，揭了甚么皇榜，暗暗的揣在我怀里，拿我装胖！这可成个弟兄！”行者笑道：“你这呆子，想是错了路，走向别处去。我过鼓楼，买了调和，急回来寻你不见，我先来了。在那里揭甚皇榜？”



whirlwind, took it down, sneaked it into my tunic and went away.” “We did see a monk with a plump white face going in through the palace gates,” one of the eunuchs said. “Perhaps that was your master.” “Yes, yes,” said Pig. “Where did your fellow disciple go?” the eunuch asked. “There are four of us altogether,” said Pig. “When the master went to present his passport the other three of us stayed with our luggage and our horse in the Hostel of Meeting. My brother’s played a trick on me and gone back there ahead of me.” “Let go of him, officers,” the eunuch said. “We’ll all go to the hostel together and find out what’s really happening.”

“You two ladies are very sensible,” said Pig. “Monk, you don’t know about anything,” said the officers. “How can you address gentlemen as ladies?” “You’re shameless,” laughed Pig. “You’ve made them change sex. Fancy calling these two old females gentlemen instead of women or ladies!” “That’s enough of your insolence,” they all said. “Find your fellow disciple at once.”

The noisy crowd in the street, which was not to be numbered in mere hundreds, carried him to the hostel gates. “Don’t come any further, gentlemen,” Pig said. “My brother won’t let you make a fool of him the way I do. He’s a ferocious and serious character. When you meet him you’ll have to bow deeply to him and call him ‘Lord Sun’, then he’ll look after you. If you don’t he’ll turn nasty and this business will fail.” To this the eunuchs and officers replied, “If your brother really has the power to cure our king he’ll be given half the country and we will all bow to him.”

The idlers were still making a commotion outside the hostel gates as Pig led the eunuchs and officers straight inside, where Monkey could be heard laughing with pleasure as he told Friar Sand about how he had taken the proclamation down. Pig went up to him, grabbed him and yelled, “Why won’t you act like a man? You said you’d buy me noodles, buns, and steamed bread to lure me out, but it was only an empty promise. Then you made a whirlwind, took down the royal proclamation, and sneakily put it in my tunic. You made a real idiot of me. What kind of brother are you?” “Idiot,” laughed Monkey, “you must have got lost and gone the wrong way. I couldn’t find you when I rushed back from buying the groceries the other side of the drum tower, so I came back ahead. Where

八戒道：“现有看榜的官员在此。”说不了，只见那几个太监、校尉朝上礼拜道：“孙老爷，今日我王有缘，天遣老爷下降，是必大展经纶手，微施三折肱。治得我王病愈，江山有分，社稷平分也。”行者闻言，正了声色，接了八戒的榜文，对众道：“你们想是看榜的官么？”太监叩头道：“奴婢乃司礼监内臣。这几个是锦衣校尉。”行者道：“这招医榜，委是我揭的，故遣我师弟引见。既然你主有病，常言道：‘药不跟卖，病不讨医。’你去教那国王亲来请我。我有手到病除之功。”太监闻言，无不惊骇。校尉道：“口出大言，必有度量。我等着一半在此哑请，着一半入朝启奏。”

当分了四个太监，六个校尉，更不待宣召，径入朝，当阶奏道：“主公万千之喜！”那国王正与三藏膳毕清谈，忽闻此奏，问道：“喜自何来？”太监奏道：“奴婢等早领出招医皇榜，鼓楼下张挂，有东土大唐远来取经的一个圣僧孙长老揭了，现在会同馆内，要王亲自去请他，他有手到病除之功。故此特来启奏。”国王闻言，满心欢喜，就问唐僧道：“法师有几位高徒？”三藏合掌答曰：“贫僧有三个顽徒。”国王问：“那一位高徒善医？”三藏道：“实不瞒陛下说。我那顽徒，俱是山野庸才，只会挑包背马，转涧寻波，带领贫僧登山踏



did I tear any royal proclamations down?" "The officials who were guarding it are here," said Pig.

Before he had finished speaking the eunuchs and officers came up, bowed low and said, "Lord Sun, His Majesty is very fortunate today as Heaven has sent you down to us. We are sure that you will display your great skill and give him the benefit of your outstanding medical knowledge. If you cure our king you will receive half the country and half the state." On hearing this Monkey composed his face, took the proclamation from Pig and said, "I suppose you are the officials who were guarding the notice." "We slaves are eunuchs in the Bureau of Ritual," said the eunuchs, kowtowing, "and these gentlemen are officers in the royal guard." "I did take the royal proclamation down," Monkey said, "and I used my younger brother to bring you here. So your lord is ill. As the saying goes, 'Don't sell medicine carelessly, and don't send for any old doctor when you're ill.' Tell your king to come here and ask me himself to help him. I can get rid of his illness at a touch." This shocked all the eunuchs. "That is very big talk, so you must be a man of great breadth of spirit," the officers said. "Half of us will remain here to press the invitation in silence while the other half go back to the palace to report."

Four of the eunuchs and six of the guards officers went straight into the palace without waiting to be summoned and said at the steps of the throne room, "Congratulations, Your Majesty." When the king, who was in the middle of a cultivated conversation with Sanzang after their meal together, heard this he asked, "What on?" "When we, your slaves, took out Your Majesty's proclamation sending for doctors this morning and posted it at the foot of the drum tower, a holy monk from Great Tang in the east took it down," they replied. "He is now in the Hostel of Meeting and wants Your Majesty to go in person to ask his help. He can get rid of illness at a touch. That is why we have come to submit this report."

This news delighted the king. "How many distinguished disciples do you have, Master of the Law?" he asked. Putting his hands together in front of his chest Sanzang replied, "I have three stupid followers." "Which of them is a medical expert?" the king asked. "To be frank with Your Majesty," Sanzang replied, "they are all country bumpkins fit only for carrying baggage, leading the horse, finding their way along streams, or

岭，或者到峻险之处，可以伏魔擒怪，捉虎降龙而已；更无一个能知药性者。”国王道：“法师何必太谦？朕当今日登殿，幸遇法师来朝，诚天缘也。高徒既不知医，他怎肯揭我榜文，教寡人亲迎？断然有医国之能也。”叫：“文武众卿，寡人身虚力怯，不敢乘辇；汝等可替寡人，俱到朝外，敦请孙长老，看朕之病。汝等见他，切不可轻慢，称他做‘神僧孙长老’，皆以君臣之礼相见。”

那众臣领旨，与看榜的太监、校尉径至会同馆，排班参拜。唬得那八戒躲在厢房，沙僧闪于壁下。那大圣，看他坐在当中，端然不动。八戒暗地里怨恶道：“这猢狲活活的折杀也！怎么这许多官员礼拜，更不还礼，也不站将起来！”不多时，礼拜毕，分班启奏道：“上告神僧孙长老。我等俱朱紫国王之臣，今奉王旨，敬以洁礼参请神僧，入朝看病。”行者方才立起身来，对众道：“你王如何不来？”众臣道：“我王身虚力怯，不敢乘辇，特令臣等行代君之礼，拜请神僧也。”行者道：“既如此说，列位请前行，我当随至。”众臣各依品从，作队而走。行者整衣而起。八戒道：“哥哥，切莫攀出我们来。”行者道：“我不攀你，只要你两个与我收药。”沙



leading me over mountains and rivers. In dangerous places they can defeat monsters, capture demons, and subdue tigers and dragons. None of them knows anything about medicines." "Aren't you being too hard on them?" the king asked. "It was very fortunate that you came to court when we entered the throne hall this morning: this was surely destined by Heaven. If your disciple knows nothing about medicine why would he have taken down our proclamation and demanded that we go to greet him in person? He must surely be a great physician." He then called, "Civilian and military officers, we are much too weak to ride in our carriage. You must all leave the palace and go on our behalf to invite the Venerable Sun to treat our disease. When you meet him you must on no account show him any disrespect. You must address him as 'Holy monk, Venerable Sun' and treat him with the deference due to your own sovereign."

Having received these orders the officials went straight to the Hostel of Meeting with the eunuchs and guards officers responsible for the proclamation. There they arranged themselves in their companies to kowtow to Monkey. Pig was so frightened that he hid in the wing, while Friar Sand slipped behind the wall. Just look at the Great Sage sitting solemnly and unmoving in the middle of the room. "That macaque is really asking to have his head cut off," Pig thought resentfully. "All those officials bowing to him, and he's not bowing back or standing up either." Soon afterwards, when the rituals had been performed, the officials addressed Monkey as if he were their monarch: "We report to the holy monk, the Venerable Sun, that we officials of the Kingdom of Purpuria have come at the command of our king to do respectful homage to the holy monk and invite him to the palace to treat our sick king." Only then did Brother Monkey stand up and reply, "Why hasn't your king come?" "His Majesty is too weak to ride in his carriage," the officials all replied, "which is why he ordered us to pay homage to you, holy monk, as if you were our sovereign, kowtow to you and invite you to come." "In that case," said Monkey, "will you gentlemen please lead the way. I'll follow you." The officials then formed themselves into a column in accordance with their ranks and set out. Monkey tidied his clothes and got to his feet. "Brother," said Pig, "whatever you do, don't drag us in." "I won't," Monkey re-



僧道：“收甚么药？”行者道：“凡有人送药来与我，照数收下，待我回来取用。”二人领诺不题。

这行者即同多官，顷间便到。众臣先走，奏知那国王，高卷珠帘，闪龙睛凤目，开金口御言，便问：“那一位是神僧孙长老？”行者进前一步，厉声道：“老孙便是。”那国王听得声音凶狠，又见相貌刁钻，唬得战兢兢，跌在龙床之上。慌得那女官内宦，急扶入宫中。道：“唬杀寡人也！”众官都嗔怨行者道：“这和尚怎么这等粗鲁村疏！怎敢就擅揭榜！”

行者闻言，笑道：“列位错怪了我也。若像这等慢人，你国王之病，就是一千年也不得好。”众臣道：“人生能有几多阳寿？就一千年也还不好？”行者道：“他如今是个病君，死了是个病鬼，再转世也还是个病人，却不是一千年也还不好？”众臣怒曰：“你这和尚，甚不知礼！怎么敢这等满口胡柴！”行者笑道：“不是胡柴。你都听我道来：

医门理法至微玄，大要心中有转旋。
望闻问切四般事，缺一之时不备全：
第一望他神气色，润枯肥瘦起和眠；
第二闻声清与浊，听他真语及狂言；
三问病原经几日，如何饮食怎生便；
四才切脉明经络，浮沉表里是何般。





plied, "provided you two accept the medicine for me." "What medicine?" Friar Sand asked. "You must accept all the medicine people send me," Monkey replied. "I'll collect it when I come back." The two of them undertook this commission.

Monkey was soon at the palace with the officials, who went in first to inform the king. He raised high the curtains of pearls, flashed his dragon and phoenix eyes, opened his golden mouth and spoke majestically, "Which gentleman is the holy monk, the Venerable Sun?" Taking a step forward, Monkey shouted at the top of his voice, "I am." The voice was so ugly and the face so hideous that the king fell back on his dragon throne. In their alarm the female officials and the palace eunuchs helped him to the inner quarters. "He's terrified His Majesty to death," they said. "Monk," all the officials said angrily to Monkey, "how could you be so rough and crude? How dared you take the proclamation down?"

When Brother Monkey heard this he replied with a smile, "You shouldn't be angry with me. If you're going to be so rude to me your king won't get better in a thousand years." "But how long does human life last?" the officials asked. "How is it that he won't get better even in a thousand years?" "He's a sick ruler now," said Monkey. "When he dies he'll be a sick ghost, and whenever he's reincarnated he'll be a sick man again. That's why he won't get better even in a thousand years." "You've got no sense of respect at all," the infuriated officials replied. "How dare you talk such nonsense!" "It's not nonsense," Monkey laughed. "Listen and I'll explain:

"Mysterious indeed are the principles of medicine;

Flexibility of mind is a quality required.

Use eyes and ears, ask questions, take the pulses:

Omit but one and the examination's incomplete.

First look for outward signs of the patient's vital energy.

Dried? Smooth? Fat? Thin? Active? Does he sleep well?

Secondly, listen to whether the voice is clear or harsh:

Determine if the words he speaks are true or crazed.

Third, you must ask how long the disease has lasted,

And how the patient eats, drinks and relieves himself.

Fourth, feel the pulses and be clear about the veins:

PDF



我不望闻并问切，今生莫想得安然。”

那两班文武丛中，有太医院官，一闻此言，对众称扬道：“这和尚也说得有理。就是神仙看病，也须望、闻、问、切，谨合着神圣功巧也。”众官依此言，着近侍传奏道：“长老要用望、闻、问、切之理，方可认病用药。”那国王睡在龙床上，声声唤道：“叫他去罢！寡人见不得生人面了！”近侍的出宫来道：“那和尚，我王旨意，教你去罢，见不得生人面哩。”行者道：“若见不得生人面啊，我会‘悬丝诊脉’。”众官暗喜道：“悬丝诊脉，我等耳闻，不曾眼见。再奏去来。”那近侍的又入宫奏道：“主公，那孙长老不见主公之面，他会悬丝诊脉。”国王心中暗想道：“寡人病了三年，未曾试此，宣他进来。”近侍的即忙传出道：“主公已许他悬丝诊脉，快宣孙长老进宫诊视。”

行者却就上了宝殿。唐僧迎着骂道：“你这泼猴，害了我也！”行者笑道：“好师父，我倒与你壮观，你返说我害你？”三藏喝道：“你跟我这几年，那曾见你医好谁来！你连药性也不知，医书也未读，怎么大胆撞这个大祸！”行者笑道：“师父，你原来不晓得。我有几个草头方儿，能治大病，管情医





Are they deep, shallow, external or inside?
Should I not look and listen, ask questions, and take the pulses,
Never in all his days will the king be well again."

In the ranks of the civil and military officials there were some fellows of the Royal College of Medicine who when they heard these words praised Monkey publicly: "The monk is right. Even a god or an immortal would have to look, listen, ask questions and take the pulses before treating a patient successfully with his divine gifts." All the officials agreed with these remarks, then went up to the king and submitted: "The reverend gentleman wishes to look, listen, ask questions and take the pulses before he can prescribe properly." "Send him away," the king said over and over again as he lay on his dragon bed. "We cannot bear to see any strangers." His attendants then came out from the inner quarters and announced, "Monk, His Majesty commands that you go away. He cannot bear to see a stranger." "If he won't see a stranger," Monkey replied, "I know the art of taking the pulses with hanging threads." "That is something of which we have only heard," exclaimed all the officials, concealing their delight. "but that we have never seen with our own eyes. Please go back in and submit another report." The personal attendants then went back into the inner quarters and reported, "Your Majesty, the Venerable Sun can take your pulses with hanging threads: he does not need to see Your Majesty's face." At this the king reflected, "In the three years we have been ill we have never tried this technique. Send him in." At once the courtiers in attendance announced, "His Majesty has consented to pulse-taking by the hanging threads. Send the Venerable Sun to the inner quarters at once to make his diagnosis."

Monkey then entered the throne hall, where the Tang Priest met him with abuse: "Wretched ape! You will be the death of me!" "My good master," Monkey replied with a smile, "I'm bringing you credit. How can you say I'll be the death of you?" "In all the years you've been with me," Sanzang shouted, "I have never seen you cure a single person. You know nothing about the nature of drugs, and you have never studied medical books. How can you be so reckless and bring this disaster on us?" "You don't realize, Master," said Monkey with a smile, "that I do know the odd herbal remedy and can treat serious illnesses. I guarantee I can



得他好便是。就是医杀了，也只问得个庸医杀人罪名，也不该死，你怕怎的！不打紧，不打紧，你且坐下看我的脉理如何。”长老又道：“你那曾见《素问》、《难经》、《本草》、《脉诀》，是甚般章句，怎生注解，就这等胡说散道，会甚么悬丝诊脉！”行者笑道：“我有金线在身，你不曾见哩。”即伸手下去，尾上拔了三根毫毛，捻一把，叫声“变！”即变作三条丝线，每条各长二丈四尺，按二十四气，托于手内，对唐僧道：“这不是我的金线？”近侍宦官在旁道：“长老且休讲口，请入宫中诊视去来。”行者别了唐僧，随着近侍入宫看病。

正是那：

心有秘方能治国，内藏妙诀注长生。

毕竟这去不知看出甚么病来，用甚么药品。欲知端的，且听下回分解。



cure him. Even if the treatment kills him I'll only be guilty of manslaughter through medical incompetence. That's not a capital offence. What are you afraid of? There's nothing to worry about, nothing. You sit here and see what my pulse diagnosis is like." "How can you talk all this rubbish," Sanzang asked, "when you have never read the *Plain Questions*, the *Classic of Difficulties*, the *Pharmacopoeia* and the *Mysteries of the Pulses*, or studied the commentaries to them? How could you possibly diagnose his pulses by hanging threads?" "I've got golden threads on me that you've never seen," Monkey replied, putting out his hand to pull three hairs from his tail, hold them in a bunch, call, "Change!" and turn them into three golden threads each twenty-four feet long to match the twenty-four periods of the solar year. Holding these in his hand he said to the Tang Priest, "These are golden threads, aren't they?" "Stop talking, reverend gentleman," said the eunuchs in attendance on the king. "Please come inside and make your diagnosis." Taking his leave of the Tang Priest, Monkey followed the attendants into the inner quarters to see his patient. Indeed.

The heart has a secret prescription that will save a country;
The hidden and wonderful spell gives eternal life.

If you do not know what illness was diagnosed or what medicines were used and wish to learn the truth listen to the explanation in the next instalment.



第六十九回

心主夜间修药物 君王筵上论妖邪

话表孙大圣同近侍宦官，到于皇宫内院，直至寝宫门外立定。将三条金线与宦官拿入里面，吩咐：“教内宫妃后，或近侍太监，先系在圣躬左手腕下，按寸、关、尺三部上，却将线头从窗櫺儿穿出与我。”真个那宦官依此言，请国王坐在龙床，按寸、关、尺，以金线一头系了，一头理出窗外。行者接了线头，以自己右手大指先托着食指，看了寸脉；次将中指按大指，看了关脉；又将大指托定无名指，看了尺脉；调停自家呼吸，分定四气、五郁、七表、八里、九候、浮中沉、沉中浮，辨明了虚实之端；又教解下左手，依前系在右手腕下部位。行者即以左手指，一一从头诊视毕，却将身抖了一抖，把金线收上身来。厉声高呼道：“陛下左手寸脉强而紧，关脉涩而缓，尺脉芤且沉；右手寸脉浮而滑，关脉迟而结，尺脉数而牢。夫左寸强而紧者，中虚心痛也；关涩

Chapter 69

The Heart's Master Prepares Medicine in the Night The Monarch Discusses a Demon at the Banquet

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The story tells how the Great Sage Sun went with the eunuchs in attendance on the king to the inner quarters of the palace and stood outside the doors of the royal bed-chamber. Handing the three golden threads to the eunuchs to take inside he gave them these instructions: "Tell the queens and consorts of the inner palace or the eunuchs in personal attendance to fasten these threads to His Majesty's left wrist at the inch, the bar and the cubit¹ then pass them out of the window to me." The eunuchs did as he said, asking the king to sit on his dragon bed while they fastened one end of the golden threads to the inch, the bar and the cubit and passed the other ends outside.

Monkey took these ends and first held the end of one between the thumb and the forefinger of his right hand and felt the pulse at the inch point. He held the next against his middle finger and felt the pulse at the bar, and then pressed his thumb against his third finger and felt the cubit pulse. Next he regulated his own breathing to examine the four functions, the five depressions, the seven exterior and eight interior symptoms, the nine tempers, the deep pulses within the floating ones and the floating ones within the deep ones. He thus determined the insufficiencies and excesses of the functioning of organs, then told the eunuchs to take the threads off the king's left wrist and fasten them to the same points on the right wrist. He felt the threads one by one with the fingers of his left hand.

With a shake he put the golden threads back on his body and shouted at the top of his voice, "Your Majesty, the inch pulse on your left wrist is strong and tense, the bar pulse is sluggish and tardy, and the cubit is hollow and deep. On your right wrist the inch is floating and slippery, the bar is slow and knotted, and the cubit is frequent and firm. The left inch



而缓者，汗出肌麻也；尺芤而沉者，小便赤而大便带血也。右手寸脉浮而滑者，内结经闭也；关迟而结者，宿食留饮也；尺数而牢者，烦满虚寒相持也。——诊此贵恙：是一个惊恐忧思，号为‘双鸟失群’之证。”那国王在内闻言，满心欢喜。打起精神，高声应道：“指下明白！指下明白！果是此疾！请出外面用药来也。”

大圣却才缓步出宫。早有在旁听见的太监，已先对众报知。须臾，行者出来，唐僧即问如何。行者道：“诊了脉，如今对证制药哩。”众官上前道：“神僧长老，适才说‘双鸟失群’之证，何也？”行者笑道：“有雌雄二鸟，原在一处同飞；忽被暴风骤雨惊散，雌不能见雄，雄不能见雌，雌乃想雄，雄亦想雌：这不是‘双鸟失群’也？”众官闻说，齐声喝采道：“真是神僧！真是神医！”称赞不已。当有太医官问道：“病势已看出矣，但不知用何药治之？”行者道：“不必执方，见药就要。”医官道：“经云：‘药有八百八味，人有四百四病。’病不在一人之身，药岂有全用之理！如何见药就要？”行者道：“古人云：‘药不执方，合宜而用。’故此全征药





being strong and tense means that you have an internal emptiness and pains in the heart. The left bar being sluggish and tardy shows that you sweat and that your muscles feel numb. The hollowness and depth of the cubit suggest red urine and bloody stools. The floating, slippery inch pulse on the right wrist shows internal accumulations and blocked channels. The bar being slow and knotted is from indigestion and retained drinking. The frequency and wiriness of the cubit shows a chronic opposition of irritable fullness and empty coldness. My diagnosis of Your Majesty's ailment is that you are suffering from alarm and worry. The condition is the one known as the 'pair of birds parted.'" When the king heard this inside his chamber he was so delighted that his spirits revived and he shouted in reply, "You have understood my illness through your fingers. That is indeed my trouble. Please go out and fetch some medicine."

Monkey walked slowly out of the inner palace, by when the eunuchs watching him had already given the news to everyone. When Monkey emerged a moment later the Tang Priest asked him how it had gone. "I made a diagnosis from his pulses," Monkey said. "I now have to prepare the medicine for his condition." All the officials then came forward to ask, "Holy monk, reverend sir, what is the 'pair of birds parted' condition of which you spoke just now?" "It's when a cock bird and a hen who were flying together are suddenly separated by a violent storm," replied Monkey with a smile. "The hen misses the cock and the cock misses the hen. Isn't that 'a pair of birds parted?'" At this the officials all cried out over and over again in admiration. "He really is a holy monk! He really is a divine doctor!"

"You have diagnosed the condition," said one of the fellows of the Royal College of Medicine, "but what drugs will you use to treat it?" "There's no need to stick to prescriptions," said Monkey. "I'll choose the drugs when I see them." "According to the medical classic, 'There are 808 varieties of medicine and 404 varieties of sickness,'" said the fellows of the Royal College of Medicine. "How can it be right to use all the medicines when one person does not have all the ailments? You can't just choose your drugs on sight." To this Monkey replied, "The ancients said, 'In preparing medicines do not stick rigidly to the formulae; use them as appropriate.' That's why I've asked for the full range of phar-

品，而随便加减也。”那医官不复再言。即出朝门之外，差本衙当值之人，遍晓满城生熟药铺，即将药品，每味各办三斤，送与行者。行者道：“此间不是制药处，可将诸药之数并制药一应器皿，都送入会同馆，交与我师弟二人收下。”医官听命，即将八百八味每味三斤及药碾、药磨、药罗、药乳并乳钵、乳槌之类都送至馆中，一一交付收讫。

行者往殿上请师父同至馆中制药。那长老正自起身，忽见内宫传旨，教阁下留住法师，同宿文华殿。待明朝服药之后，病痊酬谢，倒换关文送行。三藏大惊道：“徒弟啊，此意是留我做当头哩。若医得好，欢喜起送；若医不好，我命休矣。你须仔细上心，精度制度也！”行者笑道：“师父放心，在此受用。老孙自有医国之手。”

好大圣，别了三藏，辞了众臣，径至馆中。八戒迎着笑道：“师兄，我知道你了。”行者道：“你知甚么？”八戒道：“知你取经之事不果，欲作生涯无本，今日见此处富庶，设法要开药铺哩。”行者喝道：“莫胡说！医好国王，得意处辞朝走路，开甚么药铺！”八戒道：“终不然，这八百八味药，每味三斤，共计二千四百二十四斤，只医一人，能用多少？不知多少年代方吃得了哩！”行者道：“那里用得许多？他那太医



maceutical materials so that I can make adjustments as I need to." The fellows of the Royal College could say no more to this, but went out through the palace gates and sent those of the college's staff who were on duty to tell all the pharmacies in the city, whether selling raw materials or prepared drugs, to send three pounds of each to Monkey. "This is no place for preparing medicine," said Monkey. "All the medicines and a set of pharmacist's utensils must be sent to the Hostel of Meeting and handed over to my two fellow disciples." The fellows did as they were told. Three pounds of each of the 808 ingredients of medicine together with pharmacist's rollers, hand-mills, sieves, mortars, bowls, pestles and the like were all sent to the hostel, handed over and received.

Monkey went back into the throne hall and asked his master to return to the hostel with him while he prepared the medicine. Sanzang was just getting up to go when the king sent a command from the inner quarters that the Master of the Law was to stay behind and spend the night in the Hall of Literary Splendour; the next morning, after taking the medicine and recovering from his illness, the king would reward them, inspect the passport and send them on their way. Sanzang was horrified. "Disciple," he said, "he means to keep me here as a hostage. If he is cured he will be happy to send us on our way, but if the treatment fails my life is over. You must be very careful and pay full attention when preparing the medicine." "Don't worry, Master," Monkey said with a smile, "Enjoy yourself here. I'm a superb doctor."

Taking his leave of Sanzang and of all the officials the splendid Great Sage went straight back to the hostel where Pig welcomed him with a grin. "Brother," he said, "I know what you're up to." "What?" Monkey asked. "If fetching the scriptures doesn't come off you'll be left without any capital to start up a business." Pig replied. "Now you've seen how prosperous this place is you're planning to open a chemist's shop here." "Don't talk nonsense," shouted Monkey. "When I've cured the king I'll use my success to leave the court and be on our way. I'm not going to be running a chemist's." "Well," said Pig, "if you're not opening a shop, why get three pounds of each of 808 different ingredients to treat one man? How much of it will you need? How many years will it take for him to finish the lot?" "He'll never finish that much," Monkey replied.

院官都是些愚盲之辈，所以取这许多药品，教他没处捉摸，不知我用的是那几味，难识我神妙之方也。”

正说处，只见两个馆使，当面跪下道：“请神僧老爷进晚斋。”行者道：“早间那般待我，如今却跪而请之，何也？”馆使叩头道：“老爷来时，下官有眼无珠，不识尊颜。今闻老爷大展三折之肱，治我一国之主，若主上病愈，老爷江山有分，我辈皆臣子也，礼当拜请。”行者见说，欣然登堂上坐。八戒、沙僧分坐左右。摆上斋来。沙僧便问道：“师兄，师父在那里哩？”行者笑道：“师父被国王留住作当头哩。只待医好了病，方才酬谢送行。”沙僧又问：“可有些受用么？”行者道：“国王岂无受用！我来时，他已有三个阁老陪侍左右，请入文华殿去也。”八戒道：“这等说，还是师父大哩。他倒有阁老陪侍，我们只得两个馆使奉承。——且莫管他，让老猪吃顿饱饭也。”兄弟们遂自在受用一番。

天色已晚。行者叫馆使：“收了家火，多办些油蜡，我等到夜静时，方好制药。”馆使果送若干油蜡，各命散讫。至半夜，天街人静，万籁无声。八戒道：“哥哥，制何药？赶早干事。我瞌睡了。”行者道：“你将大黄取一两来，碾为细末。”沙僧乃道：“大黄味苦，性寒，无毒；其性沉而不浮，



“The fellows of their Royal College of Medicine are a load of idiots. The only reason why I sent for so many ingredients was to baffle them and stop them knowing which ones I’m going to use. Then they won’t be able to find out what my miraculous prescription is.”

As they were talking two of the hostel staff came in and fell to their knees before them to say, “We beg the holy monks and reverend gentlemen to partake of their evening repast.” “This morning you treated us rather differently,” said Monkey, “so why go on your knees to invite us now?” “When you first came, my lords,” the hostel orderlies replied, “we were too blind to recognize your illustrious faces. Now we have heard how you are using your outstanding medical powers to treat our king. If His Majesty recovers his health he will share the kingdom with you, so we’ll all be your subjects. So it’s only proper for us to kowtow to you and to invite you politely to eat.” On hearing this Monkey cheerfully took the place of honour while Pig and Friar Sand sat to his left and right. As the vegetarian meal was served Friar Sand asked, “Where’s our master, brother?” “The king’s kept him as a hostage,” Monkey replied. “When the king’s cured he’ll regard us and send us on our way.” “Is he being well looked after?” Friar Sand continued. “His host’s a king,” Monkey replied, “so of course he’s in luxury. When I went there he had three senior ministers looking after him and he was invited into the Hall of Literary Splendour.” “In that case,” said Pig, “the master’s still doing much better than us. He’s got ministers looking after him, and we’ve only got a couple of hostel orderlies to serve us. So I’m going to forget about him and eat a good meal.” Thus the three of them enjoyed their meal at ease.

It was now late. “Tidy the dishes away,” Monkey said to the hostel orderlies, “and fetch me plenty of oil and candles. The best time for us to make up the medicine will be in the quiet of the night.” The orderlies brought oil and candles as instructed and were then dismissed. In the still silence of the middle of the night Pig asked, “Brother, what medicines are we going to make? Let’s get on with it. I need my shut-eye.” “Get an ounce of rhubarb and grind it to a fine powder with a roller,” said Brother Monkey. “Rhubarb has a bitter taste and a cold nature and isn’t noxious,” said Friar Sand. “Its nature is deep, not superficial; it’s an

其用走而不守；夺诸郁而无壅滞，定祸乱而致太平；名之曰‘将军’。此行药耳，但恐久病虚弱，不可用此。”行者笑道：“贤弟不知。此药利痰顺气，荡肚中凝滞之寒热。你莫管我。——你去取一两巴豆，去壳去膜，捶去油毒，碾为细末来。”八戒道：“巴豆味辛，性热，有毒；削坚积，荡肺腑之沉寒；通闭塞，利水谷之道路；乃斩关夺门之将，不可轻用。”行者道：“贤弟，你也不知。此药破结宣肠，能理心膨水胀。快制来。我还有佐使之味辅之也。”他二人即时将二药碾细道：“师兄，还用那几十味？”行者道：“不用了。”八戒道：“八百八味，每味三斤，只用此二两，诚为起夺人了。”行者将一个花磁盏子，道：“贤弟莫讲，你拿这个盏儿，将锅脐灰刮半盏过来。”八戒道：“要怎的？”行者道：“药内要用。”沙僧道：“小弟不曾见药内用锅灰。”行者道：“锅灰名为‘百草霜’，能调百病，你不知道。”那呆子真个刮了半盏，又碾细了。行者又将盏子，递与他道：“你再去把我们的马尿等半盏来。”八戒道：“要他怎的？”行者道：“要丸药。”沙僧又笑道：“哥哥，这事不是耍子。马尿腥臊，如何入得药品？我只见醋糊为丸，陈米糊为丸，炼蜜为丸，或只是清水为丸，那曾见马尿为丸？那东西腥腥臊臊，脾虚的人，一闻





active medicine, not a defensive one. It removes stagnations and clears obstructions, settles disorder, and brings about peace, and they call it 'the general'. It's a cathartic drug. But perhaps it's wrong for someone in an empty, weakened state after a long illness." "There's something you don't know, brother," Monkey said. "This drug helps phlegm, makes the vital forces travel smoothly, and calms the heat and cold that become congested in the stomach. Just leave me alone and fetch me an ounce of croton seeds. Shell them, peel them, hammer the poisonous oil out of them, then grind them to a fine powder with a roller." "Croton seed is acrid, hot by nature and poisonous," said Pig. "It cuts away hard accumulations, deals with submerged cold in the lungs and bowels, and clears obstructions. It smooths the way for water and grain. It's a warrior for storming passes and gates. You must be very careful how you use it." "Brother," Monkey replied, "what you don't understand is that this is a drug that destroys knots, opens the intestine and can cure swelling of the heart and dropsy. Hurry up and get it ready. And I'll want an adjuvant to back it up."

The two of them started work on grinding the two drugs to a fine powder. "You'll need dozens more, brother," they said, "so which'll they be?" "That's all," Monkey replied. "But you've got three pounds of each of 808 different medicinal ingredients," Pig said. "If all you're going to use is two ounces you've been making a fool of these people." Monkey then produced a patterned porcelain dish and said, "Stop talking, brothers. Take this dish and fill it half full with soot scraped from a cooking pot." "Whatever for?" Pig asked. "I need it for the medicine," Monkey replied. "I never heard of soot from a cooking pot being used in medicine," said Friar Sand. "It's called 'frost on the flowers'," said Monkey, "and it helps treat all kinds of illness. Didn't you know that?" The idiot then scraped off half a dishful and ground it up to a fine powder.

Monkey then handed him another dish and said, "Now fetch me half a dishful of our horse's piss." "What for?" Pig asked. "To make the medicine up into pills with." Monkey replied. "Brother," said Friar Sand with a smile, "this is no joking matter. Horse piss stinks. You can't use it in medicine. I've only seen vinegar paste, old rice paste, refined honey and clean water used for making pills. Who ever heard of horse piss used

就吐；再服巴豆、大黄，弄得人上吐下泻，可是耍子？”行者道：“你不知就里。我那马，不是凡马。他本是西海龙身。若得他肯去便溺，凭你何疾，服之即愈。但急不可得耳。”八戒闻言，真个去到马边。那马斜伏地下睡哩。呆子一顿脚踢起，衬在肚下，等了半会，全不见撒尿。他跑将来，对行者说：“哥啊，且莫去医皇帝，且快去医医马来。那亡人干结了，莫想尿得出一点儿！”行者笑道：“我和你去。”沙僧道：“我也去看看。”

三人都到马边，那马跳将起来，口吐人言，厉声高叫道：“师兄，你岂不知？我本是西海飞龙，因为犯了天条，观音菩萨救了我，将我锯了角，退了鳞，变作马，驮师父往西天取经，将功折罪。我若过水撒尿，水中游鱼，食了成龙；过山撒尿，山中草头得味，变作灵芝，仙童采去长寿；我怎肯在此尘俗之处轻抛却也？”行者道：“兄弟谨言。此间乃西方国土，非尘俗也，亦非轻抛弃也。常言道：‘众毛攒裘。’要与本国之王治病哩。医得好时，大家光辉。不然，恐俱不得善离此地也。”那马才叫声“等着。”你看他往前扑了一扑，往后蹲了一蹲，咬得那满口牙齧支支的响哧，仅努出几





to make pills? It's got a terrible stink. Anyone with a weak spleen would throw up at the first sniff. If he goes on and takes the rhubarb and croton seeds he'll be vomiting at one end and having the runs at the other. That'll be no joke." "You don't know the inside story," said Monkey. "That horse of ours is no ordinary horse. He used to be a dragon in the Western Ocean. If he'll give us some of his piss it'll cure any illness you could have. My only worry is that he might refuse." When Pig heard this he went and stood beside the horse, who was lying down asleep. The idiot kicked the horse till he got to his feet then pressed himself against the horse's stomach for a very long time but without seeing any sign of piss. He ran back to Monkey to say, "Brother, never mind about treating the king. Hurry up and cure the horse. He's done for: he's dried right up. There's no way we're going to get a drop of piss out of him." "I'll go with you," smiled Monkey. "I'll come and have a look too," said Friar Sand.

When the three of them reached the horse he started to jump about and shout in human language at the top of his voice, "How can you be so ignorant, brother? I used to be a flying dragon in the Western Ocean. The Bodhisattva Guanyin saved me after I'd offended against the Heavenly Code. She sawed off my horns, removed my scales and turned me into a horse to carry the master to the Western Heaven to fetch the scriptures. This way I'll be able to redeem my crimes. If I pissed into any river I was crossing the fish in the water would drink it and turn into dragons. The grass on any mountain we were going over that got a taste of it would become magic fungus for immortal boys to gather and give themselves eternal life. So of course I can't casually drop it in a vulgar, worldly place like this." "Watch your words, brother," said Monkey. "This is the city of a western king, not some vulgar, worldly place. You wouldn't be casually dropping it here. As the saying goes, many hands make light work. We've got to cure the king. When we do we'll all be covered in glory. If we fail I'm afraid we won't be able to leave this country with any credit."

"Wait a moment," the horse finally said. Look at him as he springs forward then squats back on his haunches, grinds his teeth noisily and only with the greatest strain manages to squeeze out a few drops before

点儿，将身立起。八戒道：“这个亡人！就是金汁子，再撒些儿也罢！”那行者见有少半盏，道：“够了！够了！拿去罢。”沙僧方才欢喜。

三人回至厅上，把前项药饵搅和一处，搓了三个大丸子。行者道：“兄弟，忒大了。”八戒道：“只有核桃大。若论我吃，还不够一口哩！”遂此收在一个小盒儿里。兄弟们连衣睡下，一夜无词。

早是天晓。却说那国王耽病设朝，请唐僧见了，即命众官快往会同馆参拜神僧孙长老取药去。

多官随至馆中，对行者拜伏于地道：“我王特命臣等拜领妙剂。”行者叫八戒取盒儿，揭开盖子，递与多官。多官启问：“此药何名？好见王回话。”行者道：“此名‘乌金丹’。”八戒二人，暗中作笑道：“锅灰拌的，怎么不是乌金！”多官又问道：“用何引子？”行者道：“药引儿两般都下得。有一般易取者，乃六物煎汤送下。”多官问：“是何六物？”行者道：

“半空飞的老鸦屁，紧水负的鲤鱼尿，王母娘娘搽脸粉，老君炉里炼丹灰，玉皇戴破的头巾要三块，还要五根困龙须：六物煎汤送此药，你王忧病等时除。”

多官闻言道：“此物乃世间所无者。请问那一般引子是何？”行





standing up again. "What a deadbeat," said Pig. "You could give us a few more even if they were drops of gold." Seeing that the dish was now about a third full Monkey said, "That'll do, that'll do. Take it away." Only then did Friar Sand feel cheerful.

The three of them then returned to the main hall, mixed the piss with the ingredients that had already been prepared, and rolled the mixture into three large round balls. "They're too big, brothers," said Monkey. "They're only walnut-sized," Pig replied. "That wouldn't be enough for a single mouthful if I were taking them." The three disciples then put the pills into a large box and went to bed fully dressed.

It was soon dawn, and despite his sickness the king held court, asking the Tang Priest to come to see him and sending all his officials straight to the Hostel of Meeting to pay their respects to the holy monk, the Venerable Sun, and fetch the medicine.

When the officials reached the hostel they prostrated themselves before Brother Monkey with the words, "His Majesty has sent us to pay our respects and fetch the miraculous medicine." Monkey told Pig to fetch the box, which he opened and handed to the officials. "What is this medicine called?" they asked. "We would like to be able to inform His Majesty when we see him." "It's called Black Gold Elixir," Monkey replied, at which Pig and Friar Sand had to hide their grins as they thought, "of course they're black gold — they were made with soot scraped off cooking pots."

"What should be taken with the pills to guide them on their way?" the officials asked. "There are two kinds of guide that can be taken with them," Monkey replied. "One's easily got hold of. That is a decoction of six ingredients to be taken as a hot potion." "What six ingredients?" the officials asked. "A fart from a flying crow," Monkey replied, "piss from a carp in a fast-flowing stream, some of the face-powder used by the Queen Mother of the West, soot from elixir refined in Lord Lao's furnace, three pieces of a worn-out head cloth of the Jade Emperor's, and five whiskers from a trapped dragon's beard. A decoction of those six ingredients taken with the pills would clear up your king's illness straight away."

When the officials heard this they replied, "Those are things that are

者道：“用无根水送下。”众官笑道：“这个易取。”行者道：“怎见得易取？”多官道：“我这里人家俗论：若用无根水，将一个碗盏，到井边，或河下，舀了水，急转步，更不落地，亦不回头，到家与病人吃药，便是。”行者道：“井中河内之水，俱是有根的。我这无根水，非此之论，乃是天上落下者，不沾地就吃，才叫做‘无根水’。”多官又道：“这也容易。等到天阴下雨时，再吃药便罢了。”遂拜谢了行者，将药持回献上。

国王大喜，即命近侍接上来。看了道：“此是甚么丸子？”多官道：“神僧说是‘乌金丹’，用无根水送下。”国王便教宫人取无根水。众官道：“神僧说，无根水不是井河中者，乃是天上落下不沾地的才是。”国王即唤当驾官传旨，教请法官求雨。众官遵依出榜不题。

却说行者在会同馆厅上，叫猪八戒道：“适间允他天落之水，才可用药，此时急忙，怎么得个雨水？我看这王，倒也是个贤大德之君，我与你助他些儿雨下药，如何？”八戒道：“怎么样助？”行者道：“你在我左边立下，做个辅星。”又叫沙僧，“你在我右边立下，做个弼宿。等老孙助他些无根水儿。”好大圣，步了罡诀，念声咒语，早见那正东上，一朵乌云，渐近于头顶上。叫道：“大圣，东海龙王敖广来见。”行





not to be found in this world, so please tell us what the other guide is.” “The pills should be taken with rootless water,” said Monkey. “That’s very easily got hold of,” smiled the officials. “How can you be so sure?” Monkey asked. “We have a saying here,” the officials replied, “that if you need rootless water you take a bowl or a dish to a well or a stream, fill it with water, and hurry back with it. Don’t spill a drop, don’t look behind you, and give it to the patient to take with the medicine.” “But well water and stream water both have roots,” Monkey said. “The rootless water I’m talking about has to fall from the sky and be drunk before it touches the ground. Only then can it be called rootless.” “That’s easily got too,” the officials said. “The medicine shouldn’t be taken till the next cloudy, wet day.”

The officials then kowtowed to thank Monkey and took the medicine back with them to present to the king, who delightedly ordered his attendants to bring it to him. “What are these pills?” he asked when he saw them. “The holy monk says they are Black Gold Elixir and have to be taken with rootless water,” the officials replied. The king then sent some of his palace women to fetch rootless water. “The holy monk says that rootless water can’t be got from wells or streams,” the officials said. “It has to be water that has come down from the sky and not yet touched the ground.” The king then ordered his aides to issue a decree inviting magicians to summon rain. The officials then issued a proclamation as the king had ordered.

Back in the hall of the Hostel of Meeting Brother Monkey said to Pig, “He must be given some rain now so he can take his medicine. This is very urgent. How are we going to get some? I reckon he’s a very virtuous and worthy king, so why don’t we help him get a little rainwater to take his medicine with?” “But how are we going to help him get some rootless water?” Pig asked. “Stand on my left and be my Sustainer Star,” Monkey said to him, then told Friar Sand, “stand on my right as my Straightener Star while I help him to get some rootless water.”

The splendid Great Sage then paced out a magic pattern and said the words of a spell. Soon a dark cloud appeared to their east that came closer till it was over their heads. “Great Sage,” called a voice from it, “Ao Guang, the Dragon King of the Eastern Sea, is here to call on you.”

者道：“无事不敢捻烦，请你来助些无根水与国王下药。”龙王道：“大圣呼唤时，不曾说用水，小龙只身来了，不曾带得雨器，亦未有风云雷电，怎生降雨？”行者道：“如今用不着风云雷电，亦不须多雨，只要些须引药之水便了。”龙王道：“既如此，待我打两个喷嚏，吐些涎津溢，与他吃药罢。”行者大喜道：“最好！最好！不必迟疑，趁早行事。”

那老龙在空中，渐渐低下乌云，直至皇宫之上，隐身潜象，喷一口津唾，遂化作甘霖。那满朝官齐声喝采道：“我主万千之喜！天公降下甘雨来也！”国王即传旨，教：“取器皿盛着。不拘宫内外及官大小，都要等贮仙水，拯救寡人。”你看那文武多官并三宫六院妃嫔与三千彩女，八百娇娥，一个个擎杯托盏，举碗持盘，等接甘雨。那老龙在半空，运化津涎，不离了王宫前后。将有一个时辰，龙王辞了大圣回海。众臣将杯盂碗盏收来，也有等着一点两点者，也有等着三点五点者，也有一点不曾等着者，共合一处，约有三盏之多，总献至御案。真个是异香满袭金銮殿，佳味熏飘天子庭！

那国王辞了法师，将着“乌金丹”并甘雨至宫中，先吞了一丸，吃了一盏甘雨；再吞了一丸，又饮了一盏甘雨；三



"I wouldn't have troubled you if it hadn't been important," Monkey said. "Could I ask you to help by giving the king here some rootless water to take his medicine with?" "When you summoned me, Great Sage," the dragon king replied, "you said nothing about water. I have only come by myself. I haven't brought any rain-making equipment, to say nothing of wind, clouds, thunder and lightning. So how can I make it rain?" "There'll be no call for wind, clouds, thunder or lightning this time," Monkey said, "and we don't need much rain either. We just need enough water for someone to take his medicine with." "In that case I'll do a couple of sneezes and spit out some saliva," the dragon king said. "That ought to be enough for him to take his medicine." "Terrific," said Monkey, delighted. "Don't waste a moment. Do it as soon as you can."

The ancient old dragon gradually brought his dark cloud down till it was just over the palace, though he kept himself entirely concealed. He spat out a mouthful of saliva that turned into timely rain, whereupon all the officials at court exclaimed, "Ten million congratulations, Your Majesty. Heaven is sending down timely rain." The king then ordered, "Take vessels out to hold the rain. All officials, whether inside or outside the palace and irrespective of their rank, must gather this sacred water to save our life." Just watch as all the civil and military officials as well as the consorts, concubines, three thousand beauties, and eight hundred charming ladies-in-waiting of the three harems and the six compounds of the inner palace all stood there holding cups, dishes, bowls and plates to catch the timely rain. Up in the sky the ancient dragon so controlled his saliva that all of it fell within the palace. After about two hours the dragon king took his leave of the Great Sage and went back to the sea. When the officials gathered all the cups, dishes, bowls and plates together they found that some had caught one or two drops of water, some three to five, and some none at all. When it was all put together there were a little over three dishes full of it, and this was all presented to the king. Indeed,

The throne hall was filled with exquisite fragrance;

Fine scents were wafting round the Son of Heaven's court.

The king then dismissed the Master of the Law and had the Black Gold Elixir and the timely rain carried into the inner quarters, where he took the first pill with the first dish of timely rain, then the second pill with

次，三丸俱吞了，三盏甘雨俱送下。不多时，腹中作响，如辘轳之声不绝，即取净桶，连行了三五次，服了些米饮，敲倒在龙床之上。有两个妃子，将净桶捡看，说不尽那秽污痰涎，内有糯米饭块一团。妃子近龙床前来报：“病根都行下来也！”国王闻此言，甚喜，又进一次米饭。少顷，渐觉心胸宽泰，气血调和，就精神抖擞，脚力强健。下了龙床，穿上朝服，即登宝殿，见了唐僧，辄倒身下拜。那长老忙忙还礼。拜毕，以御手搀着，便教阁下：“快具简帖，帖上写朕‘再拜顿首’字样，差官奉请法师高徒三位。一壁厢大开东阁，光禄寺排宴酬谢。”多官领旨，具简的具简，排宴的排宴，正是国家有倒山之力，霎时俱完。

却说八戒见官投简，喜不自胜道：“哥啊，果是好妙药！今来酬谢，乃兄长之功。”沙僧道：“二哥说那里话！常言道：‘一人有福，带挈一屋。’我们在此合药，俱是有功之人。只管受用去，再休多话。”咦！你看他弟兄们俱欢欢喜喜，径入朝来。

众官接引，上了东阁，早见唐僧、国王、阁老，已都在那里安排筵宴哩。这行者与八戒、沙僧，对师父唱了个喏，



the second dish. In three efforts he finished all three pills and all three dishfuls. Soon afterwards there was a noise from his stomach like the endless turning of a windlass. He sent for his chamber pot and evacuated four or five times before taking some rice porridge and collapsing on his dragon bed. When two of his consorts inspected the chamber pot they saw it contained huge amounts of faeces and mucus, and amid it all a ball of glutinous rice. "The root of the disorder has come out," the consorts reported, going over to the royal bed. The king was very pleased to hear this and ate some rice. A little later his chest felt eased and his natural forces and blood were in harmonious balance once more. He was full of vigour and the strength came back to his legs, so he rose from his bed, dressed in his court clothes and went into the throne hall, where he greeted the Tang Priest by prostrating himself. The venerable elder returned this courtesy as quickly as he could. When this had been done the king helped Sanzang to his feet with his own hands and told his courtiers, "Write a note at once sending our personal and respectful greetings and have an official go to invite the three illustrious disciples of the Master of the Law to come here. Meanwhile the eastern hall of the palace is to be opened up and the department of foreign relations is to arrange a banquet of thanksgiving." Having been given these commands the officials carried them out. The scribes wrote out the note and the caterers prepared the meal. A state is indeed strong enough to overturn a mountain, and everything was done in an instant.

When Pig saw the officials come to deliver the note he was beside himself with delight. "Brother," he said, "it really must be miracle medicine. From the way they're coming to thank you you must have pulled it off." "You've got it all wrong, brother," said Friar Sand. "As the saying goes, 'One man's good fortune affects his whole household.' We two made up the pills, so we take a share of the credit. So just enjoy yourself and stop talking." Hey! Just look at the three brothers as they all happily go straight to the palace, where all the officials received them and led them to the eastern hall.

Here they saw the Tang Priest with the king and his ministers and the banquet all set out ready. Brother Monkey, Pig and Friar Sand all chanted

随后众官都至。只见那上面有四张素桌面，都是吃一看十的筵席；前面有一张荤桌面，也是吃一看十的珍馐。左右有四五百张单桌面，真个排得齐整：

古云：“珍馐百味，美禄千钟。琼膏酥酪，锦缕肥红。”宝妆花彩艳，果品味香浓。斗糖龙缠列狮仙，饼锭拖炉摆凤侣。荤有猪羊鸡鹅鱼鸭般般肉，素有蔬肴笋芽木耳并蘑菇。几样香汤饼，数次透酥糖。滑软黄粱饭，清新菇米糊。色色粉汤香又辣，般般添换美还甜。君臣举盏方安席，名分品级慢传壶。

那国王御手擎杯，先与唐僧安坐。三藏道：“贫僧不会饮酒。”国王道：“素酒。法师饮此一杯，何如？”三藏道：“酒乃僧家第一戒。”国王甚不过意道：“法师戒饮，却以何物为敬？”三藏道：“顽徒三众代饮罢。”国王却才欢喜，转金卮，递与行者。行者接了酒，对众礼毕，吃了一杯。国王见他吃





a “na-a-aw” of respect to their master, after which the officials all came in. In the best place there were set out four tables of vegetarian food. It was the sort of banquet at which there are ten times as many dishes as you can eat. In front of these tables was one of meat dishes, and on this too you could see ten dishes of rare delicacies while you ate one. To either side four or five hundred more single tables were most neatly set out.

As the ancients had it:

“A hundred rare delicacies,

A thousand goblets of fine wine,

Rich cream and yoghurt,

Fat, red meat like brocade.”

Precious and many-coloured decorations,

Heavy fragrances of fruit.

Huge sugar dragons coil round sweet lions and immortals:

Ingots of cake draw furnaces escorted by phoenixes.

For meat there was pork and mutton, goose, chicken, duck and fish;

For vegetables, bamboo shoots, beansprouts, fungus and button mushrooms.

Delicious noodles in soup,

Translucent creamy sweets,

Succulent millet,

Fresh wild rice congee,

Pungent, tasty soup with rice noodles,

Dishes in which sweetness vied with beauty.

Monarch and subjects raised their cups as the diners took their seats;

Officials seated by rank slowly passed the jugs.

Holding a cup in his hand the king first seated the Tang Priest, who said, “As a monk I may not drink liquor.” “This is alcohol-free wine,” the king said. “Could you not drink one cup of this, Master of the Law?” “But wine is the first prohibition for us monks,” said Sanzang. The king felt awkward. “If you may not drink, Master of the Law, how can I congratulate you?” “My three badly-behaved disciples will drink on my behalf,” Sanzang replied. The king then happily passed the golden goblet to Monkey, who took it, made a courteous gesture to the assembly, and downed a cupful. Seeing how cheerfully he downed it the king offered



得爽利，又奉一杯。行者不辞，又吃了。国王笑道：“吃个三宝盅儿。”行者不辞，又吃了。国王又叫斟上，“吃个四季杯儿。”

八戒在旁，见酒不到他，忍得他咽咽咽唾；又见那国王苦劝行者，他就叫将起来道：“陛下，吃的药也亏了我，那药里有马——”这行者听说，恐怕呆子走了消息，却将手中酒递与八戒。八戒接着就吃，却不言语。国王问道：“神僧说药里有马，是甚么马？”行者接过口来道：“我这兄弟，是这般口敞。但有个经验的好方儿，他就要说与人。陛下早间吃药，内有马兜铃。”国王问众官道：“马兜铃是何品味？能医何证？”时有太医院官在旁道：“主公：

兜铃味苦寒无毒，定喘消痰大有功。

通气最能除血蛊，补虚宁嗽又宽中。”

国王笑道：“用得当！用得当！猪长老再饮一杯。”呆子亦不言语，却也吃了个三宝盅。国王又递了沙僧酒，也吃了三杯，却俱叙坐。

饮宴多时，国王又擎大爵，奉与行者。行者道：“陛下请坐。老孙依巡痛饮，决不敢推辞。”国王道：“神僧恩重如山，寡人酬谢不尽。好歹进此一巨觥，朕有话说。”行者道：“有甚话说了，老孙好饮。”国王道：“寡人有数载忧疑病，被神僧一贴灵丹打通，所以就好了。”行者笑道：“昨日





him another cup. Monkey did not decline it but drank again. "Have a third goblet," said the king with a smile, and Monkey accepted and drank for a third time. The king then ordered that the cup be refilled and said, "Have another to make it four for the four seasons."

Pig, who was standing beside Monkey, had to put up with the saliva gurgling inside him as the wine would not come his way; and now that the king was pressing Monkey so hard to drink he started to shout, "Your Majesty, that medicine you took owes something to me. Those pills include 'orse —" When Monkey heard this he was terrified that the idiot was going to give the game away, so he handed Pig the cup. Pig took the cup, drank and stopped talking. "Holy monk," said the king, "just now you said there was horse in the pills. What sort of horse?" "This brother of mine has a very loose tongue," said Monkey, cutting in. "We've got a really good formula that has been tried and tested, and he wants to give it away. The pills Your Majesty took this morning included not 'orse but Aristolochia." "What class of medicine is Aristolochia?" the king asked. "What conditions can it cure?" One of the fellows of the Royal College of Medicine who was standing beside the king said, "Your Majesty,

Aristolochia is bitter, cold and free of poison,
Ends shortness of breath and cures phlegm well,
Circulates the energy, removes blood infections,
Fills emptiness, soothes coughs and eases the heart.

"It was the right thing to use, the right thing to use," the king said. "The Venerable Pig must have another cup." The idiot said nothing more, but downed three goblets. The king then gave three cupfuls to Friar Sand, who drank them. Everyone then sat down.

When they all had been feasting and drinking for a long time the king raised a large goblet once more and handed it to Monkey. "Please sit down, Your Majesty," Monkey said. "I've been drinking hard in every round. I'd never refuse." "Holy monk," the king said, "we are under a profound debt of gratitude to you that we will never be able to repay. Please drain this great goblet: we have something to say to you." "Say what you will first," Monkey replied, "I'll drink after." "We suffered from that melancholia for years on end," the king said, "and one dose of your miraculous pills cured it." "When I saw Your Majesty yesterday I



老孙看了陛下，已知是忧疑之疾，但不知忧惊何事？”国王道：“古人云：‘家丑不可外谈。’奈神僧是朕恩主——惟不笑，方可告之。”行者道：“怎敢笑话，请说无妨。”国王道：“神僧东来，不知经过几个邦国？”行者道：“经有五六处。”又问：“他国之后，不知是何称呼。”行者道：“国王之后，都称为正宫、东宫、西宫。”国王道：“寡人不是这等称呼，将正宫称为金圣宫，东宫称为玉圣宫，西宫称为银圣宫。现今只有银、玉二后在宫。”行者道：“金圣宫因何不在宫中？”国王滴泪道：“不在已三年矣。”行者道：“向那厢去了？”国王道：“三年前，正值端阳之节，朕与嫔后都在御花园海榴亭下解粽插艾，饮菖蒲雄黄酒，看斗龙舟。忽然一阵风至，半空中现出一个妖精，自称赛太岁，说他在麒麟山獬豸洞居住，洞中少个夫人，访得我金圣宫生得貌美姿娇，要做个夫人，教朕快早送出。如若三声不献出来，就要先吃寡人，后吃众臣，将满城黎民，尽皆吃绝。那时节，朕却忧国忧民，无奈，将金圣宫推出海榴亭外，被那妖响一声摄将去了。寡人为此着了惊恐，把那粽子凝滞在内；况又昼夜忧思不息，所以成此苦疾三年。今得神僧灵丹服后，行了数次，尽是那三年前积滞之物，所以这会体健身轻，精神如旧。今日之命，





realized you were suffering from melancholia," Monkey said, "but I don't know what's getting you down."

"There's an old saying that a family doesn't talk about its dirt to strangers," the king replied. "As you are our benefactor, holy monk, we shall tell you, but please don't laugh." "I'd never dare," Monkey said. "Please speak freely." "How many countries did you holy monks come through on your way here from the east?" the king asked. "Five or six," Monkey replied. "What titles do the queens of the other kings have?" the king went on to ask. "They're called the queens of the Main Palace, East Palace and West Palace," Monkey replied. "We don't use titles like that," the king said. "We call the principal queen the Queen of the Sacred Golden Palace, the eastern queen the Queen of the Sacred Jade Palace and the western queen the Queen of the Sacred Silver Palace. But now only the Jade and Silver Queen are here." "Why isn't the Golden Queen in the palace?" Monkey asked. "She has been gone for three whole years," the king replied in tears. "Where did she go?" Monkey asked. "At the Dragon-boat Festival three years ago," the king said, "we were in the Pomegranate Pavilion of the palace gardens with our queens and consorts, unwrapping rice dumplings, putting artemisia out, drinking calamus and realgar wine and watching the dragon boats race when all of a sudden there was a gust of wind. An evil spirit appeared in mid-air. He said he was the Evil Star Matcher who lives in the Horndog Cave on Mount Unicorn and was short of a wife. Seeing how beautiful and charming our Golden Queen is he wanted her for his wife and insisted we should hand her over at once. If we did not do so by the time he had asked three times he was going to eat us up first, then our officials and all the commoners living in the city. We were so concerned over the fate of our country and our people that there was no alternative: the Golden Queen had to be pushed outside the pavilion to be carried noisily off by the evil spirit. All this gave us such a fright that the rice dumpling we were eating turned solid inside us. On top of that we have been unable to sleep for worrying, which is why we were ill for three years. Since taking you holy monks' miraculous pills we have evacuated our bowels three times, and the accumulations from three years ago have all been passed. That is why our body now feels light and strong and our

皆是神僧所赐，岂但如泰山之重而已乎！”

行者闻得此言，满心喜悦，将那巨觥之酒，两口吞之，笑问国王曰：“陛下原来是这等惊忧！今遇老孙，幸而获愈。但不知可要金圣宫回国？”那国王滴泪道：“朕切切思思，无昼无夜，但只是没一个能获得妖精的。岂有不要他回国之理！”行者道：“我老孙与你去伏妖邪，那时何如？”国王跪下道：“若救得朕后，朕愿领三宫九嫔，出城为民，将一国江山，尽付神僧，让你为帝。”八戒在旁，见出此言，行此礼，忍不住呵呵大笑道：“这皇帝失了体统！怎么为老婆就不要江山，跪着和尚？”行者急上前，将国王搀起道：“陛下，那妖精自得金圣宫去后，这一向可曾再来？”国王道：“他前年五月节摄了金圣宫，至十月间来，要取两个宫娥，是说伏侍娘娘，朕即献出两个。至旧年三月间，又来要两个宫娥；七月间，又要去两个；今年二月里，又要去两个；不知到几时又要来也。”行者道：“似他这等频来，你们可怕他么？”国王道：“寡人见他来得多遭，一则惧怕，二来又恐有伤害之意，旧年四月内，是朕命工起了一座避妖楼，但闻风响，知是他来，即与二后、九嫔，入楼躲避。”行者道：“陛下不弃，可携老孙去看那避妖楼一番，何如？”那国王即将左手携着行者出席。众官亦皆起身。猪八戒道：“哥哥，你不达理！这般



spirit is restored to what it was. Our life has today been given to us by you holy monks; this is a gift more weighty than Mount Tai.”

When Brother Monkey heard this he was very happy indeed and he downed the huge goblet of wine in two gulps. “Your Majesty,” he said with a smile to the king, “so that’s what caused your shock and your depression. Today you’ve been lucky: you met me and you were cured. But I don’t know whether you want the Golden Queen back in the palace.” To this the king answered with tears, “We have been longing for her night and day, but nobody has ever been able to catch the evil spirit. Of course we want her back in our country.” “What if I go to deal with that evil creature for you?” said Monkey. The king fell to his knees and replied, “If you can rescue our queen we will gladly take our three queens and nine consorts away from the capital and go to live as commoners, leaving the whole kingdom to be yours to reign over, holy monk.” When Pig, who was sitting beside them, heard all this being said and such great honours being done he could not help bursting into noisy laughter. “This king’s got no sense of what’s proper,” he chortled. “Fancy giving up his kingdom and going on his knees to a monk for the sake of his old woman.”

Monkey hurried forward to help the king back on his feet and ask, “Your Majesty, has the evil spirit been back since he got the Golden Queen?” “In the fifth month of the year before last,” the king said, “he carried off the Golden Queen. In the tenth month he came back to demand a couple of ladies in waiting to serve her, and we presented him with a couple. In the third month of last year he came to demand another couple, and two more in the seventh month. Then in the second month of this year it was a fourth pair. We do not know when he will be back again.” “If he comes that often you must be terrified of him,” Monkey replied. “Because he has come so frequently we are afraid of him and of his murderous intentions,” said the king. “In the fourth month last year we ordered the building of a demon shelter, so that whenever we hear the wind and know that he’s coming we can shelter there with our two queens and nine consorts.” “Would Your Majesty mind taking me to see the shelter?” Monkey asked, and the king led Monkey by his left hand from the table. All the officials rose to their feet. “Brother,” protested Pig, “you’re very unreasonable. Why leave this royal wine and break up the



御酒不吃，摇席破坐的，且去看甚么哩？”国王闻说，情知八戒是为嘴，即命当驾官抬两张素桌面，看酒在避妖楼外伺候。呆子却才不嚷，同师父、沙僧笑道：“翻席去也。”

一行文武官引导，那国王并行者相搀，穿过皇宫到了御花园后，更不见楼台殿阁。行者道：“避妖楼何在？”说不了，只见两个太监，拿两根红漆杠子，往那空地上掬起一块四方石板。国王道：“此间便是。这底下有三丈多深，挖成的九间朝殿。内有四个大缸，缸内满注清油，点着灯火，昼夜不息。寡人听得风响，就入里边躲避，外面着人盖上石板。”行者笑道：“那妖精还是不害你；若要害你，这里如何躲得？”正说间，只见那正南上，呼呼的，吹得风响，播土扬尘。唬得那多官齐声报怨道：“这和尚盐酱口，讲起甚么妖精，妖精就来了！”慌得那国王丢了行者，即钻入地穴。唐僧也就跟人。众官亦躲个干净。

八戒、沙僧也都要躲，被行者左右手扯住他两个道：“兄弟们，不要怕得。我和你认他一认，看是个甚么妖精。”八戒道：“可是扯淡！认他怎的？众官躲了，师父藏了，国王避了，我们不去了罢，炫的是那家世！”那呆子左挣右挣，挣不得脱手，被行者拿定多时，只见那半空里闪出一个妖精。你看他怎生模样：

九尺长身多恶狞，一双环眼闪金灯。

两轮查耳如撑扇，四个钢牙似插钉。





banquet to go looking at something?" Hearing this and realizing that Pig was worried for his stomach the king told his attendants to have two tables of vegetarian food brought along so that Pig could go on being wined outside the demon shelter. Only then did the idiot stop making a fuss and join in with his master and Friar Sand saying, "Let's break up the banquet."

As a column of civil and military officials led the way the king and Monkey went arm-in-arm through the living quarters of the palace to the back of the royal gardens, but there were no great buildings to be seen. "Where's the demon shelter?" Monkey asked, and before the words were out of his mouth two eunuchs levered open a square flagstone with red lacquered crowbars. "Here it is," said the king. "Twenty feet or more below us a large underground palace hall has been excavated. In it there are four great vats of purified oil in which lights burn night and day. When we hear the wind we take shelter here and the flagstone is put on again from outside." "So the evil spirit doesn't want to kill you," said Monkey with a smile. "If he did this would give you no protection." Just as he was speaking there came the roaring of a wind from due south that made the dust fly. In their alarm all the officials complained, "That monk has the mouth of an oracle. The moment he mentions the evil spirit it turns up." The panic-stricken monarch abandoned Monkey and scuttled into his underground shelter. The Tang Priest went with him, and all the officials fled for cover.

Pig and Friar Sand wanted to hide too, but Monkey grabbed one of them with each hand and said, "Don't be afraid, brothers. You and I are going to identify him and see what sort of evil spirit he is." "Nonsense," said Pig. "What do we want to identify him for? The officials have all hidden and the king's shut himself away. Why don't we clear off? What kind of hero are you trying to be?" But struggle though he might the idiot could not break free. When Monkey had been holding on to him for some time an evil spirit suddenly appeared in mid-air. Just see what it looked like:

A loathsome great body nine feet tall,
Round eyes flashing like lamps of gold.
Two huge ears sticking out as if they were round fans,

鬃绕红毛眉竖焰，鼻垂槽准孔开明。
髭髯几缕朱砂线，颧骨峻嶒满面青。
两臂红筋蓝靛手，十条尖爪把枪擎。
豹皮裙子腰间系，赤脚蓬头若鬼形。

行者见了道：“沙僧，你可认得他？”沙僧道：“我又不曾与他相识，那里认得！”又问：“八戒，你可认得他？”八戒道：“我又不曾与他会茶会酒，又不是宾朋邻里，我怎么认得他！”行者道：“他却像东岳天齐手下把门的那个醮面金睛鬼。”八戒道：“不是！不是！”行者道：“你怎知他不是？”八戒道：“我岂不知，鬼乃阴灵也，一日至晚，交申酉戌亥时方出。今日还在巳时，那里有鬼敢出来？就是鬼，也不会驾云。纵会弄风，也只是一阵旋风耳，有这等狂风？或者他就是赛太岁也。”行者笑道：“好呆子！倒也有些论头！既如此说，你两个护持在此，等老孙去问他个名号，好与国王救取金圣宫来朝。”八戒道：“你去自去，切莫供出我们来。”行者昂然不答，急纵祥光，跳将上去。

咦！正是：

安邦先却君王病，守道须除爱恶心。

毕竟不知此去，到于空中，胜败如何，怎么擒得妖怪，救得金圣宫，且听下回分解。



Four steel fangs like very long nails.
Red hair curled at his temples; his brows were as flames;
His nose was a hanging trough; his nostrils flared.
His whiskers were strands of cinnabar thread,
And jutting cheekbones shaped his greeny face.
On red-muscled arms were hands of indigo blue,
And ten sharp claws grasped a spear.
A leopardskin kilt was tied round his waist.
Bare feet and tangled hair completed his fiendish looks.

“Friar Sand,” asked Monkey when he saw the evil spirit, “can you recognize him?” “I don’t know who he is,” Friar Sand replied. “I’ve never seen him before.” “Pig,” Monkey next asked, “do you know?” “I’ve never had a cuppa or a drink with him,” Pig replied. “He’s no friend or neighbour of mine. How could I know?” “He reminds me of the sallow-faced golden-eyed gate keeper ghost under the Equal of Heaven of the Eastern Peak.” “No he isn’t, no he isn’t,” said Pig. “How do you know he isn’t?” Monkey asked. “Because ghosts are spirits of the dark and the underworld,” Pig replied. “They only come out at night, between five and midnight. It’s only ten in the morning, and no ghost would ever dare come out now. And even if it was a devil it’d never ride a cloud. Ghosts that stir up winds make whirlwinds, not gales. Perhaps he’s the Evil Star Matcher.” “You’re not such an idiot after all,” said Monkey. “That sounds sensible, so you two look after the master while I go to ask him his name. That’ll help me rescue the Golden Queen and bring her back to the palace for the king.” “Go if you must,” Pig replied, “but don’t tell him anything about us.” Monkey did not deign to answer, but leapt straight up on his magic light. Goodness!

To settle the nation he started by curing the king;
To preserve the Way love and hatred had to go.

If you don’t know who won the battle that followed when Monkey rose up into the sky or how the evil monster was captured and the Golden Queen rescued listen to the explanation in the next chapter.

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PDG

第七十回

妖魔宝放烟沙火 悟空计盗紫金铃

却说那孙行者抖擞神威，持着铁棒，踏祥光，起在空中，迎面喝道：“你是那里来的邪魔，待往何方猖獗！”那怪物厉声高叫道：“吾党不是别人，乃麒麟山獬豸洞赛太岁大王爷爷部下先锋。今奉大王令，到此取宫女二名，伏侍金圣娘娘。你是何人，敢来问我！”行者道：“吾乃齐天大圣孙悟空。因保东土唐僧西天拜佛，路过此国，知你这伙邪魔欺主，特展雄才，治国祛邪。正没处寻你，却来此送命！”那怪闻言，不知好歹，展长枪就刺行者。行者举铁棒劈面相迎。在半空里这一场好杀：

棍是龙宫镇海珍，枪乃人间转炼铁。
凡兵怎敢比仙兵，擦着些儿神气泄。
大圣原来太乙仙，妖精本是邪魔孽。
鬼崇焉能近正人，一正之时邪就灭。
那个弄风播土唬皇王，这个踏雾腾云遮日月。
丢开架手赌输赢，无能谁敢夸豪杰！



Chapter 70

The Evil Monster's Treasures Emit Smoke, Sand and Fire Wukong Steals the Golden Bells by Trickery

The story tells how Brother Monkey summoned up his divine prestige and rose up into the air on his magic light, wielding his iron cudgel. "Where are you from, evil monster?" he asked, shouting in the evil spirit's face. "And where are you going to wreak havoc?" "I'm the vanguard warrior under the Great King Evil Star Matcher from Horndog Cave on Mount Unicorn," shouted the demon at the top of his voice, "that's who I am. His Majesty has ordered me to fetch two ladies-in-waiting to serve Her Majesty the Golden Queen. Who are you and how dare you question me?" "I'm Sun Wukong, the Great Sage Equalling Heaven," Monkey replied. "I was passing through this country while escorting the Tang Priest to worship the Buddha in the Western Heaven. Now I know that your gang of monsters was oppressing the king I'm going to use my heroic powers to bring the country back to order and wipe out this evil. And now you've come along to throw your life away just when I didn't know where to find you." When the monster heard this he foolishly thrust his spear at Monkey, who struck back at his face with the iron cudgel. They fought a splendid battle up in mid-air:

The cudgel was the sea-settler from the dragon's palace;
The spear was of iron tempered by mankind.
An ordinary weapon was no match for that of an immortal;
In a few clashes its magic powers all drained away.
The Great Sage was an immortal of the Supreme Ultimate;
The spirit was only an evil monster.
How could a demon approach a True One?
In the face of truth the evil would be destroyed.
One stirred up wind and dust to terrify a king;
The other trod on mist and cloud to blot out sun and moon.
When they dropped their guard to try for victory



还是齐天大圣能，乒乓一棍枪先折。

那妖精被行者一铁棒把根枪打做两截，慌得顾性命，拨转风头，径往西方败走。

行者且不赶他，按下云头，来至避妖楼地穴之外，叫道：“师父，请同陛下出来。怪物已赶去矣。”那唐僧才扶着君王，同出穴外。见满天清朗，更无妖邪之气。那皇帝即至酒席前，自己拿壶把盏，满斟金杯，奉与行者道：“神僧，权谢！权谢！”这行者接杯在手，还未回言，只听得朝门外有官来报：“西门上火起了！”行者闻说，将金杯连酒望空一撇，当的一声响，那个金杯落地。君王着了忙，躬身施礼道：“神僧，恕罪！恕罪！是寡人不是了！礼当请上殿拜谢，只因有这方便酒在此，故就奉耳。神僧却把杯子撇了，却不是有见怪之意？”行者笑道：“不是这话，不是这话。”少顷间，又有官来报：“好雨呀！才西门上起火，被一场大雨，把火灭了。满街上流水，尽都是酒气。”行者又笑道：“陛下，你见我撇杯，疑有见怪之意，非也。那妖败走西方，我不曾赶他，他就放起火来。这一杯酒，却是我灭了妖火，救了西城里外人家，岂有他意！”

国王更十分欢喜加敬。即请三藏四众，同上宝殿，就有推位让国之意。行者笑道：“陛下，才那妖精，他称是赛太岁



Neither of them dared to show off.

The Heaven-equalling Great Sage was the abler fighter:
With a loud clash of his cudgel the spear was broken.

When his spear was quickly broken in two by Monkey's iron cudgel the evil spirit was in fear for his life, so he turned the wind right round and fled westwards.

Instead of chasing him Monkey brought his cloud down to the entrance of the underground demon shelter. "Master," he called, "you and His Majesty can come out now. The monster's run away." Only then did the Tang Priest come out of the underground shelter, supporting the king. The sky was clear, and all traces of the evil spirit had disappeared. The king went over to the table, filled a golden goblet from the wine bottle with his own hands, and presented it to Monkey with the words, "Holy monk, allow us to offer our provisional thanks." Monkey took the cup, but before he could reply an official came in from outside the western gate of the palace to report, "The western gate is on fire."

As soon as he heard this Monkey threw the wine, cup and all, up into the air. The cup fell with a clang. This so alarmed the king that he bowed to Monkey with the words, "Forgive us, holy monk, forgive us. We have treated you shabbily. The proper thing would have been to ask you into the throne hall to bow to you in thanks. We only offered you the wine here because it was to hand. Did you not throw the goblet aside because you were offended, holy monk?" "Nothing of the sort," laughed Monkey, "nothing of the sort." A moment later another official came in to report, "There's been a miraculous fall of rain. No sooner had the western gate caught fire than a heavy rainstorm put it out. The streets are running with water and it all smells of wine." "Your Majesty," said Monkey with another smile, "you thought I'd taken offence when I tossed the cup aside, but you were wrong. When the evil spirit fled westwards I didn't go after him, so he started that fire. I just used the goblet to put out the demon's fire and save the people outside the western gate. It didn't mean anything else."

The king, even more delighted than before, treated Monkey with still greater respect. He invited Sanzang and his three disciples to enter the throne hall with him, clearly intending to abdicate in their favour. "Your



部下先锋，来此取宫女的。他如今战败而回，定然报与那厮。那厮定要来与我相争。我恐他一时兴师帅众，未免又惊伤百姓，恐唬陛下。欲去迎他一迎，就在那半空中擒了他，取回圣后。但不知向那方去，这里到他那山洞有多少远近？”国王道：“寡人曾差‘夜不收’军马到那里探听声息，往来要行五十余日。坐落南方，约有三千余里。”行者闻言，叫：“八戒、沙僧，护持在此，老孙去来。”国王扯住道：“神僧且从容一日，待安排些干粮烘炒，与你些盘缠银两，选一匹快马，方才可去。”行者笑道：“陛下说得是巴山转岭步行之话。我老孙不瞒你说，似这三千里路，斟酒在盅不冷，就打个往回。”国王道：“神僧，你不要怪我说。你这尊貌，却像个猿猴一般，怎生有这等法力会走路也？”行者道：

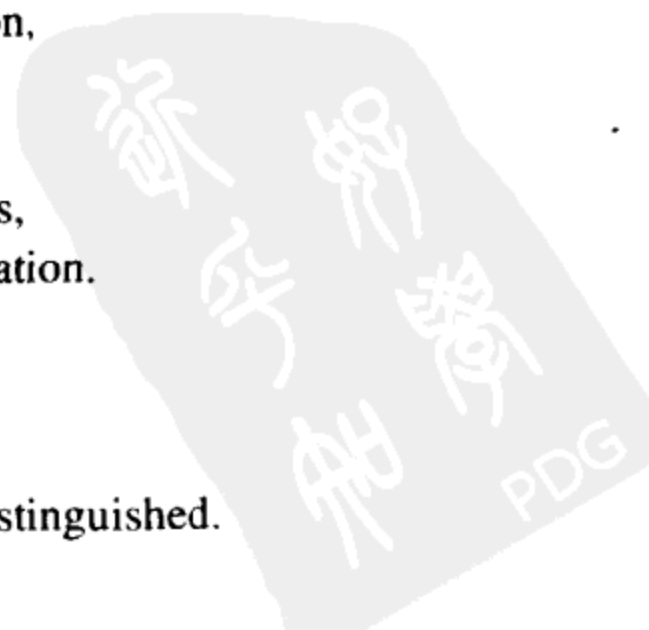
“我身虽是猿猴数，自幼打开生死路。
 遍访明师把道传，山前修炼无朝暮。
 倚天为顶地为炉，两般药物团乌兔。
 采取阴阳水火交，时间顿把玄关悟。
 全仗天罡搬运功，也凭斗柄迁移步。
 退炉进火最依时，抽铅添汞相交顾。
 攒簇五行造化生，合和四象分时度。”





Majesty," said Brother Monkey with a smile, "the demon who was here just now said he was a vanguard warrior under the Evil Star Matcher who'd come here to fetch palace girls. Now he's gone back beaten he's bound to report that damned monster, who's certain to come here to fight me. I'm worried that if he comes here at the head of his hordes he'll alarm the common people and terrify Your Majesty. I'd like to go out to meet him, capture him in mid-air and bring back your queen. But I don't know the way. How far is it to his cave from here?" "We once sent some of the horsemen and infantry of our night scouts to find out what was happening," the king replied. "The return journey took them over fifty days. It's over a thousand miles away to the south." "Pig, Friar Sand," said Monkey on learning this, "stay on guard here. I'm off." "Wait another day, holy monk," said the king, grabbing hold of him. "Don't go till we have had some dried provisions prepared for you. We'll give you silver for the journey and a fast horse too." "You're talking as if I'd have to go slogging up mountains and over ridges, Your Majesty," Monkey replied. "I tell you truthfully that I can do the return journey of a thousand miles each way before a cup of wine you've poured out has had time to get cold." "Holy monk," the king replied, "I hope you won't take offence at our saying this, but your distinguished features are very much like those of an ape. How can you have such magical powers of travel?" To this Monkey replied:

"Although my body is the body of an ape,
When young I mastered the paths of life and death.
I visited all the great teachers who taught me their Way
And trained myself by night and day beside the mountain.
I took heaven as my roof and the earth as my furnace
And used both kinds of drug to complete the sun and moon,
Taking from positive and negative, joining fire and water,
Until suddenly I was aware of the Mystic Pass.
I relied entirely on the Dipper for success in my movements,
Shifting my steps by relying on the handle of that constellation.
When the time is right I lower or increase the heat,
Taking out lead and adding mercury, watching them both.
By grouping the Five Elements transformations are made;
Through combining the Four Forms the seasons can be distinguished.



二气归于黄道间，三家会在金丹路。
悟通法律归四肢，本来筋斗如神助。
—— 纵纵过太行山，一打打过凌云渡。
何愁峻岭几千重，不怕长江百十数。
只因变化没遮拦，一打十万八千路！”

那国王见说，又惊又喜，笑吟吟捧着一杯御酒递与行者道：“神僧远劳，进此一杯引意。”这大圣一心要去降妖，那里有心吃酒，只叫：“且放下，等我去了回来再饮。”好行者，说声去，唿哨一声，寂然不见。那一国君臣，皆惊讶不题。

却说行者将身一纵，早见一座高山，阻住雾角。即按云头，立在那巅峰之上。仔细观看，好山：

冲天占地，碍日生云。冲天处，尖峰矗矗；占地处，远脉迢迢。碍日的，乃岭头松郁郁，生云的，乃崖下石磷磷。松郁郁，四时八节常青；石磷磷，万载千年





The two vital forces returned to the zodiac;
The three teachings met on the golden elixir road.
When understanding of the laws came to the four limbs
The original somersault was given divine assistance.
With a single bound I could cross the Taihang mountains;
At one go I could fly across the Cloud-touching Ford.
A thousand steep ridges are no bother to me,
Nor hundreds of rivers as great as the Yangtse.
Because my transformations are impossible to stop
I can cover sixty thousand miles in a single leap.

The king was both alarmed and delighted to hear this. He presented a cup of royal wine to Monkey with a chuckle and the words, "Holy monk, you have a long and tiring journey ahead of you. Won't you drink this wine to help you on your way?" All the Great Sage had on his mind was going off to defeat the demon, he was not at all interested in drinking. "Put it down," he said. "I'll drink it when I come back." No sooner had the splendid Monkey said this than he disappeared with a whoosh. We will not describe the amazement of the king and his subjects.

Instead we tell how with a single leap Monkey was soon in sight of a tall mountain locked in mists. He brought his cloud down till he was standing on the summit. When he looked around he saw that it was a fine mountain:

Soaring to the heavens, occupying the earth,
Blocking out the sun and making clouds.
Where it soared to the heavens
The towering peak rose high;
In the earth it occupied
Its ranges spread afar.
What blocked the sun
Was the ridge dark with pines;
Where clouds were made
Was among the boulders glistening underneath the scar.
The dark pines
Were green throughout all seasons;
The glistening boulders
Would never change in many a thousand years.



不改。林中每听夜猿啼，涧内常闻妖蟒过。山禽声咽咽，山兽吼呼呼。山獐山鹿，成双作对纷纷走；山鸦山鹊，打阵攒群密密飞。山草山花看不尽，山桃山果映时新。虽然倚险不堪行，却是妖仙隐逸处。

这大圣看看不厌，正欲找寻洞口，只见那山凹里烘烘火光飞出，霎时间，扑天红焰，红焰之中冒出一股恶烟，比火更毒。好烟！但见那：

火光迸万点金灯，火焰飞千条红虹。那烟不是灶筒烟，不是草木烟，烟却有五色：青红白黑黄。熏着南天门外柱，燎着凌霄殿上梁。烧得那窝中走兽连皮烂，林内飞禽羽尽光。但看这烟如此恶，怎入深山伏怪王！

大圣正自恐惧，又见那山中迸出一道沙来。好沙，真个是遮天蔽日！你看：

纷纷骇骇遍天涯，邓邓浑浑大地遮。

细尘到处迷人目，粗灰满谷滚芝麻。



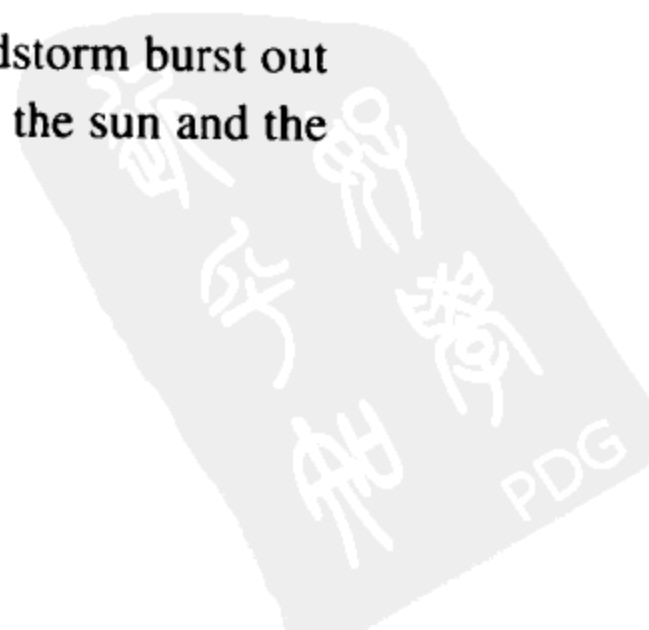
Apes could often be heard howling in the night,
And evil pythons would often cross the deep ravines.
On the mountains birds sang sweetly
While the wild beasts roared.
Mountain roebuck and deer
Moved around in many a pair.
Mountain magpies and crows
Flew in dense flocks.
There was no end of mountain flowers in sight,
While mountain peaches and other fruit gleamed in season.
Steep it was, and the going impossible,
But this was still a place where evil immortals could live in retirement.

The Great Sage gazed with unbounded delight and was just about to look for the entrance to the cave when flames leapt out from a mountain hollow. In an instant the red fire blazed to the heavens, and from the flames there poured out evil smoke that was even more terrible than the fire. What splendid smoke! This is what could be seen:

The fire glared with a myriad golden lamps;
The flames leapt in a thousand crimson rainbows.
The smoke was not a stove chimney's smoke,
Nor the smoke of grass or wood,
But smoke of many colours,
Blue, red, white, black and yellow.
It blackened the columns outside the Southern Gate of Heaven,
Scorched the roofbeams in the Hall of Miraculous Mist.
It burned so hard that
Wild beasts in their dens were cooked through, skins and all,
And the forest birds lost all their plumage.
At the mere sight of this appalling smoke he wondered
How the demon king could be captured in the mountain.

Just as the Great Sage was transfixed with terror a sandstorm burst out of the mountain. What magnificent sand! It blotted out the sun and the sky. Look:

Swirling masses of it filled the sky,
Dark and turbid as it covered the earth.
The fine grains blinded the people everywhere,



采药仙僮迷失伴，打柴樵子没寻家。

手中就有明珠现，时间刮得眼生花。

这行者只顾看玩，不觉沙灰飞入鼻内，痒斯斯的，打了两个喷嚏，即回头伸手，在岩下摸了两个鹅卵石，塞住鼻子；摇身一变，变做一个攒火的鹞子，飞入烟火中间，蓦了几蓦，却就没了沙灰，烟火也息了。急现本像下来。又看时，只听得丁丁东东的，一个铜锣声响。却道：“我走错了路也！这里不是妖精住处。锣声似铺兵之锣。想是通国的大路，有铺兵去下文书。且等老孙去问他一问。”

正走处，忽见是个小妖儿，担着黄旗，背着文书，敲着锣儿，急走如飞而来。行者笑道：“原来是这厮打锣。他不知送的是甚么书信，等我听他一听。”好大圣，摇身一变，变做个猛虫儿，轻轻的飞在他书包之上。只听得那妖精敲着锣，绪绪聒聒的自念自诵道：“我家大王，忒也心毒。三年前到朱紫国强夺了金圣皇后，一向无缘，未得沾身，只苦了要来的宫女顶缸。两个来弄杀了，四个来也弄杀了。前年要了，去年又要，今年又要；今年还要，却撞个对头来了。那个要宫女的先锋被个甚么孙行者打败了，不发宫女。我大王因此发怒，要与他国争持，教我去下甚么战书。这一去，那



While bigger cinders filled the valleys like rolling sesame seeds.
Immortal boys collecting herbs lost their companions;
Woodmen gathering firewood could not find their way home.
Even if you were holding a bright-shining pearl
It still would have blown too hard for you to see.

Monkey had been so absorbed in enjoying the view that he did not notice the sand and cinders flying into his nose till it started tickling. Giving two great sneezes he stretched his hand out behind him, felt for two pebbles at the foot of a cliff and blocked his nostrils with them, then shook himself and turned into a fire-grabbing sparrowhawk that flew straight in among the flames and smoke, made a few swoops, and at once stopped the sand and cinders and put out the fires. He quickly turned back into himself, landed, and looked around again. This time he heard a banging and a clanging like a copper gong. "I've come the wrong way," he said to himself. "This is no den of demons. The gong sounds like an official messenger's gong. This must be the main road to some country, and that must be an official messenger on his way to deliver some document. I'll go and question him."

As Monkey went along what looked like a young demon appeared. He was holding a yellow flag, carrying a document on his back and beating a gong as he hurried along so fast he was almost flying. "So this is the so-and-so who was beating that gong," Monkey said. "I wonder what document he's delivering. I'll ask him." The splendid Great Sage shook himself and turned into a grasshopper that lightly flew over and alighted on his document bag. Here Monkey could hear the evil spirit talking garrulously to himself as he beat the gong. "Our king is thoroughly vicious. Three years ago he took the Golden Queen from the Kingdom of Purpuria, but fate's been against him and he hasn't been able to get his hands on her. The poor palace ladies he took had to suffer on her behalf. He killed two of them who came, then the next four. He demanded them the year before last, last year and earlier this year. When he sent for two more this time he found his match. The vanguard warrior who went to demand the palace ladies was beaten by someone called Sun the Novice or whatever. He didn't get his palace girls. It made our king so angry he wants to wage a war on Purpuria. He's sent me with this declaration of war.

国王不战则可，战必不利。我大王使烟火飞沙，那国王君臣百姓等，莫想一个得活。那时我等占了他的城池，大王称帝，我等称臣，——虽然也有个大小官爵，只是天理难容也！”

行者听了，暗喜道：“妖精也有存心好的。似他后边这两句话说，‘天理难容’，却不是个好的？——但只说金圣皇后一向无缘，未得沾身，此话却不解其意。等我问他一问。”嘤的一声，一翅飞离了妖精，转向前路，有十数里地，摇身一变，又变做一个道童：

头挽双抓髻，身穿百衲衣。

手敲鱼鼓筒，口唱道情词。

转山坡，迎着小妖，打个起手道：“长官，那里去？送的是甚么公文？”那妖物就像认得他的一般。住了锣槌，笑嘻嘻的还礼道：“我大王差我到朱紫国下战书的。”行者接口问道：“朱紫国那话儿，可曾与大王配合哩？”小妖道：“自前年摄得来，当时就有一个神仙，送一件五彩仙衣与金圣宫妆新。他自穿了那衣，就浑身上下都生了针刺，我大王摸也不敢摸他一摸。但挽着些儿，手心就痛，不知是甚缘故。自始至今，尚未沾身。早间差先锋去要宫女伏侍，被一个甚么孙行者战败了。大王奋怒，所以教我去下战书，明日与他交战也。”行者道：“怎的大王却着恼呵？”小妖道：“正在那里着恼哩。你去与他唱个道情词儿解解闷也好。”

行者拱手抽身就走。那妖依旧敲锣前行。行者就行起凶

数字水印
PDG



Their king will be all right if he doesn't fight, but if he does fight it'll be a disaster for him. When our king uses his fire, smoke and sandstorms their king, ministers and common people will all die. Then we'll take over their city. Our king will be its monarch and we'll be his subjects. But even though we'll get official posts it goes against Heaven."

Monkey was very pleased to hear this. "So there are even some decent evil spirits," he thought. "That last remark—'it goes against Heaven'—was very good. I wonder what he meant when he said that fate has been against their king and he hasn't been able to get his hands on the Golden Queen. Let me ask him some questions." With a whining buzz he flew away from the evil spirit to a point some miles ahead of him on the road, shook himself and turned into a Taoist boy:

He wore his hair in two bunches
And a robe of a hundred patches.
He beat on a fisherman's drum
As he sang some Taoist snatches.

As Monkey came round the slope towards the little devil he raised his hands in greeting and said, "Where are you going, sir? What official document is that you're delivering?" The devil seemed to recognize him as he stopped beating his gong, returned his greeting and said with a titter, "Our king's sent me to Purpuria with a declaration of war." "Has that woman from Purpuria slept with the king yet?" Monkey asked, pressing on with his questioning. "When he brought her here the other year," the little devil replied, "an immortal gave the Golden Queen a magic robe as her wedding dress. As soon as she put it on she was covered from head to foot with spike. Our king didn't dare so much as caress her. Even the slightest touch makes his hand hurt. I don't know why it happened. So from that year till this he hasn't had her. When his vanguard fighter was sent this morning to demand two more palace ladies to serve her he was beaten. Our king was so angry he sent me with this declaration of war. He's going to fight him tomorrow." "So is the king in a bad mood?" Monkey asked. "Yes, he's in a bad mood back there," said the little devil. "You ought to go and sing him some Taoist songs to cheer him up."

The splendid Monkey put his arms in his sleeves, ready to go, while the evil spirit went on his way beating his gong as before. Monkey then

来，掣出棒，复转身，望小妖脑后一下，可怜就打得头烂血流浆迸出，皮开颈折命倾之！收了棍子，却又自悔道：“急了些儿！不曾问他叫做甚么名字，——罢了！”却去取下他的战书，藏于袖内；将他黄旗、铜锣，藏在路旁草里；因扯着脚要往涧下摔时，只听当的一声，腰间露出一个镶金的牙牌。牌上有字，写道：

“心腹小校一名，有来有去。五短身材，挖挞脸，无须。长川悬挂，无牌即假。”

行者笑道：“这厮名字叫做有来有去，这一棍子，打得‘有去无来’也！”将牙牌解下，带在腰间，欲要摔下尸骸；却又思量起烟火之毒，且不敢寻他洞府，即将棍子举起，着小妖胸前捣了一下，挑在空中，径回本国，且当报一个头功。你看他自思自念，唿哨一声，到了国界。

那八戒在金銮殿前，正护持着王、师，忽回头看见行者半空中将个妖精挑来，他却怨道：“嗳！不打紧的买卖！早知老猪去拿来，却不算我一功？”说未毕，行者按落云头，将妖精摔在阶下。八戒跑上去，就筑了一钯道：“此是老猪之功！”行者道：“是你甚功？”八戒道：“莫赖我！我有证见！你不看一钯筑了九个眼子哩！”行者道：“你看看可有头没头。”八戒笑道：“原来有没头的！我道如何筑他也不动动儿。”行者道：“师父在那里？”八戒道：“在殿里与王叙话哩。”行者道：





turned murderous. He brought out his cudgel, turned round and hit the little devil on the back of his head. The unfortunate demon's head was smashed to a pulp. The blood gushed out as his skin split open and his neck was broken. He was dead. Monkey then put his cudgel away and said to himself with regret. "I was in too much of a hurry. I never asked him his name. Too bad." He took the declaration of war from the body and put it in his sleeve. Then he hid the yellow flag and the gong in the undergrowth by the path and was dragging the body by its ankles to throw it down the ravine when he heard something clinking. An ivory tablet inlaid with gold could be seen at the demon's waist. The writing on it read:

This is our trusted subordinate Gocome. He is of short stature and has a spotty and unbearded face. This tablet is to be kept permanently at his waist. Anyone without this tablet is an impostor.

"So the wretch was called Gocome. But after being hit by this cudgel of mine he's gone and won't be coming back." He then undid the ivory tablet, fastened it at his own waist, and was just about to throw the body down when he remembered the terrible fire and smoke and decided he could not bring himself to look for the cave palace. He raised the cudgel, rammed it into the demon's chest, lifted him up into the air and went straight back to Purpuria to announce his first success. Watch him as he goes whistling back to that country.

Pig was in front of the throne room guarding the king and his master when suddenly he turned round to see Monkey carrying the demon through the air. "Hey," he complained, "that was an easy piece of work. If I'd known you were going to get him I'd have done it and got the credit." Before he had finished speaking Monkey brought the cloud down and threw the demon at the foot of the steps. Pig ran over and struck the body with his rake. "I'll take the credit for that," he said. "You? The credit?" Monkey replied. "Don't try to rob me of it," Pig said, "I've got proof. Can't you see the nine holes I made in him with my rake?" "See if he's got a head," said Monkey. "So he doesn't have a head," Pig replied. "Now I know why he never moved when I hit him." "Where's the master?" Monkey asked. "Talking to the king in the throne hall," said Pig. "Go and ask him to come out," said Monkey, and Pig hurried up into



“你且去请他出来。”八戒急上殿，点点头。三藏即便起身下殿，迎着行者。行者将一封战书，揣在三藏袖里道：“师父收下，且莫与国王看见。”

说不了，那国王也下殿，迎着行者道：“神僧孙长老来了！拿妖之事如何？”行者用手指道：“那阶下不是妖精，被老孙打杀了也？”国王见了道：“是便是个妖尸，却不是赛太岁。赛太岁寡人亲见他两次：身長丈八，膊阔五停；面似金光，声如霹雳；那里是这般鄙矮。”行者笑道：“陛下认得。果然不是。这是一个报事的小妖，撞见老孙，却先打死，挑回来报功。”国王大喜道：“好！好！好！该算头功！寡人这里常差人去打探，更不曾得个的实。似神僧一出，就捉了一个回来，真神通也！”叫：“看暖酒来！与长老贺功。”

行者道：“吃酒还是小事。我问陛下，金圣宫别时，可曾留下个甚么表记？你与我些儿。”那国王听说“表记”二字，却似刀剑剜心，忍不住失声泪下，说道：

“当年佳节庆朱明，太岁凶妖发喊声。
强夺御妻为压寨，寡人献出为苍生。
更无会话并离话，那有长亭共短亭！
表记香囊全没影，至今撇我苦伶仃！”

行者道：“陛下在迩，何以为恼？那娘娘既无表记，他在宫内，可有甚么心爱之物，与我一件也罢。”国王道：“你要怎





the hall. At Pig's nod Sanzang rose to his feet and came out at once to see Monkey, who thrust the declaration of war into his sleeve with the words, "Look after this, Master, and don't let the king see it."

Before the words were all out of his mouth the king too came out of the hall to greet Monkey and say, "You're back, holy monk, venerable sir. How did the capture of the demon go?" "Isn't that a demon at the foot of the steps?" Monkey asked, pointing. "I killed him." "True," said the king, "it is the body of an evil spirit, but it isn't the Evil Star Matcher. We have twice seen the Evil Star Matcher with our own eyes. He is eighteen feet tall and nine feet across the shoulders. His face shines like gold and his voice is like thunder. He's not a miserable little wretch like that." "Your Majesty is right," Monkey replied, "this isn't him. It's just a little messenger devil I happened to meet. I killed him and brought him back as a trophy." "Splendid," said the king, who was very pleased indeed, "splendid. This is the first success. We have often sent people out to find out what is happening but they never discover anything. Then you just have to go out, holy monk, to bring one straight back. You really do have divine powers." "Fetch some warm wine," he ordered, "and give it to the reverend gentlemen."

"Never mind about the wine," said Monkey. "I want to ask Your Majesty whether the Golden Queen left any keepsakes when she went. If so, give me some." The word "keepsakes" cut the king to the heart. He could not help sobbing aloud with tears pouring down as he replied:

"When we were enjoying the festival that year
The Evil Star Matcher gave a mighty shout,
He took our wife to be his bandit queen;
To save the land we had to send her out.
We had no time for talk or parting words,
Nor could I see her off along her way.
She left no keepsake and no perfume bag;
We would be lonely here until today."

"Your Majesty is here," Monkey said, "so why upset yourself?" If the queen didn't leave any keepsake there must be some things in the palace that she's specially fond of. Give me one of them." "What do you want it for?" the king asked. "That demon king's magic powers are quite

的？”行者道：“那妖王实有神通。我见他放烟、放火、放沙，果是难收。纵收了，又恐娘娘见我面生，不肯跟我回国。须是得他平日心爱之物一件，他方信我，我好带他回来。为此故要带去。”国王道：“昭阳宫里，梳妆阁上，有一双黄金宝串，原是金圣宫手上带的。只因那日端午，要缚五色彩线，故此褪下，不曾带上。此乃是他心爱之物。如今现收在减妆盒里。寡人见他遭此离别，更不忍见；一见即如见他玉容，病又重几分也。”行者道：“且休题这话。且将金串取来。如舍得，都与我拿去；如不舍，只拿一只去也。”国王遂命玉圣宫取出。取出即递与国王。国王见了，叫了几声“知疼着热的娘娘”，遂递与行者。行者接了，套在胳膊上。

好大圣，不吃得功酒，且驾筋斗云，唿哨一声，又至麒麟山上。无心玩景，径寻洞府而去，正行时，只听得人语喧嚷，即仁立凝睛观看。原来那獬豸洞口把门的大小头目，约摸有五百名，在那里：

森森罗列，密密挨排。森森罗列执干戈，映日光明；密密挨排展旌旗，迎风飘闪。虎将熊师能变化，豹头彪帅弄精神。苍狼多猛烈，獭象更骁雄。狡兔乖獐轮剑戟，长蛇大蟒挎刀弓。猩猩能解人言语，引阵安营识汛风。



something," said Monkey, "and from what I've seen of his fire, smoke and sand he'll be really hard to capture. Even if I do capture him the queen might refuse to come back here with a stranger like me. I must have some favourite thing of hers so that she'll trust me and let me bring her back. That's why I want it." "There is a pair of gold bracelets in her dressing room in the Sunlight Palace that she used to wear," the king replied. "She only took them off that day as it was the Dragonboat Festival and she was going to wear multicoloured threads instead. She was very fond of those bracelets. They have been put away in her dressing table. We have not been able to bear the sight of them since she left us: seeing them is like seeing her lovely face, and it makes us feel even more ill than ever." "Say no more," Monkey replied, "and have the bracelets brought here. If you can bring yourself to part with them, give me both. If you can't I'll take just one." The king ordered the Jade Queen to fetch them, which she did, handing them to the king. At the sight of them he called out, "My beloved and tender-hearted queen," several times, then handed them to Monkey, who took them and put them on his arm.

The splendid Great Sage could not stay to drink the celebratory wine, but whistled back to Mount Unicorn on his somersault cloud. Now he had no interest in the view as he headed straight for the cave palace. While he was walking along he heard noisy shouts so he stopped to take a careful look around. About five hundred of the soldiers of all ranks guarding the entrance to Horndog Cave were

Drawn up in massed array,
In close order.
Drawn up in massed array they held their weapons
Gleaming in the sun.
In close order they unfurled their banners
That fluttered in the breeze.
Tiger and bear generals did transformations;
Leopard and tiger-cat marshals were full of spirit.
Fiercely savage were the wolves;
The elephants were mighty and imposing.
Crafty hares and water-deer swung sword and halberd;
Great snakes and pythons carried cutlass and bow.
Orang-utans that understood human speech



行者见了，不敢前进，抽身径转旧路。你道他抽身怎么？不是怕他。他却至那打死小妖之处，寻出黄旗、铜锣，迎风捏诀，想象腾那，即摇身一变，变做那有来有去的模样，乒乒敲着锣，大踏步，一直前来，径撞至獬豸洞。正欲看看洞景，只闻得猩猩出语道：“有来有去，你回来了？”行者只得答应道：“来了。”猩猩道：“快走！大王爷爷正在剥皮亭上等你回话哩。”行者闻言，拽开步，敲着锣，径入前门里看处，原来是悬崖削壁石屋虚堂，左右有琪花瑶草，前后多古柏乔松。不觉又至二门之内，忽抬头见一座八窗明亮的亭子，亭子中间有一张戩金的交椅，椅子上端坐着一个魔王，真个生得恶像。但见他：

幌幌霞光生顶上，威威杀气迸胸前。
口外獠牙排利刃，鬓边焦发放红烟。
嘴上髭须如插箭，遍体昂毛似迭毡。
眼突铜铃欺太岁，手持铁杵若摩天。

行者见了，公然傲慢那妖精，更不循一些儿礼法。调转脸，朝着外，只管敲锣。妖王问道：“你来了？”行者不答。又问：“有来有去，你来了？”也不答应。妖王上前扯住道：“你怎么到了家还筛锣？问之又不答，何也？”行者把锣往地下一掼道：“甚么‘何也，何也’！我说我不去，你却教我去。行到



Controlled the formations and gathered intelligence.

When Monkey saw this he ventured no closer but went straight back the way he had come. Do you know why? Not because he was afraid of them. He went back to where he had killed the little devil, recovered the yellow flag and the gong, made a hand spell, thought of what he wanted to become, faced the wind, shook himself and turned into the likeness of Gocome. Then he started hitting the gong as he strode straight back towards Horndog Cave. He was going to look at the layout of the cave when he heard an orang-utan say, "You're back, Gocome." "Yes," Monkey had to reply. "Hurry up," the orangutan said. "Our king is waiting in the Flaying Pavilion to hear what you have to report." As soon as he heard this Monkey hurried straight in through the main gate beating his gong and looking around. He saw that rooms and halls had been carved out of the beetling crag. On either side bloomed rare and precious flowers, while all around stood ancient cypresses and tall pines. Before he realized it he was through the inner gate, and suddenly looking up he saw a pavilion made light by the eight windows in it. In the pavilion was a splendid chair inlaid with gold on which a demon king was sitting upright. He was a truly terrifying sight. This is what he looked like:

A shimmering red glow rose from the top of his head;
A mighty and murderous air burst from his chest.
Sharp were the fangs that protruded from his mouth;
Red smoke rose from the scorched hair at his temples.
The bristles of his moustache were like embedded arrows;
His body was covered with hair like brushed-up felt.
Eyes bulged like bells to rival the Evil Star:
Hands held an iron mace like Mahadeva.

When Monkey saw the evil spirit he acted towards him in an offhand way, showing no trace of respect, but looking away and keeping on hitting his gong. "So you're back, are you?" said the demon king. Monkey did not reply. "Gocome," the demon king asked again, "you're back, are you?" Still Monkey did not reply. The demon king then went over to him, grabbed him and said, "Why are you still beating your gong now you're back home? And why don't you answer when I ask you a question?"

"What do you mean by your 'Why? Why? Why?'" Monkey replied.



那厢，只见无数的人马列成阵势，见了我，就都叫：‘拿妖精！拿妖精！’把我揪揪扯扯，拽拽扛扛，拿进城去，见了那国王，国王便教‘斩了’，幸亏那两班谋士道：‘两家相争，不斩来使。’把我饶了。收了战书，又押出城外，对军前打了三十顺腿，放我来回话。他那里不久就要来此与你交战哩。”妖王道：“这等说，是你吃亏了。怪不道问你更不言语。”行者道：“却不是怎的？只为护疼，所以不曾答应。”妖王道：“那里有多少人马？”行者道：“我也唬昏了，又吃他打怕了，那里曾查他人马数目！只见那里森森兵器摆列着：

弓箭刀枪甲与衣，干戈剑戟并纓旗。

剽枪月铲兜鍪铠，大斧团牌铁蒺藜。

长闷棍，短窝槌，钢叉钺钹及头盔。

打扮得鞦鞋护顶并胖袄，简鞭袖弹与铜锤。”

那王听了笑道：“不打紧！不打紧！似这般兵器，一火皆空。你且去报与金圣娘娘得知，教他莫恼。今早他听见我发狠，要去战斗，他就眼泪汪汪的不干。你如今去说那里人马骁勇，必然胜我，且宽他一时之心。”

行者闻言，十分欢喜道：“正中老孙之意！”你看他偏是路熟，转过角门，穿过厅堂。那里边尽都是高堂大厦，更不似





"I told you I didn't want to go but you insisted. When I got there I saw huge numbers of foot soldiers and cavalry drawn up in order of battle. As soon as I was spotted they shouted, 'Seize the demon! Seize the demon!' They pushed and shoved and dragged and carried me into the city, where I saw their king. He told them to cut my head off, but luckily his two groups of advisers said that in international conflicts envoys should not be executed, so I was spared. They took the declaration of war, marched me out of the city, gave me thirty strokes in front of their army, and let me come back here to report. Before long they'll be here to fight you." "In other words," the monster said, "you had a bad time. I don't blame you for refusing to answer when I asked you those questions." "It wasn't that," said Monkey. "The reason I didn't answer was because of the pain." "How strong are their forces?" the demon king asked. "I was reeling from shock and too badly frightened by the beating to be able to count them," Monkey replied. "All I could see were masses of weapons drawn up there:

Bows and arrows, spears and sabres, suits of armour,
Dagger-axes, halberds, swords and tasselled banners.
Pikes, partisans, helmets,
Axes, round shields, and iron caltrops.
Long staves,
Short cudgels,
Steel forks, cannons and casques.
They were wearing tall boots, hats and quilted jackets,
And carrying cudgels, small pellet-bows and maces of bronze."

"That's neither here nor there," laughed the demon king when he heard this. "Weapons like that can be finished off in a single blaze. Go and tell the Golden Queen all about it and ask her not to upset herself. Ever since she heard me lose my temper this morning and decide to go to war she's been crying her eyes out. Tell her that their army is so fierce and brave that they're bound to beat us. That'll calm her down for a while."

This delighted Monkey, who thought, "Just what I want." Watch him as he goes the way he knows, through the side door and across the hall. Inside there were tall buildings: it was not like outside. He went straight to the women's quarters at the back, where he saw from a distance a



前边的模样。直到后面宫里，远见彩门壮丽，乃是金圣娘娘住处。直入里面看时，有两班妖狐、妖鹿，一个个都妆成美女之形，侍立左右。正中间坐着那个娘娘，手托着香腮，双眸滴泪，果然是：

玉容娇嫩，美貌妖烧。懒梳妆，散鬓堆鸦；怕打扮，钗环不戴。面无粉，冷淡了胭脂；发无油，蓬松了云鬓。努樱唇，紧咬银牙；皱蛾眉，泪淹星眼。一片心，只忆着朱紫君王；一时间，恨不离天罗地网。诚然是：自古红颜多薄命，恹恹无语对东风！

行者上前打了个问讯道：“接喏。”那娘娘道：“这泼村怪，十分无状！想我在那朱紫国中，与王同享荣华之时，那太师宰相见了，就俯伏尘埃，不敢仰视。这野怪怎么叫声‘接喏’？是那里来的这般村泼？”众侍婢上前道：“太太息怒。他是大王爷爷心腹的小校，唤名有来有去。今早差下战书的是他。”娘娘听说，忍怒问曰：“你下战书，可曾到朱紫国界？”





handsome and decorated doorway. That was where the Golden Queen lived. When he went to see her there were two groups of fox and deer spirits dressed like beautiful women to wait on her. The queen sat in the middle with her fragrant cheeks in her hands and tears pouring from both her eyes. Indeed, she had

A beautiful face so soft and charming,
A bewitching countenance so fair.
But her raven-black hair was uncombed
And piled untidily on her head;
She did not want to dress up
And wore no hair ornaments or rings.
Her face was unpowdered,
And she wore no rouge.
Her hair was not oiled
But all in a tangle.
She pouted her cherry lips,
Ground her silver teeth,
Frowned with her brows like moth antennae,
And let her eyes sparkle with tears.
All her heart
Was filled with memories of Purpuria's king;
All the time
She longed to escape from the net that held her.
Truly,
Ill-fated have been many lovely ladies
Left in their wordless grief to face the eastern wind.

Monkey went up to her and greeted her with a "Hello." "You impudent boorish freak," said the queen. "I remember how when I was living in splendour with my king in Purpuria even the king's tutor and the prime minister had to prostrate themselves in the dust when they met me: they would never have dared look me in the face. How dare you say 'Hello' to me, you lout? Where are you from, you coarse beast?" "Please don't be angry, ma'am," the serving women said. "He's one of His Majesty's most trusted lieutenants. His name is Gocome. He was the one who was sent with the declaration of war this morning." At this the queen controlled her temper and asked, "Did you go inside Purpuria when you



行者道：“我持书直至城里，到于金銮殿，面见君王，已讨回音来也。”娘娘道：“你面君，君有何言？”行者道：“那君王敌战之言，与排兵布阵之事，才与大王说了。只是那君王有思想娘娘之意，有一句合心的话儿，特来上禀。奈何左右人众，不是说处。”

娘娘闻言，喝退两班狐鹿。行者掩上宫门，把脸一抹，现了本像。对娘娘道：“你休怕我。我是东土大唐差往大西天天竺国雷音寺见佛求经的和尚。我师父是唐王御弟唐三藏。我是他大徒弟孙悟空。因过你国倒换关文，见你君臣出榜招医，是我大施三折之肱，把他相思之病治好了。排宴谢我，饮酒之间，说出你被妖摄来，我会降龙伏虎，特请我来捉怪，救你回国。那战败先锋是我，打死小妖也是我。我见他门外凶狂，是我变作有来有去模样，舍身到此，与你通信。”那娘娘听说，沉吟不语。行者取出宝串，双手奉上道：“你若不信，看此物何来。”娘娘一见垂泪。下座拜谢道：“长老，你果是救得我回朝，没齿不忘大恩！”

行者道：“我且问你，他那放火，放烟，放沙的，是件甚么宝贝？”娘娘道：“那里是甚宝贝！乃是三个金铃。他将头一个幌一幌，有三百丈火光烧人；第二个幌一幌，有三百丈





delivered the declaration?" "I took it straight to the capital and right into the throne hall," said Monkey. "I saw the king himself and got an answer from him." "What did the king say when you saw him?" the queen asked. "I have already told His Majesty here what he said about war and about the dispositions of their forces," Monkey replied. "But there was also a private message from the king, who misses you, ma'am. There's something private I have come to report to you, but with all these attendants around this is no place to talk."

When the queen heard this she dismissed her foxes and deer. Brother Monkey shut the door of the palace, rubbed his face, and turned back into himself. "Don't be afraid of me," he said to her. "I'm a monk sent by the Great Tang in the east to see the Buddha and fetch the scriptures at the Thunder Monastery in India. My master is Tang Sanzang, the younger brother of the Tang Emperor. I'm Sun Wukong, his senior disciple. When we were in your capital to present our passport for approval I saw a notice calling for doctors that your king and his ministers had posted. Then I used my medical skills to cure the illness he had contracted from missing you. When we were drinking at the banquet he gave to thank me he told me that you had been carried off by the evil spirit. As I can subdue dragons and tigers I was specially invited to capture the demon, rescue you and take you back to your country. I was the one who defeated the vanguard and killed the little devil. When I saw from outside the gates how ferocious the demon king was I turned myself into Gocome's double and came here to bring you a message."

The queen said nothing when she heard this. Then Monkey produced the bracelets and presented them to her with both hands. "If you don't believe me, just look; where did these come from?" he asked. As soon as she saw them the queen burst into tears, came down from where she was sitting, bowed to him in thanks and said, "Reverend sir, if you really can save me and get me back to court I will remember my deep debt of gratitude to you even when I'm old and toothless."

"Let me ask you something," said Monkey. "What treasure does he use to produce that fire, smoke and sand?" "It's no treasure," the queen said, "just three golden bells. As soon as he shakes the first one three thousand feet of burning flames shoot out. When he shakes the second



烟光熏人；第三个幌一幌，有三百丈黄沙迷人。烟火还不打紧，只是黄沙最毒。若钻入人鼻孔，就伤了性命。”行者道：“利害！利害！我曾经着，打了两个嚏喷，却不知他的铃儿放在何处？”娘娘道：“他那肯放下，只是带在腰间，行住坐卧，再不离身。”行者道：“你若有意于朱紫国，还要相会国王，把那烦恼忧愁，都且权解，使出个风流喜悦之容，与他叙个夫妻之情，教他把铃儿与你收贮。待我取便偷了，降了这妖怪，那时节，好带你回去，重谐鸾凤，共享安宁也。”那娘娘依言。

这行者还变作心腹小校，开了宫门，唤进左右侍婢。娘娘叫：“有来有去，快往前亭，请你大王来，与他说话。”好行者，应了一声，即至剥皮亭，对妖精道：“大王，圣宫娘娘有请。”妖王欢喜道：“娘娘常时只骂，怎么今日有请？”行者道：“那娘娘问朱紫国王之事，是我说：‘他不要你了，他国中另扶了皇后。’娘娘听说，故此没了想头，方才命我来奉请。”妖王大喜道：“你却中用。待我剿除了他国，封你为个随朝的太宰。”

行者顺口谢恩，疾与妖王来至后宫门首。那娘娘欢容迎接，就去用手相搀。那妖王喏喏而退道：“不敢！不敢！多承娘娘下爱，我怕手痛，不敢相傍。”娘娘道：“大王请坐，我与你说。”妖王道：“有话但说不妨。”娘娘道：“我蒙大王辱





one a three-thousand-foot column of smoke gushes out to kipper people. And when he shakes it the third time a blinding three-thousand-foot sand-storm blows up. The fire and smoke are nothing much, but the sand is lethal. If it gets up your nostrils it can kill you." "It's terrible," Monkey said, "terrible. I've experienced it and I had to sneeze a couple of times. I wonder where he keeps the bells." "He never puts them down," the queen replied. "He keeps them at his waist whether he's going somewhere, staying at home, sitting down or sleeping. They are always with him." "If you still care for Purpuria and want to see your king again you must forget about your distress and grief for the moment," said Monkey. "Make yourself look attractive and happy. Talk to him like a loving wife and get him to give you the bells to look after. When I've stolen them and defeated the monster I'll take you back to be reunited with your royal husband so that you can live in peace together."

The queen did as Monkey said while he turned himself back into the demon king's trusted lieutenant, opened the doors again and called the serving women back in. "Go to the pavilion at the front, Gocome," the queen said, "and ask His Majesty to come here as I've something to say to him." The splendid Monkey assented and went to the Flaying Pavilion, where he said to the evil spirit, "Your Majesty, Her Majesty would like to see you." "All she usually does is curse me, so why is she sending for me now?" the demon king happily asked. "When she asked me about the king of Purpuria I told her, 'He doesn't want you any more: he's got a new queen now.' When she heard that Her Majesty stopped missing him. That's why she sent me out with this invitation." "You're very able," the demon king said, "and when we've destroyed Purpuria I'll make you my high chancellor in personal attendance."

Monkey thanked the demon king for his kindness and hurried to the door of the living quarters at the back, where the queen greeted him with happy smiles and her hands on his arms. The king stepped back with an awkward noise. "Don't," he said, "don't. I'm very grateful for this sign of your affection, ma'am, but I don't dare stand next to you in case it hurts my hand." "Sit down, Your Majesty," the queen said. "I have something to say to you." "There's no objection to you speaking," the demon king replied. "I'm very much obliged to Your Majesty for condescending



爱，今已三年，未得共枕同衾。也是前世之缘，做了这场夫妻；谁知大王有外我之意，不以夫妻相待。我想着当时在朱紫国为后，外邦凡有进贡之宝，君看毕，一定与后收之。你这里更无甚么宝贝，左右穿的是貂裘，吃的是血食，那曾见绫锦金珠！只一味铺皮盖毯。或者就有些宝贝，你因外我，也不教我看见，也不与我收着。且如闻得你有三个铃铛，想就是件宝贝，你怎么走也带着，坐也带着？你就拿与我收着，待你用时取出，未为不可。此也是做夫妻一场，也有个心腹相托之意。——如此不相托付，非外我而何？”妖王大笑赔礼道：“娘娘怪得是！怪得是！宝贝在此，今日就当付你收之。”便即揭衣取宝。行者在旁，眼不转睛，看着那怪揭起两三层衣服，贴身带着三个铃儿。他解下来，将些绵花塞了口儿，把一块豹皮作一个包袱儿包了，递与娘娘道：“物虽微贱，却要用心收藏，切不可摇幌着他。”娘娘接过手道：“我晓得。安在这妆台之上，无人摇动。”叫：“小的们，安排酒来，我与大王交欢会喜，饮几杯儿。”众侍婢闻言，即铺排果菜，摆上些獐狝鹿兔之肉，将椰子酒斟来奉上。那娘娘做出妖娆之态，哄着精灵。

孙行者在旁取事，但挨挨摸摸，行近妆台，把三个金铃





to love me," she said. "For three years now you have not shared my pillow although we were fated from our earlier lives to be married. I never expected that Your Majesty would treat me as a stranger instead of your wife. I remember that when I was queen of Purpuria the king gave all the valuable tribute from foreign countries to the queen to look after when he had seen it. But you have no treasures here. The servants wear marten hides and feed on blood. I have seen no fine silks, brocades, gold or pearls here. All the covers and blankets are of skins and felt. Or perhaps you do have some treasures that you won't let me see or look after because you regard me as a stranger. They say you have three bells. I think they must be treasures. Why do you always keep them with you, even when you're travelling or sitting down? There's no reason why you shouldn't give them to me to look after. I can give them to you when you need them. That would be one way of being a wife to you and it would show that we trust each other in our hearts. The only reason why you don't do this must be because you regard me as an outsider."

At this the demon king burst into loud laughter, then bowed to her and said, "Ma'am, you're justified in your complaint. Here are the treasures, and today I'm giving them to you to look after." He undid his clothing to bring them out. Monkey watched with unwavering eyes as the monster pulled two or three layers of clothing aside to bring out the three bells that he carried next to his skin. Putting cotton-wool in to muffle them he wrapped them up in a piece of leopard skin and handed them to the queen with the words, "They're nothing, but please look after them very carefully. Whatever you do don't shake them." "I understand," the queen replied as she accepted them. "I shall keep them on my dressing table and nobody will move them at all." Then she gave these orders: "My little ones, lay on a banquet. His Majesty and I are going to have a few drinks to celebrate our happy union." At once the serving women brought in fruit, vegetables and the flesh of water deer, raccoon-dogs, deer and hare and poured out coconut toddy that they offered them. The queen made herself so bewitchingly attractive that she swept the evil spirit off his feet.

Monkey meanwhile went to fetch the bells. Feeling and groping, he found his way to the dressing-table, gently took the three bells, crept out



轻轻拿过，慢慢移步，溜出宫门，径离洞府。到了剥皮亭前，无人处，展开豹皮幅子看时，中间一个，有茶钟大；两头两个，有拳头大。他不知利害，就把绵花扯了。只闻得当的一声响，骨都都的进出烟火黄沙，急收不住，满亭中烘烘火起。唬得那把门精怪，一拥撞入后宫，惊动了妖王，慌忙教：“去救火！救火！”出来看时，原来是有来有去拿了金铃儿哩。妖王上前喝道：“好贱奴！怎么偷了我的金铃宝贝，在此胡弄！”叫：“拿来！拿来！”那门前虎将、熊师、豹头、彪帅、獭象、苍狼、乖獐、狡兔、长蛇、大蟒、猩猩，帅众妖一齐攒簇。

那行者慌了手脚，丢了金铃，现出本像。掣出金箍如意棒，撒开解数，往前乱打。那妖王收了宝贝，传号令，教：“关了前门！”众妖听了，关门的关门，打仗的打仗。那行者难得脱身，收了棒，摇身一变，变作个痴苍蝇儿，钉在那无火处石壁上。众妖寻不见。报道：“大王，走了贼也！走了贼也！”妖王问：“可曾自门里走出去？”众妖都说：“前门紧锁牢拴在此，不曾走出。”妖王只说：“仔细搜寻！”有的取水泼火，有的仔细搜寻，更无踪迹。妖王怒道：“是个甚么贼子，好大胆，变作有来有去的模样，进来见我回话，又跟在身边，乘机盗我宝贝！早是不曾拿将出去！若拿出山头，见了天风，怎生是好？”虎将上前道：“大王的洪福齐天，我等的





through the doors of the inner quarters and left the cave palace. When he reached the Flaying Pavilion there was nobody about, so he opened the leopard-skin wrapper to have a look. One of the bells was as big as a teacup and the other two the size of fists. With reckless folly he tore the cottonwool apart. There was a loud clang and smoke, fire and sand came gushing out. Desperately Monkey tried to stop them but could do nothing. The pavilion was by now ablaze, sending the evil spirits on the gates all crowding in alarm inside the inner quarters. "Put the fire out," said the demon king, who was badly rattled. As he rushed out to look he saw that Gocome had taken the golden bells, went up to him and shouted, "Dirty slave! Why did you steal my precious golden bells? What sort of nonsense are you up to? Arrest him!" The tiger and bear generals, the leopard and tiger-cat marshals, the elephants, grey wolves, cunning water deer, crafty hares, long snakes, great pythons, orang-utans and all the other troops on the gates rushed him in a crowd.

Monkey was thrown into panic. Dropping the golden bells he turned back into himself, pulled out his gold-banded as-you-will cudgel, went and charged at them, going through his cudgel routines and lashing out wildly. The demon king took his treasures back and ordered, "Shut the main gates." At this some of the demons shut the gates and others went into battle. Unable to get away, Monkey put his cudgel away, shook himself and turned into a silly fly that attached itself to a spot on the stone wall which was not burning. None of the demons could find him. "Your Majesty," they reported, "the thief's got away, the thief's got away." "Did he get out through the gates?" the demon king asked. "The front gates are firmly locked and bolted," the demons replied. "He can't have got out through them." "Make a careful search," said the demon king, and while some of them fetched water to douse the fire the others made a close search but found no trace of him.

"What sort of thief is he?" the demon king asked with fury. "He's got a hell of a nerve, turning himself into Gocome's double, coming in here to report back to me, then staying with me till he found a chance to steal my treasures. It's luck he didn't take them out, if he'd taken them over the mountain top and there had been a heavenly wind it would have been a disaster." "Your Majesty's good fortune is divine," said the tiger

气数不尽，故此知觉了。”熊师上前道：“大王，这贼不是别人，定是那战败先锋的那个孙悟空。想必路上遇着有来有去，伤了性命，夺了黄旗、铜锣、牙牌，变作他的模样，到此欺骗了大王也。”妖王道：“正是！正是！见得有理！”叫：“小的们，仔细搜求防避，切莫开门放出走了！”

这才是个有分教：

弄巧翻成拙，作耍却为真。

毕竟不知孙行者怎么脱得妖门，且听下回分解。

general, stepping forward. "It was because our luck has not yet run out that he was discovered" Then the bear marshal came forward to say, "Your Majesty, the thief was none other than the Sun Wukong who beat our vanguard warrior. I think he must have run into Gocome when he was on his way, killed him, taken his yellow flag, gong and ivory tablet, and turned into his double to come here and deceive Your Majesty." "Yes, yes," the demon king replied, "you're clearly right. Little ones," he ordered, "make another careful search and be on your guard. Whatever you do, don't open the gates and let him out." It is rightly said that

By being too clever one becomes a fool;
What was once a joke can turn out to be real.

If you don't know how Brother Monkey got out through the demons' gates, listen to the explanation in the next instalment. .



第七十一回

行者假名降怪犼 观音现像伏妖王

色即空兮自古，空言是色如然。人能悟彻色空禅，
何用丹砂炮炼。

德行全修休懈，工夫苦用熬煎。有时行满始朝天，
永驻仙颜不变。

话说那赛太岁，紧关了前后门户，搜寻行者。直嚷到黄昏时分，不见踪迹。坐在那剥皮亭上，点聚群妖，发号施令，都教各门上提铃喝号，击鼓敲梆；一个个弓上弦，刀出鞘，支更坐夜。原来孙大圣变做个痴苍蝇，钉在门旁。见前面防备甚紧，他即抖开翅，飞入后宫门首看处，见金圣娘娘伏在御案上，清清滴泪，隐隐声悲。行者飞进门去，轻轻的落在他那乌云散髻之上，听他哭的甚么。少顷间，那娘娘忽失声道：“主公啊！我和你——

前生烧了断头香，今世遭逢泼怪王。

拆凤三年何日会？分鸳两处致悲伤。

差来长老才通信，惊散佳姻一命亡。



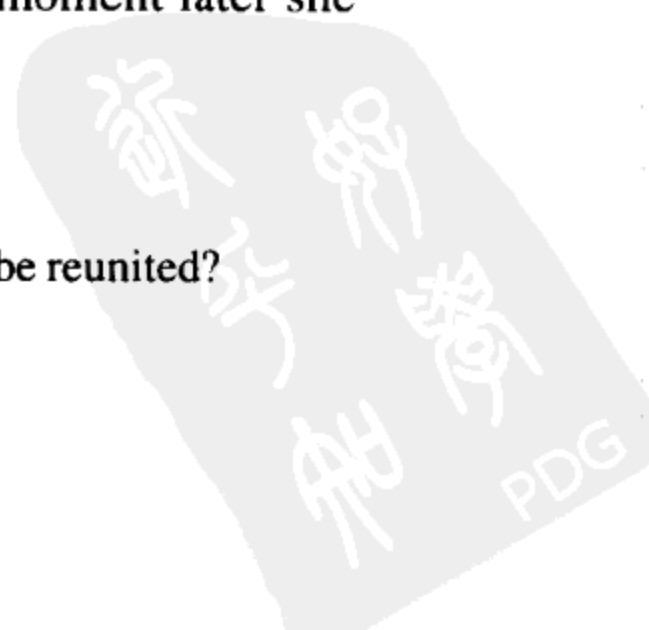
Chapter 71

Under a False Name Monkey Beats the Demon Hound Guanyin Appears to Subdue the Demon King

Matter has always been empty;
Emptiness said to be matter is only natural.
When one penetrates the dhyana of matter's emptiness
There is no need for cinnabar to be refined into elixir.
Rest not when pursuing perfection of virtue and conduct;
Endure suffering to achieve hard-won skills.
Sometimes one only turns to heaven when one's actions are complete,
To win an unchanging and immortal face.

The story tells how the Evil Star Mather had the front and back gates tightly closed while Monkey was hunted for. The din went on till dusk, but no sign of him did they find. The demon king sat in the Flaying Pavilion, where he called his demons together and issued orders to the guards on all the gates to carry bells, shout passwords, beat drums and strike clappers. Everyone was to have an arrow on his bowstring or a sword unsheathed as he took his turn to keep watch during the night. Sun Wukong, who had turned into a fly, was sitting by the gates. Seeing how strict the security was at the front gates he spread his wings and flew to the gateway of the living quarters to take a look. He saw the Golden Queen slumped across a low table, the tears flowing down as she wept quietly in her sorrow, so he flew inside and landed lightly on the loose black clouds of her hair to listen to what she was crying about. A moment later she said tearfully, "My lord, you and I,

Burnt in an earlier life the incense of separation,
And now I have encountered an evil demon king.
For three years I have been gone: when will we two be reunited?
Great is the grief of mandarin ducks that are parted.
Just when the priest had brought me your message



只为金铃难解识，相思又比旧时狂。”

行者闻言，即移身到他耳根后，悄悄的叫道：“圣宫娘娘，你休恐惧。我还是你国差来的神僧孙长老，未曾伤命。只因自家性急，近妆台偷了金铃，你与妖王吃酒之时，我却脱身私出了前亭，忍不住打开看看。不期扯动那塞口的绵花，那铃响一声，迸出烟火黄沙。我就慌了手脚，把金铃丢了，现出原身，使铁棒，苦战不出。恐遭毒手，故变作一个苍蝇儿，钉在门枢上，躲到如今。那妖王愈加严紧，不肯开门。你可去再以夫妻之礼，哄他进来安寝，我好脱身行事，别作区处救你也。”

娘娘一闻此言，战兢兢，发似神揪；虚怯怯，心如杵筑。泪汪汪的道：“你如今是人是鬼？”行者道：“我也不是人，我也不是鬼，如今变作个苍蝇儿在此。你休怕，快去请那妖王也。”娘娘不信，泪滴滴，悄语低声道：“你莫魔寐我。”行者道：“我岂敢魔寐你？你若不信，展开手，等我跳下来你看。”那娘娘真个把左手张开，行者轻轻飞下，落在他玉掌之间，好便似：

菡萏蕊头钉黑豆，牡丹花上歇游蜂；

绣球心里葡萄落，百合枝边黑点依。

金圣宫高擎玉掌，叫声“神僧。”行者嚶嚶的应道：“我是神僧变的。”那娘娘方才信了。悄悄的道：“我去请那妖王来



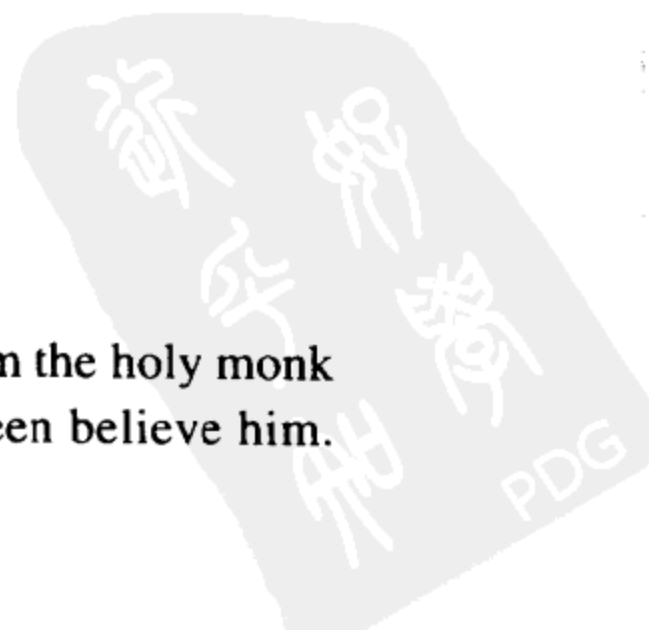
Our union has been severed once more and the monkey is dead.
Because he was too curious about the golden bells
I long for you now more desperately than ever."

When he heard this Monkey went behind her ear, where he whispered, "Don't be afraid, Your Majesty. I'm the holy monk, the venerable Sun Wukong, who was sent from your country. I'm still alive. It was all because I was too impatient. I went to your dressing table and stole the golden bells. While you were drinking with the demon king I sneaked out to the pavilion in the front, but I couldn't restrain myself from opening them up to take a look at them. I didn't mean to, but I tore the cotton wool muffling the bells, and the moment they rang flame, smoke and sand came gushing out. I panicked, threw the bells down, turned back into myself, and tried hard to fight my way out with my iron cudgel. When I failed and was scared they'd kill me I turned into a fly, and hid on the door pivot till just now. The demon king has made the security precautions even stricter and he won't open the doors. Will you act like a wife to him and lure him in here to sleep so that I can escape and find some other way of rescuing you?"

When the queen heard this she shivered and shook, and her hair stood on end as if a spirit were pulling it; she was terrified, as if her heart was being pounded by a pestle. "Are you a man or a ghost?" she asked, the tears streaming down. "Neither man nor ghost," he replied. "At the moment I've turned into a fly and I'm here. Don't be afraid. Hurry up and ask the demon king here." The queen still refused to believe him. "Stop appearing in this nightmare," she said in a low voice through her tears. "I'm not in a nightmare," said Monkey. "If you don't believe me put your hand out and open it. I'll jump down into it for you to see." The queen then put out her open hand. Monkey flew down and landed lightly on her jade palm. He was just like

A black bean on a lotus flower,
A bee resting on a peony blossom,
A raisin fallen into a hydrangea,
A black spot on a wild lily stalk.

The queen raised her hand and said, "Holy monk." "I'm the holy monk transformed," Monkey replied. Only then did the queen believe him.



时，你却怎生行事？”行者道：“古人云：‘断送一生惟有酒。’又云：‘破除万事无过酒。’酒之为用多端。你只以饮酒为上。你将那贴身的侍婢，换一个进来，指与我看，我就变作他的模样，在旁边伏侍，却好下手。”

那娘娘真个依言，即叫：“春娇何在？”那屏风后转出一个玉面狐狸来，跪下道：“娘娘唤春娇有何使令？”娘娘道：“你去叫他们来点纱灯，焚脑麝，扶我上前庭，请大王安寝也。”那春娇即转前面，叫了七八个怪鹿妖狐，打着两对灯龙，一对提炉，摆列左右。娘娘欠身叉手，那大圣早已飞去。好行者，展开翅，径飞到那玉面狐狸头上，拔下一根毫毛，吹口仙气，叫“变！”变作一个瞌睡虫，轻轻的放在他脸上。原来瞌睡虫到了人脸上，往鼻孔里爬；爬进孔中，即瞌睡了。那春娇果然渐觉困倦，立不住脚，摇桩打盹，即忙寻着原睡处，丢倒头，只情呼呼的睡起。行者跳下来，摇身一变，变做那春娇一般模样，转屏风，与众排立不题。

却说那金圣宫娘娘往前正走，有小妖看见，即报赛太岁道：“大王，娘娘来了。”那妖王急出剥皮亭外迎迓。娘娘道：“大王啊，烟火既息，贼已无踪，深夜之际，特请大王安置。”那妖满心欢喜道：“娘娘珍重。却才那贼乃是孙悟空。



“When I invite the demon king here what are you going to do?” she asked. “There’s an old saying that there’s nothing like liquor for ending a life,” Monkey replied, “and another that there’s nothing like liquor for solving any problem. Liquor’s very useful stuff. The best thing is to give him plenty to drink. Call one of your personal slave-girls in and let me have a look at her so I can make myself look like her and wait on you. Then I’ll be able to make my move.”

The queen did as he told her. “Spring Beauty, where are you?” she called, and a fox with a beautiful face came in round the screen, knelt down and said, “What orders did Your Majesty call me in to receive?” “Tell them to come in and light the silk lanterns, burn some musk, and help me into the front room,” the queen said. “Then I shall ask His Majesty to bed.” Spring Beauty went to the front and called seven or eight deer and fox spirits who lined up on either side of her. They carried two pairs of lanterns and one pair of portable incense-burners. By the time the queen bowed to them with her hands together the Great Sage had already flown off. Spreading his wings, the splendid Monkey flew straight to the top of Spring Beauty’s head, where he pulled out one of his hairs, blew a magic breath on it, and called, “Change!” It turned into a sleep insect that landed lightly on Spring Beauty’s face. Now when sleep insects reach a human face they crawl into the nostrils, and once they are inside the person goes to sleep. Spring Beauty did indeed start feeling sleepy. She could not keep on her feet, but swayed about and felt dozy as she hurried to where she had been resting before, collapsed head first and fell into a deep sleep. Brother Monkey then jumped down, shook himself, turned into Spring Beauty’s exact likeness and went back round the screen to line up with the others.

As the Golden Queen walked into the front part of the palace a little devil saw her and reported to the Evil Star Matcher, “The queen’s here, Your Majesty.” The demon king hurried out of the Flaying Pavilion to greet her. “Your Majesty,” the queen said, “the smoke and fire have been put out and there’s no sign of the thief. As it’s late now I’ve come to urge you to come to bed.” “How considerate you are, my queen,” the monster replied utterly delighted to see her. “The thief was Sun Wukong

他败了我先锋，打杀我小校，变化进来，哄了我们。我们这般搜检，他却渺无踪迹，故此心上不安。”娘娘道：“那厮想是走脱了。大王放心勿虑，且自安寝去也。”妖精见娘娘侍立敬请，不敢坚辞，只得吩咐群妖，各要小心火烛，谨防盗贼，遂与娘娘径往后宫。行者假变春娇，从两班侍婢引入。娘娘叫：“安排酒来与大王解劳。”妖王笑道：“正是，正是。快将酒来，我与娘娘压惊。”“假春娇”即同众怪铺排了果品，整顿些腥肉，调开桌椅。那娘娘擎杯，这妖王也以一杯奉上，二人穿换了酒杯。“假春娇”在旁，执着酒壶道：“大王与娘娘今夜才递交杯盏，请各饮干，穿个双喜杯儿。”真个又各斟上，又饮干了。“假春娇”又道：“大王娘娘喜会，众侍婢会唱的供唱，善舞的起舞来耶。”说未毕，只听得一派歌声，齐调音律，唱的唱，舞的舞。他两个又饮了许多，娘娘叫住了歌舞。众侍婢分班，出屏风外摆列；惟有“假春娇”执壶，上下奉酒。娘娘与那妖王专说得是夫妻之话。你看那娘娘一片云情雨意，哄得那妖王骨软筋麻。只是没福，不得沾身。可怜！真是“猫咬尿胞空欢喜”！

叙了一会，笑了一会，娘娘问道：“大王，宝贝不曾伤损





who defeated my vanguard warrior then killed my lieutenant and came here disguised as him to fool us. We've searched but can't find a trace of him. It makes me feel uneasy." "The wretch must have got away," the queen replied. "Relax, Your Majesty, stop worrying, and come to bed."

Seeing the queen standing there and inviting him so earnestly the demon king could not refuse too insistently, so he told the other demons to be careful with the fires and lamps and be on their guard against robbers before he went to the living quarters at the back with the queen. Monkey, disguised as Spring Beauty, led their way with the other slave girls. "Bring wine for His Majesty," the queen said. "He's exhausted." "Indeed I am," said the demon king with a smile, "indeed I am. Fetch some at once. It'll calm our nerves." The imitation Spring Beauty and the other servants then laid out fruit and high meat and set a table and chairs. The queen raised a cup and the demon king did likewise; each gave the other a drink from their own. The imitation Spring Beauty, who was standing beside them, said as she held the jug, "As tonight is the first time Your Majesties have given each other a drink from your own cups I hope that you will each drain them dry for double happiness." They did indeed both refill their cups and drain them again. "As this is so happy an occasion for Your Majesties why don't we slave girls sing and dance for you?" the imitation Spring Beauty suggested.

Before the words were all out of her mouth melodious voices could be heard as the singing and dancing began. The two of them drank a lot more before the queen called for the singing and dancing to end. The slave girls divided themselves into their groups and went to line up outside the screen, leaving only the imitation Spring Beauty to hold the jug and serve them wine. The queen and the demon king spoke to each other like husband and wife, and the queen was so full of sensuality that the demon king's bones turned soft and his sinews went numb. The only trouble was that the poor demon was not lucky enough to enjoy her favours. Indeed, it was a case of "happiness over nothing, like a cat biting a piss bubble."

After talking and laughing for a while the queen asked, "Were the treasures damaged, Your Majesty?" "Those are treasures that were cast



么？”妖王道：“这宝贝乃先天转铸之物，如何得损！只是被那贼扯开塞口之绵，烧了豹皮包袱也。”娘娘说：“怎生收拾？”妖王道：“不用收拾，我带在腰间哩。”“假春娇”闻得此言，即拔下毫毛一把，嚼得粉碎，轻轻挨近妖王，将那毫毛放在他身上，吹了三口仙气，暗暗的叫“变！”那些毫毛即变做三样恶物，乃虱子、虻蚤、臭虫，攻入妖王身内，挨着皮肤乱咬。那妖王燥痒难禁，伸手入怀揣摸揉痒，用指头捏出几个虱子来，拿近灯前观看。娘娘见了，含忖道：“大王，想是衬衣襻了，久不曾浆洗，故生此物耳。”妖王惭愧道：“我从来不生此物，可的今宵出丑。”娘娘笑道：“大王何为出丑？常言道：‘皇帝身上也有三个御虱’哩。且脱下衣服来，等我替你捉捉。”妖王真个解带脱衣。

“假春娇”在旁，着意看着那妖王身上，衣服层层皆有虻蚤跳，件件皆排大臭虫；子母虱，密密浓浓，就如蝼蚁出窝中。不觉的揭到第三层见肉之处，那金铃上纷纷垓垓的，也不胜其数。“假春娇”道：“大王，拿铃子来，等我也与你捉捉虱子。”那妖王一则羞，二则慌，却也不认得真假，将三个铃儿递与“假春娇”。“假春娇”接在手中，卖弄多时，见那妖王低着头抖这衣服，他即将金铃藏了，拔下一根毫毛，变作三个铃儿，一般无二，拿向灯前翻检；却又把身子扭扭





long, long ago," the demon king said, "so they couldn't possibly be damaged. All that happened was that the thief tore the cotton wool that was muffling the bells and the leopard skin wrapper was burnt." "Where have they been put away?" the queen asked. "No need for that," the demon king replied. "I carry them at my waist." Hearing this, the imitation Spring Beauty pulled out a handful of his hairs, chewed them up into little bits, crept closer to the demon king, put the pieces of hair on the demon's body, blew three magic breaths, said "Change!" very quietly, and turned the pieces of hair into three revolting pests: lice, fleas and bedbugs. They all made for the demon king's body and started biting his skin wildly. Itching unbearably, the demon king put his hands inside his clothing to rub the irritation. He caught a few of the lice between his fingers and took them to a lamp for a closer look.

When the queen saw them she said mockingly, "Your Majesty, your shirt must be filthy. It can't have been washed for ages. I expect that's why they're there." "I've never had insects like these before," he said in embarrassment. "I would have to make a fool of myself tonight." "What do you mean, making a fool of yourself, Your Majesty?" the queen said with a smile. "As the saying goes, even the emperor has three imperial lice. Undress and I'll catch them for you." The demon king really did undo his belt and take his clothes off.

The imitation Spring Beauty was standing beside the demon king looking closely at the fleas leaping around between each layer of clothing, on which were rows of enormous bedbugs. Lice and nits were crowded as closely together as ants coming out of their nest. When the demon king took off the third layer of clothing and revealed his flesh the golden bells were also swarming with countless insects. "Your Majesty," said the imitation Spring Beauty, "hand me the bells so that I can catch the lice on them for you." The demon king was so overcome with shame and alarm that he handed the three bells to Spring Beauty, not noticing that she was an impostor.

The imitation Spring Beauty took the bells and made a long show of catching lice. When she saw the demon king looking down to shake his clothes she hid the golden bells, pulled out a hair and turned it into three more bells just like the originals that she carried to the lamp to examine.



捏捏的，抖了一抖，将那虱子、臭虫、虻蚤，收了归在身上，把假金铃儿递与那怪。那怪接在手中，一发朦胧无措，那里认得甚么真假，双手托着那铃儿，递与娘娘道：“今番你却收好了。却要仔细仔细，不要像前一番。”那娘娘接过来，轻轻的揭开衣箱，把那假铃收了，用黄金锁锁了。却又与妖王叙饮了几杯酒，教侍婢：“净拂牙床，展开锦被，我与大王同寝。”那妖王诺诺连声道：“没福！没福！不敢奉陪。我还带个宫女往西宫里睡去。娘娘请自安置。”遂此各归寝处不题。

却说“假春娇”得了手，将他宝贝带在腰间，现了本像，把身子抖一抖，收去那个瞌睡虫儿，径往前走，只听得梆铃齐响，紧打三更。好行者，捏着诀，念动真言，使个隐身法，直至门边。又见那门上拴锁甚密，却就取出金箍棒，望门一指，使出那解锁之法，那门就轻轻开了。急拽步出门站下，厉声高叫道：“赛太岁！还我金圣娘娘来！”连叫两三遍，惊动大小群妖，急急看处，前门开了，即忙掌灯寻锁，把门儿依然锁上，着几个跑入里边去报道：“大王！有人在大门外呼唤大王尊号，要金圣娘娘哩！”那里边侍婢，即出宫门，悄悄的传言道：“莫吆喝，大王才睡着了。”行者又在门前高叫，那小妖又不敢去惊动。如此者三四遍，俱不敢去通报。那大圣在外嚷嚷闹闹的，直弄到天晓。忍不住，手轮着





She then wriggled, braced herself, put the lice, bedbugs and fleas back on her body and returned the imitation bells to the monster. He took them but was still too befuddled to see that they were copies. Passing them with both his hands to the queen he said, "Put them away now, but be very careful with them, not like before." The queen took the bells, quietly opened the chest, put them inside, and locked them in with a golden lock. Then she drank several more cups of wine with the demon king. "Dust and clean the ivory bed," she ordered the serving women, "and spread the brocade quilt. His Majesty and I are going to bed." The demon king expressed his thanks but said, "I have no such luck. I don't dare go with you. I'll take one of the palace women with me and go to bed in the western part of the palace. I wish you a good night by yourself, ma'am." With that each of them went to bed, and we will say no more of that.

Meanwhile the successful imitation Spring Beauty tucked the treasures into her belt and turned back into Monkey. He shook himself, took back the sleep insect, and headed for the front of the palace, where nightsticks and bells sounded together to mark the third watch. Splendid Monkey made himself invisible by making a spell with his hands and saying the words of it. Going straight to the gates he saw that they were very firmly locked and bolted, so he brought out his gold-banded cudgel, pointed it at the door and made unlocking magic. The gates swung easily open. Hurrying outside he stood by the gates and shouted two or three times at the top of his voice, "Evil Star Matcher, give us back our Golden Queen."

This startled all the devils, who hurried to look and saw that the gates were open. Quickly they fetched lamps to find the locks and fasten the gates once more. Several of them were sent running back inside to report, "Your Majesty, there's someone outside the main gates shouting your title and demanding the Golden Queen." The slave girls hurried out to say very quietly. "Stop yelling. His Majesty's only just gone to sleep." Monkey gave another loud shout at the front gates, but the little devils still dared not disturb their master. This happened three or four times over, but they never went in to report. The Great Sage kept up his din till daybreak, by when his patience was exhausted and he swung his iron



铁棒，上前打门。慌得那大小群妖，顶门的顶门，报信的报信。那妖王一觉方醒，只闻得乱撞撞的喧哗，起身穿了衣服，即出罗帐之外，问道：“嚷甚么？”众侍婢才跪下道：“爷爷，不知是甚人在洞外叫骂了半夜，如今却又打门。”

妖王走出宫门，只见那几个传报的小妖，慌张张的磕头道：“外面有人叫骂，要金圣宫娘娘哩！若说半个‘不’字，他就说出无数的歪话，甚不中听。见天晓大王不出，逼得打门也。”那妖道：“且休开门。你去问他是那里来的，姓甚名谁。快来回报。”小妖急出去，隔门问道：“打门的是谁？”行者道：“我是朱紫国拜请来的外公，来取圣宫娘娘回国哩！”那小妖听得，即以此言回报。那妖随往后宫，查问来历。原来那娘娘才起来，还未梳洗。早见侍婢来报：“爷爷来了。”那娘娘急整衣，散挽黑云，出宫迎迓。才坐下，还未及问，又听得小妖来报：“那来的外公已将门打破矣。”那妖笑道：“娘娘，你朝中有多少将帅？”娘娘道：“在朝有四十八卫人马，良将千员；各边上元帅总兵，不计其数。”妖王道：“可有个姓外的么？”娘娘道：“我在宫，只知内里辅助君王，早晚教诲妃嫔，外事无边，我怎记得名姓！”妖王道：“这来者称为‘外





cudgel to hit the gates. This so alarmed the demons big and small that while some of them barricaded the gates the others went in to report. As soon as the demon king woke up and heard the cacophonous din he got up, dressed and emerged from his bed-curtains to ask, "What's all the shouting about?" "Sir," said the kneeling slave girls, "someone's been shouting and cursing outside the cave half the night. We don't know who it is. Now he's attacking the gates."

As the demon king went out through the gates of the palace several panic-stricken little devils appeared to kowtow to him and say, "There's someone shouting and cursing outside. He's demanding the Golden Queen, and if we say so much as half a 'no' he goes on and on at us, swearing in a thoroughly horrible way. When Your Majesty still hadn't come out at daybreak he got so desperate he started attacking the gates." "Don't open them," the demon king said. "Go and ask him where he's from and what he's called. Report back as quickly as you can."

The little devils hurried off to ask through the gates, "Who are you, knocking at our gates?" "I'm your grandpa sent by Purpuria to take the Golden Queen back to her own country," Monkey replied. When the little devils heard this they reported it to the demon king, who went back to the living quarters at the back to question the queen about why the attacker had come. The queen had only just arisen and had not yet done her hair or washed when slave girls came in to report, "His Majesty's here." The queen hastily tidied up her clothes and let her black tresses hang loose as she went outside to greet him. He had just sat down and had not yet asked her any questions when little demons were heard again asking, "The Grand Par from over there has smashed the gates down." How many officers are there in your country, ma'am?" The demon king asked with a smile. "Inside the palace there are forty-eight brigades of horse and foot, and a thousand good officers; and there are ever so many marshals and commanders on the frontiers." the queen replied. "Are any called Grand Par?" the demon king asked. "When I was in the palace all I knew about was helping His Majesty in the inner quarters and instructing the consorts and concubines every morning and evening," the queen said. "There were no end of things happening outside. How could I possibly remember the names?" "This one calls himself Grand Par," the

公’，我想着《百家姓》上，更无个姓外的。娘娘赋性聪明，出身高贵，居皇宫之中，必多览书籍。记得那本书上有此姓也？”娘娘道：“止《千字文》上有句‘外受傅训’，想必就是此矣。”

妖王喜道：“定是！定是！”即起身辞了娘娘，到剥皮亭上，结束整齐，点出妖兵，开了门，直至外面，手持一柄宣花钺斧，厉声高叫道：“那个是朱紫国来的‘外公’？”行者把金箍棒揩在右手，将左手指定道：“贤甥，叫我怎的？”那妖王见了，心中大怒道：“你这厮：

相貌若猴子，嘴脸似猢猻。

七分真是鬼，大胆敢欺人！”

行者笑道：“你这个诳上欺君的泼怪，原来没眼！想我五百年前大闹天宫时，九天神将见了我，无一个‘老’字，不敢称呼；你叫我声‘外公’，那里亏了你！”妖王喝道：“快早说出姓甚名谁，有些甚么武艺，敢到我这里猖獗！”行者道：“你若不问姓名犹可，若要我说出姓名，只怕你立身无地！你上来，站稳着，听我道：

生身父母是天地，日月精华结圣胎。

仙石怀抱无岁数，灵根孕育甚奇哉。

当年产我三阳泰，今日归真万会谐。



demon king replied. "There's no such name I can think of in the book *The Hundred Surnames*. You're a very intelligent and well-born lady, ma'am, and you've lived in a royal palace. You must have read a lot of books. Can you remember coming across that name in any of them?" "There's a passage in the *Thousand Word Classic* that goes, 'received grand instruction'," the queen replied. "I think that must refer to him."

"I'm sure you're right," the demon king said with pleasure, "I'm sure you're right." He then got up, took his leave of the queen, went to the Flaying Pavilion, fastened his armour on neatly, mustered his devil soldiers, had the gates opened, and went straight outside with his flower-scattering battle-axe in his hand. "Who's the Grand Par from Purpuria?" he yelled stridently at the top of his voice. Grasping his gold-banded cudgel in his right hand and pointing with his left Monkey replied, "What are you shouting at me for, nephew?" The sight of him drove the demon king into a fury. "Damn you," he shouted:

"You've a face just like a monkey's;
You resemble a macaque.
A ghost is what you look like;
Don't try to knock me back."

"Impudent devil," laughed Monkey, "trying to bully your superiors and push your master around. You're blind. I remember how when I made havoc in Heaven five hundred years ago all the nine heavenly generals only dared speak to me with the greatest respect. If I make you call me Grandpa I'm letting you off lightly." "Tell me your name immediately," the demon king shouted. "What fighting skills have you got that give you the nerve to come rampaging here?" "You'd have done better not to ask me what I'm called," Monkey replied. "But as you insist on me telling you I'm afraid you'll be in a hopeless mess. Come here and stand still while I tell you:

Heaven and earth were the parents that bore me;
My foetus was formed from the sun and moon's essence.
The magic rock was pregnant for years beyond number;
Strange indeed was the miraculous root's gestation.
When I was born the Three Positives were at their height;
Now I have been converted all is in harmony.





曾聚众妖称帅首，能降众怪拜丹崖。
玉皇大帝传宣旨，太白金星捧诏来。
请我上天承职裔，官封‘弼马’不开怀。
初心造反谋山洞，大胆兴兵闹御阶。
托塔天王并太子，交锋一阵尽猥衰。
金星复奏玄穹帝，再降招安敕旨来。
封做齐天真大圣，那时方称栋梁材。
又因搅乱蟠桃会，仗酒偷丹惹下灾。
太上老君亲奏驾，西池王母拜瑶台。
情知是我欺王法，即点天兵发火牌。
十万凶星并恶曜，干戈剑戟密排排。
天罗地网漫山布，齐举刀兵大会垓。
恶斗一场无胜败，观音推荐二郎来。
两家对敌分高下，他有梅山兄弟侪。
各逞英雄施变化，天门三圣拨云开。
老君丢了金钢套，众神擒我到金阶。
不须详允书供状，罪犯凌迟杀斩灾。
斧剁锤敲难损命，刀轮剑砍怎伤怀。
火烧雷打只如此，无计摧残长寿胎。





Once I was declared the chief of all the demons,
Who bowed to me by the red cliff as subduer of monsters.
The Jade Emperor issued a decree of summons,
And the Great White Planet came with the edict,
Inviting me to Heaven to take up my office,
But as Protector of the Horses I had no joy.
When I first planned rebellion in my mountain cave
Boldly I led my armies against the Jade Emperor.
The Pagoda-carrying Heavenly King and Prince Nezha
Were utterly helpless when they fought against me.
Then the White Planes made a new suggestion,
And brought another edict urging me to make peace
I was made Great Sage Equalling Heaven,
And proclaimed as one of the pillars of the state.
Because I disrupted the banquet of peaches
And stole elixir when drunk I met with disaster.
Lord Lao Zi submitted a memorial in person,
And the Queen Mother of the West did homage to the throne.
Knowing that I was running riot with the law,
They mustered heavenly forces and issued movement orders.
A hundred thousand vicious stars and evil planets
Were packed in close array with their swords and their halberds.
Heaven-and-earth nets were spread across the mountain
As all of the soldiers raised their weapons together.
A bout of bitter fighting left neither side the victor,
So Guanyin recommended the warrior Erlang.
The two of us fought together for mastery;
He was helped by the Seven Brothers who come from Plum Hill.
Each of us played the hero and did our transformations:
The three sages at the gates of Heaven opened the clouds.
Then Lord Lao Zi dropped his diamond noose,
And the gods led me as a prisoner to the steps of the throne-hall.
They did not bother with a detailed indictment:
The sentence was death by a thousand cuts.
Axe and hammer could not kill me,
And I was unharmed by sword or sabre.
Fire and thunderbolts were neither here nor there;
They had no way to destroy my immortal body.





押赴太清兜率院，炉中煅炼尽安排。
日期满足才开鼎，我向当中跳出来。
手挺这条如意棒，翻身打上玉龙台。
各星各象皆潜躲，大闹天宫任我歪。
巡视灵官忙请佛，释迦与我逞英才。
手心之内翻筋斗，游遍周天去复来。
佛使先知赚哄法，被他压住在天崖。
到今五百余年矣，解脱微躯又弄乖。
特保唐僧西域去，悟空行者甚明白。
西方路上降妖怪，那个妖邪不惧哉！”

那妖王听他说出悟空行者，遂道：“你原来是大闹天宫的那厮。你既脱身保唐僧西去，你走你的路去便罢了，怎么罗织管事，替那朱紫国为奴，却到我这里寻死！”行者喝道：“贼泼怪！说话无知！我受朱紫国拜请之礼，又蒙他称呼管待之恩，我老孙比那王位还高千倍，他敬之如父母，事之如神明，你怎么说出‘为奴’二字！我把你这诳上欺君之怪！不要走！吃外公一棒！”那妖慌了手脚，即闪身躲过，使宣花斧劈面相迎。这一场好杀！你看：





I was taken under escort to the Tushita Heaven,
And all was arranged to refine me in the furnace.
Only when full time was up did they open up the vessel,
And I came bounding out from the middle of the crucible.
In my hands I was wielding this as-you-will cudgel
As I somersaulted up to the Jade Emperor's throne.
All the stars and constellations went into hiding,
And I could play the vandal in the palaces of Heaven.
The Miraculous Investigator rushed to invite the Buddha,
Then Sakyamuni and I both displayed our powers.
Turning my somersaults in the palm of his hand
I roamed all over the heavens before my return.
The Buddha then, using both foresight and deception,
Crushed and held me at the ends of the heavens.
After a period of over five hundred years
My body was delivered and I could once more play up.
Guarding the Tang Priest on his journey to the West,
Brother Sun Wukong is very intelligent.
I subdue the demons on the westward road:
Every evil spirit is struck with terror."

When the demon king heard him tell that he was Sun Wukong he said, "So you're the so-and-so who made havoc in Heaven. If you were released to guard the Tang Priest on his journey west then you should be on your way there. Why are you being such a busybody and making trouble for me? You're acting as if you were the slave of Purpuria. By coming here you've thrown your life away." "Thieving damned monster," Monkey shouted back. "You don't know what you're talking about. I was politely invited to help by the king of Purpuria. He addressed me very respectfully and treated me well. I'm a thousand times higher than that king. He treated me as if I were his father and mother or a god. How can you say I'm acting like a slave? I'll get you, you monster, for bullying your superiors and trying to push your master around. Stay there and take this from your grandpa." The monster then moved his hands and feet as fast as he could, dodged the blow from the cudgel and struck back at Brother Monkey's face with his flower-scattering axe. It was a fine battle. Just watch!

PDF



金箍如意棒，风刃宣花斧。一个咬牙发狠凶，一个切齿施威武。这个是齐天大圣降临凡，那个是作怪妖王来下土。两个喷云暖雾照天宫，真是走石扬沙遮斗府。往往来来解数多，翻翻复复金光吐。齐将本事施，各把神通赌。这个要取娘娘转帝都，那个喜同皇后居山坞。这场都是没来由，舍死忘生因国主。

他两个战经五十回合，不分胜负。那妖王见行者手段高强，料不能取胜，将斧架住他的铁棒道：“孙行者，你且住了。我今日还未早膳，待我进了膳，再来与你定雌雄。”行者情知是要取铃铛，收了铁棒道：“‘好汉子不赶乏兔儿’，你去！你去！吃饱些，好来领死！”

那妖急转身闯入里边，对娘娘道：“快将宝贝拿来！”娘娘道：“要宝贝何干？”妖王道：“今早叫战者，乃是取经的和尚之徒，叫做孙悟空行者，假称‘外公’。我与他战到此时，不分胜负。等我拿宝贝出去，放些烟火，烧这猴头。”娘娘见说，心中怛突：欲不取出铃儿，恐他见疑；欲取出铃儿，又恐伤了孙行者性命。正自踌躇未定，那妖王又催逼道：“快





The gold-banded as-you-will cudgel,
The flower-scattering axe and its wind-keen blade.
One ground his teeth with terrible ferocity;
The other gnashed his molars and displayed his might.
One was the Great Sage Equalling Heaven descended to earth,
The other an evil demon king come down to the lower world.
Both snorted out clouds and shining mists that lit up the heavenly
palace.
Sent stones and sand flying that blotted out the Dipper.
They came and went through many a movement,
Twisting and turning and giving off golden light.
Each used all of his talents to the full;
Both staked the whole of their magical powers.
One wanted to take the queen back to the capital;
The other would happily have stayed with her in the cave.
There was no deep reason for the struggle:
He was ready to give his life for the sake of the king.

When the two of them had fought fifty rounds without result the demon king realized that Monkey was too strong a fighter for him to be able to beat. Blocking the iron cudgel with his axe the demon said, "Stop, Sun the Novice. I haven't had my breakfast yet today. Let me eat, then I'll have it out with you." Monkey was well aware that he wanted to fetch the bells, so he put his cudgel away and said, "A hero doesn't chase an exhausted hare. Off you go. Have a good meal, and get ready to come back and die."

The demon quickly turned and rushed inside, where he said to the queen, "Get me my treasures at once." "What for?" she asked. "The man challenging me to battle this morning was a disciple of the monk who's going to fetch the scriptures," he said. "He's called Sun Wukong, or Sun the Novice, and Grand Par was just a nickname. I've been battling it out with him all this time, but still there's no outcome. Just wait while I take my treasures out and set off smoke and flames to burn that ape." These words made the queen feel very uneasy. If she didn't fetch the bells, she was worried that he might be suspicious, but if she did she feared that Sun the Novice would be killed. As she was hesitating the demon king pressed her again: "Hurry up and fetch them." She had no



拿出来！”这娘娘无奈，只得将锁钥开了，把三个铃儿递与妖王。妖王拿了，就走出洞。娘娘坐在宫中，泪如雨下，思量行者不知可能逃得性命。两人却俱不知是假铃也。

那妖王出了门，就占起上风，叫道：“孙行者，休走！看我摇摇铃儿！”行者笑道：“你有铃，我就没铃？你会摇，我就不会摇？”妖王道：“你有甚么铃儿，拿出来我看。”行者将铁棒捏做个绣花针儿，藏在耳内，却去腰间解了三个真宝贝来，对妖王说：“这不是我的紫金铃儿？”妖王见了，心惊道：“跷蹊！跷蹊！他的铃儿怎么与我的铃儿就一般无二！纵然是一个模子铸的，好道打磨不到，也有多个瘢儿，少个蒂儿，却怎么这等一毫不差？”又问：“你那铃儿是那里来的？”行者道：“贤甥，你那铃儿却是那里来的？”妖王老实，便就说道：“我这铃儿是：

太清仙君道源深，八卦炉中久炼金。

结就铃儿称至宝，老君留下到如今。”

行者笑道：“老孙的铃儿，也是那时来的。”妖王道：“怎生出处？”行者道：“我这铃儿是：

道祖烧丹兜率宫，金铃转炼在炉中。

二三如六循环宝，我的雌来你的雄。”

妖王道：“铃儿乃金丹之宝，又不是飞禽走兽，如何辨得雌雄？但只是摇出宝来，就是好的！”行者道：“口说无凭，做出便见。且让你先摇。”那妖王真个将头一个铃儿幌了三幌，





choice but to undo the lock, bring out the three bells and hand them to the demon king, who took them and went outside the cave again. The queen sat in the inner quarters, her tears pouring down like rain, as she thought that Monkey would not possibly be able to escape with his life. Neither of them realized that the bells were only copies.

Once outside the cave the demon stood upwind and shouted, "Stay where you are, Sun the Novice. Watch while I ring these bells." "You have your bells, but why shouldn't I have mine?" Monkey replied. "You can ring yours, so why shouldn't I ring mine?" "What bells have you got?" the demon king asked. "Show me." Monkey pinched his iron cudgel to make it into an embroidery needle that he tucked into his ear then brought out the three real treasures from at his waist. "Here are my purple gold bells," he said to the demon king. The sight of them came as a shock to the demon. "That's funny," he thought, "very funny. Why are his bells exactly the same as mine? Even if they'd been cast from the same mould they'd not have been properly smoothed: you'd expect some extra marks or missing knobs. How can they be identical with this?" "Where did you get your bells from?" he went on to ask again. "Where are yours from, dear nephew?" Monkey replied. Being honest, the demon king replied, "These bells of mine,

Come from deep in the Way of the Immortal of Great Purity,
Are made of gold long refined in the Eight Trigrams Furnace
Formed into bells renowned as ultimate treasures
Left by Lord Lao Zi till the present day."

"That's where my bells come from too," Monkey replied with a smile. "How were they made?" the demon king asked. "These bells of mine," said Monkey,

"Were made of gold refined in the furnace
When Lord Lao Zi made elixir in the Tushita Palace.
They are cyclical treasures. The two threes make six:
Mine are the female and yours are the male."

"The bells are golden elixir treasures," the demon king said, "not birds or beasts. They can't be male or female. As long as they yield what's precious when they're rung they're good ones." "Words prove nothing," said Monkey. "Show it by actions. Shake yours first." The demon



不见火出；第二个幌了三幌，不见烟出；第三个幌了三幌，也不见沙出。妖王慌了手脚道：“怪哉！怪哉！世情变了！这铃儿想是惧内，雄见了雌，所以不出来了。”行者道：“贤甥，住了手，等我也摇摇你看。”好猴子，一把搯了三个铃儿，一齐摇起。你看那红火、青烟、黄沙，一齐滚出，骨都都燎树烧山！大圣口里又念个咒语，望巽地上叫：“风来！”真个是风催火势，火挟风威，红焰焰，黑沉沉，满天烟火，遍地黄沙！把那赛太岁唬得魄散魂飞，走投无路，在那火当中，怎逃性命！

只闻得半空中厉声高叫：“孙悟空！我来了也！”行者急回头上望，原来是观音菩萨，左手托着净瓶，右手拿着杨柳，洒下甘露救火哩。慌得行者把铃儿藏在腰间，即合掌倒身下拜。那菩萨将柳枝连拂几点甘露，霎时间，烟火俱无，黄沙绝迹。行者叩头道：“不知大慈临凡，有失回避。敢问菩萨何往？”菩萨道：“我特来收寻这个妖怪物。”

行者道：“这怪是何来历，敢劳金身下降收之？”菩萨道：“他是我跨的个金毛犼。因牧童盹睡，失于防守，这孽畜咬断铁索走来，却与朱紫国王消灾也。”行者闻言，急欠身道：“菩萨反说了。他在这里欺君骗后，败俗伤风，与那国王





king then rang his first bell three times. No fire came out. He rang his second three times. No smoke came out. He rang his third three times, and no sand came out either. "Very odd," he said, making wild gestures, "very odd. The world's changed. These bells must be hen-pecked. When the males see the females they don't dare to do their stuff." "Stop, nephew," said Monkey. "Now I'm going to shake mine to show you what happens." The splendid ape then grasped all three bells in one hand and rang them together. Watch as clouds of red flames, black smoke and yellow sand all come gushing out, setting the trees and the mountain ablaze. Monkey then said the words of another spell and shouted "Wind!" towards the southeast; and a wind did indeed spring up that fanned the flames. With the power of the wind behind them the flames and smoke filled the heavens, blazing red and deepest black, and the earth was covered by the yellow sandstorm. The Evil Star Matcher's souls fled from his body in his terror, but he had nowhere to turn: amid that fire there was no way of escaping with his life.

Then a penetrating shout was heard from mid-air: "Sun Wukong, I am here." Monkey quickly looked up and saw that it was the Bodhisattva Guanyin holding her vase of pure water in her left hand and a sprig of willow in her right with which to sprinkle sweet dew and put out the flames. In his alarm Monkey hid the bells at his waist, put the palms of his hands together and prostrated himself in a kowtow. The Bodhisattva flicked a few drops of sweet dew from her willow sprig and in an instant both flames and smoke disappeared, while no sign of the yellow sand remained to be seen. "I did not realize, Most Merciful One, that you were coming down to the mortal world," said Brother Monkey as he kowtowed, "and it was wrong of me to fail to keep out of your way. May I venture to ask where you are going, Bodhisattva?" "I am here especially to find and take this evil monster," the Bodhisattva replied.

"What is the monster's background, and how can he put you to the trouble of capturing him in your illustrious person?" Monkey asked. "He is a golden-haired giant hound on which I used to ride," the Bodhisattva replied. "The boy in charge of it fell asleep and failed to keep proper guard over it, so that the wicked beast bit through its iron chains and escaped to save the king of Purpuria from disaster." When Monkey heard



生灾，却说是消灾，何也？”菩萨道：“你不知之。当时朱紫国先王在位之时，这个王还做东宫太子，未曾登基。他年幼间，极好射猎。他率领人马，纵放鹰犬，正来到落凤坡前，有西方佛母孔雀大明王菩萨所生二子，乃雌雄两个雀雏，停翅在山坡之下，被此王弓开处，射伤了雄孔雀，那雌孔雀也带箭归西。佛母忏悔以后，吩咐教他拆凤三年，身耽啾疾。那时节，我跨着这猢，同听此言，不期这孽畜留心，故来骗了皇后，与王消灾。至今三年，冤愆满足，幸你来救治王患。我特来收妖邪也。”行者道：“菩萨，虽是这般故事，奈何他玷污了皇后，败俗伤风，坏伦乱法，却是该他死罪。今蒙菩萨亲临，饶得他死罪，却饶不得他活罪。让我打他二十棒，与你带去罢。”菩萨道：“悟空，你既知我临凡，就当看我分上，一发都饶了罢；也算你一番降妖之功。若是动了棍子，他也就是死了。”行者不敢违言，只得拜道：“菩萨既收他回海，再不可令他私降人间，贻害不浅！”

那菩萨才喝了一声“孽畜！还不还原，待何时也！”只见那怪打个滚，现了原身，将毛衣抖抖，菩萨骑上。菩萨又望项下一看，不见那三个金铃。菩萨道：“悟空，还我铃来。”





this he hastily bowed and said, "You have it the wrong way round, Bodhisattva. He's been mistreating the king and his queen, and thus damaging public morality. So how can you say that he has saved the king from disaster when in fact he has brought him disaster?" "You would not know," the Bodhisattva replied, "that when the previous king of Purpuria was reigning and the present king was the crown prince and had not yet taken the throne he was a superb archer and huntsman. Once he led his men and horses hunting with falcon and hound. They came to the Fallen Phoenix Slope, where a young peacock and peahen, two children of the Buddha's mother in the West, the Bodhisattva Maurya Vidya Rani were resting. When the king shot with his bow he wounded the cock, while the hen died with an arrow still in her. After the Buddha's mother realized to her regret what had happened she ordered that the prince should be separated from his wife for three years and suffer himself the way birds do when they are parted from their mates. At the time I was riding that hound and we both heard her say that. I never imagined that the beast would remember it and come back to mistreat the queen and thus save the king from disaster. That was three years ago, and now that the misdeed has been paid for it was fortunate that you came along to cure the king. I am here to recover the wicked and evil creature." "Bodhisattva," said Monkey, "this may well be so, but he did sully the queen, damage public morality, offend ethics and break the law. You can't let him off a non-capital punishment. Let me give him twenty blows before handing him over for you to take back." "Wukong," said the Bodhisattva, "as you know I am here you really ought to show me the respect I deserve and spare him completely. This still counts as one of your successes in subduing a demon. If you hit him with your cudgel it'll kill him." Monkey dared not disobey, but bowed and said, "If you're taking him back to the ocean with you, Bodhisattva, you mustn't let him escape and come down to the human world again. That would be quite a catastrophe."

Only then did the Bodhisattva shout, "Wicked beast! Turn back into your own form! What are you waiting for?" The monster could be seen doing a roll and turning back into himself. Then he shook his fur for the Bodhisattva to mount on his back. The Bodhisattva looked down at his neck to see that the three golden bells were missing. "Wukong," she

行者道：“老孙不知。”菩萨喝道：“你这贼猴！若不是你偷了这铃，莫说一个悟空，就是十个，也不敢近身！快拿出来！”行者笑道：“实不曾见。”菩萨道：“既不曾见，等我念念《紧箍儿咒》。”那行者慌了，只教：“莫念！莫念！铃儿在这里哩！”这正是：猢猻项金铃何人解？解铃人还问系铃人。菩萨将铃儿套在猢猻项下，飞身高坐。你看他四足莲花生焰焰，满身金缕迸森森。大慈悲回南海不题。

却说孙大圣整束了衣裙，轮铁棒打进獬豸洞去，把群妖众怪，尽情打死，剿除干净。直至宫中，请圣宫娘娘回国。那娘娘顶礼不尽。行者将菩萨降妖并拆凤原由备说了一遍，寻些软草，扎了一条草龙，教：“娘娘跨上，合着眼，莫怕，我带你回朝见主也。”那娘娘谨遵吩咐，行者使起神通，只听得耳内风响。

半个时辰，带进城，按落云头，叫：“娘娘开眼。”那皇后睁开眼看，认得是凤阁龙楼，心中欢喜，撇了草龙，与行者同登宝殿。那国王见了，急下龙床，就来扯娘娘玉手，欲诉离情，猛然跌倒在地，只叫：“手疼！手疼！”八戒哈哈大



said, "give me my bells back." "I don't know where they are," Monkey said. "Thieving ape," the Bodhisattva shouted. "If you hadn't stolen those bells then ten Sun Wukongs, never mind one, would have dared go nowhere near him. Hand them over at once." "I really haven't seen them," Monkey replied with a smile. "In that case I'll have to recite the Band-tightening Spell," said the Bodhisattva. This scared Monkey, who could only plead, "Don't say it, don't say it. The bells are here." This was indeed a case of

Who could untie the bells from neck of the giant hound?

To find that out ask the one who first fastened them on.

The Bodhisattva then placed the bells round the giant hound's neck, and flew up to her high throne. Watch as the

Four-stalked lotus flowers blazed with fire;

Her whole body was thickly clad in cloth of gold.

We will say no more of how the Great Merciful One returned to the Southern Ocean.

The Great Sage Sun Wukong then tidied up his clothing and charged into the Horndog Gave swinging his iron cudgel and killing to his heart's content. He wiped all the demons out till he reached the inner quarters of the palace and asked the Golden Queen to go back to her country. She prostrated herself to him for a long time. Monkey told her all about how the Bodhisattva had subdued the demon and why she had been separated from her husband. Then he gathered some soft grasses that he twisted together into a long straw dragon. "Sit on this, ma'am," he said, "and shut your eyes. Don't be afraid. I'm taking you back to court to see your master." The queen followed his instructions carefully while he used his magic power. There was a sound of the wind whistling in her ears.

An hour later he brought her into the city. Bringing his cloud down he said, "Open your eyes, ma'am." When the queen opened her eyes and looked she recognized the phoenix buildings and dragon towers. She was very happy, and getting off the straw dragon she climbed the steps of the throne hall. When the king saw her he came straight down from his dragon throne to take the queen by her jade hand. He was just going to tell her how much he had missed her when he suddenly collapsed, shouting: "My

笑道：“嘴脸！没福消受！一见面就蜇杀了也！”行者道：“呆子，你敢扯他扯儿么？”八戒道：“就扯他扯儿便怎的？”行者道：“娘娘身上生了毒刺，手上有蜇阳之毒。自到麒麟山，与那赛太岁三年，那妖更不曾沾身。但沾身就害身疼，但沾手就害手疼。”众官听说，道：“似此怎生奈何？”此时外面众官忧疑，内里妃嫔悚惧，旁有玉圣、银圣二官，将君王扶起。

俱正在仓皇之际，忽听得那半空中，有人叫道：“大圣，我来也。”行者抬头观看，只见那：

肃肃冲天鹤唳，飘飘径至朝前。缭绕祥光道道，氤氲瑞气翩翩。棕衣苦体放云烟，足踏芒鞋罕见。手执龙须蝇帚，丝绦腰下围缠。乾坤处处结人缘，大地逍遥游遍。此乃是大罗天上紫云仙，今日临凡解魔。

行者上前迎住道：“张紫阳何往？”紫阳真人直至殿前，躬身施礼道：“大圣，小仙张伯端起手。”行者答礼道：“你从何来？”真人道：“小仙三年前曾赴佛会。因打这里经过，见朱紫国王有拆凤之忧，我恐那妖将皇后玷辱，有坏人伦，后日难与国



hand hurts, my hand hurts.” “Look at that mug,” Pig said, roaring with laughter, “he’s out of luck. No joy for him. The moment he meets her again he gets stung.” “Idiot,” said Monkey, “would you dare grab her?” “What if I did?” Pig asked. “The queen’s covered with poisonous spikes,” Monkey replied, “and she has poison on her hands. In the three years she was with the Evil Star Matcher in Mount Unicorn the monster never had her. If he had, his whole body would have been in agony. Even touching her with his hand made his hand ache.” “Then what is to be done about it?” the officials asked. While all the officials were wondering what to do in the outer palace and the consorts and concubines in the inner palace were full of terror, the Jade and the Silver Queen helped their king to his feet.

Amid the general alarm a voice was heard in the sky shouting, “Great Sage, I’m here.” Brother Monkey looked up, and this is what was to be seen:

The cry of a crane soaring through the heavens,
Then flying straight down to the palace of the king.
Beams of auspicious light shone about;
Clouds of holy vapours drifted all around.
Mists came from the cloak of coir that covered his body:
Rare were the straw sandals on which he trod.
The fly-whisk in his hand was made of dragon whiskers,
And silken tassels hung around his waist.
He joined human destinies together throughout heaven and earth
As he roamed free and easy all over the world.
He was the Purple Clouds Immortal of the Daluo Heaven,
Come down to earth today to lift an enchantment.

Monkey went over to him to greet him with, “Where are you going, Zhang Boduan of the Ziyang sect?” The True Man of Ziyang came to the front of the hall, bowed and replied, “Great Sage, the humble immortal Zhang Boduan greets you.” “Where have you come from?” Monkey replied. “Three years ago I passed this way when going to a Buddha assembly,” the True Man said. “When I saw that the King of Purpuria was suffering the agony of being parted from his wife I was worried that the demon would defile the queen. That would have been an affront to morality and made it hard for the queen to be reunited with the king later



王复合。是我将一件旧棕衣变作一领新霞裳，光生五彩，进与妖王，教皇后穿了妆新。那皇后穿上身，即生一身毒刺。毒刺者，乃棕毛也。今知大圣成功，特来解魔。”行者道：“既如此，累你远来，且快解脱。”真人走向前，对娘娘用手一指，即脱下那件棕衣。那娘娘遍体如旧。真人将衣抖一抖，披在身上，对行者道：“大圣勿罪，小仙告辞。”行者道：“且住，待君王谢谢。”真人笑道：“不劳，不劳。”遂长揖一声，腾空而去。慌得那皇帝、皇后及大小众臣，一个个望空礼拜。

拜毕，即命大开东阁，酬谢四僧。那君王领众跪拜，夫妻才得重谐。正当欢宴时，行者叫：“师父，拿那战书来。”长老袖中取出，递与行者。行者递与国王道：“此书乃那怪差小校送来者。那小校已先被我打死，送来报功。后复至山中，变作小校，进洞回复，因得见娘娘，盗出金铃，几乎被他拿住；又变化，复偷出，与他对敌。幸遇观音菩萨将他收去，又与我说拆风之故。……”从头至尾，细说了一遍。那举国君臣内外，无一人不感谢称赞。唐僧道：“一则是贤王之福，二来是小徒之功。今蒙盛宴，至矣！至矣！就此拜别，不要误贫僧向西去也。”那国王恳留不得，遂换了关文，大排





on. So I turned an old coir cloak into a new dress of many colours and gave it to the demon king. He made the queen wear it as her wedding dress. As soon as she put it on poisonous barbs grew all over her body. They were the coir cloak. Now that you have been successful, Great Sage, I've come to lift the spell." "In that case," said Monkey, "thank you for coming so far. Please remove the barbs at once." The True Man stepped forward, pointed at the queen, and removed the coir cloak. The queen's body was once more as it had originally been. The True Man shook the cloak, put it over his shoulders, and said to Monkey, Please forgive me if I leave now, Great Sage. "Don't go yet," said Monkey. "Wait till the king has thanked you." "I won't trouble him," said the True Man with a smile, then raised his hands together in salute, rose up into the sky and went. The king, queen and the officials high and low were so astonished that they all bowed to the sky.

When the bowing was over the king ordered that the eastern hall of the palace be thrown open so that they could give thanks to the four monks. The king led all his officials to go down on their knees and kowtow to them, and husband and wife were reunited. In the middle of the celebratory banquet Monkey said, "Master, bring out that declaration of war." The venerable elder produced it from his sleeve and handed it to Monkey, who passed it in turn to the king. "This was a letter that the demons sent his lieutenant to deliver," Monkey said. "He was the officer I killed and brought here as a trophy. Then I turned myself into the officer and went back to the cave to report. That was how I saw Her Majesty and stole the golden bells. He almost caught me, but I did another change, stole them again, got them out and fought him. It was lucky for him that the Bodhisattva Guanyin came to collect him and tell me why you and Her Majesty were parted." He told the whole story from beginning to end in great detail. Everyone in the country—whether ruler or ministers, whether within the palace or outside—expressed admiration and gratitude. "In the first place," said the Tang Priest, "it was because of Your Majesty's own good fortune, and in the second place it was thanks to my disciple's efforts. We are deeply obliged to you for this sumptuous banquet today, and now we must take our leave of you. Please do not delay us poor monks on our pilgrimage to the West." When the king realized

銮驾，请唐僧稳坐龙车，那君王、妃后，俱捧毂推轮，相送而别。

正是：

有缘洗尽忧疑病，绝念无思心自宁。

毕竟这去，后面再有甚么吉凶之事，且听下回分解。



that his efforts to keep them there would be of no avail he inspected and returned the passport and arranged a great procession of royal coaches. The Tang Priest was invited to sit in his own dragon carriage, while the king, his queens and his consorts themselves all pushed it along as they saw them on their way then bade them farewell. Indeed,

He was fated to have his melancholy washed clean away:

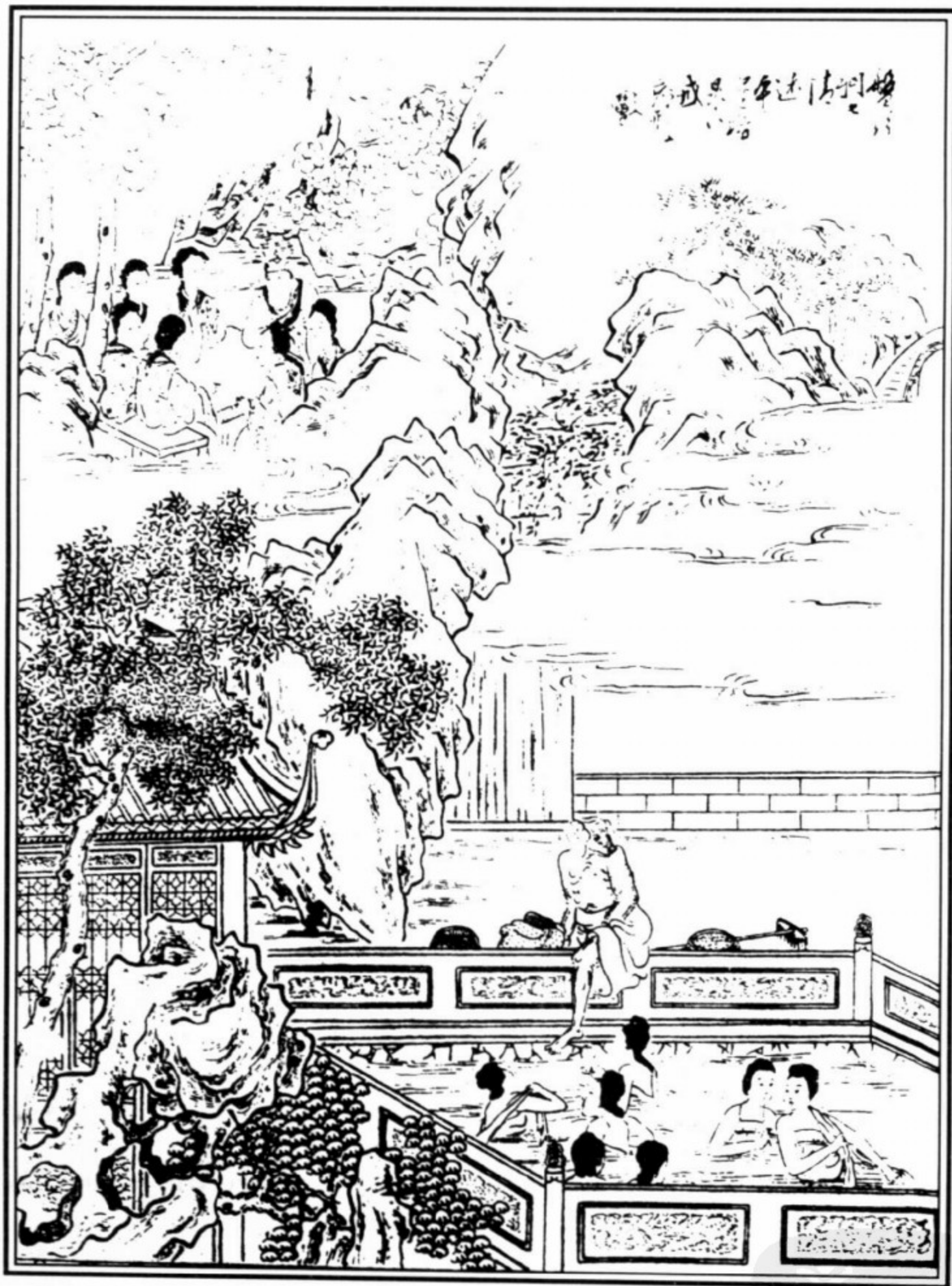
The mind finds peace of itself when thought and worrying cease.

If you do not know what of good or ill lay in store for them on the way ahead listen to the explanation in the next instalment.



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第七十二回

盘丝洞七情迷本 濯垢泉八戒忘形

话表三藏别了朱紫国王，整顿鞍马西出。行彀多少山原，历尽无穷水道，不觉的秋去冬残，又值春光明媚，师徒们正在路踏青玩景，忽见一座庵林。三藏滚鞍下马，站立大道之旁。行者问道：“师父，这条路平坦无邪，因何不走？”八戒道：“师兄好不通情！师父在马上坐得困了，也让他下来关关风是。”三藏道：“不是关风；我看那里是个人家，意欲自去化些斋吃。”行者笑道：“你看师父说的是那里话。你要吃斋，我自去化。俗语云：‘一日为师，终身为父。’岂有为弟子者高坐，教师父去化斋之理？”三藏道：“不是这等说。平日间一望无边无际，你们没远没近的去化斋，今日人家逼近，可以叫应，也让我去化一个来。”八戒道：“师父没主张。常言道：‘三人出外，小的儿苦。’你况是个父辈，我等俱是弟子。古书云：‘有事弟子服其劳。’等我老猪去。”三藏道：“徒弟啊，今日天气清明，与那风雨之时不同。那时节，汝等必定远去；此个人家，等我去。有斋无斋，可以就



Chapter 72

The Seven Emotions Confuse the Basic in Gossamer Cave At Filth-Cleansing Spring Pig Forgets Himself

The story tells how Sanzang took his leave of the king of Purpuria, got everything ready, saddled the horse and headed westwards. They crossed many a mountain and river. Before they realized it autumn and winter were over and spring's brightness and charm were back. Master and disciples were enjoying the scenery as their way led them across the greenery when they suddenly noticed a building amid trees. Sanzang dismounted and stood beside the main track. "Master," Brother Monkey asked, "the road is easy and there is no evil about, so why have you stopped?" "You aren't at all understanding, brother," Pig said. "The master is feeling sleepy after being in the saddle for so long. You ought to let him come down and have a rest." "It's not that," Sanzang said. "I can see a house over there. I was thinking of going there myself to beg for some food."

"What a thing for the master to say," said Monkey with a smile. If you want some food I'll go and beg some for you. As the saying goes, 'Your teacher for a day is your father for the rest of your life.' It would be outrageous for me, your disciple, to sit here idly and let my master go begging." "There's no need to say that," Sanzang replied. "Usually you three have to cross enormous distances as far as the eye can see to beg for our food. Today there's a house so close it's in shouting distance. so let me beg this time." "But, Master, you wouldn't know what to do," said Pig. "As the saying goes, when three people go travelling it's the youngest who does the rough jobs. You're the senior one and we're all only disciples. As the old book says, 'When there is a job to be done the disciple does it.' Let me go." "Disciples," said Sanzang, "the weather is good today. It's not at all like the times when you all have to go far away in wind and rain. Let me go to this house. Whether I get any food or not





回走路。”沙僧在旁笑道：“师兄，不必多讲。师父的心性如此，不必违拗。若恼了他，就化将斋来，他也不吃。”

八戒依言，即取出钵盂，与他换了衣帽。拽开步，直至那庄前观看，却也好座住场。但见：

石桥高耸，古树森齐。石桥高耸，潺潺流水接长溪；古树森齐，聒聒幽禽鸣远岱。桥那边有数椽茅屋，清清雅雅若仙庵；又有那一座蓬窗，白白明明欺道院。窗前忽见四佳人，都在那里刺凤描鸾做针线。

长老见那人家没个男儿，只有四个女子，不敢进去。将身立定，闪在乔林之下。只见那女子，一个个：

闺心坚似石，兰性喜如春。

娇脸红霞衬，朱唇绛脂匀。

蛾眉横月小，蝉鬓迭云新。

若到花间立，游蜂错认真。

少停有半个时辰，一发静悄悄，鸡犬无声。自家思虑道：“我若没本事化顿斋饭，也惹那徒弟笑我：敢道为师的化不出斋来，为徒的怎能去拜佛。”

长老设计奈何，也带了几分不是，趋步上桥。又走了几步，只见那茅屋里面有一座木香亭子，亭子下又有三个女子





I shall soon be back and we shall be on our way.” Friar Sand, who was standing beside them, smiled and said, “Stop arguing so much, brother. As the master has made his mind up you shouldn’t disobey him. If you upset him he won’t eat any of the food you are able to beg.”

Pig accepted this suggestion and brought out the begging bowl and a change of hat and cassock for the master, who went straight to the farm building to look at it. It really was a fine place. He could see:

A high-rising stone bridge,
Ancient trees growing close together.
Where the stone bridge rose high
A babbling brook joined a long stream;
Amid close-growing ancient trees
Hidden birds sang sweetly on the distant hill.
Across the bridge were several thatched houses
As pure and elegant as an immortal’s hermitage.
There was also a thatched hut
So pure and white it would put a Taoist temple to shame.
Before the hut could be seen four beauties
All busily embroidering phoenix designs.

As there were no males but only these four girls to be seen the reverend gentleman did not dare go inside, but slipped back under the tall trees and stood stock still. He could see that each of the girls

Were rock-hard in their ladylike propriety,
And happy as the spring in their orchid natures.
Red glows set off their tender cheeks;
Crimson make-up was spread on their lips.
Their moth brows were as fine as a crescent moon,
While their clouds of hair were piled up like cicada wings.
Had any of them stood among the flowers
Wandering bees would have taken them for blossoms.

He stood there for an hour. The silence was complete, unbroken by dog or cock. “If I’m not even capable of begging us a meal my disciples will laugh at me,” he thought. “If the master can’t beg a meal, what hope do his disciples have of ever getting to see the Buddha?”

He did not know what to do, but it seemed wrong to stay there any longer, so he went back towards the bridge, only to notice a pavilion

在那里踢气球哩。你看那三个女子，比那四个又生得不同。但见那：

飘扬翠袖，摇拽绡裙。飘扬翠袖，低笼着玉笋纤纤；摇拽绡裙，半露出金莲窄窄。形容体势十分全，动静脚跟千样跚。拿头过论有高低，张泛送来真又楷。转身踢个出墙花，退步翻成大过海。轻接一团泥，单枪急对拐。明珠上佛头，实捏来尖撑。窄砖偏会拿，卧鱼将脚挫。平腰折膝蹲，扭顶翘跟跚。板凳能喧泛，披肩甚脱洒。绞裆任往来，锁项随摇摆。踢的是黄河水倒流，金鱼滩上买。那个错认是头儿，这个转身就打拐。端然捧上赚，周正尖来摔。提跟泼草鞋，倒插回头采。退步泛肩妆，钩儿只一歹。版篓下来长，便把夺门揣。踢到



inside the compound of thatched cottages. In the pavilion three more girls were juggling a ball with their feet. Look at them. They were different from the other four:

Their turquoise sleeves are waving
And their embroidered skirts are swaying.
The waving turquoise sleeves
Cover their delicate jade bamboo-shoots of fingers,
The swaying embroidered skirts
Half show their tiny golden lotus feet.
Perfect are their faces and bodies,
Endless the movements of their slippered heels.
As they grab for the head they vary in height;
They pass the ball around most smoothly.
One turns around and kicks an "over-the-wall flower",
Then does a backward somersault called "crossing the sea".
After lightly taking a pass like a lump of clay
A single spear is hard pressed by a pair of sticks.
A shining pearl is put on the Buddha's head
And held between the tips of their fingers.
Skilfully they hold the ball as a narrow brick,
Twisting their feet in the sleeping fish position.
Their backs held level, they squat with bended knee;
Turning their necks they kick their heels in the air.
They can make benches fly around;
Very stylish are the capes upon their shoulders.
Their trouser-legs are bound with tapes to let them move,
While their necklaces swing as they sway.
They kick the ball like the Yellow River flowing backwards.
Or goldfish purchased on the beach.
When you mistake one of them for the leader
Another one turns to carry the ball away.
They all hold their calves so trimly in the air,
Pointing their toes to catch the ball.
They raise their heels to spin straw sandals,
Planting them upside-down and picking them up in a turn.
As they step back their shoulder-capes spread out
Fastened only with a hook.
The pedlar's basket comes down long and low,



美心时，佳人齐喝采。一个个汗流粉腻透罗裳，兴懒情疏方叫海。

言不尽，又有诗为证。诗曰：

蹴鞠当场三月天，仙风吹下素婵娟。
汗沾粉面花含露，尘染蛾眉柳带烟。
翠袖低垂笼玉笋，绡裙斜拽露金莲。
几回踢罢娇无力，云鬓蓬松宝髻偏。

三藏看得时辰久了，只得走上桥头，应声高叫道：“女菩萨，贫僧这里随缘布施些儿斋吃。”那些女子听见，一个个喜喜欢欢抛了针线，撇了气球，都笑笑吟吟的接出门来道：“长老，失迎了。今到荒庄，决不敢拦路斋僧，请里面坐。”三藏闻言，心中暗道：“善哉，善哉！西方正是佛地！女流尚且注意斋僧，男子岂不虔心向佛？”

长老向前问讯了，相随众女人茅屋。过木香亭看处，呀！原来那里边没甚房廊，只见那：

峦头高耸，地脉遥长。峦头高耸接云烟，地脉遥长通海岳。门近石桥，九曲九湾流水顾；园栽桃李，千株



Then they grab for the goal.
At the really magnificent footwork.
All the beauties shout with admiration.
The silken clothes of all are soaked in sweat;
Feeling tired and relaxed they ended their game.

The description could go on and on. There is another poem that tells more:

Kicking the ball in the April weather,
Beauties blown along by the magical wind.
Sweat stained their powdered faces like dew on a flower;
The dust on their moth eyebrows was mist hiding willows.
Their turquoise sleeves hanging low covered jade fingers;
Trailing embroidered skirts showed golden lotus feet.
After kicking the ball many times they were charmingly tired;
Their hair was dishevelled and their topknots askew.

After watching for a long time Sanzang could only go to the bridge and call loudly, "Bodhisattvas, fate brings me here as a poor monk to beg for the gift of some food." As soon as the women heard him they cheerfully put aside their needlework and balls to come out smiling and giggling through the gates to greet him. "Reverend sir," they said, "we're sorry we didn't welcome you sooner. As you have come to our poor farm we couldn't possibly feed you on the path. Please come inside and sit down." When Sanzang heard this he thought, "Splendid, this is splendid. The West really is Buddha's land. If even these womenfolk are so diligent about feeding monks the men are bound to be pious followers of the Buddha."

Sanzang stepped forward to greet the women and followed them into the thatched cottages. As he passed the pavilion and looked he saw that on the other side of it there were no buildings. All that could be seen were

Towering mountain-tops,
Distant ranges of the earth.
The towering mountain-tops touch the clouds;
The distant ranges of the earth lead to peaks in the ocean.
From the stone bridge by the gates
One looks on a stream that bends nine times;
The peach and plum trees in the orchard





千颗斗秭华。藤薛挂悬三五树，芝兰香散万千花。远观洞府欺蓬岛，近睹山林压太华。正是妖仙寻隐处，更无邻舍独成家。

有一女子上前，把石头门推开两扇，请唐僧里面坐。那长老只得进去。忽抬头看时，铺设的都是石桌、石凳，冷气阴阴。长老心惊，暗自思忖道：“这去处少吉多凶，断然不善。”众女子喜笑吟吟，都道：“长老请坐。”长老没奈何，只得坐了。少时间，打个冷禁。众女子问道：“长老是何宝山？化甚么缘？还是修桥补路，建寺礼塔，还是造佛印经？请缘簿出来看看。”长老道：“我不是化缘的和尚。”女子道：“既不化缘，到此何干？”长老道：“我是东土大唐差去西天大雷音取经者。适过宝方，腹间饥馁，特造檀府，募化一斋，贫僧就行也。”众女子道：“好！好！好！常言道：‘远来的和尚好看经。’妹妹们！不可怠慢，快办斋来。”

此时有三个女子陪着，言来语去，论说些因缘。那四个到厨中撩衣敛袖，炊火刷锅。你道他安排的是些甚么东西？原来是人油炒炼，人肉煎熬；熬得黑糊充作面筋样子，剜的





Vie in abundance of blossom.
Creepers and vines hang from three or four trees;
The fragrance of orchids is spread by thousands of flowers.
From afar this retreat rivals Penglai's fairyland;
Seen from close to the mountain beats Tai and Hua.
This is truly a retreat for demon immortals,
An isolated house with no neighbours around.

One woman came forward to push the stone gates open and invite the Tang Priest to come in and sit down. All he could do was go inside. When he looked up he saw that the tables and seats were all of stone, and the atmosphere was oppressively cold. This alarmed the venerable elder, who thought, "This is a thoroughly sinister place. I'm sure it's evil." "Please sit down, venerable elder," the women all said with simpering smiles. He had no choice but to sit down. A little later he found himself shuddering.

"What monastery are you from, reverend sir?" the women asked. "For what purpose are you collecting alms? Are you repairing roads and bridges, founding monasteries, worshipping at pagodas, or having Buddha statues made and sutras printed? Won't you show us your donation book?" "I am not a monk collecting donations," the venerable elder replied. "If you're not here to ask for charity then why are you here?" the women asked. "We have been sent by Great Tang in the east to the Thunder Monastery in the Western Heaven to fetch the scriptures." Sanzang replied. "As our stomachs were empty when we happened to be passing this distinguished place I have come to beg a vegetarian meal from you in your kindness. After that we poor monks will be on our way again." "Splendid, splendid," the women all said. "As the saying goes, monks from afar most love to read the scriptures. Sisters! We must treat them well. Let's give them some vegetarian food as quickly as we can."

While three of the women kept him company, talking about such matters as primary and secondary causation, the other four went into the kitchen, where they tucked up their clothes, rolled up their sleeves, fanned the fire and scrubbed the cooking pots. Do you know what it was they prepared? They were frying in human fat, and what they cooked was human flesh, stewed into black paste as if it were wheat gluten, and human brain cut out to fry like pieces of beancurd. Then they placed the

人脑煎作豆腐块片。两盘儿捧到石桌上放下，对长老道：“请了。仓卒间，不曾备得好斋，且将就吃些充腹。后面还有添换来也。”那长老闻了一闻，见那腥膻，不敢开口，欠身合掌道：“女菩萨，贫僧是胎里素。”众女子笑道：“长老，此是素的。”长老道：“阿弥陀佛！若像这等素的啊，我和尚吃了，莫想见得世尊，取得经卷。”众女子道：“长老，你出家人，切莫拣人布施。”长老道：“怎敢，怎敢！我和尚奉大唐旨意，一路西来，微生不损，见苦就救；遇谷粒手拈入口，逢丝缕联缀遮身，怎敢拣主布施！”众女子笑道：“长老虽不拣人布施，却只有些上门怪人。莫嫌粗淡，吃些儿罢。”长老道：“实是不敢吃，恐破了戒。望菩萨养生不若放生，放我和尚出去罢。”

那长老挣着要走，那女子拦住门，怎么肯放，俱道：“上门的买卖，倒不好做！‘放了屁儿，却使手掩。’你往那里去？”他一个个都会些武艺，手脚又活，把长老扯住，顺手牵羊，扑的攒倒在地。众人按住，将绳子捆了，悬梁高吊。这吊有个名色，叫做“仙人指路”。原来是一只手向前，牵丝吊起，一只手拦腰捆住，将绳吊起；两只脚向后一条绳吊起；三条绳把长老吊在梁上，却是脊背朝上，肚皮朝下。那



two dishes on a stone table and said to Sanzang, "Do eat. We were too rushed to prepare anything good, so please make do with this. It'll stave off the pangs of hunger. There will be some more dishes to follow."

As soon as Sanzang used his nose and smelled the stench of flesh he would not eat, but bowed with his hands together before his chest and said, "Bodhisattvas, I have been a vegetarian since birth." "But this is vegetarian food, reverend sir," the women all replied with smiles. "Amitabha Buddha!" exclaimed Sanzang. "If as a monk I ate vegetarian food like that I would never have any hope of seeing the Buddha or fetching the sutras." "Reverend sir," the women said, "as a monk you shouldn't be so choosy about what you're given." "I never could be," Sanzang said, "I never could be. I am under the orders of the Great Tang emperor to harm not even the tiniest life, to save all I see suffering, to put all the food-grain I am given into my mouth with my fingers, and to cover my body with the threads of silk that come my way. I would never dare pick and choose among my benefactors' gifts." "Even if you're not picking and choosing," the women replied with smiles, "you do seem to have come here to complain. Please eat some of the food and don't mind if it's a little coarse and flavourless." "It's not that I don't want to eat it," Sanzang said, "it's that I'm afraid I'd be breaking my vows. I hope that you Bodhisattvas will remember that setting living beings free is better than keeping them with you and let me go on my way."

As Sanzang struggled to get out the women blocked the gateway and refused to let him go. "Business bringing itself to our door!" they all said. "You've no more chance of getting away from here than of covering up a fart with your hands. Where do you think you're going?" They were all quite skilled in the martial arts and quick movers too, and after they had grabbed Sanzang they dragged him like a sheep and threw him to the ground. Then they all held him down, tied him up, and suspended him from the rafters. There is a special name for the way they hung him up there: The Immortal Shows the Way. One hand was strung up by a rope so that it pointed forward. The other hand was fastened to his waist by another rope that was also holding him aloft, and his legs were both held up by a third rope behind him. The three ropes had him suspended from a beam with his back on top and his belly pointing down. As Sanzang en-

长老忍着疼，噙着泪，心中暗恨道：“我和尚这等命苦！只说是好人家化顿斋吃，岂知道落了火坑！徒弟啊！速来救我，还得见面；但迟两个时辰，我命休矣！”

那长老虽然苦恼，却还留心看着那些女子。那些女子把他吊得停当，便去脱剥衣服。长老心惊，暗自忖道：“这一脱了衣服，是要打我的情了。或者夹生儿吃我的情也有哩。”原来那女子们只解了上身罗衫，露出肚腹，各显神通：一个个腰眼中冒出丝绳，有鸭蛋粗细，骨都都的，迸玉飞银，时下把庄门瞒了不题。

却说那行者、八戒、沙僧，都在大道之旁。他二人都放马看担，惟行者是个顽皮，他且跳树攀枝，摘叶寻果。忽回头，只见一片光亮，慌得跳下树来，吆喝道：“不好，不好！师父造化低了！”行者用手指道：“你看那庄院如何？”八戒、沙僧共目视之，那一片，如雪又亮如雪，似银又光似银。八戒道：“罢了，罢了！师父遇着妖精了！我们快去救他也！”行者道：“贤弟莫嚷。你都不见怎的，等老孙去来。”沙僧道：“哥哥仔细。”行者道：“我自有处。”

好大圣，束一束虎皮裙，掣出金箍棒，拽开脚，两三步跑到前边，看见那丝绳缠了有千百层厚，穿穿道道，却似经纬之势；用手按了一按，有些粘软沾人。行者更不知是甚么东西，他即举棒道：“这一棒，莫说是几千层，就是几万层，也打断了！”正欲打，又停住手道：“若是硬的便可打断，这个



dured the agony and held back his tears he thought with bitter regret, "How evil my destiny is. I thought I was coming to beg for a vegetarian meal from good people. I never imagined I'd be falling into the fiery pit. Disciples! Rescue me as soon as you can if I am ever to see you again. If you don't get here within four hours I shall be dead."

Despite his misery Sanzang kept a careful eye on the women. When they had him tied up securely and hanging there they started to remove their clothes. This alarmed the venerable elder, who thought, "They must be taking their clothes off because they are going to beat me. Perhaps they are going to eat me too." The women only unbuttoned their gauze blouses, exposing their stomachs. Then each of them produced a silken rope about as thick as a duck egg from her navel. These they made move like bursting jade or flying silver as they fastened the gates of the farm.

We leave them and go back to Monkey, Pig and Friar Sand, who were all still waiting by the main road. While the other two were pasturing the horse and looking after the baggage Monkey was amusing himself by leaping from tree to tree and climbing around the branches as he picked leaves and looked for fruit. Suddenly he turned round and saw a sheet of light. This so alarmed him that he jumped out of the tree with a shout of, "This is terrible! Terrible! The master's luck is out." He pointed as he continued, "Look at the farm. What do you think?" When Pig and Friar Sand both looked they saw a sheet of something like snow but brighter and like silver but shinier. "That's done it," said Pig, "that's done it. The master's run into evil spirits. We'd better go and rescue him straight away." "Stop yelling, brother," said Monkey. "Neither of you can see just what's there. Wait while I go and take a look." "Do be careful, brother," said Friar Sand. "I can cope," Monkey replied.

The splendid Great Sage tightened his tigerskin kilt, pulled out his gold-banded cudgel and took a few strides forward to see that the silken ropes had formed something like a web with thousands of strands. When he felt it with his hands it was somewhat soft and sticky. Not knowing what it was, Monkey raised his cudgel and said, "Never mind thousands of strands. This cudgel could break through tens of thousands of them." He was just about to strike when he stopped to think, "If they were hard I



软的，只好打匾罢了。——假如惊了他，缠住老孙，反为不美。等我且问他一问再打。”

你道他问谁？即捻一个诀，念一个咒，拘得个土地老儿在庙里似推磨的一般乱转。土地婆儿道：“老儿，你转怎的？好道是羊儿风发了！”土地道：“你不知！你不知！有一个齐天大圣来了，我不曾接他，他那里拘我哩。”婆儿道：“你去见他便了，却如何在这里打转？”土地道：“若去见他，他那棍子好不重，他管你好歹就打哩！”婆儿道：“他见你这等老了，那里就打你？”土地道：“他一生好吃没钱酒，偏打老年人。”两口儿讲一会，没奈何只得走出去，战兢兢的，跪在路旁，叫道：“大圣，当境土地叩头。”行者道：“你且起来，不要假忙。我且不打你，寄下在那里。我问你，此间是甚地方？”土地道：“大圣从那厢来？”行者道：“我自东土往西来的。”土地道：“大圣东来，可曾在那山岭上？”行者道：“正在那山岭上。我们行李、马匹还都歇在那岭上不是！”土地道：“那岭叫做盘丝岭。岭下有洞，叫做盘丝洞。洞里有七个妖精。”行者道：“是男怪女怪？”土地道：“是女怪。”行者道：“他有多大神通？”土地道：“小神力薄威短，不知他有多大手段；只知那正南上，离此有三里之遥，有一座濯垢泉，乃天生的热水，原是上方七仙姑的浴池。自妖精到此居住，占了他的濯垢泉，仙姑更不曾与他争竞，平白地就让与他了。我见天仙不惹妖魔怪，必定精灵有大能。”行者道：“占了此泉何干？”土



could certainly smash them, but then soft ones would only be knocked flat, and if I alarm the demons and get caught myself that would be a disaster. I'd better make some enquiries before I do any hitting."

Who do you think he asked? He made a spell with his hands, said the words of it and sent for an old local god, who ran round and round in his shrine just as if turning a mill. "Old man," his wife asked, "what are you rushing round and round for? You must be having a fit." "You don't understand," the local god replied. "There's a Great Sage Equalling Heaven here. I didn't go to meet him. But he's sending for me." "Go and see him then," his wife replied, "and that'll be that. Why charge round and round in here?" "But if I go and see him that cudgel of his hits very hard," the local deity said. "He doesn't care what you're like—he just hits you." "He won't possibly hit you when he sees how old you are," his wife replied. "He's been cadging free drinks all his life," the local god said, "and he really loves hitting old people."

After talking for a while with his wife the local god had no choice but to go outside and kneel shivering and shaking by the roadside, calling out, "Great Sage, the local deity kowtows to you." "Get up," Brother Monkey replied, "and stop pretending to be so keen. I'm not going to hit you. I'm just passing through. Tell me where this is." "Which way have you come, Great Sage?" the local deity asked. "I've come from the east and I'm heading west," said Monkey. "Which mountain have you reached on your journey from the east?" the local deity asked. "That ridge there," Monkey replied. "Our baggage and the horse are there, aren't they?" "That is Gossamer Ridge," the local deity replied. "Under the ridge there's a cave called Gossamer Cave where seven evil spirits live." "Male or female ones?" Monkey asked. "She-devils," the local deity replied. "How powerful is their magic?" Monkey asked. "I'm much too weak and insignificant to know that," the local god replied. "All I can tell you is that a mile due south of here there is a natural hot spring called the Filth-cleansing Spring," the local god said, "where the Seven Fairies from on high used to bathe. When the seven evil spirits settled here and took over the Filth-cleansing Spring the good spirits didn't try to fight them for it. They let the spirits have it for nothing. I reckon that if even good spirits from Heaven don't dare offend them the evil spirits must have tremen-

地道：“这怪占了浴池，一日三遭，出来洗澡”如今巳时已过，午时将来啞。”行者听言道：“土地，你且回去，等我自家拿他罢。”那土地老儿磕了一个头，战兢兢的，回本庙去了。

这大圣独显神通，摇身一变，变作个麻苍蝇儿，钉在路旁草梢上等待。须臾间，只听得呼呼吸吸之声，犹如蚕食叶，却似海生潮。只好有半盏茶时，丝绳皆尽，依然现出庄村，还像当初模样。又听得呀的一声，柴扉响处，里边笑语喧哗，走出七个女子。行者在暗中细看，见他一个个携手相挽，挨肩执袂，有说有笑的，走过桥来，果是标致。但见：

比玉香尤胜，如花语更真。
柳眉横远岫，檀口破樱唇
钗头翘翡翠，金莲闪绛裙。
却似嫦娥临下界，仙子落凡尘。

行者笑道：“怪不得我师父要来化斋，原来是这一般好处。这七个美人儿，假若留住我师父，要吃也不彀一顿吃，要用也不彀两日用；要动手轮流一摆布就是死了。且等我去听他一听，看他怎的算计。”

好大圣，嚶的一声，飞在那前面走的女子云髻上钉住。才过桥来，后边的走向前来呼道：“姐姐，我们洗了澡，来蒸



dous powers.” “What have they taken the spring over for?” Monkey asked. “Ever since taking the bathing pool over the monsters have been coming to bathe there three times a day,” the local god replied. “It’s already after eleven. They’ll be along at noon.” “Go back now, local god,” Monkey said when he heard all this, “and wait while I capture them.” The old local god kowtowed to him and went back to his shrine all of a tremble.

The Great Sage then gave a solo display of his magical powers, shaking himself, turning into a fly, and landing on the tip of a blade of grass to wait beside the path. A little later he heard a rustling, hissing sound like that of silkworms eating leaves or an ocean tide coming in. In the time it takes to drink half a cup of tea the silken ropes had all gone, and the farm looked just the same as it had before. Then there was a creaking noise as the wicker gate opened and the seven women came out laughing and talking noisily. Monkey watched carefully from where he was hiding and saw them talking and laughing as they held each other by the hand and walked shoulder to shoulder across the bridge. They were real beauties:

Compare them with jade and they were more fragrant;
They were like flowers but able to talk.
Their willowy brows were like distant hills;
Sandalwood-scented mouths were bursting cherries.
Hair ornaments were of jade;
Golden lotus feet darted out under crimson skirts.
They were like the moon goddess come down to earth,
Immortal girls descending to the world.

“No wonder the master wanted to come begging for food,” thought Monkey with a laugh, “with all these lovelies here. If these seven beauties have captured him he won’t be enough for a single meal for them. They couldn’t make him last a couple of days. And if they take it in turns to have their way with him they’ll kill him straight off. I’d better go and listen to what they’re plotting.”

The splendid Great Sage flew over with a high-pitched buzz and landed on the topknot of the woman who was walking in front. When she was over the bridge the women behind her caught up with her and called out, “Sister, let’s have a bath before we steam the fat monk and eat him up.”

那胖和尚吃去。”行者暗笑道：“这怪物好没算计！煮还省些柴，怎么转要蒸了吃！”那些女子采花斗草向南来。不多时，到了浴池。但见一座门墙，十分壮丽。遍地野花香艳艳，满旁兰蕙密森森。后面一个女子，走上前，唿哨的一声，把两扇门儿推开，那中间果有一塘热水。这水：

自开辟以来，太阳星原贞有十，后被羿善开弓，射落九乌坠地，止存金乌一星，乃太阳之真火也。天地有九处汤泉，俱是众乌所化。那九阳泉，乃香冷泉、伴山泉、温泉、东合泉、潢山泉、孝安泉、广汾泉、汤泉，此泉乃灌垢泉。

有诗为证。诗曰：

一气无冬夏，三秋永注春。
炎波如鼎沸，热浪似汤新。
分溜滋禾稼，停流荡俗尘。
涓涓珠泪泛，滚滚玉团津。
润滑原非酿，清平还自温。





“These monsters aren’t at all economical,” Monkey smiled to himself. “They’d save a lot of firewood if they boiled him. Why steam him instead?” The women walked south, picking flowers and throwing grass at each other, and were soon at the bathing pool, where a very magnificent wall and gateway appeared, with fragrant flowers, among them a bed of orchids, growing all around. One of the women behind him stepped forward and with a whistling sound pushed the double gates open, revealing the pond of naturally hot water inside. As for this water,

When heaven and earth were first separated
There were ten suns in the sky
Till Yi, the fine archer,
Shot nine of the sun-crows down to the earth,
Leaving only one golden crow star,
The true fire of the sun.
The nine hot springs in heaven and earth
Are the other nine crows transformed.
These nine hot springs are
Cool Fragrance Spring,
Mountain-companions Spring
Warm Spring,
Donghe Spring,
Mount Huang Spring,
Xiao’an Spring,
Guangfen Spring,
Hot Water Spring,
And this Filth-cleansing Spring.

There is a poem about it that goes:

The same vital force runs in all four seasons;
Spring continues throughout the autumn.
The scalding water bubbles like a cauldron;
The snow-white waves are boiling hot.
If the waters are spread they help the crops to grow;
Left where they are they wash worldly dust away.
Little bubbles spread out like pearls,
Rolling ones rise like pieces of jade.
It is rich and smooth although not wine,
Clear, calm and naturally warm.





瑞祥本地秀，造化乃天真。

佳人洗处冰肌滑，涤荡尘烦玉体新。

那浴池约有五丈余阔，十丈多长，内有四尺深浅，但见水清彻底。地下水一似滚珠泛玉，骨都都冒将上来。四面有六七个孔窍通流。流去二三里之遥，淌到田里，还是温水。池上又有三间亭子。亭子中近后壁放着一张八只脚的板凳。两山头放着两个描金彩漆的衣架。行者暗中喜嚶嚶的，一翅飞在那衣架头上钉住。

那些女子见水又清又热，便要洗浴，即一齐脱了衣服，搭在衣架上。一齐下去，被行者看见：

褪放纽扣儿，解开罗带结。

酥胸白似银，玉体浑如雪。

肘膊赛冰铺，香肩欺粉贴。

肚皮软又绵，脊背光还洁。

膝腕半围团，金莲三寸窄。

中间一段情，露出风流穴。

那女子都跳下水去，一个个跃浪翻波，负水顽耍。行者道：“我若打他啊，只消把这棍子往池中一搅，就叫做‘滚汤泼老鼠，一窝儿都是死。’可怜！可怜！打便打死他，只是低了老孙的名头。常言道：‘男不与女斗。’我这般一个汉子，打杀这几个丫头，着实不济。不要打他，只送他一个绝后计，教他动不得身，出不得水，多少是好。”好大圣，捏着





The whole place thrives on its air of good omen:
It brings good fortune and the natural truth.
When the beauties wash their flesh is smooth as ice;
As dirt is soaked away their jade-like bodies are made new.

The bathing pool was about fifty feet across, a hundred feet long and four feet deep. The water was pure and translucent, and from the bottom of it came up bubbles like rolling pearls or floating jade. In the four sides of the pool there were six or seven pipes through which the water flowed out, keeping warm even when it reached fields up to a mile away. Beside the pool was a three-roomed pavilion, next to the back wall of which stood an eight-legged bench. At each end of the pavilion was a clothes stand painted in coloured lacquers. All this secretly delighted Monkey, who flew straight to one of the stands and landed on it.

When the women saw how clear and warm the water was they wanted to bathe in it, so they all took their clothes off and hung them on the stands before going into the pool together. This is what Monkey saw:

They undid the buttons on their clothes,
Loosened the knots in their gauzy sashes.
Silvery white were their creamy breasts,
Snowy their bodies that looked like jade.
Their arms and elbows were cool as ice,
And scented shoulders more lovely than if powdered.
Soft and supple the skin on their stomachs,
Glistening and clean their backs.
Their knees and wrists were rounded and soft;
Only three inches long were their golden lotus feet.
And as for what lay in between,
They showed a glimpse of the cave of pleasure.

The women all jumped into the water and enjoyed themselves as they frolicked in the waves. "If I wanted to hit them," Monkey thought, "I'd only need to stir the water with my cudgel. It would be like pouring boiling water on a nest of mice: I could kill the lot of them. What a pity. If I hit them I'd kill them, but it wouldn't do my reputation any good. As they say, a real man doesn't fight women. It'd be hopeless if a man like me killed these girls. If I'm not going to hit them I'll have to make things difficult for them so that they can't move." The splendid Great Sage

诀，念个咒，摇身一变，变作一个饿老鹰，但见：

毛犹霜雪，眼若明星。

妖狐见处魂皆丧，狡兔逢时胆尽惊。

钢爪锋芒快，雄姿猛气横。

会使老拳供口腹，不辞亲手逐飞腾。

万里寒空随上下，穿云检物任他行。

呼的一翅，飞向前，轮开利爪，把他那衣架上搭的七套衣服，尽情雕去，径转岭头，现出本相来见八戒、沙僧道：“你看。”那呆子迎着对沙僧笑道：“师父原来是典当铺里拿了去的。”沙僧道：“怎见得？”八戒道：“你不见师兄把他些衣服都抢将来也？”行者放下道：“此是妖精穿的衣服。”八戒道：“怎么就有这许多？”行者道：“七套。”八戒道：“如何这般剥得容易，又剥得干净？”行者道：“那曾用剥。原来此处唤做盘丝岭，那庄村唤做盘丝洞。洞中有七个女怪，把我师父拿住，吊在洞里，都向濯垢泉去洗浴。那泉却是天地产成的一塘子热水。他都算计着洗了澡要把师父蒸吃。是我跟到那里，见他脱了衣服下水，我要打他，恐怕污了棍子，又怕低了名头，是以不曾动棍，只变做一个饿老鹰，雕了他的衣服。他都忍辱含羞，不敢出头，蹲在水中哩。我等快去解下师父走路罢。”八戒笑道：“师兄，你凡干事，只要留根。既见妖



made a spell with his hands, said the words of it, shook himself and turned into a hungry eagle.

His feathers were like frost or snow,
His eyes like bright stars.
When evil foxes saw him their souls were scared out of them;
And crafty hares were struck with terror.
His steely claws were sharp as spear-points;
His air was both majestic and ferocious.
He used his talons to seize his food,
And was ready to catch his flying prey himself.
He could fly high and low across the chilly sky,
Swooping through clouds and on his quarry at will.

With a whoosh of his wings he flew towards them, stretched his sharp talons to seize all seven sets of clothes that were hung on the stands and flew straight back to the ridge with them. Here he reverted to his own form to see Pig and Friar Sand.

Just look at the idiot as he comes up to Brother Monkey and says with a grin, "The master must have been taken to a pawnbroker's." "How can you tell?" asked Friar Sand. "Can't you see all those clothes our brother's grabbed?" Pig replied. "These are the evil spirits' clothes," said Monkey, putting them down. "How on earth did you get so many?" Pig asked. "There are seven outfits," said Monkey. "How did you strip them so easily, and strip them naked at that?" Pig asked. "I didn't have to strip them," said Monkey. "This place is called Gossamer Ridge, and the farm is called Gossamer Gave. The seven she-devils who live there captured the master, hung him up in their cave and all went off to bathe in the Filth-cleansing Spring. It's a natural hot spring. Their plan was to have a bath then steam the master and eat him. I went there with them and watched them undress and get into the water. I wanted to hit them, but I was worried it would contaminate my cudgel and ruin my reputation so I didn't. I just turned myself into a hungry eagle and grabbed their clothes in my talons. Now they're all squatting in the water, too embarrassed to come out. Let's rescue the master and be on our way as quickly as we can."

"Brother," grinned Pig, "you always leave something undone. You

精，如何不打杀他，却就去解师父！他如今纵然藏羞不出，到晚间必定出来。他家里还有旧衣服，穿上一套，来赶我们。纵然不赶，他久住在此，我们取了经，还从那条路回去。常言道：‘宁少路边钱，莫少路边拳。’那时节，他拦住了吵闹，却不是个仇人也？”行者道：“凭你如何主张？”八戒道：“依我，先打杀了妖精，再去解放师父：此乃‘斩草除根’之计。”行者道：“我是不打他。你要打，你去打他。”

八戒抖擞精神，欢天喜地，举着钉钯，拽开步，径直跑到那里。忽的推开门看时，只见那七个女子，蹲在水里，口中乱骂那鹰哩，道：“这个匾毛畜生！猫嚼头的亡人！把我们衣服都雕去了，教我们怎的动手！”八戒忍不住笑道：“女菩萨，在这里洗澡哩。也携带我和尚洗洗，何如？”那怪见了，作怒道：“你这和尚，十分无礼！我们是在家的女流，你是个出家的男子。古书云：‘七年男女不同席。’你好和我们同塘洗澡？”八戒道：“天气炎热，没奈何，将就容我洗洗儿罢。那里调甚么书担儿，同席不同席！”呆子不容说，丢了钉钯，脱了皂锦直裰，扑的跳下水来。那怪心中烦恼，一齐上前要打。不知八戒水势极熟，到水里摇身一变，变做一个鲇鱼精。那怪就都摸鱼，赶上拿他不住：东边摸，忽的又渍了西去；西边摸，忽的又渍了东去；滑挖鳖的，只在那腿裆



could see that they were evil spirits, so why didn't you kill them first then rescue the master? Even if they're too embarrassed to come out now they'll certainly come out after nightfall. They're bound to have enough old clothes at home to be able to put on an outfit each and come after us. Even if they don't come after us they live here permanently and we'll have to come this way back after we've fetched the scriptures. As the saying goes, it's better to get into debt on a journey than to get into a fight. When they stop us and make a row they'll really have it in for us." "So what do you suggest?" Monkey asked. "If you ask me we should kill the demons then rescue the master," said Pig. "That's what's called cutting down weeds and digging them out by the roots." "I'm not going to hit them," Monkey replied. "If you want them hit go and do it yourself."

Pig then summoned up his spirits and in high delight rushed straight there, his rake held aloft. As he suddenly pushed the gates open and looked inside he saw the seven women squatting in the water and wildly cursing the eagle. "Feathery beast," they were saying, "cat-headed monster. What the hell can we do now you've carried our clothes off?" Pig could not help laughing as he said to them, "Bodhisattvas, carry on with your bath. Do you mind if I join you?" "You monk, you're disgrace," the devils retorted angrily as they saw him. "We're laywomen and you're a man of religion. As the ancient book has it, 'From the age of seven boys and girls do not share the same mat.' You mustn't possibly bathe in the same pool as us." "But the weather's so scorching hot I've got no choice," said Pig. "You'll have to make the best of it and let me take a wash. What do you have to show off all that book-learning about sharing mats for?"

With no further argument the idiot dropped his rake, stripped off his cotton tunic and jumped in with a splash. to the fury of the demons who all rushed at him to hit him. Little did they realize how expert Pig was in the water. Once in the pool he shook himself and turned into a catfish spirit. The demons then tried to grab him but even when they caught him they could not get a firm grip. If they grabbed to the east he suddenly shot westwards, and if they tried to grab him to the west he went east. The funny thing was that he kept wriggling around their crotches. The water



里乱钻。原来那水有搀胸之深，水上盘了一会，又盘在水底，都盘倒了，喘嘘嘘的，精神倦怠。

八戒却才跳将上来，现了本相，穿了直裰，执着钉钯，喝道：“我是那个？你把我当鲇鱼精哩！”那怪见了，心惊胆战，对八戒道：“你先来是个和尚，到水里变作鲇鱼，及拿你不住，却又这般打扮；你端的是从何到此？是必留名。”八戒道：“这伙泼怪当真的不认得我！我是东土大唐取经的唐长老之徒弟，乃天蓬元帅悟能八戒是也。你把我师父吊在洞里，算计要蒸他受用！我的师父，又好蒸吃？快早伸过头来，各筑一钯，教你断根！”那些妖闻此言，魂飞魄散，就在水中跪拜道：“望老爷方便方便！我等有眼无珠，误捉了你师父，虽然吊在那里，不曾敢加刑受苦。望慈悲饶了我的性命，情愿贴些盘费，送你师父往西天去也。”八戒摇手道：“莫说这话！俗语说得好：‘曾着卖糖君子哄，到今不信口甜人。’是便筑一钯，各人走路！”

呆子一味粗夯，显手段，那有怜香惜玉之心，举着钯，不分好歹，赶上前乱筑。那怪慌了手脚，那里顾甚么羞耻，只是性命要紧，随用手侮着羞处，跳出水来，都跑在亭子里站立，作出法来：脐孔中骨都都冒出丝绳，瞒天搭了个大丝篷，把八戒罩在当中。那呆子忽抬头，不见天日，即抽身往





was about chest-high, and after swimming around at the surface and then at the bottom of the pool for a while he had covered all of it and was panting and exhausted.

Only then did Pig jump out, turn back into himself, put his tunic back on, pick up his rake and shout, "Who am I then? You thought I was a catfish spirit!" At the sight of him the demons all trembled with fright and said to Pig, "When you came here first you were a monk, then you turned into a catfish in the water and we couldn't catch you. Now you've dressed like that. Where have you come from? You must tell us your name." "Bloody demons, you really don't know who I am," said Pig. "I'm a disciple of the Venerable Tang Priest, who has been sent from Tang in the east to fetch the scriptures. My title is Marshal Tian Peng and I'm called Zhu Wuneng, or Pig. You've hung my master up in your cave and you're planning to steam him and eat him. Is my master just a meal for you to cook? Stretch your heads out at once. I'm going to smash you all with my rake and wipe the lot of you out."

At this the demons were scared out of their wits. They fell to their knees in the water, kowtowed to him and said, "Please be kind, reverend sir. We were blind and we captured your master by mistake. Although we did hang him up we haven't tortured him. We beg you in your compassion to spare our lives. We'll gladly give you some money for the journey and send your master on his way to the Western Heaven." "Cut that talk out," said Pig, waving his hands. "It's quite right what they say: 'Once you've been tricked by a confectioner you won't believe sweet-talkers again.' I'm going to hit you with my rake, then we can all go our separate ways."

The idiot was thoroughly rough and crude and wanted to show off his powers. He was unmoved by their fragrant feminine beauty. Raising his rake he charged them, lashing out wildly without caring what he was doing. The demons acted desperately. Forgetting about their modesty they cared only about saving their lives as covering their private parts with their hands they jumped out of the water and ran into the pavilion. Standing there they used magic to make thick silken ropes come out of their navels, filling the sky with a huge silken canopy under which Pig was caught. When the idiot looked up he could not see the sun in the

外便走。那里举得脚步！原来放了绊脚索，满地都是丝绳，动动脚，跌个碓踵：左边去，一个面磕地；右边去，一个倒栽葱；急转身，又跌了个嘴槿地；忙爬起，又跌了个竖蜻蜓。也不知跌了多少跟头，把个呆子跌得身麻脚软，头晕眼花，爬也爬不动，只睡在地下呻吟。那怪物却将他困住，也不打他，也不伤他，一个个跳出门来，将丝篷遮住天光，各回本洞。

到了石桥上站下，念动真言，霎时间，把丝篷收了，赤条条的，跑入洞里，悔着那话，从唐僧面前笑嘻嘻的跑过去。走入石房，取几件旧衣穿了，径至后门口立定，叫：“孩儿们何在？”原来那妖精一个有一个儿子，却不是他养的，都是他结拜的干儿子。有名唤做蜜、蚂、蚰、班、蝻、蜡、蜻：蜜是蜜蜂，蚂是蚂蜂，蚰是蚰蜂，班是班毛，蝻是牛蝻，蜡是抹蜡，蜻是蜻蜓。原来那妖精幔天结网，掳住这七般虫蛭，却要吃他。古云：“禽有禽言，兽有兽语。”当时这些虫哀告饶命，愿拜为母，遂此春采百花供怪物，夏寻诸卉孝妖精。忽闻一声呼唤，都到面前，问：“母亲有何使令？”众怪道：“儿啊，早间我们错惹了唐朝来的和尚，才被他徒弟拦在池里，出了多少丑，几乎丧了性命！汝等努力，快出门前去退他一退。如得胜后，可到你舅舅家来会我。”那些怪既得逃生，往他师兄处，孽嘴生灾不题。你看这些虫蛭，一



heavens. He tried to run outside, but he could not lift his feet, which were tangled in silken ropes that covered the ground. When he tried to move his feet he tripped and staggered. He tried going left, but his head crashed to the ground, then tried going right and came a cropper. So he turned round as quickly as he could and kissed the dirt, got himself back on his feet, and collapsed head first once more. Goodness only knows how many times he stumbled and fell till his whole body was numb, his feet sore, his head aching and his eyes blurred. He could no longer even crawl, but lay groaning on the floor. Then the demons tied him up. They neither beat him up nor wounded him, but sprang outside to rush back to their cave, leaving the silken canopy to blot out the daylight.

When they reached the stone bridge they stopped and said the words of a spell. In an instant the silk canopy had been put away, and they all rushed stark naked into the cave, covering their private parts with their hands as they ran giggling past the Tang Priest. Once inside their bedrooms carved out of the rock they put on old clothes and went straight to the back door of the cave, where they stood and called, "Where are you, children?"

Now each she-devil had a child, not one that she had borne, but an adopted child who had taken her as a mother. They were called Bee, Hornet, Cockroach, Spanish-fly, Grasshopper, Waxinsect and Dragonfly, for such they were. The evil spirits had spread their nets across the sky, caught these seven insects and been on the point of eating them. But as the old saying goes, "Birds have bird language and beasts have beast language." The insects had pleaded for their lives and volunteered to take the spirits as their own mothers. Ever since then they had gathered blossoms in the spring and summer flowers for the evil spirits, and as soon as they heard the shouts they appeared and asked, "What orders do you have for us, mothers?" "Sons," the demons replied, "this morning we made a mistake and provoked the monk from Tang. His disciples trapped us in the pool and disgraced us. We were almost killed. You must do your utmost. Go outside and drive them away. When you've beaten them come to your uncle's to meet us." The she-devils then fled for their lives and went to the home of their teacher's senior disciple, where their wicked tongues were to give rise to more disasters, but of that we shall

个个摩拳擦掌，出来迎敌。

却说八戒跌得昏头昏脑，猛抬头，见丝篷绳索俱无，他才一步一步探，爬将起来，忍着疼，找回原路。见了行者，用手扯住道：“哥哥，我的头可肿，脸可青么？”行者道：“你怎的来？”八戒道：“我被那厮将丝绳罩住，放了绊脚索，不知跌了多少跟头，跌得我腰拖背折，寸步难移。却才丝篷索子俱空，方得了性命回来也。”沙僧见了道：“罢了，罢了！你闯下祸来也！那怪一定往洞里去伤害师父，我等快去救他！”

行者闻言，急拽步便走。八戒牵着马，急急来到庄前。但见那石桥上有七个小妖儿挡住道：“慢来，慢来！吾等在此！”行者看了道：“好笑！干净都是些小人儿！长的也只有二尺五六寸，不满三尺；重的也只有八九斤，不满十斤。”喝道：“你是谁？”那怪道：“我乃七仙姑的儿子。你把我母亲欺辱了，还敢无知，打上我们！不要走！仔细！”好怪物，一个个手之舞之，足之蹈之，乱打将来。八戒见了生嗔，本是跌恼了的性子，又见那伙虫蛭小巧，就发狠举钯来筑。

那些怪见呆子凶猛，一个个现了本像，飞将起去，叫声“变！”须臾间，一个变十个，十个变百个，百个变千个，千个变万个，个个都变成无穷之数。只见：

满天飞抹蜡，遍地舞蜻蜓。





not now speak. Watch while the insects rub their fists in their hands and go out to confront their enemies.

Pig, meanwhile, whose head was spinning after falling over so often, looked up and suddenly saw that the silken canopy and ropes had all disappeared. Groping around he picked himself up, and despite his pain he made his way back the way he had come. As soon as he saw Monkey he grabbed him and said, "Brother, is my head bulging? Is my face all blue?" "What happened to you?" Monkey asked. "Those damned creatures caught me under a silken net and tripped me up goodness knows how many times with silk ropes," Pig replied. "My waist was twisted, my back felt broken and I couldn't move an inch. Then the silk canopy and the ropes all disappeared, so I could escape and come back." "Forget about it," said Friar Sand when he saw him, "forget about it. You asked for trouble. I'm sure the demons have all gone back to the cave to harm the master. We must go and rescue him straight away."

When Monkey heard this he set out at once as fast as he could and rushed back to the farm while Pig led the horse. Here the seven little devils could be seen standing on the bridge, blocking their way and saying, "Not so fast, not so fast. We're here." "What a joke!" said Pig when he saw them. "They're just a bunch of kids. They're only two foot five or six, well under three foot, and they can only weigh eight or nine pounds, not even ten." "Who are you?" he shouted. "We're the sons of the seven immortal ladies," the little devils replied. "You've insulted our mothers, and now you've got the effrontery to attack us, you ignorant fools. Stay where you are, and watch out." The splendid monsters then launched a wild onslaught on Pig, who was in a flaming temper after falling over so often. Seeing how tiny the insects were he lifted his rake to strike furious blows at them.

When the little devils saw how ferocious the idiot was they all reverted to their original forms, flew into the air and shouted, "Change!" In an instant each of them became ten, each ten became a hundred, each hundred became a thousand, and each thousand became ten thousand. Every one became a countless number. This is what could be seen:

The sky was full of wax-flies,

蜜蚂追头额，虬蜂扎眼睛。

班毛前后咬，牛虻上下叮。

扑面漫漫黑，脩脩神鬼惊。

八戒慌了道：“哥啊，只说经好取，西方路上，虫儿也欺负人哩！”行者道：“兄弟，不要怕，快上前打！”八戒道：“扑头扑脸，浑身上下，都叮有十数层厚，却怎么打？”行者道：“没事！没事！我自有手段！”沙僧道：“哥啊，有甚手段，快使出来罢。一会子光头上都叮肿了！”

好大圣，拔了一把毫毛，嚼得粉碎，喷将出去，即变做些黄、麻、虬、白、雕、鱼、鹞。八戒道：“师兄，又打甚么市语——黄啊、麻啊哩？”行者道：“你不知。黄是黄鹰，麻是麻鹰，虬是虬鹰，白是白鹰，雕是雕鹰，鱼是鱼鹰，鹞是鹞鹰。那妖精的儿子是七样虫，我的毫毛是七样鹰。”鹰最能赚虫，一嘴一个，爪打翅敲，须臾，打得罄尽，满空无迹，地积尺余。

三兄弟方才闯过桥去，径入洞里。只见老师父吊在那里哼哼的哭哩。八戒近前道：“师父，你是要来这里吊了耍子，不知作成我跌了多少跟头哩！”沙僧道：“且解下师父再说。”行者即将绳索挑断，放下唐僧，都问道：“妖精那里去了？”唐僧道：“那七个怪都赤条条的往后边叫儿子去了。”行者道：



Dragonflies danced all over the land.
Bees and hornets went for the head,
Cockroaches jobbed at the eyes.
Spanish-flies bit before and behind,
While grasshoppers stung above and below.
His face was black and crawling with insects:
Even devils or deities would have been scared by their speed.

“Brother,” said Pig in alarm, “you can say what you like about it being easy to fetch the scriptures, but on this road to the west even the insects give you a bad time.” “Don’t be afraid, brother,” said Monkey. “Go for them.” “But they’re flying into my head and my face and all over my body,” replied Pig. “They’re at least ten layers deep and all stinging me. How can I go for them?” “No problem,” said Monkey, “no problem. I know a trick.” “Whatever it is, brother,” said Friar Sand, “use it right now. His shaven head has swollen up with those bites in no time at all.”

The splendid Great Sage pulled out a handful of hairs, chewed them into little bits and blew them out, telling them to turn to golden eagles, falcons, hawks, white eagles, vultures, ospreys and sparrowhawks. “Brother,” said Pig, “what’s that jargon about goldens and all that?” “Something you don’t know about,” Monkey replied. “Golden eagles, falcons, hawks, white eagles, vultures, ospreys and sparrowhawks are the seven birds of prey that my hairs turned into. That’s because the she-devils’ children are insects.” Because the birds were so good at catching insects they got one every time they opened their beaks, grabbed at them with their claws or struck them with their wings. They wiped all the insects out in an instant, leaving no trace of them in the sky. The ground was piled over a foot deep with their bodies.

Only then could the three brothers charge across the bridge and into the cave, where they found their master hanging groaning and sobbing in mid-air. “Master,” said Pig, going up to him, “are you hanging around here for fun? I don’t know how many times I’ve had to fall over on your account.” “Untie the master before we take this conversation any further,” said Friar Sand. Brother Monkey then snapped the ropes and set the master free, asking, “Where did the evil spirits go?” “All seven of them ran stark naked through to the back,” the Tang Priest replied. “They



“兄弟们，跟我来寻去。”

三人各持兵器，往后园里寻处，不见踪迹。都到那桃李树上寻遍不见。八戒道：“去了！去了！”沙僧道：“不必寻他，等我扶师父去也。”弟兄们复来前面，请唐僧上马道：“师父，下次化斋，还让我们去。”唐僧道：“徒弟呵，以后就是饿死，也再不自专了。”八戒道：“你们扶师父走着，等老猪一顿钯筑倒他这房子，教他来时没处安身。”行者笑道：“筑还费力，不若寻些柴来，与他个断根罢。”好呆子，寻了些朽松、破竹、干柳、枯藤，点上一把火，烘烘的都烧得干净。师徒却才放心前来。

咦！毕竟这去，不知那怪的吉凶如何，且听下回分解。





were calling for their sons." "After them, brothers!" said Monkey. "Follow me!"

The three of them, each holding his weapon, went searching in the back garden, but no sign of them could be found. They looked for them without success under all the peach and plum trees. "They've gone," said Pig, "they've gone." "We can stop looking for them," said Friar Sand. "I'm going to help the master away from here." The three brothers then went back to the front, where they asked the Tang Priest to mount up. "You two help the master along the way," said Pig. "I'm going to smash these buildings to the ground with my rake. Then they'll have nowhere to live when they come back." "Smashing the place would be too much effort," said Monkey. "The best way to cut off their roots would be to find some firewood." The splendid idiot then gathered some dead pine, broken-off bamboo, dried-out willow and withered creepers that he set alight. The roaring blaze destroyed everything. Only then did master and disciples feel easy enough to be on their way. If you don't know what of good or evil the demons were to do to them, listen to the explanation in the next instalment.



第七十三回

情因旧恨生灾毒 心主遭魔幸破光

话说孙大圣扶持着唐僧，与八戒、沙僧奔上大路，一直西来。不半晌，忽见一处楼阁重重，宫殿巍巍。唐僧勒马道：“徒弟，你看那是个甚么去处？”行者举头观看，忽然见：

山环楼阁，溪绕亭台。门前杂树密森森，宅外野花香艳艳。柳间栖白鹭，浑如烟里玉无瑕；桃内啖黄莺，却似火中金有色。双双野鹿，忘情闲踏绿莎茵；对对山禽，飞语高鸣红树杪。直如刘阮天台洞，不亚神仙阆苑家。

行者报道：“师父，那所在也不是王侯第宅，也不是豪富人家，却像一个庵观寺院。到那里方知端的。”三藏闻言，加鞭促马。师徒们来至门前观看，门上嵌着一块石板，上有“黄花观”三字。三藏下马。八戒道：“黄花观乃道士之家。我们进去会他一会也好，他与我们衣冠虽别，修行一般。”

Chapter 73

The Emotions Bear a Grudge and Inflict Disaster The Heart's Master Smashes the Light When He Meets the Demons

The story tells how the Great Sage Sun supported the Tang Priest as they hurried along the main road to the west together with Pig and Friar Sand. Within a few hours they were in sight of a compound with many tall towers and imposing buildings. "Disciple," said Sanzang, reining in his horse, "what's that place?" Monkey looked up to gaze at it and this is what he saw:

Tall towers girdled by hills,
Streams winding round pavilions.
Dense grew the wood in front of the gates,
And outside the buildings the scent of flowers hung heavy.
White egrets perched among the willows,
Like flawless jades half hidden in a mist;
Golden orioles sang in the peach-trees,
Flashes of gold in the fiery blossom.
Wild deer in couples
Trod lost to the world across cushions of greenery;
Pairs of mountain birds
Sang as they flew among the red tree-tops.
It was like the Tiantai Cave of Liu and Ruan,
And rivalled the home of the immortals in fairyland.

"Master," Brother Monkey reported, "that's no princely palace or rich man's mansion. It looks like a Taoist temple or Buddhist monastery. We'll know for sure when we get there." On hearing this Sanzang whipped on his horse, and when master and disciples reached the gates to look there was a stone tablet set over the gateway on which was written YELLOW FLOWER TEMPLE. Sanzang dismounted. "Yellow Flower Temple means it's a Taoist place," said Pig, "so it's all right for us to go in and see them. Although we wear different clothes we cultivate our conduct





沙僧道：“说得是。一则进去看看景致，二来也当撒货头口。看方便处，安排些斋饭，与师父吃。”

长老依言，四众共入。但见二门上有一对春联：“黄芽白雪神仙府，瑶草琪花羽士家。”行者笑道：“这个是烧茅炼药，弄炉火，提罐子的道士。”三藏捻他一把道：“谨言！谨言！我们不与他相识，又不认亲，左右暂时一会，管他怎的？”说不了，进了二门，只见那正殿谨闭，东廊下坐着一个道士，在那里丸药。你看他怎生打扮：

戴一顶红艳艳钺金冠；穿一领黑溜溜乌皂服；踏一双绿阵阵云头履；系一条黄拂拂吕公绦。面如瓜铁，目若朗星。准头高大类回回，唇口翻张如达达。道心一片隐轰雷，伏虎降龙真羽士。

三藏见了，厉声高叫道：“老神仙，贫僧问讯了。”那道士猛抬头，一见心惊，丢了手中之药，按簪儿，整衣服，降阶迎接道：“老师父，失迎了。请里面坐。”长老欢喜上殿。推开门，见有三清圣像，供桌有炉有香，即拈香注炉，礼拜三





the same way.” “You’re right,” said Friar Sand. “We can go in and have a look round, and at the same time the horse can have a feed. If it looks suitable we can arrange a meal for the master.”

The master accepted their suggestions and the four of them went inside. A couplet was pasted up on either side of the inner gates:

Palace of immortals: yellow shoots and white snow.

Home of men who can fly: rare and wonderful flowers.

“So the Taoist here refines drugs, plays with a furnace and totes a crucible,” said Monkey with a grin. “Watch your words,” said Sanzang, giving him a pinch. “watch your words. We don’t know them and they are no relations of ours. This is only a passing encounter. Never mind what they are like.” Before he had finished saying these words he went in through the inner gate, where he found the doors of the main hall shut tight and a Taoist master sitting under a covered walkway making elixir pills. Just look at how he was dressed:

On his head a bright red hat all set with gold,

On his body a jet-black Taoist robe.

On his feet a pair of deep green cloud-treading shoes,

Round his waist a brilliant yellow Lü Dongbin sash.

His face was round like a golden melon,

His eyes like bright stars.

His nose was as big and as high as a Muslim’s,

And his lips turned back like a Tartar’s.

His heart, set on the Way, was hidden thunder;

He was a true immortal, subduer of tigers and dragons.

As soon as he saw him Sanzang shouted at the top of his voice, “My respectful greetings, venerable Taoist master.” The Taoist looked up with a start and was so alarmed by what he saw that he dropped the elixir on which he was working. Then he neatened his hair-pins and clothes, came down the steps and greeted Sazang: “Venerable sir, excuse me for failing to meet you. Please come inside and sit down.” The venerable elder happily went up into the main hall. On pushing the doors open he saw the statues of the Three Pure Ones and an altar on which stood incense burners and incense, so he planted some joss-sticks in the burner and performed a triple set of obeisances to the Pure Ones before bowing to

匝，方与道士行礼。遂至客位中，同徒弟们坐下。急唤仙童看茶。当有两个小童，即人里边，寻茶盘，洗茶盏，擦茶匙，办茶果。忙忙的乱走，早惊动那几个冤家。

原来那盘丝洞七个女怪与这道士同堂学艺。自从穿了旧衣，唤出儿子，径来此处。正在后面裁剪衣服，忽见那童子看茶，便问道：“童儿，有甚客来了，这般忙冗？”仙童道：“适间有四个和尚进来，师父教来看茶。”女怪道：“可有个白胖和尚？”——道：“有。”又问：“可有个长嘴大耳朵的？”——道：“有。”女怪道：“你快去递了茶，对你师父丢个眼色，着他进来，我有要紧的话说。”

果然那仙童将五杯茶拿出去。道士敛衣，双手拿一杯递与三藏，然后与八戒、沙僧、行者。茶罢，收盅。小童丢个眼色。那道士就欠身道：“列位请坐。”教：“童儿，放了茶盘陪侍。等我去去就来。”此时长老与徒弟们，并一个小童出殿上观玩不题。

却说道士走进方丈中，只见七个女子齐齐跪倒，叫：“师兄！师兄！听小妹子一言！”道士用手搀起道：“你们早间来时，要与我说甚么话，可的今日丸药，这枝药忌见阴人，所以不曾答你。如今又有客在外面，有话且慢慢说罢。”众怪道：“告禀师兄。这桩事，专为客来，方敢告诉；若客去了，



the Taoist master. He then went to the guest seats, where he sat down with his disciples. Immortal boys were told to bring tea at once, whereupon two boys went inside to fetch the tea-tray, wash the teacups, wipe the teaspoons and prepare some refreshments to eat with it. Their rushing about soon disturbed the pilgrims' enemies.

Now the seven devils from Gossamer Cave had been fellow-students of the Taoist master here, and it was here that they had hurried after putting on their old clothes and calling for their sons. They were making themselves new clothes at the back of the temple when they noticed the boys preparing the tea and asked, "What visitors have arrived, boys? What are you in such a rush for?" "Four Buddhist monks have just turned up," the boys replied, "and the master has told us to prepare tea for them." "Is one of the monks pale and fat?" the she-devils asked. "Yes." "Does one of them have a long snout and big ears?" they asked again. "Yes." "Then take the tea in as quickly as you can," the she-devils said, "and tip your master a wink to come in here. We've got something urgent to say to him."

The boys took five cups of tea out to the Taoist master, who tucked back his sleeves and passed a cup with both hands first to Sanzang and then to Pig, Friar Sand and Brother Monkey. After the tea had been drunk the cups were collected and the boys gave their master a look, at which he bowed and said, "Please sit down, gentlemen. Boys, put the tray down and keep them company. I have to go out. I'll be back." Sanzang and his disciples went out of the hall to look around, guided by one boy.

When the Taoist master went back to the abbot's lodgings the seven women all fell to their knees and said, "Brother, brother, please listen to what we have to say." The Taoist master helped them to their feet and said, "When you came here this morning you wanted to tell me something, but because of the elixir pills I was making I couldn't see any women. That's why I had to refuse. I have visitors out there now, so you can tell me later." "We have to report, elder brother," the she-devils said, "that it's because the strangers are here that we're talking to you. If the strangers go away there'll be no point in telling you." "What are you

纵说也没用了。”道士笑道：“你看贤妹说话，怎么专为客来才说？却不疯了？且莫说我是个清静修仙之辈，就是个俗人家，有妻子老小家务事，也等客去了再处。怎么这等不贤，替我装幌子哩！且让我出去。”众怪又一齐扯住道：“师兄息怒。我问你，前边那客，是那方来的？”道士唾着脸，不答应。众怪道：“方才小童进来取茶，我闻得他说，是四个和尚。”道士作怒道：“和尚便怎么？”众怪道：“四个和尚，内有一个白面胖的，有一个长嘴大耳的，师兄可曾问他是那里来的？”道士道：“内中是有这两个，你怎么知道？想是在那里见他来？”

女子道：“师兄原不知这个委曲。那和尚乃唐朝差往西天取经去的。今早到我洞里化斋，委是妹子们闻得唐僧之名，将他拿了。”道士道：“你拿他怎的？”女子道：“我等久闻人说，唐僧乃十世修行的真体，有人吃他一块肉，延寿长生，故此拿了他。后被那个长嘴大耳朵的和尚把我们拦在濯垢泉里，先抢了衣服，后弄本事，强要同我等洗浴，也止他不住。他就跳下水，变作一个鲇鱼，在我们腿裆里钻来钻去，欲行奸骗之事。果有十分惫懣！他又跳出水去，现了本相。见我们不肯相从，他就使一柄九齿钉耙，要伤我们性命。若不是我们有些见识，几乎遭他毒手。故此战兢兢逃生，又着你愚外甥与他敌斗，不知存亡如何。我们特来投兄长，望兄长念昔日同窗之雅，与我今日做个报冤之人！”



talking about, sisters?" the Taoist master said. "Why do you have to talk to me just now, when the strangers are here? Have you gone off your heads? I'm a man who lives in peace and quiet cultivating immortality, but even if I were a layman with wife and children and family responsibilities I'd wait till my visitor had left before attending to them. How can you be so ill-behaved and disgrace me? Now let me go." All the she-devils grabbed him and said, "Please don't lose your temper, elder brother. Tell us where the visitors come from." The Taoist master pulled a long face and ignored them. "When the boys came in for the tea just now they told us the visitors are four Buddhist monks," the she-devils said. "They're monks," said the Taoist master angrily, "what of it?" "Does one of the four monks have a pale, fat face," the she-devils asked, "and one of them a long snout and big ears? Did you ask them where they're from?" "Yes," the Taoist said, "there are two like that among them. How did you know? I suppose you've seen them somewhere."

"You don't know the terrible things that have happened, brother," the devils said. "That monk was sent by the Tang court to fetch the scriptures from the Western Heaven. He came to our cave this morning begging for food. We captured him because we'd heard of this Tang Priest." "Why did you capture him?" the Taoist asked. "We've long known that the Tang Priest has a pure body because he has cultivated his conduct for ten successive incarnations," the devils replied. "Anyone who eats a piece of his flesh will live for ever. That's why we captured him. Later the monk with a long snout and big ears kept us in the Filth-cleansing Spring. First he stole our clothes and then he used his magical powers to insist on bathing with us. He jumped into the water and turned himself into a catfish. From the way he kept swimming around between our thighs he obviously had very improper ideas. He was thoroughly disgraceful. Then he jumped out of the water and turned back into himself. As we weren't going to let him have his way he tried to kill us all with his nine-pronged rake. If we hadn't known a thing or two he'd have murdered the lot of us. We fled in fear and trembling and sent your nephews into battle. We don't know whether they are alive or dead. We have come here to fling ourselves on your mercy and beg you to avenge your fellow-students from long ago."

那道士闻此言，却就恼恨，遂变了声色道：“这和尚原来这等无礼！这等惫懣！你们都放心，等我摆布他！”众女子谢道：“师兄如若动手，等我们都来相帮打他。”道士道：“不用打！不用打！常言道：‘一打三分低。’你们都跟我来。”

众女子相随左右。他入房内，取了梯子，转过床后，爬上屋梁，拿下一个小皮箱儿。那箱儿有八寸高下，一尺长短，四寸宽窄，上有一把小铜锁儿锁住。即于袖中拿出一方鹅黄绫汗巾儿来。汗巾须上系着一把小钥匙儿。开了锁，取出一包儿药来，此药乃是：

山中百鸟粪，扫积上千斤。
是用铜锅煮，煎熬火候匀。
千斤熬一杓，一杓炼三分。
三分还要炒，再煨再重熏。
制成此毒药，贵似宝和珍。
如若尝他味，入口见阎君！

道士对七个女子道：“妹妹，我这宝贝，若与凡人吃，只消一厘，人腹就死；若与神仙吃，也只消三厘就绝；这些和尚，只怕也有些道行，须得三厘。快取等子来。”内一女子，急拿了一把等子道：“称出一分二厘，分作四分。”却拿了十二个红枣儿，将枣掐破些儿，摠上一厘，分在四个茶盅内；又将两个黑枣儿做一个茶盅，着一个托盘安了，对众女说：“等





On hearing this the Taoist was furious, as could be seen from his changed expression. "What outrageous monks!" he exclaimed. "What hooligans! Don't you worry: I'm going to sort them out." "If you're going to fight them," said the she-devils in gratitude, "you must let us help you." "There'll be no need to fight," said the Taoist, "no need. As the saying goes, you have to lower yourself to fight someone. Come with me."

The women went with him into his room, where he carried a ladder behind the bed, climbed up to the rafters and brought down a little leather box. It was eight inches high, a foot long, four inches wide and locked with a tiny brass lock. From his sleeve he produced a square handkerchief of goose-yellow silk, to the fringes of which a tiny key was tied. Unlocking the box he brought out a packet containing a drug. This drug was:

A thousand pounds of droppings
From all kinds of mountain birds,
Boiled in a copper cauldron,
Reduced on an even fire,
Till the thousand pounds were only a spoonful
That was then reduced to a third.
This was fried even longer,
Refined and smoked once again.
To make the poisonous drug,
More precious than treasures or jewels.
Were you to try out its flavour,
One taste would send you to Hell.

"Sisters," said the Taoist master, "any mortal who eats one grain of this treasure of mine will be dead when it reaches his stomach. Only three grains would be enough to kill a god or an immortal. As these monks may have mastered something of the Way they'll need three grains. Fetch my balance." One of the women brought a balance at once. "Weigh out twelve grains," he said, "and divide that into four portions." Then he took twelve red jujubes, pinched holes in them, stuffed a grain of the drug in each, and put them into four teacups. These were then placed with a fifth cup containing two black jujubes on a tray. "Let me question them,"

我去问他。不是唐朝的便罢；若是唐朝来的，就教换茶，你却将此茶令童儿拿出。但吃了，个个身亡，就与你报了此仇，解了烦恼也。”七女感激不尽。

那道士换了一件衣服，虚礼谨恭，走将出去，请唐僧等又至客位坐下，道：“老师父莫怪。适间去后面吩咐小徒，教他们挑些青菜、萝卜，安排一顿素斋供养，所以失陪。”三藏道：“贫僧素手进拜，怎么敢劳赐斋？”道士笑云：“你我都是出家人，见山门就有三升俸粮，何言素手？敢问老师父，是何宝山？到此何干？”三藏道：“贫僧乃东土大唐驾下差往西天大雷音寺取经者。却才路过仙宫，竭诚进拜。”道士闻言，满面生春道：“老师乃忠诚大德之佛，小道不知，失于远候。恕罪！恕罪！”叫：“童儿，快去换茶来。一厢作速办斋。”那小童走将进去，众女子招呼他来道：“这里有现成好茶，拿出去。”那童子果然将五盅茶拿出。道士连忙双手拿一个红枣儿茶盅奉与唐僧。他见八戒身躯大，就认做大徒弟；沙僧认做二徒弟；见行者身量小，认做三徒弟；所以第四盅才奉与行者。

行者眼乖，接了茶盅，早已见盘子里那茶盅是两个黑枣儿。他道：“先生，我与你穿换一杯。”道士笑道：“不瞒长老说。山野中贫道士，茶果一时不备。才然在后面亲自寻果子，止有这十二个红枣，做四盅茶奉敬。小道又不可空陪，





he said. "If they aren't from Tang that'll be the end of it; but if they are I'll ask for fresh tea and you can give this tea to the boys to bring in. Once they drink it they'll all die and you'll be avenged. That'll cheer you up." The seven women were beside themselves with gratitude.

The Taoist changed into another robe and walked out again with a great show of feigned courtesy. He urged the Tang Priest and the others to sit down in the guest seats again. "Please excuse me, venerable sir," the Taoist said. "The reason why I neglected you just now was because I was at the back telling my disciples to choose some greens and radishes to cook as a vegetarian meal for you." "We Buddhist monks came empty-handed," said Sanzang. "We could not possibly trouble you for a meal." "We are all men of religion," replied the Taoist master with a smile. "Whenever we go to a monastery or temple we are entitled to three pints of rice, so why talk of being empty-handed? May I ask you, reverend sir, what monastery you are from, and why you are here?" "I have been sent by His Majesty the Great Tang emperor to fetch the scriptures from the Great Thunder Monastery in the Western Heaven," Sanzang replied. "As we were passing your Taoist temple we came in to pay our respects." At this news the Taoist's face was full of animation, as he said, "It was only because I did not realize you were so faithful to the most virtuous Buddha that I failed to come out a long way to meet you. Please forgive me. Please forgive me." Then he told the boys to bring fresh tea at once and get a meal ready as soon as possible, at which the boys went straight inside to fetch the tea. "Here's some good tea that's all ready," the women called to them. "Take this in." The boys did indeed take the five cups in, and the Taoist master hurriedly passed a cup of red jujube tea to the Tang Priest. As Pig was so big the Taoist took him for the senior disciple, and he thought Friar Sand was the next senior. Thinking that Monkey was the junior one the Taoist only handed him his cup fourth.

By the time the sharp-eyed Brother Monkey took his cup he had already noticed that there were two black jujubes in the cup left on the tray. "Let's change cups, sir," he said. "To be honest with you," the Taoist replied with a smile, "as a poor Taoist living out here in the wilds I am rather short of tea and food at the moment. I was looking for fruit out at the back just now and I could only find these twelve red jujubes to put into

所以将两个下色枣儿作一杯奉陪。此乃贫道恭敬之意也。”行者笑道：“说那里话？古人云：‘在家不是贫，路上贫杀人。’你是住家儿的，何以言贫！像我们这行脚僧，才是真贫哩。我和你换换。我和你换换。”三藏闻言道：“悟空，这仙长实乃爱客之意，你吃了罢，换怎的？”行者无奈，将左手接了，右手盖住，看着他们。

却说那八戒，一则饥，二则渴，原来是食肠大大的，见那盅子里有三个红枣儿，拿起来咽的都咽在肚里。师父也吃了。沙僧也吃了。一霎时，只见八戒脸上变色，沙僧满眼流泪，唐僧口中吐沫。他们都坐不住，晕倒在地。

这大圣情知是毒，将茶盅手举起来，望道士劈脸一掼。道士将袍袖隔起，当的一声，把个盅子跌得粉碎。道士怒道：“你这和尚，十分村卤！怎么把我盅子碎了？”行者骂道：“你这畜生！你看我那三个人是怎么说！我与你有些相干，你却将毒药茶药倒我的人？”道士道：“你这个村畜生，闯下祸来，你岂不知？”行者道：“我们才进你门，方叙了坐次，道及乡贯，又不曾有个高言，那里闯下甚祸？”道士道：“你可曾在盘丝洞化斋么？你可曾在濯垢泉洗澡么？”行者道：“濯垢泉乃七个女怪。你既说出这话，必定与他苟合，必定也是妖精！不要走！吃我一棒！”好大圣，去耳朵里摸出金箍棒，幌一幌，碗来粗细，望道士劈脸打来。那道士急转身躲过，取一口宝剑来迎。



four cups of tea to offer you. As I had to take something with you I made another cup with these inferior jujubes to keep you company. This is just a gesture of respect." "What nonsense," said Monkey with a smile. "As the ancients said, 'You are never poor if you are at home; but poverty on a journey is killing.' You're at home here, so why all this talk about being poor? It's wandering monks like us who are really poor. I'll swop with you. I insist." "Wukong," said Sanzang when he heard this, "this immortal gentleman is being very hospitable. You have yours. There is no need for a swop." Monkey had no choice. Taking the cup with his left hand he covered it with his right and watched them.

Pig, however, who apart from feeling hungry and thirsty had an enormous appetite at the best of times, picked the three red jujubes out of the cup as soon as he saw them and swallowed them noisily. The master ate his too, as did Friar Sand. In that very instant Pig's face changed colour, tears started pouring from Friar Sand's eyes and the Tang Priest began to foam at the mouth. Unable to sit upright, all three of them fainted and fell to the floor.

Realizing that they had been poisoned, the Great Sage raised his tea-cup in his hands and threw it at the Taoist master's face. The Taoist stopped it with his sleeve and it shattered noisily as it fell to the floor. "You lout, monk," said the Taoist in fury, "how dare you smash my cup?" "Animal," said Monkey abusively, "just look what you've done to those three! What have I ever done to you for you to give my people poisoned tea?" "Beast," said the Taoist master, "you asked for it. Don't you realize that?" "We've only just come here and talked about things like where we should sit and where we're from," said Monkey. "We didn't talk big. How can you say we asked for this trouble?" "Did you beg for food in Gossamer Cave?" the Taoist master asked. "Did you bathe in the Filth-cleansing Spring?" "There were seven she-devils in the Filth-cleansing Spring," "There were seven she-devils in the Filth-cleansing Spring," Monkey replied. "From what you're saying you must be in cahoots with them. I'm sure you're an evil spirit yourself. Stay where you are and take this!" The splendid Great Sage felt in his ear for his gold-banded cudgel, waved it to make it as thick as a rice-bowl, and struck at the Taoist master's face. The Taoist rapidly turned and dodged the blow,



他两个厮骂厮打，早惊动那里边的女怪。他七个一拥出来，叫道：“师兄且莫劳心，待小妹子拿他。”行者见了，越生嗔怒，双手轮铁棒，丢开解数，滚将进去乱打。只见那七个敞开怀，腆着雪白肚子，脐孔中作出法来：骨都都丝绳乱冒，搭起一个大篷，把行者盖在底下。

行者见事不谐，即翻身念声咒语，打个筋斗，扑的撞破天篷走了；忍着性气，淤淤的立在空中看处，见那怪丝绳幌亮，穿穿道道，却是穿梭的经纬，顷刻间，把黄花观的楼台殿阁都遮得无影无形。行者道：“利害！利害！早是不曾着他手！怪道猪八戒跌了若干！似这般怎生是好！我师父与师弟却又中了毒药。这伙怪合意同心，却不知是个甚来历，待我还去问那土地神也。”

好大圣，按落云头，捻着诀，念声“唵”字真言，把个土地老儿又拘来了，战兢兢跪下路旁，叩头道：“大圣，你去救你师父的，为何又转来也？”行者道：“早间救了师父，前去不远，遇一座黄花观。我与师父等进去看看，那观主迎接。才叙话间，被他把毒药茶药倒我师父等。我幸不曾吃茶，使棒就打，他却说出盘丝洞化斋，濯垢泉洗澡之事，我就知那厮是怪。才举手相敌，只见那七个女子跑出，吐放丝绳，老孙亏有见识走了。我想你在此间为神，定知他的来历。是个





then produced a fine sword with which he fought back.

Their cursing and fighting had by now disturbed the seven she-devils inside, who all rushed out shouting, "Spare yourself the trouble, elder brother. Let us catch him." At the sight of them Monkey became angrier than ever. Whirling his iron cudgel around with both hands he dropped his guard and tumbled in among them, lashing out wildly. The seven women then undid their clothes, revealing their white stomachs, and from their navels they produced by magic thick silken ropes that came reeling out in such abundance that they formed a canopy under which Brother Monkey was confined.

Seeing that things were going badly Monkey got up, said the words of a spell, did a somersault, smashed through the canopy and escaped. Then he stood gloomily in mid-air, controlling his temper and watching as the flashing silken ropes crisscrossed like the warp and weft of cloth on the loom. Within a moment the Yellow Flower Temple's towers and halls were all completely concealed. "Terrible," said Monkey, "they're terrible. I've never been up against anything like that before. No wonder Pig fell over so often. What am I to do now? The master and my brothers have been poisoned. This gang of devils are all hand in glove, and I know nothing about their background. I'll go back and question that local god."

The splendid Great Sage brought his cloud down to land, made a spell with his fingers, said the sacred syllable *Om*, and forced the old local god to come to him again. The old deity knelt beside the path, trembling with fear and kowtowing as he said, "Great Sage, you went to rescue your master. Why are you back again?" "I rescued him this morning," Monkey replied, "and a little way ahead from there we reached a Yellow Flower Temple. When I went in with the master to look around, the head Taoist of the temple greeted us, and in the middle of our conversation he knocked out my master and the other two with poisoned tea. Luckily I didn't drink any, but when I was going to hit him with my cudgel he started talking about begging for food at Gossamer Cave and bathing at the Filth-cleansing Spring, so I knew he was a monster. No sooner had he raised his hand to fight back than the seven women came out and set off their silken ropes. It was a good thing I had the knowhow to get away. I reckon that as you're a god who lives round here you're bound to know

甚么妖精，老实说来，免打！”土地叩头道：“那妖精到此，住不上十年。小神自三年前检点之后，方见他的本相，乃是七个蜘蛛精。他吐那些丝绳，乃是蛛丝。”行者闻言，十分欢喜道：“据你说，却是小可。既这般，你回去，等我作法降他也。”那土地叩头而去。

行者却到黄花观外，将尾巴上毛捋下七十根，吹口仙气，叫“变！”即变做七十个小行者；又将金箍棒吹口仙气，叫“变！”即变做七十个双角叉儿棒。每一个小行者，与他一根。他自家使一根，站在外边，将叉儿搅那丝绳，一齐着力，打个号子，把那丝绳都搅断，各搅了有十余斤。里面拖出七个蜘蛛，足有巴斗大的身躯。一个个攒着手脚，索着头，只叫：“饶命！饶命！”此时七十个小行者，按住七个蜘蛛，那里肯放。行者道：“且不要打他，只教还我师父、师弟来。”那怪厉声高叫道：“师兄，还他唐僧，救我命也！”那道士从里边跑出道：“妹妹，我要吃唐僧哩，救不得你了。”行者闻言，大怒道：“你既不还我师父，且看你妹妹的样子！”好大圣，把叉儿棒幌一幌，复了一根铁棒，双手举起，把七个蜘蛛精，尽情打烂，却似七个劓肉布袋儿，脓血淋淋。却又将尾巴摇了两摇，收了毫毛，单身轮棒，赶入里边来打道士。

那道士见他打死了师妹，心甚不忍，即发狠举剑来迎。这一场各怀忿怒，一个个大展神通。这一场好杀：

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their background. What sort of evil spirit are they? Tell me the truth if you don't want to be hit." "It's less than ten years since those evil spirits came here," said the local deity, kowtowing. "When I was making an inspection three years ago I saw what they really are: seven spider spirits. The silken ropes that come out of them are spiders' webs." The news thoroughly delighted Monkey, who said, "From what you tell me they're no problem. Very well then. You can go back while I use magic to subdue him." The local god kowtowed and went.

Monkey then went to the outside of the Yellow Flower Temple, pulled seventy hairs out of his tail, blew on them with magic breath and shouted, "Change!" The hairs turned into seventy little Monkeys. He then blew a magic breath on his gold-banded cudgel, called "Change!" and turned it into seventy two-pronged forks, one of which he gave to each of the little Monkeys. Monkey himself used one of the forks to twist the silken ropes as he stood outside, then they all attacked together to the rhythm of a tune, tearing the ropes to pieces, each of them tearing off over ten pounds of rope. They dragged seven spiders out from inside. Each was about the size of a wicker basket. All of them held their hands and feet together and had ropes round their necks. "Spare us, spare us," they said. The seventy little Monkeys then pressed the seven spiders to the ground, refusing to let them go. "Don't hit them," said Monkey. "All we want is to make them give my master and my brothers back." "Elder Brother," shrieked the demons at the tops of their voices, "give the Tang Priest back and save our lives." The Taoist master rushed outside saying, "Sisters, I'm going to eat the Tang Priest. I can't save you."

This infuriated Brother Monkey. "If you won't give my master back just watch what happens to your sisters." The splendid Great Sage waved his fork, turned it back into an iron cudgel that he lifted with both hands and smashed the seven spider spirits to pulp. Then he shook his tail a couple of times, put the hairs back on it and charged inside alone, swinging his cudgel to fight the Taoist master.

When the Taoist master saw Monkey kill his seven fellow-students it was more than he could bear. Goaded to fury, he raised his sword to fight back. In this battle each of them was seething with anger and giving full play to his divine powers. It was a fine battle:



妖精轮宝剑，大圣举金箍。都为唐朝三藏，先教七女呜呼。如今大展经纶手，施威弄法逞金吾。大圣神光壮，妖仙胆气粗。浑身解数如花锦，双手腾那似辘轳。乒乒剑棒响，惨淡野云浮。劓言语，使机谋，一来一往如画图。杀得风响沙飞狼虎怕，天昏地暗斗星无。

那道士与大圣战经五六十合，渐觉手软；一时间松了筋节，便解开衣带，忽辣的响一声，脱了皂袍。行者笑道：“我儿子！打不过人，就脱剥了也是不能彀的！”原来这道士剥了衣裳，把手一齐抬起，只见那两腋下有一千只眼，眼中迸放金光，十分利害：

森森黄雾，艳艳金光。森森黄雾，两边腋下似喷云；艳艳金光，千只眼中如放火。左右却如金桶，东西犹似铜钟。此乃妖仙施法力，道士显神通：幌眼迷天遮日月，罩人爆燥气朦胧；把个齐天孙大圣，困在金光黄雾中。





The evil spirit swung a fine sword;
The Great Sage raised his gold-banded cudgel.
Both were fighting for Sanzang of the Tang,
On whose account the seven women had been killed.
Now they were fighting with all-round skill,
Showing their mighty powers with their weapons.
Powerful was the Great Sage's aura,
And rough the courage of the evil immortal.
Their vigorous moves were as rich as brocade,
And both hands moved as fast as a windlass.
Noisily clanged the sword and cudgel,
And ominously pale were the floating clouds.
Few were the words they spoke
As they used their cunning,
Moving to and fro like brush-strokes in a painting.
The wind and dust they raised scared wolves and tigers;
The stars disappeared as heaven and earth went dark.

When the Taoist master had fought fifty or sixty rounds with the Great Sage he felt his hand weakening and his sinews getting slack, so he undid his belt and with a loud flapping noise took off his black robe. "Well, my lad," said the Great Sage with a laugh, "if you can't beat me you still won't be able to when you strip off." Once the Taoist master had stripped off his clothes he raised both hands to reveal under his ribs a thousand eyes flashing golden light. It was terrible:

Dense yellow smoke,
Brilliant golden light.
The dense yellow smoke
Gushed out as clouds from under his ribs;
The brilliant golden light
Came from a thousand eyes like fire.
To left and right they seemed like golden pails;
To east and west they resembled bells of bronze.
Thus an evil immortal used his magic power,
A Taoist master showed divine ability,
Dazzling the eyes, blotting out sun, moon and sky,
Blanketing people with acrid vapours.
The Great Sage Equalling Heaven



行者慌了手脚，只在那金光影里乱转，向前不能举步，退后不能动脚，却便似在个桶里转的一般。无奈又爆燥不过，他急了，往上着实一跳，却撞破金光，扑的跌了一个倒栽葱；觉道撞的头疼，急伸手摸摸，把顶梁皮都撞软了。自家心焦道：“晦气！晦气！这颗头今日也不济了！常时刀砍斧剁，莫能伤损，却怎么被这金光撞软了皮肉？久以后定要贡脓。纵然好了，也是个破伤风。”一会家爆燥难禁。却又自家计较道：“前去不得，后退不得，左行不得，右行不得，往上又撞不得，却怎么好？——往下走他娘罢！”

好大圣，念个咒语，摇身一变，变做个穿山甲，又名鲮鲤鳞。真个是：

四只铁爪，钻山碎石如搥粉；满身鳞甲，破岭穿岩似切葱。两眼光明，好便似双星幌亮；一嘴尖利，胜强如钢钻金锥。药中有性穿山甲，俗语呼为鲮鲤鳞。

你看他硬着头，往地下一钻，就钻了有二十余里，方才出头。原来那金光只罩得十余里。出来现了本相，力软筋麻，浑身疼痛，止不住眼中流泪。忽失声叫道：“师父啊——

当年秉教出山中，共往西来苦用工。

大海洪波无恐惧，阳沟之内却遭风！”





Was caught in the golden light and yellow smoke.

Monkey started lashing out desperately with his hands and feet, but could only spin around inside the golden light, unable to take a step either forwards or backwards. It was as if he were turning round and round in a bucket. It was hopeless. He was unbearably hot. In his anxiety he leapt into the air, smashing against the golden light, and crashing head first to the ground. His head ached where he had hit it, and felt anxiously to find that the top of his scalp was tender. "What lousy luck," he thought, "what lousy luck. This head's useless today. Usually swords and axes can't hurt it, so why has golden light bruised it now? After a while it's bound to go septic, and even if it does get better I might have tetanus." He was still feeling unbearably hot. "I can't move forward or back," he thought, working out a plan, "or to left or right, and I can't smash my way through by going up. Whatever shall I do? I'll bloody well have to get out by going down."

The splendid Great Sage said the words of a spell, shook himself, and turned into one of those scaly diggers called pangolins. Indeed,

Four sets of iron claws
Dug through the mountain, smashing rocks like powder.
The scales covering his body
Carved through ridges and crags like slicing scallions.
His eyes were as bright
As two gleaming stars;
His mouth was sharper
Than a steel drill or brazen auger.
He was the scaly mountain-borer used in medicine,
The creature known as the pangolin.

Watch him as he burrows into the ground with his head, not coming out again till he has covered over six miles. The golden light could only enclose about three miles. When he emerged and turned back into himself he was exhausted. His muscles ached, his whole body was in pain, and he could not help weeping. Suddenly he burst out with, "Master,

Since leaving the mountain and joining the faith
I've worked very hard on our way to the West.
The waves of the ocean are nothing to fear,

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美猴王正当悲切，忽听得山背后有人啼哭，即欠身揩了眼泪，回头观看。但见一个妇人，身穿重孝，左手托一盏凉浆水饭，右手执几张烧纸黄钱，从那厢一步一声，哭着走来。行者点头嗟叹道：“正是‘流泪眼逢流泪眼，断肠人遇断肠人！’这一个妇人，不知所哭何事，待我问他一问。”那妇人不一时走上路来，迎着行者。行者躬身问道：“女菩萨，你哭的是甚人？”妇人噙泪道：“我丈夫因与黄花观观主买竹竿争讲，被他将毒药茶药死，我将这陌纸钱烧化，以报夫妇之情。”行者听言，眼中泪下。那妇女见了作怒道：“你甚无知！我为丈夫烦恼生悲，你怎么泪眼愁眉，欺心戏我？”

行者躬身道：“女菩萨息怒。我本是东土大唐钦差御弟唐三藏大徒弟孙悟空行者。因往西天，行过黄花观歇马。那观中道士，不知是个甚么妖精，他与七个蜘蛛精，结为兄妹。蜘蛛精在盘丝洞要害我师父，是我与师弟八戒、沙僧，解救得脱。那蜘蛛精走到他这里，背了是非，说我等有欺骗之意。道士将毒药茶药倒我师父、师弟共三人，连马四口，陷在他观里。惟我不曾吃他茶，将茶锤攒碎，他就与我相打。正嚷时，那七个蜘蛛精跑出来吐放丝绳，将我捆住，是我使





But in this dry gulch I've come out second best."

Just as the Handsome Monkey King was feeling miserable the sound of sobs could suddenly be heard from the other side of the mountain. Leaning forward and drying his tears he turned to look. A woman appeared, dressed in deep mourning and sobbing at every step as she came from the other side of the mountain. She was holding a dish of cold rice gruel in her left hand and several pieces of yellow paper money for burning to the dead in her right. Monkey sighed and nodded as he said to himself, "This is a case of

Weeping eyes meeting weeping eyes,
One broken heart coming across another.

I wonder what this woman is crying about. I'll ask her." Before long the woman was coming along the path towards him. "Lady Bodhisattva," asked Brother Monkey with a bow, "who are you weeping for?" Through her tears the woman replied, "My husband was murdered by the master of the Yellow Flower Temple with poisoned tea because he got into a quarrel with him over the purchase of some bamboo poles. I'm going to burn this paper money as a mark of my love for him." This made Monkey's tears flow. The sight made the woman say angrily, "You ignorant fool. I'm grieving over my husband, but what business do you have to be weeping and looking so miserable? Are you mocking me?"

"Please don't be angry, Bodhisattva," said Monkey with a bow. "I'm Sun Wukong the Novice, the senior disciple of Tang Sanzang, the younger brother of the Great Tang Emperor in the east. When we passed the Yellow Flower Temple on our way to the Western Heaven we stopped to rest, but the Taoist master there is some kind of evil spirit who's the sworn brother of seven spider spirits. When the spider spirits wanted to kill my master in Gossamer Cave I and my brother disciples Pig and Friar Sand managed to save him. The spider spirits fled to the Taoist's place and told him a pack of lies about us bullying them, so the Taoist knocked out my master and brothers. The three of them and the horse are now prisoners in his temple. I was the only one who didn't drink the tea. I smashed the cup and he attacked me. Because of the noise the seven spider spirits rushed outside to give out their silken ropes and catch me in



法力走脱。问及土地，说他本相，我却又使分身法搅绝丝绳，拖出妖来，一顿棒打死。这道士即与他报仇，举宝剑与我相斗。斗经六十回合，他败了阵，随脱了衣裳，两肋下放出千只眼，有万道金光，把我罩定。所以进退两难，才变做一个鲮鲤鳞，从地下钻出来。正自悲切，忽听得你哭，故此相问。因见你为丈夫，有此纸钱报答，我师父丧身，更无一物相酬，所以自怨生悲。岂敢相戏！”

那妇女放下水饭、纸钱，对行者陪礼道：“莫怪，莫怪，我不知你是被难者。才据你说将起来，你不认得那道士。他本是个百眼魔君，又唤做多目怪。你既然有此变化，脱得金光，战得许久，必定有大神通，却只是还近不得那厮。我教你去请一位圣贤，他能破得金光，降得道士。”行者闻言，连忙唱喏道：“女菩萨知此来历，烦为指教指教。果是那位圣贤，我去请求，救我师父之难，就报你丈夫之仇。”妇人道：“我就说出来，你去请他，降了道士，只可报仇而已，恐不能救你师父。”行者道：“怎不能救？”妇人道：“那厮毒药最狠：药倒人，三日之间，骨髓俱烂。你此往回恐迟了，故不能救。”行者道：“我会走路；凭他多远，千里只消半日。”女子道：“你既会走路，听我说：此处到那里有千里之遥。那厢有一座山，名唤紫云山，山中有个千花洞。洞里有位圣





the web they wove. I only got away by magic. After I'd found out who they really were I used my power of giving myself extra bodies to tear the silken ropes to pieces, drag the demons out and beat them to death. The Taoist master wanted revenge, so he went for me with his sword. When we'd gone sixty rounds he fled beaten, took off his clothes, and used the thousand eyes he has under his ribs to give off countless beams of golden light. I was caught under them, unable to move forwards or backwards, so I turned into a pangolin and burrowed my way out underground. It was when I was feeling thoroughly depressed that I heard you weeping, which was why I asked you those questions. When I saw that you had paper money to give your husband I felt wretched and miserable because I've got nothing for my master when he dies. Making fun of you was the last thing on my mind!"

Putting down the gruel and the paper money the woman returned Brother Monkey's bow and said, "Please forgive me. I didn't realize that you were a sufferer too. From what you've just said you don't know who that Taoist is. He's really the Demon King Hundred-eye, who's also known as the Many-eyed Monster. You must have tremendous magical powers to have escaped from the golden light and fought so long, but you couldn't get near him. I'll tell you about a sage you can send for who would be able to smash the golden light and defeat the Taoist."

Monkey's immediate response was to chant a "na-a-aw" of respect and say, "If you know the sage's background, lady Bodhisattva, may I trouble you to tell me about it? If there is such a sage I'll fetch him to rescue my master and avenge your husband." "I'll tell you," the woman said, "and you can fetch the sage, who will subdue the Taoist, but that will only bring revenge. I'm afraid the sage won't be able to rescue your master." "Why not?" Monkey asked. "His poison is truly lethal," the woman replied. "When people are laid low by it the very marrow of their bones rots within three days. I'm afraid that by the time you've been to see the sage and come back again you'll be too late to save him." "I know how to travel," Monkey replied. "However far it is I'll only take half a day." "If you can travel then listen to this," the woman said. "About three hundred miles from here there's a mountain called Mount Purple

贤，唤做毗蓝婆。他能降得此怪。”行者道：“那山坐落何方？却从何方去？”女子用手指定道：“那直南上便是。”行者回头看时，那女子早不见了。

行者慌忙礼拜道：“是那位菩萨？我弟子钻昏了，不能相识，千乞留名，好谢！”只见那半空中叫道：“大圣，是我。”行者急抬头看处，原是黎山老姆。赶至空中谢道：“老姆从何来指教我也？”老姆道：“我才自龙华会上回来，见你师父有难，假做孝妇，借夫丧之名，……免他一死。你快去请他。但不可说出是我指教，那圣贤有些多怪人。”

行者谢了。辞别，把筋斗云一纵，随到紫云山上。按定云头，就见那千花洞，那洞外：

青松遮胜境，翠柏绕仙居。
绿柳盈山道，奇花满涧渠。
香兰围石屋，芳草映岩嵎。
流水连溪碧，云封古树虚。
野禽声聒聒，幽鹿步徐徐。
修竹枝枝秀，红梅叶叶舒。
寒鸦栖古树，春鸟噪高樗。
夏麦盈田广，秋禾遍地余。
四时无叶落，八节有花如。



Clouds, and in the mountain there's a Thousand Flower Cave where there lives a sage called Vairambha who will be able to defeat that demon." "Where's the mountain?" Monkey asked. "Which direction should I take?" "It's due south of here," the woman replied, pointing; and by the time Brother Monkey looked back at her she had disappeared.

Monkey quickly did a kowtow and said, "Which Bodhisattva was that? After all that burrowing you disciple was feeling too stupid to recognize you. I beg you to tell me your name so that I can thank you." At this there came a shout from mid-air, "Great Sage, it's me." Monkey quickly looked up to see that it was the Old Lady of Mount Li. Catching up with her in the sky he thanked her with the words, "Where have you come from to give me these instructions?" "On my way back from Dragon Flower Assembly I noticed that your master was in trouble," the Old Lady replied. "It was to save his life that I pretended to be a woman in mourning for her husband. Hurry up and fetch the sage. But don't tell her I sent you: she is rather difficult."

Thanking her, Monkey took his leave and set off straight away on his somersault cloud. Once at Mount Purple Clouds he brought his cloud down and saw the Thousand Flower Cave. Outside the cave:

Blue pines masked the splendid view,
Turquoise cypresses surrounded the immortal's home.
Green willows were packed close along the mountain paths,
Rare flowers filled the watercourses.
Orchids grew all around stone buildings,
And scented blooms gave colour to the crags.
Flowing water linked ravines with green,
While clouds enclosed the emptiness of trees.
Noisily sang wild birds.
Slowly strolled the deer,
Elegant grew the bamboo,
And all the red plums were open.
Rooks perched in ancient woods,
While spring birds chirped in the tree of heaven.
Summer wheat filled spreading acres,
And autumn millet grew all over the land.
No leaf fell in all four seasons.



每生瑞霭连霄汉，常放祥云接太虚。

这大圣喜喜欢欢走将进去，一程一节，看不尽无边的景致。直入里面，更没个人儿，见静静悄悄的，鸡犬之声也无。心中暗道：“这圣贤想是不在家了。”又进数里看时，见一个女道姑坐在榻上。你看他怎生模样：

头戴五花纳锦帽，身穿一领织金袍。

脚踏云尖凤头履，腰系攒丝双穗绦。

面似秋容霜后老，声如春燕社前娇。

腹中久谙三乘法，心上常修四谛饶。

悟出空空真正果，炼成了了自逍遥。

正是千花洞里佛，毗蓝菩萨姓名高。

行者止不住脚，近前叫道：“毗蓝婆菩萨，问讯了。”那菩萨即下榻，合掌回礼道：“大圣，失迎了。你从哪里来的？”行者道：“你怎么就认得我是大圣？”毗蓝婆道：“你当年大闹天宫时，普地里传了你的形象，谁人不知，那个不识？”行者道：“正是‘好事不出门，恶事传千里。’像我如今皈正佛门，你就不晓的了！”毗蓝道：“几时皈正？恭喜！恭喜！”行者道：“近能脱命，保师父唐僧上西天取经，师父遇黄花观道



And flowers bloomed throughout the year.
Auspicious rosy glows joined with the Milky Way,
And clouds of good omen were linked with the Great Emptiness.

The Great Sage was delighted as he went inside, seeing boundless beauty at every stage. He went straight on, but found it deserted and completely silent. Not even a chicken or a dog could be heard. "I think that this sage must be out." Monkey thought. When he had gone a mile or two further on he saw a Taoist nun sitting on a couch. This is what she looked like:

She wore a five-flowered hat of brocade,
And a robe of golden silk.
Her cloud-treading shoes were patterned with phoenixes
And round her waist was a sash with double tassels.
Her face looked as old as autumn after a frost,
But her voice was as charming as swallows in the spring.
Long had she mastered the Dharma of Three Vehicles,
And she was ever mindful of the Four Truths.
She knew true achievement, that emptiness is empty,
And through her training had acquired great freedom.
She was the Buddha of the Thousand Flower Cave,
The illustrious Vairambha of great fame.

Monkey went straight up to her without stopping and said, "Greetings, Bodhisattva Vairambha." The Bodhisattva then came down from her couch, put her hands together to return his greeting and said. "Great Sage, it was remiss of me not to come out to greet you. Where have you come from?" "How do you know that I'm the Great Sage?" Monkey asked. "When you made havoc in Heaven the other year," Vairambha replied, "your picture was circulated everywhere. That's why everyone can recognize you." "How true it is," Monkey said, "that

While good deeds stay at home
Bad deeds are known far and wide.

Take my conversion to Buddhism, for example. You didn't know about that." "Congratulations," said Vairambha. "When did that happen?" "Not long ago my life was spared to escort my master the Tang Priest on his journey to the Western Heaven to fetch the scriptures," Monkey replied.

士，将毒药茶药倒。我与那厮赌斗，他就放金光罩住我，是我使神通走脱了。闻菩萨能灭他的金光，特来拜请。”菩萨道：“是谁与你说的？我自赴了孟兰会，到今三百余年，不曾出门。我隐姓埋名，更无一人知得，你却怎么得知？”行者道：“我是个地里鬼，不管那里，自家都会访着。”毗蓝道：“也罢，也罢。我本当不去，奈蒙大圣下临，不可灭了求经之善，我和你去来。”

行者称谢了。道：“我忒无知，擅自催促，但不知曾带甚么兵器。”菩萨道：“我有个绣花针儿，能破那厮。”行者忍不住道：“老姆误了我，早知是绣花针，不须劳你，就问老孙要一担也是有的。”毗蓝道：“你那绣花针，无非是钢铁金针，用不得。我这宝贝，非钢，非铁，非金，乃我小儿日眼里炼成的。”行者道：“令郎是谁？”毗蓝道：“小儿乃昴日星官。”行者惊骇不已。早望见金光艳艳，即回向毗蓝道：“金光处便是黄花观也。”毗蓝随于衣领里取出一个绣花针，似眉毛粗细，有五六分长短，拈在手，望空抛去。少时间，响一声，破了金光。行者喜道：“菩萨，妙哉，妙哉！寻针，寻针！”毗蓝托在手掌内道：“这不是？”行者却同按下云头，走入观里，只见那道士合了眼，不能举步。行者骂道：“你这泼



“My master has been laid low with poisoned tea by the Taoist of the Yellow Flower Temple. When I was fighting with him he caught me in his golden light, and I had to use magic to escape. I have come here to pay you my respects, Bodhisattva, and ask your help because I’ve heard that you are able to destroy his golden light.” “Who told you that?” the Bodhisattva asked. “I have not left here since the Ullambana assembly over three hundred years ago. I’ve lived in complete secrecy and nobody has heard of me, so how is it that you know of me?” “I’m an underground devil,” Monkey replied, “and I can make my own enquiries anywhere at all.” “Never mind,” Vairambha said, “never mind. I shouldn’t really go, but as you have honoured me with a visit, Great Sage, and as the great cause of fetching the scriptures must not be allowed to fail I’ll go with you.”

Monkey thanked her and said, “It’s very ignorant of me to hurry you along in this way. I wonder what weapon you use.” “I have an embroidery needle that will put an end to that damned creature,” said the Bodhisattva.

This was too much for Monkey. “Old Lady, you’ve been wasting my time,” he said. “Had I known it was an embroidery needle I wouldn’t have had to trouble you. I could have provided a hundredweight of them.” “Your embroidery needles are all made of iron, steel or gold,” the Bodhisattva replied. “They’re no use. My treasure isn’t iron and isn’t steel and isn’t gold. It was tempered by my son in the Sun.” “Who is he?” asked Monkey. “He is the Star Lord of the Mane,” Vairambha replied. This came as a shock to Monkey, who gazed at the golden light then turned to Vairambha and said, “The Yellow Flower Temple is where that golden light is coming from.” Vairambha then took from the lapel of her gown an embroidery needle about the thickness of an eyebrow hair and half an inch long. Holding it between her fingers she threw it into the air. A few moments later there was a loud noise and the golden light was shattered. “That’s wonderful, Bodhisattva, wonderful!” exclaimed a delighted Monkey. “Let’s find your needle now.” “Isn’t this it here?” asked Vairambha, who was holding it in her hand. Brother Monkey brought his cloud down to land with hers and went into the temple, where he found the Taoist with his eyes shut, unable to move. “Stop playing blind,

怪装瞎子哩！”耳朵里取出棒来就打。毗蓝扯住道：“大圣莫打。且看你师父去。”

行者径至后面客位里看时，他三人都睡在地上吐痰吐沫哩。行者垂泪道：“却怎么好！却怎么好！”毗蓝道：“大圣休悲。也是我今日出门一场，索性积个阴德，我这里有解毒丹，送你三丸。”行者转身拜求。那菩萨袖中取出一个破纸包儿，内将三粒红丸子递与行者，教放入口里。行者把药扳开他们牙关，每人搥了一丸。须臾，药味入腹，便就一齐呕哕，遂吐出毒味，得了性命。那八戒先爬起道：“闷杀我也！”三藏、沙僧俱醒了道：“好晕也！”行者道：“你们那茶里中了毒了。亏这毗蓝菩萨搭救，快都来拜谢。”三藏欠身整衣谢了。

八戒道：“师兄，那道士在那里？等我问他一问，为何这般害我。”行者把蜘蛛精上项事，说了一遍。八戒发狠道：“这厮既与蜘蛛为姊妹，定是妖精！”行者指道：“他在那殿外立定装瞎子哩。”八戒拿钯就筑，又被毗蓝止住道：“天蓬息怒。大圣知我洞里无人，待我收他去看守门户也。”行者道：“感蒙大德，岂不奉承！但只是教他现本像，我们看看。”毗蓝道：“容易。”即上前用手一指，那道士扑的倒在尘埃，现了原身，乃是一条七尺长短的大蜈蚣精。毗蓝使小指头挑起，驾祥云，径转千花洞去。八戒打仰道：“这妈妈儿却也利害，怎么就降这般恶物？”行者笑道：“我问他有甚兵器



damned demon," he said abusively, taking his cudgel from his ear ready to hit the Taoist with. "Don't hit him, Great Sage," said Vairambha. "Go and see your master."

On going straight to the reception room at the back Monkey found the three of them bringing up mucus and spittle where they lay on the floor. "What am I to do?" wept Monkey. "What am I to do?" "Don't grieve, Great Sage," said Vairambha. "As I've come out today I think I might as well accumulate some merit by giving you three of these pills that are an antidote to the poison." Monkey turned round to bow down and beg her for them, whereupon she produced a torn paper packet from her sleeve containing three red pills that she handed to Monkey, telling him to put one in each of their mouths. This he did, forcing their teeth apart. A few moments later they all started vomiting as the drug reached their stomachs, bringing up the poison and coming back to life. Pig was the first to scramble to his feet. "I feel suffocated," he said. Sanzang and Friar Sand both came round too, saying that they felt very dizzy. "Your tea was poisoned," Brother Monkey explained. "It was the Bodhisattva Vairambha who saved you. Hurry up and bow to her in thanks." Sanzang bowed to her to show his gratitude as he straightened up his clothes.

"Brother," said Pig, "where's that Taoist? I've got some questions to ask him about why he tried to murder me." Monkey then told him all about the spider spirits. "If spider spirits are his sisters that damned creature must be an evil spirit too," said Pig with fury. "He's standing outside the main hall pretending to be blind," said Monkey, pointing. Pig grabbed his rake and was about to hit the Taoist with it when Vairambha stopped him and said, "Control your temper, Marshal Tian Peng. As the Great Sage knows, I have no servants in my cave. I am going to take him as my doorkeeper." "We are deeply indebted to your great power," Monkey replied, "and we will of course obey. But we would like you to turn him back into his real self so that we can have a look at him." "Easily done," said Vairambha, stepping forward and pointing at the Taoist, who collapsed into the dust and reverted to his real form of a giant centipede spirit seven feet long. Picking him up with her little finger Vairambha rode her auspicious cloud straight back to the Thousand Flower Cave. "That old lady's a real terror," said Pig, looking up. "How did she manage to



破他金光，他道有个绣花针儿，是他儿子在日眼里炼的。及问他令郎是谁，他道是昴日星官。我想昴日星是只公鸡，这老妈妈子必定是个母鸡。鸡最能降蜈蚣，所以能收伏也。”

三藏闻言，顶礼不尽。教：“徒弟们，收拾去罢。”那沙僧即在里面寻了些米粮，安排了些斋，俱饱餐一顿。牵马挑担，请师父出门。行者从他厨中放了一把火，把一座观霎时烧得煨烬，却拽步长行。

正是：

唐僧得命感毗蓝，了性消除多目怪。

毕竟向前去还有甚么事体，且听下回分解。





subdue that evil creature?" "When I asked her what weapon she had to smash the golden light with," Monkey replied, "she told me about a golden embroidery needle of hers that her son had tempered in the sun. When I asked her who her son was she told me he was the Star Lord of the Mane. As I remember, the Mane Star is a cock, so his mother must be a hen. Hens are very good at dealing with centipedes, which is why she could subdue him."

On hearing this Sanzang performed no end of kowtows. "Disciples," he ordered, "go and get things ready." Friar Sand then went inside to find some rice and prepare a vegetarian meal, so that they could all eat their fill. Then they led the horse up, shouldered the carrying-pole, and asked the master to set out. Monkey started a blaze in the kitchen that in an instant burnt the whole temple to ashes. He then set out on his way. Indeed,

The Tang Priest thanked Vairambha for saving his life;

The emotions were eliminated and the Many-eyed Monster removed.

As for what happened on the way ahead, listen to the explanations in the next instalment.



第七十四回

长庚传报魔头狠 行者施为变化能

情欲原因总一般，有情有欲自如然。
沙门修炼纷纷士，断欲忘情即是禅。
须着意，要心坚，一尘不染月当天。
行功进步休教错，行满功完大觉仙。

话表三藏师徒们打开欲网，跳出情牢，放马西行。走多时，又是夏尽秋初，新凉透体。但见那：

急雨收残暑，梧桐一叶惊。
萤飞莎径晚，蛩语月华明。
黄葵开映露，红蓼遍沙汀。
蒲柳先零落，寒蝉应律鸣。

三藏正然行处，忽见一座高山，峰插碧空，真个是摩星碍日。长老心中害怕，叫悟空道：“你看前面这山，十分高耸，但不知有路通行否。”行者笑道：“师父说那里话。自古道：

Chapter 74

Li Changgeng Reports the Demons' Vicious Nature The Novice Displays His Powers of Transformation

Emotions and desires are in origin all the same;
Both emotions and desires are completely natural.
Many a gentleman refines himself in the Buddhist faith;
When desire and emotions are forgotten, dhyana comes.
Don't be impatient; be firm of heart;
Be free of dust like the moon in the sky.
Make no mistake in your labours and your progress;
When your efforts are completed you will be an enlightened immortal.

The story tells how Sanzang and his disciples, having broken through the net of desires and escaped from the prison-house of the emotions, let the horse travel west. Before they had been going for very long the summer was over and the new coolness of early autumn was refreshing their bodies. What they saw was:

Driving rains sweeping away the last of the heat,
Alarming the leaf of the parasol tree.
At evening glow-worms flew by the sedgy path
While crickets sang beneath the moon.
The golden mallows opened in the dew;
Red knotweed covered the sandbanks.
Rushes and willows were the first to lose their leaves
As cold cicadas sang in tune.

As Sanzang was travelling along a high mountain appeared in front of him. Its peak thrust up into the azure void, touching the stars and blocking out the sun. In his alarm the venerable elder said to Monkey, "Look at that mountain in front of us. It's very high. I don't know whether the path will take us across." "What a thing to say, Master," said Monkey with a smile. "As the old saying goes,



‘山高自有客行路，水深自有渡船人。’岂无通达之理？可放心前去。”长老闻言，喜笑花生，扬鞭策马而进，径上高岩。

行不数里，见一老者，鬓蓬松，白发飘搔；须稀朗，银丝摆动；项挂一串数珠子，手持拐杖现龙头；远远的立在那山坡上高呼：西进的长老，且暂住骅骝，紧兜玉勒。这山上有一伙妖魔，吃尽了阎浮世上人，不可前进！”三藏闻言，大惊失色。一是马的足下不平，二是坐个雕鞍不稳，扑的跌下马来，挣挫不动，睡在草里哼哩。行者近前搀起道：“莫怕，莫怕！有我哩！”长老道：“你听那高岩上老者，报道这山上有伙妖魔，吃尽阎浮世上人，谁敢去问他一个真实端的？”行者道：“你且坐地，等我去问他。”三藏道：“你的相貌丑陋，言语粗俗，怕冲撞了他，问不出个实信。”行者笑道：“我变个俊些儿的去问他。”三藏道：“你是变了我看。”好大圣，捻着诀，摇身一变，变做个干干净净的小和尚儿，真是目秀眉清，头圆脸正；行动有斯文之气象，开口无俗类之言辞；抖一抖锦衣直裰，拽步上前。向唐僧道：“师父，我可变得好么？”三藏见了大喜道：“变得好！”八戒道：“怎么不好！只是把我们都比下去了。老猪就滚上二三年，也变不得这等俊俏！”

好大圣，躲离了他们，径直近前，对那老者躬身道：“老





However high the mountain there will be a way across;
However deep the river there's always a ferryman.

There's no reason why we shouldn't get over it. Stop worrying and carry on." When Sanzang heard this his face broke out in smiles and he whipped his horse forward to climb straight up the high crag.

After a mile or two an old man appeared. His white hair was tangled and flying in the wind while his sparse whiskers were being blown about like silver threads. He wore a string of prayer-beads round his neck and held a dragon-headed walkingstick as he stood far away at the top of the slope shouting, "Venerable gentleman travelling west, stop your worthy steed. Rein in. There is a band of demons on this mountain who have eaten all the people in the continent of Jambu. Go no further!" At this Sanzang turned pale with terror, and because the horse was not standing steadily and he himself was not well seated in the carved saddle he crashed to the ground and lay in the grass, moaning but unable to move.

Monkey went over to help him to his feet with the words, "Don't be afraid, don't be afraid. I'm here." "Did you hear the old man up on the crag telling us that there's a band of demons on this mountain who have eaten everyone in the continent of Jambu?" said Sanzang. "Who'll dare go to ask him what this is really all about?" "Sit there while I go and ask him," Monkey replied. "With your ugly face and coarse language I'm afraid you may shock him," said Sanzang, "so you won't get the truth from him." "I'll make myself a bit better looking before questioning him," laughed Brother Monkey. "Do a change to show me," said Sanzang, and the splendid Great Sage made a spell with his fingers, shook himself, and turned into a very neat little monk, clear-eyed, fine-browed, round-headed and regular of features. He moved in a most refined way and said nothing vulgar when he opened his mouth. Brushing his brocade tunic he stepped forward and said to the Tang Priest, "Master, have I changed for the better?" "Yes," said the delighted Sanzang. "Marvellous," said Pig, "but the rest of us look shabby by comparison. Even if I rolled around for two or three years on end I couldn't make myself look as elegant as that."

The splendid Great Sage left them behind as he went straight up to the old man, bowed to him and said, "Greetings, venerable sir." Seeing how

公公，贫僧问讯了。”那老儿见他生得俊雅，年少身轻，待答不答的，还了他个礼，用手摸着他头儿，笑嘻嘻问道：“小和尚，你是那里来的？”行者道：“我们是东土大唐来的，特上西天拜佛求经。适到此间，闻得公公报道有妖怪，我师父胆小怕惧，着我来问一声：端的是甚妖精，他敢这般短路！烦公公细说与我知之，我好把他贬解起身。”那老儿笑道：“你这小和尚年幼，不知好歹，言不帮衬。那妖魔神通广大得紧，怎敢就说贬解他起身！”行者笑道：“据你之言，似有护他之意，必定与他有亲，或是紧邻契友，不然，怎么长他的威智，兴他的节概，不肯倾心吐胆说他个来历。”公公点头笑道：“这和尚倒会弄嘴！想是跟你师父游方，到处儿学些法术，或者会驱缚魍魉，与人家镇宅降邪，你不曾撞见十分狠怪哩！”行者道：“怎的狠？”公公道：“那妖精一封书到灵山，五百阿罗都来迎接；一纸简上天宫，十一大曜个个相钦。四海龙曾与他为友，八洞仙常与他作会。十地阎君以兄弟相称，社令、城隍以宾朋相爱。”

大圣闻言，忍不住呵呵大笑，用手扯着老者道：“不要说！不要说！那妖精与我后生小厮为兄弟、朋友，也不见十分高作。若知是我小和尚来啊，他连夜都搬起身去了！”公公道：“你这小和尚胡说！不当人子！那个神圣是你的后生小厮？”行





young and cultivated he looked, the old man returned his greeting and stroked his head in an offhand way. "Little monk," the old man said with a smile, "where have you come from?" "We are from the Great Tang in the east," Monkey replied, "going to worship the Buddha and fetch the scriptures. When we came here and heard you tell us that there are demons here my master was terrified. He sent me to ask you about them. What sort of evil spirits would dare go in for that sort of crime? I would trouble you, venerable sir, to tell me all the details so that I can put them in their place and send them on their way." "You're much too young, little monk," said the old man with a smile, "to know what's good for you. Your remarks aren't helpful. Those evil spirits have tremendous magical powers. How can you have the nerve to talk of putting them in their place and sending them on their way?" "From what you are saying," Monkey replied with a smile, "you seem to be trying to protect them. You must be a relation of theirs, or else a neighbour or a friend. Why else would you be promoting their prestige and boosting their morale, and refusing to pour out everything you know about their background?" "You certainly know how to talk, monk," said the old man, nodding and smiling. "I suppose you must have learned some magic arts while travelling with your master. Perhaps you know how to drive away and capture goblins, or have exorcised people's houses for them. But you've never come up against a really vicious monster." "What sort of vicious?" Monkey said. "If those evil spirits send a letter to Vulture Mountain the five hundred arhats all come out to meet them," the old man said. "If they send a note to the Heavenly Palace the Ten Bright Shiners all turn out to pay their respects. The dragons of the Four Oceans were their friends and they often meet the immortals of the Eight Caves. The Ten Kings of the Underworld call them brothers; the local gods and city gods are good friends of theirs.

When the Great Sage heard this he could not help bursting into loud guffaws. "Stop talking," he said, grabbing hold of the old man, "stop talking. Even if that demon is friends with all those young whippersnappers, my juniors, that's nothing really remarkable. If he knew I was coming he'd clear off the same night." "You're talking nonsense, little monk," the old man said. "How can any of those sages be juniors and young



者笑道：“实不瞒你说。我小和尚祖居傲来国花果山水帘洞，姓孙，名悟空。当年也曾做过妖精，干过大事。曾因会众魔，多饮了几杯酒睡着，梦中见二人将批勾我去到阴司。一时怒发，将金箍棒打伤鬼判，唬倒阎王，几乎掀翻了森罗殿。吓得那掌案的判官拿纸，十阎王签名画字，教我饶他打，情愿与我做后生小厮。”那公公闻说道：“阿弥陀佛！这和尚说了这过头话，莫想再长得大了。”行者道：“官儿，似我这般大也彀了。”公公道：“你年几岁了？”行者道：“你猜猜看。”老者道：“有七八岁罢了。”行者笑道：“有一万个七八岁！我把旧嘴脸拿出来你看看，你即莫怪。”公公道：“怎么又有个嘴脸？”行者道：“我小和尚有七十二副嘴脸哩。”

那公公不识窍，只管问他，他就把脸抹一抹，即现出本像，咨牙俛嘴，两股通红，腰间系一条虎皮裙，手里执一根金箍棒，立在石崖之下，就像个活雷公。那老者见了，吓得面容失色，腿脚酸麻，站不稳，扑的一跌；爬起来，又一个药踵。大圣上前道：“老官儿，不要虚惊。我等山恶人善。莫怕！莫怕！适间蒙你好意，报有妖魔。委的有多少怪，一发累你说说，我好谢你。”那老儿战战兢兢，口不能言，又推耳聋，一句不应。

行者见他不言，即抽身回坡。长老道：“悟空，你来了？所





whippersnappers to you?" "To be truthful with you," Monkey replied with a grin, "my people have lived for many generations in the Water Curtain Cave on the Mountain of Flowers and Fruit in the land of Aolai. My name is Sun Wukong. In the old days I used to be an evil spirit too and did some great things. Once I fell asleep after drinking too much at a feast with the other demons and dreamed that two men came to drag me off to the World of Darkness. I got so angry that I wounded the demon judges with my gold-banded cudgel. The kings of the Underworld were terrified and I practically turned the Senluo Palace upside-down. The judges in charge of the case were so scared that they fetched some paper for the Ten Kings to sign. They promised to treat me as their senior if I let them off a beating." "Amitabha Buddha!" exclaimed the old man when he heard this. "If you talk big like that you won't be able to grow any older." "I'm old enough, fellow," said Monkey. "How old are you then?" the old man asked. "Guess," Monkey replied. "Six or seven," the old man said. "I'm ten thousand times as old as that," laughed Monkey, "I'll show you my old face, then you'll believe me." "How can you have another face?" the old man asked. "This little monk has seventy-two faces," Monkey replied.

Not realizing that Monkey really had these powers the old man went on questioning him till Monkey rubbed his face and turned back into himself, with his protruding teeth, big mouth, red thighs and tigerskin kilt round his waist. As he stood there at the foot of the rocky scar, holding his gold-banded cudgel, he was the living image of a thunder god. The sight of him made the old man turn pale with terror and go so weak at the knees that he could not keep himself upright but collapsed to the ground. When he got to his feet again he lost his balance once more. "Old man," said the Great Sage, going up to him, "don't get yourself so frightened over nothing. I may look evil but I'm good inside. Don't be afraid! You were kind enough just now to tell us that there are demons here. Could I trouble you to let me know how many of them there are? I'll thank you very much if you do." The old man trembled, unable to speak and acting as if deaf. He replied not a word.

Getting no answer from him, Monkey went back down the slope. "So you are back, Wukong," Sanzang said. "What did you find out?" "It's

问如何？”行者笑道：“不打紧！不打紧！西天有便有个把妖精儿，只是这里人胆小，把他放在心上。没事，没事！有我哩！”长老道：“你可曾问他此处是甚么山，甚么洞，有多少妖怪，那条路通得雷音？”八戒道：“师父，莫怪我说。若论赌变化，使捉搯，捉弄人，我们三五个也不如师兄；若论老实，像师兄就摆一队伍，也不如我。”唐僧道：“正是！正是！你还老实。”八戒道：“你不知怎么钻过头不顾尾的，问了两声，不尴不尬的就跑回来了。等老猪去问他个实信来。”唐僧道：“悟能，你仔细着。”

好呆子，把钉钯撒在腰里，整一整皂直裰，扭扭捏捏，奔上山坡，对老者叫道：“公公，唱喏了。”那老儿见行者回去，方拄着杖挣得起来，战战兢兢的要走，忽见八戒，愈觉惊怕道：“爷爷呀！今夜做的甚么恶梦，遇着这伙恶人！为先的那和尚丑便丑，还有三分人相；这个和尚，怎么这等个碓槌嘴，蒲扇耳朵，铁片脸，毳毛颈项，一分人气儿也没有了！”八戒笑道：“你这老公公不高兴，有些儿好褒贬人。你是怎的看我哩？丑便丑，奈看，再停一时就俊了。”那老者见他说出人话来，只得开言问他：“你是那里来的？”八戒道：“我是唐僧第二个徒弟，法名叫做悟能八戒。才自先问的，叫做悟空行者，是我师兄。师父怪他冲撞了公公，不曾问得实信，所以特着我来拜问。此处果是甚山、甚洞、洞里果是甚妖精，那里是西去大路，烦尊一指示指示。”老者道：“可老实么？”八戒道：“我生平不敢有一毫虚的。”老者道：“你莫像



nothing," said Monkey with a smile, "nothing. Even if there are one or two evil spirits on the way to the Western Heaven, the people here only worry so much about them because they're such cowards. No problem! I'm here!" "Did you ask him what mountain this was and what cave," said Sanzang, "how many monsters there are, and which is the way to Thunder Monastery?" "Please excuse me if I speak frankly, Master," put in Pig. "When it comes to transformations, trickery and deception then four or five of us would be no match for Brother Monkey. But a whole parade of Monkeys couldn't touch me for honesty." "That's right," said the Tang Priest, "that's right. You're honest." "Goodness knows why," said Pig, "but he just rushed in without a second thought, asked a couple of questions, and came running back in an awful mess. I'm going to find out the truth." "Do be careful, Wuneng," said the Tang Priest.

The splendid idiot put his rake in his belt, straightened up his tunic, and swaggered straight up the slope to call to the old man, "Respectful greetings, sir." The old man had finally managed to get back on his feet with the help of his stick after seeing that Monkey had gone, and was still shaking and about to depart when Pig suddenly appeared. "Sir," he said, more shocked than ever, "whatever kind of nightmare am I in the middle of? The first monk was ugly enough, but at least he looked a little bit human. But this one's got a snout like a pestle, ears like rush fans, a face like iron plates, and a neck covered in bristles. It doesn't look at all human." "You must be in a very bad mood to run me down like that, old man," laughed Pig. "Is that how you see me? Ugly I may be, but if you can bear to look at me for a while you'll find I get quite handsome."

Only when the old man heard Pig using human speech did he address him by asking, "Where are you from?" "I'm the Tang Priest's second disciple," Pig replied, "and my Buddhist names are Wuneng or Bajie. The one who came and asked you questions just now was Sun Wukong the Novice, the senior disciple. My master has sent me to pay my respects to you because he's angry with Sun Wukong for offending you and not finding out the truth. Could you please tell me, sir, what mountain this is, what caves there are on it, what demons live in them, and which is the main route west?" "Are you honest?" the old man asked. "I've never been false in all my life," Pig replied. "You mustn't talk a whole lot



才来的那个和尚走花弄水的胡缠。”八戒道：“我不像他。”

公公拄着杖，对八戒说：“此山叫做八百里狮驼岭。中间有座狮驼洞。洞里有三个魔头。”八戒啐了一声：“你这老儿却也多心！三个妖魔，也费心劳力的来报遭信！”公公道：“你不怕么？”八戒道：“不瞒你说。这三个妖魔，我师兄一棍就打死一个，我一钯就筑死一个；我还有个师弟，他一降妖杖又打死一个；三个都打死，我师父就过去了，有何难哉！”那老者笑道：“这和尚不知深浅！那三个魔头，神通广大得紧哩！他手下小妖，南岭上有五千，北岭上有五千；东路口有一万，西路口有一万；巡哨的四五千，把门的也有一万；烧火的无数，打柴的也无数：共计算有四万七八千。这都是有名带牌儿的，专在此吃人。”

那呆子闻得此言，战兢兢跑将转来，相近唐僧，且不回话，放下钯，在那里出恭。行者见了，喝道：“你不回话，却蹲在那里怎的？”八戒道：“唬出屎来了！如今也不消说，赶早儿各自顾命去罢！”行者道：“这个呆根！我问信偏不惊恐，你去问就这等慌张失智！”长老道：“端的何如？”八戒道：“这老儿说：此山叫做八百里狮驼山。中间有座狮驼洞。洞里有三个老妖，有四万八千小妖，专在那里吃人。我们若蹠着他些山边儿，就是他口里食了。莫想去得！”三藏闻言，战兢兢，毛骨悚然，道：“悟空，如何是好？”行者笑道：“师父放





of fancy nonsense like the other monk just now," said the old man. "I'm not like him," Pig replied.

Leaning on his stick, the old man said to Pig, "This is Lion Ridge, and it is 250 miles around. In it there is a Lion Cave where there are three demon chieftains." "You're worrying over nothing, old man," said Pig, spitting. "Why go to all that trouble just to tell us about three demons?" "Aren't you afraid?" the old man said. "To tell you the truth," Pig replied, "my elder brother'll kill one with one swing of his cudgel, I'll kill another with one bash from my rake, and the other disciple will kill the third one with his demon-quelling staff. And with the three of them dead our master will be able to cross the ridge. No problem!" "You don't know the whole story, monk," said the old man with a smile. "Those three demon chiefs have the most tremendous magic powers. As for the little demons under their command, there are five thousand on the southern end of the ridge, five thousand on the northern end, ten thousand on the road east, ten thousand on the road west, four or five thousand patrolers, and another ten thousand on the gates. Then there are any number who work in the kitchen and gather firewood. There must be 47,000 or 48,000 altogether. They all have names and carry passes, and all they do is eat people."

On learning this the idiot ran back, shivering and shaking. As soon as he was near the Tang Priest he put down his rake and started shitting instead of reporting back. "What are you squatting there for instead of making your report?" shouted Monkey when he saw the idiot. "Because I'm shit scared," Pig replied. "No time to talk now. The sooner we all run for our lives the better." "Stupid fool," said Monkey. "I wasn't frightened when I questioned him, so why should you be in such a witless panic?" "What is the situation?" Sanzang asked. "The old man says that this is Lion Mountain," Pig replied, "and that there's Lion Cave in it. There are three chief demons there, and they have 48,000 little devils under them. All they do is eat people. So if we step on their mountain we'll just be serving ourselves up as a meal to them. Let's forget about it." On hearing this Sanzang shivered, his hairs standing on end. "What are we to do, Wukong?" he asked. "Don't worry, Master," said Monkey. "It can't be anything much. There are bound to be a few evil spirits



心，没大事。想是这里有便有几个妖精，只是这里人胆小，把他就说出许多人，许多大，所以自惊自怪。有我哩！”八戒道：“哥哥说的是那里话！我比你不同：我问的是实，决无虚谬之言。满山满谷都是妖魔，怎生前进？”行者笑道：“呆子嘴脸！不要虚惊！若论满山满谷之魔，只消老孙一路棒，半夜打个罄尽！”八戒道：“不羞，不羞！莫说大话！那些妖精点卯也得七八日，怎么就打得罄尽？”行者道：“你说怎样打？”八戒道：“凭你抓倒，捆倒，使定身法定倒，也没有这等快的。”行者笑道：“不用甚么抓拿捆缚。我把这棍子两头一扯，叫‘长！’就有四十丈长短；幌一幌，叫‘粗！’就有八丈围圆粗细。往山南一滚，滚杀五千；山北一滚，滚杀五千；从东往西一滚，只怕四五万碾做肉泥烂酱！”八戒道：“哥哥，若是这等赶面打，或者二更时也都了了。”沙僧在旁笑道：“师父，有大师兄恁样神通，怕他怎的！请上马走啊。”唐僧见他们讲论手段，没奈何，只得宽心上马而走。

正行间，不见了那报信的老者。沙僧道：“他就是妖怪，故意狐假虎威的来传报，恐唬我们哩。”行者道：“不要忙，等我去看看。”好大圣，跳上高峰，四顾无迹，急转面，见半空中有彩霞幌亮，即纵云赶上看时，乃是太白金星。走到身边，用手扯住，口口声声只叫他的小名道：“李长庚！李长





here. It's just that the people here are such cowards that they exaggerate about how many demons there are and how powerful they are. They get themselves into a funk. I can cope."

"You're talking nonsense, brother," said Pig. "I'm not like you. What I found out was the truth. I wasn't making any of it up. The hills and valleys are all crawling with demons. How are we going to move ahead?" "You're talking like an idiot," said Monkey with a grin. "Don't scare yourself over nothing. Even if the hills and valleys were crawling with demons I'd only need half a night to wipe them all out with my cudgel." "You're shameless," said Pig, "quite shameless. Stop talking so big. It would take seven or eight days just to call the roll. How could you wipe them all out?" "Tell me how you'd do it," laughed Monkey. "However you grabbed them, tied them up, or fixed them where they are with fixing magic you'd never be able to do it so fast," said Pig. "I wouldn't need to grab them or tie them up," said Monkey. "I'll give my cudgel a tug at both ends, say 'Grow!', and make it over four hundred feet long. Then I'll wave it, say 'Thicken!', and make it eighty feet around. I'll roll it down the southern slope and that'll kill five thousand of them. I'll roll it down the northern slope and kill another five thousand. Then I'll roll it along the ridge from east to west, and even if there are forty or fifty thousand of them I'll squash them all to a bloody pulp." "Brother," said Pig, "if you kill them that way, like rolling out dough for noodles, you could do it in four hours." "Master," said Friar Sand with a laugh, "as my elder brother has such divine powers we've got nothing to fear. Please mount up so that we can be on our way." Having heard them discussing Monkey's powers Sanzang could not but mount with an easy heart and be on his way.

As they travelled along the old man disappeared. "He must have been an evil spirit himself," said Friar Sand, "deliberately coming to frighten us with cunning and intimidation." "Take it easy," said Monkey. "I'm going to take a look." The splendid Great Sage leapt up to a high peak but saw no trace of the old man when he looked around. Then he suddenly turned back to see a shimmering coloured glow in the sky, shot up on his cloud to look, and saw that it was the Great White Planet. Walking over and grabbing hold of him, Monkey kept addressing him by his personal name: "Li



庚!你好惫憊!有甚话,当面来说便好;怎么装做个山林之老,魔样混我!”金星慌忙施礼道:“大圣,报信来迟,乞勿罪!乞勿罪!这魔头果是神通广大,势要峥嵘,只看你挪移变化,乖巧机谋,可便过去;如若怠慢些儿,其实难去。”行者谢道:“感激!感激!果然此处难行,望老星上界与玉帝说声,借些天兵帮助老孙帮助。”金星道:“有!有!有!你只口信带去,就是十万天兵,也是有的。”

大圣别了金星,按落云头,见了三藏道:“适才那个老儿,原是太白星来与我们报信的。”长老合掌道:“徒弟,快赶上他,问他那里另有个路,我们转了去罢。”行者道:“转不得。此山径过有八百里,四周围不知更有多少路哩。怎生转得?”三藏闻言,止不住眼中流泪道:“徒弟,似此艰难,怎么拜佛!”行者道:“莫哭!莫哭!一哭便脓包行了!他这报信,必有几分虚话,只是要我们着意留心,诚所谓‘以告者,过也。’你且下马来坐着。”八戒道:“又有甚商议?”行者道:“没甚商议。你且在这里用心保守师父。沙僧好生看守行李、马匹。等老孙先上岭打听打听,看前后共有多少妖怪,拿住一个,问他个详细,教他写个执结,开个花名,把他老老小小,一一查明,吩咐他关了洞门,不许阻路,却请师父静静悄悄的过去,方显得老孙手段!”沙僧只教:“仔细!仔





Changgeng! Li Changgeng! You rascal! If you had something to say you should have said it to my face. Why did you pretend to be an old man of the woods and make a fool of me?" The planet hastened to pay him his respects and said, "Great Sage, I beg you to forgive me for being late in reporting to you. Those demon chiefs really have tremendous magical abilities and their powers are colossal. With your skill in transformations and your cunning you may just be able to get over, but if you slight them it will be very hard." "I'm very grateful," Monkey thanked him, "very grateful. If I really can't get across this ridge I hope that you'll go up to Heaven and put in a word with the Jade Emperor so he'll lend me some heavenly soldiers to help me." "Yes, yes, yes," said the Great White Planet. "Just give the word and you can have a hundred thousand heavenly troops if you want them."

The Great Sage then took his leave of the planet and brought his cloud down to see Sanzang and say, "The old man we saw just now was actually the Great White Planet come to bring us a message." "Disciple," said Sanzang, putting his hands together in front of his chest, "catch up with him quick and ask him where there's another path we could make a detour by." "There's no other way round," Monkey replied. "This mountain is 250 miles across, and goodness knows how much longer it would be to go all the way around it. How ever could we?" At this Sanzang could not restrain himself from weeping. "Disciple," he said, "if it's going to be as hard as this how are we going to worship the Buddha?" "Don't cry," Monkey said, "don't cry. If you cry you're a louse. I'm sure he's exaggerating. All we have to do is be careful. As they say, forewarned is forearmed. Dismount and sit here for now." "What do you want to talk about now?" Pig asked. "Nothing," replied Monkey. "You stay here and look after the master carefully while Friar Sand keeps a close eye on the baggage and the horse. I'm going up the ridge to scout around. I'll find out how many demons there are in the area, capture one, ask him all the details, and get him to write out a list with all of their names. I'll check out every single one of them, old or young, and tell them to shut the gates of the cave and not block our way. Then I can ask the master to cross the mountain peacefully and quietly. That'll show people my powers." "Be careful," said Friar Sand, "do be careful!"

细!”行者笑道:“不消嘱咐。我这一去,就是东洋大海也荡开路,就是铁裹银山也撞透门!”

好大圣,唿哨一声,纵筋斗云,跳上高峰。扳藤负葛,平山观看,那山里静悄无人。忽失声道:“错了!错了!不该放这金星老儿去了。他原来恐唬我。这里那有个甚么妖精!他就出来跳风顽耍,必定拈枪弄棒,操演武艺;如何没有一个?……”正自家揣度,只听得山背后,叮叮当当,辟辟剥剥,梆铃之声。急回头看处,原来是个小妖儿,掬着一杆“令”字旗,腰间悬着铃子,手里敲着梆子,从北向南而走。仔细看他,有一丈二尺的身子。行者暗笑道:“他必是个铺兵。想是送公文下报帖的。且等我去听他一听,看他说些甚话。”

好大圣,捻着诀,念个咒,摇身一变,变做个苍蝇儿,轻轻飞在他帽子上,侧耳听之。只见那小妖走上大路,敲着梆,摇着铃,口里作念道:“我等寻山的,各人要谨慎提防孙行者:他会变苍蝇!”行者闻言,暗自惊疑道:“这厮看见我了;若未看见,怎么就知我的名字,又知我会变苍蝇!……”原来那小妖也不曾见他,只是那魔头不知怎么就吩咐他这话,却是个谣言,着他这等胡念。行者不知,反疑他看见,就要取出棒来打他,却又停住,暗想道:“曾记得八戒问金星时,他说老妖三个,小妖有四万七八千名。似这小妖,再多





“No need to tell me,” Brother Monkey replied with a smile. “On this trip I’d force the Eastern Ocean to make way for me, and I’d smash my way in even if it were a mountain of silver cased in iron.”

The splendid Great Sage went whistling straight up to the peak by his somersault cloud. Holding on to the vines and creepers, he surveyed the mountain only to find it silent and deserted. “I was wrong,” he said involuntarily, “I was wrong. I shouldn’t have let that old Great White Planet go. He was just trying to scare me. There aren’t any evil spirits here. If there were they’d be out leaping around in the wind, thrusting with their spears and staves, or practising their fighting skills. Why isn’t there a single one?” As he was wondering about this there was a ringing of a bell and a banging of clappers. He turned round at once to see a little devil boy with a banner on which was written BY ORDER over his shoulder, a bell at his waist and clappers in his hands that he was sounding. He was coming from the north and heading south. A close look revealed that he was about twelve feet tall. “He must be a runner,” thought Monkey, grinning to himself, “delivering messages and reports. I’ll take a listen to what he’s talking about.”

The splendid Great Sage made a spell with his hands, said the magic words, shook himself and turned into a fly who landed lightly on the devil’s hat and tilted his head for a good listen. This is what the little devil was saying to himself as he headed along the main road, sounding his clappers and ringing his bell: “All we mountain patrollers must be careful and be on our guard against Sun the Novice. He can even turn into a fly!” Monkey was quietly amazed to hear this. “That so-and-so must have seen me before. How else could he know my name and know that I can turn into a fly?” Now the little devil had not in fact seen him before. The demon chief had for some reason given him these instructions that he was reciting blindly. Monkey, who did not know this, thought that the devil must have seen him and was on the point of bringing the cudgel out to hit him with when he stopped. “I remember Pig being told,” he thought, “when he questioned the planet that there were three demon chieftains and 47,000 or 48,000 junior devils like this one. Even if there were tens of thousands more juniors like this it would be no problem. But I wonder how great the

几万，也不打紧，却不知这三个老魔有多大手段。……等我问他一问，动手不迟。”

好大圣！你道他怎么去问：跳下他的帽子来，钉在树头上，让那小妖先行几步，急转身腾那，也变做个小妖儿，照依他敲着梆，摇着铃，掬着旗，一般衣服，只是比他略长了三五寸，口里也那般念着，赶上前叫道：“走路的，等我一等。”那小妖回头道：“你是那里来的？”行者笑道：“好人呀！一家人也不认得！”小妖道：“我家没你呀。”行者道：“怎的没我？你认认看。”小妖道：“面生，认不得！认不得！”行者道：“可知道面生。我是烧火的，你会得我少。”小妖摇头道：“没有！没有！我洞里就是烧火的那些兄弟，也没有这个嘴尖的。”行者暗想道：“这个嘴好的变尖了些了。”即低头，把手侮着嘴揉一揉道：“我的嘴不尖啊。”真个就不尖了。那小妖道：“你刚才是个尖嘴，怎么揉一揉就不尖了？疑惑人子！大不好认！不是我一家的！少会，少会！可疑，可疑！我那大王家法甚严，烧火的只管烧火，巡山的只管巡山，终不然教你烧火，又教你来巡山？”行者口乖，就趁过来道：“你不知道。大王见我烧得火好，就升我来巡山。”

小妖道：“也罢；我们这巡山的，一班有四十名，十班共四百名，各自年貌，各自名色。大王怕我们乱了班次，不好点卯，一家与我们一个牌儿为号。你可有牌儿？”行者只见他那般打扮，那般报事，遂照他的模样变了；因不曾看见他





three leaders' powers are. I'll question him first. There'll be time to deal with them later."

Splendid Great Sage! Do you know how he questioned the demon? He jumped off the devil's hat and landed on a tree top, letting the junior devil go several paces ahead. Then Monkey turned round and did a quick transformation into another junior devil, sounding clappers, ringing a bell and carrying a flag over his shoulder just like the real one. He was also dressed identically. The only difference was that he was a few inches taller. He was muttering the same things as the other as he caught him up, shouting, "Hey, you walking ahead, wait for me." Turning round, the junior devil asked, "Where have you come from?" "You're a nice bloke," Monkey said with a smile, "not even recognizing one of your own people." "You're not one of ours," said the demon. "What do you mean?" Monkey asked. "Take a look and see if you can recognize me." "I've never seen you before," the demon said. "I don't know you." "It's not surprising you don't know me," said Monkey. "I work in the kitchens. We've rarely met." "You don't," said the demon, shaking his head, "you don't. None of the brothers who do the cooking has got a pointy face like yours." "I must have made my face too pointy when I did the transformation," thought Monkey, so he rubbed it with his hands and said, "It isn't pointy." Indeed it was not. "But it was pointy just now," the little devil said. "How did you stop it being pointy just by rubbing it? You're a very shady character. I don't have the faintest idea who you are. You're not one of us. I've never met you. Very suspicious. Our kings run the household very strictly. The kitchen staff only work in the kitchen and the mountain patrols keep to patrolling the mountain. How could you possibly be a cook and a patroller?" "There's something you don't know," said Monkey, improvising a clever answer. "I was promoted to patrolling because the kings saw how well I'd worked in the kitchens."

"Very well then," said the little devil. "We patrollers are divided into ten companies of forty each, which makes four hundred in all. We're all known by our ages, appearances, names and descriptions. Because Their Majesties want to keep the organization neat and roll-calls convenient they've given us all passes. Have you got one?" Monkey, who had seen what the devil looked like and heard what he had said, had been able to



的牌儿，所以身上没有。好大圣，更不说没有，就满口应承道：“我怎么没牌？但只是刚才领的新牌。拿你的出来我看。”那小妖那里知这个机括，即揭起衣服，贴身带着个金漆牌儿，穿条绒线绳儿，扯与行者看看。行者见那牌背是个“威镇诸魔”的金牌，正面有三个真字，是“小钻风”，他却心中暗想道：“不消说了！但是巡山的，必有个‘风’字坠脚。”便道：“你且放下衣走过，等我拿牌儿你看。”即转身，插下手，将尾巴梢儿的小毫毛拔下一根，捻他把，叫“变！”即变做个金漆牌儿，也穿上个绿绒绳儿，上书三个真字，乃“总钻风”，拿出来，递与他看了。小妖大惊道：“我们都叫做个小钻风，偏你又叫做个甚么‘总钻风’！”行者干事找绝，说话合宜，就道：“你实不知。大王见我烧得火好，把我升个巡风；又与我个新牌，叫做‘总巡风’，教我管你这一班四十名兄弟也。”那妖闻言，即忙唱喏道：“长官，长官，新点出来的，实是面生。言语冲撞，莫怪！”行者还着礼笑道：“怪便不怪你，只是一件：见面钱却要哩。每人拿出五两来罢。”小妖道：“长官不要忙，待我向南岭头会了我这一班的人，一总打发罢。”行者道：“既如此，我和你同去。”那小妖真个前走，大圣随后相跟。

不数里，忽见一座笔峰。何以谓之笔峰？那山头上长出一条峰来，约有四五丈高，如笔插在架上一般，故以为名。行者到边前，把尾巴掬一掬，跳上去，坐在峰尖儿上。叫

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turn himself into the devil's double. But not having seen the devil's pass he was not carrying one himself. Instead of saying that he did not have one the splendid Great Sage claimed that he had. "Of course I've got one," he said. "But it's a new one that's only just been issued to me. Show me yours."

Not realizing what Monkey was up to, the little devil lifted his clothes to reveal a gold-lacquered pass with a silken cord through it fastened next to his skin that he lifted out to show Monkey. Monkey saw that on the back of it were the words "Demon-suppresser", while on the front was handwritten "Junior Wind-piercer." "Goes without saying," Brother Monkey thought, "all the ones in mountain patrols have 'Wind' at the end of their names. Put your clothes down now," he said, "and come over here while I show you my pass." With that he turned away, put a hand down to pull a little hair from the tip of his tail, rubbed it between his fingers, called "Change!" and turned it into another gold-lacquered pass on a green silken cord on which were handwritten the words "Senior Wind-piercer". With his liking for taking things to extremes and his gift of finding the right thing to say, Monkey remarked, "There's something you don't know. When Their Majesties promoted me to patrolling for doing so well in the kitchen they gave me a new pass as a Senior Patroller and put me in charge of you forty lads in this company." At this the demon at once gave a "na-a-aw" of respect and said, "Sir, I didn't recognize you as you've only just been appointed. Please forgive me if anything I said offended you." "I'm not angry with you," said Monkey, returning his courtesy. "There's just one thing. I want some money from you all to mark our first meeting: five ounces of silver each." "Please be patient, sir," the little devil replied. "When I get back to the southern end of the ridge to meet the rest of our company we'll all give it to your together." "In that case I'm coming with you," said Monkey, and he followed behind as the demon led the way.

After a mile or two a writing-brush peak was seen. Why was it called a writing-brush peak? Because on the top of the mountain there was a pinnacle about forty or fifty feet high that looked just like a writing brush standing upright on a brush stand. Going up to it Monkey lifted his tail,



道：“钻风！都过来！”那些小钻风在下面躬身道：“长官，伺候。”行者道：“你可知大王点我出来之故？”小妖道：“不知。”行者道：“大王要吃唐僧，只怕孙行者神通广大，说他会变化，只恐他变作小钻风，来这里蹊着路径，打探消息，把我升作总钻风，来查勘你们这一班可有假的。”小钻风连声应道：“长官，我们俱是真的。”行者道：“你既是真的，大王有甚本事，你可晓得？”小钻风道：“我晓得。”行者道：“你晓得，快说来我听。如若说得合着我，便是真的；若说差了一些儿，便是假的。我定拿去见大王处治。”那小钻风见他坐在高处，弄獐弄智，呼呼喝喝的，没奈何，只得笑说道：“我大王神通广大，本事高强，一口曾吞了十万天兵。”行者闻说，吐出一声道：“你是假的！”小钻风慌了道：“长官老爷，我是真的，怎么说是假的？”行者道：“你既是真的，如何胡说！大王身子能有多大，一口都吞了十万天兵？”小钻风道：“长官原来不知。我大王会变化：要大能撑天堂，要小就如菜子。因那年王母娘娘设蟠桃大会，邀请诸仙，他不曾具柬来请，我大王意欲争天，被玉皇差十万天兵来降我大王：是我大王变化法身，张开大口，似城门一般，用力吞将去，唬得众天兵不敢交锋，关了南天门：故此是一口曾吞十万





jumped to the top of the pinnacle, sat down and called, "Come here, all of you." The young Wind-piercers all bowed low beneath him and said, "We're at your service, sir." "Do you know why Their Majesties appointed me?" Monkey asked. "No," they replied. "Their Majesties want to eat the Tang Priest," said Monkey, "but they're worried about Sun the Novice's tremendous magic powers. They've heard that he can do transformations and are worried that he might turn himself into a young Wind-piercer and come along the path here to find out what's going on. That's why they're made me senior Wind-piercer to check up on you and find out if there are any impostors among you." "We're all genuine, sir," the junior Wind-piercers all replied at once. "If you're all genuine do you know what powers His Senior Majesty has?" Monkey asked. "Yes," one of the young Wind-piercers said. "In that case," said Monkey, "tell me about them at once. If what you say matches what I know, you're genuine. If it's at all wrong you're impostors, and I'll take you to Their Majesties for punishment."

Seeing him sitting up on high, playing wise and cunning as he shouted at them, the young devils had nothing for it but to tell him the truth. "His Majesty has vast magical abilities and enormous powers," one of the young devils replied. "He once devoured a hundred thousand heavenly warriors in a single mouthful." "You're an impostor," Monkey spat out when he heard this. "Sir, Your Honour," said the young devil in panic, "I'm real. How can you call me an impostor?" "If you're genuine why did you talk such nonsense?" Monkey replied. "No matter how big he is His Majesty couldn't have swallowed a hundred thousand heavenly soldiers in a single mouthful." "This is something you don't know about, sir," the young devil replied. "His Majesty can do transformations. He can make himself tall enough to hold up the sky or as small as a cabbage seed. Some years ago when the Queen Mother invited all the immortals to a peach banquet she didn't send him an invitation, so His Majesty wanted to fight Heaven. The Jade Emperor sent a hundred thousand heavenly soldiers to subdue His Majesty, gave himself a magical body and opened his mouth that was as big as a city gate. He made as if to swallow hard, which frightened the heavenly soldiers so much that they dared not give battle, and the Southern Gate of Heaven was shut. That's



兵。”行者闻言暗笑道：“若是讲手头之话，老孙也曾干过。”又应声道：“二大王有何本事？”小钻风道：“二大王身高三丈，卧蚕眉，丹凤眼，美人声，匾担牙，鼻似蛟龙。若与人争斗，只消一鼻子卷去，就是铁背铜身，也就魂亡魄丧！”行者道：“鼻子卷人的妖精也好拿。”又应声道：“三大王也有几多手段？”小钻风道：“我三大王不是凡间之怪物，名号云程万里鹏，行动时，抟风运海，振北图南。随身有一件儿宝贝，唤做‘阴阳二气瓶’。假若是把人装在瓶中，一时三刻，化为浆水。”

行者听说，心中暗惊道：“妖魔倒也不怕，只是仔细防他瓶儿。”又应声道：“三个大王的本事，你倒也说得不差，与我知道的一样；但只是那个大王要吃唐僧哩？”小钻风道：“长官，你不知道？”行者喝道：“我比你不知些儿！因恐汝等不知底细，吩咐我来着实盘问你哩！”小钻风道：“我大大王与二大王久住在狮驼岭狮驼洞。三大王不在这里住。他原住处离此西下有四百里远近。那厢有座城，唤做狮驼国。他五百年前吃了这城国王及文武官僚，满城大小男女也尽被他吃了干净，因此上夺了他的江山。如今尽是一些妖怪。不知那一年打听得东土唐朝差一个僧人去西天取经，说那唐僧乃十世修行的好人，有人吃他一块肉，就延寿长生不老；只因怕他一个徒弟孙行者十分利害，自家一个难为，径来此处与我这两个





how he could have swallowed a hundred thousand heavenly soldiers at a single mouthful.”

Monkey grinned to himself and thought, “Frankly, I’ve done that too. What powers does His Second Majesty have?” he asked. “His Second Majesty is thirty feet tall with brows like sleeping silkworms, phoenix eyes, a voice like a beautiful woman, tusks like carrying-poles and a nose like a dragon. If he’s in a fight he only needs to wrinkle his nose for his enemy to be scared witless even if he’s covered in bronze and iron.” “Evil spirits who get people with their noses are easy enough to catch,” said Monkey, who then asked, “and what powers does His Third Majesty have?” “He’s no monster from the mortal world,” the young devil replied. “His name is Ten Thousand Miles of Cloud Roc. When he moves he rolls up the wind and shifts the waves, shaking the north as he heads for the south. He carries a treasure about with him called the Male and Female Vital Principles Jar. Anyone who’s put in that jar is turned liquid in a few moments.”

That news gave Monkey something to worry about. “I’m not scared of the monsters,” he thought, “but I’ll have to watch out for his jar.” Then he said aloud, “Your account of Their Majesties’ powers isn’t bad—it fits exactly with what I know. But which of them wants to eat the Tang Priest?” “Don’t you know, sir?” said the young Wind-piercer. “As if I didn’t know better than you” shouted Monkey. “I was told to come and question you because they’re worried that you don’t know all the details.” “Our Senior King and Second King have long lived in Lion Cave on Lion Mountain,” the young devil replied, “but the Third King doesn’t live here. He used to live over a hundred miles to the west of here in the capital of a country called Leonia. Five hundred years ago he ate the king of the country, his civil and military officials, and everybody else in the city, young and old, male and female. So he seized their country, and now all the people there are evil monsters. I don’t know which year it was in which he heard that the Tang court has sent a priest to the Western Heaven to fetch the scriptures. They say this priest is a good man who has cultivated his conduct for ten incarnations, and anyone who eats a piece of his flesh will live for ever and never grow old. But the Third King is worried about the priest’s disciple Sun the Novice who’s a real terror,

大王结为兄弟，合意同心，打伙儿捉那个唐僧也。”

行者闻言，心中大怒道：“这泼魔十分无礼！我保唐僧成正果，他怎么算计要吃我的人！”恨一声，咬响钢牙，掣出铁棒，跳下高峰，把棍子望小妖头上研了一研，可怜，就研得像一个肉陀！自家见了，又不忍道：“咦！他倒是个好意，把些家常话儿都与我说了，我怎么却这一下子就结果了他？——也罢，也罢！左右是左右！”好大圣，只为师父阻路，没奈何干出这件事来。就把他牌儿解下，带在自家腰里，将“令”字旗掬在背上，腰间挂了铃，手里敲着梆子，迎风捻个诀，口里念个咒语，摇身一变，变的就像小钻风模样；拽回步，径转旧路，找寻洞府，去打探那三个老妖魔的虚实。这正是：千般变化美猴王，万样腾那真本事！

闯入深山，依着旧路，正走处，忽听得人喊马嘶之声，即举目观之，原来是狮驼洞口有万数小妖排列着枪刀剑戟，旗帜旌旄。这大圣心中暗喜道：“李长庚之言，真是不妄！真是不妄！”原来这摆列的有些路数：二百五十名作一大队伍。他只见有四十名杂彩长旗，迎风乱舞，就知有万名人马；却又自揣自度道：“老孙变作小钻风，这一进去，那老魔若问我巡山的话，我必随机答应。倘或一时言语差讹，认得我啊，怎生脱体？就要往外跑时，那伙把门的挡住，如何出得门去？——要拿洞里妖王，必先除了门前众怪！”你道他怎么除得





so he's come to swear brotherhood with our two kings. all three are now working together to catch the Tang Priest."

"Damn this thoroughly ill-behaved monster," thought Brother Monkey with great fury. "I'm protecting the Tang Priest while he works for the true achievement. How dare they plot to eat my man?" With a snort of fury he ground his steel teeth and brandished his iron cudgel as he leapt down from the high pinnacle and smashed the poor young devil's head into a lump of meat. When he saw what he had done Monkey felt sorry. "Oh dear," he thought, "he meant well, telling me all about the house. Why did I finish him off all of a sudden like that? Oh well! Oh well! That's that." The splendid Great Sage had been forced to do this because his master's way ahead had been blocked. He took the little devil's pass off him, tied it round his own waist, put the "By order" flag over his shoulder, hung the bell from his waist and sounded the clappers with his hand. Then he made a hand-spell into the wind, said a spell, shook himself, turned into the exact likeness of the junior Wind-piercer, and went straight back the way he had come, looking for the cave to find out about the three demon chieftains. Indeed,

The Handsome Monkey King had a thousand transformations
And the true power of magic to make ten thousand changes.

Monkey was rushing deep into the mountains along the way he had come when suddenly he heard shouts and whinnies. As he looked up he saw tens of thousands of little devils drawn up outside the entrance to the Lion Cave with their spears, sabres, swords, halberds, flags and banners. Monkey was delighted. "Li Changgeng, the planet, was telling the truth," he thought. "He wasn't lying at all." The devils were drawn up in a systematic way, each 250 forming a company, so that from the forty standards in many colours that were dancing in the wind he could tell that there were ten thousand infantry and cavalry there. "If I go into the cave disguised as a junior Wind-piercer and one of the demon chiefs questions me about my mountain patrol," Monkey thought, "I'll have to make up answers on the spur of the moment. The moment I say anything at all wrong he'll realize who I am and I won't be able to get away. That army on the gates would stop me and I'd never get out. If I'm going to catch the demon kings I'll have to get rid of the devils on the gates first." Do

众怪?好大圣,……想着:“那老魔不曾与我会面,就知我老孙的名头,我且倚着我的这个名头,仗着威风,说些大话,吓他一吓看。果然中土众僧有缘有分,取得经回,这一去,只消我几句英雄之言,就吓退那门前若干之怪;假若众僧无缘无分,取不得真经啊,就是纵然说得莲花现,也除不得西方洞外精。”心问口,口问心,思量此计,敲着梆,摇着铃,径直闯到狮驼洞口,早被前营上小妖挡住道:“小钻风来了?”行者不应,低着头就走。

走至二层营里,又被小妖扯住着:“小钻风来了?”行者道:“来了。”众妖道:“你今早巡风去,可曾撞见甚么孙行者么?”行者道:“撞见的。正在那里磨扛子哩。”众妖害怕道:“他怎么个模样?磨甚么扛子?”行者道:“他蹲在那涧边,还似个开路神;若站起来,好道有十数丈长!手里拿着一条铁棒,就似碗来粗细的一根大扛子,在那石崖上抄一把水,磨一磨,口里又念着:‘扛子啊!这一向不曾拿你出来显显神通,这一去就有十万妖精,也都替我打死!等我杀了那三个魔头祭你!’他要磨得明了,先打死你门前一万精哩!”那些小妖闻得此言,一个个心惊胆战,魂散魄飞。行者又道:“列位,那唐僧的肉也不好几斤,也分不到我处。我们替他顶这个缸怎的!不如我们各自散一散罢。”众妖都道:“说得是。我们各自顾命去来。”假若是些军民人等,服了圣化,就死也不敢走。原来此辈都是些狼虫虎豹,走兽飞禽,鸣的一声,都哄



you know how he was going to do that? "The old demons have never seen me," he thought, "they've only heard of my reputation. I'll talk big and scare them with my fame and prestige. If it's true that all living beings in the middle land are destined to have the scriptures brought to them, then all I need do is talk like a hero and scare those monsters on the gate away. But if they're not destined to have the scriptures brought to them I'll never get rid of the spirits from the gates of this cave in the west even if I talk till lotus flowers appear." Thus he thought about his plans, his mind questioning his mouth and his mouth questioning his mind, as he sounded the clappers and rang the bell. Before he could rush in through the entrance to Lion Cave he was stopped by the junior devils of the forward camp, who said, "You're back, young Wind-piercer." Monkey said nothing but kept going with his head down.

When he reached the second encampment more young devils grabbed hold of him and said, "You're back, young Wind-piercer." "Yes," Monkey replied. "On your patrol this morning did you meet a Sun the Novice?" they asked. "I did," Monkey replied. "He was polishing his pole." "What's he like?" the terrified devils asked. "What sort of pole was he polishing?" "He was squatting beside a stream," Monkey replied. "He looked like one of those gods that clear the way. If he'd stood up I'm sure he'd have been hundreds of feet tall, and the iron cudgel he was holding was a huge bar as thick as a rice-bowl. He'd put a handful of water on a rocky scar and was polishing the cudgel on it muttering, 'Pole, it's ages since I got you out to show your magic powers: This time you can kill all the demons for me, even if there are a hundred thousand of them. Then I'll kill the three demon chiefs as a sacrificial offering to you.' He's going to polish it till it shines then start by killing the ten thousand of you on the gates."

On hearing this the little devils were all terror-struck and their souls all scattered in panic. "Gentlemen," Monkey continued, "that Tang Priest has only got a few pounds of flesh on him. We won't get a share. So why should we have to carry the can for them? We'd do much better to scatter." "You're right," the demons said. "Let's all run for our lives." If they had been civilized soldiers they would have stayed and fought to the death, but as they were all really wolves, tigers and leopards, running

然而去了。这个倒不像孙大圣几句铺头话，却就如楚歌声吹散了八千兵！行者暗自喜道：“好了！老妖是死了！闻言就走，怎敢觑面相逢？这进去还似此言方好；若说差了，才这伙小妖有一两个倒走进去听见，却不走了风汛？……”

你看他：

存心来古洞，仗胆入深门。

毕竟不知见那个老魔头有甚吉凶，且听下回分解。



beasts and flying birds, they all disappeared with a great whoosh. Indeed, it wasn't as if the Great Sage Sun had merely talked big: it was like the time when Xiang Yu's army of eight thousand soldiers disappeared, surrounded by foes who were former comrades. "Splendid," said monkey to himself with self-congratulation, "the old devils are as good as dead now. If this lot run away at the sound of me they'll never dare look me in the face. I'll use the same story when I go in there. If I said anything different and one or two of the young devils had got inside and heard me that would give the game away." Watch him as he carefully approaches the ancient cave and boldly goes deep inside. If you don't know what of good or ill was to come from the demon chieftains listen to the explanation in the next instalment.



第七十五回

心猿钻透阴阳窍 魔王还归大道真

却说孙大圣进于洞口，两边观看。只见：

骷髅若岭，骸骨如林。人头发跶成毡片，人皮肉烂作泥尘。人筋缠在树上，干焦晃亮如银。真个是尸山血海，果然腥臭难闻。东边小妖，将活人拿了剐肉；西下泼魔，把人肉鲜煮鲜烹。若非美猴王如此英雄胆，第二个凡夫也进不得他门。

不多时，行人二层门里看时，呀！这里却比外面不同：清奇幽雅，秀丽宽平；左右有瑶草仙花，前后有乔松翠竹。又行七八里远近，才到三层门。闪着身，偷着眼看处，那上面高坐三个老妖，十分狞恶。中间的那个生得：

凿牙锯齿，圆头方面。声吼若雷，眼光如电。仰鼻

Chapter 75

The Mind-Ape Bores a Hole in the Male and Female Jar The Demon King Returns and the Way Is Preserved

The story tells how the Great Sage Sun went in through the entrance of the cave and looked to either side. This is what he saw:

Hills of skeletons,
Forests of bones,
Human heads and hair trampled into felt,
Human skin and flesh rotted into mud,
Sinews twisted round trees,
Dried and shining like silver.
Truly there was a mountain of corpses, a sea of blood,
An unbearable stench of corruption.
The little devils to the east
Sliced the living flesh off human victims;
The evil demons to the west
Boiled and fried fresh human meat.
Apart from the heroic Handsome Monkey King
No common mortal would have dared go in.

He was soon inside the second gates, and when he looked around here he saw that things were different from outside. Here was purity, quiet elegance, beauty and calm. To left and right were rare and wonderful plants; all around were tall pines and jade-green bamboo. After another two or three miles he reached the third gates, slipped inside for a peep, and saw the three old demons sitting on high. They looked thoroughly evil. The one in the middle

Had teeth like chisels and saws,
A round head and a square face.
His voice roared like thunder;
His eyes flashed like lightning.
Upturned nostrils faced the sky;



朝天，赤眉飘焰。但行处，百兽心慌；若坐下，群魔胆战。这一个是兽中王，青毛狮子怪。

左手下那个生得：

凤目金睛，黄牙粗腿。长鼻银毛，看头似尾。圆额皱眉，身躯磊磊。细声如窈窕佳人，玉面似牛头恶鬼。这一个是藏齿修身多年的黄牙老獠。

右手下那一个生得：

金翅鲲头，星睛豹眼。振北图南，刚强勇敢。变生翱翔，鸱笑龙惨。抟风翻百鸟藏头，舒利爪诸禽丧胆。这个是云程九万的大鹏雕。

那两下列着有百十大小头目，一个个全装披挂，介冑整齐，威风凛凛，杀气腾腾。行者见了，心中欢喜。一些儿不怕，大踏步，径直进门，把梆铃卸下。朝上叫声“大王”。三个老魔，笑呵呵问道：“小钻风，你来了？”行者应声道：“来了。”——“你去巡山，打听孙行者的下落何如？”行者道：

Red eyebrows blazed with fire.
Wherever he walked
The animals were terrified;
If he sat down
The demons all trembled.
He was the king among the beasts,
The Blue-haired Lion Monster.

The one sitting on his left was like this:

Phoenix eyes with golden pupils,
Yellow tusks and powerful thighs.
Silver hair sprouting from a long nose,
Making his head look like a tail.
His brow was rounded and wrinkled,
His body massively heavy.
His voice as delicate as a beautiful woman's,
But his face was as fiendish as an ox-headed demon's.
He treasured his tusks and cultivated his person for many years,
The Ancient Yellow-tusked Elephant.

The one on the right had

Golden wings and a leviathan's head,
Leopard eyes with starry pupils.
He shook the north when he headed south,
Fierce, strong and brave.
When he turned to soaring
Quails laughed but dragons were terrified.
When he beat his phoenix wings the birds all hid their heads,
And the beasts all lost their nerve when he spread his talons.
He could fly thirty thousand miles through the clouds,
The Mighty Roc.

Beneath these two were ranged a hundred and ten commanders high and low, all in full armour and looking most imposing and murderous. The sight delighted Brother Monkey, who strode inside, quite unafraid, put down his clappers and bell, and called, "Your Majesties." The three old demons chuckled and replied, "So you're back, young Wind-piercer." "Yes," Monkey replied. "When you were patrolling what did you find out about where Sun the Novice is?" "Your Majesties," Monkey replied,



“大王在上，我也不敢说起。”老魔道：“怎么不敢说？”行者道：“我奉大王命，敲着梆铃，正然走处，猛抬头，只看见一个人，蹲在那里磨杠子，还像个开路神，若站将起来，足有十数丈长短。他就着那涧崖石上，抄一把水，磨一磨，口里又念一声，说他那杠子到此还不曾显个神通，他要磨明，就来打大王。我因此知他是孙行者，特来报知。”

那老魔闻此言，浑身是汗，唬得战呵呵的道：“兄弟，我说莫惹唐僧。他徒弟神通广大，预先作了准备，磨棍打我们，却怎生是好？”教：“小的们，把洞外大小俱叫进来，关了门，让他过去罢。”那头目中有知道的报：“大王，门外小妖，已都散了。”老魔道：“怎么都散了？想是闻得风声不好也。快早关门！快早关门！”众妖乒乒把前后门尽皆牢拴紧闭。

行者自心惊道：“这一关了门，他再问我家长里短的事，我对不来，却不弄走了风，被他拿住？且再唬他一唬，教他开着门，好跑。”又上前道：“大王，他还说得不好。”老魔道：“他又说甚么？”行者道：“他说拿大大王剥皮，二大王剁骨，三大王抽筋。你们若关了门不出去啊，他会变化，一时变了个苍蝇儿，自门缝里飞进，把我们都拿出去，却怎生是好？”老魔道：“兄弟们仔细。我这洞里，递年家没个苍蝇，但是有苍蝇进来，就是孙行者。”行者暗笑道：“就变个苍蝇唬他



"I don't dare tell you." "Why not?" the senior demon chief asked. "I was walking along sounding my clappers and ringing my bell following Your Majesties' orders," Monkey said, "when all of a sudden I looked up and saw someone squatting and polishing a pole there. He looked like one of the gods that clear the way. If he'd stood up he'd have been well over a hundred feet tall. He'd scooped up some water in his hand and was polishing his iron bar on the rocky scar. He was saying to himself that his cudgel still hadn't the chance to show its magical powers here and that when he'd shined it up he was coming to attack Your Majesties. That's how I realized he was Sun the Novice and came here to report."

On hearing this the senior demon chief broke into a sweat all over and shivered so that his teeth chattered as he said, "Brothers, I don't think we should start any trouble with the Tang Priest. His disciple has tremendous magical powers and he's polishing his cudgel to attack us. Whatever are we to do?" "Little ones," he shouted, "call everybody, high and low, who's outside the cave to come inside and shut the gates. Let them pass." "Your Majesty," said one of the subordinate officers who knew what had happened, "the little devils outside have all scattered." "Why?" the senior demon asked. "They must have heard about his terrible reputation. Shut the gates at once! At once!" The hosts of demons noisily bolted all the front and back gates firmly.

"Now they've shut the gates they might ask me all sorts of questions about things in here," Monkey thought with alarm "If I don't know the right answers I'll give the game away and they'll catch me. I'd better give them another scare and get them to open the gates to let me out." "Your Majesty," he said, stepping forward, "there were some other wicked things he said." "What else?" the senior demon chief asked. "He said he was going to skin Your Senior Majesty," replied Brother Monkey, "slice up the bones of His Second Majesty, and rip out His Third Majesty's sinews. If you shut the gates and refuse to go out he can do transformations. He might turn himself into a fly, get in through a crack between the gates and catch us all. Then we'll be done for." "Be very careful, brothers," said the senior demon. "We haven't had a fly here for years, so any fly that gets in will be Sun the Novice." "So I'll change into a fly and frighten them into opening the gates," thought Monkey, smiling to him-

一唬，好开门。”大圣闪在旁边，伸手去脑后拔了一根毫毛，吹一口仙气，叫“变”！即变做一个金苍蝇，飞去望老魔劈脸撞了一头。那老怪慌了道：“兄弟！不停当！那话儿进门来了！”惊得那大小群妖，一个个丫钯扫帚，都上前乱扑苍蝇。

这大圣忍不住，款款的笑出声来。干净他不宜笑，这一笑笑出原嘴脸来了，却被那第三个老妖魔，跳上前，一把扯住道：“哥哥，险些儿被他瞒了！”老魔道：“贤弟，谁瞒谁？”三怪道：“刚才这个回话的小妖，不是小钻风，他就是孙行者。必定撞见小钻风，不知是他怎么打杀了，却变化来哄我们哩。”行者慌了道：“他认得我了！”即把手摸摸，对老怪道：“我怎么是孙行者？我是小钻风。大王错认了。”老魔笑道：“兄弟，他是小钻风。他一日三次在面前点卯，我认得他。”又问：“你有牌儿么？”行者道：“有。”掳着衣服，就拿出牌子。老怪一发认实道：“兄弟，莫屈了他。”三怪道：“哥哥，你不曾看见他？他才子闪着身，笑了一声，我见他就露出个雷公嘴来。见我扯住时，他又变作个这等模样。”叫：“小的们，拿绳来！”众头目即取绳索。三怪把行者扳翻倒，四马攒蹄捆住；揭起衣裳看时，足足是个弼马温。原来行者有七十二般变化，若是变飞禽、走兽、花木、器皿、昆虫之类，却就连身子滚去了；但变人物，却只是头脸变了，身子变不过来。果然一身黄毛，两块红股，一条尾巴。老妖看着道：“是孙行者的身子，小钻风的脸皮。是他了！”教：“小的

数字水印
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self. The splendid Great Sage then slipped aside, reached up to pull a hair from the back of his head, blew on it with a magic breath, called "Change!" and turned it into a golden fly that flew straight into the old demon's face. "Brothers," said the old demon in a panic, "this is terrible! He's inside!" All the demons great and small were so alarmed that they rushed forward to swat the fly with their rakes and brooms.

The Great Sage could not help giggling aloud, which was just what he should not have done as it revealed his true face. The third demon chief leapt forward, grabbed him and said, "Brothers, he almost had us fooled." "Who had who fooled?" the senior demon asked. "The young devil who reported just now was no junior Wind-piercer," the third chief replied, "but Sun the Novice himself. He must have run into a junior Wind-piercer and somehow or other murdered him and done this transformation to trick us." "He's rumbled me," thought Monkey with alarm, rubbing his face. "What do you mean, I'm Sun the Novice?" Monkey said to the senior demon chief. "I'm a junior Wind-piercer. His Majesty's mistaken." "Brother," said the senior demon, "he really is a junior Wind-piercer. He's in the roll-call out front three times a day. I know him. Do you have a pass?" he went on to ask Monkey. "Yes," Monkey replied, pulling his clothes apart to produce it. Seeing that it looked genuine the senior demon said, "Brother, don't mistreat him." "Elder brother," the third demon chief replied, "didn't you see him slip aside just now and giggle? I saw him show his face: it's like a thunder god's. When I grabbed hold of him he turned back into what he looks like now. Little ones," he called, "fetch ropes!" The officers then fetched ropes.

The third demon chief knocked Monkey over and tied his hands and feet together. When his clothes were stripped off he was most evidently the Protector of the Horses. Now of the seventy-two transformations that Monkey could perform, when he turned himself into a bird, a beast, a plant, a tree, a vessel or an insect he changed his whole body. When he turned into another person, however, he could only change his head and face but not his body, and indeed he was still covered with brown hair and had red thighs and a tail. "That's Sun the Novice's body," the senior demon chief said when he saw this, "and a junior Wind-piercer's face. It's him! Little ones," he ordered, "bring wine and give His Third Maj-



们，先安排酒来，与你三大王递个得功之杯。既拿倒了孙行者，唐僧坐定是我们口里食也。”三怪道：“且不要吃酒。孙行者溜撒，他会逃遁之法，只怕走了。教小的们抬出瓶来，把孙行者装在瓶里，我们才好吃酒。”

老魔大笑道：“正是！正是！”即点三十六个小妖，入里面开了库房门，抬出瓶来。你说那瓶有多大？只得二尺四寸高。怎么用得三十六个人抬？那瓶乃阴阳二气之宝，内有七宝八卦、二十四气，要三十六人，按天罡之数，才抬得动。不一时，将宝瓶抬出，放在三层门外，展得干净，揭开盖，把行者解了绳索，剥了衣服，就着那瓶中仙气，飕的一声，吸入里面，将盖子盖上，贴了封皮。却去吃酒道：“猴儿今番入我宝瓶之中，再莫想那西方之路！若还能彀拜佛求经，除是转背摇车，再去投胎夺舍是。”你看那大小群妖，一个个笑呵呵都去贺功不题。

却说大圣到了瓶中，被那宝贝将身束得小了，索性变化，蹲在当中；半晌，倒还荫凉，忽失声笑道：“这妖精外有虚名，内无实事。怎么告诵人说这瓶装了人，一时三刻，化为脓血？若似这般凉快，就住上七八年也无事！”咦！大圣原来不知那宝贝根由：假若装了人，一年不语，一年荫凉；但闻得人言，就有火来烧了。大圣未曾说完，只见满瓶都是火焰。幸得他有本事，坐在中间，捻着避火诀，全然不惧。耐





esty a cup of it to congratulate him. Now that we've captured Sun the Novice the Tang Priest is as good as a meal in our mouths." "We mustn't drink now," said the third demon chief. "Sun the Novice is a slippery customer and is good at escaping by magic. I'm worried he might get away. Tell the juniors to bring the jar out and put him inside. Then we can drink."

"Yes, yes," said the senior demon chief with a smile, who then chose thirty-six little demons to go inside, open the storerooms, and carry the jar out. Do you know how big the jar was? It was only two feet four inches high. So why were thirty-six people needed to carry it? It was because the jar was a treasure of the two vital forces, male and female, and contained the seven precious things, the eight trigrams and the twenty-four periods of the year that thirty-six carriers were required to match the number of the stars of the Dipper. Before long the precious jar had been carried out, set down outside the third pair of gates, cleaned up and opened. Monkey was untied, stripped bare and sucked inside the jar with a hiss by magical vapour that came out of it. The lid was then put back on and sealed on with a label, after which the demons went off to drink, saying, "Now that he's in our jar that monkey can forget all about his journey west. The only way he'll be able to pay his respects to the Buddha and fetch the scriptures now will be by pushing the wheel of destiny backwards and being reborn." Watch how all the demons great and small go laughing off to celebrate. But of that no more.

Once inside the jar the Great Sage, who was very cramped, decided to transform himself and squat down in the middle, where he found it very cool. "Those evil spirits don't live up to their reputation," he said to himself, laughing aloud. "Why ever do they tell people that anyone put in this jar will be turned to pus and blood in a few moments. It's so cool that spending seven or eight years here would be no problem."

Alas! The Great Sage did not know about this treasure. Anyone put inside it who said nothing for a year would stay cool for a year; but the moment a voice was heard fires began to turn. Before Monkey had finished speaking the whole jar was full of flame. Luckily he could use the knack of making fire-averting magic with his hands as he sat in the middle



到半个时辰，四周围钻出四十条蛇来咬。行者轮开手，抓将过来，尽力气一搯，搯做八十段。少时间，又有三条火龙出来，把行者上下盘绕，着实难禁，自觉慌张无措道：“别事好处，这三条火龙难为。再过一会不出，弄得火气攻心，怎了？”他想到：“我把身子长一长，券破罢。”好大圣，捻着诀，念声咒，叫“长！”即长了丈数高下，那瓶紧靠着身，也就长起去；他把身子往下一小，那瓶儿也就小下来了。行者心惊道：“难！难！难！怎么我长他也长，我小他也小？如之奈何！”说不了，孤拐上有些疼痛，急伸手摸摸，却被火烧软了，自己心焦道：“怎么好？孤拐烧软了！弄做个残疾之人了！”忍不住吊下泪来，——这正是：遭魔遇苦怀三藏，着难临危虑圣僧。——道：“师父啊！当年皈正，蒙观音菩萨劝善，脱离天灾，我与你苦历诸山，收殄多怪，降八戒，得沙僧，千辛万苦，指望同证西方，共成正果。何期今日遭此毒魔，老孙误入于此，倾了性命，撇你在半山之中，不能前进！想是我昔日名高，故有今朝之难！”正此凄怆，忽想起：“菩萨当年在蛇盘山曾赐我三根救命毫毛，不知有无，且等我寻一寻看。”即伸手浑身摸了一把，只见脑后有三根毫毛，十分挺





of the jar completely unafraid. When he had endured the flames for an hour forty snakes emerged from all around to bite him. Swinging his arms about him Monkey grabbed hold of all of them, twisted with all his strength, and broke them into eighty pieces. A little later three fire dragons appeared to circle above and below Monkey, which was really unbearable. It drove Monkey into a helpless desperation of which he was only too conscious, "The other things were no trouble," he said, "but these three fire dragons are a real problem. If I don't get out soon the fire will attack my heart, and what then? I'll make myself grow," he went on to think, "and push my way out." The splendid Great Sage made a spell with his hands, said the words of a spell and called out, "Grow!" He made himself over a dozen feet tall, but as he grew the jar grew with him, enclosing him tightly. When he made himself smaller, the jar shrank too. "This is terrible," Brother Monkey thought with alarm, "terrible. It grows when I grow and shrinks when I get smaller. Why? What am I to do?" Before he had finished speaking his ankle began to hurt. Putting his hand down at once to feel it he found that it had been burnt so badly it had gone soft. "I don't know what to do," he said with anxiety, "My ankle's been cooked tender. I'm a cripple now." He could not stop the tears from flowing. Indeed,

When suffering at the demons' hands he thought of his master;
In facing deadly peril he worried about the Tang Priest.

"Master," he exclaimed, "since I was converted by the Bodhisattva Guanyin and delivered from my heavenly punishment you and I have toiled over many a mountain. I've beaten and wiped out a lot of monsters, subdued Pig and Friar Sand, and gone through no end of suffering. All this was done in the hope of reaching the west and completing the true achievement together. Never did I expect to meet these vicious demons today. Now I've been stupid enough to get myself killed in here I've left you stuck in the middle of the mountains. What a mess to be in for someone who used to be as famous as I was!" Just when he was feeling thoroughly miserable he suddenly remembered, "Years ago the Bodhisattva gave me three life-saving hairs on the Coiled Snake Mountain. I wonder if I've still got them. I'd better look for them." He felt all over his body and found three very rigid hairs on the back of his head.



硬。忽喜道：“身上毛都如彼软熟，只此三根如此硬枪，必然是救我命的。”即便咬着牙，忍着疼，拔下毛，吹口仙气，叫“变！”一根即变作金钢钻，一根变作竹片，一根变作绵绳。扳张箴片弓儿，牵着那钻，照瓶底下飏飏的一顿钻，钻成一个眼孔，透进光亮。喜道：“造化！造化！却好出去也！”才变化出身，那瓶复荫凉了。怎么就凉？原来被他钻了，把阴阳之气泄了，故此遂凉。

好大圣，收了毫毛，将身一小，就变做个螭螭虫儿，十分轻巧，细如须发，长似眉毛，自孔中钻出；且还不走，径飞在老魔头上钉着。那老魔正饮酒，猛然放下杯儿道：“三弟，孙行者这回化了么？”三魔笑道：“还到此时哩？”老魔教传令抬上瓶来。那下面三十六个小妖即便抬瓶，瓶就轻了许多，慌得众小妖报道：“大王，瓶轻了！”老魔喝道：“胡说！宝贝乃阴阳二气之全功，如何轻了！”内中有一个勉强的小妖，把瓶提上来道：“你看这不轻了？”老魔揭盖看时，只见里面透亮，忍不住失声叫道：“这瓶里空者，控也！”大圣在他头上，也忍不住道一声“我的儿啊！搜者，走也！”众怪听见道：“走了！走了！”即传令：“关门！关门！”

那行者将身一抖，收了剥去的衣服，现本相，跳出洞外。回头骂道：“妖精不要无礼！瓶子钻破，装不得人了，只好拿了出恭！”喜喜欢欢，嚷嚷闹闹，踏着云头，径转唐僧





“All the other hair on my body is soft except for these three that are as hard as spears,” he said with delight. “They must be my lifesavers.” Gritting his teeth against the pain, he pulled the three hairs out, blew on them with magic breath and called, “Change!” One of them turned into a steel drill, one into a strip of bamboo, and one into a silken cord. He made the bamboo strip into a bow to which he fixed the drill. After a noisy spell of drilling at the bottom of the jar he made a hole through which the light came in. “I’m in luck,” he said with glee, “I’m in luck. Now I can get out.” No sooner had he transformed himself ready to escape than the jar became cool again. Why was that? It cooled because the hole he had bored in it let the male and female vital forces escape.

The splendid Great Sage put his hairs back, made himself small by turning into the tiniest of insects, a very delicate creature as thin as a whisker and as long as an eyebrow hair, and slipped out through the hole. Instead of making his escape Monkey flew straight to the senior demon chief’s head and landed on it. The senior demon, who was drinking, slammed his goblet down and asked, “Third brother, has Sun the Novice been liquefied yet?” “Is the time up?” the third demon chief asked. The senior demon told his messengers to carry the jar in. When the thirty-six young devils picked the jar up they found that it was far lighter. “Your Majesty,” they reported with alarm, “the jar’s lighter.” “Nonsense!” the senior demon shouted. “It has the full powers of the male and female vital forces. It couldn’t possibly get lighter.” One of the junior demons who liked showing off picked the jar up and said, “Look. It is lighter, isn’t it?” When the senior demon took the lid off to look in he saw that it was bright inside. “It’s empty,” he could not help shouting aloud, “it’s leaked.” And Monkey, sitting on his head, could not help shouting, “Search, my lads! He’s escaped.” “He’s escaped,” all the monsters shouted, “he’s escaped!” The order was then given to shut the gates.

With that Monkey shook himself, took back the clothes that had been taken off him, turned back into himself and leapt out of the cave. “Behave yourselves, evil spirits,” he flung back insultingly. “I’ve bored through the jar and you can’t keep anyone in it any more. You’ll have to take it outside and shit in it.” Shouting and yelling with glee he went straight back on his cloud to where the Tang Priest was. Here he found the

处。那长老正在那里撮土为香，望空祷祝。行者且停云头，听他祷祝甚的。那长老合掌朝天道：

“祈请云霞众位仙，六丁六甲与诸天。

愿保贤徒孙行者，神通广大法无边。”

大圣听得这般言语，更加努力，收敛云光，近前叫道：“师父，我来了！”长老搀住道：“悟空，劳碌！你远探高山，许久不回，我甚忧虑。端的这山中有何吉凶？”行者笑道：“师父，才这一去，一则是东土众僧有缘有分，二来是师父功德无量无边，三也亏弟子法力！……”将前项妆钻风、陷瓶里及脱身之事，细陈了一遍。“今得见尊师之面，实为两世之人也！”长老感谢不尽道：“你这番不曾与妖精赌斗么？”行者道：“不曾。”长老道：“这等保不得我过山了？”行者是个好胜的人，叫喊道：“我怎么保你过山不得？”长老道：“不曾与他见个胜负，只这般含糊，我怎敢前进！”大圣笑道：“师父，你也忒不通变。常言道：‘单丝不线，孤掌难鸣。’那魔三个，小妖千万，教老孙一人，怎生与他赌斗？”长老道：“寡不敌众，是你一人也难处。八戒、沙僧他也都有本事，教他们都去，与你协力同心，扫净山路，保我过去罢。”行者沉吟道：“师言最当。着沙僧保护你，着八戒跟我去罢。”那呆子慌了道：



venerable gentleman making symbolic incense with a pinch of earth and praying to the sky. Monkey stopped his cloud to listen to what he was saying. Sanzang had his hands together in front of his chest and was saying to Heaven,

“All you immortals up there in the clouds,
The Dings and the Jias and each god and goddess,
Protect my disciple, whose powers are enormous,
And magic is boundless, the good Sun the Novice.”

When the Great Sage heard this he decided to redouble his efforts. Putting his cloud away he went up to Sanzang and called, “Master, I’m back.” Sanzang held him as he said, “Wukong, you have been to great trouble. I was very concerned because you had gone so far into these high mountains and not come back for so long a time. How dangerous is the mountain in fact?” “Master,” Monkey replied with a smile, “that trip just now depended in the first place on the good destiny of all the living beings in the east, secondly on your boundless achievement and great virtue, and thirdly on your disciple’s magical powers.” Then he told the whole story of how he had pretended to be a Wind-piercer, been drawn into the jar and escaped. “Now I’ve seen your face again, Master, It’s like having a second life.”

Sanzang expressed endless thanks then asked, “Did you not fight the evil spirits this time?” “No, I didn’t,” replied Brother Monkey. “Then you won’t be able to escort me safely across this mountain,” Sanzang said, at which Monkey, who hated to admit he was beaten, shouted, “What do you mean, I won’t be able to escort you?” “If you and they have not yet had it out and you can only give me evasive answers I will never dare press ahead,” the venerable elder replied. “Master,” laughed the Great Sage, “you really don’t understand. As the saying goes, you can’t spin a thread from a single strand of silk, and you can’t clap one-handed. There are three demon chiefs and thousands of the little devils. How could I fight them all single-handed?” “If you are that outnumbered you would indeed find it hard by yourself,” Sanzang replied. “Pig and Friar Sand also have their talents. I shall tell them to go with you to help you clean up the path across the mountain and escort me over it.” “What you say is completely right, Master,” replied Monkey with a smile. “Tell Friar Sand

“哥哥没眼色！我又粗夯，无甚本事，走路扛风，跟你何益？”行者道：“兄弟，你虽无甚本事，好道也是个人。俗云：‘放屁添风。’你也可壮我些胆气。八戒道：“也罢，也罢，望你带挈带挈。但只急溜处，莫捉弄我。”长老道：“八戒在意，我与沙僧在此。”

那呆子抖擞神威，与行者纵着狂风，驾着云雾，跳上高山，即至洞口。早见那洞门紧闭，四顾无人。行者上前，执铁棒，厉声高叫道：“妖怪开门！快出来与老孙打耶！”那洞里小妖报入，老魔心惊胆战道：“几年都说猴儿狠，话不虚传果是真！”二老怪在旁问道：“哥哥怎么说？”老魔道：“那行者早间变小钻风混进来，我等不能相识。幸三贤弟认得，把他装在瓶里。他弄本事，钻破瓶儿，却又摄去衣服走了。如今在外叫战，谁敢与他打个头仗？”更无一人答应。又问，又无人答，都是那装聋推哑。老魔发怒道：“我等在西方大路上，忝着个丑名，今日孙行者这般藐视，若不出去与他见阵，也低了名头。等我舍了这老性命去与他战上三合！三合战得过，唐僧还是我们口里食；战不过，那时关了门，让他过去罢。”遂取披挂结束了，开门前走。

行者与八戒在门旁观看，真是好一个怪物：





to protect you while Pig comes with me." "Brother," said Pig in alarm, "you're a poor judge. I'm rough and I can't do anything much. I'd just get in the way as I walked along. What use would I be to you?" "You may not be up to much, brother," Monkey replied, "but you're someone. As the saying goes, even a fart can swell the wind. You'd make me feel a bit braver." "All right," Pig said, "all right. You can take me with you. But don't play any of your tricks on me when the going gets tough." "Don't forget that Friar Sand and I will be waiting here," said Sanzang.

The idiot braced himself and set off a gale with Monkey that carried them by cloud up to the top of the mountain where the entrance to the cave was. They saw at once that the gates were shut tight. There was nobody in sight anywhere around. Monkey went forward, his iron cudgel in his hands, to shout at the top of his voice, "Open up, evil monsters! Come out right now and fight Monkey!" When the young devils in the cave went inside to report the senior demon shook with terror as he commented,

"I've heard tell for years of that monkey's ferocity;
Now I can vouch for the story's veracity."

"What do you mean, elder brother?" the second demon chief asked. "When that Sun the Novice first turned himself into a fly to sneak in here none of us realized who he was except our Third Brother, who put him in the jar. He used his skills to drill a hole in the jar, pick up his clothes and get out. Now he's outside challenging us to battle. Who's brave enough to be the first to take him on?" Nobody replied. The senior demon asked again; again there was no response. Everyone was pretending to be deaf and dumb. "We've got ourselves a lousy reputation in the West already," the senior demon chief said in fury. "Now that Sun the Novice has treated us with such contempt today our reputation will stand even lower if we don't fight him. I'm going out there to chance my old life on three rounds with him. If I can hold out for those three rounds the Tang Priest will still be a meal in our mouths. If I can't then shut the gates and let them pass." He then kitted himself out in his armour, had the gates opened and went out. As Monkey and Pig watched from beside the gates they saw that he was a fine monster:

铁额铜头戴宝盔，盔缨飘舞甚光辉。
辉辉掣电双睛亮，亮亮铺霞两鬓飞。
勾爪如银尖且利，锯牙似凿密还齐。
身披金甲无丝缝，腰束龙绦有见机。
手执钢刀明晃晃，英雄威武世间稀。
一声吆喝如雷震，问道“敲门者是谁？”

大圣转身道：“是你孙老爷齐天大圣也。”老魔笑道：“你是孙行者？大胆泼猴！我不惹你，你却为何在此叫战？”行者道：“‘有风方起浪，无潮水自平。’你不惹我，我好寻你？只因你狐群狗党，结为一伙，算计吃我师父，所以来此施为。”老魔道：“你这等雄纠纠的，嚷上我门，莫不是要打么？”行者道：“正是。”老魔道：“你休猖獗！我若调出妖兵，摆开阵势，摇旗擂鼓，与你交战，显得我是坐家虎，欺负你了。我只与你一个对一个，不许帮丁！”行者闻言，叫：“猪八戒走过，看他把老孙怎的！”那呆子真个闪在一边。老魔道：“你过来，先与我做个桩儿，让我尽力气着光头砍上三刀，就让你唐僧过去；假若禁不得，快送你唐僧来，与我做一顿下饭！”行者闻言笑道：“妖怪，你洞里若有纸笔，取出来，与你立个合同。自今日起，就砍到明年，我也不与你当真！”

那老魔抖擞威风，丁字步站定，双手举刀，望大圣劈顶



On iron brow and brazen head a precious helmet
With tassels dancing brightly in the wind.
His eyes both flashed as if with lightning,
And ruddy glowed the hair at his temples.
Pointed and sharp were his silvery claws,
And his saw-like teeth were set close and neat.
His armour was golden, without any seam,
Bound with a dragon sash that could foresee the future.
In his hand flashed a cutlass of steel.
Such martial might is rare in the world.
With a voice that roared like thunder he asked,
“Who is that knocking at my gates?”

“Your grandfather, Lord Sun, the Great Sage Equalling Heaven,” said Monkey, turning to face the gate. “Are you Sun the Novice?” asked the demon with a laugh. “You’ve got a cheek, ape. I never gave you any trouble, so why are you here challenging me to battle?” “No waves come without a wind; without the tide the waters are still,” Monkey replied. “Would I have come looking for you if you hadn’t given me trouble? The reason why I’m here to fight is because your gang of foxes and dogs is plotting to eat my master.” “From the way you’re acting so fierce and shouting at our gates you must want a fight,” the old demon replied. “Yes,” Monkey said. “Stop all that ranting and raving then,” said the demon. “It would be most unfair if I brought out my devil soldiers and drew them up in battle order with flags flying and drums beating to fight you as I’m on my own territory. I’ll fight you single-handed with no helpers for either side.” When Monkey heard this he shouted, “Keep out of the way, Pig, and let’s see how he copes with me.” The idiot did indeed get out of the way. “Come over here,” the senior demon shouted, “and be a chopping block for me. Let me hack you three times as hard as I can with sword on your bare head. After that I’ll let your Tang Priest pass. If you can’t take it then hand your Tang Priest over at once. He’ll be a tasty morsel to help our rice down.” “Bring out a brush and some paper if you have them in your cave and I’ll give you a bond. You can hack at me from today till next year, but it’ll be nothing to me.”

The old demon then summoned up all his might, took up a stance with his feet apart, lifted his sword with both hands and hacked at the top of

就砍。这大圣把头往上一迎，只闻挖掬一声响，头皮儿红也不红。那老魔大惊道：“这猴子好个硬头儿！”大圣笑道：“你不知。老孙是：

生就铜头铁脑盖，天地乾坤世上无。
斧砍锤敲不得碎，幼年曾入老君炉。
四斗星官监临造，二十八宿用工夫。
水浸几番不得坏，周围挖搭板筋铺。
唐僧还恐不坚固，预先又上紫金箍。”

老魔道：“猴儿不要说嘴！看我这二刀来！决不容你性命！”行者道：“不见怎的，左右也只这般砍罢了。”老魔道：“猴儿，你不知这刀：

金火炉中造，神功百炼熬。
锋刃依三略，刚强按六韬。
却似苍蝇尾，犹如白蟒腰。
入山云荡荡，下海浪滔滔。
琢磨无遍数，煎熬几百遭。
深山古洞放，上阵有功劳。

撵着你这和尚天灵盖，一削就是两个瓢！”

大圣笑道：“这妖精没眼色！把老孙认做个瓢头哩！——也罢，误砍误让，教你再砍一刀看怎么。”





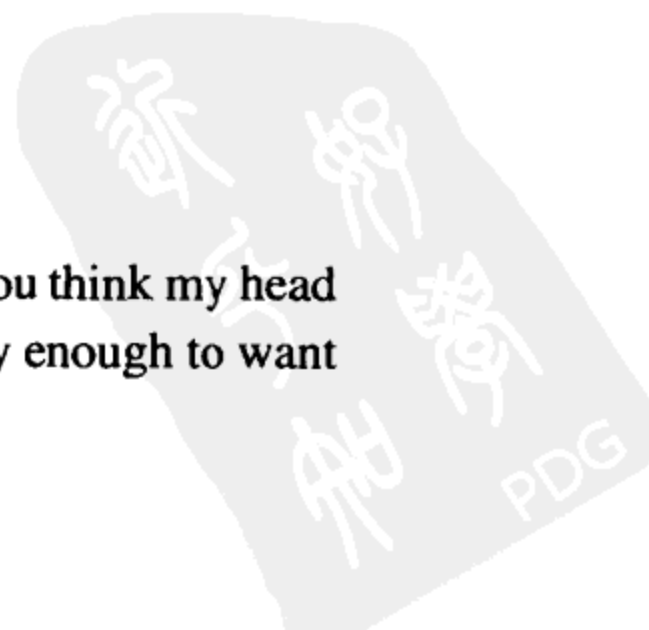
the Great Sage's head. The Great Sage raised his head, and though there was a mighty crash his scalp did not even go red. "That monkey really does have a hard head," exclaimed the old demon with shock. "You wouldn't know about it," said Monkey with a laugh. "I was

Born with a skull of bronze and iron,
Like nobody else's in all the world.
Hammer and axe will never smash me;
I went in Lord Lao Zi's furnace when I was a boy.
The Star Lords of the Four Dippers helped mould me,
The twenty-eight constellations all used their skill.
I've often been soaked in water but never come to harm,
And all over my body the sinews are knotty.
The Tang Priest, fearing I would not stand firm,
Placed a golden band around my head."

"Cut out that insolence, ape," the senior demon said, "and take these two blows from my sword. I'm most certainly not going to spare your life." "It's nothing," Monkey replied. "Have another cut like that if you like." "You monkey," the old demon said, "you don't know about this sword,"

Created in furnaces of metal and fire,
A hundred times tempered by divine craftsmanship.
Its sharp blade follows the Three Strategies,
And it is as strong as described in the Six Plans.
The point is as fine as a housefly's tail,
And supple as the body of a white dragon.
When it goes to the mountains dense clouds arise;
If it plunges into the sea the great waves roll.
It has been burnished times beyond number,
Heated and tempered many hundred times over.
Deep in the mountains it is kept in the caves;
Great is the glory it has won when in battle.
If I use it to strike at your monkish pate
I'll cut it into a pair of gourd ladles."

"You're blind, evil spirit," laughed the Great Sage, "if you think my head is just gourd ladles. I'll let you hack at me if you're silly enough to want to. Have another go and see what happens."



那老魔举刀又砍，大圣把头迎一迎，乒乓的劈做两半个；大圣就地打个滚，变做两个身子。那妖一见慌了，手按下钢刀。猪八戒远远望见，笑道：“老魔好砍两刀的！却不是四个人了？”老魔指定行者道：“闻你能使分身法，怎么把这法儿拿出在我面前使！”大圣道：“何为分身法？”老魔道：“为甚么先砍你一刀不动，如今砍你一刀，就是两个人？”大圣笑道：“妖怪，你切莫害怕。砍上一万刀，还你二万个人！”老魔道：“你这猴儿，你只会分身，不会收身。你若有本事收做一个，打我一棍去罢。”大圣道：“不许说谎。你要砍三刀，只砍了我两刀；教我打一棍，若打了棍半，就不姓孙！”老魔道：“正是，正是。”

好大圣，就把身搂上来，打个滚，依然一个身子，掣棒劈头就打。那老魔举刀架住道：“泼猴无礼！甚么样个哭丧棒，敢上门打人？”大圣喝道：“你若问我这条棍，天上地下，都有名声。”老魔道：“怎见名声？”他道：

“棒是九转镔铁炼，老君亲手炉中煅。
禹王求得号‘神珍’，四海八河为定验。
中间星斗暗铺陈，两头箝裹黄金片。
花纹密布鬼神惊，上造龙纹与凤篆。
名号‘灵阳棒’一条，深藏海底人难见。”



The senior demon raised his sword for another hack, which the Great Sage moved his head forward to meet. With a loud bang his head was split into two, whereupon the Great Sage rolled on the ground and gave himself a second body. The sight so alarmed the demon that he lowered his sword. Watching all this from a distance Pig said with a laugh, "Give him a couple more hacks, old devil, then there'll be four of him." Pointing at Brother Monkey the senior demon said, "I'd heard that you can use self-dividing magic. Why are you showing it off to me now?" "What self-dividing magic?" Monkey asked. "Why was it that the first time I hacked you it made no impact, but this time I cut you in two?" the senior demon asked. "Don't worry, evil spirit," said the Great Sage with a smile. "If you cut me ten thousand times there'll be twenty thousand of me." "You ape," the demon said, "you may be able to divide yourself but you can't put yourself together again. If you can, hit me with your cudgel." "Don't talk nonsense," said the Great Sage. "You asked to take three cuts at me but only took two. Now you've invited me to hit you once I'm not Monkey if I hit you one and a half times." "Very well," said the senior demon.

The splendid Great Sage hugged his two bodies together, rolled, became one body again and struck with his cudgel at the demon's head. The old demon raised his sword to parry the blow. "Damned ape," he said, "you've got a cheek! How dare you come here attacking me with a mourner's staff like that?" "If you ask about this cudgel of mine," shouted the Great Sage, "everybody in heaven and earth has heard of it." "What's it famous for?" the senior demon asked. To this Monkey replied:

"The cudgel is made of nine-cycled wrought iron
Tempered by Lord Lao Zi himself in his furnace.
King Yu called it a divine treasure when he obtained it
To hold the eight rivers and four oceans in place.
In its middle the constellations are secretly set out,
And each end is banded with yellow gold.
Ghosts and gods are amazed at its intricate decorations,
Dragon patterns and phoenix signs.
Known as the Divine Male Cudgel,
It was inaccessibly deep in the bed of the sea.



成形变化要飞腾，飘飘五色霞光现。
老孙得道取归山，无穷变化多经验。
时间要大瓮来粗，或小些微如铁线。
粗如南岳细如针，长短随吾心意变。
轻轻举动彩云生，亮亮飞腾如闪电。
攸攸冷气逼人寒，条条杀雾空中现。
降龙伏虎谨随身，天涯海角都游遍。
曾将此棍闹天宫，威风打散蟠桃宴。
天王赌斗未曾赢，哪吒对敌难交战。
棍打诸神没躲藏，天兵十万都逃窜。
雷霆众将护灵霄，飞身打上通明殿。
掌朝天使尽皆惊，护驾仙卿俱搅乱。
举棒掀翻北斗宫，回首振开南极院。
金阙天皇见棍凶，特请如来与我见。
兵家胜负自如然，困苦灾危无可辨。
整整挨排五百年，亏了南海菩萨劝。
大唐有个出家僧，对天发下洪誓愿。
枉死城中度鬼魂，灵山会上求经卷。
西方一路有妖魔，行动甚是不方便。



Its shape can change and it knows how to fly,
Sending clouds of many colours drifting through the air.
Once it was mine I took it back to my mountain,
Where I discovered how its infinite changes.
When I want size it's as thick as a vat,
Or it can be as thin as an iron wire,
Huge as a mountain or small as a needle,
Adapting its length to the wishes of my heart.
Lightly I lift it and coloured clouds spring up,
Or it flies through the sky and flashes like lightning.
The cold air it gives off chills all who feel it,
And ominous mists appear in the sky.
I have carried it with me to beat dragons and tigers,
Travelling to all of the ends of the earth.
Once with this cudgel I made havoc in heaven,
And used its great might to wreck the peach banquet.
The heavenly kings were unable to beat me,
And Nezha was hard pressed to match me in combat.
With this cudgel against them the gods had no safe refuge;
A hundred thousand heavenly troops all scattered and fled.
The gods of thunder guarded the Hall of Miraculous Mist
When the cudgel attacked the Palace of Universal Brightness.
All of the angels at court were flustered
And the Jade Emperor's ministers were thrown into panic.
I raised my cudgel to overturn the Palace of the Dipper,
Then turned back to shake up the South Pole Compound.
Seeing my dread cudgel at his golden gates
The Jade Emperor invited the Buddha to see me.
The soldier takes defeat and victory in his stride;
There is nothing to choose between suffering and disaster.
I stuck it out for full five hundred years
Until I was converted by the Bodhisattva Guanyin.
Then a holy monk appeared in Tang
Who swore a mighty oath to heaven,
To save the souls in the City of the Unjustly Slain
And fetch the sutras at an assembly on Vulture Mountain.
On the journey to the West are many evil monsters
Whose actions would be a great obstacle to him.



已知铁棒世无双，央我途中为伙伴。
邪魔汤着赴幽冥，肉化红尘骨化面。
处处妖精棒下亡，论万成千无打算。
上方击坏斗牛宫，下方压损森罗殿。
天将曾将九曜追，地府打伤催命判。
半空丢下振山川，胜如太岁新华剑。
全凭此棍保唐僧，天下妖魔都打遍！”

那魔闻言，战兢兢舍着性命，举刀就砍。猴王笑吟吟，使铁棒前迎。他两个先时在洞前撑持，然后跳起去，都在半空里厮杀。这一场好杀：

天河定底神珍棒，棒名如意世间高。夸称手段魔头恼，大捍刀擎法力豪。门外争持还可近，空中赌斗怎相饶！一个随心更面目，一个立地长身腰。杀得满天云气重，遍野雾飘飏。那一个几番立意吃三藏，这一个广施法力保唐朝。都因佛祖传经典，邪正分明恨苦交。

那老魔与大圣斗经二十余合，不分输赢。原来八戒在底下见他两个战到好处，忍不住掣钯架风，跳将过去，望妖魔劈脸就筑。那魔慌了，不知八戒是个噱头性子，冒冒失失的



So, knowing that my cudgel is matchless in the world,
He begged me to be his companion on the journey.
When it struck down evil spirits they were sent to the Underworld,
Their flesh turned to red dust and their bones all to powder.
Evil spirits everywhere were killed by the cudgel,
In thousands upon thousands too numerous to count.
Up above it wrecked the Dipper and Bull Palace,
And below it ruined the Senluo Court in Hell.
Of the heavenly generals it routed the Nine Bright Shiners,
And it wounded all of the Underworld's judges.
Dropped from mid-air it shakes mountains and rivers;
It is stronger than the sword of an evil star.
With this cudgel alone I protect the Tang Priest
And kill all the evil monsters in the world."

When the monster heard this he trembled, lifted his sword and struck with all his strength. Chuckling, Monkey blocked the blow with his iron cudgel. At first the two of them struggled in front of the cave, but then they both sprang up and fought in mid-air. It was a splendid battle.

The divine rod had once secured the bed of Heaven's River:
The as-you-will cudgel is the finest in the world,
Praise of its powers enraged the demon chief,
Whose mighty cutlass was full of great magic.
When they fought outside the gates they were still open to reason,
But no mercy was shown in their battle in the sky.
One could change his appearance at will;
The other could make himself grow on the spot.
The fight was so intense that the sky filled with clouds,
And all of the plains were enveloped in mist.
One had often determined to devour the monk Sanzang;
The other used his magic to protect the Tang Priest.
All because the Lord Buddha transmitted the scriptures
Evil and good were opposed in harsh conflict.

The senior demon and the Great Sage fought over twenty rounds without either emerging the victor while Pig admired their magnificent battle from down below until, unable to restrain himself, he grabbed his rake and leapt up into the air, riding on the wind to strike at the evil monster's face. The demon panicked, not realizing that Pig had no stay-

唬人，他只道嘴长耳大，手硬钯凶，败了阵，丢了刀，回头就走。大圣喝道：“赶上！赶上！”这呆子仗着威风，举着钉钯，即忙赶下怪去。老魔见他赶的相近，在坡前立定，迎着风头，幌一幌现了原身，张开大口，就要来吞八戒。八戒害怕，急抽身往草里一钻，也管不得荆针棘刺，也顾不得刮破头疼，战兢兢的，在草里听得梆声。随后行者赶到，那怪也张口来吞，却中了他的机关，收了铁棒，迎将上去，被老魔一口吞之。唬得个呆子在草里囊囊咄咄的埋怨道：“这个弼马温，不识进退！那怪来吃你，你如何不走，反去迎他！这一口吞在肚中，今日还是个和尚，明日就是个大恭也！”那魔得胜而去。这呆子才钻出草来，溜回旧路。

却说三藏在那山坡下，正与沙僧盼望，只见八戒喘呵呵的跑来。三藏大惊道：“八戒，你怎么这等狼狈？悟空如何不见？”呆子哭哭啼啼道：“师兄被妖精一口吞下肚去了！”三藏听言，唬倒在地。半晌间跌脚拳胸道：“徒弟呀！只说你善会降妖，领我西天见佛，怎知今日死于此怪之手！苦哉！苦哉！我弟子同众的功劳，如今都化作尘土矣！”那师父十分苦痛。你看那呆子，他也不来劝解师父，却叫：“沙和尚，你拿将行李来，我两个分了罢。”沙僧道：“二哥，分怎的？”八戒道：“分开了，各人散火：你往流沙河，还去吃人；我往高老



ing power, but could only rush recklessly in and give people a fright. All the demon could see was that Pig had a long snout, big ears and a vicious way with his rake, so he abandoned the struggle, threw his sword away, turned and fled. "After him," the Great Sage shouted, "after him!" The idiot raised his rake and went down in all his ferocious might straight after the monster. Seeing how close Pig was to him the old demon stood still in front of the mountainside, faced the wind, shook himself, resumed his real appearance and opened his mouth to devour Pig. This so terrified Pig that he fled as fast as he could into the undergrowth, not caring that brambles and thorns were tearing his head. He sat there trembling and listening out for the sound of the cudgel. When Monkey caught up with him the monster opened his jaws to eat Monkey up too. This was just what Monkey intended. Putting his cudgel away he went straight towards the demon, who swallowed him in a single gulp. This gave idiot such a fright as he was hiding in the undergrowth that he grumbled to himself, "You've got no common sense, Protector of the Horses. Why did you go towards the monster when he wanted to eat you up instead of running away? Now he's swallowed you. Today you're still a monk, but tomorrow you'll be a turd." Only when the monster had departed in triumph did Pig emerge from the undergrowth and slip back by the way he had come.

Sanzang and Friar Sand were still waiting for Pig at the foot of the mountain when they saw him come running breathless towards them. "Pig," said Sanzang with horror, "why are you in this terrible state? Why is Wukong not here?" "My brother was swallowed up by the evil spirit in a single gulp," Pig replied amid sobs, at which Sanzang collapsed in terror. A little later he stamped and beat his chest, saying, "Disciple, I thought you were good at subduing demons and were going to take me to see the Buddha in the Western Heaven. Who would have thought that you would die at this demon's hand today? Alas! Alas! All the efforts of my disciples have now turned to dust." The master was thoroughly miserable.

Just look at the idiot. Instead of coming over to comfort his master he calls, "Friar Sand, fetch the luggage. Let's split it between us." "Why, brother?" Friar Sand asked. "Divide it up," Pig replied, "and all of us can go our separate ways. You can go back to the River of Flowing Sand and

庄，看看我浑家。将白马卖了，与师父买个寿器送终。”长老气噶噶的，闻得此言，叫皇天放声大哭。且不题。

却说那老魔吞了行者，以为得计，径回本洞。众妖迎问出战之功。老魔道：“拿了一个来了。”二魔喜道：“哥哥拿的是谁？”老魔道：“是孙行者。”二魔道：“拿在何处？”老魔道：“被我一口吞在腹中哩。”第三个魔头大惊道：“大哥啊，我就不曾吩咐你。孙行者不中吃！”那大圣肚里道：“忒中吃！又禁饥，再不得饿！”慌得那小妖道：“大王，不好了！孙行者在你肚里说话哩！”老魔道：“怕他说话！有本事吃了他，没本事摆布他不成？你们快去烧些盐白汤，等我灌下肚去，把他啾出来，慢慢的煎了吃酒。”小妖真个冲了半盆盐汤。老怪一饮而干，注着口，着实一呕，那大圣在肚里生了根，动也不动；却又拦着喉咙，往外又吐，吐得头晕眼花，黄胆都破了，行者越发不动。老魔喘息了，叫声：“孙行者，你不出来？”行者道：“早哩！正好不出来哩！”老魔道：“你怎么不出？”行者道：“你这妖精，甚不通变。我自做和尚，十分淡薄：如今秋凉，我还穿个单直裰。这肚里倒暖，又不透风，等我住过冬才好出来。”

众妖听说，都道：“大王，孙行者要在你肚里过冬哩！”老





carry on eating people. I'll go back to Gao Village and see my wife. We can sell the white horse to buy the master a coffin to be buried in." The master was so upset when he heard this that he wept aloud to Heaven.

We shall leave them and return to the senior demon chief. When he had swallowed Monkey he thought he had won, so he went straight back to his cave, where all the other demons came out to ask him how the fight had gone. "I've got one of them," the senior demon said. "Which one is that?" asked the second demon with delight. "Sun the Novice," the senior demon replied. "Where have you got him?" the second demon chief said. "In my stomach," said the senior demon, "I swallowed him." "Elder brother," said the third demon chief with horror, "I forgot to tell you that Sun the Novice wasn't worth eating." "I'm delicious," said the Great Sage from inside the demon's stomach, "and I'll stop you from ever feeling hungry again." This caused the junior devils such a shock that they reported, "This is terrible, Your Senior Majesty. Sun the Novice is talking inside your stomach." "That doesn't frighten me," said the senior demon. "If I'm clever enough to catch him do you think I'm not clever enough to deal with him? Make me some hot salty water at once. I'll pour it into my stomach, vomit him out, and have him fried at my leisure to eat as a snack with some drinks."

The junior devils soon had ready half a bowl of hot salty water that the old demon drained in one, filling his mouth. He then really did vomit, but the Great Sage, who had taken root in his stomach, did not even move. The monster then pressed his throat and vomited again till his head was spinning, his eyes in a daze and his gallbladder split, but still Monkey would not be shifted. By now the senior demon was gasping for breath. "Sun the Novice," he called, "won't you come out?" "Not yet," Monkey replied. "I don't want to come out now." "Why not?" the old demon asked. "You really don't understand, evil spirit," said Monkey. "Ever since I've been a monk I've had scant food and clothing. Although it's autumn now and getting cool I'm still only wearing a thin tunic. But it's warm in your stomach and there are no draughts down here. I think I'll spend the winter here before coming out."

When the evil spirits heard this they all said, "Your Majesty, Sun the



魔道：“他要过冬，我就打起禅来，使个搬运法，一冬不吃饭，就饿杀那弼马温！”大圣道：“我儿子，你不知事！老孙保唐僧取经，从广里过，带了个折迭锅儿，进来煮杂碎吃。将你这里边的肝、肠、肚、肺，细细儿受用，还彀盘缠到清明哩！”那二魔大惊道：“哥啊，这猴子他干得出来！”三魔道：“哥啊，吃了杂碎也罢，不知在那里支锅。”行者道：“三叉骨上好支锅。”三魔道：“不好了！假若支起锅，烧动火烟，煽到鼻孔里，打喷嚏么？”行者笑道：“没事！等老孙把金箍棒往顶门里一搠，搠个窟窿：一则当天窗，二来当烟洞。”

老魔听说，虽说不怕，却也心惊。只得硬着胆叫：“兄弟们，莫怕；把我那药酒拿来，等我吃几盅下去，把猴儿药杀了罢！”行者暗笑道：“老孙五百年前大闹天宫时，吃老君丹，玉皇酒，王母桃，及凤髓龙肝，——那样东西我不曾吃过？是甚么药酒，敢来药我？”那小妖真个将药酒筛了两壶，满满斟了一盅，递与老魔。老魔接在手中，大圣在肚里就闻得酒香，道：“不要与他吃！”好大圣，把头一扭，变做个喇叭口子，张在他喉咙之下。那怪咽的咽下，被行者咽的接吃了。第二盅咽下，被行者咽的又接吃了。一连咽了七八盅，都是他接吃了。老魔放下盅道：“不吃了。这酒常时吃两盅，腹中





Novice wants to spend the winter in your stomach.” “If he wants to spend the winter there I’ll take to meditation and use magic to shift him,” the senior demon said. “I won’t eat anything all winter. The Protector of the Horses will starve to death.” “You just don’t understand, my boy,” the Great Sage said. “I came via Guangzhou when I started escorting the Tang Priest and I’ve got a folding cooking pan with me that I brought in here to cook myself a mixed grill. I’ll take my time enjoying your liver, bowels, stomach and lungs. They’ll be enough to keep me going till spring.” “Brother,” said the second demon chief with shock, “that ape would do it too.” “Brother,” said the third demon, “perhaps he can eat up some bits and pieces, but I don’t know where is he going to set up his pan.” “The collar bone is an ideal stand,” replied Monkey. “This is terrible,” said the third demon. “If he sets up his pan and lights a fire won’t the smoke get into your nose and make you sneeze?” “That’ll be no problem,” said Monkey with a laugh. “I’ll use my gold-banded cudgel to push a hole through his skull. That’ll be a skylight for me and serve as a chimney too.”

The old demon heard this and was most alarmed despite saying that he was not afraid. All he could do was to summon up his courage and call, “Don’t be scared, brothers. Bring me some of that drugged wine. When I down a few goblets of that the drugs will kill the monkey.” At this Monkey smiled to himself and thought, “When I made havoc in Heaven five hundred years ago I drank the Jade Emperor’s wine and ate Lord Lao Zi’s elixir, the Queen Mother’s peaches, the marrow of phoenix bones and dragon livers. I’ve eaten everything. What kink of drugged wine could do me any harm?” By then the junior devils had strained two jugfuls of drugged wine, a goblet of which they handed to the senior demon chief, who took it in his hands. Monkey, who could smell it from inside the demon’s belly, called out, “Don’t give it to him!” The splendid Great Sage then tipped his head back and turned it into the bell of a trumpet that he placed wide open below the demon’s throat. The demon gulped the wine down noisily and Monkey noisily received it. The demon swallowed the second cupful and Monkey noisily drank that too. This went on till Monkey had drunk all of the seven or eight cupfuls that the demon downed. “That’s enough,” the demon said, putting the goblet

如火；却才吃了七八盅，脸上红也不红！”原来这大圣吃不多酒，接了他七八盅吃了，在肚里撒起酒风来，不住的支架子，跌四平，踢飞脚；抓住肝花打秋千，竖蜻蜓，翻根头乱舞。那怪物疼痛难禁，倒在地下。

毕竟不知死活如何，且听下回分解。



down. "Normally my stomach feels as if it's on fire after a couple of cups of this wine," he said, "but this time my face hasn't even gone red after seven or eight." Now the Great Sage was not a heavy drinker, so after taking these seven or eight cupfuls he started to act drunk in the demon's stomach, propping himself up, falling flat on his face, kicking about him, swinging on the demon's liver, doing headstands and somersaults, and dancing wildly. This caused the monster such unbearable pain that he collapsed. If you don't know whether he lived or died listen to the explanation in the next instalment.



第七十六回

心神居舍魔归性 木母同降怪体真

话表孙大圣在老魔肚里支吾一会，那魔头倒在尘埃，无声无气，若不言语，想是死了，却又把手放放。魔头回过气来，叫一声：“大慈大悲齐天大圣菩萨！”行者听见道：“儿子，莫废工夫，省几个字儿，只叫孙外公罢。”那妖魔惜命，真个叫：“外公！外公！是我的不是了！一差二误吞了你，你如今却反害我。万望大圣慈悲，可怜蝼蚁贪生之意，饶了我命，愿送你师父过山也。”大圣虽英雄，甚为唐僧进步。他见妖魔哀告，好奉承的人，也就回了善念，叫道：“妖怪，我饶你，你怎么送我师父？”老魔道：“我这里也没甚么金银、珠翠、玛瑙、珊瑚、琉璃、琥珀、玳瑁珍奇之宝相送；我兄弟三个，抬一乘香藤轿儿，把你师父送过此山。”行者笑道：“既是抬轿相送，强如要宝。你张开口，我出来。”那魔头真个就张开口。那三魔走近前，悄悄的对老魔道：“大哥，等他出来时，把口往下一咬，将猴儿嚼碎，咽下肚，却不得磨害你了。”

原来行者在里面听得，便不先出去。却把金箍棒伸出，试他一试。那怪果往下一口，挖喳的一声，把个门牙都迸碎

Chapter 76

When the Heart Spirit Stays in the Home the Demons Submit The Mother of Wood Helps Bring Monsters to the Truth

The story tells how after the Great Sage had struggled in his stomach for a while the senior demon collapsed in the dust. He made no sound and was not breathing either. As he said nothing Monkey thought the demon was dead, so he stopped hitting him. When the demon chief recovered his breath he called out, "Most merciful and most compassionate Bodhisattva, Great Sage Equalling Heaven." "My boy," said Monkey when he heard this, "don't waste your effort. You could save yourself a few words by simply calling me Grandpa Sun." Desperate to save his skin, the evil monster really did call out, "Grandpa! Grandpa! I was wrong. I shouldn't have eaten you, and now you're destroying me. I beg you, Great Sage, in your mercy and compassion to take pity on my antlike greed for life and spare me. If you do I'll escort your master across the mountain."

Although the Great Sage was a tough hero he was most eager to help the Tang Priest in his journey, so on hearing the evil monster's pathetic pleas and flattery he decided once more to be kind. "Evil monster," he shouted, "I'll spare your life. How are you going to escort my master?" "We don't have any gold, silver, pearls, jade, agate, coral, crystal, amber, tortoiseshell or other such treasures here to give him, but my two brothers and I will carry him in a rattan chair across the mountain." "If you could carry him in a chair that would be better than treasure," said Monkey with a smile. "Open your mouth: I'm coming out." The demon then opened his mouth, whereupon the third chief went over to him and whispered in his ear, "Bite him as he comes out, brother. Chew the monkey to bits and swallow him. Then he won't be able to hurt you."

Now Monkey could hear all this from inside, so instead of coming straight out he thrust his gold-banded cudgel out first as a test. The de-



了。行者抽回棒道：“好妖怪！我倒饶你性命出来，你反咬我，要害我命！我不出来，活活的只弄杀你！不出来！不出来！”老魔报怨三魔道：“兄弟，你是自家人弄自家人了。且是请他出来好了，你却教我咬他。他倒不曾咬着，却迸得我牙龈疼痛。这是怎么起的！”

三魔见老魔怪他，他又作个激将法，厉声高叫道：“孙行者，闻你名如轰雷贯耳，说你在南天门外施威，凌霄殿下逞势；如今在西天路上降妖缚怪，原来是个小辈的猴头！”行者道：“我何为小辈？”三怪道：“‘好汉千里客，万里去传名。’你出来，我与你赌斗，才是好汉；怎么在人肚里做勾当！非小辈而何？”行者闻言，心中暗想道：“是，是，是！我若如今扯断他肠，摠破他肝，弄杀这怪，有何难哉？但真是坏了我的名头。……也罢！也罢！——你张口，我出来与你比并。但只是你这洞口窄逼，不好使家火，须往宽处去。”三魔闻说，即点大小怪，前前后后，有三万多精，都执着精锐器械，出洞摆开一个三才阵势，专等行者出口，一齐上阵。那二怪搀着老魔，径至门外，叫道：“孙行者！好汉出来！此间有战场，好斗！”



mon did indeed take a bite at it, noisily smashing one of his front teeth in the process. "You're a nice monster, aren't you!" exclaimed Monkey, pulling his cudgel back. "I spare your life and agree to come out, but you try to murder me by biting me. I'm not coming out now. I'm going to kill you. I won't come out! I won't!" "Brother," the senior demon chief complained to the third one, "what you've done is destroy one of your own kind. I'd persuaded him to come out but you would have to tell me to bite him. Now I'm in agony from my broken tooth. What are we to do?"

In the face of the senior demon chief's complaints the third demon chief tried the method of making the enemy lose his temper. "Sun the Novice," he yelled at the top of his voice, "you have a thundering reputation. They tell of how mighty you were outside the Southern Gate of Heaven and at the Hall of Miraculous Mist. I'd heard that you've been capturing demons along your way to the Western Heaven. But now I see that you're only a very small-time ape." "What makes me small-time?" Monkey asked. "A hero who only roams three hundred miles around will go three thousand miles to make his fame resound," the third chief replied. "Come out and fight me if you're a real tough guy. What do you mean by messing about in someone else's stomach? If you're not small-time what are you?" "Yes, yes, yes," thought Monkey when he heard this. "It wouldn't be at all difficult for me to tear this demon's bowels to bits, rip up his liver, and kill him. But I'd destroy my own reputation in the process. I'll have to forget about it. Open your mouth and I'll come out and fight you. The only problem is that this cave of yours is much too cramped for me to use my weapons. We'll have to go somewhere where there's more room." On hearing this the third demon chief mustered all the demons young and old from all around. There were over thirty thousand of them armed with the finest and sharpest weapons who came out of the cave to form a line of battle symbolizing heaven, earth and mankind. They were all waiting for Monkey to come out of the senior demon's mouth before rushing him. The second demon chief then helped the senior demon out through the entrance of the cave, where he shouted, "Sun the Novice! If you're a tough guy come out. There's good battlefield here for us to fight on."

大圣在他肚里，闻得外面鸦鸣鹊噪，鹤唳风声，知道是宽阔之处。却想着：“我不出去，是失信与他；若出去，这妖精人面兽心：先时说送我师父，哄我出来咬我，今又调兵在此。——也罢！也罢！与他个两全其美：出去便出去，还与他肚里生下一个根儿。”即转手，将尾上毫毛拔了一根，吹口仙气，叫“变！”即变一条绳儿，只有头发粗细，倒有四十丈长短。那绳儿理出去，见风就长粗了。把一头拴着妖怪的心肝系上，打做个活扣儿。那扣儿不扯不紧，扯紧就痛。却拿着一头，笑道：“这一出去，他送我师父便罢；如若不送，乱动刀兵，我也没工夫与他打，只消扯此绳儿，就如我在肚里一般！”又将身子变得小小的，往外爬；爬到咽喉之下，见妖精大张着方口，上下钢牙，排如利刃，忽思量道：“不好！不好！若从口里出去扯这绳儿，他怕疼，往下一嚼，却不咬断了？我打他没牙齿的所在出去。”好大圣，理着绳儿，从他那上腭子往前爬，爬到他鼻孔里。那老魔鼻子发痒，“阿嚏”的一声，打了个喷嚏，却进出行者。

行者见了风，把腰躬一躬，就长了有三丈长短，一只手扯着绳儿，一只手拿着铁棒。那魔头不知好歹，见他出来了，就举钢刀，劈脸来砍。这大圣一只手使铁棒相迎。又见那二怪使枪，三怪使戟，没头没脸的乱上。大圣放松了绳，收了铁棒，急纵身驾云走了。原来怕那伙小妖围绕，不好干事。他却跳出营外，去那空阔山头上，落下云，双手把绳尽



The Great Sage could tell that this was an open area from the calls of crows, magpies and cranes that he could hear in the monster's belly. "If I don't come out I'll be breaking faith with them," he thought. "But if I do these demons are beasts at heart behind their human faces. They tried to lure me out and bite me when they promised to carry the master across the ridge. Now they've got their army here. Oh well! I'll let them have it both ways. I'll go out but I'll leave a root in his stomach too." With that he put his hand behind him to pluck a tiny hair from his tail, blew on it with magic breath, called "Change!" and made it into a string as fine as a hair but some four hundred feet long. As the string came outside it grew thicker in the wind. One end Monkey fastened round the evil monster's heart in a slip-knot that he did not tighten—if he had it would have caused great pain. The other end he held in his hand as he said to himself, "If they agree to escort my master across the ridge when I come out this time I'll leave it at that. But if they refuse and go for me with their weapons so hard that I can't cope with them I'll just need to pull this rope. I'll get the same results as if I were still inside." He then made himself tiny and crawled up as far as the throat, from where he could see that the evil spirit had opened his mouth wide. Rows of steel teeth were set above and below like sharp knives. "This is no good," he thought at once, "no good at all. If I take this rope out through his mouth and he can't stand the pain he'll be able to cut through it with a single bite. I'll have to go out where there aren't any teeth." The splendid Great Sage paid out the string as he crawled up the demon's upper palate and into his nostril, which made his nose itch. The demon sneezed with a loud "atishoo", blowing Monkey out.

As he felt the wind blowing him Monkey bowed and grew over thirty feet long, keeping the string in one hand and holding the iron cudgel in the other. The wicked monster raised his steel sword as soon as he saw Monkey appear and hacked at his face. The Great Sage met the blow one-handed with his cudgel. Then the second demon chief with his spear and the third chief with his halberd went for him furiously. The Great Sage relaxed his pull on the rope, put his iron cudgel away and made off at speed by cloud, afraid that he would be unable to fight properly when surrounded by so many young devils. Once he had leapt out of the de-



力一扯，老魔心里才疼。他害疼，往上一挣，大圣复往下一扯。众小妖远远看见，齐声高叫道：“大王，莫惹他！让他去罢！这猴儿不按时景：清明还未到，他却那里放风筝也！”大圣闻言，着力气蹬了一蹬，那老魔从空中，拍刺刺，似纺车儿一般，跌落尘埃。就把那山坡下死硬的黄土跌做个二尺浅深之坑。

慌得那二怪、三怪，一齐按下云头，上前拿住绳儿，跪在坡下，哀告道：“大圣啊，只说你是个宽洪海量之仙，谁知是个鼠腹蜗肠之辈。实实的哄你出来，与你见阵，不期你在我家兄心上拴了一根绳子！”行者笑道：“你这伙泼魔，十分无礼！前番哄我出去便就咬我，这番哄我出来，却又摆阵敌我。似这几万妖兵，战我一个，理上也不通。扯了去！扯了去见我师父！”那怪一齐叩头道：“大圣慈悲，饶我性命，愿送老师父过山！”行者笑道：“你要性命，只消拿刀把绳子割断罢了。”老魔道：“爷爷呀，割断外边的，这里边的拴在心上，喉咙里又梆梆的恶心，怎生是好？”行者道：“既如此，张开口，等我再进去解出绳来。”老魔慌了道：“这一进去，又不肯出来，却难也！却难也！”行者道：“我有本事外边就可以解得里面绳头也。解了可实实的送我师父么？”老魔道：“但解就





mons' camp he brought his cloud down on a spacious and empty mountain top and pulled with both hands on the rope as hard as he could. This gave the senior demon a pain in the heart. The demon struggled upwards in agony, whereupon the Great Sage pulled him down again. As they all watched from afar the junior demons all shouted. "Don't provoke him, Your Majesty! Let him go. That ape has no sense of when things ought to be done. He's flying a kite before the beginning of April." When the Great Sage heard this he gave a mighty stamp, at which the senior demon came whistling down out of the sky like a spinning-wheel to crash into the dust, making a crater some two feet deep in the hard earth at the foot of the mountain.

This gave the second and third demon chiefs such a fright that they landed their clouds together and rushed forward to grab hold of the rope and kneel at the foot of the mountain. "Great Sage," they pleaded, "we thought you were an immortal of vast and boundless generosity. We'd never dreamed that you would be as small-minded as a rat or a snail. It's true that we lured you out to give battle, but we never expected that you would tie a rope round our eldest brother's heart" "You're a thorough disgrace, you damned gang of demons," said Monkey with a laugh. "Last time you tried to trick me into coming out so you could bite me and this time you've lured me out to face an army ready for battle. It's obvious that you've got tens of thousands of soldiers here to tackle me when I'm alone. Most unreasonable. I'll pull him away. I'm going to drag him off to see my master." "If in your mercy and compassion you spare our lives, Great Sage," the demons said, all kowtowing together, "we vow to escort your master across this mountain."

"If you want to live all you have to do is cut the rope with your sword," said Monkey with a laugh. "My lord," the senior monster said, "I can cut the rope outside, but it's no good having the length inside that's tied round my heart. It sticks in my throat so uncomfortably that it makes me feel sick." "In that case," said Monkey, "open your mouth and I'll go back inside to undo the rope." This alarmed the senior demon, who said, "If you don't come out when you go in this time I'll be in a mess, a real mess." "I know how to undo the end of the rope that's in you from the outside," Monkey replied. "But when I've undone it will you really es-

送，决不敢打诳语。”大圣审得是实，即便将身一抖，收了毫毛，那怪的心就不疼了。这是孙大圣掩样的法儿，使毫毛拴着他的心；收了毫毛，所以就不害疼也。三个妖纵身而起，谢道：“大圣请回，上复唐僧，收拾下行李，我们就抬轿来送。”众怪偃干戈，尽皆归洞。

大圣收绳子，径转山东，远远的看见唐僧睡在地下打滚痛哭；猪八戒与沙僧解了包袱，将行李搭分儿，在那里分哩。行者暗暗嗟叹道：“不消讲了。这定是八戒对师父说我被妖精吃了，师父舍不得我，痛哭，那呆子却分东西散火哩。——咦！不知可是此意，且等我叫他一声看。”落下云头，叫道：“师父！”沙僧听见，报怨八戒道：“你是个‘棺材座子，专一害人’！师兄不曾死，你却说他死了，在这里干这个勾当！那里不叫将来了？”八戒道：“我分明看见他被妖精一口吞了。想是日辰不好，那猴子来显魂哩。”行者到跟前，一把挝住八戒脸，一个巴掌打了个踉跄，道：“夯货！我显甚么魂？”呆子侮着脸道：“哥哥，你实是那怪吃了，你——你怎么又活了？”行者道：“像你这个不济事的脓包！他吃了我，我就抓他肠，捏他肺，又把这条绳儿穿住他的心，扯他疼痛难禁，一个个叩头哀告，我才饶了他性命。如今抬轿来送我师



cort my master across?" "We will as soon as you've undone it," the senior demon chief replied. "I wouldn't dare lie about this." Now that he had satisfied himself the demon was telling the truth Monkey shook himself and put the hair back on his body, whereupon the monster's heart pains stopped. It was the Great Sage Sun's transforming magic that had tied the hair round his heart in the first place, which was why the pain ended as soon as the hair was put back on Monkey. The three demon chiefs then rose up into the air to thank him with the words, "Please go back now, Great Sage, and pack your luggage. We will carry a chair down to fetch him." The demon horde then all put their weapons down and went back into the cave.

Having put his rope away the Great Sage went straight back to the eastern side of the ridge, and when he was still a long way away he saw the Tang Priest lying on the ground, rolling around and howling. Pig and Friar Sand had opened the bundles of luggage and were dividing it up. "Don't tell me," thought Monkey with a quiet sigh. "No doubt Pig has told the master that I've been eaten up by evil spirits. The master's sobbing his heart out because he can't bear to be without me and the idiot's dividing the things ready for us all to split up. Oh dear! I can't be sure, so I'd better go down and give the master a shout." Bringing his cloud down, Monkey shouted, "Master!" As soon as Friar Sand heard this he started complaining to Pig. "All you want is to see people dead, just like a coffin stand," he said. "Our elder brother wasn't killed but you said he was and started this business here. Of course he's bound to kick up a row." "But I saw him with my own eyes being eaten up by the evil spirit in one mouthful," Pig replied. "I'm sure we're just seeing that ape's spirit because it's an unlucky day." Monkey then went up to Pig and hit him in the face with a slap that sent him staggering. "Cretin!" he said. "Is this my spirit you can see?" Rubbing his face, the idiot replied, "But the monster really did eat you up, brother. How can you, how can you have come back to life?" "Useless gumboil!" said Monkey. "After he ate me I grabbed his bowels, twisted his lungs, tied a rope round his heart and tore at him till he was in horrible agony. Then they all kowtowed and pleaded with me, so I spared his life. Now they're bringing a carrying-chair here to take the master over the mountain." As soon as

父过山也。”那三藏闻言，一骨鲁爬起来，对行者躬身道：“徒弟啊，累杀你了！若信悟能之言，我已绝矣！”行者轮拳打着八戒骂道：“这个饕糠的呆子，十分懈怠，甚不成人！师父，你切莫恼。那怪就来送你也。”沙僧也甚生惭愧。连忙遮掩，收拾行李，扣背马匹，都在途中等候不题。

却说三个魔头，帅群精回洞。二怪道：“哥哥，我只道是个九头八尾的孙行者，原来是恁的个小小猴儿！你不该吞他：只与他斗时，他那里斗得过你我！洞里这几万妖精，吐唾沫也可淹杀他。你却将他吞在肚里，他便弄起法来，教你受苦，怎么敢与他比较！才自说送唐僧，都是假意，实为兄长性命要紧，所以哄他出来。决不送他！”老魔道：“贤弟不送之故，何也？”二怪道：“你与我三千小妖，摆开阵势，我有本事拿住这个猴头！”老魔道：“莫说三千，凭你起老营去；只是拿住他，便大家有功。”

那二魔即点三千小妖，径到大路旁摆开，着一个蓝旗手往来传报，教：“孙行者！赶早出来，与我二大王爷爷交战！”八戒听见，笑道：“哥啊，常言道：‘说谎不瞒当乡人。’就来弄虚头，捣鬼！怎么说降了妖精，就抬轿来送师父，却又来叫战，何也？”行者道：“老怪已被我降了，不敢出头，闻着个



Sanzang heard this he scrambled to his feet, bowed to Monkey and said, "Disciple, I've put you to enormous trouble. If I had believed what Wuneng said we would have been finished." "Chaff-guzzling idiot," Monkey said abusively, taking a swing at Pig with his fist, "you're thoroughly lazy and barely human. But don't get upset, Master. The monsters are coming to take you across the mountain." Friar Sand too felt deeply ashamed, and quickly trying to cover it up he packed up the luggage and loaded the horse to wait on the road.

The story returns to the three demon chiefs, who led their devilish hosts back into the cave. "Elder brother," said the second demon, "I'd imagined that Sun the Novice had nine heads and eight tails, but he turns out to be nothing but that pipsqueak of a monkey. You shouldn't have swallowed him. You should have fought him. He'd have been no match for us. With our tens of thousands of goblins we could have drowned him in our spit. But by swallowing him you let him use his magic and cause you agony, so that you didn't dare have it out with him. When I said we'd take the Tang Priest across the mountains just now I didn't mean it. It was only a way of luring him out because your life was in danger. I most certainly won't escort the Tang Priest." "Why not, good brother?" the senior demon chief asked. "If you and I draw up three thousand junior devils ready for battle I can capture that ape," the second demon replied. "Never mind about three thousand," the senior demon chief said. "You can have our whole force. If we capture him it'll be a credit to us all."

The second demon chief then mustered three thousand junior demons whom he led to a place beside the main road, where they were put into battle formation. He sent a herald with a blue flag to carry a message. "Sun the Novice," the herald said, "come out at once and fight His Second Majesty." When Pig heard this he said with a laugh, "As the saying goes, brother, liars don't fool the people at home. You lied to us when you came back, you trickster. You said you'd beaten the evil spirits and that they'd be bringing a carrying-chair to take the master across. But here they are challenging you to battle. Why?" "The senior demon did surrender to me," Monkey replied, "and he wouldn't dare show his face. The

‘孙’字儿，也害头疼。这定是二妖魔不伏气送我们，故此叫战。我道兄弟，这妖精有弟兄三个，这般义气；我弟兄也是三个，就没些义气。我已降了大魔，二魔出来，你就与他战战，未为不可。”八戒道：“怕他怎的！等我去打他一仗来！”行者道：“要去便去罢。”八戒笑道：“哥啊，去便去，你把那绳儿借与我使使。”行者道：“你要怎的？你又没本事钻在肚里，你又没本事拴在他心上，要他何用？”八戒道：“我要扣在这腰间，做个救命索。你与沙僧扯住后手，放我出去，与他交战。估着赢了他，你便轻松，我把他拿住；若是输与他，你把我扯回来，莫教他拉了去。”真个行者暗笑道：“也是捉弄呆子一番！”就把绳儿扣在他腰里，撮弄他出战。

那呆子举钉钯跑上山崖，叫道：“妖精！出来！与你猪祖宗打来！”那蓝旗手急报道：“大王，有一个长嘴大耳朵的和尚来了。”二怪即出营，见了八戒，更不打话，挺枪劈面刺来。这呆子举钯上前迎住。他两个在山坡前搭上手，斗不上七八回合，呆子手软，架不得妖魔，急回头叫：“师兄，不好了！扯扯救命索，扯扯救命索！”这壁厢大圣闻言，转把绳子放松了，抛将去。那呆子败了阵，往后就跑。原来那绳子拖着走，还不觉；转回来，因松了，倒有些绊脚，自家绊倒了一跌，爬起来又一跌。始初还跌个药踵，后面就跌了个嘴抢地。被妖精赶上，摔开鼻子，就如蛟龙一般，把八戒一鼻子



sound of my name alone is enough to give him a headache. The second demon chief must be challenging me to battle because he can't bring himself to escort us across. I tell you, brother, those three evil spirits are brothers and they have a sense of honour. We're three brothers but we don't. I've beaten the senior demon, so the second demon's come out. There's no reason why you shouldn't fight him."

"I'm not scared of him," Pig said. "I'll go and give him a fight." "If you want to, go ahead," Monkey replied. "Brother," said Pig with a laugh, "I'll go, but lend me that rope." "What do you want it for?" Monkey asked. "You don't know how to get into his belly or tie it to his heart, so what use would it be to you?" "I want it tied round my waist as a lifeline," replied Pig. "You and Friar Sand are to hold on to it and let it out for me to fight him. If you think I'm beating him pay more rope out and I'll capture him, but if he's beating me, pull me back. Don't let him drag me off." At this Monkey smiled to himself and thought, "Another chance to make a fool of the idiot." Monkey then tied the rope round Pig's waist and sent him off into battle.

The idiot lifted his rake and rushed up the steep slope shouting. "Come out, evil spirit! Come and fight your ancestor Pig!" The herald with the blue flag rushed back to report, "Your Majesty, there's a monk with a long snout and big ears here." The second demon chief came out of the encampment, saw Pig, and without a word thrust his spear straight at Pig's face. The idiot raised his rake and went forward to parry the blow. The two of them joined battle in front of the mountainside, and before they had fought seven or eight rounds the idiot began to weaken. He was no longer able to hold the evil spirit off. "Brother," he shouted, turning back in a hurry, "pull in the lifeline, pull in the lifeline!" When the Great Sage heard this from where he stood he loosened his hold on the rope and dropped it. The idiot started to run back now that he was defeated. At first he had not noticed the rope trailing behind him, but after he turned back, relaxing the tension on it, it started to get tangled round his legs. He tripped himself over, climbed to his feet and tripped over again. At first he only staggered, but then he fell facedown into the dust. The evil spirit caught up with him, unwound his trunk that was like a python, wrapped it round Pig and carried him back in triumph to the cave. The devilish host

卷住，得胜回洞。众妖凯歌齐唱，一拥而归。

这坡下三藏看见，又恼行者道：“悟空，怪不得你能咒你死哩！原来你兄弟全无相亲相爱之意，专怀相嫉相妒之心！他那般说，教你扯扯救命索，你怎么不扯，还将索子丢去？如今教他被害，却如之何？”行者笑道：“师父也忒护短，忒偏心！罢了，像老孙拿去时，你略不挂念，左右是舍命之材；这呆子才自遭擒，你就怪我。也教他受些苦恼，方见取经之难。”三藏道：“徒弟啊，你去，我岂不挂念？想着你会变化，断然不至伤身。那呆子生得狼狽，又不会腾那，这一去，少吉多恶。你还去救他一救。”行者道：“师父不得报怨，等我去救他一救。”

急纵身，赶上山，暗中恨道：“这呆子咒我死，且莫与他个快活！且跟去看那妖精怎么摆布他，等他受些罪，再去救他。”即捻诀念起真言，摇身一变，即变做个螭螬虫，飞将去，钉在八戒耳朵根上，同那妖精到了洞里。二魔帅三千小怪，大吹大打的，至洞口屯下。自将八戒拿入里边道：“哥哥，我拿了一个来也。”老怪道：“拿来我看。”他把鼻子放松，摔下八戒道：“这不是？”老怪道：“这厮没用。”八戒闻言道：“大王，没用的放出去，寻那有用的捉来罢。”三怪道：“虽是无用，也是唐僧的徒弟猪八戒。且捆了，送在后边池塘里浸着。待浸退了毛，破开肚子，使盐腌了晒干，等天阴下酒。”八戒大惊道：“罢了！罢了！撞见那贩腌的妖怪也！”众



chorused a paean of victory as they swarmed back.

When Sanzang saw all this from the foot of the slope he became angry with Monkey. "Wukong," he said, "no wonder Wuneng wishes you were dead. You brother-disciples don't love each other at all. All you feel is jealousy. He told you to pull in his lifeline, so why didn't you? Why did you drop the rope instead? What are we to do now you have got him killed?" "You're covering up for him again, Master," said Monkey, "and showing favouritism too. I'm fed up. When I was captured it didn't bother you at all. I was dispensable. But when that idiot gets himself caught you blame me for it. Let him suffer. It'll teach him how hard it is to fetch the scriptures." "Disciple," said Sanzang, "was I not worried when you went? I remembered that you could change into other things, so I was sure you would come to no harm. But the idiot was born clumsy and can't transform himself, which makes this a very dangerous business. You must go and rescue him." "Stop complaining, Master," said Brother Monkey. "I'll go and save him."

Monkey rushed up the mountain thinking resentfully, "I'm not going to make life easy for that idiot if he wishes me dead. I'll go and see what the evil spirits are doing with him. Before I rescue him I'll let him suffer a bit." He then made magic with his hands, said the words of a spell, shook himself, turned into the tiniest of insects and flew into the cave, where he landed at the bottom of one of Pig's ears to be taken inside with the evil spirit. The second demon chief had led his three thousand junior devils trumpeting and drumming loudly to the cave, where they stopped. He now took Pig inside and said, "I've got one, elder brother." "Show me," the senior demon replied. Unwinding his trunk the second demon chief flung Pig to the ground and said, "There he is." "That one's useless," said the senior demon. "Your Majesty," put in Pig when he heard this, "if I'm no use let me go and find a more useful one to capture." "He may not be any use," said the third demon chief, "but he is the Tang Priest's disciple Zhu Bajie. Tie him up and put him to soak in the pool at the back. When his bristles have been soaked off we can open his belly up, salt him and dry him in the sun. He'll go down well with some wine on a rainy day." "That's that then," exclaimed Pig in horror. "I've fallen into the clutches of a demon who's a salt-pork pedlar." The demon

怪一齐下手，把呆子四马攒蹄捆住，扛扛抬抬，送至池塘边，往中间一推，尽皆转去。

大圣却飞起来看处，那呆子四肢朝上，掘着嘴，半浮半沉，嘴里呼呼的，着然好笑，倒像八九月经霜落了子儿的一个大黑莲蓬。大圣见他那嘴脸，又恨他，又怜他，说道：“怎的好么？他也是龙华会上的一个人。但只恨他动不动分行李散火，又要撻掇师父念《紧箍咒》咒我。我前日曾闻得沙僧说，他攒了些私房，不知可有否。等我且吓他一吓看。”

好大圣，飞近他耳边，假捏声音，叫声：“猪悟能！猪悟能！”八戒慌了道：“晦气呀！我这悟能是观世音菩萨起的，自跟了唐僧，又呼做八戒，此间怎么有人知道我叫做悟能？”呆子忍不住问道：“是那个叫我的法名？”行者道：“是我。”呆子道：“你是那个？”行者道：“我是勾司人。”那呆子慌了道：“长官，你是那里来的？”行者道：“我是五阎王差来勾你的。”呆子道：“长官，你且回去，上复五阎王，他与我师兄孙悟空交得甚好，教他让我一日儿，明日来勾罢。”行者道：“胡说！‘阎王注定三更死，谁敢留人到四更！’趁早跟我去，免得套上绳子扯拉！”呆子道：“长官，那里不是方便，看我这般嘴脸，还想活哩。死是一定死，只等一日，这妖精连我师父们都拿来，会一会，就都了帐也。”行者暗笑道：“也罢，我这批上有三十个人，都在这中前后，等我拘将来就你，便有一日耽阁。你可有盘缠，把些儿我去。”八戒道：





hordes fell on him, tied his hands and feet together, carried him to the pool at the back, pushed him in and went back.

When the Great Sage flew there to have a look he saw the idiot with his four limbs pointing upwards and his snout downwards as he half floated and was half sinking, grunting through his snout. He really was a ridiculous sight, like a big blackened frost-bitten lotus pod that has shed its seeds in September or October. Seeing his face the Great Sage felt both loathing and pity for him. "What shall I do?" he wondered. "After all, he is another member of the Dragon Flower Assembly. I just wish he wouldn't keep trying to divide up the luggage, split our band, and incite the master to say the Band-tightening Spell. The other day I heard Friar Sand say that he'd stashed some money away for himself. I wonder if it's true. I'll give him a scare and find out."

The splendid Great Sage flew down to his ear and called in a disguised voice, "Zhu Wuneng, Zhu Wuneng." "This is terrible," thought Pig in alarm, "Wuneng is the name the Bodhisattva Guanyin gave me. I've been called Zhu Bajie all the time I've been with the Tang Priest. How can there be anyone here who knows my name is Wuneng?" So he could not restrain himself from asking, "Who's that calling my Buddhist name?" "Me," said Monkey. "Who are you?" the idiot asked. "I'm a catcher," Monkey replied. "Where from, sir?" asked Pig in terror. "From the Fifth King of the Underworld, and he's sent me to fetch you," said Monkey. "Then please go back and ask the Fifth King as he's such a good friend of my senior fellow-disciple Sun Wukong to give me a day's grace. You can come for me tomorrow." "You're talking nonsense," Monkey replied. "If King Yama of Hell decides you're to die in the third watch nobody will keep you till the fourth. Come with me at once if you don't want me to put a rope round your neck and drag you off."

"Do me a favour," said the idiot. "Even with a face like mine still want to go on living. I'll certainly die if I have to, but give me a day till these evil spirits have captured my master and the rest of us, so I can see them again before we're all done for." "Very well then," said Monkey, grinning to himself. "I've got about thirty people to capture around here in this batch. When I've caught them I'll come back for you. That'll give you a day's grace. Give me some money. I'm sure you've got



“可怜啊!出家人那里有甚么盘缠?”行者道:“若无盘缠,索了去!跟着我走!”呆子慌了道:“长官不要索。我晓得你这绳儿叫做‘追命绳’,索上就要断气。有!有!有!——有便有些儿,只是不多。”行者道:“在那里?快拿出来!”八戒道:“可怜,可怜!我自做了和尚,到如今,有些善信的人家斋僧,见我食肠大,衬钱比他们略多些儿,我拿了攒在这里,零零碎碎有五钱银子;因不好收拾,前者到城中,央了个银匠煎在一处,他又没天理,偷了我几分,只得四钱六分一块儿。你拿了去罢。”行者暗笑道:“这呆子裤子也没得穿,却藏在何处?……咄!你银子在那里?”八戒道:“在我左耳朵眼儿里揔着哩。我揔了拿不得,你自家拿了去罢。”

行者闻言,即伸手在耳朵窍中摸出,真个是块马鞍儿银子,足有四钱五六分重;拿在手里,忍不住哈哈的一声大笑。那呆子认是行者声音,在水里乱骂道:“天杀的弼马温!到这们苦处,还来打诈财物哩!”行者又笑道:“我把你这饕糟的!老孙保师父,不知受了多少苦难,你倒攒下私房!”八戒道:“嘴脸!这是甚么私房!都是牙齿上刮下来的,我不舍得买了嘴吃,留了买匹布儿做件衣服,你却吓了我的。还分些儿与我。”行者道:“半分也没得与你!”八戒骂道:“买命钱让与你罢,好道也救我出去是。”行者道:“莫发急,等我救你。”将银子藏了,即现原身,掣铁棒,把呆子划拢,用手提着脚,扯上来,解了绳。八戒跳起来,脱下衣裳,整干了





some." "Oh dear," said Pig, "we monks don't have money." "If you haven't then I'm dragging you off," said Brother Monkey. "Come with me." "Don't be so impatient, sir," said the idiot, panicking. "I know that rope of yours is what they call the life-taking rope. Once It's round you you're dead. Yes, I have got some money. I've got a bit, but not much." "Where is it?" Monkey demanded. "Give it me at once." "Oh dear, what a pity!" said Pig. "From when I became a monk right up till now the kind people who feed monks have given me a bit more alms than the others because my belly's so big. I saved all the little bits of silver till I had about half an ounce. They were awkward to keep, so when we were in a city some time ago I asked a silversmith to melt them all together. The wicked man stole a few grains of it, so the ingot he made only weighed forty-six hundredths of an ounce. Take it." "The idiot hasn't even got his trousers on," grinned Monkey to himself, "so where can he have hidden it? Hey, where's your silver?" "It's stuffed inside my left ear," Pig replied. "I can't get it myself because I'm tied up, so take it out yourself."

When Monkey heard this he put his hand out and took the silver from inside Pig's ear. It was indeed an ingot shaped like a saddle that weighed only forty-five or forty-six hundredths of an ounce. As he held it in his hands Monkey could not help roaring with laughter. Recognizing Monkey's voice the idiot started cursing him wildly from the water: "Damn and blast you, Protector of the Horses, for coming to extort money from me when I'm in such misery." "I've got you now, you dreg-guzzler!" said Monkey. "Goodness only knows what I've had to suffer for the sake of protecting the master, while you've been making your fortune." "Nonsense!" Pig retorted. "Call this a fortune? It's just what I've scraped off my teeth. I resisted spending it on my stomach, so I saved it to buy myself some cloth to get a tunic made. You've got it out of me by intimidation. You ought to share it with me." "You won't get a cent of it," Monkey replied. "I've paid you to spare my life," said Pig, "so now you damn well ought to rescue me." "Don't be so impatient," said Monkey. "I'll rescue you all in good time." Putting the silver away he turned back into himself and used his cudgel to bring Pig close enough to grab him by his feet, drag him ashore and untie him. Pig then sprang up, took off his clothes, wrung them out, shook them, and draped them still dripping wet

水，抖一抖，潮漉漉的披在身上，道：“哥哥，开后门走了罢。”行者道：“后门里走，可是个长进的？还打前门上去。”八戒道：“我的脚捆麻了，跑不动。”行者道：“快跟我来。”

好大圣，把铁棒一路丢开解数，打将出去。那呆子忍着麻，只得跟定他。只看见二门下靠着的是他的钉钯，走上前，推开小妖，捞过来往前乱筑；与行者打出三四层门，不知打杀了多少小妖。那老魔听见，对二魔道：“拿得好人！拿得好人！你看孙行者劫了猪八戒，门上打伤小妖也！”那二魔急纵身，绰枪在手，赶出门来，应声骂道：“泼猢狲！这般无礼！怎敢藐视我等！”大圣听得，即应声站下。那怪物不容讲，使枪便刺。行者正是会家不忙，掣铁棒，劈面相迎。他两个在洞门外，这一场好杀：

黄牙老獠变人形，义结狮王为弟兄。因为大魔来说合，同心计算吃唐僧。齐天大圣神通广，辅正除邪要灭精。八戒无能遭毒手，悟空拯救出门行。妖王赶上施英猛，枪棒交加各显能。那一个枪来好似穿林蟒，这一个棒起犹如出海龙。龙出海门云霭霭，蟒穿林树雾腾腾。算来都为唐和尚，恨苦相持太没情。





over his shoulders. "Brother," he said, "open the back gates. Let's go." "There's no glory in sneaking out the back way," replied Monkey. "We'll leave by the front gates." "My feet are still numb after being tied up," said Pig. "I can't run." "Buck up and come with me," said Monkey.

The splendid Great Sage charged out, clearing his way by swinging his cudgel. The idiot had no choice but to endure the pain and keep close to him. When he saw the rake propped up by the second pair of gates he went over to it, pushed the junior devils aside, retrieved it and rushed forward, lashing out wildly. He and Brother Monkey charged through three or four pairs of gates, and goodness only knows how many junior devils they killed. When the senior demon chief heard all this he said to the second chief, "You captured a fine one! A fine one indeed! Look! Sun the Novice has rescued Pig and they've wounded or killed the juniors on the gates." The second demon at once sprang to his feet and rushed out through the gates brandishing his spear. "Damned macaque," he shouted at the top of his voice. "What a bloody cheek! How dare you treat us with such contempt!" As soon as the Great Sage heard this he stopped still. The monster thrust his spear straight at him without allowing any argument. With the unhurried skill of the expert Monkey raised his iron cudgel to hit back at the demon's face. The two of them fought a splendid battle outside the entrance to the cave:

The yellow-tusked elephant in human form
Had sworn brotherhood with the Lion King.
Persuaded by the senior monster
They plotted together to eat the Tang Priest.
Huge were the powers of the Great Sage, Heaven's equal,
Who helped the good against the bad and killed off demons,
The incompetent Pig had met with disaster,
So Monkey saved him and led him outside.
When the demon king pursued them with great ferocity
The spear and the cudgel each showed off its powers.
The spear moved like a snake in the woods;
The cudgel arose like a dragon from the sea.
Where the dragon emerged the clouds were thick;
Dense hung the mist where the snake went through the woods.
It was all for the sake of the Tang Priest

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那八戒见大圣与妖精交战，他在山嘴上竖着钉钯，不来帮打，只管呆呆的看着。那妖精见行者棒重，满身解数，全无破绽，就把枪架住。摔开鼻子，要来卷他。行者知道他的勾当，双手把金箍棒横起来，往上一举，被妖精一鼻子卷住腰胯，不曾卷手。你看他两只手在妖精鼻头上丢花棒儿耍子。

八戒见了，捶胸道：“咦！那妖怪晦气呀！卷我这夯的，连手都卷住了，不能得动；卷那们滑的，倒不卷手。他那两只手拿着棒，只消往鼻里一搨，那孔子里害疼流涕，怎能卷得他住？”行者原无此意，倒是八戒教了他。他就把棒幌一幌，小如鸡子，长有丈余，真个往他鼻孔里一搨。那妖精害怕，沙的一声，把鼻子摔放，被行者转手过来，一把挝住，用气力往前一拉，那妖精护疼，随着手，举步跟来。八戒方才敢近，拿钉钯望妖精胯子上乱筑。行者道：“不好！不好！那钯齿儿尖，恐筑破皮，淌出血来，师父看见，又说我们伤生，只调柄子来打罢。”

真个呆子举钯柄，走一步，打一下，行者牵着鼻子，就似两个象奴，牵至坡下。只见三藏凝睛盼望，见他两个嚷嚷闹闹而来，即唤：“悟净，你看悟空牵的是甚么？”沙僧见了，笑道：“师父，大师兄把妖精揪着鼻子拉来，真爱杀人也！”三藏道：“善哉！善哉！那般大个妖精！那般长个鼻子！你且问他：





That they fought each other with ferocity and hatred.

When he saw the Great Sage start fighting the evil spirit, Pig stood on the spur, his rake upright. Instead of joining in to help, he watched with stupefied amazement. Monkey's cudgel was so powerful and his martial skills so faultless the evil spirit used his spear to parry Monkey's blows while unrolling his trunk to wrap round him. As Monkey knew about this trick he held his gold-banded cudgel out horizontally in both hands and raised them. The evil spirit's trunk caught Monkey round the waist but missed his hands. Just watch how Monkey belabours the evil spirit's trunk with his cudgel.

When Pig saw this he beat his chest and said, "Oh dear! That monster's got lousy luck. When he caught me he got my arms too because I'm so clumsy, but he didn't when he caught that slippery character. He's got his cudgel in both hands, and all he needs to do is shove it up the monster's trunk to give him such a pain in the nostrils that it'll make the snot run. The monster'll never be able to hold him." Monkey had not thought of this before Pig gave him the idea, but now he waved his cudgel to make it as thick as a hen's egg and over ten feet long and actually did shove it hard up the monster's trunk. This gave the evil spirit such a shock that he unravelled his trunk with a swishing noise. Monkey brought his hand round to grab the trunk and drag it forcefully towards him. To spare himself any more agony the monster stepped out and moved with Monkey's hand. Only then did Pig dare approach, raising his rake to hit wildly at the monster's flanks. "No," said Brother Monkey, "that's no good. The prongs of your rake are so sharp they might break his skin. If he starts bleeding heavily and the master sees it he'll say we've been killing again. You'd better turn it round and hit him with the handle."

The idiot then raised the handle of his rake and struck the monster at every step while Monkey dragged him by the trunk. They looked like a pair of elephant boys as they led him down to the foot of the mountain, where Sanzang could be seen gazing with concentration at the two of them coming noisily towards him. "Wujing," he said to Friar Sand, "what is it Wukong is leading?" "Master," replied Friar Sand when he saw them, "big brother is dragging an evil spirit here by the nose. He really enjoys slaughter." "Splendid, splendid," said Sanzang. "What a big evil

他若喜喜欢欢送我等过山呵，饶了他，莫伤他性命。”沙僧急纵前迎着，高声叫道：“师父说：那怪果送师父过山，教不要伤他命哩。”那怪闻说，连忙跪下，口里呜呜的答应。原来被行者揪着鼻子，捏僵了，就如重伤风一般。叫道：“唐老爷，若肯饶命，即便抬轿相送。”行者道：“我师徒俱是善胜之人，依你言，且饶你命。快抬轿来。如再变卦，拿住决不再饶！”那怪得脱手，磕头而去。行者同八戒见唐僧，备言前事。八戒惭愧不胜，在坡前晾晒衣服，等候不题。

那二魔战战兢兢回洞，未到时，已有小妖报知老魔、三魔，说二魔被行者揪着鼻子拉去。老魔悚惧，与三魔帅众方出，见二魔独回，又皆接入，问及放回之故。二魔把三藏怜悯善胜之言，对众说了一遍。一个个面面相觑，更不敢言。二魔道：“哥哥可送唐僧么？”老魔道：“兄弟，你说那里话！孙行者是个广施仁义的猴头，他先在我肚里，若肯害我性命，一千个也被他弄杀了。却才揪住你鼻子，若是扯了去不放回，只捏破你的鼻子头儿，却也惶恐。快早安排送他去罢。”三魔笑道：“送！送！送！”老魔道：“贤弟这话，却又像尚气的了。你不送，我两个送去罢。”

三魔又笑道：“二位兄长在上：那和尚倘不要我们送，只





spirit, and what a long nose! Go and ask him if he's happy and willing to escort us over the mountain. If he is he must be spared and not be killed." Friar Sand at once rushed straight towards them shouting, "The master says you mustn't kill the monster if he's really willing to escort him across the mountain." As soon as he heard this the demon fell to his knees and promised to do so in a very nasal voice. His voice was like this because Monkey was pinching his nostrils shut, making it sound as though he had a heavy cold. "Lord Tang," he said, "I'll carry you across by chair if you spare my life." "My master and we disciples are good people." Monkey replied. "As you've said this we'll spare your life. Fetch the chair at once. If you break your word again we most certainly won't spare your life when we catch you next time." The freed monster kowtowed and left. Monkey and Pig went to report to the Tang Priest on everything that had happened to them. Pig was overcome with shame as he spread his clothes out to dry in the sun while they waited.

The second demon chief returned trembling and shaking to the cave. Even before his return some junior devils had reported to the senior and the third demon chiefs that Monkey had dragged him off by the trunk. In his anxiety the senior demon had led his hosts out with the third demon when they saw the second chief coming back alone. As they brought him inside and asked him why he had been released the second chief told them all about Sanzang's words of mercy and goodness. They looked at each other, at a loss for words. "Elder brother," said the second demon chief, "shall we take Sanzang across?" "What a thing to say, brother," replied the senior chief. "Sun the Novice is a monkey who shows the greatest benevolence and sense of justice. If he had wanted to kill me when he was in my stomach he could most certainly have done so. He only grabbed your trunk. He might have dragged you off and not let you go. All he did was to pinch your trunk and break its skin, and that's given you a scare. Get ready at once to take them across." The third demon chief smiled and said, "Yes, yes, yes!" "From the way you're talking, my good brother," said the senior demon, "it sounds as though you're reluctant to let the Tang Priest go. If you don't, we'll take him across."

The third demon chief smiled again and said, "Elder brothers, it would



这等瞒过去，还是他的造化；若要送，不知正中了我的‘调虎离山’之计哩。”老怪道：“何为‘调虎离山’？”三怪道：“如今把满洞群妖，点将起来，万中选千，千中选百，百中选十六个，又选三十个。”老怪道：“怎么既要十六，又要三十？”三怪道：“要三十个会烹煮的，与他些精米、细面、竹笋、茶芽、香蕈、蘑菇、豆腐、面筋，着他二十里，或三十里，搭下窝铺，安排茶饭，管待唐僧。”老怪道：“又要十六个何用？”三怪道：“着八个抬，八个喝路。我弟兄相随左右，送他一程。此去向西四百余里，就是我的城池。我那里自有接应的人马。若至城边，……如此如此，着他师徒首尾不能相顾。要捉唐僧，全在此十六个鬼成功。”老怪闻言，欢欣不已。真是如醉方醒，似梦方觉。道：“好！好！好！”即点众妖，先选三十，与他物件；又选十六，抬一顶香藤轿子。同出门来，又吩咐众妖：“俱不许上山闲走：孙行者是个多心的猴子，若见汝等往来，他必生疑，识破此计。”

老怪遂帅众至大路旁高叫道：“唐老爷，今日不犯红沙，请老爷早早过山。”三藏闻言道：“悟空，是甚人叫我？”行者指定道：“那厢是老孙降伏的妖精抬轿来送你哩。”三藏合掌朝天道：“善哉！善哉！若不是贤徒如此之能，我怎生得去！”径





have been luckier for those monks if they hadn't asked us to escort them but had slipped quietly across instead. By asking us to escort them they've fallen in with our plan to lure the tiger down from the mountain." "What do you mean by 'luring the tiger from the mountain'?" the senior demon asked. "Summon all the demons in our cave," the third demon chief continued. "Choose one thousand from the ten thousand of them, then a hundred from, the thousand, then sixteen and thirty from the hundred." "Why do you want sixteen and thirty?" the senior demon asked. "The thirty must be good cooks," the third demon chief replied. "Give them the best rice and flour, bamboo shoots, tea, gill fungus, button mushrooms, beancurd and wheat gluten. Send them to put up a shelter seven to ten miles along the way and lay on a meal for the Tang Priest." "And what do you want the sixteen for?" the senior demon asked. "Eight to carry the chair and eight to shout and clear the way," the third demon replied. "We brothers will accompany them for a stage of their journey. About 150 miles west of here is my city, and I've plenty of troops there to greet them. When they get to the city we'll do such and such and so on... The Tang Priest and his disciples won't be able to see what's happening to them. Whether we catch the Tang Priest or not depends completely on those sixteen demons."

The senior demon was beside himself with delight on hearing this. It was as if he had recovered from a drunken stupor or woken up from a dream. "Excellent, excellent," he said, whereupon he mustered the demons, chose thirty to whom he gave the food and another sixteen to carry a rattan chair. As they set out the senior demon gave the following instructions to the rest of the demons: "None of you are to go out on the mountain. Sun the Novice is a very cautious ape, and if he sees any of you around he'll be suspicious and see through our plan."

The senior demon then led his underlings to a place beside the main road, where he called aloud, "Lord Tang, today's not an unlucky one, so please come across the mountain straight away." "Who is that calling me, Wukong?" Sanzang asked when he heard this. "It's the demons I beat," Monkey replied. "They're bringing a chair to carry you." Putting his hands together in front of his chest Sanzang looked up to the sky and said, "Splendid, splendid! But for my worthy disciple's great abilities I

直向前，对众妖作礼道：“多承列位之爱，我弟子取经东回，向长安当传扬善果也。”众妖叩首道：“请老爷上轿。”那三藏肉眼凡胎，不知是计；孙大圣又是太乙金仙，忠正之性，只以为擒纵之功，降了妖怪，亦岂期他都有异谋，却也不曾详察，尽着师父之意。即命八戒将行囊捎在马上，与沙僧紧随。他使铁棒向前开路，顾盼吉凶。八个抬起轿子，八个一递一声喝道。三个妖扶着轿扛。师父喜喜欢欢的端坐轿上。上了高山，依大路而行。

此一去，岂知欢喜之间愁又至。经云：“泰极否还生。”时运相逢真太岁，又值丧门吊客星。那伙妖魔，同心合意的，侍卫左右，早晚殷勤。行经三十里献斋，五十里又斋，未晚请歇，沿路齐齐整整。一日三餐，遂心满意；良宵一宿，好处安身。

西进有四百里余程，忽见城池相近。大圣举铁棒，离轿仅有一里之遥，见城池，把他吓了一跳，挣挫不起。你道他只这般大胆，如何见此着唬？原来望见那城中有许多恶气。乃是：

攒攒簇簇妖魔怪，四门都是狼精灵。





could not proceed on my journey." He then walked forward to greet the demons with the words, "I am most grateful for the consideration you gentlemen are showing. When my disciples and I return to Chang'an we will praise your admirable achievements." "Please get into the carrying-chair, my lord," the demons said, kowtowing. Having mortal eyes and body Sanzang did not realize that this was a trick. The Great Sage Sun, a golden immortal of the Supreme Monad with a loyal nature, thought that because he had captured and released the demons they were now won over. He never imagined that they had other plots in mind, so he did not investigate closely but went along with his master's ideas. He told Pig to tie the luggage on the horse and keep close to the master with Friar Sand while he cleared the way with his iron cudgel, watching out to see if all was well. While eight devils carried the chair and eight shouted in turn to clear the way the three demon chiefs steadied the poles of the chair. The master was delighted to sit upright in it and go up the high mountain by the main track, little realizing that

Great grief would return in the midst of rejoicing;
"Extremes," says the classic, "create their negation."
Fated they were to meet with disaster,
A star of ill-omen to mark desolation.

The band of demons worked with one mind to escort them and serve them diligently at all times. After ten miles there was a vegetarian meal and after fifteen more miles another one. They were invited to rest before it grew late, and everything along their way was neat and tidy. Each day they had three most satisfactory and delightful meals and spent a comfortable night where they were able to sleep well.

When they had travelled about 150 miles west they found themselves near a walled city. Raising his iron cudgel the Great Sage, who was only a third of a mile ahead of the carrying-chair, was so alarmed by the sight of the city that he fell over and was unable to rise to his feet. Do you know why someone of his great courage was so frightened by what he saw? It was because he saw a very evil atmosphere hanging over the town.

Crowds of evil demons and monsters,
Wolf spirits at all four gates.

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斑斓老虎为都管，白面雄彪作总兵。
丫叉角鹿传文引，伶俐狐狸当道行。
千尺大蟒围城走，万丈长蛇占路程。
楼下苍狼呼令使，台前花豹作人声。
摇旗擂鼓皆妖怪，巡更坐铺尽山精。
狡兔开门弄买卖，野猪挑担干营生。
先年原是天朝国，如今翻作虎狼城。

那大圣正当悚惧，只听得耳后风响，急回头观看，原来是三魔双手举一柄画杆方天戟，往大圣头上打来。大圣急翻身爬起，使金箍棒劈面相迎。他两个各怀恼怒，气哼哼，更不打话；咬着牙，各要相争。又见那老魔头，传声号令，举钢刀便砍八戒。八戒慌得丢了马，轮着钯，向前乱筑。那二魔缠长枪，望沙僧刺来。沙僧使降妖杖支开架子敌住。三个魔头与三个和尚，一个敌一个，在那山头舍死忘生苦战。那十六个小妖却遵号令，各各效能：抢了白马、行囊，把三藏一拥，抬着轿子，径直城边，高叫道：“大王爷爷定计，已拿得唐僧来了！”那城上大小妖精，一个个跑下，将城门大开，吩咐各营卷旗息鼓，不许呐喊筛锣，说：“大王原有令在前，不许吓了唐僧；唐僧禁不得恐吓，一吓就肉酸不中吃了。”



Striped tigers are the commanders;
White-faced tiger-cats are senior officers.
Antlered stags carry documents around;
Cunning foxes walk along the streets.
Thousand-foot pythons slither round the walls;
Twenty-mile serpents occupy the roads.
At the base of high towers grey wolves shout commands;
Leopards speak in human voices by pavilions.
Standard-bearers and drummers—all are monsters;
Mountain spirits patrol and stand sentry;
Crafty hares open shops to trade;
Wild boars carry their loads to do business.
What used to be the capital of a heavenly dynasty
Has now become a city of wolves and tigers.

Just as he was being overcome by terror the Great Sage heard a wind from behind him and turned quickly to see the third demon chief raising a heaven-square halberd with a patterned handle to strike at his head. Springing to his feet, the Great Sage struck back at the monster's face with his gold-banded cudgel. Both of them were snorting with rage and fury as they ground their teeth and fought a wordless struggle. Monkey then saw the senior demon chief giving out orders as he lifted his steel sabre to hack at Pig. Pig was in such a rush that he had to let the horse go as he swung his rake around to hit wildly back. Meanwhile the second demon chief was thrusting with his spear at Friar Sand, who parried with his demon-quelling staff.

The three demon chiefs and the three monks were now all fighting in single combat, ready to throw away their lives. The sixteen junior devils obeyed their orders, each giving play to his talents as they grabbed hold of the white horse and the luggage and crowded round Sanzang, lifting up his chair and carrying him straight to the city. "Your Senior Majesty, please decide what to do now we've captured the Tang Priest," they shouted. All the demons of every rank on the city walls came rushing down to throw the city gates wide open. Every battalion was ordered to furl its flag, silence its drums, and on no account shout war-cries or strike gongs. "His Senior Majesty has given orders that the Tang Priest is not to be frightened. He can't endure being scared. If he is, his flesh will turn

众精都欢天喜地邀三藏，控背躬身接主僧。把唐僧一轿子抬上金銮殿，请他坐在当中，一壁厢献茶，献饭，左右旋绕。那长老昏昏沉沉，举眼无亲。

毕竟不知性命何如，且听下回分解。



sour and be inedible.” The demons were all delighted to welcome Sanzang, bowing and carrying him into the throne hall of the palace, where he was invited to sit in the place of honour. They offered him tea and food as they bustled around him in attendance. The venerable elder felt dizzy and confused as he looked about and saw no familiar faces. If you don't know whether he was to escape with his life listen to the explanation in the next instalment.

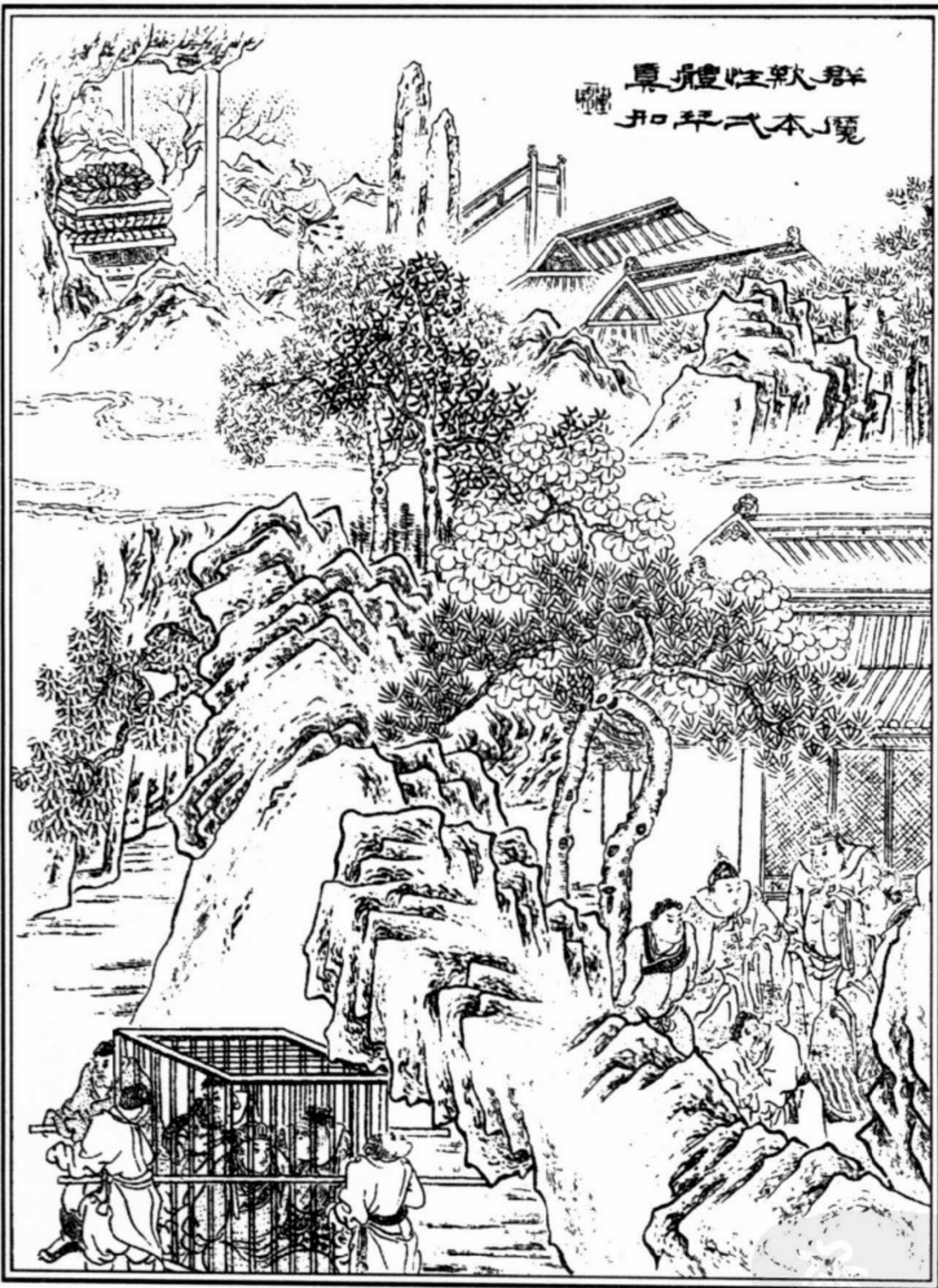
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第七十七回

群魔欺本性 一体拜真如

且不言唐长老困苦。却说那三个魔头，齐心竭力，与大圣兄弟三人，在城东半山内，努力争持。这一场，正是那“铁刷帚刷铜锅，家家挺硬。”好杀：

六般体相六般兵，六样形骸六样情。六恶六根缘六欲，六门六道赌输赢。三十六宫春自在，六六形色恨有名。这一个金箍棒，千般解数；那一个方天戟，百样峥嵘。八戒钉钯凶更猛，二怪长枪俊又能。小沙僧宝杖非凡，有心打死；老魔头钢刀快利，举手无情。这三个是护卫真僧无敌将，那三个是乱法欺君泼野精。起初犹可，向后弥凶。六枚都使升空法，云端里面各翻腾。一时间吐雾喷云天地暗，哮哮吼吼只闻声。

Chapter 77

The Demon Host Mistreats the Fundamental Nature The One Body Pays His Respects to the Buddha

We will tell now not of the sufferings of the venerable Tang Elder but of the three demon chiefs in strenuous combat with the Great Sage and his two brother disciples in the low hills to the east outside the city. It was indeed a good hard battle, like an iron brush against a copper pan:

Six types of body, six types of weapon,
Six physical forms, six feelings.
The six evils arise from the six sense organs and the six desires;
The six gates to nirvana and the six ways of rebirth are struggling for
victory.
In the thirty-six divine palaces spring comes of itself;
The six times six forms do not want to be named.
This one holding a gold-banded cudgel
Performs a thousand movements;
That one wielding a heaven-square halberd
Is exceptional in every way.
Pig is even more ferocious with his rake;
The second demon's spear-play is superb and effective.
There is nothing commonplace about young Friar Sand's staff
As he tries to inflict a blow that is fatal;
Sharp is the senior demon's sabre
Which he raises without mercy.
These three are the true priest's invincible escorts;
The other three are evil and rebellious spirits.
At first the fight is not so bad,
But later it becomes more murderous.
All six weapons rise up by magic
To twist and turn in the clouds above.
They belch out in an instant clouds that darken the sky,
And the only sounds to be heard are roars and bellows.





他六个斗罢多时，渐渐天晚。却又是风雾漫漫，霎时间，就黑暗了。原来八戒耳大，盖着眼皮，越发昏蒙；手脚慢，又遮架不住，拖着钯，败阵就走，被老魔举刀砍去，几乎伤命；幸躲过头脑，被口刀削断几根鬃毛，赶上张开口咬着领头，拿入城中，丢与小怪，捆在金銮殿。老妖又驾云，起在半空助力。沙和尚见事不谐，虚幌着宝杖，顾本身回头便走，被二怪摔开鼻子，响一声，连手卷住，拿到城里，也叫小妖捆在殿下。却又腾空去叫拿行者。行者见两个兄弟遭擒，他自家独力难撑，正是：好手不敌双拳，双拳难敌四手。他喊一声，把棍子隔开三个妖魔的兵器，纵筋斗驾云走了。三怪见行者驾筋斗时，即抖抖身，现了本像，搯开两翅，赶上大圣。你道他怎能赶上？当时如行者闹天宫，十万天兵也拿他不住者，以他会驾筋斗云，一去有十万八千里路，所以诸神不能赶上。这妖精搯一翅就有九万里，两搯就赶过了，所以被他一把挝住，拿在手中，左右挣挫不得。欲思要走，莫能逃脱。即使变化法遁法，又往来难行：变大些





After the six of them had been fighting for a long time evening was drawing in, and as the wind was also bringing cloud it became dark very quickly. Pig was finding it harder and harder to see as his big ears were covering his eyelids. His hands and feet were besides too slow for him to be able to hold off his opponent, so he fled from the fight, dragging his rake behind him. The senior demon chief took a swing at him with his sword that almost killed him. Luckily Pig moved his head out of the way, so that the blade only cut off a few of his bristles. The monster then caught up with Pig, opened his jaws, picked Pig up by the collar, carried him into the city and threw him to the junior demons to tie up and take to the throne hall. The senior demon chief then rose back into the air by cloud to help the other two.

Seeing that things were going badly Friar Sand feinted with his staff and turned to flee only to be caught, hands and all, when the second demon unravelled his trunk and noisily wrapped it round him. The demon took him too into the city, ordering the junior demons to tie him up in the palace before rising up into the sky again to tell the others how to catch Monkey. Seeing that both his brother disciples had been captured Monkey realized that it was going to be impossible for him to hold out single-handed. Indeed,

A couple of fists can defeat a good hand,
But cannot a competent foursome withstand.

With a shout Brother Monkey pushed the three demons' weapons aside, set off his somersault cloud and fled. When the third demon chief saw Monkey ride off by somersault he shook himself, resumed his real form, spread his wings and caught up with the Great Sage. You may well ask how the demon could possibly catch up with him. When Monkey made havoc in heaven all that time ago a hundred thousand heavenly soldiers had failed to capture him. Because he could cover 36,000 miles in a single somersault of his cloud, none of the gods had been able to catch up with him. But this evil spirit could cover 30,000 miles with one beat of his wings, so that with two beats he caught up with Monkey and seized him. Monkey could not get out of the demon's talons no matter how hard he struggled or how desperately he longed to escape. Even when he used his transformation magic he still could not move. If he made himself grow



儿，他就放松了挝住；变小些儿，他又搭紧了挝住。复拿了径回城内，放了手，摔下尘埃。吩咐群妖，也照八戒、沙僧捆在一起。那老魔、二魔俱下来迎接。三个魔头，同上宝殿。噫！这一番倒不是捆住行者，分明是与他送行。

此时有二更时候，众怪一齐相见毕，把唐僧推下殿来。那长老于灯光前，忽见三个徒弟都捆在地下，老师父伏于行者身边，哭道：“徒弟啊！常时逢难，你却在外运用神通，到那里取救降魔；今番你亦遭擒，我贫僧怎么得命！”八戒、沙僧听见师父这般苦楚，便也一齐放声痛哭。行者微微笑道：“师父放心，兄弟莫哭；凭他怎的，决然无伤。等那老魔安静了，我们走路。”八戒道：“哥啊，又来捣鬼了！麻绳捆住，松些儿还着水喷，想你这瘦人儿不觉，我这胖的遭瘟哩！不信，你看两膊上。入肉已有二寸，如何脱身？”行者笑道：“莫说是麻绳捆的，就是碗粗的棕缆，只也当秋风过耳，何足罕哉！”

师徒们正说处，只闻得那老魔道：“三贤弟有力量，有智谋，果成妙计，拿将唐僧来了！”叫：“小的们，着五个打水，七个刷锅，十个烧火，二十个抬出铁笼来，把那四个和尚蒸熟，我兄弟们受用，各散一块儿与小的们吃，也教他个个长生。”八戒听见，战兢兢的道：“哥哥，你听。那妖精计较要蒸我们吃哩！”行者道：“不要怕，等我看他是雏儿妖精，是把





the demon opened his grip but still held firmly to him; and if he shrank the demon tightened his clutch. The demon took him back inside the city, released his talons, dropped him into the dust, and told the fiendish hordes to tie him up and put him with Pig and Friar Sand. The senior and the second demon chiefs both came out to greet the third chief, who went back up into the throne hall with them. Alas! This time they were not tying Monkey up but sending him on his way.

It was now the second watch of the night, and after all the demons had exchanged greetings the Tang Priest was pushed out of the throne hall. When he suddenly caught sight in the lamplight of his three disciples all lying tied up on the ground the venerable master leaned down beside Brother Monkey and said through his tears, "Disciple, when we meet with trouble you normally go off and use your magic powers to subdue the monsters causing it. Now that you too have been captured can I survive, poor monk that I am?" As soon as Pig and Friar Sand heard their master's distress they too began to howl together. "Don't worry, Master," said Monkey with a hint of a smile, "and don't cry, brothers. No matter what they do they won't be able to hurt us. When the demon chiefs have settled and are asleep we can be on our way." "You're just making trouble again, brother," replied Pig. "We're trussed up with hempen ropes. If we do manage to work them a bit loose they spurt water on them to shrink them again. You might be too skinny to notice, but fat old me's having a terrible time. If you don't believe me take a look at my arms. The rope's cut two inches deep into them. I'd never get away." "Never mind hempen ropes," said Monkey with a laugh, "even if they were coir cables as thick as a rice-bowl they'd be no more than an autumn breeze to me. What's there to make a fuss about?"

As master and disciples were talking the senior demon could be heard saying, "Third brother, you really are strong and wise. Your plan to capture the Tang Priest was brilliant and it worked." "Little ones," he called, "Five of you carry water, seven scrub the pans, ten get the fire burning and twenty fetch the iron steamer. When we've steamed the four monks tender for my brothers and me to enjoy we'll give you juniors a piece so that you can all live for ever." "Brother," said Pig, trembling, when he heard this, "listen. That evil spirit's planning to steam and eat us." "Don't



势妖精。”沙和尚哭道：“哥呀！且不要说宽话，如今已与阎王隔壁哩，且讲甚么‘雏儿’、‘把势’！”说不了，又听得二怪说：“猪八戒不好蒸。”八戒欢喜道：“阿弥陀佛，是那个积阴鹭的，说我不好蒸？”三怪道：“不好蒸，剥了皮蒸。”八戒慌了，厉声喊道：“不要剥皮！粗自粗，汤响就烂了！”老怪道：“不好蒸的，安在底下一格。”行者笑道：“八戒莫怕，是‘雏儿’，不是‘把势’”。沙僧道：“怎么认得？”行者道：“大凡蒸东西，都从上边起。不好蒸的，安在上头一格，多烧把火，圆了气，就好了；若安在底下，一住了气，就烧半年也是不得气上的。他说八戒不好蒸，安在底下，不是雏儿是甚的！”八戒道：“哥啊，依你说，就活活的弄杀人了！他打紧见不上气，抬开了，把我翻转过来，再烧起火，弄得我两边俱熟，中间不夹生了？”

正讲时，又见小妖来报：“汤滚了。”老怪传令叫抬。众妖一齐上手，将八戒抬在底下一格，沙僧抬在二格。行者估着来抬他，他就脱身道：“此灯光前好做手脚！”拔下一根毫毛，吹口仙气，叫声“变！”即变做一个行者，捆了麻绳；将真身出神，跳在半空里，低着看着。那群妖那知真假，见人就抬。把个“假行者”抬在上三格；才将唐僧揪翻倒捆





be afraid," said Monkey. "I'm going to find out whether he's an evil spirit still wet behind the ears or an old hand."

"Brother," said Friar Sand, sobbing, "don't talk so big. We're next door to the king of Hell. How can you talk about whether he's wet behind the ears or an old hand at a time like this?" The words were not all out of his mouth before the second demon chief was heard to say, "Pig won't steam well." "Amitabha Buddha!" said Pig with delight. "I wonder who's building up good karma by saying I won't steam well." "If he won't steam well," the third chief said, "skin him before steaming him." This panicked Pig, who screamed at the top of his voice, "Don't skin me. I may be coarse but I'll go tender if you boil me." "If he won't steam well," the senior demon chief said, "put him on the bottom tray of the steamer." "Don't worry, Pig," said Monkey with a laugh, "he's wet behind the ears. He's no old hand." "How can you tell?" Friar Sand asked. "Generally speaking you should start from the top when steaming," Monkey replied. "Whatever's hardest to steam should be put on the top tray. Add a bit of extra fuel to the fire, get up a good steam and it'll be done. But put it at the bottom and lower the steam and you won't get the steam up even if you cook it for six months. He must be wet behind the ears if he says that Pig should be put on the bottom tray because he's hard to cook." "Brother," Pig replied, "if he followed your advice I'd be slaughtered alive. When he can't see the steam rising he'll take the lid off, turn me over and make the fire burn hotter. I'll be cooked on both sides and half done in the middle."

As they were talking a junior devil came in to report that the water was boiling. The senior chief ordered that the monks be carried in, and all the demons acted together to carry Pig to the lowest shelf of the steamer and Friar Sand to the second shelf. Guessing that they would be coming for him next Brother Monkey freed himself and said, "This lamplight is just right for some action." He then pulled out a hair, blew on it with magic breath, called, "Change!" and turned it into another Monkey he tied up with the hempen rope while extracting his real self in spirit form to spring up into mid-air, look down and watch. Not realizing that he was an imitation the crowd of demons picked up the false Monkey they saw and carried him to the third tray of the steamer, near the top. Only then did



住，抬上第四格。干柴架起，烈火气焰腾腾。大圣在云端里嗟叹道：“我那八戒、沙僧，还捱得两滚；我那师父，只消一滚就烂。若不用法救他，顷刻丧矣！”

好行者，在空中捻着诀，念一声“唵蓝净法界，乾元亨利贞”的咒语，拘唤得北海龙王早至。只见那云端里一朵乌云，应声高叫道：“北海小龙敖顺叩头。”行者道：“请起！请起！无事不敢相烦，今与唐师父到此，被毒魔拿住，上铁笼蒸哩。你去与我护持护持，莫教蒸坏了。”龙王随即将身变作一阵冷风，吹入锅下，盘旋围护，更没火气烧锅，他三人方不损命。

将有三更尽时，只闻得老魔发放道：“手下的，我等用计劳形，拿了唐僧四众；又因相送辛苦，四昼夜未曾得睡。今已捆在笼里，料应难脱，汝等用心看守，着十个小妖轮流烧火，让我们退宫，略略安寝。到五更天色将明，必然烂了。可安排下蒜泥盐醋，请我们起来，空心受用。”众妖各各遵命。三个魔头，却各转寝宫而去。

行者在云端里，明明听着这等吩咐，却低下云头，不听见笼里人声。他想着：“火气上腾，必然也热，他们怎么不





they drag the Tang Priest to the ground, tie him up, and put him into the fourth tray. As the dry firewood was stacked up a fierce fire blazed. "My Pig and Friar Sand can stand a couple of boilings," sighed the Great Sage up in the clouds, "but that master of mine will be cooked tender as soon as the water boils. If I can't save him by magic he'll be dead in next to no time."

The splendid Great Sage made a hand-spell in mid-air, said the magic words "*Om* the blue pure dharma world; true is the eternal beneficence of Heaven", and summoned the Dragon King of the Northern Ocean to him. A black cloud appeared among the other clouds, and from it there came at once an answering shout, "Ao Shun, the humble dragon of the Northern Ocean, kowtows in homage." "Arise, arise," said Monkey. "I would not have ventured to trouble you for nothing. I've now got this far with my master the Tang Priest. He's been captured by vicious monsters and put into an iron steamer to be cooked. Go and protect him for me and don't let the steam harm him." The dragon king at once turned himself into a cold wind that blew underneath the cooking pot and coiled around to shield it from all the heat of the fire. Thus were the three of them saved from death.

As the third watch was drawing to an end the senior demon chief announced a decision. "My men," he said, "we have worn out brains and brawn to capture the Tang Priest and his three disciples. Because of the trouble we went to in escorting them we have not slept for four days and nights. I don't think that they'll be able to escape now that they're tied up and being steamed. You are all to guard them carefully. Ten of your junior devils are to take it in turns to keep the fires burning while we withdraw to our living quarters for a little rest. By the fifth watch, when it's about to get light, they're bound to be cooked tender. Have some garlic paste, salt and vinegar ready and wake us up; then we'll be able to eat them with a good appetite." The devils did as they had been ordered while the three demon chiefs returned to their sleeping chambers.

Up in the clouds Brother Monkey clearly heard these instructions being given, so he brought his cloud down. As there was no sound of voices from inside the steamer he thought, "The fire is blazing away and they must be feeling hot. Why aren't they afraid? Why aren't they saying



怕，又无言语？——哼！莫敢是蒸死了？等我近前再听。”好大圣，踏着云，摇身一变，变作一个黑苍蝇儿，钉在铁笼格外听时，只闻得八戒在里面道：“晦气，晦气！不知是闷气蒸，又不知是出气蒸哩。”沙僧道：“二哥，怎么叫做‘闷气’、‘出气’？”八戒道：“‘闷气蒸’是盖了笼头，‘出气蒸’不盖。”三藏在浮上一层应声道：“徒弟，不曾盖。”八戒道：“造化！今夜还不得死！这是出气蒸了！”行者听得他三人都说话，未曾伤命，便就飞了去，把个铁笼盖，轻轻儿盖上。三藏慌了道：“徒弟！盖上了！”八戒道：“罢了！这个是闷气蒸，今夜必是死了！”沙僧与长老嚶嚶的啼哭。八戒道：“且不要哭，这一会烧火的换了班了。”沙僧道：“你怎么知道？”八戒道：“早先抬上来时，正合我意：我有些儿寒湿气的病，要他腾腾。这会子反冷气上来了。——噢！烧火的长官，添上些柴便怎的？要了你的哩！”

行者听见，忍不住暗笑道：“这个夯货！冷还好捱，若热就要伤命。再说两遭，一定走了风了，快早救他。——且住！要救他须是要现本相。假如现了，这十个烧火的看见，一齐乱喊，惊动老怪，却又不费事？……等我先送他个法儿。……”忽想起：“我当初做大圣时，曾在北天门与护国天王猜枚耍子，赢得他瞌睡虫儿，还有几个，送了他罢。”即往腰间顺带里摸摸，还有十二个。“送他十个，还留两个做种。”即将虫儿抛了去，散在十个小妖脸上，钻入鼻孔，渐





anything? Hmm... Could they have been steamed to death? Let me go closer and listen." The splendid Great Sage shook himself as he stood on his cloud and turned into a black fly. As he alighted on the outside of the iron steamer's trays to listen he heard Pig saying inside, "What lousy luck! What lousy luck! I wonder whether we're being closed-steamed or open-steamed." "What do you mean by 'closed' and 'open', brother?" Friar Sand asked. "Closed steaming is when they cover the steamer and open steaming is when they don't," Pig replied. "Disciples," said Sanzang from the top tray, "the cover is off." "We're in luck!" said Pig. "We won't be killed tonight. We're being open-steamed." Having heard all three of them talking Monkey realized that they were still alive, so he flew away, fetched the iron steamer lid and placed it lightly on the steamer. "Disciples," exclaimed Sanzang in alarm, "they've covered us up." "That's done it," said Pig. "That means closed steaming. We're bound to die tonight." Friar Sand and the venerable elder started to sob. "Don't cry," said Pig. "A new shift of cooks has come on duty." "How can you tell?" Friar Sand asked. "I was delighted at first when they carried me here," Pig replied. "I've got a bit of a feverish chill and I wanted warming up. But all we're getting at the moment is cold air. Hey! Mr. Cook, sir! What are you making such a fuss about putting more firewood on for? Am I asking for what's yours?"

When Monkey heard this he could not help laughing to himself. "Stupid clod," he thought. "Being cold is bearable. If it got hot you'd be dead. The secret will get out if he goes on talking. I'd better rescue him.... No! I'd have to turn back into myself to rescue them, and if I did that the ten cooks would see me and start shouting. That would disturb the old monsters and I'd be put to a lot more trouble. I'll have to use some magic on the cooks first." Then a memory came back to him. "When I was the Great Sage in the old days I once played a guessing game with the Heavenly King Lokapala at the Northern Gate of Heaven and won some of his sleep insects off him. I've got a few left I can use on them." He felt around his waist inside his belt and found that he had twelve of them left. "I'll give them ten and keep two to breed from," Monkey thought. Then he threw the insects into the ten junior devils' faces, where the insects went up their nostrils, so that they all started

渐打盹，都睡倒了。只有一个拿火叉的，睡不稳，揉头搓脸，把鼻子左捏右捏，不住的打喷嚏。行者道：“这厮晓得勾当了，我再与他个‘双桥灯’。”又将一个虫儿抛在他脸上。

“两个虫儿，左进右出，右出左进，谅有一个安住。”那小妖两三个大呵欠，把腰伸一伸，丢了火叉，也扑的睡倒，再不翻身。

行者道：“这法儿真是妙而且灵！”即现原身，走近前，叫声“师父。”唐僧听见道：“悟空，救我啊！”沙僧道：“哥哥，你在外面叫哩？”行者道：“我不在外面，好和你们在里边受罪？”八戒道：“哥啊，溜撒的溜的，我们都是顶缸的，在此受闷气哩！”行者笑道：“呆子莫嚷，我来救你。”八戒道：“哥啊，救便要脱根救，莫又要复笼蒸。”行者却揭开笼头，解了师父，将假变的毫毛，抖了一抖，收上身来；又一层层放了沙僧，放了八戒。那呆子才解了，巴不得就要跑。行者道：“莫忙！莫忙！”却又念声咒语，发放了龙神，才对八戒道：“我们这去到西天，还有高山峻岭。师父没脚力难行，等我还将马来。”

你看他轻手轻脚，走到金銮殿下，见那些大小群妖俱睡熟了。却解了缰绳，要不惊动。那马原是龙马，若是生人，飞踢两脚，便嘶几声。行者曾养过马，授弼马温之官，又是自家一伙，所以不跳不叫。悄悄的牵来，束紧了肚带，扣备



feeling drowsy, lay down and went to sleep. One of them, however, who was holding a fire-fork slept very fitfully, kept rubbing his head and face, pinching his nose and continuously sneezing. "That so-and-so knows a trick or two," thought Monkey. "I'll have to give him a double dose." He threw one of his remaining insects into the demon's face. "With two insects the left one can go in when the right one comes out and vice versa," Monkey thought. "That should keep him quiet." With that the junior demon gave two or three big yawns, stretched himself, dropped the fork and slumped down, fast asleep. He did not get up again.

"What marvellous magic; it really works," said Monkey, turning back into himself. Then he went close to the steamer and called, "Master." "Rescue me, Wukong," said the Tang Priest when he heard him. "Is that you calling to us from outside?" Friar Sand asked. "If I weren't out here would you prefer me to be suffering in there with you?" Monkey replied. "Brother," said Pig, "you sloped off and left us to carry the can. We're being closed-steamed in here." "Stop yelling, idiot," said Monkey with a laugh. "I'm here to rescue you." "Brother," said Pig, "if you're going to rescue us do it properly. Don't get us put back in here for another steaming." Monkey then took the lid off, freed the master, shook the hair of his that he had turned into an imitation Monkey and put it back on his body, then released Friar Sand and Pig, taking one tray at a time. As soon as he was untied, the idiot wanted to run away. "Don't be in such a hurry!" said Monkey, who recited the words of a spell that released the dragon before going on to say to Pig, "We've still got high mountains and steep ridges ahead of us on our way to the Western Heaven. The going's too heavy for the master — he isn't a strong walker. Wait till I've fetched the horse."

Watch him as with light step he goes to the throne hall, where he saw that all the demons young and old were asleep. He undid the rope attached to the horse's reins, being even more careful not to alarm him. Now the horse was a dragon horse, so had Monkey been a stranger he would have given him a couple of flying kicks and whinnied. But Monkey had kept horses and held the office of Protector of the Horses, and this horse was besides their own. That was why the animal neither reared nor whinnied. Monkey led the horse very quietly over, tightened the girth

停当，请师父上马。长老战兢兢的骑上，也就要走。行者道：“也且莫忙。我们西去还有国王，须要关文，方才去得；不然，将甚执照？等我还去寻行李来。”唐僧道：“我记得进门时，众怪将行李放在金殿左手下，担儿也在那一边。”行者道：“我晓得了。”即抽身跳上宝殿寻时，忽见光彩飘飘。行者知是行李，——怎么就知？以唐僧的锦襕袈裟上有夜明珠，故此放光。——急到前，见担儿原封未动，连忙拿下去，付与沙僧挑着。

八戒牵着马，他引了路，径奔正阳门。只听得梆铃乱响，门上有锁，锁上贴了封皮。行者道：“这等防守，如何去得？”八戒道：“后门里去罢。”行者引路，径奔后门：“后宰门外，也有梆铃之声，门上也有封锁，却怎生是好？我这一番，若不为唐僧是个凡体，我三人不管怎的，也驾云弄风走了。只为唐僧未超三界外，见在五行中，一身都是父母浊骨，所以不得升驾，难逃。”八戒道：“哥哥，不消商量，我们到那没梆铃，不防卫处，撮着师父爬过墙去罢。”行者笑道：“这个不好：此时无奈，撮他过去；到取经回来，你这呆子口敞，延地里就对人说，我们是爬墙头的和尚了。”八戒道：“此时也顾不得行检，且逃命去罢。”行者也没奈何，只



and got everything ready before inviting his master to mount. Trembling and shaking, the Tang Priest did so. He too wanted to go. "Don't you be in such a hurry either," Monkey said. "There'll be plenty more kings along our journey west and we'll need our passport if we're to get there. What other identity papers do we have? I'm going back to find the luggage." "I remember that when we came in the monsters put the luggage to the left of the throne hall," said the Tang Priest. "The loads must still be there."

"Understood," said Monkey, who sprang off at once to search for it by the throne hall. When he suddenly saw shimmering lights of many colours Brother Monkey knew that they came from the luggage. How did he know? Because the light came from the night-shining pearl on the Tang Priest's cassock. He rushed towards it and found that their load was unopened, so he took it out and gave it to Friar Sand to carry, while Pig led the horse and he took the lead.

They were hurrying to go straight out through the main southern gate when they heard the noise of watchmen's clappers and bells. They found the gates locked and paper seals over the locks. "How are we going to get out if the place is so closely guarded?" Monkey wondered. "Let's get out the back door," said Pig. With Monkey leading the way they rushed straight to the back gates. "I can hear clappers and bells outside the back gates as well, and they're sealed too," Monkey said. "What are we to do? If it weren't for the Tang Priest's mortal body it wouldn't bother us three: we could get away by cloud and wind. But the Tang Priest hasn't escaped from the Three Worlds¹ and is still confined within the Five Elements. All his bones are the unclean ones he got from his mother and father. He can't lift himself into the air and he'll never get away." "No time for talking now, brother," said Pig. "Let's go somewhere where there aren't any bells, clappers or guards, lift the master up and climb over the wall." "That won't do," said Monkey. "We could lift him over now because we've got to, but you've got such a big mouth you'd tell people everywhere when we're taking the the scriptures back that we're the sort of monks who sneak over people's walls." "But we can't bother about behaving properly now," replied Pig. "We've got to save our skins." Monkey had no choice but to do as he suggested, so

得依他。到那净墙边，算计爬出。

噫！有这般事！也是三藏灾星未脱。那三个魔头，在宫中正睡，忽然惊觉，说走了唐僧，一个个披衣忙起，急登宝殿。问曰：“唐僧蒸了几滚了？”那些烧火的小妖已是有睡魔虫，都睡着了，就是打也莫想打得一个醒来。其余没执事的，惊醒几个，冒冒失失的答应道：“七——七——七——七滚了！”急跑近锅边，只见笼格子乱丢在地下，烧火的还都睡着，慌得又来报道：“大王，走——走——走——走了！”三个魔头都下殿，近锅前仔细看时，果见那笼格子乱丢在地下，汤锅尽冷，火脚俱无。那烧火的俱呼呼鼾睡如泥。慌得众怪一齐呐喊，都叫：“快拿唐僧！快拿唐僧！”这一片喊声振起，把些前前后后，大大小小妖精，都惊起来。刀枪簇拥，至正阳门下，见那封锁不动，梆铃不绝，问外边巡夜的道：“唐僧从那里走了？”俱道：“不曾走出人来。”急赶至后宰门，封锁、梆铃，一如前门；复乱抢抢的，灯笼火把，燠天通红，就如白日，却明明的照见他四众爬墙哩！老魔赶近，喝声“那里走！”那长老唬得脚软筋麻，跌下墙来，被老魔拿住。二魔捉了沙僧，三魔擒倒八戒，众妖抢了行李、白马，只是走了行者。那八戒口里啾啾啾的报怨行者道：“天



they went up to wall and worked out how to climb over.

Oh dear! Things would have to work out this way: Sanzang was not yet free of his unlucky star. The three demon chiefs who had been fast asleep in their living quarters suddenly awoke and heard that the Tang Priest had escaped, got up, threw on their clothes and hurried to the throne hall of the palace. "How many times has the Tang Priest been steamed?" they asked. The junior devils who were looking after the fires were all so soundly asleep because the sleep insects were in them that not even blows could wake them up. The chiefs woke up some others who were not on duty, who answered rashly, "Ss...ss...seven times." Then they rushed over to the steamer to see the steamer trays lying scattered on the floor and the cooks still asleep. In their alarm they rushed back to report, "Your Majesties, th...th...they've escaped."

The three demon chiefs came out of the throne hall to take a close look around the cauldron. They saw that the steamer trays were indeed scattered on the floor, the water was stonecold and the fire completely out. The cooks supposed to be tending the fire were still so fast asleep that they were snoring noisily. The fiends were all so shocked that they all shouted, "Catch the Tang Priest! At once! Catch the Tang Priest!" Their yells woke up the demons senior and junior all around. They rushed in a crowd to the main front gates carrying their swords and spears. Seeing that the sealed locks had not been touched and that the night watchmen were still sounding their clappers and bells they asked the watchman, "Which way did the Tang Priest go?" "Nobody's come out," the watchmen all replied. They hurried to the back gates of the palace, only to find that the seals, locks, clappers and bells were the same as at the front. With a great commotion they grabbed lanterns and torches, making the sky red and the place as bright as day. The four of them were clearly lit up as they climbed over the wall. "Where do you think you're going?" the senior demon chief shouted, running towards them and so terrifying the reverend gentleman that the muscles in his legs turned soft and numb and he fell off the wall to be captured by the senior demon. The second demon chief seized Friar Sand and the third knocked Pig over and captured him. The other demons took the luggage and the white horse. Only Monkey escaped. "May Heaven kill him," Pig grumbled



杀的!我说要救便脱根救,如今却又复笼蒸了!”

众魔把唐僧擒至殿上,却不蒸了。二怪吩咐把八戒绑在殿前檐柱上,三怪吩咐把沙僧绑在殿后檐柱上;惟老魔把唐僧抱住不放。三怪道:“大哥,你抱住他怎的?终不然就活吃?却也没些趣味。此物比不得那愚夫俗子,拿了可以当饭;此是上邦稀奇之物,必须待天阴闲暇之时,拿他出来,整制清洁,猜枚行令,细吹细打的吃方可。”老魔笑道:“贤弟之言虽当,但孙行者又要来偷哩。”三魔道:“我这皇宫里面有一座锦香亭子,亭子内有一个铁柜。依着我,把唐僧藏在柜里,关了亭子,却传出谣言,说唐僧已被我们夹生吃了。令小妖满城讲话;那行者必然来探听消息,若听见这话,他必死心塌地而去。待三五日不来搅扰,却拿出来,慢慢受用,如何?”老怪、二怪俱大喜道:“是,是,是!兄弟说得有理!”可怜把个唐僧连夜拿将进去,藏在柜中,闭了亭子。传出谣言,满城里都乱讲不题。

却说行者自夜半顾不得唐僧,驾云走脱。径直狮驼洞里,一路棍,把那万数小妖,尽情剿绝。急回来,东方日

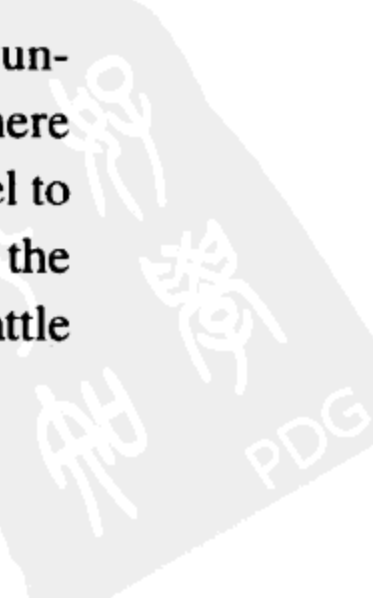




under his breath about Monkey. "I said that if he was going to rescue us he ought to do a thorough job of it. As it is we're going to be put back in the steamer for another steaming."

The monsters took the Tang Priest into the throne hall but did not steam him again. The second demon chief ordered that Pig was to be tied to one of the columns supporting the eaves in front of the hall and the third chief had Friar Sand tied to one of the columns holding up the eaves at the back. The senior chief clung to the Tang Priest and would not let go of him. "What are you holding him for, elder brother?" the third demon asked. "Surely you're not going to eat him alive. That wouldn't be at all interesting. He's no ordinary idiot to be gobbled up just to fill your stomach. He's a rare delicacy from a superior country. We should keep him till we have some free time one rainy day, then bring him out to be carefully cooked and enjoyed with drinking games and fine music." "A very good suggestion, brother," replied the senior demon with a smile, "but Sun the Novice would come and steal him again." "In our palace we have a Brocade Fragrance Pavilion," said the third demon, "and in the pavilion is an iron chest. I think we should put the Tang Priest into the chest, shut up the pavilion, put out a rumour that we have already eaten him half raw and get all the junior devils in the city talking about it. That Sun the Novice is bound to come back to find out what's happening, and when he hears this he'll be so miserably disappointed that he'll go away. If he doesn't come to make trouble for another four or five days we can bring the Tang Priest out to enjoy at our leisure. What do you think?" The senior and second demon chiefs were both delighted. "Yes, yes, you're right, brother," they said. That very night the poor Tang Priest was taken inside the palace, put into the chest and locked up in the pavilion. We will not tell how the rumour was spread and became the talk of the town.

Instead the story tells how Monkey escaped that night by cloud, unable to look after the Tang Priest. He went straight to Lion Cave where he wiped out all the tens of thousands of junior demons with his cudgel to his complete satisfaction. By the time he had hurried back to the city the sun was rising in the east. He did not dare challenge the demons to battle because



出。到城边，不敢叫战，正是“单丝不线，孤掌难鸣”。他落下云头，摇身一变，变作个小妖儿，演入门里，大街小巷，缉访消息。满城里俱道：“唐僧被大王夹生儿连夜吃了。”前前后后，都是这等说。行者着实心焦，行至金銮殿前观看，那里边有许多精灵，都戴着皮金帽子，穿着黄布直身，手拿着红漆棍，腰挂着象牙牌，一往一来，不住的乱走。行者暗想道：“此必是穿宫的妖怪。就变做这个模样，进去打听打听。”好大圣，果然变得一般无二，混入金门。正走处，只见八戒绑在殿前柱上哼哩。行者近前，叫声“悟能。”那呆子认得声音，道：“师兄，你来了？救我一救！”行者道：“我救你。你可知师父在那里？”八戒道：“师父没了。昨夜被妖精夹生儿吃了。”行者闻言，忽失声泪似泉涌。八戒道：“哥哥莫哭；我也是听得小妖乱讲，未曾眼见。你休误了，再去寻问寻问。”这行者却才收泪，又往里面找寻。忽见沙僧绑在后檐柱上，即近前摸着他胸脯子叫道：“悟净。”沙僧也识得声音，道：“师兄，你变化进来了？救我！救我！”行者道：“救你容易。你可知师父在那里？”沙僧滴泪道：“哥啊！师父被妖精等不得蒸，就夹生儿吃了！”

大圣听得两个言语相同，心如刀搅，泪似水流，急纵身望空跳起，且不救八戒、沙僧，回至城东山上，按落云头，放声大哭。叫道：“师父啊！——





No thread can be spun from a single strand;
Nobody can clap with a single hand.

So he brought his cloud down, shook himself, turned himself into a junior demon and slipped in through the gates to collect news in the streets and back alleys. "The Tang Priest was eaten raw by the senior king during the night," was what all the people in the city were saying wherever he went. This made Brother Monkey really anxious. When he went to look at the throne hall in the palace he saw that there were many spirits constantly coming and going. They were wearing leather and metal helmets and yellow cotton tunics. In their hands they held red lacquered staves, and ivory passes hung at their waists. "These must be evil spirits who are allowed in the inner quarters of the palace," thought Monkey. "I'll turn myself into one, go in and see what I can find out."

The splendid Great Sage then made himself identical to the demons and slipped in through the inner gates of the palace. As he was walking along he saw Pig tied to one of the columns of the throne hall, groaning. "Wuneng," Monkey said, going up to him. "Is that you, brother?" asked the idiot, recognizing his voice. "Save me!" "I'll save you," said Monkey. "Do you know where the master is?" "He's done for," Pig replied. "The evil spirits ate him raw last night." At this Monkey burst into sobs and the tears gushed out like water from a spring. "Don't cry, brother," said Pig. "I've only heard the junior devils gossiping. I didn't see it with my own eyes. Don't waste any more time. Go on and find out more." Only then did Monkey dry his tears and go to search in the inner part of the palace. Noticing Friar Sand tied to a column at the back of the palace he went up to him, felt his chest and said, "Wujing." Friar Sand also recognized his voice and said, "Brother, is that you here in disguise? Save me! Save me!" "Saving you will be easy," said Monkey, "but do you know where the master is?" "Brother!" said Friar Sand in tears. "The evil spirits couldn't even wait to steam the master. They've eaten him raw."

Now that both of them had told him the same story the Great Sage was cut to the heart. Instead of rescuing Pig and Friar Sand he sprang straight up into the sky and went to the mountain east of the city, where he landed his cloud and let himself weep aloud. "Poor Master," he said:



恨我欺天困网罗，师来救我脱沉疴。
潜心笃志同参佛，努力修身共炼魔。
岂料今朝遭蜚害，不能保你上婆娑。
西方胜境无缘到，气散魂消怎奈何！

行者凄凄惨惨的，自思自忖，以心问心道：“这都是我佛如来坐在那极乐之境，没得事干，弄了那三藏之经！若果有心劝善，理当送上东土，却不是个万古流传？只是舍不得送去，却教我等来取。怎知道苦历千山，今朝到此丧命！——罢！罢！罢！老孙且驾个筋斗云，去见如来，备言前事。若肯把经与我送上东土，一则传扬善果，二则了我等心愿；若不肯与我，教他把《松箍儿咒》念念，退下这个箍子，交还与他，老孙还归本洞，称王道寡，耍子儿去罢。”

好大圣，急翻身驾起筋斗云，径投天竺。那里消一个时辰，早望见灵山不远。须臾间，按落云头，直至鹞峰之下。忽抬头，见四大金刚挡住道：“那里走？”行者施礼道：“有事要见如来。”当头又有昆仑山金霞岭不坏尊王永住金刚喝道：“这泼猴甚是粗狂！前者大困牛魔，我等为汝努力，今日面见，全不为礼！有事且待先奏，奉召方行。这里比南天门不





“I fought against heaven, was caught in its net,
Till you came along and delivered me, Master.
It became my ambition to worship the Buddha;
I strove to eliminate fiendish disaster.

“I never imagined that now you’d be murdered
And I would have failed on your journey to keep you.
The lands of the West were too good for your fate.
Your life’s at an end: in what way can I help you?”

Deep in misery, Monkey said to himself, “It’s all the fault of our Buddha, the Tathagata, who had nothing better to do in his paradise than make the three stores of scriptures. If he really wanted to convert people to be good he ought to have sent them to the east himself. Then they would have been passed on for ever. But he couldn’t bring himself to part with them. He had to make us go to fetch them. Who’d ever have thought that after all the trouble of crossing a thousand mountains the master would lose his life here today? Oh well! I’ll ride my somersault cloud to see the Tathagata Buddha and tell him what’s happened. If he’s willing to give me the scriptures to deliver to the east then the good achievement will be propagated and we’ll be able to fulfil our vow. If he won’t give me them I’ll get him to recite the Band-loosening Spell. Then I can take the band off, return it to him and go back to my own cave to play the king and enjoy myself again.”

The splendid Great Sage jumped to his feet and went straight to India on his somersault cloud. In less than a couple of hours he could see the Vulture Peak in the near distance, and an instant later he had landed his cloud and was heading straight for the foot of the peak. He looked up and saw the four vajrapanis blocking his way and asking him where he was going. “There’s something I want to see the Tathagata about,” Monkey replied with a bow. Next he was faced by the Vajrapani Yongzhu, the indestructible king of Golden Glow Ridge on Mount Kunlun, who shouted, “Macaque, you’re an outrage! When the Bull Demon King was giving you such terrible trouble we all helped you, but now you’ve come to see us today you’re showing no manners at all. If you’re here on business you should submit a memorial first and wait till you’re summoned before going any further. This isn’t like the Southern Gate of Heaven, where

同，教你进去出来，两边乱走！咄！还不靠开！”那大圣正是烦恼处，又遭此抢白，气得哮吼如雷，忍不住大呼小叫，早惊动如来。

如来佛祖正端坐在九品宝莲台上，与十八尊轮世的阿罗汉讲经，即开口道：“孙悟空来了，汝等出去接待接待。”大众阿罗，遵佛旨，两路幢幡宝盖，即出山门应声道：“孙大圣，如来有旨相唤哩。”那山门口四大金刚却才闪开路，让行者前进。众阿罗引至宝莲台下，见如来倒身下拜，两泪悲啼。如来道：“悟空，有何事这等悲啼？”行者道：“弟子屡蒙教训之恩，托庇在佛爷爷之门下，自归正果，保护唐僧，拜为师范，一路上苦不可言！今至狮驼山狮驼洞狮驼城，有三个毒魔，乃狮王、象王、大鹏，把我师父捉将去，连弟子一概遭迤，都捆在蒸笼里，受汤火之灾。幸弟子脱逃，唤龙王救免。是夜偷出师等，不料灾星难脱，复又擒回。及至天明，入城打听，叵耐那魔十分狠毒，万样骁勇：把师父连夜夹生吃了，如今骨肉无存。又况师弟悟能、悟净，见绑在那厢，不久性命亦皆倾矣。弟子没及奈何，特地到此参拜如来。望大慈悲，将《松箍咒儿》念念，退下我这头上箍儿，交还如来，放我弟子回花果山宽闲耍子去罢！”说未了，泪如泉



you can come and go as you please. Clear off! Out of the way!" Being told off like this when he was feeling so depressed drove Monkey into thundering roars of fury, and his uncontrollable shouts and yells soon disturbed the Tathagata.

The Tathagata Buddha was sitting on his nine-level lotus throne expounding the sutras to his eighteen arhats when he said, "Sun Wukong is here. You must all go out to receive him." In obedience to the Buddha's command the arhats went out in two columns with their banners and canopies. "Great Sage Sun," they said in greeting, "the Tathagata has commanded us to summon you to his presence." Only then did the four vajrapanis at the monastery gates step aside to let Monkey enter. The arhats led him to the foot of the lotus throne, where he went down to kowtow on seeing the Tathagata. He was sobbing and weeping. "Wukong," said the Buddha, "what makes you weep so miserably?"

"Your disciple has often received the grace of your instruction," Brother Monkey replied, "and has committed himself to the school of Lord Buddha. Since being converted to the true achievement I have taken the Tang Priest as my master and been protecting him on our journey. No words could describe what we have suffered. We have now reached the city of Leonia near Lion Cave on Lion Mountain where three vicious monsters, the Lion King, the Elephant King and the Great Roc, seized my master. All of us disciples of his were in a very bad way too, tied up and put in a steamer to suffer the agony of fire and boiling water. Fortunately I was able to get away and summon a dragon king to save the others. But we could not escape our evil star: the master and the others were recaptured when I was trying to sneak them out last night. When I went back into the city this morning to find out what had happened I learned that those utterly evil and ferocious monsters ate my master raw during the night. Nothing is left of his flesh and bones. On top of that my fellow-disciples Wuneng and Wujing are tied up there and will soon be dead too. I'm desperate. That's why your disciple has come to visit the Tathagata. I beg you in your great compassion to recite the Band-loosening Spell so that I can take the band off my head and give it back to you. Let your disciple go back to the Mountain of Flowers and Fruit and enjoy himself." Before he had finished saying this the tears welled up again. There was

涌，悲声不绝。如来笑道：“悟空少得烦恼。那妖精神通广大，你胜不得他，所以这等心痛。”行者跪在下面，捶着胸膛道：“不瞒如来说。弟子当年闹天宫，称大圣，自为人以来，不曾吃亏，今番却遭这毒魔之手！”

如来闻言道：“你且休恨。那妖精我认得他。”行者猛然失声道：“如来！我听见人讲说，那妖精与你有亲哩！”如来道：“这个刁獠！怎么个妖精与我有亲？”行者笑道：“不与你有亲，如何认得？”如来道：“我慧眼观之，故此认得。那老怪与二怪有主。”叫：“阿傩、迦叶，来！你两个分头驾云，去五台山、峨眉山宣文殊、普贤来见。”二尊者即奉旨而去。如来道：“这是老魔、二怪之主。但那三怪，说将起来，也是与我有些亲处。”行者道：“亲是父党？母党？”如来道：“自那混沌分时，天开于子，地辟于丑，人生于寅，天地再交合，万物尽皆生。万物有走兽飞禽。走兽以麒麟为之长，飞禽以凤凰为之长。那凤凰又得交合之气，育生孔雀、大鹏。孔雀出世之时，最恶，最吃人，四十五里路，把人一口吸之。我在雪山顶上，修成丈六金身，早被他也把我吸下肚去。我欲从他便门而出，恐污真身，是我剖开他脊背，跨上灵山。欲伤他命，当被诸佛劝解：伤孔雀如伤我母。故此留他在灵山会



no end to his howls of misery.

“Don’t upset yourself so, Wukong,” said the Tathagata with a smile. “You can’t beat those evil spirits. Their magical powers are more than you can handle. That is why you are so unhappy.” Monkey knelt below the Buddha and beat his breast as he replied, “Truly, Tathagata, I made havoc in Heaven all those years ago and was called Great Sage. Never in all my life had I been beaten before I met these vicious monsters.”

“Stop being so sorry for yourself,” said the Tathagata. “I know those evil spirits.” “Tathagata!” Monkey suddenly blurted out. “They say those evil spirits are relations of yours.” “Wicked macaque!” said the Tathagata. “How could an evil spirit be any relation of mine?” “If they’re not relations of yours how come you know them?” retorted Monkey with a grin. “I know them because I see them with my all-seeing eyes,” the Buddha replied. “The senior demon and the second demon have masters. Ananda, Kasyapa, come here. One of you is to take a cloud to Mount Wutai and the other to Mount Emei. Summon Manjusri and Samantabhadra to come and see me.” The two arhats left at once as they had been commanded. “They are the masters of the senior and the second demon chiefs. But the third demon does have some connection with me.” “On his mother’s or his father’s side?” Monkey asked. “When the primal chaos was first separated the heavens opened up in the hour of the rat and the earth at the hour of the ox,” the Buddha replied. “Mankind was born at the tiger hour. Then heaven and earth came together again and all living creatures were born, including beasts that walk and birds that fly. The unicorn is the most senior of the beasts that walk and the phoenix is the most senior of the birds that fly. When the phoenixes combined their essential spirit they gave birth to the peafowl and the Great Roc. When the peafowl came into the world she was the most evil of creatures and a man-eater. She could devour all the people for fifteen miles around in a single mouthful. When I was cultivating my sixteen-foot golden body on the peak of the snowy mountain she swallowed me as well. I went down into her belly. I wanted to escape through her backside, but for fear of soiling my body I cut my way out through her backbone and climbed Vulture Peak. I would have killed her, but all the Buddha host dissuaded me: to kill the peahen would have been like killing my own mother. So I kept her at my assem-

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上，封他做佛母孔雀大明王菩萨。大鹏与他是一母所生，故此有些亲处。”行者闻言笑道：“如来，若这般比论，你还是妖精的外甥哩。”如来道：“那怪须是我去，方可收得。”行者叩头，启上如来：“千万望挪玉一降！”

如来即下莲台，同诸佛众，径出山门。又见阿傩、迦叶，引文殊、普贤来见。二菩萨对佛礼拜。如来道：“菩萨之兽，下山多少时了？”文殊道：“七日了。”如来道：“山中方七日，世上几千年。不知在那厢伤了多少生灵，快随我收他去。”二菩萨相随左右，同众飞空。只见那：

满天缥缈瑞云分，我佛慈悲降法门。
明示开天生物理，细言辟地化身文。
面前五百阿罗汉，脑后三千揭谛神。
迦叶阿傩随左右，普文菩萨殄妖氛。

大圣有此人情，请得佛祖与众前来，不多时，早望见城池。行者报道：“如来，那放黑气的乃是狮驼国也。”如来道：“你先下去，到那城中与妖精交战，许败不许胜。败上来，我自收他。”

大圣即按云头，径至城上，脚踏着垛儿骂道：“泼孽畜！”





bly on Vulture Peak and appointed her as the Buddha-mother, the Great Illustrious Peahen Queen Bodhisattva. The Great Roc was born of the same mother as she was. That is why we are relations of a kind." When Monkey heard this he said with a smile, "By that line of argument, Tathagata, you're the evil spirit's nephew." "I shall have to go and subdue that demon in person," the Tathagata said. Monkey kowtowed as he respectfully replied, "I beg you to condescend to grant us your illustrious presence."

The Tathagata then came down from his lotus throne and went out through the monastery gates with all the Buddha host just as Ananda and Kasyapa arrived bringing Manjusri and Samantabhadra. These two Bodhisattvas bowed to the Tathagata, who asked them, "How long have your animals been away from your mountains, Bodhisattvas?" "Seven days," said Manjusri. "A mere seven days on your mountains is several thousand years in the mortal world," the Tathagata replied. "Goodness knows how many living beings they have destroyed there. Come with me to recapture them at once." The two Bodhisattvas travelled at the Buddha's left and right hand as they flew through the air with the host. This is what could be seen:

The shimmering clouds of blessing parted for Lord Buddha
As in his great compassion he came down from his shrine.
He taught the truth about all beings since creation,
Explaining how everything had been transformed in time.
Before him went five hundred holy arhats;
Behind him were three thousand guardians of the faith.
Ananda and Kasyapa were both in close attendance;
Samantabhadra and Manjusri came to conquer monsters.

The Great Sage had been granted this favour and succeeded in bringing the Lord Buddha and his host with him. It was not long before the city was in sight. "Tathagata," said Monkey, "that's Leonia, where the black vapours are coming from." "You go down into the city first," said the Tathagata, "and start a fight with the evil spirits. Do not win. You must lose and come back up. Leave it to us to recapture them."

The Great Sage then brought his cloud straight down to land on the city wall, where he stood on the battlements and shouted abusively, "Evil

快出来与老孙交战！”慌得那城楼上小妖急跳下城中报道：“大王，孙行者在城上叫战哩。”老妖道：“这猴儿两三日不来，今朝却又叫战，莫不是请了些救兵来耶？”三怪道：“怕他怎的！我们都去看来。”三个魔头，各持兵器，赶上城来；见了行者，更不打话，举兵器一齐乱刺。行者轮铁棒掣手相迎。斗经七八回合，行者佯输而走。那妖王喊声大振，叫道：“那里走！”大圣筋斗一纵，跳上半空，三个精即驾云来赶。行者将身一闪，藏在佛爷爷金光影里，全然不见。只见那过去、未来、见在的三尊佛像与五百阿罗汉、三千揭谛神，布散左右，把那三个妖王围住，水泄不通。老魔慌了手脚，叫道：“兄弟，不好了！那猴子真是个地里鬼！那里请得个主人公来也！”三魔道：“大哥休得悚惧。我们一齐上前，使枪刀搠倒如来，夺他那雷音宝刹！”这魔头不识起倒，真个举刀上前乱砍。却被文殊、普贤，念动真言，喝道：“这孽畜还不皈正，更待怎生！”唬得老怪、二怪，不敢撑持，丢了兵器，打个滚，现了本相。二菩萨将莲花台抛在那怪的脊背上，飞身跨坐，二怪遂混耳皈依。

二菩萨既收了青狮、白象，只有那第三个妖魔不伏。腾开翅，丢了方天戟，扶摇直上，轮利爪要刁捉猴王。原来大



beasts! Come out and fight me at once!" This caused such consternation among the junior demons in the towers on the wall that they jumped straight down into the city to report, "Your Majesties, Sun the Novice is on the wall, challenging us to battle." "That ape hasn't been here for two or three days," the senior demon replied. "Now he's back challenging us to battle. Can he have fetched some reinforcements?" "He's nothing to be scared of," said the third demon chief. "Let's all go and have a look." The three chieftains, all carrying their weapons, hurried up on the wall where they saw Monkey. Without a word they raised their weapons and thrust at him. Monkey held them off by swinging his iron cudgel. When they had fought seven or eight rounds Monkey feigned defeat and fled. "Where do you think you're going?" the demon king asked with a mighty shout, and with a somersault Monkey sprang up into mid-air. The three spirits went after him on clouds, but Monkey slipped aside and disappeared completely in the Lord Buddha's golden aura.

All that could be seen were the images of the Three Buddhas of Past, Future and Present, the five hundred arhats and the three thousand Protectors of the Faith who spread all around, encircling the three demon kings so closely that not even a drop of water could leak through. "This is terrible, my brother," said the senior demon chief, lashing out wildly, "that ape is a really sharp operator. How did he manage to bring my master here?" "Don't be afraid, elder brother," said the third demon. "If we all charge together we can cut down the Tathagata with our swords and spears and seize his Thunder Monastery." The demons, who had no sense of proper behaviour, really did raise their swords to charge forward, hacking wildly. Manjusri and Samantabhadra recited the words of a spell and shouted, "Won't you repent now, evil beasts? What else do you hope for?" The senior and the second demon chiefs gave up the struggle, threw down their weapons, rolled and reverted to their true images. The two Bodhisattvas threw their lotus thrones on the demons' backs and flew over to sit on them. The two demons then gave up and submitted.

Now that the blue lion and the white elephant had been captured only the third evil monster was still unsubdued. Spreading its wings it dropped its heaven-square halberd and rose straight up to try to catch the Monkey King with a swing of its sharp talons, but as the Great Sage was hiding in



圣藏在光中，他怎敢近，如来情知此意，即闪金光，把那鹊巢贯顶之头，迎风一幌，变做鲜红的一块血肉。妖精轮利爪刁他一下，被佛爷把手往上一指，那妖翅膀上就了筋，飞不去，只在佛顶上，不能远遁，现了本相，乃是一个大鹏金翅雕。即开口对佛应声叫道：“如来，你怎么使大法力困住我也？”如来道：“你在此处多生孽障，跟我去，有进益之功。”妖精道：“你那里持斋把素，极贫极苦；我这里吃人肉，受用无穷；你若饿坏了我，你有罪愆。”如来道：“我管四大部洲，无数众生瞻仰，凡做好事，我教他先祭汝口。”那大鹏欲脱难脱，要走怎走，是以没奈何，只得皈依。

行者方才转出，向如来叩头道：“佛爷，你今收了妖精，除了大害，只是没了我师父也。”大鹏咬着牙恨道：“泼猴头！寻这等狠人困我！你那老和尚几曾吃他？如今在那锦香亭铁柜里不是？”行者闻言，忙叩头谢了佛祖。佛祖不敢松放了大鹏，也只教他在光焰上做个护法，引众回云，径归宝刹。

行者却按落云头，直入城里。那城里一个小妖儿也没有了。正是：蛇无头而不行，鸟无翅而不飞。他见佛祖收了妖王，各自逃生而去。行者才解救了八戒、沙僧，寻着行李、马匹，与他二人说：“师父不曾吃。都跟我来。”引他两个径





the golden aura the demon dared get nowhere near him. When the Tathagata realized what it was trying to do he made his golden aura flash and shook his head that was the supreme meditator in the wind to turn it into a bright red lump of bloody meat. The evil spirit seized it with a flourish of its sharp talons, whereupon the Lord Buddha pointed upwards with his hand, destroying the muscles in the monster's wings. It could not fly or get away from the top of the Buddha's head, and it reverted to its true appearance as a golden-winged vulture. Opening its beak it said to the Buddha, "Tathagata, why did you use your great dharma powers to catch me like this?" "You have been doing much evil here," the Tathagata replied. "Come with me and you will win credit for a good deed." "You eat vegetarian food in great poverty and suffering at your place," the evil spirit replied, "but here I can eat human flesh and live in no end of luxury. If you kill me by starvation you'll be guilty of a sin." "In the four continents I control countless living beings who worship me," the Buddha replied, "and whenever they are going to perform a service to me I shall tell them to make a sacrifice to you first." The Great Roc would have escaped and got away if it could. As it was he had no choice but to accept conversion.

Only then did Monkey emerge to kowtow to the Tathagata and say, "Lord Buddha, today you have captured the evil spirits and removed a great bane, but my master is dead." At this the Great Roc said bitterly as it ground its teeth, "Damned ape! Why did you have to bring these ferocious men here to persecute me? I never ate that old monk of yours. He's in the Brocade Fragrance Pavilion now, isn't he?" When Monkey heard this he quickly kowtowed to thank the Lord Buddha. Not daring to release the Great Roc, the Buddha made him into a guardian of the dharma in his brilliant halo then led his host back to his monastery on their clouds.

Monkey landed his cloud and went straight into the city, where there was not a single junior demon left. Indeed,

A snake cannot move without its head;
A bird cannot fly without its wings.

They had all fled for their lives when they saw the Buddha capturing their evil kings. Monkey then freed Pig and Friar Sand, found the luggage and the horse, and said to his fellow-disciples, "The master hasn't been eaten.

入内院，找着锦香亭，打开门看，内有一个铁柜，只听得三藏有啼哭之声。沙僧使降妖杖打开铁锁，揭开柜盖，叫声“师父”。三藏见了，放声大哭道：“徒弟啊！怎生降得妖魔？如何得到此寻着我？”行者把上项事，从头至尾，细陈了一遍。三藏感谢不尽。师徒们在那宫殿里寻了些米粮，安排些茶饭，饱吃一餐，收拾出城，找大路投西而去。

正是：

真经必得真人取，意嚷心劳总是虚。

毕竟这一去，不知几时得面如来，且听下回分解。



Come with me." He took the two of them straight into the inner compound where they found the Brocade Fragrance Pavilion. Opening the door and looking inside they saw an iron trunk from which could be heard the sound of Sanzang weeping. Friar Sand used his demon-quelling staff to open the iron cage over the chest and raise its lid. "Master," he called. At the sight of them Sanzang wept aloud and said, "Disciples, how were the demons beaten? How did you manage to find me here?" Monkey told him all the details of what had happened from beginning to end and Sanzang expressed boundless gratitude. Then master and disciples found some rice in the palace and ate their fill of it before packing their things and leaving the city along the main road west. Indeed,

Only a true man can find the true scriptures;
The will's shouts and the heart's labours are in vain.

If you don't know when on this journey they were to see the Tathagata listen to the explanation in the next instalment.



第七十八回

比丘怜子遣阴神 金殿识魔谈道德

一念才生动百魔，修持最苦奈他何。
但凭洗涤无尘垢，也用收拴有琢磨。
扫退万缘归寂灭，荡除千怪莫蹉跎。
管教跳出樊笼套，行满飞升上大罗。

话说孙大圣用尽心机，请如来收了众怪，解脱三藏师徒之难，离狮驼城西行。又经数月，早值冬天。但见那：

岭梅将破玉，池水渐成冰。
红叶俱飘落，青松色更新。
淡云飞欲雪，枯草伏山平。
满目寒光迥，阴阴透骨冷。

师徒们冲寒冒冷，宿雨餐风。正行间，又见一座城池。三藏问道：“悟空，那厢又是甚么所在？”行者道：“到跟前自知。若是西邸王位，须要倒换关文；若是府州县，径过。”师徒言



Chapter 78

In Bhiksuland the Hidden Gods Are Sent on an Errand of Mercy In the Palace the Monster Is Revealed and the Way Discussed

A single thought at once disturbs a hundred monsters;
The hardest efforts are all to no avail.
One can only wash away each speck of dust,
Tidy everything and polish well.
Sweep all causation away and come to nirvana;
Waste no time and destroy the thousand demons.
You surely will be free from obstructions,
And rise to the Daluo Heaven when your deeds are done.

The story tells how the Great Sage Sun used all his ingenuity to fetch the Tathagata to subdue the demons and rescue Sanzang and the other two disciples, after which they left the city of Leonia and headed west. When they had been travelling for several more months it was winter, and this is what could be seen:

The plum on the ridge was like broken jade
As the water in the pond slowly turned to ice.
All the red autumn leaves had fallen,
And the green of the pine looked fresher than ever.
The pale and scudding clouds were on the point of snowing;
Flat lay the withered grass upon the hills.
As far as the eye could see was chilly brightness
As the unseen cold went right into the bone.

Master and disciples braved the cold, sleeping out in the rain and dining off the wind, until as they were walking along another walled and moated city came into sight. "What sort of place is that over there, Wukong?" Sanzang asked Monkey, who replied, "We'll know when we get there. If it's the capital of a western kingdom we'll have to present our passport to be inspected and returned. If it's a prefecture or county town



语未毕，早至城门之外。

三藏下马，一行四众，进了月城。见一个老军，在向阳墙下，偎风而睡。行者近前，摇他一下，叫声“长官”。那老军猛然惊觉，麻麻糊糊的睁开眼，看见行者，连忙跪下磕头，叫：“爷爷！”行者道：“你休胡惊作怪。我又不是甚么恶神，你叫‘爷爷’怎的！”老军磕头道：“你是雷公爷爷？”行者道：“胡说！晤乃东土去西天取经的僧人。适才到此，不知地名，问你一声的。”那老军闻言，却才正了心，打个呵欠，爬起来，伸伸腰道：“长老，长老，恕小人之罪。此处地方，原唤比丘国，今改作小子城。”行者道：“国中有帝王否？”老军道：“有！有！有！”行者却转身对唐僧道：“师父，此处原是比丘国，今改小子城。但不知改名之意何故也。”唐僧疑惑道：“既云比丘，又何云小子？……”八戒道：“想是比丘王崩了，新立王位的是个小子，故名小子城。”唐僧道：“无此理！无此理！我们且进去，到街坊上再问。”沙僧道：“正是。那老军一则不知，二则被大哥唬得胡说。且入城去询问。”

又入三层门里，到通衢大市观看，倒也衣冠济楚，人物清秀。但见那：

酒楼歌馆语声喧，彩铺茶房高挂帘。
万户千门生意好，六街三市广财源。
买金贩锦人如蚁，夺利争名只为钱。



we'll go straight through." Before master and disciples could finish their conversation they had arrived at the city gates.

Sanzang dismounted and the four of them went in through the curtain wall outside the gates. Noticing an old soldier sleeping shielded from the wind under the south-facing wall, Brother Monkey went up to him, shook him and said, "Sir!" When the old soldier awoke with a start to open his bleary eyes and see Monkey he fell to his knees to kowtow and say, "My Lord!" "There's no need for such alarm," said Monkey. "I'm no evil god, so why call me your lord?" "Aren't you Lord Thunder God?" the old soldier asked, kowtowing again. "What a thing to say," Monkey replied. "We're monks from the east on our way to fetch the scriptures from the Western Heaven. We've just arrived here. Could I ask what this place is called?" This answer finally eased the old soldier's mind. With a yawn he got back on his feet, stretched and said, "Please forgive me, reverend gentlemen. This country used to be called Bhiksuland but its name has been changed to Boytown". "Do you have a king?" Monkey asked. "Yes, yes," the old soldier replied. Monkey then turned to report to the Tang Priest, "This country used to be called Bhiksuland but the name's been altered to Boytown, though I don't know what the change signifies." "If it was Bhiksuland before why is it Boytown now?" the Tang Priest wondered. "I expect there was a King Bhiksu who died," said Pig, "and they changed the name to Boytown when a boy succeeded him." "Impossible," said the Tang Priest, "impossible. Let's go in and make some enquiries in the street." "That's right," said Friar Sand. "The old soldier wouldn't have known anyhow, and on top of that elder brother gave him such a fright that he talked nonsense. We'll ask some more questions in the city."

When they had gone through the third pair of gates they came to a great market on a main street. The people were well-dressed and their bearing distinguished.

A hubbub of voices came from bar and music hall;
High hung the curtains outside splendid shop and teahouse.
Business was good in firms by the thousand;
Wealth flowed free in shopping street and market.
The dealers in metal and silk were swarming like ants,



礼貌庄严风景盛，河清海晏太平年。

师徒四众牵着马，挑着担，在街市上行彀多时，看不尽繁华气概。但只见家家门口一个鹅笼。三藏道：“徒弟啊，此处人家，都将鹅笼放在门首，何也？”八戒听说，左右观之，果是鹅笼，排列五色彩缎遮幔。呆子笑道：“师父，今日想是黄道良辰，宜结婚姻会友。都行礼哩。”行者道：“胡谈！那里就家家都行礼！其间必有缘故。等我上前看看。”三藏扯住道：“你莫去。你嘴脸丑陋，怕人怪你。”行者道：“我变化个儿去来。”

好大圣，捻着诀，念声咒语，摇身一变，变作一个蜜蜂儿，展开翅，飞近边前，钻出幔里观看。原来里面坐的是个小孩儿。再去第二家笼里看，也是个小孩儿。连看八九家，都是个小孩儿。却是男身，更无女子。有的坐在笼中顽耍，有的坐在里边啼哭；有的吃果子，有的或睡坐。行者看罢，现原身，回报唐僧道：“那笼里是些小孩子，大者不满七岁，小者只有五岁，不知何故。”三藏见说，疑思不定。

忽转街见一衙门，乃金亭馆驿。长老喜道：“徒弟，我们且进这驿里去。一则问他地方，二则撒和马匹，三则天晚投宿。”沙僧道：“正是，正是，快进去耶。”四众欣然而入。只见那在官人果报与驿丞。接入门，各各相见。叙坐定，驿



Caring only for money while struggling for fame and wealth.
With these noble manners, magnificent scenery
And peaceful waters it was a time of prosperity.

The master and his three disciples, who were leading the horse and carrying the baggage, spent some time walking around the streets as they admired the general air of prosperity. In the entrance to every house there was a basketwork coop of the sort geese are kept in. "Disciples," said Sanzang, "why do all the people here put coops in their gateways?" Pig's response to this was to look around and see that there were indeed lines of coops hung with satin curtains of many colours. "Master," said the idiot with a smile, "today must be a lucky one for weddings and celebrations. Everybody's having a wedding." "Nonsense," said Monkey. "How could every single family possibly be having a wedding? There must be some other reason for this. I'm going over to take a look". "You're not to go," said Sanzang, grabbing hold of him. "You look so ugly that people might take offence." "I'll go as something else," Brother Monkey replied.

Making a spell with his hands the splendid Great Sage said the words of a spell, shook himself, turned into a bee, spread his wings, flew to one of the coops and slipped in through the curtains to take a look. A little boy was sitting inside. Monkey looked inside another family's coop and there was a child in that too. He inspected eight or nine households and all of them had a child. All were boys: there was not a single girl. Some were sitting up in their coops and playing and some were crying; some were eating fruit and some were snoozing. His inspection over, Monkey turned back into his normal self and reported to the Tang Priest, "There are little boys in the coops. The oldest is under six and the youngest only four. I don't know why they're here." Sanzang wondered what the explanation could be.

Turning a corner they saw the gateway to an official building. It was a government hostel with golden pavilions. The venerable elder was delighted. "Disciples," he said, "we will go into this hostel. We can find out where we are, give the horse a rest and put up for the night." "Yes, that's right," said Friar Sand. "Let's go straight in." This the four of them happily did, a fact that the officials there reported to the hostel's

丞问：“长老自何方来？”三藏言：“贫僧东土大唐差往西天取经者。今到贵处，有关文理当照验，权借高衙一歇。”驿丞即命看茶。茶毕，即办支应，命当直的安排管待。三藏称谢。又问：“今日可得入朝见驾，照验关文？”驿丞道：“今晚不能，须待明日早朝。今晚且于敝衙门宽住一宵。”

少顷，安排停当，驿丞即请四众，同吃了斋供。又教手下人打扫客房安歇。三藏感谢不尽。既坐下，长老道：“贫僧有一件不明之事请教，烦为指示。贵处养孩儿，不知怎生看待。”驿丞道：“‘天无二日，人无二理。’养育孩童，父精母血，怀胎十月，待时而生；生下乳哺三年，渐成体相。岂有不知之理！”三藏道：“据尊言与敝邦无异；但贫僧进城时，见街坊人家，各设一鹅笼，都藏小儿在内。此事不明，故敢动问。”驿丞附耳低言道：“长老莫管他，莫问他，也莫理他、说他。请安置，明早走路。”长老闻言，一把扯住驿丞，定



superintendent. When the superintendent had led them inside greetings had been exchanged and they had all sat down, the superintendent asked, "Where have you come from, reverend sir?" "I am a monk sent by the Great Tang in the east to fetch the scriptures from the Western Heaven," Sanzang replied. "Now that we have arrived at this excellent establishment I will of course present my passport for inspection. Could we, I wonder, impose on your hospitality for the night?" The superintendent ordered tea, and when it had been drunk he saw to their entertainment and told the staff who were on duty to look after the pilgrims. After thanking him for this Sanzang went on to ask, "Could we go to the palace today to see His Majesty and have our passport inspected?" "That will not be possible this evening," the superintendent replied. "It will have to wait until tomorrow morning. I hope that you will spend a comfortable night in this humble hostel."

A little later, when all had been prepared, the superintendent of the hostel invited the four travellers to take a vegetarian meal with him. He also told his staff to sweep out the guest rooms for them to spend the night in. Sanzang expressed endless gratitude. When they were all seated the venerable elder said, "I wonder if I could trouble you for information on something that I cannot understand. How do you raise children in your country?" "People are the same the whole world over, just as there are never two suns in the sky," the superintendent replied. "Children are born when their time comes after the father's seed has joined with the mother's blood and they have been in the womb for ten lunar months. After they are born they are suckled for three years and their bodies gradually grow. Everybody knows that." "What you tell me is no different from how they grow in my humble country," Sanzang replied. "But when we came into the city we saw a goose coop with a little boy inside in front of every house in the street. This is something I cannot understand, which is why I ventured to raise the question."

"Ignore that, reverend sir," whispered the hostel superintendent into Sanzang's ear. "Don't ask about it. Put it out of your mind. Don't even mention it. Would you like to settle down for the night before starting your journey again tomorrow morning?" Sanzang's response was to seize hold of the superintendent and demand an explanation. "Watch your

要问个明白。驿丞摇头摇指，只叫：“谨言！”三藏一发不放，执死定要问个详细。驿丞无奈，只得屏去一应在官人等。独在灯光之下，悄悄而言道：“适所问鹅笼之事，乃是当今国主无道之事。你只管问他怎的！”三藏道：“何为无道？必见教明白，我方得放心。”驿丞道：“此国原是比丘国，近有民谣，改作小儿城。三年前，有一老人，打扮做道人模样，携一小女子，年方一十六岁，——其女形容娇俊，貌若观音。——进贡与当今；陛下爱其色美，宠幸在宫，号为美后。近来把三宫娘娘，六院妃子，全无正眼相觑，不分昼夜，贪欢不已。如今弄得精神瘦倦，身体尪羸，饮食少进，命在须臾。太医院检尽良方，不能疗治。那进女子的道人，受我主诰封，称为国丈。国丈有海外秘方，甚能延寿。前者去十洲、三岛，采将药来，俱已完备。但只是药引子利害：单用着一千一百一十一个小儿的心肝，煎汤服药。服后有千年不老之功。这些鹅笼里的小儿，俱是选就的，养在里面。人家父母，惧怕王法，俱不敢啼哭，遂传播谣言，叫做小儿城。此非无道而何？长老明早到朝，只去倒换关文，不得言及此事。”言毕，抽身而退。

唬得个长老骨软筋麻，止不住腮边泪堕；忽失声叫道：“昏君，昏君！为你贪欢爱美，弄出病来，怎么屈伤这许多





words," the superintendent replied, shaking his head and wagging his finger, but Sanzang was not going to drop the matter. He insisted on being told all the details. The superintendent had no choice but to dismiss all the staff on duty. When they were alone under the lamplight he whispered to Sanzang, "The goose coops you asked about are there because our king is a bad ruler. Why ever do you have to keep asking about it?" "How is he a bad ruler?" Sanzang asked. "I will not be able to set my mind at ease until you give me an explanation." "This country is really called Bhiksuland," the superintendent replied. "Boytown is only what the people have started calling it. Three years ago an old man dressed as a Taoist came here with a girl just fifteen years old. She was a ravishing beauty, just like a Bodhisattva Guanyin. He presented her to our present king, who was so smitten by her charms that she became the favourite of all his women. She was given the title Queen Beauty. For some time now he's had no eyes for any of his other queens or consorts. He's so insatiable that he's been at it day and night. The result is nervous exhaustion and physical collapse. He's eating and drinking next to nothing. He might die at any moment. The Royal College of Physicians has tried every possible medicine without any success. The Taoist who presented the girl to the king was rewarded with the title of Elder of the Nation. He has a secret foreign formula for making people live a great deal longer. He's been to ten continents and the three magic islands to collect the ingredients. Everything is ready. The only problem is that it needs a terrible adjuvant to help it—a potion made from the hearts of 1,111 little boys. When he's taken it he'll have a thousand years of vigorous life ahead of him. All the little boys being kept in the coops are the ones that have been chosen. Their parents are so afraid of the king that none of them dares weep. That's why they've put out the story that this place is now called Boytown. When you go to the palace tomorrow morning, reverend sir, you must only present your passport to be inspected and returned. Say nothing about any of this." When he had said all this he left them.

Sanzang was so horrified by what he had heard that his bones turned soft and his muscles went numb. He could not help the tears that streamed down his face as he started sobbing aloud. "Foolish king," he exclaimed, "foolish king. Your lechery has ruined your health, and now you are plan-

小儿性命！苦哉！苦哉！痛杀我也！”有诗为证。诗曰：

邪主无知失正真，贪欢不省暗伤身。
因求永寿戕童命，为解天灾杀小民。
僧发慈悲难割舍，官言利害不堪闻。
灯前洒泪长吁叹，痛倒参禅向佛人。

八戒近前道：“师父，你是怎的起哩？‘专把别人棺材抬在自家家里哭！’不要烦恼！常言道：‘君教臣死，臣不死不忠；父教子亡，子不亡不孝。’他伤的是他的子民，与你何干！且来宽衣服睡觉，‘莫替古人耽忧’。”三藏滴泪道：“徒弟啊，你是一个不慈悯的！我出家人，积功累行，第一要行方便。怎么这昏君一味胡行！从来也不见吃人心肝，可以延寿。这都是无道之事，教我怎不伤悲！”沙僧道：“师父且莫伤悲。等明早倒换关文，觐面与国王讲过。如若不从，看他是怎么模样的一个国丈。或恐那国丈是个妖精，欲吃人的心肝，故设此法，未可知也。”

行者道：“悟净说得有理。师父，你且睡觉，明日等老孙同你进朝，看国丈的好歹。如若是人，只恐他走了傍门，不知正道，徒以采药为真，待老孙将先天之要旨，化他皈正；若是妖邪，我把他拿住，与这国王看看，教他宽欲养身，断



ning to destroy all those young lives. How could you? What misery! The pain of it all is killing me.” There is a poem about it that goes:

The wicked monarch’s folly makes him forget the truth;
His health is ruined by his unbridled lusts.
Pursuing eternal life by killing little children,
He slaughters his subjects to avoid Heaven’s punishment.
This is all more than the merciful monk can bear:
He cannot accept the official’s worldly wisdom.
Long are his sighs as he weeps in the lamplight;
Stricken with grief is the Buddha worshipper.

“Master,” said Pig, going up to him, “what’s the matter with you? What you’re doing is like taking a stranger’s coffin to your own home and weeping over it. Don’t upset yourself like that. As the rhyme goes,

When a monarch insists that his subjects will die
None that are loyal to live will aspire;
When a father commands his own offspring to perish
Any dutiful son will most surely expire.

The people he’s going to kill are his own subjects. What are they to you? Take off your clothes, get some sleep and ‘don’t worry about the ancients.’” “Disciple,” said Sanzang, his tears still flowing, “you haven’t a shred of compassion. The most important thing for us monks as we accumulate good deeds is to help others. How could this deluded king be so set in his wickedness? Never have I ever heard that eating human hearts could prolong life. How could something so terrible not grieve me?” “Don’t grieve so, Master,” said Friar Sand. “When you present our passport tomorrow and see the king you can talk to him about it. Even if he doesn’t accept your advice you’ll be able to see what the Elder of the Nation looks like. Probably he’s an evil spirit who’s thought all this up because he wants to eat human hearts.”

“Wujing is right,” said Brother Monkey. “Go to bed now, Master, and tomorrow morning I’ll go to court with you to see what this Elder of the Nation is like. If he’s human he’s probably a heretic who doesn’t follow orthodox ways but believes in drugs, and I’ll convert him with the essential teachings of intrinsic nature. If he’s an evil spirit I’ll catch him, show the king what he is, and urge the king to control his desires and build up

不教他伤了那些孩童性命。”三藏闻言，急躬身，反对行者施礼道：“徒弟啊，此论极妙！极妙！但只是见了昏君，不可便问此事，恐那昏君不分远近，并作谣言见罪，却怎生区处！”行者笑道：“老孙自有法力。如今先将鹅笼小儿摄离此城，教他明日无物取心。地方官自然奏表。那昏君必有旨意，或与国丈商量，或者另行选报。那时节，借此举奏，决不致罪坐于我也。”三藏甚喜。又道：“如今怎得小儿离城？若果能脱得，真贤徒天大之德！可速为之，略迟缓些，恐无及也。”行者抖擞神威，即起身，吩咐八戒、沙僧：“同师父坐着，等我施为，你看但有阴风刮动，就是小儿出城了。”他三人一齐俱念：“南无救生药师佛！南无救生药师佛！”

这大圣出得门外，打个唿哨，起在半空，捻了诀，念动真言，叫声“唵净法界”，拘得那城隍、土地、社令、真官，并五方揭谛、四值功曹、六丁六甲与护教伽蓝等众，都到空中，对他施礼道：“大圣，夜唤吾等，有何急事？”行者道：“今因路过比丘国，那国王无道，听信妖邪，要取小儿心肝做药引子，指望长生。我师父十分不忍，欲要救生灭怪，故老孙特请列位，各使神通，与我把这城中各街坊人家鹅笼





his strength. Whatever happens I won't let him kill those children." As soon as he heard this Sanzang bowed to Monkey with great courtesy and said, "What an excellent suggestion! But when we see the deluded king we must say nothing about this in case he thinks we are guilty of not knowing our place and spreading slander. What could we do if that happened?"

"I've got my magic powers," Monkey replied. "First of all I'm going to get the little boys in the coops away from the city so that he'll have nobody to take the hearts out of tomorrow. The local officials will of course report this and the king will be bound either to order a discussion with the Elder of the Nation or else to demand more information. This will give us a chance to submit our memorial without getting ourselves into trouble." Sanzang was very pleased. "How are you going to get the children out of the town now?" he asked. "If you really can rescue them you will be doing the greatest of good deeds, worthy disciple. But do it quick, because if you lose any time you may be too late." Summoning up his might Monkey stood up and gave Pig and Friar Sand their parting instructions: "Sit here with the master while I do my stuff. If you notice a magical wind blowing that'll be the boys leaving the city." Sanzang and the other two disciples said, "We invoke the Saviour Bhaisajya-guru Buddha. We invoke the Saviour Bhaisajya-guru Buddha."

Once outside the doors the Great Sage whistled, rose into mid-air, made a spell with his hands and said the magic words, called out "*Om* pure dharma world," and summoned the city god, the local deities, the officiating immortals, the Protectors of the Faith of the four quarters and the centre, the Four Duty Gods, the Six Dings and the Six Jias and the Guardians of the Teaching. They all came to him where he was in mid-air, bowed to him and said, "Great Sage, what is the urgent business on which you have summoned us in the middle of the night?" "My journey has brought me to Bhiksuland," Monkey replied, "where the king is a bad one who believes in evil doctrines. He wants to take the hearts out of little boys to make the adjuvant to a medicine that he hopes will make him live for ever. My master finds this utterly horrible and has asked me to rescue the boys and destroy the demon. That is why I've asked all you gentlemen here. I want you to use your magical powers to lift all the little



里的小儿，连笼都摄出城外山凹中，或树林深处，收藏一二日，与他些果子食用，不得饿损；再暗的护持，不得使他惊恐啼哭。待我除了邪，治了国，劝正君王，临行时，送来还我。”众神听令。即便各使神通，按下云头。满城中阴风滚滚，惨雾漫漫：

阴风刮暗一天星，惨雾遮昏千里月。起初时，还荡荡悠悠；次后来，就轰轰烈烈。悠悠荡荡，各寻门户救孩童；轰轰烈烈，都看鹅笼援骨血。冷气侵人怎出头，寒威透体衣如铁。父母徒张皇，兄嫂皆悲切。满地卷阴风，笼儿被神摄。此夜纵孤栖，天明尽欢悦。

有诗为证。诗曰：

释门慈悯古来多，正善成功说摩诃。
万圣千真皆积德，三皈五戒要从和。
比丘一国非君乱，小子千名是命讹。
行者因师同救护，这场阴鹭胜波罗。

当夜有三更时分，众神祇把鹅笼摄去各处安藏。





boys, coops and all, over the city wall into a mountain hollow or somewhere deep in a forest. Keep them there for a day or two. Give them fruit to eat and don't let them go hungry. Keep watch over them in secret and don't frighten them or make them cry. When I've eliminated the evil, brought the country back to good government and persuaded the king to mend his ways and am about to leave, you must bring them back to me." The gods all listened to their orders then brought their clouds down to land so that they could use their magical powers. The city was filled with a blustering negative wind that brought with it an all-pervasive and sinister fog.

All the stars in the sky were obscured by the negative wind;
The moon was blacked out by the magical fog for many a mile.
At first the wind was gusty,
And then it blew like a hurricane.
When it was gusting
All ran to the gateways to rescue their children;
Then in the hurricane
They wanted to save their own flesh and blood in the coops.
The air turned so chilly that none dared show their heads;
The cold was so piercing that clothes froze like iron.
Vainly did parents look all around;
The families all were stricken with grief.
The sinister wind blew right across the land
As the boys in their baskets were carried off by the gods.
Although that was a night of bereavement and grief
Joy was coming to all the next day.

There is another poem about it that goes:

Compassion has always been strong in the Sakyamuni faith;
The achievement of goodness explains the Great Vehicle.
A multitude of holy ones all accumulate goodness;
For the Three Refuges¹ and Five Precepts² harmony is needed.
The land of Bhiksu was not to be ruined by its monarch.
When a thousand little boys were to forfeit their lives.
Monkey and his master had brought them to safety,
Which conferred more merit than the Great Wisdom.

By the third watch of the night the gods had carried all the coops off and

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行者按下祥光，径至驿庭上。只听得他三人还念“南无救生药师佛”哩。他也心中暗喜。近前叫：“师父，我来也。阴风之起何如？”八戒道：“好阴风！”三藏道：“救儿之事，却怎么说？”行者道：“已一一救他出去，待我们起身时送还。”长老谢了又谢，方才就寝。

至天晓，三藏醒来，遂结束齐备道：“悟空，我趁早朝，倒换关文去也。”行者道：“师父，你自家去，恐不济事；待老孙和你同去，看那国丈邪正如何。”三藏道：“你去却不肯行礼，恐国王见怪。”行者道：“我不现身，暗中跟随你，就当保护。”三藏甚喜，吩咐八戒、沙僧看守行李、马匹。却才举步，这驿丞又来相见。看这长老打扮起来，比昨日又甚不同。但见他：

身上穿一领锦斓异宝佛袈裟，头戴金顶毘卢帽。九环锡杖手中拿，胸藏一点神光妙。通关文牒紧随身，包裹袋中缠锦套。行似阿罗降世间，诚如活佛真容貌。那驿丞相见礼毕，附耳低言，只教莫管闲事。三藏点头应声。大圣闪在门旁，念个咒语，摇身一变，变做个螭螭虫



hidden them in all the safe places. Monkey then landed his auspicious light and went straight back to the government hostel, where to his secret delight he could hear the other three still chanting, "We invoke the Saviour Bhaisajya-guru Buddha." "Master," he said, going up to them, "I'm back. What was the negative wind like?" "Terrific," said Pig. "How did the rescue of the children go?" Sanzang asked. "Every single one of them has been saved," Monkey replied. "They'll all be brought back when we set out again." The master thanked him over and over again before finally going to sleep.

When Sanzang awoke at dawn he dressed himself in his best vestments and said, "Wukong, I am going to the early audience to present our passport." "If you go by yourself, Master," Monkey replied, "I'm afraid that you won't be able to manage. Let me go with you. Then I'll be able to find out about the evil in this country." "If you go you will refuse to pay homage," said Sanzang, "and the king may well take it amiss." "I won't be seen," said Monkey. "I'll go with you in secret and protect you." This pleased Sanzang very much. He had told Pig and Friar Sand to look after the luggage and horse and was just about to set out when the superintendent of the hostel came in to see him. The superintendent was struck by the difference between vestments he wore this day compared with what he had been wearing the day before.

His cassock was of brocade, set with exotic gems;
On his head he wore a gold-topped Vairocana mitre.
He held a nine-ringed monastic staff
And hid a divine radiance in his breast.
The passport was fastened tightly to his body,
Wrapped in brocade inside another cloth.
He moved like an arhat come down to earth;
His face was truly that of a living Buddha.

When the superintendent had greeted Sanzang courteously he murmured into his ear advice against meddling in matters that were none of his business. Sanzang nodded and assented. The Great Sage stole to a place by the gate, said the words of a spell, shook himself and turned into the tiniest of insects that flew with a high-pitched hum to Sanzang's mitre.



儿，嚶的一声，飞在三藏帽儿上。出了馆驿，径奔朝中。

及到朝门外，见有黄门官，即施礼道：“贫僧乃东土大唐差往西天取经者。今到贵地，理当倒换关文。意欲见驾，伏乞转奏转奏。”那黄门官果为传奏。国王喜道：“远来之僧，必有道行。”教请进来。黄门官复奉旨，将长老请入。长老阶下朝见毕，复请上殿赐坐。长老又谢恩坐了。只见那国王相貌尫羸，精神倦怠：举手处，揖让差池；开言时，声音断续。长老将文牒献上，那国王眼目昏朦，看了又看，方才取宝印用了花押，递与长老。长老收讫。

那国王正要问取经原因，只听得当驾官奏道：“国丈爷爷来矣。”那国王即扶着近侍小宦，挣下龙床，躬身迎接。慌得那长老急起身，侧立于旁。回头观看，原来是一个老道者，自玉阶前，摇摇摆摆而进。但见他：

头上戴一顶淡鹅黄九锡云锦纱巾，身上穿一领筋顶梅沉香绵丝鹤氅。腰间系一条绉蓝三股攒绒带，足下踏一对麻经葛纬云头履。手中拄一根九节枯藤盘龙拐杖，胸前挂一个描龙刺凤团花锦囊。玉面多光润，苍髯颌下飘。金睛飞火焰，长目过眉梢。行动云随步，逍遥香雾





Sanzang left the government hostel and headed straight for the palace.

Arriving at the palace gates Sanzang saw a eunuch officer to whom he bowed and said, "This humble monk has been sent by the Great Tang in the east to fetch the scriptures from the Western Heaven. Now that I have reached your distinguished country I must present my passport to be inspected and returned. I beg Your Excellency to report this to His Majesty." This the eunuch duly did. The king was very pleased. "A monk from afar must be a holy man," he said, ordering that Sanzang be asked in. When the venerable elder had paid his respects at the foot of the steps of the throne hall he was invited to enter the hall and take a seat. Sanzang thanked the king and sat down. The king looked weak and enervated. When he raised his hands to make a polite salutation he could not do so properly, and he was incapable of continuous speech. His sight was so blurred that he had to make several attempts to read the document that Sanzang handed to him before he could sign, seal and return it to the Tang Priest, who put it away again.

The king was just about to ask why they were fetching the scriptures when one of his aides reported, "His Excellency the Elder of the Nation is here." Leaning on one of his young eunuch attendants the king struggled down from his throne to greet the Elder. Sanzang hastily got to his feet, stood to one side and looked round to see that the Elder of the Nation was an aged Taoist who advanced with a swagger towards the steps of the throne.

On his head he wore a goose-yellow silken cap,
Round his body a scented cloak of silk and crane feathers,
And at his waist a triple sash of blue velvet.
On his feet were sandals of hemp and grasscloth;
At the top of his rattan stick coiled a dragon.
The pouch at his chest was embroidered with dragon, phoenix and
flowers.
His jadelike face radiated well-being;
A grey beard blew about his chin.
Flames shot from golden pupils
In eyes even longer than his eyebrows.
Clouds followed his steps
As he wandered through incense-laden mists.



饶。阶下众官都拱接，齐呼国丈进王朝。

那国丈到宝殿前，更不行礼，昂昂烈烈，径到殿上。国王欠身道：“国丈仙踪，今喜早降。”就请左手绣墩上坐。三藏起一步，躬身施礼道：“国丈大人，贫僧问讯了。”那国丈端然高坐，亦不回礼。转面向国王道：“僧家何来？”国王道：“东土唐朝差上西天取经者。今来倒验关文。”国丈笑道：“西方之路，黑漫漫有甚好处！”三藏道：“自古西方乃极乐之胜境，如何不好？”那国王问道：“朕闻上古有云：‘僧是佛家弟子。’端的不知为僧可能不死，向佛可能长生？”三藏闻言，急合掌应道：

“为僧者，万缘都罢；了性者，诸法皆空。大智闲闲，澹泊在不生之内；真机默默，逍遥于寂灭之中。三界空而百端治，六根净而千种穷。若乃坚诚知觉，须当识心：心净则孤明独照，心存则万境皆清。真容无欠亦无余，生前可见；幻相有形终有坏，分外何求？行功打坐，乃为人定之原；布惠施恩，诚是修行之本。大巧若拙，还知事事无为；善计非筹，必须头头放下。但使一心不动，万行自全；若云采阴补阳，诚为谬语，服饵长





The officials below the steps received him with obeisances,
Announcing the presence of the Elder of the Nation.

When he reached the throne hall the Elder of the Nation performed no obeisance but arrogantly strode straight in. The king leaned forward in a bow and said. "We are most fortunate that you have condescended to make your immortal way here, Elder of the Nation." He ordered that an embroidered stool be set on his left for the Elder to sit on. Taking a step forward Sanzang bowed and said, "Greetings, Elder of the Nation." The Elder sat majestically on his seat, but instead of returning Sanzang's courtesy he turned to the king and asked, "Where's this monk from?" "He has been sent by the Tang court in the east to fetch the scriptures from the Western Heaven," the king replied, "and is here to present his passport for inspection." "The road west is dark and dismal," said the Elder of the Nation with a smile. "There's nothing good about it." "The West has always been a land of bliss," Sanzang replied. "How could it not be good?" "There is an old saying we once heard that monks are disciples of the Buddha," said the king. "I wonder whether it is true that by being a monk and turning to the Buddha one can live for ever." When Sanzang heard this he put his hands together and replied:

"One who becomes a monk gets away from all kinds of causation. By understanding nature he learns that all dharmas are empty. Great wisdom is casual and drifts in non-living. The true secret is hidden; it wanders in extinction. When the three worlds³ are empty all origins are ordered; when the six sense-organs⁴ are purified all troubles are finished. To be resolute, single-minded and enlightened one must understand the heart. When the heart is purified it can shine alone; when the heart is sincere all regions are imbued with it. The true appearance has neither deficiency nor excess and can be seen in life. The images of illusion always decay. Why seek what is beyond one's lot? The way to enter meditation is through meritorious deeds and by sitting in silence; the root of cultivating one's conduct truly is charity and kindness. Great skill appears as clumsiness and knows that all deeds are achieved through inaction. The finest plans involve no calculation; everything must be left alone. It only needs one heart not to move for every action to be perfect. It is truly absurd to try to strengthen the male by drawing on the female and

寿，实乃虚词。只要尘尘缘总弃，物物色皆空。素素纯纯寡爱欲，自然享寿永无穷。”

那国丈闻言，付之一笑。用手指定唐僧道：“呵！呵！呵！你这和尚满口胡柴！寂灭门中，须云认性；你不知那性从何而灭！枯坐参禅，尽是一些盲修瞎炼。俗语云：‘坐，坐，坐！你的屁股破！火熬煎，反成祸。’更不知我这：

修仙者，骨之坚秀；达道者，神之最灵。携箬瓢而入山访友，采百药而临世济人。摘仙花以砌笠，折香蕙以铺褥。歌之鼓掌，舞罢眠云。阐道法，扬太上之正教；施符水，除人世之妖氛。夺天地之秀气，采日月之华精。运阴阳而丹结，按水火而胎凝。二八阴消兮，若恍若惚；三九阳长兮，如杳如冥。应四时而采取药物，养九转而修炼丹成。跨青鸾，升紫府；骑白鹤，上瑶京。参满天之华采，表妙道之殷勤。比你那静禅释教，



nonsensical to try to extend one's years by taking elixirs.⁵ The only essential is that all the causation of every speck of dust must be discarded and that every type of matter should be empty. Live plain and pure; let your desires be few. Then naturally you will enjoy life without end for ever."

When the Elder of the Nation heard this he laughed at it. "Phooey," he said, pointing at the Tang Priest, "phooey! You're talking a load of rubbish, monk. Fancy you talking about understanding nature, and you a member of the faith that preaches nirvana. You don't have any idea of where nature comes from. Sitting still like a dead tree to enter dhyana is wasted effort as far as self-cultivation and tempering are concerned. In the words of the saying,

Sit, sit, sit;
Your backside's split.
The fire's too hot;
Good that's not.

What you don't realize at all is this:

"One who cultivates immortality has strong bones; one who attains the Way has the most magical spirit. Carrying his bowl and ladle he goes into the mountains to visit his friends; he picks every kind of herb to succour humanity. He makes a rainhat from immortal flowers, plucks the fragrant orchid to make his bed. He sings, claps and dances, then goes to sleep. When expounding the Way he teaches the doctrines of the Supreme One; he eliminates the evil of the human world with holy water. He takes the finest breath of heaven and earth, gathers the essence of the sun and moon. By controlling the negative and positive forces he creates the elixir; through the mastery of fire and water the foetus is formed. On the sixteenth day of the month the negative is eliminated, hazily and obscurely. In the twenty-seventh day of winter the positive begins to grow, darkly and mysteriously. He gathers the herbs of each of the four seasons, refining his elixir to nourish the nine transformations. Astride his blue phoenix he ascends to the purple palace; riding his white crane he goes to the jasper capital. He visits all the splendours of Heaven, showing the efficacy of the wonderful Way. Just compare it with the dhyana teachings of your Sakyamuni, your elimination of atman and your

寂灭阴神，涅槃遗臭壳，又不脱凡尘！三教之中无上品，古来惟道独称尊！”

那国王听说，十分欢喜。满朝官都喝采道：“好个‘惟道独称尊’！‘惟道独称尊’！”长老见人都赞他，不胜羞愧。国王又叫光禄寺安排素斋，待那远来之僧出城西去。

三藏谢恩而退。才下殿，往外正走，行者飞下帽顶儿，来在耳边叫道：“师父，这国丈是个妖邪。国王受了妖气。你先去驿中等斋，待老孙在这里听他消息。”三藏知会了，独出朝门不题。

看那行者，一翅飞在金銮殿翡翠屏中钉下，只见那班部中闪出五城兵马官，奏道：“我主，今夜一阵冷风，将各坊各家鹅笼里小儿，连笼都刮去了，更无踪迹。”国王闻奏，又惊又恼，对国丈道：“此事乃天灭朕也！连月病重，御医无效。幸国丈赐仙方，专待今日午时开刀，取此小儿心肝作引，何期被冷风刮去。非天欲灭朕而何？”国丈笑道：“陛下且休烦恼。此儿刮去，正是天送长生与陛下也。”国王道：“见把笼中之儿刮去，何以返说天送长生？”国丈道：“我才入朝来，见了一个绝妙的药引，强似那一千一百一十一个小儿之心。那小儿之心，只延得陛下千年之寿；此引子，吃了我的



nirvana that enables you to shuffle off your stinking husk. None of this lifts you out of the worldly dust. Among the Three Teachings it is supreme; the Way alone has always been esteemed."

The king was delighted to hear this exposition, and all the court officials exclaimed with admiration, "That's splendid, 'the Way alone has always been esteemed.'" Sanzang was overcome by humiliation at all this praise going to his rival. The king then told his department of foreign relations to lay on a banquet of vegetarian food for the monks from a far country when they left the city to travel west.

Sanzang thanked the king for his kindness and withdrew. As he was leaving the throne hall and going out of the palace Monkey flew down from the top of his mitre to say into his ear, "Master, the Elder of the Nation is an evil spirit, and the king has been bewitched. Go back to the hostel and wait for your meal while I get some information here." Sanzang understood this and left through the main gates of the palace.

Of him we will say no more. Watch Monkey as he flies straight to a jade screen in the throne hall and lands on it. From the ranks of officials the military commanders of the capital stepped forward to report, "Your Majesty, last night a cold wind carried away the little boys in their goose coops from every house in every ward of the city. They have vanished without a trace, coops and all." This report both alarmed and angered the king, who said to the Elder of the Nation, "Heaven must be destroying us. We had the good fortune to be given the formula for your elixir after months of serious illness that the royal physicians have been unable to cure. We were preparing to have the boys cut open at noon today and their hearts taken out to be made into the adjuvant for the elixir. Never did we imagine that a cold wind would blow them all away. If this is not Heaven destroying us what is it?" "Don't upset yourself," the Elder of the Nation replied with a smile. "By blowing them away Heaven is giving Your Majesty eternal life." "How can you maintain that Heaven is giving me eternal life when they have just been blown away?" the king asked. "When I was coming to court this morning," the Elder of the Nation replied, "I saw a uniquely marvellous adjuvant that will be far superior to 1,111 little boys' hearts. They would only lengthen Your Majesty's life by a thousand years, but if you take my elixir with this other adjuvant you

仙药，就可延万万年也。”国王漠然不知是何药引，请问再三，国丈才说：“那东土差去取经的和尚，我观他器宇清静，容颜齐整，乃是个十世修行的真体，——自幼为僧，元阳未泄。比那小儿更强万倍。若得他的心肝煎汤，服我的仙药，足保万年之寿。”那昏君闻言，十分听信。对国丈道：“何不早说？若果如此有效，适才留住，不放他去了。”国丈道：“此何难哉！适才吩咐光禄寺办斋待他，他必吃了斋，方才出城。如今急传旨，将各门紧闭；点兵围了金亭馆驿，将那和尚拿来，必以礼求其心。如果相从，即时剖而取出，遂御葬其尸，还与他立庙享祭；如若不从，就与他个武不善作，即时捆住，剖开取之。有何难事！”那昏君如其言，即传旨，把各门闭了。又差羽林卫大小官军，围住馆驿。

行者听得这个消息，一翅飞奔馆驿，现了本相，对唐僧道：“师父，祸事了！祸事了！”那三藏才与八戒、沙僧领御斋，忽闻此言，唬得三尸神散，七窍烟生，倒在尘埃，浑身是汗，眼不定睛，口不能言。慌得沙僧上前搀住，只叫：“师父苏醒！师父苏醒！”八戒道：“有甚祸事？有甚祸事？你慢些儿说便也罢，却唬得师父如此！”行者道：“自师父出朝，老孙回视，那国丈是个妖精。少顷，有五城兵马来奏冷风刮去





can live for a hundred million years.” The king was mystified about what this adjuvant could be, but only after repeated questions did the Elder of the Nation reply, “The monk from the east who is being sent to fetch the scriptures has pure organs and regular features. His is the body of one who has cultivated his conduct for ten lifetimes. He has been a monk since childhood and has preserved his masculine purity, which all makes him ten thousand times better than those little boys. If you can make a decoction from his heart with which to take my elixir I can guarantee you an extremely long life.” When the deluded king heard this he believed it completely. “Why didn’t you tell us before?” he said to the Elder of the Nation. “If it’s as good as you say we should have kept him when he was here just now and not let him go.” “This will present no problem,” the Elder of the Nation said. “You have already told the department of foreign relations to give him a vegetarian banquet. He won’t possibly leave the city before eating the meal. Urgent orders must be issued to have the gates firmly closed. Send troops to surround the government hostel and bring that monk here. First we will try to win his heart by treating him with courtesy. If he agrees we will cut it out and give him a royal burial, build him a temple and make offerings to him. If he will not agree we’ll use rough methods. We can tie him up and cut it out. There will be no problem.” The deluded ruler accepted this suggestion and ordered that all the gates be closed. He then sent the officers and men of the royal guard to surround the hostel.

Having found all this out Monkey flew straight to the hostel, turned back into himself and said to the Tang Priest, “Something terrible’s happened, Master, something terrible.” Sanzang had just begun to eat the king’s vegetarian banquet with Pig and Friar Sand when this sudden announcement scattered his three bodily spirits and made smoke come out of his seven orifices. He collapsed in the dust, pouring with sweat, and unable to see clearly or speak. Friar Sand was so alarmed he came forward to help him back to his feet, calling, “Wake up, Master, wake up.” “What’s so terrible?” Pig asked. “What’s so terrible? You should have broken the news gently instead of giving the master such a scare.” “When the master left the palace I went back to keep an eye on things,” Monkey replied. “That Elder of the Nation is an evil spirit. A moment



小儿之事。国王方恼，他却转教喜欢，道：‘这是天送长生与你。’要取师父的心肝做药引，可延万年之寿。那昏君听信诬言，所以点精兵来围馆驿，差锦衣官来请师父求心也。”八戒笑道：“行的好慈悯！救的好小儿！刮的好阴风！今番却撞出祸来了！”

三藏战兢兢的，爬起来，扯着行者，哀告道：“贤徒啊！此事如何是好？”行者道：“若要好，大做小。”沙僧道：“怎么叫做‘大做小’？”行者道：“若要全命，师作徒，徒作师，方可保全。”三藏道：“你若救得我命，情愿与你做徒子、徒孙也。”行者道：“既如此，不必迟疑。”教：“八戒，快和些泥来。”那呆子即使钉钯，筑了些土。又不敢外面去取水，后就掬起衣服撒溺，和了一团臊泥，递与行者。行者没奈何，将泥扑作一片，往自家脸上一安，做下个猴像的脸子，叫唐僧站起休动，再莫言语，贴在唐僧脸上，念动真言，吹口仙气，叫“变！”那长老即变做个行者模样；脱了他的衣服，以行者的衣服穿上。行者却将师父的衣服穿了，捻着诀，念个咒语，摇身变作唐僧的嘴脸。八戒、沙僧也难识认。

正当合心装扮停当，只听得锣鼓齐鸣，又见那枪刀簇拥。原来是羽林卫官，领三千兵把馆驿围了。又见一个锦衣官走进驿庭问道：“东土唐朝长老在那里？”慌得那驿丞战兢兢





later the city garrison came to report about the cold wind carrying the little boys away. This upset the king, but the Elder of the Nation cheered him up by saying that this was Heaven giving him eternal life. He wants to use your heart as an adjuvant for the elixir of immortality, Master. The deluded king has accepted this wicked suggestion and ordered his best troops to surround this hostel. He's also sent an aide to ask you for your heart, Master." "What a merciful and compassionate chap you are," said Pig with a laugh. "You saved the boys and made the wind blow all right, but now you've got us in this disastrous mess."

Trembling and shaking, Sanzang dragged himself to his feet, seized hold of Monkey and said imploringly, "Good disciple, how are we to get out of this?" "If you want to get out of this," said Monkey, "there'll have to be a switch." "What do you mean by a switch?" Friar Sand asked. "If you want to survive," Monkey replied, "the disciple will have to become the master and the master the disciple. Do that and we'll be safe." "Save my life," said Sanzang, "and I will gladly become your disciple or even your disciple's disciple." "In that case there must be no hesitation," Monkey replied, continuing, "Pig, mix up some mud at once." The idiot loosened some earth with his rake then, not daring to go outside for water, lifted his tunic to make some water himself. With this he mixed up a lump of foul-smelling mud that he handed to Monkey. Monkey had no option but to beat it out flat and press it against his face so that it looked like a monkey's face. Then he told his master to stand up and neither move nor say anything while he placed the mask on his face, said the words of a spell, blew a magic breath and said, "Change!" The venerable elder now looked just like Monkey. He took off his own clothes and put on Monkey's while Monkey dressed in his master's clothes, made a spell with his hands, said the magic words, shook himself and made himself look just like the Tang Priest. Even Pig and Friar Sand could not tell that he really was not.

Just when they had completed the disguises together there came the sound of gongs and drums as a dense forest of spears and swords appeared. The commanders of the royal guard had surrounded the hostel with their three thousand men. A royal aide came into the main hall of the hostel to ask, "Where is the reverend gentleman from the Tang court in



的跪下，指道：“在下面客房里。”锦衣官即至客房里道：“唐长老，我王有请。”八戒、沙僧，左右护持“假行者”。只见“假唐僧”出门施礼道：“锦衣大人，陛下召贫僧，有何话说？”锦衣官上前一把握道：“我与你进朝去。想必有取用也。”

咦！这正是：

妖诬胜慈善，慈善反招凶。

毕竟不知此去端的性命何如，且听下回分解。



the east?" The superintendent of the hostel anxiously fell to his knees and said, pointing, "In the guest room over there." The aide then went into the room and said, "Venerable elder from Tang, His Majesty has sent for you." Pig and Friar Sand stood on either side of the imitation Monkey to guard him while the imitation Tang Priest went out through the door, bowed and said, "Your Excellency, what does His Majesty wish to say to me? Why has he sent for me?" The aide stepped forward to grab hold of him and say, "You and I are going to the palace. His Majesty must have some use for you." Alas!

Wickedness was stronger than goodness and mercy;
Goodness and mercy only led to catastrophe.

If you don't know whether they were to survive this departure listen to the explanation in the next instalment.



第七十九回

寻洞擒妖逢老寿 当朝正主救婴儿

却说那锦衣官把“假唐僧”扯出馆驿，与羽林军围围绕绕，直至朝门外，对黄门官言：“我等已请唐僧到此，烦为转奏。”黄门官急进朝，依言奏上昏君，遂请进去。众官都在阶下跪拜，惟“假唐僧”挺立阶心，口中高叫：“比丘王，请我贫僧何说？”君王笑道：“朕得一疾，缠绵日久不愈。幸国丈赐得一方，药饵俱已完备，只少一味引子。特请长老，求些药引。若得病愈，与长老修建祠堂，四时奉祭，永为传国之香火。”“假唐僧”道：“我乃出家人，只身至此，不知陛下问国丈要甚东西作引。”昏君道：“特求长老的心肝。”“假唐僧”道：“不瞒陛下说。心便有几个儿，不知要的甚么色样。”那国丈在旁指定道：“那和尚，要你的黑心。”“假唐僧”道：“既如此，快取刀来，剖开胸腹。若有黑心，谨当

Chapter 79

Searching the Cave to Capture the Fiend They Meet Longevity The Reigning Monarch Saves the Little Boys

The story tells how the royal aide dragged the imitation Tang Priest out of the government hostel and marched him, heavily surrounded by royal guardsmen, straight to the gates of the palace, where he said to the eunuch gate officer, "Please be so good as to report to His Majesty that we have brought the Tang Priest." The eunuch officer hurried into the palace to pass this on to the deluded king, who ordered that they be brought in.

All the officials knelt at the foot of the steps to the throne hall, leaving the imitation Tang Priest standing alone in the middle of them. "King of Bhiksuland," he shouted, "what have you summoned me here to say to me?" "We are sick with a chronic illness that has dragged on for many a day without any improvement," the king replied. "Now the Elder of the Nation has to our good fortune presented us with a prescription that has been made up. All that is needed now is an adjuvant. The reason we have sent for you, reverend sir, is to ask you for the adjuvant. If we recover we will build a temple to you in which offerings will be made in all four seasons and incense will be burnt to you in perpetuity by our country." "I am a man of religion," the imitation Tang Priest replied, "and have brought nothing with me. I do not know what adjuvant the Elder of the Nation has told Your Majesty you need." "Your heart, reverend sir," the deluded monarch replied. "I will be frank with Your Majesty," the imitation Tang Priest said. "I have a number of hearts. I don't know which you want." "Monk," pronounced the Elder of the Nation, who was standing beside the king. "I want your black heart." "Very well then," the imitation Tang Priest replied. "Produce your knife at once and open up my chest. If there is a black heart there I shall offer it to you obediently."



奉命。”那昏君欢喜相谢，即着当驾官取一把牛耳短刀，递与假僧。假僧接刀在手，解开衣服，忝起胸膛，将左手抹腹，右手持刀，唵喇的响一声，把腹皮剖开，那里头就骨都都的滚出一堆心来。唬得文官失色，武将身麻。国丈在殿上见了道：“这是个多心的和尚！”假僧将那些心，血淋淋的，一个个捡开与众观看，却都是些红心、白心、黄心、恹贪心、利名心、嫉妒心、计较心、好胜心、望高心、侮慢心、杀害心、狠毒心、恐怖心、谨慎心、邪妄心、无名隐暗之心、种种不善之心，更无一个黑心。那昏君唬得呆呆挣挣，口不能言，战兢兢的教：“收了去！收了去！”那“假唐僧”忍耐不住，收了法，现出本相。对昏君道：“陛下全无眼力！我和尚家都是一片好心，惟你这国丈是个黑心，好做药引。你不信，等我替你取他的出来看看。”

那国丈听见，急睁睛仔细观看。见那和尚变了面皮，不是那般模样。咦！认得当年孙大圣，五百年前旧有名。却抽身，腾云就起。被行者翻筋斗，跳在空中喝道：“那里走！吃吾一棒！”那国丈即使蟠龙拐杖来迎。他两个在半空中这场好杀：

如意棒，蟠龙拐，虚空一片云叆叆。原来国丈是妖





The deluded monarch thanked him delightedly and ordered an official in attendance to bring a small knife with a blade shaped like a cow's ear that was handed to the imitation Tang Priest. Taking the knife, the imitation Tang Priest undid his clothes, thrust out his chest, pressed his left hand against his abdomen and cut the skin of his stomach open with the knife in his right hand. There was a whoosh, and out rolled a whole pile of hearts. The civilian officials all turned pale with fright; the military officers were numbed. When the Elder of the Nation saw this from inside the throne hall he said, "This monk is a suspicious-minded character. He has too many hearts."

The imitation Tang Priest then held up the hearts one by one, each dripping with blood, for all to see. They included a loyal red heart, a pure white heart, a yellow heart, an avaricious heart, a fame-hungry heart, a jealous heart, a calculating heart, an overcompetitive heart, an ambitious heart, an overbearing heart, a murderous heart, a vicious heart, a frightened heart, a cautious heart, a heretical heart and a heart full of indefinable gloom. There was every kind of evil heart except a black one. The deluded ruler was horror-struck, unable to speak until he said in trembling tones, "Put them away! Put them away!" The imitation Tang Priest had taken as much as he could, so he put his magic away and turned back into himself to say to the deluded monarch, "Your Majesty, you're not at all perceptive. We monks all have good hearts. It's only this Elder of the Nation of yours who has a black heart. His would make a good adjuvant for the medicine. If you don't believe me I'll take his out to show you."

When the Elder of the Nation heard this he opened his eyes wide to take a careful look. He saw that the monk's face had changed to something quite different. Heavens! Recognizing him as the Great Sage Monkey who had been so famous five hundred years ago he made a getaway by cloud. Monkey did a somersault and sprang up into mid-air to shout, "Where do you think you're going? Take this from me!" The Elder used his stick with a dragon on its head to meet the blow from Monkey's cudgel. The two of them fought a fine battle up in the sky:

The as-you-will cudgel
And the dragon stick
Making clouds up in the sky.

Chinese characters and 'PDG' watermark.



精，故将怪女称娇色。国主贪欢病染身，妖邪要把儿童宰。相逢大圣显神通，捉怪救人将难解。铁棒当头着实凶，拐棍迎来堪喝采。杀得那满天雾气暗城池，城里人家都失色。文武多官魂魄飞，嫔妃绣女容颜改。唬得那比丘昏主乱身藏，战战兢兢没布摆。棒起犹如虎出山，拐轮却似龙离海。今番大闹比丘城，致令邪正分明白。那妖精与行者苦战二十余合，蟠龙拐抵不住金箍棒，虚幌了一拐，将身化作一道寒光，落入皇宫内院，把进贡的妖后带出宫门，并化寒光，不知去向。

大圣按落云头，到了宫殿下。对多官道：“你们的好国丈啊！”多官一齐礼拜，感谢神僧。行者道：“且休拜，且去看你那昏主何在。”多官道：“我主见争战时，惊恐潜藏，不知向那座宫中去也。”行者即命：“快寻！莫被美后拐去！”多官听言，不分内外，同行者先奔美后官，漠然无踪，连美后也通不见了。正宫、东宫、西宫、六院，概众后妃，都来拜





The Elder of the Nation was really an evil spirit,
Using his fiendish daughter's seductive charms.
The king had made himself ill through his lust;
The monster wanted to butcher the boys.
There was no escape from the Great Sage's divine powers
To catch demons and to rescue their victims.
The cudgel's blows to the head were really vicious;
Splendid was the way in which the stick met them.
They fought so hard that the sky was full of mist,
Casting city and people into darkness and fear.
The souls of civil and military officials went flying;
The faces of the queens and concubines turned pale.
The deluded king tried desperately to hide,
Trembling and shaking, unable to do anything.
The cudgel was as fierce as a tiger from the mountains;
The staff whirled round like a dragon leaving the sea.
Now they made havoc in Bhiksuland
As good and evil were clearly set apart.

When the evil spirit had fought over twenty hard rounds with Monkey his dragon staff was no longer a match for the gold-banded cudgel. Feinting with his staff, the spirit turned himself into a beam of cold light and dropped into the inner quarters of the palace to take the demon queen he had presented to the king out through the palace gates with him. She too turned into cold light and disappeared.

Bringing his cloud down, the Great Sage landed in the palace and said to the officials, "That's a fine Elder of the Nation you have!" The officials, all bowed to him, thanking the holy monk. "No need for that," said Monkey. "Go and see where your deluded king is." "When our monarch saw the fighting he hid in terror," the officials replied. "We do not know which of the palaces he is in." "Find him at once," Monkey ordered them. "Perhaps Queen Beauty has carried him off." As soon as the officials heard this they rushed with Monkey straight to the rooms of Queen Beauty, ignoring the fact that these were the inner quarters. They were deserted and there was no sign of the king. Queen Beauty was nowhere to be seen either. The queens of the main, the eastern and the western palaces and the consorts of the six compounds all came to kow-

谢大圣。大圣道：“且请起，不到谢处哩。且去寻你主公。”少时，见四五个太监，搀着那昏君自谨身殿后面而来。众臣俯伏在地，齐声启奏道：“主公！主公！感得神僧到此，辨明真假。那国丈乃是个妖邪，连美后亦不见矣。”国王闻言，即请行者出皇宫，到宝殿，拜谢了道：“长老，你早间来的模样，那般俊伟，这时如何就改了形容？”行者笑道：“不瞒陛下说。早间来者，是我师父，乃唐朝御弟三藏。我是他徒弟孙悟空。还有两个师弟，——猪悟能、沙悟净，见在金亭馆驿。因知你信了妖言，要取我师父心肝做药引，是老孙变作师父模样，特来此降妖也。”那国王闻说，即传旨着阁下太宰快去驿中请师众来朝。

那三藏听见行者现了相，在空中降妖，吓得魂飞魄散。幸有八戒、沙僧护持。他又脸上戴着一片子臊泥，正闷闷不快，只听得人叫道：“法师，我等乃比丘国王差来的阁下太宰，特请入朝谢恩也。”八戒笑道：“师父，莫怕！莫怕！这不是又请你取心，想是师兄得胜，请你酬谢哩。”三藏道：“虽是得胜来请，但我这个臊脸，怎么见人？”八戒道：“没奈何，我们且去见了师兄，自有解释。”真个那长老无计，只得扶着八戒、沙僧挑着担，牵着马，同去驿庭之上。那太



tow in thanks to the Great Sage. "Please get up," Monkey said. "It's too early for thanks now. Go and find your sovereign lord."

A little later four of five eunuchs appeared from behind the Hall of Caution supporting the deluded king. All the ministers prostrated themselves on the ground and called out in union, "Sovereign lord! Sovereign lord! We are grateful that this holy monk came here to uncover the impostor. The Elder of the Nation was an evil spirit and Queen Beauty has vanished too." When the king heard this he invited Monkey to come from the inner quarters of the palace to the throne hall, where he kowtowed in thanks to Monkey. "Venerable sir," he said, "when you came to court this morning you were so handsome. Why have you made yourself look different now?" "I can tell you for a fact, Your Majesty," replied Monkey with a grin, "that the one who came this morning was my master Sanzang, the younger brother of the Tang Emperor. I'm his disciple Sun Wukong. There are two more of us disciples, Zhu Wuneng, or Pig, and Sha Wujing, or Friar Sand, who are both now in the government hostel. I turned myself into my master's double and came here to defeat the monster because I knew that you had been deluded by his evil suggestions and were going to take my master's heart to use as an adjuvant for your elixir." When the king heard this he ordered his ministers in attendance to go straight to the hostel to fetch Monkey's master and fellow-disciples.

The news that Brother Monkey had turned back into himself and had fought the evil spirit in mid-air gave Sanzang such a fright that his souls scattered. It was lucky that Pig and Friar Sand were able to hold him up. His face was still plastered with stinking mud and he was feeling thoroughly depressed and miserable when he heard someone call, "Master of the Law, we are ministers in attendance sent by the king of Bhiksuland to invite you to court to receive His Majesty's thanks." "Don't be afraid, master," said Pig, "don't be afraid. This time he's not sending for you to take your heart out. I'm sure that elder brother has succeeded and they're inviting you there to thank you." "Even if they have come to invite me there because he has succeeded I could not face anyone with this stinking mask on," Sanzang replied. "We've got no option," said Pig. "We'll just have to go to see my elder brother. He's bound to have a solution." The venerable elder really did have no choice but to go to the main hall of

宰见了，害怕道：“爷爷呀！这都相似妖头怪脑之类！”沙僧道：“朝士休怪丑陋。我等乃是生成的遗体。若我师父，来见了我师兄，他就俊了。”

他三人与众来朝，不待宣召，直至殿下。行者看见，即转身下殿，迎着面，把师父的泥脸子抓下，吹口仙气，叫“正！”那唐僧即时复了原身，精神愈觉爽利。国王下殿亲迎，口称：“法师老佛。”师徒们将马拴住，都上殿来相见。行者道：“陛下可知那怪来自何方？等老孙去与你一并擒来，剪除后患。”三宫六院，诸嫔群妃，都在那翡翠屏后；听见行者说剪除后患，也不避内外男女之嫌，一齐出来拜告道：“万望神僧老佛大施法力，斩草除根，把他剪除尽绝，诚为莫大之恩，自当重报！”行者忙忙答礼，只教国王说他住居。国王含羞告道：“三年前他到时，朕曾问他。他说离城不远，只在向南去七十里路，有一座柳林坡清华庄上。国丈年老无儿，止后妻生一女，年方十六，不曾配人，愿进与朕。朕因那女貌娉婷，遂纳了，宠幸在宫。不期得疾，太医屡药无



the hostel with Pig and Friar Sand carrying the luggage and leading the horse. When the ministers saw him they were all terrified. "My lord," they said, "they both have heads like monsters." "Please don't take offence at our ugliness," Friar Sand replied. "Both of us have the bodies that were left after an earlier life. If my master could see my elder brother he'd become handsome straight away."

When the three of them reached the palace they went straight to the throne hall without waiting to be summoned. As soon as Monkey saw them he turned round and came down from the hall to meet them. Pulling the mud mask off his master's face he blew on him with magic breath, called "Change!" and turned the Tang Priest back into himself. Sanzang was now in better spirits. The king came down from the throne hall to greet him as "Master of the Law" and "ancient Buddha". Master and disciples then tethered the horse and went into the throne hall to be presented.

"Does Your Majesty know where the monsters came from?" Monkey asked. "Let me go and catch them both for you. Then we will have eliminated future catastrophe." When all the queens, consorts and concubines of the three palaces and six compounds, who were behind the screen of bright green jade, heard Monkey saying that he was going to eliminate future catastrophe they cast aside all their inhibitions about appearing in front of an outsider, and a male one at that, as they came out to bow to him and say, "We beg you, holy monk and venerable Buddha, to destroy them completely, root and branch, with your dharma powers. That would be an act of the greatest kindness, and we would of course reward you richly." Quickly responding to their bows Monkey insisted that the king tell him where the monsters lived.

"We asked him when he came here three years ago," the king replied shamefacedly, "and he told us that it was only some twenty miles to the south of the city, in Pure Splendour Grange on Willow Slope. The Elder of the Nation was old and had no son, only the daughter that his second wife had given him. She was just fifteen and unmarried. He offered to present her to us, and because we fancied the girl we accepted her. She was the favourite among all the palace women. We never expected that we would fall so ill that all the prescriptions of the Royal College of Physicians

功。他说我有仙方，止用小儿心煎汤为引。是朕不才，轻信其言，遂选民间小儿，选定今日午时开刀取心。不料神僧下降，恰恰又遇笼儿都不见了。他就说神僧十世修真，元阳未泄，得其心，比小儿心更加万倍。一时误犯，不知神僧识透妖魔。敢望广施大法，剪其后患，朕以倾国之资酬谢！”行者笑道：“实不相瞒。笼中小儿，是我师慈悲，着我藏了。你且休题甚么资财相谢，待我捉了妖怪，是我的功行。”叫：“八戒，跟我去来。”八戒道：“谨依兄命。但只是腹中空虚，不好着力。”国王即传旨教：“光禄寺快办斋供。”不一时，斋到。

八戒尽饱一餐，抖擞精神，随行者驾云而起。唬得那国王、妃后，并文武多官，一个个朝空礼拜。都道：“是真仙真佛降临凡也！”那大圣携着八戒，径到南方七十里之地，住下风云，找寻妖处。但只见一股清溪，两边夹岸，岸上有千千万万的杨柳，更不知清华庄在于何处。

正是那：

万顷野田观不尽，千堤烟柳隐无踪。

孙大圣寻觅不着，即捻诀，念一声“唵”字真言，拘出一个当方土地，战兢兢近前跪下叫道：“大圣，柳林坡土地叩头。”行者道：“你休怕，我不打你。我问你：柳林坡有个清



would be of no avail. Then he told us that he had a formula for an elixir for which a decoction of boiled little boys' hearts was needed as the adjuvant. In our folly we believed him and chose some boys from among the common people. At noon today we were going to operate and take out their hearts. We never expected that you would come down to us, holy monk, and that at that very moment all the boys would disappear in their coops. Then he said that as you were a holy monk who had cultivated the truth for ten lifetimes and not yet dissipated your primal masculinity your heart would be ten thousand times more effective than the little boys' ones. In our temporary delusion we did not realize that you would see through the evil monster, holy monk. We hope that you will make full use of your great dharma to eliminate any future catastrophe. All the wealth of the nation will be given to you as your reward." "I will tell you the truth," Monkey replied. "Because my master took pity on the little boys in the coops he told me to hide them. Don't say anything about giving us wealth. When I capture the evil monsters that will be a good deed to my credit. Come with me, Pig." "Whatever you say, elder brother," Pig replied. "The only thing is that I've got an empty belly: I'll be rather weak." The king then ordered the department of foreign affairs to prepare a vegetarian meal at once. Before long the food arrived.

Having eaten his fill, Pig braced his spirits and rose by cloud with Monkey. The king, queens, consorts and civil and military officials were all so astonished that they all kowtowed to the sky, exclaiming, "They really are immortals and Buddhas come down to earth." The Great Sage led Pig twenty miles due south, stopped their wind and cloud and started searching for the demons' home. All he could see was a clear stream running between banks on which grew thousands of willows: he had no idea where the Pure Splendour Grange might be. Indeed,

Endless expanses stretched out in his gaze;

The embankment had vanished amid willows and haze.

When he could not find the grange the Great Sage Sun made a spell with his hands, said the magic word "*Om*" and summoned the local deity, who approached shivering and shaking, fell to his knees and called out, "Great Sage, the local god of Willow Bank kowtows to you." "Don't be afraid," Monkey said, "I'm not going to hit you. Tell me this: is there a

华庄，在于何方？”土地道：“此间有个清华洞，不曾有个清华庄。小神知道了，大圣想是自比丘国来的？”行者道：“正是，正是。比丘国王被一个妖精哄了。是老孙到那厢，识得是妖怪，当时战退那怪，化一道寒光，不知去向。及问比丘王，他说三年前进美女时，曾问其由，怪言居住城南七十里柳林坡清华庄。适寻到此，只见林坡，不见清华庄，是以问你。”土地叩头道：“望大圣恕罪。比丘王亦我地之主也，小神理当鉴察；奈何妖精神威法大，如我泄漏他事，就来欺凌，故此未获。大圣今来，只去那南岸九叉头一棵杨树根下，左转三转，右转三转，用两手齐扑树上，连叫三声‘开门’，即现清华洞府。”

大圣闻言，即令土地回去，与八戒跳过溪来，寻那棵杨树。果然有九条叉枝，总在一颗根上。行者吩咐八戒：“你且远远的站定，待我叫开门，寻着那怪，赶将出来，你却接应。”八戒闻命，即离树有半里远近立下。这大圣依土地之言，绕树根，左转三转，右转三转，双手齐扑其树，叫：“开门！开门！”霎时间，一声响唬，唿喇喇的门开两扇，更不见树的踪迹。那里边光明霞采，亦无人烟。行者趁神威，撞将进去，但见那里好个去处：

烟霞幌亮，日月偷明。白云常出洞，翠藓乱漫庭。





Pure Splendour Grange on Willow Hill? And where is it?" "There is a Pure Splendour Cave," the local deity replied, "but there has never been a Pure Splendour Grange. I suppose you have come from Bhiksuland, Great Sage." "Yes, yes," Monkey replied. "The king of Bhiksuland was hoodwinked by an evil spirit till I turned up, saw through the monster, defeated him and drove him away. He turned into a beam of cold light and I don't know where he went. When I asked the king of Bhiksuland about it he told me that when the demon first presented him with the girl three years ago he asked the spirit about his background. The demon said that he lived in Pure Splendour Grange on Willow Hill twenty miles south of the city. I've found this place with its wooded hill but can't see any Pure Splendour Grange. That's why I asked you about it."

"I beg your forgiveness, Great Sage," said the local god, kowtowing. "This is part of the domain of the king of Bhiksuland, and I should have kept a closer watch on things. But the evil spirit had such terrible magical powers. If I had given away what he was doing he would have come and given me a bad time. That is why he has never been caught. Now that you are here, Great Sage, you need only go to the foot of the nine-forked willow on the southern bank, walk round it three times to the left and three times to the right, hit the tree with both hands and shout 'Open up' three times. The Pure Splendour Cave Palace will then appear."

On learning this the Great Sage sent the local god away again, jumped over the stream with Pig and went to look for that willow tree. There was indeed a tree with nine forks on a single trunk. "Stand well back," Monkey ordered Pig, "while I make the gates open. When I've found the demon and chased him out you're to help." In response to this order Pig took up his stand about three hundred yards from the tree while the Great Sage followed the local god's advice and went round the tree three times to the left and three times to the right then hit it with both hands, shouting, "Open up! Open up!" An instant later a pair of double doors opened with a noisy whoosh and the tree was nowhere to be seen. Inside the doors was bright light of many colours but no sign of human life. Confident in his divine might, Monkey charged in. He could see that it was a fine place:

Shimmering clouds, from which

一径奇花争艳丽，遍阶瑶草斗芳荣。温暖气，景常春，
浑如阆苑，不亚蓬瀛。滑凳攀长蔓，平桥挂乱藤。蜂衔
红蕊来岩窟，蝶戏幽兰过石屏。

行者急拽步，行近前边细看。见石屏上有四个大字：“清华仙府”。他忍不住，跳过石屏看处，只见那老怪怀中搂着个美女，喘嘘嘘的，正讲比丘国事，齐声叫道：“好机会来！三年事，今日得完，被那猴头破了！”

行者跑近身，掣棒高叫道：“我把你这伙毛团！甚么‘好机会’！吃吾一棒！”那老怪丢放美人，轮起蟠龙拐，急架相迎。他两个在洞前，这场好杀，比前又甚不同：

棒举迸金光，拐轮凶气发。那怪道：“你无知敢进我门来！”行者道：“我有意降邪怪！”那怪道：“我恋国主你无干，怎的欺心来展抹？”行者道：“僧修政教本慈悲，不忍儿童活见杀。”语去言来各恨仇，棒迎拐架当



Sun and moon stole their brightness.
White clouds billowing from the caves,
Bright green lichens running wild in the courtyard.
Along the path rare flowers competed in beauty,
While plants on the steps vied in fragrant blossom.
Warm was the air
Where it was ever spring.
This was just like a fairyland,
Or Penglai, the paradise of immortals.
Creepers grew all over the benches;
Vines ran wild across the bridge.
Bees flew into the cave carrying flowers;
Butterflies flirted with orchids as they passed the screen of stone.

Hurrying forward for a closer look Monkey saw that on the stone screen was carved IMMORTAL PALACE OF PURE SPLENDOUR. Unable to restrain himself, he jumped over the stone screen to see the old monster embracing a beautiful woman and telling her breathlessly what had happened in Bhiksuland. "That was our chance," they said together. "Three years' efforts should have paid off today, but that ape's ruined everything."

Monkey charged up to them, brandishing his cudgel and shouting, "I'll get you, you fools. What do you mean, that was your chance? Take that!" Pushing the woman aside, the old monster swung his dragon-headed stick to block the cudgel. It was a fine battle that the two of them fought in front of the cave, and quite unlike the previous one:

The upraised cudgel spat out golden light;
Vicious vapours came from the swinging staff.
The monster said,
"How dare you in your ignorance come to my home?"
Monkey replied,
"I intend to subdue evil monsters."
Said the monster,
"My love for the king was no business of yours,
So why did you come to bully and interfere?"
Answered Monkey,
"A compassionate monk should bring misrule to an end:
We could not endure the slaughter of children."



心札。促损琪花为顾生，踢破翠苔因把滑。只杀得那洞中霞采欠光明，岩上芳菲俱掩压。乒乓惊得鸟难飞，吆喝吓得美人散。只存老怪与猴王，呼呼卷地狂风刮。看看杀出洞门来，又撞悟能呆性发。

原来八戒在外边，听见他们里面嚷闹，激得他心痒难挠，掣钉钯，把一棵九叉杨树刨倒；使钯筑了几下，筑得那鲜血直冒，嚶嚶的似乎有声。他道：“这棵树成了精也！这棵树成了精也！”按在地下，又正筑处，只见行者引怪出来。那呆子不打话，赶上前，举钯就筑。那老怪战行者已是难敌，见八戒钯来，愈觉心慌，败了阵，将身一幌，化道寒光，径投东走。他两个决不放松，向东赶来。

正当喊杀之际，又闻得鸾鹤声鸣，祥光缥缈。举目视之，乃南极老人星也。那老人把寒光罩住。叫道：“大圣慢来，天蓬休赶。老道在此施礼哩。”行者即答礼道：“寿星兄弟，那里来？”八戒笑道：“肉头老儿，罩住寒光，必定捉住妖怪了。”寿星陪笑道：“在这里，在这里。望二公饶他命罢。”行者道：“老怪不与老弟相干，为何来说人情？”寿星笑道：“他是我的一副脚力，不意走将来；成此妖怪。”行者道：





As they flung words at each other hostility grew:
Staff parried cudgel as blows struck at the heart.
Precious flowers were destroyed as they fought for their lives;
Green moss became slippery when trampled underfoot.
Pale grew the light in the cave as they struggled:
Crushed were the fragrant blooms on the crags.
At the clash of their weapons the birds dared not fly;
Their shouts sent the beauties all running in terror.
Only the monster and Monkey were left
To stir up a hurricane that roared over the earth.
Slowly their battle took them out of the cave
Where Wuneng gave play to his mindless wrath.

The sound of the commotion they were making inside so excited Pig where he was waiting outside that his heart itched. As he could get no relief from scratching he raised his rake, smashed the nine-forked willow to the ground, then hit it several times so hard that blood gushed straight out with a barely audible sound. "This tree's become a spirit," he said, "this tree's a spirit." Pig had just raised his rake for another blow when he saw Monkey drawing the monster after him. Without another word the idiot rushed forward, raised his rake and struck. The old monster was already finding Monkey too much to cope with, so that Pig's rake made him more desperate than ever. Abandoning the fight he shook himself, turned back into a beam of cold light, and headed east again. The two of them would not let the demon go but headed eastwards in pursuit.

Above the shouts of battle they heard the calls of the phoenix and the crane and looked up to see that it was the Star of Longevity from the southern pole of the heavens. Placing a cover over the cold light the old man called out, "Don't be in such a hurry, Great Sage; stop chasing him now, Marshal Tian Peng. This old Taoist offers his greetings." Monkey returned his courtesy and asked, "Where have you come from, Longevity my brother?" "You've capped the cold light, so you must have caught the monster, old fat chops," said Pig with a grin. "Here he is, here he is," said the Star of Longevity, smiling back. "I trust you two gentlemen will spare his life." "The old devil's nothing to do with you, brother," said Monkey, "so why have you come to plead for him?" "He's a messenger of mine," replied the star with a smile. "I carelessly let him escape to

“既是老弟之物，只教他现出本相来看看。”寿星闻言，即把寒光放出，喝道：“孽畜！快现本相，饶你死罪！”那怪打个转身，原来是只白鹿。寿星拿起拐杖道：“这孽畜！连我的拐棒也偷来也！”那只鹿俯伏在地，口不能言，只管叩头滴泪。但见他：

一身如玉简斑斑，两角参差七汉湾。
几度饥时寻药圃，有朝渴处饮云潺。
年深学得飞腾法，日久修成变化颜。
今见主人呼唤处，现身珉耳伏尘寰。

寿星谢了行者，就跨鹿而行。被行者一把扯住道：“老弟，且慢走，还有两件事未完哩。”寿星道：“还有甚么未完之事？”行者道：“还有美人未获，不知是个甚么怪物；还又要同到比丘城见那昏君，现相回旨也。”寿星道：“既这等说，我且宁耐。你与天蓬下洞擒捉那美人来，同去现相可也。”行者道：“老弟略等等儿，我们去了就来。”

那八戒抖擞精神，随行者径入清华仙府，呐声喊，叫：“拿妖精！拿妖精！”那美人战战兢兢，正自难逃，又听得喊声大振，即转石屏之内，又没个后门出头；被八戒喝声“那里走！我把你这个哄汉子的臊精！看钯！”那美人手中又无兵器，不能迎敌，将身一闪，化道寒光，往外就走；被大圣抵住寒光，乒乒一棒，那怪立不住脚，倒在尘埃，现了





become a monster here.” “Since he’s yours make him turn back into what he really looks like for us to see,” said Monkey. The Star of Longevity then let the cold light out and shouted, “Evil beast! Turn back into yourself at once if you want to be spared the death penalty.” The demon turned himself round and revealed that he was really a white deer. Picking the staff up the Star of Longevity said, “You’ve even stolen my staff, evil beast.” The deer lay down in submission, unable to speak, but only kowtowing and weeping. Look at him:

Brindled like a tablet of jade,
And carrying a pair of seven-branched antlers.
When hungry he used to find the herb garden;
On mornings when thirsty he drank from the misty stream.
In his lengthening years he had taught himself to fly
And through many a day had mastered transformation.
Now that he heard the call of his master
He resumed his own form and lay down in the dust.

Thanking Monkey, the Star of Longevity mounted his deer and was just leaving when Monkey grabbed hold of him and said, “Not so fast, brother. There are a couple more jobs still to be done.” “What jobs?” the star asked. “The girl hasn’t been caught yet and I don’t know what sort of monster she is,” Monkey replied. “We’ve also got to go back to Bhiksuland together to see the deluded ruler and show him what they really are.” “In that case I’ll be patient,” the star replied. “You and Marshal Tian Peng can go down into the cave to capture the girl and take her back to show the king what she really is.” “Just wait a little while,” said Monkey. “We’ll soon be back.”

Pig then summoned up his spirits and went straight into the Immortal Palace of Pure Splendour with Monkey. “Catch the evil spirit,” he shouted, “catch the evil spirit.” Hearing this great roar the beauty, who was trembling with fear and unable to escape, rushed behind the stone screen, but there was no rear exit. “Where do you think you’re going?” Pig shouted. “I’ll get you, you man-trap, you whore spirit. Try my rake!” As the beauty was unarmed she could not fight back, so she dodged the blow and turned herself into a beam of cold light and fled, only to be stopped by the Great Sage, who with two thumping blows of his cudgel knocked her

本相，原来是一个白面狐狸。呆子忍不住手，举钯照头一筑，可怜把那个倾城倾国千般笑，化作毛团狐狸形！行者叫道：“莫打烂他，且留他此身去见昏君。”那呆子不嫌秽污，一把揪住尾子，拖拖扯扯，跟随行者出得门来。只见那寿星老儿手摸着鹿头骂道：“好孽畜啊！你怎么背主逃去，在此成精！若不是我来，孙大圣定打死你了。”行者跳出来道：“老弟说甚么？”寿星道：“我囑鹿哩！我囑鹿哩！”八戒将个死狐狸贯在鹿的面前道：“这可是你的女儿么？”那鹿点头幌脑，伸着嘴，闻他几闻，呦呦发声，似有眷恋不舍之意。被寿星劈头扑了一掌道：“孽畜！你得命足矣，又闻他怎的？”即解下勒袍腰带，把鹿扣住颈项，牵将起来，道：“大圣，我和你比丘国相见去也。”行者道：“且住！索性把这边都扫个干净，庶免他年复生妖孽。”

八戒闻言，举钯将柳树乱筑。行者又念声“唵”字真言，依然掏出当坊土地，叫：“寻些枯柴，点起烈火，与你这方消除妖患，以免欺凌。”那土地即转身，阴风飒飒，帅起阴兵，搬取了些迎霜草、秋青草、蓼节草、山蕊草、菱蒿柴、龙骨柴、芦荻柴，都是隔年干透的枯焦之物，见火如同油腻一般。行者叫：“八戒，不必筑树。但得此物填塞洞里，放起火来，烧得个干净。”火一起，果然把一座清华妖怪宅，烧作火池坑。



off her feet and laid her low in the dust. She turned back into her real form as a white-faced vixen. Unable to restrain himself, the idiot lifted his rake and struck her a blow on the head. The great beauty of so many smiles was now a hairy fox.

“Don’t smash her to pulp,” Monkey said. “keep her in that shape to show her to the deluded king.” The idiot grabbed her by the tail, not minding the filth, and dragged her out through the cave entrance with Monkey. Here he saw the Star of Longevity stroking the deer’s head and giving him a dressing-down. “Evil beast,” he was saying, “why did you run away from me and come here to turn yourself into a spirit? If I hadn’t turned up the Great Sage Sun would certainly have killed you.” “What’s that you’re saying, brother?” asked Monkey, springing out of the cave. “I was telling the deer off,” the star explained, “telling the deer off.” Throwing the body of the dead fox in front of the deer, Pig said, “Your daughter, I suppose.” The deer nodded then stretched its head out to sniff the body and whimpered as if with grief at its bereavement until the Star of Longevity cuffed its head and said, “Evil beast. You’re lucky to have got away with your life. What are you sniffing her for?” He then took off the belt he wore round his gown, fastened it round the deer’s neck, and led it off with the words, “Great Sage, let’s go to Bhiksuland.” “Wait a moment,” said Monkey, “I feel like cleaning the whole place up so that no other evil creatures can ever live here again.”

When Pig heard this he raised his rake and started to smash the willow down wildly. Monkey then said the magic word “*Om*” and summoned the local deity once more. “Gather some dried firewood,” Monkey ordered him, “and start a roaring fire that will rid this place of yours of evil. Then you won’t be bullied any more.” The local deity then turned around and with a roaring negative wind led his spirit soldiers to gather all sorts of withered vegetation that had dried out since the previous year: frostbitten grass, autumn grass, knotweed grass, mountain grass, dragonbone grass, rushes and reeds. Once set alight they would burn like oil or grease. “There’s no need to go knocking trees over, Pig,” said Monkey. “Fill the mouth of the cave with all this and set it alight: that’ll burn the place clean out.” And indeed once they were lit they turned the evil demons’ Pure Splendour home into a fiery furnace.

这里才喝退土地，同寿星牵着鹿，拖着狐狸，一齐回到殿前，对国王道：“这是你的美后。与他耍子儿么？”那国王胆战心惊。又只见孙大圣引着寿星，牵着白鹿，都到殿前，唬得那国里君臣妃后，一齐下拜。行者近前，搀住国王，笑道：“且休拜我。这鹿儿却是国丈，你只拜他便是。”那国王羞愧无地，只道：“感谢神僧救我一国小儿，真天恩也！”即传旨教光禄寺安排素宴，大开东阁，请南极老人与唐僧四众，共坐谢恩。三藏拜见了寿星，沙僧亦以礼见。都问道：“白鹿既是老寿星之物，如何得到此间为害？”寿星笑道：“前者，东华帝君过我荒山，我留坐着棋，一局未终，这孽畜走了。及客去寻他不见，我因屈指询算，知他走在此处，特来寻他，正遇着孙大圣施威。若果来迟，此畜休矣。”叙不了，只见报道：“宴已完备。”好素宴：

五彩盈门，异香满座。桌挂绣纬生绵艳，地铺红毯幌霞光。宝鸭内，沉檀香袅；御筵前，蔬品香馨。看盘



Only then did Monkey dismiss the local god and go with the Star of Longevity as they dragged the fox to the steps of the throne hall where he said to the king, "Here's your Queen Beauty. Do you want to fool around with her now?" This caused the king a terrible shock. At the sight of the Great Sage Monkey bringing the Star of Longevity with the white deer before the throne hall, monarch, ministers, consorts and queens all dropped to the ground to kowtow. Monkey went up to the king and held him up. "Don't kowtow to me," he said with a smile. "This deer is the Elder of the Nation. It's him you should be kowtowing to." The king was now so overcome with shame that he could only say, "Thank you, holy monk, for saving the boys in my kingdom. It truly was an act of heavenly kindness." He then ordered the department of foreign relations to prepare a vegetarian feast, had the eastern hall of the palace opened up and invited the star, the Ancient of the Southern Pole, to take part in a thanksgiving feast with the Tang Priest and his three disciples. Sanzang bowed in greeting to the Star of Longevity, as did Friar Sand. "If the white deer is one of your creatures, Star of Longevity," they both asked, "how did he get here to become such a nuisance?"

"Some time ago the Lord of Eastern Splendour came to my mountain," the Star of Longevity replied with a smile, "and I persuaded him to sit down for some chess. The wicked creature escaped before our first game was over. It was only when I couldn't find him after my visitor had gone that I worked out by calculating on my fingers that he must have come here. I had just reached here in my search for him when I met the Great Sage Sun using his mighty powers. If I had been any later this beast would be dead." Before he could finish his remarks it was announced that the banquet was ready. It was a splendid vegetarian feast:

The room was overflowing with colour;
Exotic fragrances filled the hall.
Embroidered hangings made the tables magnificent;
Red carpets on the floor shimmered like the glow of dawn.
From duck-shaped censers
Curled the scented smoke of eaglewood;
Before the king's place



高果砌楼台，龙缠斗糖摆走兽。鸳鸯锭，狮仙糖，似模似样；鸚鵡杯，鹭鸶杓，如相如形。席前果品般般盛，案上斋肴件件精。魁圆茧栗，鲜荔桃子。枣儿柿饼味甘甜，松子葡萄香腻酒。几般蜜食，数品蒸酥。油札糖浇，花团锦砌。金盘高垒大馍馍，银碗满盛香稻饭。辣熘汤水粉条长，香喷喷相连添换美。说不尽蘑菇、木耳、嫩笋、黄精，十香素菜，百味珍馐。往来绰摸不曾停，进退诸般皆盛设。

当时叙了坐次，寿星首席，长老次席，国王前席。行者、八戒、沙僧侧席。旁又有两三个太师相陪左右。即命教坊司动乐。国王擎着紫霞杯，一一奉酒。惟唐僧不饮，八戒向行者



Were fragrant vegetables.
See how high the towers of fruit were piled;
Sugar dragons and prowling animals.
Moulded mandarin ducks,
Lion confections,
Looking quite lifelike.
Parrot goblets,
Cormorant ladles,
Shaped like the real thing.
Every kind of fruit in abundance,
Each exquisite dish a delicacy.
Giant longans and tender bamboo-shoots,
Fresh lichees and peaches.
Sweet smelled the jujubes and persimmon cakes;
More fragrant than wine were the pine-nuts and grapes.
Many a sweet dish made with honey,
Steamed pastries of various kinds,
Sugar-drenched doughnuts
Piled up like bouquets of flowers,
Mountains of rolls on golden dishes,
Fragrant rice heaped high in silver bowls,
Long bean noodles in hot chilli soup,
Tasty dishes came in succession.
There was no end of button mushrooms,
“Tree-ear” fungus,
Tender bamboo shoots,
Sealwort,
Vegetables of many flavours,
A hundred kinds of rare delights.
They came and went in endless succession,
All the abundant dishes offered at the feast.

The seating was arranged on the spot, the seat of honour going to the Star of Longevity and the next best place to the Tang Priest. The king sat between them while Brother Monkey, Pig and Friar Sand sat at the side places. There were also three senior ministers present to keep them company, and the musicians and singers of the court theatre were ordered to perform. Holding his purple cloud goblet, the king, toasted them one by

道：“师兄，果子让你，汤饭等须请让我受用受用。”那呆子不分好歹，一齐乱上，但来的吃个精空。

一席筵宴已毕，寿星告辞。那国王又近前跪拜寿星，求祛病延年之法。寿星笑道：“我因寻鹿，未带丹药。欲传你修养之方，你又筋衰神败，不能还丹。我这衣袖中，只有三个枣儿，是与东华帝君献茶的，我未曾吃，今送你罢。”国王吞之，渐觉身轻病退。后得长生者，皆原于此。八戒看见，就叫道：“老寿，有红枣，送我几个吃吃。”寿星道：“未曾带得。待改日我送你几斤。”出了东阁，道了谢意，将白鹿一声喝起，飞跨背上，踏云而去。这朝中君王妃后，城中黎庶居民，各各焚香礼拜不题。

三藏叫：“徒弟，收拾辞王。”那国王又苦留求教。行者道：“陛下，从此色欲少贪，阴功多积，凡百事将长补短，自足以祛病延年，就是教也。”遂拿出两盘散金碎银，奉为路费。唐僧坚辞，分文不受。国王无已，命摆銮驾，请唐僧端坐凤辇龙车，王与嫔后，俱推轮转毂，方送出朝。六街三



one. The only person who would not drink was the Tang Priest. "Brother," said Pig to Monkey, "I'll leave the fruit for you, but you must let me have a good feed of the soup, bread and rice." With no further thought the idiot ate everything all at once. He devoured everything that was brought in and left nothing behind.

When the banquet was coming to an end the Star of Longevity took his leave of them. The king went up to him, knelt, kowtowed and begged the star to tell him the secret of eliminating disease and prolonging life. "I didn't bring any elixir as I was here to search for my deer," the Star of Longevity replied. "I would like to teach you the techniques of self-cultivation, but you are so weak in body and ruined in spirit that you would not be able to convert the elixir. All I have in my sleeve is these three jujubes that I was intending to offer to the Lord of Eastern Splendour to take with tea. As they haven't been eaten I can offer them to you now." The king swallowed them, and he gradually began to feel lighter in body as the illness was cured. This was the origin of his later success in achieving immortality. As soon as Pig saw this he called, "Longevity, old pal, if you've got any fire jujubes give me some." "I didn't bring any," the star replied, "but I'll give you several pounds of them next time." The Star of Longevity then went out of the eastern pavilion, expressed his thanks, called to the white deer, sprang on his back and departed by cloud. We will not relate how the king, queens and consorts in the palace and the common people in the city all burnt incense and kowtowed.

"Disciples," said Sanzang, "let us pack up and take our leave of His Majesty." The king pleaded with them to stay and instruct him. "Your Majesty," said Monkey, "from now on you should be less greedy for your sexual pleasures and accumulate more hidden merit. In whatever you do you should use your strong points to make up for your weaknesses. This is the way to get rid of your illness and prolong your life. That's what we'd tell you." Two dishes full of small pieces of gold and silver were then offered to the pilgrims to help with the expenses of their journey, but the Tang Priest refused to accept a single penny. The king then had no choice but to order the royal carriage and invite the Tang Priest to sit in the dragon and phoenix coach while he, his queens and his consorts pushed

市，百姓群黎，亦皆盥添净水，炉降真香，又送出城。忽听得半空中一声风响，路两边落下一千一百一十一个鹅笼，内有小儿啼哭，暗中有原护的城隍、土地、社令、真官、五方揭谛、四值功曹、六丁六甲、护教伽蓝等众，应声高叫道：“大圣，我等前蒙吩咐，摄去小儿鹅笼，今知大圣功成起行，一一送来也。”那国王妃后与一应臣民，又俱下拜。行者望空道：“有劳列位，请各归祠，我着民间祭祀谢你。”呼呼渐渐，阴风又起而退。

行者叫城里人家来认领小儿。当时传播，俱来各认出笼中之儿，欢欢喜喜，抱出叫哥哥，叫肉儿，跳的跳，笑的笑，都叫：“扯住唐朝爷爷，到我家奉谢救儿之恩！”无大无小，若男若女，都不怕他相貌之丑，抬着猪八戒，扛着沙和尚，顶着孙大圣，撮着唐三藏，牵着马，挑着担，一拥回城。那国王也不能禁止。这家也开宴，那家也设席。请不及的，或做僧帽、僧鞋、褊衫、布袜，里里外外，大小衣裳，都来相送。如此盘桓，将有个月，才得离城。又有传下影神，立起牌位，顶礼焚香供养。





the wheels. Thus they escorted him out of the palace. In the streets and markets the common people also came with bowls of pure water and incense-burners to see them on their way from the city.

Suddenly there was the sound of a wind in the sky and 1,111 goose coops landed on both sides of the road. The little boys in them were crying. Unseen in the sky were the deities who had been looking after them: the city and the local gods, the deities of the altars, the True Officials, the Guardians of the Four Quarters and the Centre, the Four Duty Gods, the Six Dings and Six Jias, the Protectors of the Faith and the rest of them, who all responded with a loud shout of, "Great Sage, on your earlier instructions we carried the boys away in the goose coops. Now that we have learned of your success in your task and your departure we have brought every one of them back again." The king, his queens and consorts and all his ministers and subjects fell to their knees to kowtow. "Thank you for your efforts, gentlemen," Monkey shouted to the sky. "Please all return to your shrines now. I'll get the people to make thanksgiving offerings to you." With a souging noise the magic wind then arose again and departed.

Monkey then told the people of the city to come and collect their children. The news was spread at once, and the people all came to claim the boys in the baskets. They were very happy indeed. Holding the boys in their arms they called them dear ones and darlings. Dancing and laughing they told their children to take hold of the lords from Tang and bring them home so that they could express their thanks for the boys' rescue. Nobody, young or old, male or female, was frightened by the disciples' ugly faces as they all carried Pig, Friar Sand, Monkey and the Tang Priest back to the city in the middle of a crowd that also brought their luggage and led the horse. The king could not stop them. Family after family laid on a banquet or a feast, and those who could not offer hospitality made monkish hats, shoes, tunics, cotton socks, and other inner and outer garments in different sizes that they presented to the pilgrims. Only when they had been entertained in this way for nearly a month were the travelers able to leave the city. Portraits of them were painted and tablets bearing their names set up; to these the people could kowtow, burn incense and make offerings. Indeed,

这才是：

阴功高垒恩山重，救活千千万万人。
毕竟不知向后又有什么事体，且听下回分解。





Great was the gratitude for their enormous kindness,
In saving the lives of infants by the thousand.

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



第八十回

姹女育阳求配偶 心猿护主识妖邪

却说比丘国君臣黎庶，送唐僧四众出城，有二十里之远，还不肯舍。三藏勉强下辇，乘马辞别而行。目送者直至望不见踪影方回。四众行彀多时，又过了冬残春尽，看不了野花山树，景物芳菲。前面又见一座高山峻岭。三藏心惊，问道：“徒弟，前面高山，有路无路？是必小心！”行者笑道：“师父这话，也不像个走长路的，却似个公子王孙，坐井观天之类。自古道：‘山不碍路，路自通山。’何以言有路无路？”三藏道：“虽然是山不碍路，但恐峻峻之间生怪物，密查深处出妖精。”八戒道：“放心，放心！这里来相近极乐不远，管取太平无事！”

师徒正说，不觉的到了山脚下。行者取出金箍棒，走上石崖，叫道：“师父，此间乃转山的路儿，忒好步。快来！快来！”长老只得放怀策马。沙僧教：“二哥，你把担子挑一肩

Chapter 80

The Young Girl Seeks a Mate to Build Up the Male Protecting His Master the Mind-Ape Sees Through a Demon

The story tells how the king, ministers and common people of Bhiksuland escorted the Tang Priest and his three disciples out of the city. Seven miles later they were still unwilling to part from the pilgrims, but Sanzang insisted on getting out of the coach, mounting the horse and taking his leave of them. The people who had been seeing him off did not return to the city until the travellers had vanished from view.

When the four had been travelling for a long time the winter and the spring too were over. There was no end of wild flowers and mountain trees to be seen; fragrant blossoms filled the view. To Sanzang's alarm another towering mountain appeared in front of them. "Disciples," he asked, "is there a way across the high mountain before us? We must be careful." "Master," laughed Brother Monkey, "that's not what a seasoned traveller should be saying. You sound much more like some pampered prince trying to look at the whole sky from the bottom of a well. As the old saying goes, a mountain can't stop the road: it can find its own way across. So why ask whether there's way?" "Even if this mountain cannot block the road," Sanzang replied, "I am afraid that there may be monsters on the mountain precipices and evil spirits that will emerge from its deep recesses."

"Don't worry," said Pig, "don't worry. We're not far from Paradise here. I guarantee it'll all be nice and peaceful—there won't be any trouble." As they were talking master and disciples reached the foot of the mountain without even noticing. Taking out his gold-banded cudgel Monkey climbed the rockface. "Master," he called, "there's path that goes round the mountain. The going's very easy. Hurry up!" The Tang Priest now put his worries aside and whipped the horse forward. "Carry the luggage for a while, brother," said Friar Sand to Pig, who did so while





儿。”真个八戒接了担子挑上。沙僧拢着缰绳，老师父稳坐雕鞍，随行者都奔山崖上大路。但见那山：

云雾笼峰顶，潺湲涌涧中。百花香满路，万树密丛丛。梅青李白，柳绿桃红。杜鹃啼处春将暮，紫燕呢喃社已终。嵯峨石，翠盖松。崎岖岭道，突兀玲珑。削壁悬崖峻，薜萝草木浓。千岩竞秀如排戟，万壑争流远浪洪。

老师父缓观山景，忽闻啼鸟之声，又起思乡之念。兜马叫道：“徒弟——

我自天牌传旨意，锦屏风下领关文。

观灯十五离东土，才与唐王天地分。

甫能龙虎风云会，却又师徒拗马军。

行尽巫山峰十二，何时对子见当今？”

行者道：“师父，你常以思乡为念，全不似个出家人。放心且走，莫要多忧。古人云：‘欲求生富贵，须下死工夫。’”三藏道：“徒弟，虽然说得有理，但不知西天路还在那里哩！”八戒道：“师父，我佛如来舍不得那三藏经，知我们要取去，想





Friar Sand held the horse's reins and the master sat in the carved saddle. They hurried along the main path up the steep slope after Monkey. This was what the mountain looked like:

The peak was wrapped in clouds;
Torrents rushed down ravines.
The paths were heavy with the scent of flowers,
And dense grew the countless trees.
Blue were the gages, white the plums,
Green the willows and red the peaches.
Spring was all but over where the cuckoo sang;
When fledgling swallows chirped the festival was finished.
Craggy boulders,
Blue-green pines shaped like parasols.
The track leading across the ridge
Climbed high over a tracery of rocks;
The beetling precipice
Was overgrown with creepers, grass and trees.
Peaks like a row of halberds vied in elegance;
Far from the ocean wave streams competed in gullies.

As the master was taking an unhurried look at the mountain scenery he was moved to homesickness by the sound of a bird singing. "Disciples," he said,

"After receiving His Majesty's command
I was given my passport in front of the brocade screen.
Watching lanterns on the fifteenth night I left the eastern land,
And then was parted from the emperor of Tang.
Just when the dragon and tiger winds both met
I and my disciples had to struggle with the horse.
Twelve may be the peaks of Mount Wu;
But when shall I face and see you again?"¹

"Master," said Monkey, "you're always suffering from homesickness. You're not like a monk at all. Stop worrying and keep going: don't upset yourself so. As the old saying goes, you've got to work hard if you want to be rich and successful." "What you say is quite right, disciple," said Sanzang, "but I do not know where the road to the west runs." "Master," said Pig, "it's all because our Tathagata Buddha can't bring him-

是搬了；不然，如何只管不到？”沙僧道：“莫胡谈！只管跟着大哥走。只把工夫捱他，终须有个到之之日。”

师徒正自闲叙，又见一派黑松大林。唐僧害怕，又叫道：“悟空，我们才过了那崎岖山路，怎么又遇这个深黑松林？是必在意。”行者道：“怕他怎的！”三藏道：“说那里话！

‘不信直中直，须防仁不仁。’我也与你走过好几处松林，不似这林深远。你看：

东西密摆，南北成行。东西密摆彻云霄，南北成行侵碧汉。密查荆棘周围结，蓼却缠枝上下盘。藤来缠葛，葛去缠藤。藤来缠葛，东西客旅难行；葛去缠藤，南北经商怎进。这林中，住半年，那分日月；行数里，不见斗星。你看那背阴之处千般景，向阳之所万丛花。又有那千年槐，万载桧，耐寒松，山桃果，野芍药，早



self to give those scriptures away. He must have removed the path because he knows we're coming to fetch them. Why else can't we get to the end of the journey?" "Don't talk such nonsense," said Friar Sand. "Just keep going with big brother. As long as we stick with him we're bound to get there in the end."

As they were talking master and disciples came in sight of a great expanse of dark pine forest. In his fear the Tang Priest called out, "Wukong, no sooner have we taken that precipitous track over the mountain than we come to this deep, dark pine forest. Why? We must be careful." "There's nothing to be scared of," said Monkey. "Nonsense," said Sanzang. "Never trust what appears to be absolutely upright, and be on your guard against evil masquerading as goodness. I have been through quite a few pine woods with you, but never one as vast and deep as this. Just look at the trees:

Dense-packed to east and west,
In lines to north and south.
Dense-packed to east and west they reach the end of the clouds;
In lines to north and south they touch the azure firmament.
Thorns and brambles grow close-tangled all about;
Knotweed wraps itself around the branches.
Liana coils round kudzu vine,
Kudzu coils around liana.
Where liana coils around kudzu
Travellers cannot move between east and west;
Where kudzu coils round liana
Merchants may not ply between north and south.
In this forest
You could spend half a year,
Not knowing whether sun or moon was out,
Or travel for miles
And never see the stars.
Where the outlook is to the north the view is unbounded;
On southern slopes the bushes are in flower.
There are thousand-year-old locust trees,
Ten-thousand-year-old junipers,
Pines that endure the winter cold,
Mountain peaches that bear fruit,



芙蓉，一攒攒密砌重堆，乱纷纷神仙难画。又听得百鸟声：鸚鵡哨，杜鹃啼；喜鹊穿枝，乌鸦反哺；黄鹏飞舞，百舌调音；鸱鸪鸣，紫燕语；八哥儿学人说话，画眉郎也会看经。又见那大虫摆尾，老虎磕牙；多年狐貉妆娘子，日久苍狼吼振林。就是托塔天王来到此，纵会降妖也失魂！”

孙大圣公然不惧。使铁棒上前劈开大路，引唐僧径入深林。道逍遥，行经半日，未见出林之路。唐僧叫道：“徒弟，一向西来，无数的山林崎嶇，幸得此间清雅，一路太平。这林中奇花异卉，其实可人情意！我要在此坐坐：一则歇马；二则腹中饿了，你去那里化些斋来我吃。”行者道：“师父请下马，老孙化斋去来。”那长老果然下了马。八戒将马拴在树上，沙僧歇下行李，取了钵盂，递与行者。行者道：“师父稳坐，莫要惊怕。我去了就来。”三藏端坐松阴之下，八戒、





Wild peonies,
And hibiscus,
All growing in a close-packed profusion,
So wild that not even a god could paint it.
Bird-song could be heard:
Parrots shrieking,
Cuckoos calling,
Magpies in the branches,
Crows feeding their mothers,
 Orioles with their aerial dance,
As the mynas adjust their voices.
Quails singing,
Swallows chirping,
Mynas imitating people,
And thrushes that could recite sutras.
Then there were:
Great beasts swishing their tails,
Tigers gnashing their teeth.
Aged foxes and racoon-dogs disguised as ladies,
Ancient grey wolves at whose baying the forest shook.
Had the Pagoda-carrying Heavenly King come here
His power to suppress demons would have been of no avail.

The Great Sage Sun was unafraid. Clearing the way ahead with his cudgel, he led the Tang Priest into the depths of the forest. They had been travelling in this carefree style for many hours without seeing any sign of a way out of the forest when the Tang Priest called out, "Disciples, we have been through no end of steep and dangerous mountain woods on our journey west. Thank goodness we have found this purity and elegance and a smooth path. The rare and unusual flowers here are truly delightful. I intend to sit here for a moment to let the horse have a rest. I am, besides, famished. Go and beg me some meat-free food from somewhere."

"Master," said Monkey, "please dismount while I go begging." This the venerable elder did. While Pig tied the horse to a tree Friar Sand put the luggage down, brought out the begging-bowl and handed it to Monkey. "Sit still here, Master," Monkey said, "and don't even say the word 'fear'. I'll be back in a moment." While Sanzang sat upright in the

沙僧却去寻花觅果闲耍。

却说大圣纵筋斗，到了半空，伫定云光，回头观看，只见松林中祥云缥缈，瑞霭氤氲。他忽失声叫道：“好啊！好啊！”——你道他叫好做甚？原来夸奖唐僧，说他是金蝉长老转世，十世修行的好人，所以有此祥瑞罩头。——“若我老孙，方五百年前大闹天宫之时，云游海角，放荡天涯，聚群精自称齐天大圣，降龙伏虎，消了死籍；头戴三额金冠，身穿着黄金铠甲，手执着金箍棒，足踏着步云履，手下有四万七千群怪，都称我做大圣爷爷，着实为人。如今脱却天灾，做小伏低，与你做了徒弟，想师父头顶上有祥云瑞霭罩定，径回东土，必定有些好处，老孙也必定得个正果。”

正自家这等夸念中间，忽然见林南下有一股子黑气，骨都都的冒将上来。行者大惊道：“那黑气里必定有邪了：我那八戒、沙僧却不会放甚黑气。……”那大圣在半空中，详察不定。

却说三藏坐在林中，明心见性，讽念那《摩诃般若波罗密多心经》，忽听得嚶嚶的叫声“救人”。三藏大惊道：“善哉！善哉！这等深林里，有甚么人叫？想是狼虫虎豹唬倒的，待我看看。”那长老起身挪步，穿过千年柏，隔起万年



shade of the pines Pig and Friar Sand amused themselves looking for flowers and fruit.

Let us tell of the Great Sage who somersaulted into mid air, brought his cloud to a halt and looked back. All he could see coming from the pine forest were auspicious clouds and auras that coiled and spread all around. "Good, good," he found himself saying. Do you know why? He was expressing his admiration for the Tang Priest, the reincarnation of the Venerable Golden Cicada and a holy man who had cultivated his conduct for ten successive lifetimes, which explained there was such an aura of good omen above his head.

"Five hundred years ago, when I made havoc in heaven," Monkey thought, "I wandered to the very corners of the oceans and ran wild at the end of the sky. I led a host of spirits and called myself the Great Sage Equalling Heaven. We subdued dragons and tigers, and I took us off the registers of death. I used to wear a triple golden crown and a coat of golden mail, and with my gold-banded cudgel in my hands and my cloud-treading shoes on my feet I had 47,000 demons under me. They all used to call me Lord Great Sage. I really was someone in those days. But ever since being rescued from Heaven's punishment I've been a small-time nobody as his disciple. I reckon that as the master has such an aura of auspicious clouds over his head things are sure to turn out well for us on our way back to the east and I'm bound to win the true achievement."

As Brother Monkey was congratulating himself along these lines he saw a column of black vapour rising from the south of the forest. "That black vapour means evil for sure," he thought with alarm. "No black vapours could come from our Pig or Friar Sand."

While the Great Sage was still trying to make out exactly what the vapours were coming from, Sanzang was sitting in the forest clarifying his mind and contemplating the Buddha-nature as he recited the *Mahaprajnaparamita Heart Sutra* when suddenly he heard a high-pitched cry of "Help!" "This is all very well," said Sanzang with astonishment, "but who could that be calling so deep in the forest?" It must be someone terrified by a wolf, a tiger, a leopard or some other wild beast. I shall go to take a look." The venerable elder rose to his feet and walked

松，附葛攀藤，近前视之，只见那大树上绑着一个女子，上半截使葛藤绑在树上，下半截埋在土里。长老立定脚。问他一句道：“女菩萨，你有甚事，绑在此间？”咦！分明这厮是个妖怪，长老肉眼凡胎，却不能认得。那怪见他来问，泪如泉涌。你看他桃腮垂泪，有沉鱼落雁之容；星眼含悲，有闭月羞花之貌。长老实不敢近前，又开口问道：“女菩萨，你端的有何罪过？说与贫僧，却好救你。”那妖精巧语花言，虚情假意，忙忙的答应道：“师父，我家住在贫婆国，离此有二百余里。父母在堂，十分好善，一生的和亲爱友。时遇清明，邀请诸亲及本家老小拜扫先茔，一行轿马，都到了荒郊野外。至茔前，摆开祭礼，刚烧化纸马，只闻得锣鸣鼓响，跑出一伙强人，持刀弄杖，喊杀前来，慌得我们魂飞魄散。父母诸亲，得马得轿的，各自逃了性命；奴奴年幼，跑不动，唬倒在地，被众强人拐来山内，大大王要做夫人，二大王要做妻室，第三第四个都爱我美色，七八十家一齐争吵，大家都不忿气，所以把奴奴绑在林间，众强人散盘而去。今已五日五夜，看看命尽，不久身亡！不知是那世里祖宗积德，今





through the thousand-year-old cypresses and even more ancient pines, holding on to vines and creepers, as he went close enough to see a woman tied to a big tree. The top half of her body was bound to the trunk with creepers and her lower half buried in the ground. Sanzang stopped to ask, "Why are you tied up here, lady Bodhisattva?" It was quite obvious that the wretched creature was an evil monster, but with his mortal eyes in a worldling's body Sanzang was unable to perceive this. The monster's response to the question was to weep copiously. Just look at the tears rolling down her peachy cheeks. She was so lovely that fish would have sunk and wild geese fallen out of the sky at the sight of her; the beauty of her sorrowing and sparkling eyes would have made the moon hide away and put the flowers to shame. Sanzang did not dare go any closer to her as he opened his mouth to ask, "What crime have you committed, lady Bodhisattva? Tell me so that I can rescue you."

The evil spirit then quickly put together a pack of lies as she replied, "Master, my home is in the country of Pinpo, which is some seventy miles from here. Both my parents are at home, and they are very great lovers of goodness. All their lives they have been on good terms with their relations and devoted to their friends. At the Clear and Bright Festival they invited all their relations and members of their own family to pay their respects at and sweep the ancestral graves. A whole procession of carrying-chairs and horses all went to the graves in the wilds outside the city. Here we set out our offerings and had just burnt the paper models of horses when a band of brigands sprang upon us with the sound of gongs and drums. They charged us shouting 'kill!' My parents and relations all got hold of horses and carrying-chairs and fled for their lives. Because I am so young I was too frightened to run: I just collapsed and was carried back to the mountains by the brigands. The top chieftain wanted me for his lady, the number two chieftain wanted me for his woman, and the third and fourth ones both fancied me for my looks. There were seventy or eighty of them all quarrelling over me and none of them would give way. So they tied me up here in the forest and broke up the band. I've been here for five days and five nights now and I'm only just alive now. I'll soon be dead. Goodness only knows which ancestor however many generations back accumulated the virtue that brought you

日遇着老师父到此。千万发大慈悲，救我一命，九泉之下，决不忘恩！”说罢，泪下如雨。

三藏真个慈心，也就忍不住吊下泪来，声音哽咽。叫道：“徒弟。”那八戒、沙僧，正在林中寻花觅果，猛听得师父叫得凄怆，呆子道：“沙和尚，师父在此认了亲耶。”沙僧笑道：“二哥胡缠！我们走了这些时，好人也不曾撞见一个，亲从何来？”八戒道：“不是亲，师父那里与人哭么？我和你去看来。”沙僧真个回转旧处，牵了马，挑了担，至跟前叫：“师父，怎么说？”唐僧用手指定那树上，叫：“八戒，解下那女菩萨来，救他一命。”呆子不分好歹，就去动手。

却说那大圣在半空中，又见那黑气浓厚，把祥光尽情盖了，道声：“不好！不好！黑气罩暗祥光，怕不是妖邪害俺师父！化斋还是小事，且去看我师父去。”即返云头，按落林里。只见八戒乱解绳儿。行者上前，一把揪住耳朵，扑的摔了一跌。呆子抬头看见，爬起来说道：“师父教我救人，你怎么恃你有力，将我贯这一跌！”行者笑道：“兄弟，莫解他。他是个妖怪，弄喧儿，骗我们哩。”三藏喝道：“你这泼猴，又来胡说了！怎么这等一个女子，就认得他是个妖怪！”行者道：“师父原来不知。这都是老孙干过的买卖，想人肉吃的法儿。你那里认得！”八戒喷着嘴道：“师父，莫信这弼马温哄





here to me today, reverend sir. I beg you in your great mercy to save my life. I won't forget your goodness to me even when I lie dead under the nine springs of the underworld." When she had finished speaking her tears flowed like rain.

As Sanzang really did have a merciful heart he could not help weeping and sobbing himself. "Disciples," he shouted. Pig and Friar Sand were still looking for flowers and fruit in the forest when suddenly they heard their master's anguished cry. "Friar Sand," said the idiot, "the master's found a relation here." "What nonsense, brother," said Friar Sand with a smile. "In all the time we've been going we haven't met a single good person, so where could any relation of his have come from?" "If it's not a relation why's the master crying for them?" Pig asked, adding, "You and I had better go to take a look." Friar Sand did indeed go back to where they had been before. Leading the horse and carrying the luggage they went up to the master and asked, "What's up, Master?" The Tang Priest pointed at the tree as he replied, "Pig, untie this lady Bodhisattva and save her life." Without caring whether this was the right or the wrong thing to do, the idiot set to.

The Great Sage meanwhile saw from up in the air the dense black vapours completely obscuring the auspicious glow. "This is bad," he said, "this is bad. If the black vapours are covering the auspicious glow that means something evil is threatening my master. Never mind about begging for food—I'm going back to see the master." He turned his cloud back and landed in the forest, where he saw Pig recklessly untying the ropes. Going up to him Monkey grabbed an ear and threw him to the ground. "The master told me to rescue her," the idiot protested, looking up to see Monkey as he scrambled back to his feet, "so why did you push me over like that? You're just throwing your weight about." "Brother," replied Monkey with a smile, "don't untie her. She's an evil spirit who's been putting on an act to fool us."

"Wretched ape," shouted Sanzang, "talking nonsense again. How can you possibly take a girl like this for an evil spirit?" "There's something you don't know, Master." Monkey replied. "In the old days I tried all these tricks myself when I wanted some human flesh. You couldn't possibly tell what she is." "Master," said Pig, pouting sulkily, "don't let

你！这女子乃是此间人家。我们东土远来，不与相较，又不是亲眷，如何说他是妖精！他打发我们丢了前去，他却翻筋斗，弄神法转来和他干巧事儿，倒踏门也！”行者喝道：“夯货！莫乱谈！我老孙一向西来，那里有甚惫憊处？似你这个重色轻生，见利忘义的饕糟，不识好歹，替人家哄了招女婿，绑在树上哩！”三藏道：“也罢，也罢。八戒啊，你师兄常时也看得不差，既这等说，不要管他，我们去罢。”行者大喜道：“好了！师父是有命的了！请上马。出松林外，有人家化斋你吃。”四人果一路前进，把那怪撇了。

却说那怪绑在树上，咬牙恨齿道：“几年家闻人说孙悟空神通广大，今日见他，果然话不虚传。那唐僧乃童身修行，一点元阳未泄，正欲拿他去配合，成太乙金仙，不知被此猴识破吾法，将他救去了。若是解了绳，放我下来，随手捉将去，却不是我的人儿也？今被他一篇散言碎语带去，却又不是劳而无功？等我再叫他两声，看是如何。”好妖精，不动绳索，把几声善言善语，用一阵顺风，嚶嚶的吹在唐僧耳内。你道叫的甚么？他叫道：“师父啊，你放着活人的性命还





that Protector of the Horses take you in. She's a local girl. We've never had dealings with her before on our long journey from the east and she's no relation or in-law of ours, so how can you say she's an evil spirit? He's trying to get rid of us by making us go ahead so he can turn a somersault and get back here by magic. Then he's going to have a bit of fun with her and ruin our reputation."

"You cretin," shouted Brother Monkey, "stop talking such rubbish. I've never done any such outrageous thing on all our journey to the West. I reckon it must have been some reckless womanizer like yourself who forgot his principles when he saw a good chance. I expect you tricked some family into taking you as their son-in-law and tied her up here." "That's enough of that," said Sanzang, "that's enough. Now then, Bajie. Your elder brother usually sees things very clearly. Ignore what he is saying. Let us be on our way." "Splendid," said Monkey with great delight, "you have a good destiny, Master. Please mount. Once we're out of the pine forest there will be a house where we can beg for some food for you." The four of them then pressed on together, leaving the monster behind.

The story tells how the monster gnashed her teeth with fury as she was left tied there to the tree. "I've heard tell of Sun Wukong's tremendous magic powers for years," she said, "and now that I've seen him today I know that his reputation's well-founded. As that Tang Priest has been cultivating his conduct ever since he was a boy he has never lost a drop of his primal masculinity. I was longing to mate with him so that I could become a golden immortal of the Supreme Ultimate. I never expected that monkey to see through my magic and save him. If I'd been untied and released I could have carried him off whenever I chose and he'd have been mine. Now that Sun Wukong has made those damaging remarks and taken the Tang Priest away my efforts have all been for nothing. Let's see what happens when I give him another couple of shouts." Not shifting her ropes, the evil spirit made the most of the wind being in the right direction to carry some high-pitched words of morality into the Tang Priest's ear. Do you know what she was shouting? "Master," she called, "if you forget your conscience and refuse to save a living

不救，昧心拜佛取何经？”

唐僧在马上听得又这般叫唤，即勒马叫：“悟空，去救那女子下来罢。”行者道：“师父走路，怎么又想起他来了？”唐僧道：“他又在那里叫哩。”行者问：“八戒，你听见么？”八戒道：“耳大遮住了，不曾听见。”又问：“沙僧，你听见么？”沙僧道：“我挑担前走，不曾在心，也不曾听见。”行者道：“老孙也不曾听见。师父，他叫甚么？偏你听见。”唐僧道：“他叫得有理。说道：‘活人性命还不救，昧心拜佛取何经？’‘救人一命，胜造七级浮屠。’快去救他下来，强似取经拜佛。”行者笑道：“师父要善将起来，就没药医。你想你离了东土，一路西来，却也过了几重山场，遇着许多妖怪，常把你拿将进洞，老孙来救你，使铁棒，常打死千千万万；今日一个妖精的性命，舍不得，要去救他？”唐僧道：“徒弟呀，古人云：‘勿以善小而不为，勿以恶小而为之，’还去救他救罢。”行者道：“师父既然如此，只是这个担儿，老孙却担不起。你要救他，我也不敢苦劝你：劝一会，你又恼了。任你去救。”唐僧道：“猴头莫多话！你坐着，等我和八戒救他去。”

唐僧回至林里，教八戒解了上半截绳子，用钯筑出下半截身子。那怪跌跌鞋，束束裙，喜孜孜跟着唐僧出松林，见



being's life what's the use of your fetching the scriptures from the Buddha?"

When the Tang Priest heard this call he reined the horse in and said, "Wukong, go and rescue that girl." "You've started on your way, Master," Monkey replied. "What made you think of her again?" "She is shouting again there," the Tang Priest said. "Did you hear, Pig?" Monkey asked. "My big lugs cover my ear-holes," Pig replied, "and I didn't hear anything." "Did you hear, Friar Sand?" "I was walking ahead, carrying the pole with the luggage," Friar Sand replied. "I wasn't paying attention and I didn't hear anything either." "Neither did I," said Monkey. "What did she say, Master? You were the only one who heard." "What she called was quite right," the Tang Priest called. "She asked what was the use of fetching scriptures when I went to visit the Buddha if I forgot my conscience and refused to save a living being's life. To save a human life is better than building a seven-storeyed pagoda. Rescuing her straight away would be even better than worshipping the Buddha and fetching the scriptures."

"If you're wanting to be charitable, Master," Monkey replied, "you're incurable. Just think of all the demons you've met in all the mountains you've crossed on your journey west since leaving the east. They've often taken you into their caves and I've had to rescue you. I've killed tens of thousands of them with this iron cudgel of mine. So why can't you bring yourself to let a single devil die today? Why do you have to rescue her?" "Disciple," the Tang Priest replied, "there's an old saying, 'Do not fail to do a good deed because it is small; do not commit a bad deed because it is small.' You're still to go and save her." "If that's the way you're going to be, Master, I can't accept that responsibility," Monkey replied. "You insist on rescuing her and I dare not try too hard to dissuade you. When I did make a little attempt to do so you lost your temper again. You can go and rescue her if you want to." "Watch your tongue, ape," Sanzang retorted. "Sit here while Bajie and I go to rescue her."

The Tang Priest went back into the forest and told Pig to undo the ropes around the top half of her body and dig the lower half out with his rake. The demon stamped her feet, fastened her skirt and happily fol-

了行者。行者只是冷笑不止。唐僧骂道：“泼猴头！你笑怎的？”行者道：“我笑你‘时来逢好友，运去遇佳人。’”三藏又骂道：“泼猢狲！胡说！我自出娘肚皮，就做和尚。如今奉旨西来，虔心礼佛求经，又不是利禄之辈，有甚运退时！”行者笑道：“师父，你虽是自幼为僧，却只会看经念佛，不曾见王法条律。这女子生得年少标致，我和你乃出家人，同他一路行走，倘或遇着歹人，把我们拿送官司，不论甚么取经拜佛，且都打做奸情；纵无此事，也要问个拐带人口：师父追了度牒，打个小死；八戒该问充军；沙僧也问摆站；我老孙也不得干净，饶我口能，怎么折辩，也要问个不应。”三藏喝道：“莫胡说！终不然，我救他性命，有甚贻累不成！带了他去。凡有事，都在我身上。”行者道：“师父虽说有事在你，却不知你不是救他，反是害他。”三藏道：“我救他出林，得其活命，怎么反是害他？”行者道：“他当时绑在林间，或三五日，十日，半月，没饭吃，饿死了，还得个完全身体归阴；如今带他出来，你坐得是个快马，行路如风，我们只得随你，那女子脚小，挪步艰难，怎么跟得上走？一时把他丢下，若遇着狼虫虎豹，一口吞之，却不是反害其生



lowed the Tang Priest out of the pine forest. When she met Monkey all he did was to wear a mocking smile. "Impudent ape," said the Tang Priest abusively, "what are you smiling at?" "I'm laughing at you," Monkey replied:

"You meet up with good friends when your luck is going well;
And when it's going badly you find yourself a belle."

"Impudent macaque!" said Sanzang, being abusive again. "What nonsense! I have been a monk ever since I came out of my mother's womb. I am now making this journey west at His Majesty's command with the devout intention of worshipping the Buddha and fetching the scriptures. I am not the sort of person to care about wealth and office, so what do you mean by my luck going badly?" "Master," replied Monkey with a grin, "you may have been a monk since you were a child, and you may be good at reading sutras and invoking the Buddha, but you have never studied the text of royal laws. This girl is young and beautiful. If monks like us travel with her we may well meet with evil people who arrest us and turn us in to the authorities. They won't care about worshipping Buddhas or fetching scriptures. They'll treat it as a case of illicit sex, and even if that isn't proved we'll still be convicted of abduction. You will lose your ordination licence, Master, and be beaten half to death. Pig will be sent into exile and Friar Sand sentenced to penal servitude. Even I won't get off scot-free. No matter how I try to talk my way out of it I'll still be found guilty of wrongdoing." "Don't talk such rubbish," Sanzang shouted. "After all, I did save her life. There will be no trouble. We are taking her with us. I will be responsible for whatever happens."

"You may say you'll be responsible, Master," Monkey replied, "but what you don't realize is that so far from rescuing her you're destroying her." "I saved her life by rescuing her from the forest," said Sanzang, "so how can I be destroying her?" "If she had stayed tied up in the forest without any food for three to five days, ten days or even half a month and starved to death," said Monkey, "she would at least have gone to the Underworld with her body in one piece. But now you've taken her away from there. You're on a fast horse and travelling like the wind. The rest of us have to follow you. How will she be able to keep up on her tiny feet? She can barely walk. If she gets left behind and a wolf,

也？”三藏道：“正是呀。这件事却亏你格。如何处置？”行者笑道：“抱他上来，和你同骑着马走罢。”三藏沉吟道：“我那里好与他同马！……”——“他怎生得去？”三藏道：“教八戒驮他走罢。”行者笑道：“呆子造化到了！”八戒道：“‘远路没轻担。’教我驮人，有甚造化？”行者道：“你那嘴长，驮着他，转过嘴来，计较私情话儿，却不便益？”八戒闻此言，捶胸爆跳道：“不好！不好！师父要打我几下，宁可忍疼。背着他决不得干净：师兄一生会脏埋人。我驮不成！”三藏道：“也罢！也罢。我也还走得几步，等我下来，慢慢的同走，着八戒牵着空马罢。”行者大笑道：“呆子倒有买卖。师父照顾你牵马哩。”三藏道：“这猴头又胡说了！古人云：‘马行千里，无人不能自往。’假如我在路上慢走，你好丢了我去？我若慢，你们也慢。大家一处同这女菩萨走下山去，或到庵观寺院，有人家之处，留他在那里，也是我们救他一场。”行者道：“师父说得有理。快请前进。”

三藏撩前走，沙僧挑担，八戒牵着空马，行者拿着棒，引着女子，一行前进。不上二三十里，天色将晚。又见一座楼台殿阁。三藏道：“徒弟，那里必定是座庵观寺院，就此借宿了，明日早行。”行者道：“师父说得是。各各走动些。”霎时到了门首。吩咐道：“你们略站远些，等我先去借宿。若





a tiger or a leopard eats her up you'll have killed her."

"You are right," Sanzang said. "Thank you for thinking of it. What are we to do about it?" "Lift her up and let her ride on the horse with you," replied Monkey with a grin. "I could not possibly ride on the same horse as her," moaned Sanzang. "Then how is she to travel?" Monkey asked. "Bajie can carry her on his back," Sanzang replied. "You're in luck, idiot," said Monkey. "There's no such thing as a light load on a long journey," Pig replied. "Having to carry her isn't luck." "With your long snout you'll be able to turn it round and chat her up on the quiet while you're carrying her," Monkey replied, "which will be very convenient for you."

Pig's reaction to hearing this was to beat his chest and jump about in fury. "That's terrible," he said, "that's terrible, I'd sooner put up with the pain of a flogging from the master. If I carry her I won't possibly come out of it clean. You've always been a slanderer. I'm not carrying her." "Very well then," Sanzang said, "very well then. I can walk a little further. I shall come down and walk slowly with you. Bajie can lead the horse with nobody riding it." "You've got yourself a good bargain there, idiot," said Monkey, roaring with laughter. "The master's done you a favour by letting you lead the horse." "You are talking nonsense again, ape," said Sanzang. "As the ancients said, 'When a horse is to travel three hundred miles it cannot get there by itself.' If I walk slowly are you going to leave me behind? When I go slowly you will have to go slowly too. We shall all take the lady Bodhisattva down the mountain together. We can leave her in some convent, temple, monastery or house that we come to. Then we will still have rescued her." "You're right, Master," Monkey replied. "Let's press on quickly."

Sanzang took the lead while Friar Sand carried the luggage, Pig led the riderless horse and the girl, and Monkey carried his iron cudgel as they carried on together. Within seven to ten miles the evening was drawing in and a tall building came into sight. "Disciple," said Sanzang, "that must be a temple of some sort. We shall ask to spend the night here and be on our way first thing tomorrow." "What you say is right, Master," said Monkey. "Let's all get a move on." They were soon at the gates, where Sanzang told them, "Keep well out of the way while I go in first to ask if

有方便处，着人来叫你。”众人俱立在柳阴之下，惟行者拿铁棒，辖着那女子。

长老拽步近前，只见那门东倒西歪，零零落落。推开看时，忍不住心中凄惨：长廊寂静，古刹萧疏；苔藓盈庭，蒿藜满径；惟萤火之飞灯，只蛙声而代漏。长老忽然吊下泪来。真个是：

殿宇雕零倒塌，廊房寂寞倾颓。断砖破瓦十余堆，尽是些歪梁折柱。前后尽生青草，尘埋朽烂香厨。钟楼崩坏鼓无皮，琉璃香灯破损。佛祖金身没色，罗汉倒卧东西。观音淋坏尽成泥，杨柳净瓶坠地。日内并无僧人，夜间尽宿狐狸。只听风响吼如雷，都是虎豹藏身之处。四下墙垣皆倒，亦无门扇关居。

有诗为证。诗曰：

多年古刹没人修，狼狽凋零倒更休。
猛风吹裂伽蓝面，大雨浇残佛像头。



we can stay for the night. If it looks suitable I shall send someone to call to you." So they all stood in the shadows of the poplars while Monkey kept an eye on the girl, his iron cudgel in his hand.

The venerable elder walked forward to see that the gates were hanging crooked and falling to pieces. What he saw when he pushed the gates open chilled him to the heart:

The cloisters were deserted,
The ancient shrine left desolate.
The courtyard was overgrown with moss;
Sagebrush and brambles choked the paths.
The only lanterns came from the fireflies
While the croaking of frogs had replaced the water-clock.
The venerable elder started crying. Indeed,
The desolate halls were falling down,
The lonely cloisters collapsing.
Broken bricks and tiles lay in a dozen heaps,
And all the pillars and beams were askew.
Grass was growing all around;
The kitchens were crumbling and buried in dust.
In derelict towers the drums had lost their skins;
Broken was the glass lamp.
The colour had gone from the Buddha's golden statue;
The figures of arhats lay strewn upon the floor.
Guanyin had turned to mud in the soaking rain,
Her pure vase with a willow spray fallen to the ground.
No monk was to be seen there by day,
And only foxes slept there at night.
As the wind roared with the sound of thunder
This was a place for tiger and leopard to shelter.
The walls around had collapsed
And no gates could be closed to guard it.

There is a poem about this that goes

For many a year had the temple been unrepaired;
In its derelict state it had gone from bad to worse.
The gales had destroyed the faces of the temple guardians,
And rainstorms had washed the heads off the Buddha statues.
The vajrapani had collapsed and been soaked through.



金刚跌损随淋洒，土地无房夜不收。

更有两般堪叹处，铜钟着地没悬楼。

三藏硬着胆，走进二层门。见那钟鼓楼俱倒了，止有一口铜钟，札在地下。上半截如雪之白，下半截如靛之青。原来是日久年深，上边被雨淋白，下边是土气上的铜青。三藏用手摸着钟，高叫道：“钟啊！你——

也曾悬挂高楼吼，也曾鸣远彩梁声。

也曾鸡啼就报晓，也曾天晚送黄昏。

不知化铜的道人归何处，铸铜匠作那边存。

想他二命归阴府，他无踪迹你无声。”

长老高声赞叹，不觉的惊动寺里之人。那里边有一个侍奉香火道人，他听见人语，扒起来，拾一块断砖，照钟上打将去。那钟当的响了一声，把个长老唬了一跌；挣起身要走，又绊着树根，扑的又是一跌。长老倒在地下，抬头又叫道：“钟啊！——

贫僧正然感叹你，忽的叮当响一声。

想是西天路上无人到，日久多年变作精。”

那道人赶上前，一把搀住道：“老爷请起。不干钟成精之事。却才是我打得钟响。”三藏抬头见他的模样丑黑，道：“你莫是魍魉妖邪？我不是寻常之人，我是大唐来的，我手下有降龙伏虎的徒弟。你若撞着他，性命难存也！”道人跪下道：“老爷休怕。我不是妖邪，我是这寺里侍奉香火的道人。





The local god had lost his shrine and stayed outside at night.
Two other things were even more depressing:
Bell and drums lay on the ground instead of hanging in their towers.

Summoning up his courage, Sanzang went in through the inner gates where he saw that the bell-tower and drum-tower had both collapsed, leaving only a single bronze bell planted in the ground, its bottom half the colour of indigo. With the passage of the years the top half of the bell had been bleached in the rain while the earth's vapours had greened the lower part. "Bell," Sanzang called aloud as he touched it,

"Once you roared from high in the tower,
Calling afar from the painted beam where you hung.
At cockcrow you used to ring in the dawn,
And at evening you announced the dusk.
Where now are the lay brothers who begged for the copper,
Or the craftsman who cast it to form you?
Both, I imagine, are now in the Underworld;
They have gone without trace and you are left silent."

The venerable elder's loud sighs had by now disturbed someone in the monastery. A lay brother who was offering incense heard the voice, climbed to his feet, picked up a broken brick and threw it at the bell. The bell's clang gave the venerable elder such a fright that he fell over then scrambled up again to flee, only to trip over the root of a tree and go flying again. As he lay on the ground Sanzang raised his head and said, "Bell,

I was just lamenting your fate
When suddenly you clanged.
On this deserted route to the West
Over the years you have turned into a spirit."

The lay brother came over to Sanzang and steadied him as he said, "Please get up, reverend sir. The bell hasn't become a spirit. It was I who struck it just now." Looking up and seeing how dark and ugly the other was Sanzang said, "I suppose you are a goblin or some other evil creature. I am no ordinary man. I come from Great Tang and I have disciples who can subdue dragons and tigers. If you run into them your life will be lost." "Don't be afraid, my lord," replied the lay brother,

却才听见老爷善言相赞，就欲出来迎接；恐怕是个邪鬼敲门，故此拾一块断砖，把钟打一下压惊，方敢出来。老爷请起。”那唐僧方然正性道：“住持，险些儿唬杀我也。你带我进去。”

那道人引定唐僧，直至三层门里看处，比外边甚是不同。但见那：

青砖砌就彩云墙，绿瓦盖成琉璃殿。黄金装圣像，白玉造阶台。大雄殿上舞青光，毗罗阁下生锐气。文殊殿，结采飞云；轮藏堂，描花堆翠。三檐顶上宝瓶尖，五福楼中平绣盖。千株翠竹摇禅榻，万种青松映佛门。碧云宫里放金光，紫雾丛中飘瑞蔼。朝闻四野香风远，暮听山高画鼓鸣。应有朝阳补破衲，岂无对月了残经？又只见半壁灯光明后院，一行香雾照中庭。

三藏见了，不敢进去。叫：“道人，你这前边十分狼狈，后边这等齐整，何也？”道人笑道：“老爷，这山中多有妖邪强寇，天色清明，沿山打劫，天阴就来寺里藏身，被他把佛像推倒



falling to his knees. "I'm no evil being. I'm a lay brother who looks after the incense here. When I heard those fine things you were saying just now I wanted to come out and welcome you but I was afraid that it might be some demon knocking at the gates. That was why I didn't dare come out until I'd thrown a piece of brick at the bell to calm my fears. Please rise, my lord." Only then did Sanzang calm himself sufficiently to reply, "Lay brother, that fright was almost the death of me. Take me inside."

The lay brother led Sanzang straight in through the third pair of gates. What the Tang Priest saw here was quite different from outside:

A cloud-patterned wall built of blue bricks,
Halls roofed with green glazed tiles.
The holy statues were sheathed in gold,
The steps made of pure white jade.
Blue light danced in the Buddha hall;
Fine vapours rose from the Vairocana chapel.
Above the Manjusri hall
Were decorations of flying clouds;
In the Library of Scriptures
Were patterns of flowers and green leaves.
On the roof above the triple eaves stood a precious jar;
In the Tower of Five Blessings embroidered covers were spread.
A thousand bright bamboos waved over the dhyana seat;
Ten thousand bluish pines threw their light on the gates.
Jade-coloured clouds reflected gold on this palace;
Auspicious clouds drifted round the woods full of purple mist.
Each morning the fragrant breezes could be smelled all around;
In the evening painted drums were heard on the high hills.
There should be morning sunshine to patch torn robes;
How can the sutra be finished by the light of the moon?
The courtyard at the back is lit by half a wall of lamps;
A column of fragrant smoke shines in the hall.

Sanzang saw this but did not dare go inside. "Lay brother," he called, "why is the front of the monastery so dilapidated but the back so neat and tidy?" "My lord," said the lay brother with a smile, "these mountains are full of evil creatures and brigands. On clear days they roam the mountains to rob and on dull ones they shelter in the monastery. They knock

垫坐，木植搬来烧火。本寺僧人软弱，不敢与他讲论，因此把这前边破房都舍与那些强人安歇，从新另化了些施主，盖得那一所寺院。清混各一，这是西方的事情。”三藏道：“原来是如此。”

正行间，又见山门上有五个大字，乃“镇海禅林寺”。才举步，趺入门里，忽见一个和尚走来。你看他怎生模样：

头戴左笄绒锦帽，一对铜圈坠耳根。

身着颇罗毛线服，一双白眼亮如银。

手中摇着播郎鼓，口念番经听不真。

三藏原来不认得，这是西方路上喇嘛僧。

那喇嘛和尚，走出门来，看见三藏眉清目秀，额阔顶平，耳垂肩，手过膝，好似罗汉临凡，十分俊雅。他走上前扯住，满面笑嘻嘻的与他捻手捻脚，摸他鼻子，揪他耳朵，以示亲近之意。携至方丈中，行礼毕，却问：“老师父何来？”三藏道：“弟子乃东土大唐驾下钦差往西方天竺国大雷音寺拜佛取经者。适行至宝方天晚，特奔上刹借宿一宵，明日早行。望垂方便一二。”那和尚笑道：“不当人子！不当人子！我们不是





the Buddha statues down to use as seats and burn the wooden pillars for firewood. The monks here are too feeble to argue with them, which is why they have abandoned the wrecked buildings at the front for the brigands to stay in. They have found some new benefactors to build the new monastery for them. Now there is one for the pure and one for the impure. This is how we do things in the West.” “So that is the way things are,” said Sanzang.

As he walked further Sanzang saw written over the gate in large letters SEA-GUARDING MONASTERY OF MEDITATION. Only then did he stride in through the gates, where a monk appeared coming towards him. Just see what the monk looked like:

His hat of velvet and brocade was held with a pin,
And a pair of bronze rings hung from his ears.
His tunic was made of woollen stuff,
And his eyes were white and bright as silver.
He held in his hand a self-beating drum
As he recited scriptures in an unknown tongue.
Sanzang did not know before
That he was a lama on the road to the West.

As the lama came out he saw how very handsome and elegant Sanzang was: clear-browed and fine-eyed with a broad forehead and level top to his skull, ears hanging to his shoulders and arms so long they came below his knees. He looked like an arhat come down to earth. The lama, his face wreathed in smiles, went up to Sanzang chuckling with delight to grab hold of him, feel his hands and feet, rub his nose and tug at his ears as ways of showing his friendliness. After leading Sanzang into the abbot's lodgings and going through the rituals of greeting the lama asked him, “Where have you come from, venerable Father?” “I have been sent by His Majesty the Emperor of Great Tang in the East to worship the Buddha and fetch the scriptures from Thunder Monastery in India in the West,” Sanzang replied. “As we were passing this way when it was becoming dark I have come to your distinguished monastery to put up here for the night before leaving early tomorrow morning. I beg you to grant me this expeditious help.”

“You shouldn't say that,” replied the lama with a smile, “you shouldn't



好意要出家的，皆因父母生身，命犯华盖，家里养不住，才舍断了出家；既做了佛门弟子，切莫说脱空之话。”三藏道：“我是老实话。”和尚道：“那东土到西天，有多少路程！路上有山，山中有洞，洞内有精。像你这个单身，又生得娇嫩，那里像个取经的！”三藏道：“院主也见得是。贫僧一人，岂能到此。我有三个徒弟，逢山开路，遇水叠桥，保我弟子，所以到得上刹。”那和尚道：“三位高徒何在？”三藏道：“现在山门外伺候。”那和尚慌了道：“师父，你不知我这里有虎狼、妖贼、鬼怪伤人。白日里不敢远出，未经天晚，就关了门户。这早晚把人放在外边！”叫：“徒弟，快去请将进来。”

有两个小喇嘛儿，跑出外去，看见行者，唬了一跌；见了八戒，又是一跌；扒起来往后飞跑，道：“爷爷！造化低了！你的徒弟不见，只有三四个妖怪站在那门首也。”三藏问道：“怎么模样？”小和尚道：“一个雷公嘴，一个碓挺嘴，一个青脸獠牙。旁有一个女子，倒是个油头粉面。”三藏笑道：“你不认得。那三个丑的，是我徒弟。那一个女子，是我打松林里救命来的。”那喇嘛道：“爷爷呀，这们好俊师父，怎么寻这般丑徒弟？”三藏道：“他丑自丑，却俱有用。你快请他进来。若再迟了些儿，那雷公嘴的有些闯祸，不是个人生父母养的，他就打进来也。”





say that. We didn't really want to become monks. We were all given life by our mothers and fathers and only cut our ties with them because we had unlucky destinies and our families could not afford to keep us. Even though we are now disciples of the Buddhist faith you must not talk empty words." "I spoke in all sincerity," Sanzang replied. "However far is the journey from the east to the Western Heaven?" the monk said. "Along the way there are mountains, there are caves in the mountains and there are spirits in the caves. I don't think that a lone traveller looking as delicate as you could possibly be a pilgrim going to fetch the scriptures." "You are quite right, abbot," Sanzang replied. "I could never have got here alone. I have three disciples who clear my way across the mountains and build me bridges over rivers. It is only because they have protected me that I have been able to reach your monastery." "Where are your three distinguished disciples?" the lama asked. "Waiting outside the gates of the monastery," Sanzang replied. "Father," said the lama with alarm, "you don't realize that there are dangerous tigers, wolves, evil bandits, ghosts and demons here. We don't dare roam far even by day and we shut the gates before nightfall. How can you leave people outside this late?" He then told his disciples to ask them in at once.

Two young lamas hurried outside. At the sight of Monkey they fell over, and then fell over again when they saw Pig. Scrambling to their feet they ran back in as fast as they could and said, "My lord, your luck is out. Your disciples have disappeared. There are only three or four evil monsters standing outside the gates." "What do they look like?" Sanzang asked. "One has a face like a thunder god," the young lamas replied, "one has a face like a tilt-hammer, and one has a green face and terrible fangs. There is a girl with them too—she has oiled hair and a powdered face." "You would not know who they are," replied Sanzang with a smile. "The three ugly ones are my disciples and the girl is someone I rescued in the pine forest." "My lord," the lama said, "how can a master as handsome as you have found yourself such ugly disciples?" "Ugly they may be," Sanzang replied, "but they are all useful. Ask them in straight away. If you take any longer the one who looks like a thunder god is a bit of a trouble-maker. He was not born to a mother and father and he will fight his way in."

那小和尚即忙跑出，战兢兢的跪下道：“列位老爷，唐老爷请哩。”八戒笑道：“哥啊，他请便罢了，却这般战兢兢的，何也？”行者道：“看见我们丑陋害怕。”八戒道：“可是扯淡！我们乃生成的，那个是好要丑哩！”行者道：“把那丑且略收拾收拾。”呆子真个把嘴揣在怀里，低着头，牵着马，沙僧挑着担，行者在后面，拿着棒，辖着那女子，一行进去。穿过了倒塌房廊，入三层门里。拴了马，歇了担，进方丈中，与喇嘛僧相见，分了坐次。那和尚入里边，引出七八十个小喇嘛来；见礼毕，收拾办斋管待。

正是：

积功须在慈悲念，佛法兴时僧赞僧。

毕竟不知怎生离寺，且听下回分解。

The young lamas then hurried outside again and fell to their knees, shivering and shaking, as they said, "My lords, Lord Tang invites you in." "Brother," said Pig, "if he's invited us, that's that. Why are they shivering and shaking?" "They're scared because we're so ugly," Monkey replied. "Rubbish," said Pig. "We were born that way. None of us is ugly from choice." "Make yourself look a bit less ugly," said Monkey, and the idiot really did tuck his snout into his tunic and keep his head down as he led the horse while Friar Sand carried the pole and Brother Monkey brought up the rear, holding his cudgel in his hand and dragging the girl along. They went past the ruined buildings and cloisters and in through the third pair of gates. When they had tethered the horse they went into the abbot's lodgings to meet the lama and take their seats in order of precedence. The lama then went inside to lead seventy or eighty young lamas to greet them, tidy their rooms, give them a vegetarian meal and look after them. Indeed,

In storing up achievement be mindful of mercy;

When the Buddha's Dharma flourishes monks admire each other.

If you do not know how they left the monastery, listen to the explanation in the next instalment.



第八十一回

镇海寺心猿知怪 黑松林三众寻师

话表三藏师徒到镇海禅林寺，众僧相见，安排斋供。四众食毕，那女子也得些食力。渐渐天昏，方丈里点起灯来。众僧一则是问唐僧取经来历，二则是贪看那女子，都攒攒簇簇，排列灯下。三藏对那初见的喇嘛僧道：“院主，明日离了宝山，西去的路途如何？”那僧双膝跪下，慌得长老一把扯住道：“院主请起。我问你个路程，你为何行礼？”那僧道：“老师父明日西行，路途平正，不须费心。只是眼下有件事儿不尴尬，一进门就要说，恐怕冒犯洪威，却才斋罢，方敢大胆奉告：老师东来，路遥辛苦，都在小和尚房中安歇甚好；只是这位女菩萨，不方便，不知请他那里睡好。”三藏道：“院主，你不要生疑，说我师徒们有甚邪意。早间打黑松林过，撞见这个女子绑在树上。小徒孙悟空不肯救他，是我发菩提心，将他救了，到此随院主送他那里睡去。”那僧谢道：“既老师宽厚，请他到天王殿里，就在天王爷爷身后，安排个草铺，教他睡罢。”三藏道：“甚好，甚好。”遂此时，

Chapter 81

The Mind-Ape Recognizes a Monster in the Monastery The Three Search for Their Master in Black Pine Forest

The story tells how Sanzang and his disciples came to the Meditation Monastery where they met the lamas and were given a vegetarian meal. When the four of them had eaten the girl was also fed. By now night was gradually falling and the lamp was lit in the abbot's lodgings. The lamas, who wanted to ask the Tang Priest about why he was going to fetch the scriptures and were also eager for a look at the girl, stood packed together in rows under the lamp. "Abbot," said Sanzang to the lama he had first met, "when we leave your monastery tomorrow what will the road west be like?" Before answering, the lama fell to his knees. Sanzang quickly helped him up and said, "Stand up, please. Why do you greet me in this way when I ask about the road?" "When you travel west tomorrow, reverend sir, you will find that the road is level," the lama replied. "There is no need to worry. There is just one thing at present that is rather awkward. I wanted to tell you about it as soon as you came in, but I was afraid that it would offend your distinguished self. I only venture to tell you now that the meal is over that you will be most welcome to spend the night in the young lamas' room after your long, hard journey from the east. But it would not be right for the lady Bodhisattva to do so. I don't know where I should invite her to sleep." "Your suspicions are not called for, abbot," Sanzang replied, "and you should not suppose that my disciples and I have wicked ideas. When we were coming through Black Pine Forest this morning we found this girl tied to a tree. My disciple Sun Wukong refused to save her, but out of my enlightened heart I rescued her and have brought her here for you to put up, abbot." "As you have been so generous, reverend Father," the abbot replied, "we can set out a straw mattress behind the devarajas in the Devaraja Hall for her to sleep on." "That's splendid," Sanzang said, "splendid." After this the young



众小和尚引那女子往殿后睡去。长老就在方丈中，请众院主自在，遂各散去。三藏吩咐悟空：“辛苦了，早睡早起。”遂一处都睡了，不敢离侧，护着师父。渐入夜深，正是那：

玉兔高升万籁宁，天街寂静断人行。

银河耿耿星光灿，鼓发谯楼趯换更。

一宵晚话不题。及天明了，行者起来，教八戒、沙僧收拾行囊、马匹，却请师父走路。此时长老还贪睡未醒。行者近前叫声“师父。”那师父把头抬了一抬，又不曾答应得出。行者问：“师父怎么说？”长老呻吟道：“我怎么这般头悬眼胀，浑身皮骨皆疼？”八戒听说，伸手去摸摸，身上有些发热。呆子笑道：“我晓得了。这是昨晚见没钱的饭，多吃了几碗，倒沁着头睡，伤食了。”行者喝道：“胡说！等我问师父，端的何如。”三藏道：“我半夜之间，起来解手，不曾戴得帽子，想是风吹了。”行者道：“这还说得是。如今可走得路么？”三藏道：“我如今起坐不得，怎么上马？但只误了路啊！”行者道：“师父说那里话！常言道：‘一日为师，终身为父。’我等与你做徒弟，就是儿子一般。又说道：‘养儿不用阿金溺银，只是见景生情便好。’你既身子不快，说甚么误了行程，便宁耐几日，何妨！”兄弟们都伏侍着师父，



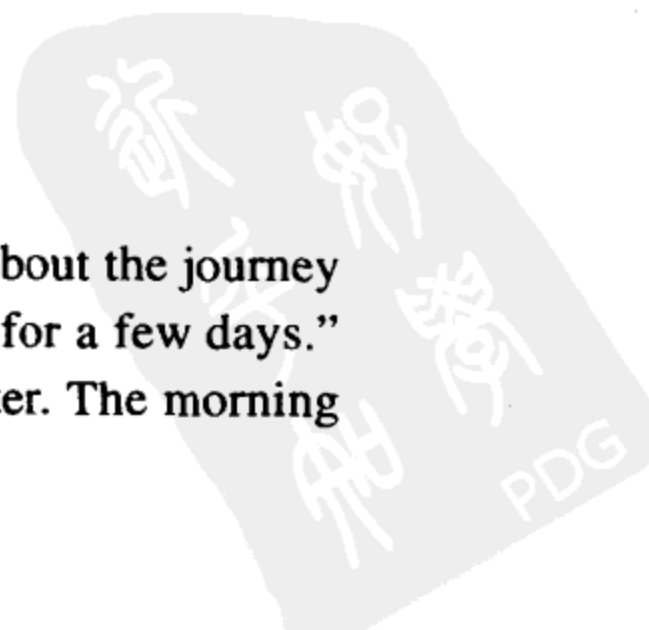
lamas took the girl to sleep in the back of the hall while in the abbot's lodgings Sanzang urged the officials of the monastery to put themselves at their ease, whereupon they all dispersed. "We have had a hard day," Sanzang said to Brother Monkey. "We must go to bed early and be up early in the morning." They all slept in the same room, guarding the master and not daring to leave him. Later that night

The moon rose high and all was peaceful;
The Street of Heaven was quiet and nobody moved.
Bright was the Silver River¹; the stars shone clearly;
The drum in the tower hastened the changing watch.

We will say nothing more of the night. When Monkey rose at first light he told Pig and Friar Sand to get the luggage and the horse ready then urged the master to start out. But Sanzang wanted to sleep longer and would not wake up, so Monkey went up to him to call, "Master." The master raised his head but still could make no reply. "What will you say, Master?" Monkey asked. "Why is my head spinning," Sanzang replied, "why are my eyes swollen, and why an I aching all over from my skin to my bones?" When Pig heard this he stretched out his hand to feel the master's body. It was feverish. "Now I understand," said the idiot with a grin. "He had several bowls too many of last night's free rice and went to sleep head-down. It's indigestion." "Nonsense," shouted Monkey, "Let me ask the master what's really the matter." "When I got up in the middle of the night to relieve myself," Sanzang replied, "I did not put my hat on. I think I must have caught a chill in the wind." "I'm sure you're right," said Monkey, "Can you travel now?" "I cannot even sit up," Sanzang replied, "let alone mount the horse. The journey will have to wait." "What a thing to say, Master," said Monkey, "As the saying goes, 'A teacher for a day is one's father for life.' As your disciples we are like your sons. There's another saying that

A son does not have to shit silver or gold;
As long as he can do what's needed he'll be fine.

If you're not feeling well you shouldn't be worrying about the journey being delayed. There'll be no problem about waiting for a few days." The three brother-disciples all looked after their master. The morning





不觉的早尽午来昏又至，良宵才过又侵晨。

光阴迅速，早过了三日。那一日，师父欠身起来叫道：“悟空，这两日病体沉痾，不曾问得你，那个脱命的女菩萨，可曾有人送些饭与他吃？”行者笑道：“你管他怎的，且顾了自家的病着。”三藏道：“正是，正是。你且扶我起来，取出我的纸、笔、墨，寺里借个砚台来使使。”行者道：“要怎的？”长老道：“我要修一封书，并关文封在一处，你替我送上长安驾下，见太宗皇帝一面。”行者道：“这个容易。我老孙别事无能，若说送书，人间第一。你把书收拾停当与我，我一筋斗送到长安，递与唐王，再一筋斗转将回来，你的笔砚还不干哩。——但只是你寄书怎的？且把书意念念我听。念了再写不迟。”长老滴泪道：“我写着：

臣僧稽首三顿首，万岁山呼拜圣君。
文武两班同入目，公卿四百共知闻：
当年奉旨离东土，指望灵山见世尊；
不料途中遭厄难，何期半路有灾迍；
僧病沉痾难进步，佛门深远接天门；
有经无命空劳碌，启奏当今别遣人。”

行者听得此言，忍不住呵呵大笑道：“师父，你忒不济，略有些些病儿，就起这个意念。你若是病重，要死要活，只消问我。我老孙自有个本事。问道‘那个阎王敢起心？那个判官





was followed by midday and dusk, and after a good night dawn returned.

Time fled, and three days had soon passed. The morning after that Sanzang tried to sit up, calling, "Wukong, as I have been very ill these last couple of days I have not asked you before: have people been giving food to the lady Bodhisattva we rescued?" "What are you bothering about her for?" laughed Monkey, "What you should be concerned with is your own illness." "Yes, yes," said Sanzang. "Help me up and fetch me paper, brush and ink. Borrow an inkstone here in the monastery." "What do you want them for?" Monkey asked. "I want to write a letter," Sanzang replied. "I shall seal it up with our passport and ask you to deliver it for me to His Majesty Emperor Taizong in Chang'an." "Easy," said Monkey, "I may not be much good at anything else, but when it comes to delivering letters I'm the champion of the whole world. So wrap the letter up and give it to me. I'll take it to Chang'an in a single somersault, give it to the Tang Emperor, and come back with another somersault before your brush and inkstone have dried up. But why do you want to write a letter? Tell me what you want to say in the letter—you can write it down later." "This is what I will write," said Sanzang, weeping:

"Your subject beats his head three times upon the ground,
With a triple shout of 'Long live Your Majesty' as I bow to my lord.
The civil and military officials are all present,
And four hundred courtiers all listen to what is said.
Years ago I left the East on your command,
Hoping to see the Buddha on the Vulture Peak.
But on my journey I have met with obstructions;
And been delayed by unexpected disaster along the way.
My illness is grave; I cannot move one step;
The gate to Buddha is as distant as the gate to heaven.
I will not live to bring back the scriptures;
I submit with respect that a new envoy should be sent."

When Monkey heard this he could not help bursting out into uproarious laughter. "You're hopeless, Master," he said, "thinking that sort of thing after just a touch of illness. If you were seriously ill you'd only have to ask me to find out whether you were going to live or die. I have my own special way of dealing with it. I'd ask, 'Which king of the Underworld

敢出票？那个鬼使来勾取？’若恼了我，我拿出那大闹天宫之性子，又一路棍，打入幽冥，捉住十代阎王，一个个抽了他的筋，还不饶他哩！”三藏道：“徒弟呀，我病重了，切莫说这大话。”

八戒上前道：“师兄，师父说不好，你只管说好！十分不勉强，我们趁早商量，先卖了马，典了行囊，买棺木送终散火。”行者道：“呆子又胡说了！你不知道。师父是我佛如来第二个徒弟，原叫做金蝉长老；只因他轻慢佛法，该有这场大难。”八戒道：“哥啊，师父既是轻慢佛法，贬回东土，在是非海内，口舌场中，托化做人身，发愿往西天拜佛求经，遇妖精就捆，逢魔头就吊，受诸苦恼，也够了；怎么又叫他害病？”行者道：“你那里晓得，老师父不曾听佛讲法，打了一个盹，往下一失，左脚下跣了一粒米，下界来，该有这三日病。”八戒惊道：“像老猪吃东西泼泼撒撒的，也不知害多少年代病是！”行者道：“兄弟，佛不与你众生为念。你又不知。人云：‘锄禾日当午，汗滴禾下土。谁知盘中餐，粒粒皆辛苦！’师父只今日一日，明日就好了。”三藏道：“我今日比昨不同：咽喉里十分作渴。你去那里，有凉水寻些来我



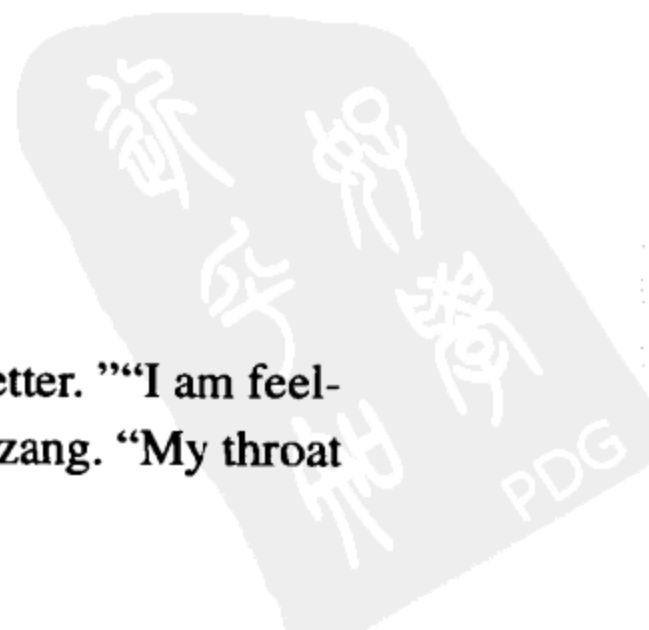


dared think of this? Which of the judges issued the warrant? Which demon messenger is coming to fetch him?' If they make me angry I'll lose my temper the way I did when I made havoc in Heaven, smash my way into the Underworld with my cudgel, capture the ten kings and rip the sinews out of every one of them. I'll show them no mercy." "Stop that boasting, disciple," Sanzang replied. "I am very ill."

"Brother," said Pig, going up to him, "it's very awkward to have the master saying he's in a bad way and you insisting he isn't. Let's settle things as quickly as we can, sell the horse, pawn the luggage, buy a coffin to bury the master in and split up." "You're talking out of turn again, you idiot," Monkey replied. "What you don't realize is that the master used to be our Tathagata Buddha's second disciple. His original name was the Venerable Golden Cicada. This is great hardship he has to endure because he once slighted the Buddha's Dharma." "But, brother," Pig replied, "even if the master did slight the Buddha's Dharma he was exiled to the East and born into another body amid the sea of right and wrong and the battlefield of tongues. He swore an oath to go to the Western Heaven, worship the Buddha and fetch the scriptures. Every time he's met an evil spirit he's been tied up; and every time he's come across a monster he's been hung up. He's had to put up with every kind of agony. That should be enough. Why has he had to be ill as well?" "This is something you wouldn't know about," Monkey replied. "The master once dropped off to sleep instead of listening to the Buddha teaching the Dharma, and as he drowsed he trod on a grain of rice with his left foot. That is why he has to be ill for three days in the lower world." "So goodness only knows how many years someone who eats as messily as I do will have to be ill," replied a shocked Pig. "Brother," Monkey replied, "the Buddha will spare ordinary creatures such as you. There's something else you don't know. As the poet said,

Hoeing millet in the noonday sun;
Sweat drops on the ground beneath the millet.
Who understands that of the food that's in the bowl,
Every single grain was won through bitter toil?

The master will only be ill today. Tomorrow he'll be better. "'I am feeling different today from how I did yesterday," said Sanzang. "My throat



吃。”行者道：“好了！师父要水吃，便是好了。等我取水去。”

即时取了钵盂，往寺后面香积厨取水。忽见那些和尚一个个眼儿通红，悲啼哽咽，只是不敢放声大哭。行者道：“你们这些和尚，忒小家子样！我们住几日，临行谢你，柴火钱照日算还。怎么这等脓包！”众僧慌跪下道：“不敢！不敢！”行者道：“怎么不敢？想是我那长嘴和尚，食肠大，吃伤了你的本儿也？”众僧道：“老爷，我这荒山，大大小小，也有百十众和尚，每一人养老爷一日，也养得起百十日。怎么敢欺心，计较甚么食用！”

行者道：“既不计较，你却为甚么啼哭？”众僧道：“老爷，不知是那山里来的妖邪在这寺里。我们晚夜间着两个小和尚去撞钟打鼓，只听得钟鼓响罢，再不见人回。至次日找寻，只见僧帽、僧鞋，丢在后边园里，骸骨尚存，将人吃了。你们住了三日，我寺里不见了六个和尚。故此，我兄弟们不由的怕，不由的不伤。因见你老师父贵恙，不敢传说，忍不住泪珠偷垂也。”行者闻言，又惊又喜道：“不消说了，必定是妖魔在此伤人。等我与你剿除他。”众僧道：“老爷，妖精不精者不灵。一定会腾云驾雾，一定会出幽入冥。古人道得好：‘莫信直中直，须防仁不仁。’老爷，你莫





is absolutely parched. Go and find some cold water somewhere for me to drink." "Fine," Monkey replied. "If water's what you want, Master, that means you're better. I'll go and fetch some."

Monkey at once took the begging bowl and went to the kitchen at the back of the monastery, where he came across all the monks red-eyed and sobbing with grief. The only thing was that they dared not cry aloud. "Don't be so petty, little monks," said Brother Monkey. "Before we leave we'll thank you for the days we've spent here, and we'll pay for our cooking fuel and lighting by the day. You really shouldn't be such pustules." "We wouldn't dare accept it," the lamas said at once, falling to their knees, "we wouldn't dare." "What do you mean, you wouldn't dare?" said Monkey. "It must be that long-snouted monk of ours who has an enormous appetite. He'd eat you out of house and home." "My lord," the lamas replied, "there are over a hundred senior and junior lamas in this monastery. If each of us kept you for a single day we could afford to support you for over a hundred days. We're not the sort of skinflints who'd calculate what you will cost us in food."

"If you're not working out the cost then why are you sobbing?" Monkey asked. "Lord," the lamas replied, "there's an evil monster in the monastery. We don't know which mountain it's from. Last night we sent two junior lamas to strike the bell and beat the drum. We heard the sound of the bell and the drum but the lamas never came back. When we looked for them the next day all we found were their monk's hats and shoes lying in the courtyard at the back and their skeletons. They had been eaten. In the three days you have been here six lamas have disappeared from the monastery. That's why we can't help being frightened and grieved. When we realized that your venerable master was ill we couldn't stop these tears stealing out even though we kept the news to ourselves."

"Say no more," said Brother Monkey, who was both shocked and delighted by what he heard. "It must be an evil monster who's killing people here. I'll wipe it out for you." "My lord," the lamas replied, "any evil spirit worthy of the name has magical powers. It's bound to be able to ride clouds, come out of the underworld and disappear again. As the ancients put it so well, 'Trust not the straightest of the straight; beware

怪我们说：你若拿得他住哩，便与我荒山除了这条祸根，正是三生有幸了；若还拿他不住啊，却有好些儿不便处。”行者道：“怎叫做好些不便处？”那众僧道：“直不相瞒老爷说。我这荒山，虽有百十众和尚，却都只是自小儿出家的：

发长寻刀削，衣单破衲缝。早晨起来洗着脸，叉手躬身，皈依大道；夜来收拾烧着香，虔心叩齿，念的弥陀。举头看见佛，莲九品，秬三乘，慈航共法云，愿见祇园释世尊；低头看见心，受五戒，度大千，生生万法中，愿悟顽空与色空。诸檀越来啊，老的、小的、长的、矮的、胖的、瘦的，一个个敲木鱼，击金磬，挨挨拶拶，两卷《法华经》，一策《梁王忏》；诸檀越不来啊，新的、旧的、生的、熟的、村的、俏的，一个个合着掌，瞑着目，悄悄冥冥，入定蒲团上，牢关月下门。



of the inhuman human.' Please don't take offence, my lord, when we say that if you can rid our monastery of this scourge that would be a great happiness for us. But if you can't catch it things will be pretty difficult." "What do you mean by things being pretty difficult?" Monkey asked. "We will be honest with you, my lord," the lamas replied. "Although there are only a hundred or so of us lamas in this monastery we all became monks as children:

When our hair grows we have it shaved off;
Our clothes are patched with rags.
We rise in the morning to wash our faces,
Then bow with hands together
In submission to the Great Way.
At night we tidy up, burn incense,
And piously pray,
Chanting the name of Amitabha.
When we look up we see the Buddha
On his ninefold lotus throne
Well-versed in the Three Vehicles,
Riding in his mercy on clouds of dharma,
And we long to see the Sakyamuni in the Jeta park.
Looking down we see into our hearts,
Accept the Five Prohibitions,
Pass through a thousand aeons,
And live each life amid the countless dharmas,
Hoping to understand emptiness and the impermanence of matter.
When the benefactors come,
Old, young, tall, short, fat, thin,
We each beat wooden fish,
Strike bronze chimes,
Slowly and deliberately,
With the two rolls of the *Lotus Sutra*
And the short *Litany of the Emperor of Liang*.
When the benefactors do not come,
New, old, strange, familiar, rustic, smart,
We put our hands together,
Eyes shut,
Silent,



一任他莺啼鸟语闲争斗，不上我方便慈悲大法乘。因此上，也不会伏虎，也不会降龙；也不识的怪，也不识的精。你老爷若还惹起那妖魔啊，我百十个和尚只彀他斋一饱：一则堕落我众生轮回；二则灭抹了这禅林古迹；三则如来会上，全没半点儿光辉。——这却是好些儿不便处。”

行者闻得众和尚说出这一端的话语，他便怒从心上起，恶向胆边生，高叫一声：“你这众和尚好呆哩！只晓得那妖精，就不晓得我老孙的行止么？”众僧轻轻的答道：“实不晓得。”行者道：“我今日略节说说，你们听着：

我也曾花果山伏虎降龙，我也曾上天堂大闹天宫。饥时把老君的丹，略略咬了两三颗；渴时把玉帝的酒，轻轻啣了六七锺。睁着一双不白不黑的金睛眼，天惨淡，月朦胧；拿着一条不短不长的金箍棒，来无影，去无踪。说甚么大精小怪，那怕他惫憊腰脓！一赶赶上，跑的跑，颤的颤，躲的躲，慌的慌；一捉捉将来，锉的锉，烧的烧，磨的磨，舂的舂。正是八仙同过海，

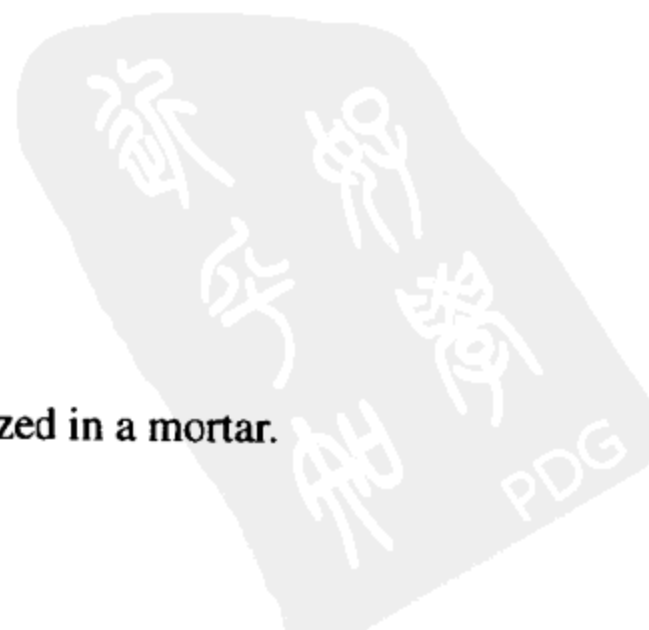




Entering meditation on the rush mats,
Firmly closing the gates under the moon.
Let the orioles sing and other birds chirp in idle strife:
They cannot mount our expeditions and compassionate chariot of dharma.
This is why we cannot subdue tigers and dragons,
Or recognize monsters and spirits.
If, my lord, you provoked the evil monster,
To which we hundred and more lamas would be but a single meal,
All of us living creatures would fall to the wheel of rebirth,
This ancient monastery of meditation would be destroyed,
And finally there would be no light at the Tathagata's assembly.
This would cause great troubles."

When Brother Monkey heard the lamas say this anger surged up from his heart and hatred from his gall. "What a stupid lot you lamas are!" he shouted at the top of his voice. "Are you only aware of those evil spirits? Do you know nothing of what I've done?" "Really we don't," the lamas replied in very quiet voices. "Then I'll tell you briefly about it," Monkey said.

"I used to subdue tigers and dragons on the Mountain of Flowers and Fruit;
I once went up to Heaven and made great havoc in its palace.
When I was hungry I nibbled just two or three
Of Lord Lao Zi's elixir tablets;
When I was thirsty I sipped six or seven cups
Of the Jade Emperor's own wine.
When I glare with my golden eyes that are neither black nor white,
The sky turns deathly pale
While the moon is hidden in cloud.
When I wield my gold-banded cudgel that's the right length,
It strikes unseen
And leaves no trace behind.
What do I care about big or little monsters,
However rough or vicious they may be?
Once I go for them
They may run away, tumble about, hide or panic.
Whenever I grab one
They'll be filed down, cooked, ground to bits or pulverized in a mortar.



独自显神通!——众和尚,我拿这妖精与你看看,你才认得我老孙!”

众僧听着,暗点头道:“这贼秃开大口,说大话,想是有些来历。”都一个个诺诺连声。只有那喇嘛僧道:“且住!你老师父贵恙,你拿这妖精不至紧。俗语道:‘公子登筵,不醉便饱;壮士临阵,不死即伤。’你两下里角斗之时,倘贻累你师父,不当稳便。”

行者道:“有理!有理!我且送凉水与师父吃了再来。”掇起钵盂,着上凉水,转出香积厨,就到方丈,叫声“师父,吃凉水哩。”三藏正当烦渴之时,便抬起头来,捧着水,只是一吸。真个“渴时一滴如甘露,药到真方病即除。”行者见长老精神渐爽,眉目舒开,就问道:“师父,可吃些汤饭么?”三藏道:“这凉水就是灵丹一般,这病儿减了一半,有汤饭也吃得些。”行者连声高高叫道:“我师父好了,要汤饭吃哩。”教那些和尚忙忙的安插。淘米,煮饭,捍面,烙饼,蒸馍馍,做粉汤,抬了四五桌。唐僧只吃得半碗儿米汤。行者、沙僧止用了一席。其余的都是八戒一肚餐之。家



I'm like one of the eight immortals crossing the sea,
Each of whom gives a unique display of his magical powers.
Lamas, I'll catch that evil spirit and show it to you:
Then you'll know what sort of person this Monkey is."

When the lamas heard this they nodded and said quietly, "From the way this damned baldy is shooting his mouth off and talking big there must be something behind it all." They all made polite noises of respectful assent except for the older lama who said, "Wait. Your master is ill, and catching the evil spirit is not as important as that. As the saying goes,

When a young gentleman goes to a feast
He either gets drunk or eats till he's filled.
When a strong warrior goes into battle
He either is wounded or gets himself killed.

If you two fight it out here you may well get your master into trouble too. It's not a sound idea."

"You're right," said Monkey, "you're right. I'll take my master a drink of cold water and be right back." Picking up the begging bowl he filled it with cold water, went out of the monastery kitchen and back to the abbot's lodgings and called, "Master, cold water for you." Sanzang, who was just then suffering torments of thirst, raised his head, held the bowl with both hands, and took only one sip of the water. It really was a case of

A drop when you're thirsty is just like sweet dew;
Get the right medicine and you'll feel good as new.

Seeing the venerable elder gradually recovering his spirits and looking less worried Monkey asked, "Could you manage some soup and other food, Master?" "That cold water was a magical cure," Sanzang replied. "I have already half recovered from my illness. I would like some food if there is any." "The master's better," Monkey shouted repeatedly at the top of his voice. "He wants some soup and other food." He told the lamas to arrange some at once. They washed and boiled rice, made noodles, cooked pancakes, steamed breadrolls, and prepared vermicelli soup. Four or five tables of food were carried in, but the Tang Priest ate only half a bowl of rice gruel, while Monkey and Friar Sand managed only a tableful

火收去，点起灯来，众僧各散。

三藏道：“我们今住几日了？”行者道：“三整日矣。明朝向晚，便就是四个日头。”三藏道：“三日误了许多路程。”行者道：“师父，也算不得路程，明日去罢。”三藏道：“正是。就带几分病儿，也没奈何。”行者道：“既是明日要去，且让我今晚捉了妖精者。”三藏惊道：“又捉甚么妖精？”行者道：“有个妖精在这寺里，等老孙替他捉捉。”唐僧道：“徒弟呀，我的病身未可，你怎么又兴此念！倘那怪有神通，你拿他不住啊，却又不是害我？”行者道：“你好灭人威风！老孙到处降妖，你见我弱与谁的？只是不动手，动手就要赢。”三藏扯住道：“徒弟，常言说得好，‘遇方便时行方便，得饶人处且饶人。操心怎似存心好，争气何如忍气高！’”孙大圣见师父苦苦劝他，不许降妖，他说出老实话来道：“师父，实不瞒你说。那妖在此吃了人了。”唐僧大惊道：“吃了甚么人？”行者说道：“我们住了三日，已是吃了这寺里六个小和尚了。”长老道：“‘兔死狐悲，物伤其类。’他既吃了寺内之僧，我亦僧也，我放你去；只但用心仔细些。”行者道：“不消说。老孙的手到就消除了。”





between them. Pig gobbled up the rest. The dishes were then taken out, the lamp was lit, and the lamas dispersed.

“How long have we been here now?” Sanzang asked. “Three whole days,” Monkey replied. “By tomorrow evening it will be four days.” “We could have covered a lot of distance in three days,” Sanzang replied. “Never mind about the distance, Master,” said Monkey. “We’ll be on our way tomorrow.” “Yes,” said Sanzang, “even if I am still a little poorly there is nothing that can be done.” “If we’re setting out tomorrow let me catch the evil spirit tonight,” said Monkey. “What evil spirit?” Sanzang asked in astonishment. “There’s an evil spirit in this monastery that I’m going to catch for them,” Monkey replied. “But how can you be having ideas like that before I have even recovered from my illness?” Sanzang asked. “If that monster has magical powers and you fail to catch it, then it will kill me, won’t it?”

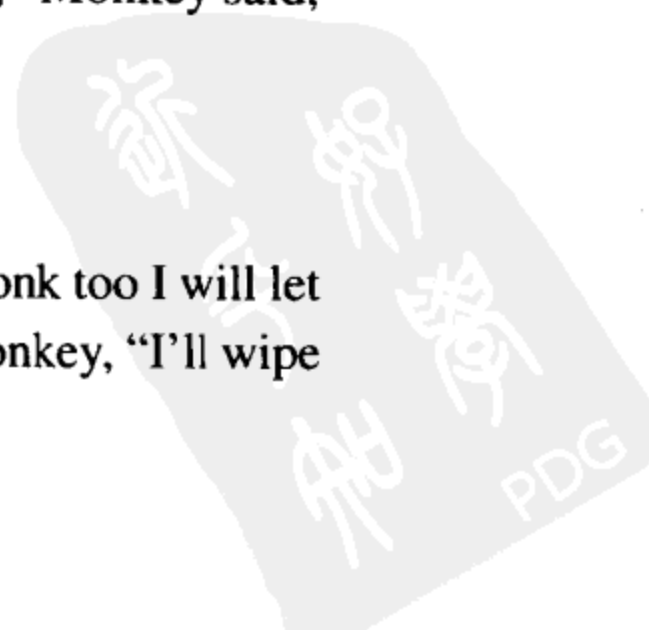
“You’re always running people down,” Monkey replied. “Wherever we go I subdue evil creatures. Have you ever seen me come off second best? That could only happen if I did nothing. If I act I’m bound to win.” “Disciple,” said Sanzang, clutching him, “the saying is quite right that goes:

Do people a good turn whenever you can;
If it is possible treat them with mercy.
Worrying cannot compare with true kindness;
Better be patient than strive for supremacy.”

In the face of his master’s impassioned pleas and refusal to allow him to subdue the monster, Monkey could only speak frankly. “I’ll be honest with you, Master,” he said. “The evil spirit has been eating people here.” “Who has it eaten?” Sanzang asked with shock. “In the three days we’ve been here it’s eaten six of this monastery’s young lamas,” Monkey said, to which Sanzang replied:

“Foxes will grieve at the death of the hare;
Creatures will all for their own kind show care.

As it has eaten monks from this monastery and I am a monk too I will let you go, but do be careful.” “No need to tell me,” said Monkey, “I’ll wipe it out the moment I get my hands on it.”



你看他灯光前吩咐八戒、沙僧看守师父；他喜孜孜跳出方丈，径来佛殿看时，天上有星，月还未上，那殿里黑暗暗的。他就吹出真火，点起琉璃，东边打鼓，西边撞钟。响罢，摇身一变，变做个小和尚儿，年纪只有十二三岁，披着黄绢褊衫，白布直裰，手敲着木鱼，口里念经。等到一更时分，不见动静。二更时分，残月才升，只听见呼呼的一阵风响。好风：

黑雾遮天暗，愁云照地昏。四方如泼墨，一派靛妆浑。先刮时扬尘播土，次后来倒树摧林。扬尘播土星光现，倒树摧林月色昏。只刮得嫦娥紧抱梭罗树，玉兔团团找药盆。九曜星官皆闭户，四海龙王尽掩门。庙里城隍觅小鬼，空中仙子怎腾云？地府阎罗寻马面，判官乱跑赶头巾。刮动昆仑顶上石，卷得江湖波浪混。

那风才然过处，猛闻得兰麝香熏，环珮声响，即欠身抬头观看，呀！却是一个美貌佳人，径上佛殿。行者口里呜哩呜喇，只情念经。那女子走近前，一把搂住道：“小长老，念的甚么经？”行者道：“许下的。”女子道：“别人都自在睡觉，



Watch him as he tells Pig and Friar Sand in the lamplight to guard the master. When he leapt happily out of the abbot's lodgings and went back to the Buddha Hall he looked and saw that though there were stars in the sky the moon had not yet risen and it was dark inside the hall. He breathed out some of his magic fire to light the glazed lamp then beat the drum that stood to the east and struck the bell to the west. That done, he shook himself and turned himself into a young lama of only eleven or twelve who was wearing a yellow silk shirt and a white cotton tunic, striking a wooden fish with his hand as he recited a sutra. He waited till the first watch without seeing anything happen. The waning moon rose only in the second watch. Then a roaring wind could be heard. It was a splendid wind:

Black mists cast the sky into darkness;
Gloomy clouds cover the earth with murk.
Inky black in every quarter,
All enveloped in indigo.
At first the wind raises dust and dirt;
Then it blows down trees and ravages woods.
Amid the dust and dirt the stars still shine;
When trees go down and woods are ravaged the moonlight is obscured.
It blows so hard the Moon Goddess holds tight to the sala tree
And the Jade Hare hunts all around for the medicine dish.
The Nine Bright Shiner star lords shut their gates;
The dragon kings of the four seas close their doors.
The city god in his temple looks for the little devils;
Immortals in the sky cannot ride their clouds.
The kings of the Underworld search for their horse-faced demons
While the panicking judges get their turbans in a tangle.
The wind blows so hard it moves Mount Kunlun's rocks,
And churns up the waves on rivers and lakes.

As soon as the wind had passed by there was a fragrance of musk and incense and the tinkling of pendants. When Monkey looked up he saw that a woman of great beauty was going towards the Buddha Hall. Monkey mumbled the words of a sutra for all he was worth. The woman went up to him, put her arms around him and asked, "What's that sutra you're reciting?" "One I vowed to," said Monkey. "But why are you



你还念经怎么？”行者道：“许下的，如何不念？”女子搂住，与他亲个嘴道：“我与你到后面耍耍去。”行者故意的扭过头去道：“你有些不晓事！”女子道：“你会相面？”行者道：“也晓得些儿。”女子道：“你相我怎的样子？”行者道：“我相你有些儿偷生抵熟，被公婆赶出来的。”女子道：“相不着！相不着！我——

不是公婆赶逐，不因抵熟偷生。

奈我前生命薄，投配男子年轻。

不会洞房花烛，避夫逃走之情。

趁如今星光月皎，也是有缘千里来相会，我和你到后园中交欢配鸾俦去也。”行者闻言，暗点头道：“那几个愚僧，都被色欲引诱，所以伤了性命。他如今也来哄我。”就随口答应道：“娘子，我出家人年纪尚幼，却不知甚么交欢之事。”女子道：“你跟我去，我教你。”行者暗笑道：“也罢，我跟他去，看他怎生摆布。”

他两个搂着肩，携着手，出了佛殿，径至后边园里。那怪把行者使个绊子腿，跌倒在地。口里“心肝哥哥”的乱叫，将手就去掐他的臊根。行者道：“我的儿，真个要吃老孙哩！”却被行者接住他手，使个小坐跌法，把那怪一辘轳掀翻在地上。那怪口里还叫道：“心肝哥哥，你倒会跌你的娘哩！”行者暗算道：“不趁此时下手他，还到几时！正是‘先下手为强，后下手遭殃。’”就把手一叉，腰一躬，一跳跳起来，现出原身法像，轮起金箍铁棒，劈头就打。那怪倒也吃

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still reciting it when the others are all asleep?" she insisted. "I vowed to, so why shouldn't I?" Monkey replied. Keeping a tight hold on him, the woman kissed his lips and said, "Let's go round the back for a bit of fun." Monkey deliberately turned his head aside as he replied, "Stop being so naughty." "Do you know how to tell people's fortunes from their faces?" the woman asked. "I know a bit about it," Monkey replied. "What can you tell about me?" she continued. "You look to me rather like someone who's been driven out by her parents-in-law for carrying on with strangers." "You're wrong," she replied, "you're wrong.

I have not been driven out by my parents-in-law,
Nor have I carried on with strangers.
Because of my ill fate in an earlier life
I was married to a husband who is much too young
And can't do his stuff in the candlelit bedroom:
That is the reason why I have left my husband.

As the stars and moon are so bright tonight and we are fated to come hundreds of miles to meet each other, let's go round to the garden at the back to make love." When Brother Monkey heard this he nodded to himself and thought, "So those stupid lamas all died because they were led astray by lust. Now she's trying to lure me. Lady," he said in reply, "I'm a monk and still very young. I don't know anything about love-making." "Come with me and I'll teach you," the woman replied. "All right then," Monkey thought with an inward smile, "I'll go with her and see how she fixes things."

Shoulder nestling against shoulder and hand in hand the two of them left the Buddha Hall and went straight to the garden at the back. Here the monster tripped Monkey over and sent him to the ground. With wild calls of "My darling" she made a grab for his tool. "So you really want to eat me up, my girl," he said, seizing her hand and throwing her off balance so that she somersaulted to the ground. "So you can throw your sweetie to the ground, can you, my darling?" she said. "If I don't take this chance to finish her off what am I waiting for?" he thought. "As they say, hit first and win, strike second and lose." He leaned forward with his hands on his hips, sprang to his feet and reverted to his own form. With a swing of his gold-banded iron cudgel he struck at the

了一惊。他心想道：“这个小和尚，这等利害！”打开眼一看，原来是那唐长老的徒弟姓孙的。他也不惧他。你说这精怪是什么精怪：

金作鼻，雪铺毛。地道为门屋，安身处处牢。养成三百年前气，曾向灵山走几遭。一饱香花和蜡烛，如来吩咐下天曹。托塔天王恩爱女，哪吒太子认同胞。也不是个填海鸟，也不是个戴山鳌。也不怕的雷焕剑，也不怕的吕虔刀。往往来来，一任他水流江汉阔；上上下下，那论他山耸泰恒高？你看他月貌花容娇滴滴，谁识得是个鼠老成精逞黠豪！

他自恃的神通广大，便随手架起双股剑，玎玎珰珰的响，左遮右格，随东倒西。行者虽强些，却也捞他不倒。阴风四起，残月无光。你看他两人，后园中一场好杀：

阴风从地起，残月荡微光，阒静梵王宇，阑珊小鬼廊。后园里一片战争场：孙大士，天上圣；毛姹女，女



monster's head. In her astonishment she thought, "What a terror this young monk is." When she opened her eyes wide for a better look she realized that he was the Tang Priest's disciple Monkey, but she was not afraid of him. What sort of evil spirit was she, you may wonder.

A golden nose,
Snowy white fur.
She makes her home in a tunnel,
Where she is thoroughly safe.
Three hundred years ago, after training her vital forces,
She paid several visits to the Vulture Peak,
Carrying a full load of flowers and wax candles.
Tathagata sent her down from Heaven.
She was a beloved daughter to the Pagoda-carrying Heavenly King;
Prince Nezha treated her as his own sister.
She was no bird that fills up the sea,
Nor was she a tortoise carrying mountains on its back.
She did not fear Lei Huan's swords²
Nor was she afraid of Lu Qian's blade.³
She came and went
Flowing like the mighty Han and Yangtse;
Moved up and down,
Even up a peak as high as Mounts Taishan and Heng.
Seeing the charming beauty of her face
You would never know she was a mouse-spirit with great powers.

In the pride in her enormous magic powers she held up a pair of swords that rang out as she parried to left and right, moving east and west. Although Monkey was rather stronger he could not overpower her. Then magic winds arose on all sides, dimming the waning moon. It was fine battle they fought in the garden at the back:

Evil winds blew from the ground;
Dim was the light of the waning moon.
Deserted was the hall of the Brahma Kings,
And the devils' cloister could not be clearly seen.
The back garden saw a battle
Between the warrior Sun,
A sage in Heaven,
And the furry girl,





中王；赌赛神通未肯降。一个儿扭转芳心嗔黑秃，一个儿圆睁慧眼恨新妆。两手剑飞，那认得女菩萨；一根棍打，狠似个活金刚。响处金箍如电掣，霎时铁白耀星芒。玉楼抓翡翠，金殿碎鸳鸯。猿啼巴月小，雁叫楚天长。十八尊罗汉，暗暗喝采；三十二诸天，个个慌张。

那孙大圣精神抖擞，棍儿没半点差池。妖精自料敌他不住，猛可的眉头一蹙，计上心来，抽身便走。行者喝道：

“泼货！那走！快快来降！”那妖精只是不理，直往后退。等行者赶到紧急之时，即将左脚上花鞋脱下来，吹口仙气，念个咒语，叫一声“变！”就变做本身模样，使两口剑舞将来；真身一晃，化阵清风而去。这却不是三藏的灾星？他便径撞到方丈里，把唐三藏摄将去云头上，杳杳冥冥，霎霎眼，就到了陷空山，进了无底洞，叫小的们安排素筵席成亲不题。

却说行者斗得心焦性燥，闪一个空，一棍把那妖精打落下来，乃是一只花鞋。行者晓得中了他计，连忙转身来看师





A queen among women,
Both competing in magical powers and refusing to submit.
One turned her heart in anger from the dark-skinned baldy;
The other glared with his all-seeing eyes at the finely dressed woman.
With swords in her hands,
She is no female Bodhisattva.
The blows of the cudgel
Were as fierce as a living vajrapani's.
The resounding golden band flashed like lightning;
For an instant the iron shone white as a star.
In fine buildings they grabbed at the precious jade;
In golden halls the mandarin duck figurines were smashed.
As the apes howled the moon seemed small;
Vast was the sky as wild geese called.
The eighteen arhats
Applauded in secret;
Each of the thirty-two devas
Was struck with panic.

The Great Sage Monkey was in such high spirits that his cudgel never missed. Realizing that she was no match for him, the evil spirit frowned suddenly and thought of a plan as she extricated herself and made off. "Where do you think you're going, you baggage?" Monkey shouted. "Surrender at once". The evil spirit paid no attention and fled. When she was hard-pressed by Monkey's pursuit she took the embroidered shoe off her left foot, blew on it with a magic breath, said the words of a spell, called out, "Change!" and turned it into a likeness of herself that came back at him waving a pair of swords. Meanwhile she turned her real body with a shake into a pure breeze and went. This was Sanzang's star of disaster. She headed straight for the abbot's quarters, lifted Sanzang up into a cloud, and, on the instant, before anyone could see anything, she was back at Mount Pitfall and inside the Bottomless Cave, where she told her underlings to prepare a vegetarian marriage feast.

The story switches back to Brother Monkey, who fought with desperate anxiety until he was able to seize an opening and smash the evil spirit to the ground with a single blow, only to find that she was in fact an



父。那有个师父？只见那呆子和沙僧口里呜哩呜哩哪说甚么。行者怒气填胸，也不管好歹，捞起棍来一片打，连声叫道：“打死你们！打死你们！”那呆子慌得走也没路；沙僧却是个灵山大将，见得事多，就软款温柔，近前跪下道：“兄长，我知道了。想你要打杀我两个，也不去救师父，径自回家去哩。”行者道：“我打杀你两个，我自去救他！”沙僧笑道：“兄长说那里话！无我两个，真是‘单丝不线，孤掌难鸣。’兄啊，这行囊、马匹，谁与看顾？宁学管鲍分金，休仿孙庞斗智。自古道：‘打虎还得亲兄弟，上阵须教父子兵。’望兄长且饶打，待天明和你同心戮力，寻师去也。”行者虽是神通广大，却也明理识时。见沙僧苦苦哀告，便就回心道：“八戒，沙僧，你都起来。明日找寻师父，却要用力。”那呆子听见饶了，恨不得天也许下半边，道：“哥啊，这个都在老猪身上。”兄弟们思思想想，那曾得睡，恨不得点头唤出扶桑日，一口吹散满天星。

三众只坐到天晓，收拾要行，早有寺僧拦门来问：“老爷





embroidered shoe. Realizing that he had fallen for a trick he went straight back to see the master. But was the master there? There were only the idiot and Friar Sand muttering together. His chest bursting with fury, Monkey put all thought of what he ought to do out of his head and raised his cudgel to lay about him. "I'll kill the pair of you," he shouted, "I'll kill the pair of you."

The idiot was desperate, but there was no way for him to escape. Friar Sand, however, as a general from the magic mountain who had seen a great deal adopted a very mild and conciliatory approach as he stepped forward, knelt down and said, "Elder brother, I understand. I'm sure that after you've killed us two you intend to go straight back home instead of rescuing the master." "When I've killed you two I'm going to rescue him myself," Monkey retorted. "How can you say that?" replied Friar Sand with a smile. "Without us two it would be a case of

You can't spin a thread from only one strand
Or clap with the palm of a single hand.

Who'd look after the luggage or the horse for you? We'd do much better to forget our differences and fight side by side like Guan Zhong and Bao Shuya than to have a battle of wits like Sun Bin and Pang Juan. As the old saying goes,

To kill a tiger you need your brothers' help;
Have fathers and sons fight together in battle.

I hope you will spare us, brother, so that tomorrow morning we can all work together with a single mind in our search for the master." Although his magical powers were tremendous Monkey knew what was right and needed at the time, so that Friar Sand's entreaties made him change his mind. "Get up, Pig and Friar Sand," he said. "But when we hunt for the master tomorrow you'll have to make a real effort." The idiot was so grateful at being let off that he would gladly have promised Monkey half the sky. "Brother," he said, "leave it all to me." The three brother disciples were so anxious that none of them could sleep. They wished they could make the sun rise in the east with a nod of the head and blow all the stars out of the sky with a single breath.

After sitting there till dawn the three of them packed up and were



那里去？”行者笑道：“不好说。昨日对众夸口，说与他们拿妖精，妖精未曾拿得，倒把我个师父不见了。我们寻师父去哩。”众僧害怕道：“老爷，小可的事，倒带累老师；却往那里去寻？”行者道：“有处寻他。”众僧又道：“既去莫忙，且吃些早斋。”连忙的端了两三盆汤饭。八戒尽力吃个干净，道：“好和尚！我们寻着师父，再到你这里来耍子。”行者道：“还到这里吃他饭哩！你去天王殿里看看那女子在否。”众僧道：“老爷，不在了，不在了。自是当晚宿了一夜，第二日就不见了。”

行者喜喜欢欢的辞了众僧，着八戒、沙僧牵马挑担，径回东走。八戒道：“哥哥差了。怎么又往东行？”行者道：“你岂知道！前日在那黑松林绑的那个女子，老孙火眼金眼，把他认透了，你们都认做好人。今日吃和尚的也是他，摄师父的也是他！你们救得好女菩萨！今既摄了师父，还从旧路上找寻去也。”二人叹服道：“好，好，好！真是粗中有细！去来！去来！”

三人急急到于林内，只见那：

云蔼蔼，雾漫漫；石层层，路盘盘。

狐踪兔迹交加走，虎豹豺狼往复钻。

林内更无妖怪影，不知三藏在何端。





about to get out, only to find the gateway barred by one of the lamas, who asked, "Where are you going, gentlemen?" "This is most embarrassing," Monkey replied with a smile. "Yesterday I boasted to all the monks that I'd capture the evil spirit for them. So far from me capturing her she's made my master disappear. We're off to look for him." "My lord," said the lamas with horror, "our trivial problem has got your master involved. Where will you look for him?" "I know where I'll look," Monkey replied. "Even though you're going please don't be in such a hurry," said the lamas. "Have some breakfast first." Two or three bowls of hot gruel were brought in that Pig cleaned up with great gusto. "What fine monks," he said. "When we've found the master we'll come back here to see you again." "What you mean is come back to eat their food," said Monkey. "Go and see if the girl is still in the devarajas' hall." "She's gone, my lord," the lamas said, "she's gone. She has spent only one night there and is gone the next morning."

Monkey cheerfully took his leave of the lamas and made Pig and Friar Sand lead the horse and carry the luggage as they headed back east. "Brother," said Pig, "you're wrong. Why are we going east?" "You wouldn't know," said Monkey. "That girl who was tied up in the Black Pine Forest the other day — I saw through her with my fiery eyes and golden pupils, but you all thought she was a good person. And now it's her who's eaten the monks and her who's carried the master off. You all did a fine thing rescuing that 'lady Bodhisattva'. As she's carried the master off we're going back the way we came to look for her." "Good, good," sighed the other two with admiration. "You're much cleverer than you look. Let's go."

The three of them hurried back into the forest, where this was what could be seen:

Piles of cloud,
Heavy mists,
Many a layer of rock,
A twisting path.
The tracks of foxes and hares cross each other;
Tiger, leopard, jackal and wolf move in and out of the undergrowth.
With no sign of a monster to be seen in the wood



行者心焦，掣出棒来，摇身一变，变作大闹天宫的本相，三头六臂，六只手，理着三根棒，在林里辟哩拨喇的乱打。八戒见了道：“沙僧，师兄着了恼，寻不着师父，弄做个气心风了。”原来行者打了一路，打出两个老头儿来，——一个是山神，一个是土地。上前跪下道：“大圣，山神、土地来见。”八戒道：“好灵根啊！打了一路，打出两个山神、土地；若再打一路，连太岁都打出来也。”行者问道：“山神、土地，汝等这般无礼！在此处专一结伙强盗，强盗得了手，买些猪羊祭赛你，又与妖精结掳，打伙儿把我师父掳来！如今藏在何处？快快的从实供来，免打！”二神慌了道：“大圣错怪了我耶。妖精不在小神山上，不伏小神管辖。但只夜间风响处，小神略知一二。”行者道：“既知，一一说来！”土地道：“那妖精掳你师父去，在那正南下，离此有千里之遥。那厢有座山，唤做陷空山。山中有个洞，叫做无底洞。是那山里妖精，到此变化掳去也。”行者闻言，暗自惊心，喝退了山神、土地，收了法身，现出本相，与八戒、沙僧道：“师父去得远了。”八戒道：“远便腾云赶去！”

好呆子，一纵狂风先起，随后是沙僧驾云。那白马原是龙子出身，驮了行李，也踏了风雾。大圣即起筋斗，一直南来。不多时，早见一座大山，阻住云脚。三人采住马，都按



They do not know where Sanzang might be found.

In his anxiety Monkey pulled out his cudgel, shook himself and made himself look as he had when he made great havoc in Heaven, with three heads, six arms and six hands wielding three cudgels. With these he lashed out furiously and noisily among the trees. "Friar Sand," said Pig when he saw this, "not finding the master has made him go off his head." In fact Monkey had beat a way through the trees and flushed out two old men — the mountain god and the local deity — who went up to him, knelt down and said, "Great Sage, the god of this mountain and the local deity pay their respects." "That rod certainly gets results," said Pig. "He clears a path with it and flushes out the mountain god and the local deity. If he cleared another path he'd even flush out an evil star."

"Mountain god, local deity," said Monkey, "you're a disgrace. You're hand in glove with the bandits here. When they make a good haul they buy pigs and sheep to sacrifice to you. On top of that you're accomplices of the evil spirit. You helped her kidnap my master and bring him here. Where's he being hidden? If you want to be spared a beating tell me the truth right now."

"Great Sage," the two gods said with alarm, "you are misjudging us. The evil spirit doesn't live on our mountain or come within our jurisdiction. But when the wind blows at night we have heard a thing or two about her." "Tell me everything you know," said Monkey. "The evil spirit carried your master off to a place over three hundred miles due south of here," the local deity replied. "There's a mountain there called Mount Pitfall with a cave in it called the Bottomless Cave. He was taken there by a disguised evil spirit from that cave." This news gave Monkey a shock that he did not reveal. Shouting at the mountain god and the local deity to dismiss them he put his magical appearance away, turned back into himself and said to Pig and Friar Sand, "The master's a long way from here." "If it's a long way let's go there by cloud," Pig replied.

The splendid idiot went ahead on a wild wind followed by Friar Sand on a cloud. As the white horse had originally been a dragon's son he too came by wind and mist as he carried the luggage on his back. The Great Sage set off by somersault as he headed due south, and before long a high mountain came into view that was blocking the way for the clouds.

定云头。见那山：

顶摩碧汉，峰接青霄。周围杂树万万千，来往飞禽喳喳噪。虎豹成阵走，獐鹿打丛行。向阳处，琪花瑶草馨香；背阴方，腊雪顽冰不化。崎岖峻岭，削壁悬崖。直立高峰，湾环深涧。松郁郁，石磷磷，行人见了悚其心。打柴樵子全无影，采药仙童不见踪。眼前虎豹能兴雾，遍地狐狸乱弄风。

八戒道：“哥啊，这山如此峻峻，必有妖邪。”行者道：“不消说了。‘山高原有怪，岭峻岂无精！’”叫：“沙僧，我和你且在此，着八戒先下山凹里打听打听，看那条路好走，端的可有洞府，再看是那里开门，俱细细打探，我们好一齐去寻师父救他。”八戒道：“老猪晦气！先拿我顶缸！”行者道：“你夜来说都在你身上，如何打仰？”八戒道：“不要嚷，等我去。”呆子放下钯，抖抖衣裳，空着手，跳下高山，找寻路径。

这一去，毕竟不知好歹如何，且听下回分解。

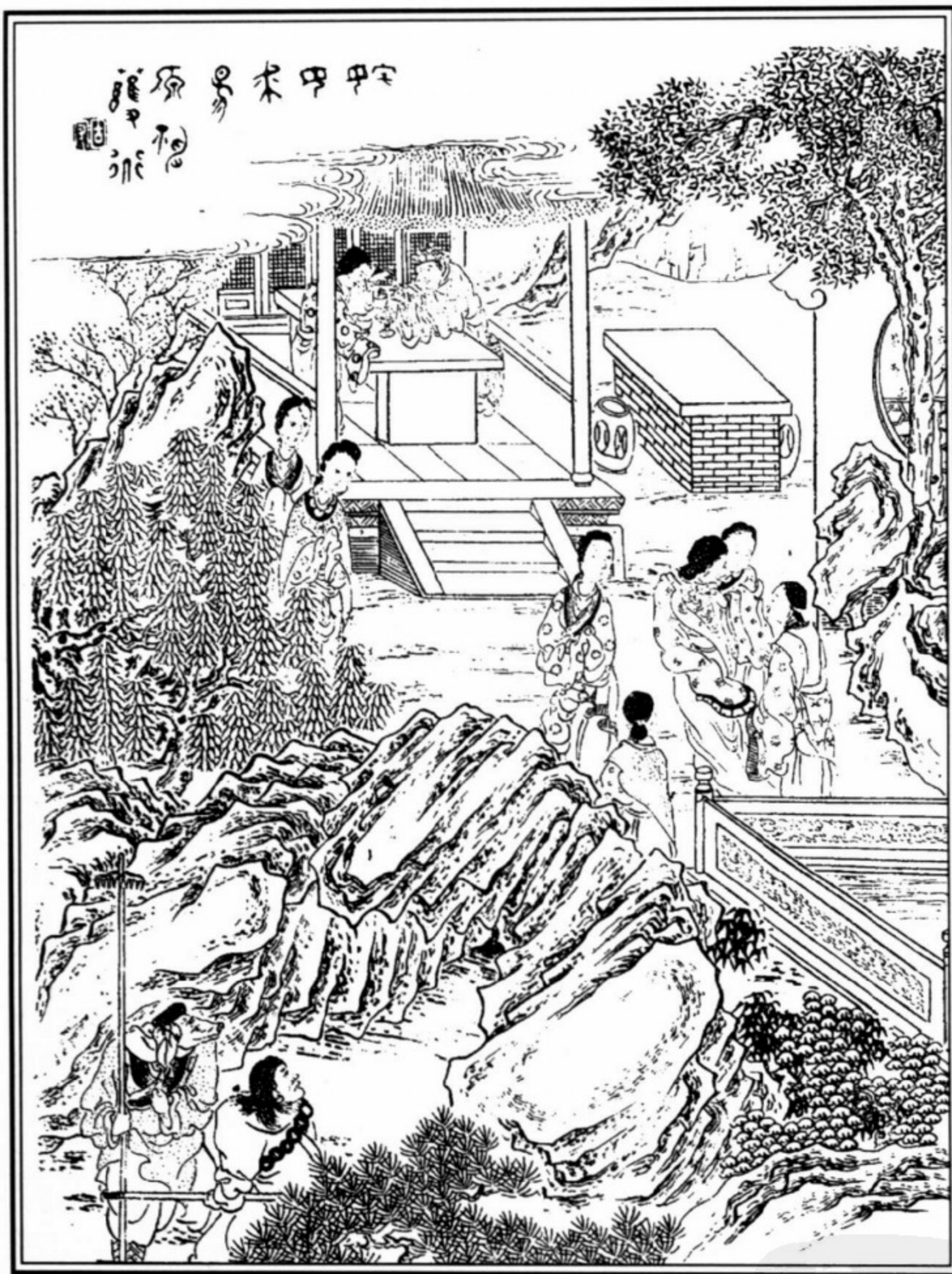


The three of them took hold of the horse and stopped their clouds. This is what the mountain looked like:

The summit touched the azure sky,
Its peaks joined with the blue of the heavens.
Trees by the million grew on every side,
While flying birds sung noisily all around.
Tigers and leopards moved in packs,
Water deer and roebuck walked through the bushes.
On the southern slopes rare flowers bloomed fragrant;
On the northern side the snow never melted.
Steep and craggy were its ridges,
Sheer were its overhangs and rockfaces.
Pinnacles shot straight up
And deep ravines curved all around.
It was dark green among the pines,
And the rocks were jagged.
It struck fear into the traveller's heart.
No sign could be seen of woodcutters,
And the immortal boys picking herbs had vanished.
The tigers and leopards here could make mists,
And all the foxes set winds roaring.

“Brother,” said Pig, “this mountain’s so high and sheer there must be evil on it.” “Goes without saying,” Monkey replied. “High mountains all have monsters; there’s never a steep ridge without spirits. Friar Sand,” he called, “you and I are going to stay here while we send Pig into the mountain hollows to look around and find out the best way for us to take. If there really is a cave palace he must discover where the entrance is. Find everything out so that we can go in together to find the master and rescue him.” “Just my lousy luck,” said Pig, “having to go first and take the brunt.” “Last night you said we could leave it all to you,” Monkey replied, “so why are you trying to get out of it now?” “Stop shouting at me,” Pig said. “I’m going.” The idiot put down his rake, tugged at his clothes and leapt empty-handed down from the mountain to find the path. If you don’t know whether this departure was to be for good or ill listen to the explanation in the next instalment.

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第八十二回

姹女求阳 元神护道

却说八戒跳下山，寻着一条小路。依路前行，有五六里远近，忽见两个女怪，在那井上打水。他怎么认得是两个女怪？见他头上戴一顶一尺二三寸高的篾丝髻髻，甚不时兴。呆子走近前，叫声“妖怪”。那怪闻言大怒，两人互相说道：“这和尚惫懒！我们又不与他相识，平时又没有调得嘴惯，他怎么叫我们做妖怪！”那怪恼了，轮起抬水的杠子，劈头就打。

这呆子手无兵器，遮架不得，被他捞了几下，侮着头跑上山来道：“哥啊，回去罢！妖怪凶！”行者道：“怎么凶？”八戒道：“山凹里两个女妖精在井上打水，我只叫了他一声，就被他打了我三四杠子！”行者道：“你叫他做甚么的？”八戒道：“我叫他做妖怪。”行者笑道：“打得还少。”八戒道：“谢你照顾！头都打肿了，还说少哩！”行者道：“‘温柔天下去得，刚强寸步难移。’他们是此地之怪，我们是远来之僧，你一身都是手，也要略温存。你就去叫他做妖怪，他不打你，打我？‘人将礼乐为先。’”八戒道：“一发不晓得！”行者道：“你自幼在山中吃人，你晓得有两样木么？”八戒道：

Chapter 82

The Girl Seeks the Male The Primal Deity Guards the Way

The story tells how Pig leapt down the mountainside and found a narrow path. After following it for nearly two miles he came across two she-monsters drawing water from a well. How did he know that they both were monsters? Each of them had on her head an extremely unfashionable hair-style held up by bamboo slivers that stood one foot two or three inches high. "Evil monsters," Pig called, going up to them. The two of them looked at each other and said. "What an outrageous monk. We don't know him and we've never had words with him. So why did he call us evil monsters?" In their fury the monsters raised the pole with which they were going to carry the water and struck at Pig's head.

After a few blows that he could not ward off as he was unarmed the idiot rushed back up the mountain with his head covered by both hands shouting, "Brother! Go back! The monsters are vicious." "What's so vicious about them?" Monkey asked. "There were two evil spirits drawing water from the well in the hollow," said Pig, "and they hit me three or four times with their carrying-pole just because I spoke to them." "What did you call them?" Monkey asked. "Evil monsters," Pig replied. "You got off lightly then," laughed Monkey. "I'm most obliged for your concern," replied Pig. "My head has swollen up where they hit it, and you tell me I've got off lightly." "Soft words will get you anywhere on earth; act rough and you won't move a single step," replied Monkey. "As they're local fiends from round here and we're monks from far away you'd have had to be a bit polite even if you'd had fists growing all over your body. Do you think they should have hit me instead of you? You were the one who called them evil monsters. Courtesy first!" "I never realized," said Pig. "Living on human flesh in the mountains since childhood as you have," said Monkey, "can you recognize two kinds of tree?" "I don't



“不知。是甚么木？行者道：“一样是杨木，一样是檀木。杨木性格甚软，巧匠取来，或雕圣像，或刻如来，装金立粉，嵌玉装花，万人烧香礼拜，受了多少无量之福。那檀木性格刚硬，油房里取了去，做柞撒，使铁箍箍了头，又使铁锤往下打，只因刚强，所以受此苦楚。”八戒道：“哥啊，你这好话儿，早与我说说也好，却不受他打了。”行者道：“你还去问他个端的。”八戒道：“这去他认得我了。”行者道：“你变化了去。”八戒道：“哥啊，且如我变了，却怎么问么？”行者道：“你变了去，到他跟前，行个礼儿，看他多大年纪：若与我们差不多，叫他声‘姑娘’；若比我们老些儿，叫他声‘奶奶’。”八戒笑道：“可是蹭蹬！这般许远的田地，认得是甚么亲！”行者道：“不是认亲，要套他的话哩。若是他拿了师父，就好下手；若不是他，却不误了我们别处干事？”八戒道：“说得有理，等我再去。”

好呆子，把钉钯撒在腰里，下山凹，摇身一变，变做个黑胖和尚。摇摇摆摆，走近怪前，深深唱个大喏道：“奶奶，贫僧稽首了。”那两个喜道：“这个和尚却好，会唱个喏儿，又会称道一声儿。”问道：“长老，那里来的？”八戒道：“那里来的。”又问：“那里去的？”又道：“那里去的。”又问：“你叫做甚么名字？”又答道：“我叫做甚么名字。”那怪笑道：“这和尚好便好，只是没来历，会说顺口话儿。”八戒道：“奶奶，你们打水怎的？”那怪道：“和尚，你不知道：我家老夫人今夜里摄了一个唐僧在洞内，要管待他；我洞中水



know," Pig said. "Which two trees?" "The willow and the sandalwood," Monkey replied. "The willow has a very soft nature, so that craftsmen can carve it into holy images or make statues of the Tathagata out of it. It's gilded, painted, set with jewels, decorated with flowers, and many worshippers burn incense to it. It receives unbounded blessings. But the sandalwood is so hard that it's used as the pressing-beam in the oil-press with iron hoops round its head, and it's hit with iron hammers too. The only reason it suffers like this is because it's too hard." "You should have told me all this before," said Pig, "then I wouldn't have been beaten."

"Now go back and find out the truth," said Brother Monkey. "But if I go there again they'll recognize me," Pig replied. "Then turn into something else," said Monkey. "But even if I do turn into something else, brother, how am I to question them?" asked Pig. "When you look different go up to them and bow to them," Monkey replied. "See how old they are. If they're about the same age as us call them 'Miss', and if they're a lot older call them 'Lady'." "What a terrible climb-down: why should we be treating them as our relations when they're strangers from this far away?" said Pig. "That's not treating them as relations," replied Monkey. "It's just a way of getting the truth out of them. If they're the ones who've got our master we'll be able to act; and if it isn't them we won't lose any time before going to fight elsewhere." "You're right," said Pig. "I'm going back."

The splendid idiot tucked his rake in his belt, went down into the hollow, shook himself and turned into a fat, dark-skinned monk. He swaggered as he went up to the monsters, chanted a loud "na-a-aw" of respect and said, "Respectful greetings, ladies." "This monk's much better," the two monsters said with delight. "He expresses his respects and knows how to address us properly." Then they asked him, "Where are you from, venerable elder?" "From somewhere," Pig replied. "And where are you going?" they asked. "Somewhere," Pig replied. "What's your name?" they asked. "What it is," Pig replied again. "Better he may be," the monsters said with a laugh, "but he won't tell us about himself. He just echoes our questions." "Ladies," Pig asked, "why are you fetching water?" "You wouldn't know, monk," the demons replied with smiles. "Our lady brought a Tang Priest back to the cave last night and she

不干净，差我两个来此打这阴阳交媾的好水，安排素果素菜的筵席，与唐僧吃了，晚间要成亲哩。”

那呆子闻得此言，急抽身跑上山叫：“沙和尚，快拿将行李来，我们分了罢！”沙僧道：“二哥，又分怎的？”八戒道：“分了便你还去流沙河吃人，我去高老庄探亲，哥哥去花果山称圣，白龙马归大海成龙。师父已在这妖精洞内成亲哩！我们都各安生理去也！”行者道：“这呆子又胡说了！”八戒道：“你的儿子胡说！才那两个抬水的妖精说，安排素筵席与唐僧吃了成亲哩！”行者道：“那妖精把师父困在洞里，师父眼巴巴的望我们去救，你却在此说这样话！”八戒道：“怎么救？”行者道：“你两个牵着马，挑着担，我们跟着那两个女怪，做个引子，引到那门前，一齐下手。”

真个呆子只得随行。行者远远的标着那两怪，渐入深山，有一二十里远近，忽然不见。八戒惊道：“师父是日里鬼拿去了！”行者道：“你好眼力！怎么就看出他本相来？”八戒道：“那两个怪，正抬着水走，忽然不见，却不是个日里鬼？”行者道：“想是钻进洞去了，等我去看。”

好大圣，急睁火眼金睛，漫山看处，果然不见动静。只见那陡崖前，有一座玲珑剔透细妆花、堆五采、三檐四簇的牌楼。他与八戒、沙僧近前观看，上有六个大字，乃“陷空山无底洞”。行者道：“兄弟呀，这妖精把个架子支在这里，



wants to look after him well. As the water in our cave is none too clean she's sent us two to fetch some of this good water produced by the mating of the Yin and the Yang. She's laid on a vegetarian banquet as well for the Tang Priest; she's going to marry him this evening."

As soon as he heard this the idiot rushed straight back up the mountain shouting. "Friar Sand, bring the luggage here at once. We're dividing it up." "Why, brother?" Friar Sand asked. "When we've divided it up you can go back to man-eating in the Flowing Sands River," Pig replied, "I'll return to Gao Village to see my wife, Big Brother can play the sage on the Mountain of Flowers and Fruit, and the white dragon can be a dragon in the ocean again. The master's getting married in this evil spirits cave. Let's all go and settle down." "You're talking nonsense again, you idiot," replied Brother Monkey. "I bloody well am not," Pig retorted. "Those two evil spirits who were carrying water said a moment ago that a vegetarian wedding feast is being laid on for the master." "How can you say things like that when the evil spirits are holding the master prisoner in the cave and he's longing for us to go in and rescue him?" said Monkey. "How can we rescue him?" Pig asked. "You two bring the horse and the luggage, while we go with the two she-monsters as our guides," Monkey replied. "When we reach the entrance we can act together."

The idiot could only go with Monkey as he followed the two monsters for five or six miles deep into the mountains before suddenly disappearing. "So the master was captured by a devil in broad daylight," exclaimed Pig with surprise. "You've got good eyesight," said Monkey. "How can you possibly tell what they really were?" "Those two monsters were carrying the water along when suddenly they disappeared. They must be daytime devils." "I think they went into a cave," said Monkey. "Wait while I go to have a look."

The splendid Great Sage opened his fiery eyes with their golden pupils and scanned the whole mountain. He saw no movement, but did spot a ceremonial archway most intricately made with many flowers and colours, triple eaves and fourfold decorations in front of the cliff. Going closer with Pig and Friar Sand he saw four large words written on it:

PITFALL MOUNTAIN: BOTTOMLESS CAVE

Chinese characters and 'PDG' watermark.

还不知门向那里开哩。”沙僧说：“不远！不远！好生寻！”都转身看时，牌楼下，山脚下有一块大石，约有十余里方圆；正中间有缸口大的一个洞儿，爬得光溜溜的。八戒道：“哥啊，这就是妖精出入洞也。”行者看了道：“怪哉！我老孙自保唐僧，瞒不得你两个，妖精也拿了些，却不见这样洞府。八戒，你先下去试试，看有多少浅深，我好进去救师父。”八戒摇头道：“这个难！这个难！我老猪身子夯夯的，若塌了脚吊下去，不知二三年可得到底哩！”行者道：“就有多深么？”八戒道：“你看！”大圣伏在洞边上，仔细往下看处，——咦！深啊！周围足有三百余里，回头道：“兄弟，果然深得紧！”八戒道：“你便回去罢。师父救不得耶！”行者道：“你说那里话！‘莫生懒惰意，休起怠荒心。’且将行李歇下，把马拴在牌楼柱上，你使钉钯，沙僧使杖，拦住洞门，让我进去打听打听。若师父果在里面，我将铁棒把妖精从里打出，跑至门口，你两个却在外面挡住：这是里应外合。打死精灵，才救得师父。”二人遵命。

行者却将身一纵，跳入洞中，足下彩云生万道，身边瑞气护千层。不多时，到于深远之间，那里边明明朗朗，一般的有日色，有风气，又有花草果木。行者喜道：“好去处啊！想老孙出世，天赐与水帘洞，这里也是个洞天福地！”正看时，又见有一座二滴水的门楼，团团都是松竹，内有许多房





“Brothers,” said Monkey, “here’s the evil spirits’ archway, but I still don’t know where the entrance is.” “Can’t be far,” said Friar Sand, “can’t be far. Let’s have a good look for it.” When they turned round to look they saw a great rock over three miles around at the foot of the mountain beneath the archway. In the middle of it was a hole the size of a water-vat, which had become very slippery by repeated climbing. “Brother,” said Pig, “that’s where the evil spirits go in and out of their cave.” “That’s very strange,” said Monkey. “To be frank with the two of you, I’ve captured quite a few evil spirits since I started escorting the Tang Priest, but I’ve never seen a cave palace like this one before. Pig, you go down first and find out how deep it is. Then I’ll be able to go in and rescue the master.” “It’ll be hard,” said Pig with a shake of his head, “very hard. I’m very clumsy. If I tripped and fell in it might take me two or three years to reach the bottom.” “How deep is it then?” Monkey asked. “Look,” Pig replied, and as the Great Sage leant over the edge of the hole to take a careful look he saw to his astonishment that it was very deep indeed and must have measured over a hundred miles around. “It’s very, very deep, brother,” he turned round to say. “Go back then,” Pig replied. “The master’s beyond saving.” “What a thing to say!” Monkey retorted. “‘Have no thoughts of being lazy; put idleness out of your mind.’ Put the luggage down, and tether the horse to one of the legs of the archway. You and Friar Sand must block the entrance with your rake and staff while I go inside to explore. If the master really is inside I’ll drive the evil spirits out with my iron cudgel, and when they reach the entrance you mustn’t let them out. We’ll only be able to kill the evil spirits and rescue the master if we work together.” The other two accepted their orders.

Monkey sprang into the hole, and under his feet ten thousand coloured clouds appeared, while a thousand layers of auspicious mist shielded him. He was soon at the bottom, which was a very long way down. Inside all was bright; there was the same sunshine, winds, flowers, fruit and trees as in the world above. “What a splendid place,” Monkey thought. “It reminds me of the Water Curtain Cave that Heaven gave me in the place where I was born. This is another cave paradise.” As he looked around he saw a gate-tower with double eaves around which grew many clumps

舍。又想道：“此必是妖精的住处了。我且到那里边去打听打听。——且住！若是这般去啊，他认得我了，且变化了去。”摇身捻诀，就变做个苍蝇儿，轻轻的飞在门楼上听听。只见那怪高坐在草亭内。他那模样，比在松林里救他，寺里拿他，便是不同，越发打扮得俊了：

发盘云髻似堆鸦，身着绿绒花比甲。
一对金莲刚半折，十指如同春笋发。
团团粉面若银盆，朱唇一似樱桃滑。
端端正正美人姿，月里嫦娥还喜恰。
今朝拿住取经僧，便要欢娱同枕榻。

行者且不言语，听他说甚话。少时，绽破樱桃，喜孜孜的喊道：“小的们，快排素筵席来，我与唐僧哥哥吃了成亲。”行者暗笑道：“真个有这话！我只道八戒作耍子乱说哩！等我且飞进去寻寻，看师父在那里。不知他的心性如何。——假若被他摩弄动了啊，留他在这里也罢。”即展翅，飞到里边看处，那东廊下上明下暗的红纸格子里面，坐着唐僧哩。

行者一头撞破格子眼，飞在唐僧光头上丁着，叫声“师父。”三藏认得声音，叫道：“徒弟，救我命啊！”行者道：“师父不济呀！那怪精安排筵宴，与你吃了成亲哩。或生下一男半女，也是你和尚之后代，你愁怎的？”长老闻言，咬牙切齿道：“徒弟，我自出了长安，到两界山中收你，一向西



of pine and bamboo. Inside were many buildings. "This must be where the evil spirit lives," he thought. "I'll go in and find out what's up. No, wait. If I go in like this she'll recognize me. I'd better transform myself." With a shake and a hand-spell he turned himself into a fly and flew lightly up to land on the gate-tower and listen in. From here he saw the monster sitting at her ease in a thatched pavilion. She was dressed far more beautifully than she had been when they rescued her in the pine forest or when she had tried to catch Monkey in the monastery:

Her hair was piled in a crow-black coiffure;
She wore a green velvet waistcoat.
Her feet were a pair of curving golden lotuses;
Her fingers were as delicate as bamboo shoots in spring.
Her powdered face was like a silver dish,
And her red lips were as glossy as a cherry.
She was a regular beauty,
Even more lovely than the lady on the moon.
After capturing the pilgrim monk that morning
She was going to know the pleasure of sharing his bed.

Monkey said nothing as he listened out for what she might say. Before long the cherry of her lips parted as she said with great pleasure, "Lay on a vegetarian feast, my little ones, and quick. My darling Tang Priest and I are going to be man and wife afterwards." "So it's true," thought Brother Monkey, grinning to himself. "I thought Pig was just joking. I'd better fly in and find the master. I wonder what state of mind he's in. If he's been led astray I'm leaving him here." When he spread his wings and flew inside to look he saw the Tang Priest sitting in a corridor behind a trellis covered with opaque red paper below and left clear above.

Butting a hole through the trellis paper Monkey landed on the Tang Priest's bald head and called, "Master." "Save me, disciple," replied Sanzang, who recognized Monkey's voice. "You're useless, Master," said Monkey. "The evil spirit is laying on a feast, and when you've eaten it you two are getting married. I expect you'll have a son or a daughter to start another generation of monks and nuns. What have you got to be so upset about?" When the venerable elder heard this he gnashed his teeth and said, "Disciple, in all the time since I left Chang'an, accepted you as

来，那个时辰动荤？那一日子有甚歪意？今被这妖精拿住，要求配偶，我若把真阳丧了，我就身堕轮回，打在那阴山背后，永世不得翻身！”行者笑道：“莫发誓。既有真心往西天取经，老孙带你去罢。”三藏道：“进来的路儿，我通忘了。”行者道：“莫说你忘了。他这洞，不比走进来走出去的，是打上头往下钻。如今救了你，要打底下往上钻。若是造化高，钻着洞口儿，就出去了；若是造化低，钻不着，还有个闷杀的日子了。”三藏满眼垂泪道：“似此艰难，怎生是好？”行者道：“没事！没事！那妖精整治酒与你吃，没奈何，也吃他一盅；只要斟起急些儿，斟起一个喜花儿来，等我变作个螭螭虫儿，飞在酒泡之下，他把我一口吞下肚去，我就捻破他的心肝，扯断他的肺腑，弄死那妖精，你才得脱身出去。”三藏道：“徒弟，这等说，只是不当人子。”行者道：“只管行起善来，你命休矣。妖精乃害人之物，你惜他怎的！”三藏道：“也罢，也罢；你只是要跟着我。”正是那孙大圣护定唐三藏，取经僧全靠着美猴王。

他师徒两个，商量未定，早是那妖精安排停当，走近东廊外，开了门锁，叫声“长老”。唐僧不敢答应。又叫一声，又不敢答应。他不敢答应者何意？想着“口开神气散，舌动是非生。”却又一条心儿想着，若死住法儿不开口，怕





my follower at the Double Boundary Mountain and started my journey west, when have I ever eaten meat or had any wicked ideas? Now the evil spirit has captured me she is insisting that I mate with her. If I lose my true masculine essence may I fall from the wheel of reincarnation and be fixed for ever behind the Dark Mountains, never to rise again.”

“No need to swear any oaths,” said Monkey with a grin. “If you really want to fetch the scriptures from the Western Heaven I’ll take you there.” “I can’t remember the way I came in,” Sanzang replied. “Never mind about forgetting,” said Monkey. “You won’t get out of here as easily as you came in, which was from the top downwards. If I save you now you’ll have to go from the bottom upwards. If you’re very lucky you’ll squeeze out through the entrance and get away. But if your luck’s out you won’t be able to squeeze through and sooner or later you’ll die of suffocation.” “This is terrible,” said Sanzang, the tears pouring from his eyes. “What are we to do?” “No problem,” said Monkey, “no problem. The evil spirit’s getting some wine prepared for you. You’ll have to drink a goblet of it whether you want to or not. But you must pour it out quickly so that it makes a lot of froth. Then I can turn myself into a tiny insect and fly under the bubbles. When she gulps me down into her belly I’ll tear her heart and liver to shreds and rip her guts apart. Once I’ve killed her you’ll be able to escape.” “But that would be an inhuman thing to do, disciple,” said Sanzang. “If all you’re interested in is being kind you’re done for,” Monkey replied. “The evil spirit’s a murderess. What do you care so much about her for?” “Oh well,” said Sanzang, “never mind. But you will have to stay with me.” Indeed,

The Great Sage Sun guarded Tang Sanzang well;
The pilgrim priest depended on the Handsome Monkey King.

Master and disciple had not even finished their discussion when the evil spirit, who had arranged everything, came in along the corridor, unlocked the doors and called, “Reverend sir.” The Tang Priest dared not reply. She addressed him again, and again he dared not reply. Why was that? He was thinking that

Divine energy is dispersed by an open mouth;
Trouble starts when the tongue begins to move.

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PDG

他心狠，顷刻间就害了性命。正是那进退两难心问口，三思忍耐口问心。正自狐疑，那怪又叫一声“长老”。唐僧没奈何，应他一声道：“娘子，有。”那长老应出这一句言来，真是肉落千斤。人都说唐僧是个真心的和尚，往西天拜佛求经，怎么与这女妖精答话？不知此时正是危急存亡之秋，万分出于无奈，虽是外有所答，其实内无所欲。妖精见长老应了一声，他推开门，把唐僧搀起来，和他携手挨背，交头接耳，你看他做出那千般娇态，万种风情。岂知三藏一腔子烦恼。行者暗中笑道：“我师父被他这般哄诱，只怕一时动心。”正是：

真僧魔苦遇娇娃，妖怪娉婷实可夸。

淡淡翠眉分柳叶，盈盈丹脸衬桃花。

绣鞋微露双钩凤，云髻高盘两鬓鸦。

含笑与师携手处，香飘兰麝满袈裟。

妖精挽着三藏，行近草亭道：“长老，我办了一杯酒，和你酌酌。”唐僧道：“娘子，贫僧自不用荤。”妖精道：“我知你不吃荤，因洞中水不洁净，特命山头上取阴阳交媾的净水，做些素果素菜筵席，和你耍子。”唐僧跟他进去观看，果然见那：



He was thinking with all his heart that if he obstinately refused to open his mouth she might turn vicious and murder him in an instant. Just when he was feeling confused, wondering which difficult alternative to choose and asking himself what to do, the evil spirit addressed him as "Reverend sir" for the third time. The Tang Priest had no choice but to answer, "Here am, madam." For him to give this reply was to make all the flesh fall off him. Now everybody says that the Tang Priest is a sincere monk, so how could he reply to the she-devil when he was on his way to worship the Buddha and fetch the scriptures from the Western Heaven? What you would not realize is that this was a crisis in which his very survival was at stake, so that he had absolutely no alternative; and although he went through the form of replying he was free of desire inside. But when the evil spirit heard his reply she pushed the door open, helped the Tang Priest to his feet, held his hand, stood with her side pressed against his and whispered in his ear. Just look at her as she lays on the charm and makes herself alluring in every possible way. She did not realize that Sanzang was full of revulsion. "From the way she's making herself so seductive," Monkey thought with a wry grin to himself, "I'm worried that she might get the master interested." Indeed,

The monk in demon trouble met a pretty girl;
The she-devil's beauty was truly superb.
Her slender jade eyebrows were like two willow leaves;
Her round face was set off with peach blossom.
Embroidered shoes gave a sight of a pair of phoenixes;
Her crow-black hair was piled high at the temples.
As smiling she led the master by his hand
His cassock was tinged with orchid and musk.

Her arms around him, the she-devil took the master to a thatched pavilion and said, "Reverend sir, I've had a drink brought here to have with you." "Lady," said the Tang Priest, "as a monk I can take no impure food." "I know," the evil spirit replied. "As the water in the cave isn't clean I've sent for some of the pure water from the mating of the Yin and the Yang up on the mountain, and had a banquet of fruit and vegetables prepared. After that you and I are going to have some fun." When the Tang Priest went into the pavilion with her this is what could be

盈门下，绣缠彩结；满庭中，香喷金猊。摆列着黑油垒钿桌，朱漆篋丝盘。垒钿盘上，有异样珍羞；篋丝盘中，盛稀奇素物。林檎、橄榄、莲肉、葡萄、榧、柰、榛、松、荔枝、龙眼、山栗、风菱、枣儿、柿子、胡桃、银杏、金桔、香橙，果子随山有；蔬菜更时新：豆腐、面筋、木耳、鲜笋、蘑菇、香蕈、山药、黄精。石花菜、黄花菜，青油煎炒；扁豆角、江豆角，熟酱调成。王瓜、瓠子，白果、蔓菁。镞皮茄子鹤鹑做，剔种冬瓜方旦名。烂煨芋头糖拌着，白煮萝卜醋浇烹。椒姜辛辣般般美，咸淡调和色色平。

那妖精露尖尖之玉指，捧晃晃之金杯，满斟美酒，递与唐僧，口里叫道：“长老哥哥，妙人，请一杯交欢酒儿。”三藏羞答答的，接了酒，望空浇奠，心中暗祝道：“护法诸天、五方揭谛、四值功曹：弟子陈玄奘，自离东土，蒙观世音菩萨差遣列位众神暗中保护，拜雷音，见佛求经，今在途中，被妖精拿住，强逼成亲，将这一杯酒递与我吃。此酒果是素



seen:

All within the gates
Was decked in silks and embroideries;
Throughout the hall
Incense rose from golden lion censers.
Black-painted inlaid tables were set in rows,
On which stood dark-lacquered bamboo dishes.
On the inlaid tables
Were all kinds of delicacies;
In the bamboo dishes
Were vegetarian delights:
Crab apples, olives, lotus seeds, grapes, torreya-nuts,
hazelnuts, pine-nuts, lichees, longans, chestnuts, water caltrops, jujubes,
persimmons, walnuts, ginkgo nuts, kumquats and oranges.
There was the fruit that grows on every hill,
The fresh vegetables of each season;
Beancurd, wheat gluten, tree-ear fungus, fresh bamloo shoots, button
mushrooms, gill fungus, yams, sealwort, agar, day lily fried in veg-
etable oil,
Hyacinth beans, cowpeas prepared with mature sauces.
Cucumbers, gourds, ginkgo, turnip greens.
Peeled aubergines were cooked like quails;
Seeded wax gourds
Taro stewed tender and sprinkled with sugar,
Turnips boiled in vinegar.
Pungent chilli and ginger made it all delicious;
All the dishes were a balance of bland and salty.

Revealing the tips of her jade fingers she raised a dazzling golden goblet that she filled with fine wine. "Dearest reverend gentleman," she said, handing it to him, "my darling, have a drink to celebrate our happy union." Sanzang was covered with embarrassment as he took the wine. He poured a libation into the air as he prayed silently, "Devas who guard the Dharma, Guardians of the Four Quarters and the Centre, Four Duty Gods: your disciple Chen Xuanzang has benefited from the secret protection of all you deities sent by the Bodhisattva Guanyin on my journey to pay my respects at the Thunder Monastery, see the Buddha and seek the scriptures. I have now been captured by an evil spirit on my way. She is

酒，弟子勉强吃了，还得见佛成功；若是荤酒，破了弟子之戒，永堕轮回之苦！”孙大圣，他却变得轻巧，在耳根后，若像一个耳报；但他说话，惟三藏听见，别人不闻。他知师父平日好吃葡萄做的素酒，教吃他一锤。那师父没奈何吃了，急将酒满斟一锤，回与妖怪。果然斟起有一个喜花儿。行者变作个螭螻虫儿，轻轻的飞入喜花之下。那妖精接在手，且不吃，把杯儿放住，与唐僧拜了两拜，口里娇娇怯怯，叙了几句情话。却才举杯，那花儿已散，就露出虫来。妖精也认不得是行者变的，只以为虫儿，用小指挑起，往下一弹。

行者见事不谐，料难入他腹，即变做个饿老鹰。真个是：

玉爪金睛铁翻，雄姿猛气转云。妖狐狡兔见他昏，
千里山河时遁。

饥处迎风逐雀，饱来高贴天门。老拳钢硬最伤人，
得志凌霄嫌近。

飞起来，轮开玉爪，响一声掀翻桌席，把些素果素菜，盘碟家火，尽皆摔碎，撇却唐僧，飞将出去。唬得妖精心胆皆裂，唐僧的骨肉通酥。妖精战战兢兢，搂住唐僧道：“长老哥



forcing me to marry her and has now handed me this cup of wine to drink. If this really is pure wine I can force myself to drink it and still be able to succeed and see the Buddha. But if it is impure wine I will be breaking my vows and fall for ever into the bitterness of the wheel of rebirth."

The Great Sage Sun made himself tiny and was like a secret informant behind his master's ear. When he spoke Sanzang was the only one who could hear him. Knowing that his master was normally fond of the pure wine of grapes he told him to drain the goblet. Sanzang had no choice but to do so, quickly refill the goblet and hand it back to the evil spirit. As he filled it bubbles of happiness formed on the surface of the wine. Brother Monkey turned himself into the tiniest of insects and flew lightly under the bubbles. But when the spirit took the goblet she put it down instead of drinking from it, bowed twice to the Tang Priest and spoke loving words to him with charming bashfulness. By the time she lifted the cup the bubbles had burst and the insect was revealed. Not realizing that it was Monkey transformed the evil spirit took it for a real insect, lifted it out with her little finger and flicked it away.

Seeing that as things were not going as he intended he would be unable to get into her belly Monkey turned himself into a hungry eagle. Indeed,

Jade claws, gold eyes and iron wings;
In terrible might he rose above the clouds.
Cunning hares and foxes felt faint at just the sight,
And hid among mountains and rivers for hundred of miles around.
When hungry it chased small birds into the wind,
And rose to the gate of heaven when replete.
Murderous were its talons of steel;
In times of triumph it stayed aloof in the clouds.

Monkey flew up, swung his jade claws, and noisily overturned the tables, smashing all the fruit, vegetables and crockery, and leaving the Tang Priest alone there as he flew off. This was so terrifying that the she-devil's heart and gall were split open, and the Tang Priest's flesh and bones and turned crisp. Shivering and shaking, the evil spirit threw her arms round the Tang Priest and said, "Dearest reverend gentleman, wherever did

哥，此物是那里来的？”三藏道：“贫僧不知。”妖精道：“我费了许多心，安排这个素宴与你耍耍，却不知这个扁毛畜生，从那里飞来，把我的家火打碎！”众小妖道：“夫人，打碎家火犹可，将些素品都泼散在地，秽了怎用？”三藏分明晓得是行者弄法，他那里敢说。那妖精道：“小的们，我知道了。想必是我把唐僧困住，天地不容，故降此物。你们将碎家火拾出去，另安排些酒肴，不拘荤素，我指天为媒，指地作订，然后再与唐僧成亲。”依然把长老送在东廊里坐下不题。

却说行者飞出去，现了本相，到于洞口，叫声“开门！”八戒笑道：“沙僧，哥哥来了。”他二人撒开兵器。行者跳出，八戒上前扯住道：“可有妖精？可有师父？”行者道：“有！有！有！”八戒道：“师父在里边受罪哩？绑着是捆着？要蒸是要煮？”行者道：“这个事倒没有，只是安排素宴，要与他干那个事哩。”八戒道：“你造化！你造化！你吃了陪亲酒来了！”行者道：“呆子啊！师父的性命也难保，吃甚么陪亲酒！”八戒道：“你怎的就来了？”行者把见唐僧施变化的上项事说了一遍，道：“兄弟们，再休胡思乱想。师父已在此间，老孙这一去，一定救他出来。”

复翻身入里面，还变做个苍蝇儿，丁在门楼上听之。只闻得这妖怪气哼哼的，在亭子上吩咐：“小的们，不论荤素，拿来烧纸。借烦天地为媒订，务要与他成亲。”行者听见，



that come from?" "I don't know," Sanzang replied. "I went to a great deal of trouble to arrange this vegetarian feast for you," the she-devil said. "Goodness only knows where that feathered brute flew in from and smashed our crockery." "Smashing the crockery doesn't really matter," the junior demons said, "but all the food has been spilt on the floor. It's too dirty to eat now." Sanzang by now realized that this was all the result of Monkey's magic, but he dared not say so. "Little ones," said the she-devil, "I realize now. It must be heaven and earth that sent that thing down here because they can't tolerate my holding the Tang Priest prisoner. Clear all the broken dishes up and lay on another banquet. Never mind whether it's vegetarian or not. Heaven can be our matchmaker and the earth our guarantor. After that the Tang Priest and I will become man and wife." We will say no more of her as she took the Tang Priest to sit in the east corridor.

Instead the story tells of how Monkey flew out, turned back into himself, reached the entrance to the cave and shouted, "Open up!" "Friar Sand," Pig shouted, "our big brother's here." As the two of them drew their weapons away Monkey sprang out. "Is there an evil spirit in there?" Pig asked, grabbing hold of him. "Is the master in there?" "Yes, yes," said Monkey. "The master must be having a hard time in there," said Pig. "Are his arms tied behind his back? Or is he all roped up? Is she going to steam him or boil him?" "None of them," Monkey replied. "She'd just had a vegetarian feast served and was going to do it with him." "So you've been lucky then," said Pig. "You must have drunk a wedding toast." "Idiot!" retorted Monkey, "Never mind about having a wedding drink. I can hardly keep him alive." "Then why are you here?" Pig asked. Monkey told how he had seen the master and done his transformations, ending, "Don't let your fears run away with you, brothers. The master's here, and when I go back in this time I'll definitely rescue him."

Going back inside, Monkey turned into a fly and landed on the gate-tower to listen. He could hear the she-devil snorting with fury as she gave instructions within the pavilion. "Little ones, bring whatever there is, vegetarian or not, and burn paper as offerings to the deities. I'll ask heaven and earth to be the matchmakers. I'm definitely going to marry

暗笑道：“这妖精全没一些儿廉耻！青天白日的，把个和尚关在家里摆布。且不要忙，等老孙再进去看看。”嘤的一声，飞在东廊之下，见那师父坐在里边，清滴滴腮边泪淌。行者钻将进去，丁在他头上，又叫声“师父。”长老认得声音，跳起来，咬牙恨道：“猢狲啊！别人胆大，还是身包胆；你的胆大，就是胆包身！你弄变化神通，打破家火，能值几何！斗得那妖精淫兴发了，那里不分荤素安排，定要与我交媾，此事怎了！”行者暗中陪笑道：“师父莫怪，有救你处。”唐僧道：“那里救得我？”行者道：“我才一翅飞上去时，见他后边有个花园。你哄他往园里去耍子，我救了你罢。”唐僧道：“园里怎么样救？”行者道：“你与他到园里，走到桃树边，就莫走了。等我飞上桃枝，变作个红桃子。你要吃果子，先拣红的儿摘下来。红的是我。他必然也要摘一个，你把红的定要让他。他若一口吃了，我却在他肚里，等我捣破他的皮袋，扯断他的肝肠，弄死他，你就脱身了。”三藏道：“你若手段，就与他赌斗便了；只要钻在他肚里怎么？”行者道：“师父，你不知趣。他这个洞，若好出入，便可与他赌斗；只为出入不便，曲道难行，若就动手，他这一窝子，老老小小，连我都扯住，却怎么了？须是这般摔手干，大家才得干净。”三藏点头听信，只叫：“你跟定我。”行者道：“晓得！”





him." When Monkey heard this he smiled to himself and thought, "That she-devil's completely shameless. She's locked a monk up in her home and now she's going to mess around with him in broad daylight. But don't be in too much of a hurry. Give me time to go in and have a look round." With a buzz he flew along the corridor to see the master sitting inside, tears streaming down his face. Monkey squeezed in, landed on Sanzang's head and called, "Master." Recognizing the voice, Sanzang sprang to his feet and said with tooth-gnashing fury, "Macaque! Other people get their courage from a big gall, but they have to wrap their bodies around it. Your gall is so big that you wrap it round your body. You used your magical powers of transformation to smash the crockery, but what use is that? By fighting that she-devil you've only made her more sex-crazed than ever. She is arranging a banquet with vegetarian and impure food all mixed up and is determined to mate with me. Where will this all end?"

Smiling to himself again, Monkey replied, "Don't be angry with me, Master. I've got a way to save you." "How will you save me?" the Tang Priest asked. "When I flew up just now," said Monkey, "I saw that she has a garden behind here. You must lure her into the garden to fool around and I'll rescue you from there." "How will you rescue me from the garden?" the Tang Priest asked. "Go to the peach trees in the garden with her and stay there. Wait till I've flown to a branch of the peach tree and turned into a red peach. When you want to eat a peach pick the red one first — that will be me. She'll be bound to pick one too. You must insist on giving her the red one. Once she's swallowed it I'll be in her stomach. When I tear her stomach to pieces and rip her guts to shreds she'll be dead and you'll be freed." "With your powers you ought to fight her," said Sanzang. "Why do you want to get into her stomach?" "You don't understand, Master," Monkey replied. "If it were easy to get in and out of this cave of hers I would be able to fight her. But this place is very hard to get into or out of: the way out is complicated and difficult. If I started a fight with her all the fiends in her den, young and old, would overpower me. Then how would it end? We must act carefully if we're all to make a clean getaway." Sanzang nodded, believing all that Monkey said, adding only, "You must stay with me." "I know," said monkey, "I



晓得!我在你头上。”

师徒们商量定了，三藏才欠起身来，双手扶着那格子，叫道：“娘子，娘子。”那妖精听见，笑唏唏的跑近跟前道：“妙人哥哥，有甚话说？”三藏道：“娘子，我出了长安，一路西来，无日不山，无日不水。昨在镇海寺投宿，偶得伤风重疾，今日出了汗，略才好些；又蒙娘子盛情，携入仙府，只得坐了这一日，又觉心神不爽。你带我往那里略散散心，耍耍儿去么？”那妖精十分欢喜道：“妙人哥哥倒有些兴趣。我和你去花园里耍耍。”叫：“小的们，拿钥匙来开了园门，打扫路径。”众妖都跑去开门收拾。

这妖精开了格子，搀出唐僧。你看那许多小妖，都是油头粉面，袅娜娉婷，簇簇拥拥，与唐僧径上花园而去。好和尚!他在这绮罗队里无他故，锦绣丛中作痼聋。若不是这铁打的心肠朝佛去，第二个酒色凡夫也取不得经。一行都到了花园之外。那妖精俏语低声叫道：“妙人哥哥，这里耍耍，真可散心释闷。”唐僧与他携手相搀，同入园内，抬头观看，其实好个去处。但见那：

萦回曲径，纷纷尽点苍苔；窈窕绮窗，处处暗笼绣箔。微风初动，轻飘飘展开蜀锦吴绫；细雨才收，娇滴





know. I'll be on your head."

When master and disciple had settled their plan Sanzang leaned forward, took hold of the bars in the corridor's gates and called out, "Lady, lady." As soon as she heard this the evil spirit came rushing over, a simpering smile on her face, to ask, "What do you have to say to me, my wonderful darling?" "Lady," replied Sanzang, "ever since leaving Chang'an and starting on my journey to the west I have had to cross mountains and rivers every single day. When I was staying in the Zhenhai Monastery last night I caught a bad chill and I have been in a sweat today. I was just beginning to feel a little better today when in your kindness, good lady, you brought me into your immortals' palace. As I have been sitting here all day I am now feeling in rather low spirits again. Could you take me somewhere to cheer myself up and have a little fun?" The evil spirit was utterly delighted. "So you're feeling a bit interested, are you, my wonderful darling?" she said. "You and I will go into the garden for some fun. Little ones," she called, "fetch the key, open the garden gates, and sweep the paths in the garden." The demons all hurried off to open the gates and tidy the place up.

Meanwhile the evil spirit was opening the screen and helping the Tang Priest out. Just watch the many young demons — all willowy beauties with oiled hair and powdered faces — crowding around the Tang Priest as they head for the garden. What a splendid monk he was, walking amid these beauties in their gauze and brocade for no other purpose than to be deaf and dumb. If instead of having an iron heart set on the Buddha he had been any ordinary man susceptible to wine and women he would never have succeeded in fetching the scriptures. When they reached the entrance to the garden the evil spirit whispered seductively, "My wonderful darling, let's have some fun here — it'll cheer you up." They went into the garden hand in hand, and when he looked up he saw that it was indeed a splendid place. This is what could be seen:

All over the winding paths
Bluish lichens grow.
Secluded gauze windows
Kept dark by embroidered curtains.
When the breeze arises



滴露出冰肌玉质。日灼鲜杏，红如仙子晒霓裳；月映芭蕉，青似太真摇羽扇。粉墙四面，万株杨柳啜黄鹂；闲馆周围，满院海棠飞粉蝶。更看那凝香阁、青蛾阁、解醒阁、相思阁，层层卷映，朱帘上，钩控虾须；又见那养酸亭、披素亭、画眉亭、四雨亭，个个峥嵘，华扁上，字书鸟篆。看那浴鹤池、洗觞池、怡月池，濯缨池，青萍绿藻耀金鳞；又有墨花轩、异箱轩、适趣轩、慕云轩，玉斗琼卮浮绿蚁。池亭上下，有太湖石、紫英





Silks and brocades float in the air.
When the gentle rain stops falling
The smooth white skin and jade-like flesh are revealed.
The sun-scorched apricot
Is red as an immortal's rainbow clothes spread out to dry;
The plantain in the moonlight
Is bluer than Lady Taizhen waving her feather fan.
Whitewashed walls enclose
The golden orioles that sing in ten thousand willows.
Within the empty halls
Butterflies flit among begonias in the courtyard.
Look at the Hall of Crystallized Perfumes,
The Green Moth Hall,
The Hall to Recover from Drunkenness,
The Hall of Longing,
Rolling up the brilliance, one behind the other.
On the red curtains
Hooks hold tassels like prawn whiskers.
Now look at the Pavilion to Ease Pain
The Pavilion of Simplicity,
The Pavilion of Thrushes,
The Four Rains Pavilion,
All towering and lofty,
And bearing on decorated tablets
Their names in archaic script.
Look too at the Pool Where Cranes Bathe,
The Goblet-washing Pool,
The Pool of Delight in the Moon,
The Pool for Cleansing Tassels,
Where amid duckweed and algae the gold scales shine.
Then there is the Kiosk of Ink Flowers,
The Kiosk of Strange Boxes,
The Interesting Kiosk,
The Kiosk for Admiring the Clouds
Where bubbles like green ants float on the wine in jade ladles and goblets.
Around the pools and pavilions
Stand rocks from Lake Taihu,
Rocks of purple crystal,





石、鹦落石、锦川石，青青栽着虎须蒲；轩阁东西，有木假山、翠屏山、啸风山、玉芝山，处处丛生凤尾竹。茶蘼架、蔷薇架，近着秋千架，浑如锦帐罗帏；松柏亭、辛夷亭，对着木香亭，却似碧城绣幙。芍药栏，牡丹丛，朱朱紫紫斗秾华；夜合台，茉莉槛，岁岁年年生妩媚。涓涓滴露紫含笑，堪画堪描；艳艳烧空红拂桑，宜题宜赋。论景致，休夸阆苑蓬莱；较芳菲，不数姚黄魏紫。若到三春闲斗草，园中只少玉琼花。

长老携着那怪，步赏花园，看不尽的奇葩异卉。行过了许多亭阁，真个是渐入佳境。忽抬头，到了桃树林边，行者把师父头上一掐，那长老就知。

行者飞在桃树枝儿上，摇身一变，变作个红桃儿，其实红得可爱。长老对妖精道：“娘子，你这苑内花香，枝头果





Yingluo rocks,
Jin River rocks,
Greenish and overgrown with tiger-whisker rushes.
East and west of the kiosks and balls are found
A Wooden Mountain,
A Turquoise Screen Mountain,
A Howling Wind Mountain,
A Jade Mushroom Mountain,
All covered in phoenix-tail bamboo.
Trellises of briar roses,
And garden roses,
Growing by a swing,
As a curtain of silk and brocade.
A Pine Pavilion,
A Magnolia Pavilion,
Opposite a Saussurea Pavilion,
Forming a wall of jade with embroidered bangings.
Herbaceous and tree peonies are rivals in luxuriance;
The night-closing magnolias and the jasmine
Are charming every year.
Moist with dewdrops are the purple buds:
They ought to be painted or drawn.
The red hibiscus fills the sky with flaming splendour,
A marvellous subject for poetry.
When it comes to fine scenery
This makes Lang Garden or Penglai not worth a mention;
And as for the flowers,
The finest peonies of Luoyang count for nothing beside them.
In the battle of the blossoms late in the spring
The garden lacks only the flowers of jade.

The venerable elder led the she-devil by the hand as they strolled in the garden, admiring the endless displays of rare and exotic blooms. As they went through many a hall and pavilion he really did seem to be going into an exquisite place. Looking up, he realized that he was by the peach grove. Monkey pinched his master's head to remind him.

Flying to a branch of a peach tree Brother Monkey shook himself and turned into a red peach, and a most fetchingly red one at that. "Lady,"



熟。苑内花香蜂竞采，枝头果熟鸟争衔。怎么这桃树上果子青红不一，何也？”妖精笑道：“天无阴阳，日月不明；地无阴阳，草木不生；人无阴阳，不分男女。这桃树上果子，向阳处，有日色相烘者先熟，故红；背阴处无日者还生，故青：此阴阳之道理也。”三藏道：“谢娘子指教。其实贫僧不知。”即向前伸手摘了个红桃。妖精也去摘了一个青桃。三藏躬身将红桃奉与妖怪道：“娘子，你爱色，请吃这个红桃，拿青的来我吃。”妖精真个换了。且暗喜道：“好和尚啊！果是个真人！一日夫妻未做，却就有这般恩爱也。”那妖精喜喜欢欢的，把唐僧亲敬。这唐僧把青桃拿过来就吃。那妖精喜相陪，把红桃儿张口便咬。启朱唇，露银牙，未曾下口，原来孙行者十分性急，毂辘一个跟头，翻入他咽喉之下，径到肚腹之中。妖精害怕，对三藏道：“长老啊，这个果子利害。怎么不容咬破，就滚下去了？”三藏道：“娘子，新开园的果子爱吃，所以去得快了。”妖精道：“未曾吐出核子，他就撵下去了。”三藏道：“娘子意美情佳，喜吃之甚，所以不及吐核，就下去了。”

行者在他肚里，复了本相。叫声“师父，不要与他答嘴，老孙已得了手也！”三藏道：“徒弟方便着些。”妖精听





the venerable elder said to the evil spirit, "what beautifully scented flowers and ripe fruit you have in this garden.

The blooms are so fragrant bees vie for their nectar;
The birds all compete for the fruit on the branches.

Why are some of the peaches on the trees red and some green?" "If there were no Yin and Yang in the heavens the sun and moon would not be bright," the evil spirit replied with a smile. "If there were no Yin and Yang in the earth the plants and trees would not grow. And if there were no Yin and Yang among people there would be no sexual difference. The peaches on the southern Yang side of these trees are red because they ripen first in the sun's heat. The peaches on the northern Yin side are green because they get no sun and are still unripe. It's all because of the Yin and the Yang." "Thank you, lady, for your explanation," Sanzang replied. "I did not know that." He then reached out and picked a red peach, while the evil spirit also picked a green one. Sanzang bowed as he handed the red one respectfully to the evil spirit with the words, "Lady, you love what is attractive, so won't you take this red peach and give me the green one?"

The she-devil made the exchange, thinking with concealed delight, "What a nice monk. He really is a good man. He is being so loving to me even before we're man and wife." With great pleasure she paid him her affectionate respects. As the Tang Priest started to eat the green peach at once the evil spirit was delighted to do likewise, opening her mouth to bite into the red one. When she parted her red lips and revealed her silver teeth the impatient Monkey did not give her time to bite him but rolled straight down her throat into her stomach. "Reverend gentleman," the terrified evil spirit said, "that peach is a terror. Why did it roll straight down and not let me bite it?" "Lady," Sanzang replied, "the first ripe fruits of a garden are very delicious. That is why it went down so fast." "But it shot straight down before I'd had time to spit the stone out," the evil spirit replied. "Because you are such a lover of what is fine and beautiful and enjoyed it so much," said Sanzang, "you swallowed it before you could bring the stone out."

Once inside her stomach Monkey turned back into himself. "Master," he called, "no need to argue with her now. I've succeeded." "Don't



见道：“你和那个说话哩？”三藏道：“和我徒弟孙悟空说话哩。”妖精道：“孙悟空在那里？”三藏道：“在你肚里哩。却才吃的那个红桃子不是？”妖精慌了道：“罢了，罢了！这猴头钻在我肚里，我是死也！孙行者！你千方百计的钻在我肚里怎的？”行者在里边恨道：“也不怎的！只是吃了你的六叶连肝肺，三毛七孔心；五脏都淘净，弄做个梆子精！”妖精听说，唬得魂飞魄散，战战兢兢的，把唐僧抱住道：“长老啊！我只道：

夙世前缘系赤绳，鱼水相和两意浓。
不料鸳鸯今拆散，何期鸾凤又西东！
蓝桥水涨难成事，佛庙烟沉嘉会空。
着意一场今又别，何年与你再相逢！”

行者在他肚里听见说时，只怕长老慈心，又被他哄了。便就轮拳跳脚，支架子，理四平，几乎把个皮袋儿捣破了。那妖精忍不得疼痛，倒在尘埃，半晌家不敢言语。行者见不言语，想是死了，却把手略松一松。他又回过气来，叫：“小的们！在那里？”原来那些小妖，自进园门来，各人知趣，都不在一处，各自去采花斗草，任意随心耍子，让那妖精与唐僧两个自在叙情儿。忽听得叫，却才都跑将来。又见妖精倒在地上，面容改色，口里哼哼的爬不动，连忙搀起，围在一处





be too hard on her, disciple," Sanzang replied. "Who are you talking to?" the evil spirit asked when she heard this. "I am talking to my disciple Sun Wukong," Sanzang replied. "Where is he?" the evil spirit asked. "In your stomach," Sanzang replied. "He was the red peach you have just eaten." "That's the end of me," exclaimed the evil spirit in horror. "If that ape's got into my stomach I'm dead. Sun the Novice, why did you go to such lengths to get into my stomach?" "No particular reason," replied Monkey from inside her. "I just wanted to eat the six leaves of your liver and your lungs, and your heart with its three hairs and seven apertures. I'm going to clean your insides right out and leave you a skeleton spirit." This sent the evil spirit's souls scattering in terror and shivering and shaking she clung tightly to the Tang Priest and said, "Reverend gentleman, I had thought that

Our destinies were from former lives joined by a red thread;
Our love was as close as the water and the fish.
I never imagined that we lovebirds would be parted
Or that the phoenixes would fly to east and west.
When the waters rose under Lan Bridge the rendezvous failed;
The meeting came to nothing in the misty temple.
After brief joy we are parted once more;
In whatever year will I meet you again?"

When Monkey heard all this from inside her stomach he was afraid that the venerable elder would have another attack of benevolence and let her talk her way out of the problem. Thereupon he started to wield fist and foot, striking out in martial postures and levelling everything around him. He puched her stomach almost to ribbons. Unable to bear the pain, the evil spirit collapsed in the dust, not daring to utter a single word for some time. As she was not speaking Monkey imagined that she must be dead and eased off. She then recovered her breath to some extent and called out, "Where are you, little ones?" Now once in the garden, they had all had the understanding to go off picking flowers, playing in the grass and amusing themselves, leaving the she-devil alone with the Tang Priest for a romantic conversation. As soon as they heard her calling they rushed over to see the evil spirit lying on the ground, her face a terrible colour as she groaned, unable to move. They hurriedly helped her

道：“夫人，怎的不好？想是急心疼了？”妖精道：“不是！不是！你莫要问，我肚里已有了人也！快把这和尚送出去，留我性命！”那些小妖，真个都来扛抬。行者在肚里叫道：“那个敢抬！要便是你自家献我师父出去，出到外边，我饶你命！”那怪精设计奈何，只是惜命之心，急挣起来，把唐僧背在身上，拽开步，往外就走。小妖跟随道：“老夫人，往那里去？”妖精道：“留得五湖明月在，何愁没处下金钩！”把这厮送出去，等我别寻一个头儿罢！”

好妖精，一纵云光，直到洞口。又闻得叮叮当当，兵刃乱响。三藏道：“徒弟，外面兵器响哩。”行者道：“是八戒揉钯哩。你叫他一声。”三藏便叫：“八戒！”八戒听见道：“沙和尚！师父出来也！”二人掣开钯杖，妖精把唐僧驮出。

咦！正是：

心猿里应降邪怪，土木司门接圣僧。

毕竟不知那妖精性命如何，且听下回分解。



up, crowding round and asking, "What's wrong, madam? Have you had a heart attack?" "No, no," the evil spirit replied. "Don't ask any questions. I've got someone inside me. Take the monk outside if you want to save my life." The junior devils actually did start to carry the Tang Priest, at which Monkey yelled from inside her belly, "Don't any of you dare carry him. You must take my master out yourself. I'll only spare your life when you've carried him outside." This left the evil spirit with no choice as all she cared about was saving her skin. At once she struggled to her feet, lifted the Tang Priest on her back and headed for the outside, followed by the junior devils asking, "Where are you going, Madam?" To this the evil spirit replied,

"As long as the lakes and the bright moon remain
I'll surely find somewhere to put my golden hook.'

Once I've taken this wretch outside I'll find myself another man."

The splendid evil spirit went straight by cloud to the mouth of the cave, where the clang of weapons and wild shouts could be heard. "Disciple," said Sanzang, "why can I hear weapons outside?" "It's Pig rubbing his rake," replied Monkey. "Give him a shout." "Bajie," Sanzang shouted. "Friar Sand," said Pig when he heard this, "the master's out." The two of them drew back their rake and staff, letting the evil spirit carry the Tang Priest out. Indeed,

The Mind Ape had subdued a monster from the inside;
The Earth and Wood door guards welcomed the holy monk.

If you don't know whether the evil spirit's life was spared listen to the explanation in the next instalment.



第八十三回

心猿识得丹头 姹女还归本性

却说三藏着妖精送出洞外，沙和尚近前问曰：“师父出来，师兄何在？”八戒道：“他有算计，必定贴换师父出来也。”三藏用手指着妖精道：“你师兄在他肚里哩。”八戒笑道：“腌脏杀人！在肚里做甚！出来罢！”行者在里边叫道：“张开口，等我出来！”那怪真个把口张开。行者变得小小的，跏在咽喉之内，正欲出来，又恐他无理来咬，即将铁棒取出，吹口仙气，叫“变！”变作个枣核钉儿，撑住他的上腭子，把身一纵，跳出口外，就把铁棒顺手带出，把腰一躬，还是原身法像，举起棒来就打。那妖精也随手取出两口宝剑，丁当架住。两个在山头上这场好杀：

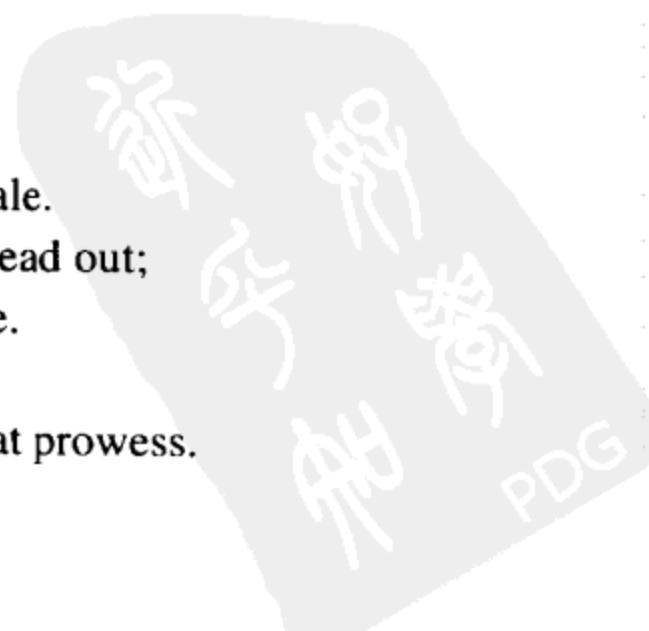
双舞剑飞当面架，金箍棒起照头来。一个是天生猴属心猿体，一个是地产精灵姹女骸。他两个，恨冲怀，喜处生仇大会垓。那个要取元阳成配偶，这个要战纯阴结圣胎。棒举一天寒雾漫，剑迎满地黑尘筛。因长老，拜如来，恨苦相争显大才。水火不投母道损，阴阳难合

Chapter 83

The Mind-Ape Recognizes the Refiner of Cinnabar The Girl Reverts to Her True Nature

The story tells how after Sanzang had been carried out of the cave by the evil spirit Friar Sand went up to him and asked, "Where is my oldest brother now that you have come out, Master?" "He must know what he's doing," said Pig. "I expect he's exchanged himself for the master to get him out." "Your brother is in her stomach," Sanzang replied, pointing at the evil spirit. "It is terribly filthy," Pig said. "Whatever are you doing in there? Come out." "Open your mouth," said Monkey from inside, "I'm coming out." The she-devil did indeed open her mouth wide. Monkey made himself very small, sprang up into her throat, and was just about to emerge when he became worried that she might cheat and bite him. He then pulled out his iron cudgel, blew on it with magic breath, called "Change!" and turned it into a jujube stone with which he wedged her jaw open. With one bound he then leapt outside, taking the iron cudgel with him, bowed to resume his own form and raised his cudgel to strike her. At once she drew a pair of fine swords, parrying his blow with a loud clang. They fought a splendid battle on the mountain top.

A pair of dancing, flying swords defended her face;
The gold-banded cudgel struck at her head.
One was a heaven-born monkey, the Mind-ape;
The other had the bones of an earth-born girl turned spirit;
The two of them both had been smitten by anger:
Hatred arose at the celebration; the party was ended.
One longed to mate with the primal masculinity,
The other wanted to defeat the incarnation of the female.
When the cudgel was raised to the sky cold mists spread out;
The swords shook up the earth's black dirt like a sieve.
Because the elder would visit the Buddha
They were locked in fierce combat, each showing great prowess.



各分开。两家斗罢多时节，地动山摇树木摧。

八戒见他们赌斗，口里絮絮叨叨，返恨行者。转身对沙僧道：“兄弟，师兄胡缠！才子在他肚里，轮起拳来，送他一个满肚红，扒开肚皮钻出来，却不了帐？怎么又从他口里出来；却与他争战，让他这等猖狂！”沙僧道：“正是。却也亏了师兄深洞中救出师父，返又与妖精厮战。且请师父自家坐着，我和你各持兵器，助助大哥，打倒妖精去来。”八戒摆手道：“不，不，不！他有神通，我们不济。”沙僧道：“说那里话！都是大家有益之事。虽说不济，却也放屁添风。”

那呆子一时兴发，掣了钉钯，叫声“去来！”他两个不顾师父，一拥驾风赶上。举钉钯，使宝杖，望妖精乱打。那妖精战行者一个已是不能，又见他二人，怎生抵敌，急回头，抽身就走。行者喝道：“兄弟们赶上！那妖精见他们赶得紧，即将右脚上花鞋脱下来，吹口仙气，念个咒语，叫“变！”即变作本身模样，使两口剑舞将来；将身一幌，化一阵清风，径直回去。这番也只说战他们不过，顾命而回，岂知又有这般样事！——也是三藏灾星未退：他到了洞门前牌楼下，却见唐僧在那里独坐，他就近前一把抱住，抢了行李，咬断缰绳，连人和马，复又摄将进去不题。

且说八戒闪个空，一钯把妖精打落地，乃是一只花鞋。





When water conflicts with fire motherhood is out;
When Yin and Yang cannot combine each goes its own way.
After the two had been fighting for a very long time
The earth moved, the mountains shook and the trees were destroyed.

The sight of their struggle made Pig grumble resentfully about Monkey. "Brother," he said, turning to Friar Sand, "our elder brother is messing around. When he was in her stomach just now he could have used his fists to make her belly red with blood, rip it open and come out. That would have settled her score. Why did he have to come out through her mouth and fight her? Why did he let her run wild?" "You're right," Friar Sand replied, "but it was thanks to him that the master was rescued from the depths of the cave, even if he is in a fight with her now. Let's ask the master to sit here by himself while we two use our weapons to help our brother beat the evil spirit." "No, no," said Pig with a wave of his hand. "He's got his magic powers. We'd be useless." "What a thing to say," retorted Friar Sand. "This is in all of our interests. We may not be much use, but even a fart can strengthen a breeze."

Now that the idiot's dander was up he brandished his rake and shouted, "Come on!" Ignoring the master, they rode the wind and went for the evil spirit, striking wildly at her with their rake and staff. The evil spirit, who was already finding Brother Monkey too much to handle, realized that she would be unable to hold out against two more of them. At once she turned and fled. "After her, brothers," Monkey shouted. Seeing that they were so hot on her heels the evil spirit took the embroidered shoe off her right foot, blew on it with a magic breath, said a spell, called "Change!" and turned it into her own double swinging a pair of sword. Then she shook herself, turned into a puff of wind and went straight back. There she was, fleeing for her life because she was no match for them. What happened next was quite unexpected: Sanzang's evil star had still not gone away. As the evil spirit reached the archway in front of the entrance to the cave she saw the Tang Priest sitting there by himself, so she went up to him, threw her arm round him, grabbed the luggage, bit through the bridle, and carried him back inside, horse and all.

The story tells not of her but of Pig, who exploited an opening to fell

行者看见道：“你这两个呆子！看着师父罢了，谁要你来帮甚么功！”八戒道：“沙和尚，如何么！我说莫来。这猴子好的有些夹脑风。我们替他降了妖怪，返落得他生报怨！”行者道：“在那里降了妖怪！那妖怪昨日与我战时，使了一个遗鞋计哄了。你们走了，不知师父如何，我们快去看看！”

三人急回来，果然没了师父；连行李、白马一并无踪。慌得个八戒两头乱跑，沙僧前后跟寻。孙大圣亦心焦性燥。正寻觅处，只见那路旁边斜着半截儿缰绳。他一把拿起，止不住眼中流泪，放声叫道：“师父啊！我去时辞别人和马，回来只见这些绳！”正是那“见鞍思俊马，滴泪想亲人。”八戒见他垂泪，忍不住仰天大笑。行者骂道：“你这个夯货！又是要散火哩！”八戒又笑道：“哥啊，不是这话。师父一定又被妖精摄进洞去了。常言道：‘事无三不成。’你进洞两遭了，再进去一遭，管情救出师父来也。”行者揩了眼泪道：“也罢，到此地位，势不容己，我还进去。你两个没了行李、马匹耽心，却好生把守洞口。”

好大圣，即转身跳入里面，不施变化，就将本身法相。真个是：

古怪别腮心里强，自小为怪神力壮。





the evil spirit with one blow of his rake, only to find that she was really an embroidered shoe. "You pair of idiots," said Monkey when he saw it. "You should have been looking after the master. Nobody asked you to help." "What about that, then, Friar Sand?" said Pig. "I said we shouldn't come here. That ape has had a brainstorm. We beat the monster for him and he gets angry with us." "Beaten the monster indeed!" Monkey said. "The monster fooled me yesterday by leaving a shoe behind when I was fighting her. Goodness knows how the master is now that you've left him. Let's go straight back and see."

The three of them hurried back to find that the master had disappeared: there was no sign at all of him, the luggage or the white horse. Pig started rushing all over the place in a panic with Friar Sand searching alongside him. The Great Sage Sun was also most anxious. As he searched he noticed half of the bridle rope lying askew beside the path. Picking it up, he could not hold back his tears as he called in a loud voice, "Master! When I went I took my leave of you three and the horse, and all I find on my return is this rope." It was indeed a case of

Being reminded of the steed by seeing the saddle,
Missing the beloved amid one's tears.

The sight of Monkey's tears gave Pig an uncontrollable urge to throw back his head and laugh out loud. "Blockhead," said Monkey abusively. "Do you want us to break up again?" "That's not what I mean," said Pig, still laughing. "The master's been carried back into the cave. As the saying goes, 'third time lucky'. You've already been into the cave twice, so if you go in again you're sure to rescue the master." "Very well then," said Monkey, wiping away his tears, "as this is the way things are I have no choice. I'll have to go back in. You two don't have to worry about the luggage or the horse any more, so guard the cave-mouth properly."

The splendid Great Sage turned round and sprang into the cave. This time he did no transformations but appeared in his own dharma form. This is what he was like:

His cheeks looked strange but his heart was strong;
As a monster since childhood his magic was mighty.

西游记
第八十三回
PDG

高低面赛马鞍鞞，眼放金光如火亮。
浑身毛硬似钢针，虎皮裙系明花响。
上天撞散万云飞，下海混起千层浪。
当天倚力打天王，挡退十万八千将。
官封大圣美猴精，手中惯使金箍棒。
今日西方任显能，复来洞内扶三藏。

你看他停住云光，径到了妖精宅外。见那门楼门关了，不分好歹，轮铁棒一下打开，闯将进去。那里边静悄悄，全无人迹。东廊下不见唐僧；亭子上桌椅，与各处家火，一件也无。原来他的洞里周围有三百余里，妖精窠穴甚多。前番摄唐僧在此，被行者寻着，今番摄了，又怕行者来寻，当时搬了，不知去向。恼得这行者跌脚捶胸，放声高叫道：“师父啊！你是个晦气转成的唐三藏，灾殃铸就的取经僧！——噫！这条路且是走熟了，如何不在？却教老孙那里寻找也！”正自吆喝暴躁之间，忽闻得一阵香烟扑鼻，他回了性道：“这香烟是从后面飘出，想是在后头哩。”拽开步，提着铁棒，走将进去看时，也不见动静。只见有三间倒坐儿，近后壁却铺一张龙吞口雕漆供桌，桌上有一个大流金香炉，炉内有香烟馥郁。那上面供养着一个大金字牌，牌上写着“尊父李天王之



A misshapen face that looked like a saddle;
Eyes fiery bright with golden light.
His hairs were harder than needles of steel,
And striking was the pattern of his tigerskin kilt.
In the sky he could scatter a myriad clouds;
In the sea he could stir up thousandfold waves.
Once with his strength he fought heavenly kings,
Putting a hundred and eight thousand warriors to flight.
His title was Great Sage Equalling Heaven;
He was an expert with the gold-banded cudgel.
Today in the West he was using his powers
To return to the cave and rescue Sanzang.

Watch Monkey as he stops his cloud and heads straight for the evil spirit's residence, where he found the gates under the gate towers shut. Not caring whether or not it was the right thing to do, he smashed them open with one swing of his cudgel and charged inside. It was completely quiet and deserted, and the Tang Priest was nowhere to be seen in the corridor. The tables and chairs in the pavilion and all the utensils had completely disappeared. As the cave measured over a hundred miles around, the evil spirit had very many hiding places in it. This was where she had brought the Tang Priest the previous time, only to be found by Monkey, so after catching him this time she had moved him elsewhere in case Monkey came looking for him again.

Not knowing where they had gone, Monkey stamped his foot and beat his chest with fury, letting himself call out at the top of his voice, "Master! You are a Tang Sanzang formed in misfortune, a pilgrim monk moulded from disaster. Hmm. I know the way well enough. Why isn't he here? Where should I look for him?" Just when he was howling with impatience and anxiety his nose was struck by a whiff of incense, which brought him back to himself. "This incense smoke is coming from the back," he thought, "so I suppose they must be there." He strode in at the back, his cudgel in his hand, but still saw no sign of life. What he did see were three side rooms. Near the back wall was a lacquered offertory table carved with dragons on which stood a gilt incense-burner. From this came heavily scented incense smoke. On the table was a tablet inscribed with letters of gold to which the offerings were being made. The letters

位”；略次些儿，写着“尊兄哪吒三太子位”。行者见了，满心欢喜，也不去搜妖怪，找唐僧，把铁棒捻作个绣花针儿，摁在耳朵里，轮开手，把那牌子并香炉拿将起来，返云光，径出门去。至洞口，唏唏哈哈，笑声不绝。

八戒、沙僧听见，掣放洞口，迎着行者道：“哥哥这等欢喜，想是救出师父也？”行者笑道：“不消我们救，只问这牌子要人。”八戒道：“哥啊，这牌子不是妖精，又不会说话，怎么问他要人。”行者放在地下道：“你们看！”沙僧近前看时，上写着“尊父李天王之位”、“尊兄哪吒三太子位”。沙僧道：“此意何也？”行者道：“这是那妖精家供养的。我闯入他住居之所，见人迹俱无，惟有此牌。想是李天王之女，三太子之妹，思凡下界，假扮妖邪，将我师父摄去。不问他要人，却问谁要？你两个且在此把守，等老孙执此牌位，径上天堂玉帝前告个御状，教天王爷儿们，还我师父。”八戒道：“哥啊，常言道：‘告人死罪得死罪。’须是理顺，方可为之。况御状又岂是可轻易告的？你且与我说，怎的告他。”行者笑道：“我有主张。我把这牌位、香炉做个证见，另外再备纸状儿。”八戒道：“状儿上怎么写？你且念念我听。”行者道：

“告状人孙悟空，年甲在牒，系东土唐朝西天取经





read, "Honoured Father, Heavenly King Li". In a slightly inferior position was written, "Honoured Elder Brother, Third Prince Nezha". The sight filled Monkey with delight. He stopped searching for the monster and the Tang Priest, rubbed his cudgel between his fingers to make it as small as an embroidery needle, tucked it inside his ear, gathered up the tablet and the incense-burner with a sweep of his arms and went straight back out through the gates on his clouds. He was still chortling with glee when he reached the mouth of the cave.

When Pig and Friar Sand heard him they unblocked the entrance to the cave and greeted him with, "You look so happy you must have saved the master, elder brother." "No need for us to save him," Monkey replied with a smile. "We can ask this tablet for him." "But that tablet isn't an evil spirit and it can't talk," said Pig, "so how can you ask it for him?" "Look at it," said Monkey, putting the tablet on the ground. When Friar Sand went up to look he saw "Honoured Father, Heavenly King Li" and "Honoured Elder Brother, Third Prince Nezha" written on it. "What does this mean?" Friar Sand asked. "The evil spirit makes offerings to it," Monkey replied. "When I charged into her place there was nobody about, only this tablet. I think she must be a daughter of Heavenly King Li and the younger sister of Prince Nezha who so longed for the lower world that she pretended to be an evil spirit and carried our master off. So who better to demand the master from? You two keep guard here while I take this tablet up to Heaven to lodge a complaint with the Jade Emperor and force those heavenly kings to give our master back."

"Brother," said Pig, "there's a saying that goes, 'Bring a capital charge and pay for it with your own head.' You can only do a thing like that if you're in the right. Besides, a case in the celestial court isn't something to be started lightly. You'd better tell me what sort of case you're going to bring." "I know what I'm going to do," Monkey replied. "I'm going to produce this tablet and incense-burner as evidence and submit a written deposition too." "What will you write in your deposition?" Pig asked him. "Will you tell me?" To this Brother Monkey replied, "The complainant Sun Wukong, whose age is stated in this document, is the disciple of the monk Tang Sanzang who is going from the Tang court in the east to fetch the scriptures from the Western Heaven.



僧唐三藏徒弟。告为假妖摄陷人口事。今有托塔天王李靖同男哪吒太子，闺门不谨，走出亲女，在下方陷空山无底洞变化妖邪，迷害人命无数。今将吾师摄陷曲邃之所，渺无寻处。若不状告，切思伊父子不仁，故纵女氏成精害众。伏乞怜准，行拘至案，收邪救师，明正其罪，深为恩便。有此上告。”

八戒、沙僧闻其言，十分欢喜道：“哥啊，告的有理，必得上风。切须早来；稍迟恐妖精伤了师父性命。”行者道：“我快！我快！多时饭熟，少时茶滚就回。”

好大圣，执着这牌位、香炉，将身一纵，驾祥云，直至南天门外。时有把天门的大力天王与护国天王见了行者，一个个都控背躬身，不敢拦阻，让他进去。直至通明殿下，有张、葛、许、邱四大天师迎面作礼道：“大圣何来？”行者道：“有纸状儿，要告两个人哩。”天师吃惊道：“这个赖皮，不知要告那个。”无奈，将他引入凌霄殿下启奏。蒙旨宣进，行者将牌位、香炉放下，朝上礼毕，将状子呈上。葛仙翁接了，铺在御案。玉帝从头看了，见这等这等，即将原状批作





He submits a complaint that an imitation evil spirit has committed a kidnap. Li Jing, the Pagoda-carrying Heavenly King, and his son Prince Nezha have been slack in controlling their women's quarters. He has allowed his daughter to run away and turn into an evil spirit in the Bottomless Cave in Mount Pitfall, where she has lured countless deluded people to their deaths. She has now carried my master into a remote corner where he cannot be found. If I had not submitted this complaint I would have been deeply worried that the heavenly king and his son in their wickedness had deliberately incited his daughter to become a spirit and cause general disaster. I beg Your Majesty in your mercy to summon the heavenly king to attend a hearing, bring the demon under control and deliver my master. I would be deeply grateful if Your Majesty would determine the correct penalty for this offence. This is my respectful submission." When Pig and Friar Sand heard this they said with delight, "Brother, you're bound to win if you submit so reasonable a complaint. Be as quick as you can. If you lose any time you may be too late to stop the evil spirit killing our master." "I'll hurry," said Brother Monkey, "I'll hurry. I'll be back in the time it takes to cook rice at the longest or to make a cup of tea if I'm quick."

With one bound the splendid Great Sage carried the tablet and the incense-burner straight up by auspicious cloud to the outside of the Southern Gate of Heaven, where the Heavenly Kings Powerful and Protector of the Nation greeted him with bows, letting him in and not daring to block his way. He went straight to the Hall of Universal Radiance, where the four heavenly teachers Zhang, Ge, Xu, and Qiu showed him great courtesy and asked, "Why are you here, Great Sage?" "I've got a complaint here," Monkey replied. "There are a couple of people I want to lodge a complaint against." "The scoundrel," thought the appalled heavenly teachers, "who can he be wanting to sue?" They had no choice but to lead him to the Hall of Miraculous Mist and submit their report to the Jade Emperor, who ordered that Monkey be summoned in. Monkey then put down the tablet and the incense-burner, bowed to the emperor, and presented his complaint. This was taken by the Ancient Immortal Ge, who spread it out on the emperor's table. When the emperor had read it through from

圣旨，宣西方长庚太白金星领旨到云楼宫宣托塔李天王见驾。行者上前奏道：“望天主好生惩治；不然，又别生事端。”玉帝又吩咐：“原告也去。”行者道：“老孙也去？”四天师道：“万岁已出了旨意，你可同金星去来。”

行者真个随着金星，纵云头，早至云楼宫。原来是天王住宅，号云楼宫。金星见宫门首有个童子侍立。那童子认得金星，即入里报道：“太白金星老爷来了。”天王遂出迎迓。又见金星捧着旨意，即命焚香。及转身，又见行者跟人，天王即又作怒。你道他作怒为何？当年行者大闹天宫时，玉帝曾封天王为降魔大元帅，封哪吒太子为三坛海会之神，帅领天兵，收降行者，屡战不能取胜。还是五百年前败阵的仇气，有些恼他，故此作怒。他且忍不住道：“老长庚，你赍得是甚么旨意？”金星道：“是孙大圣告你的状子。”那天王本是烦恼，听见说个“告”字，一发雷霆大怒道：“他告我怎的？”金星道：“告你假妖摄陷人口事。你焚了香，请自家开读。”那天王气呼呼的，设了香案，望空谢恩。拜毕，展开旨意看了，原来是这般这般，如此如此，恨得他手扑着香案道：“这个猴头！他也错告我了！”金星道：“且息怒。现有牌





the beginning and learned what had happened he approved the deposition, wrote an imperial rescript on it, and sent the Great White Planet, the Metal Planet Changgeng, to the Cloud Tower Palace to summon the Pagoda-carrying Heavenly King Li to the imperial presence. Monkey then stepped forward and submitted this memorial: "I beg that the Heavenly Sovereign will punish him effectively as otherwise there will be further trouble." "Let the complainant go too," the Jade Emperor ordered. "What, me?" said Monkey. "His Majesty has issued his decree," said the Four Heavenly Teachers, "so you go with the Metal Planet."

Monkey then went with the planet by cloud. They were soon at the Cloud Tower Palace, the residence of the heavenly king. The Metal Star saw a page standing at the palace gates. Recognizing the planet, the boy went inside to report, "The Great White Planet is here." The heavenly king then came out to welcome the planet. Seeing that the planet was carrying a decree from the Jade Emperor, the heavenly king ordered incense to be burned before turning round and seeing to his fury that Monkey had come too. Why do you think he was furious? When Monkey had made great havoc in heaven all those years earlier the Jade Emperor had appointed the heavenly king as Demon-quelling High Marshal and Prince Nezha as Great God of the Three Altars of the Seas to lead the heavenly troops and subdue Monkey. They had been repeatedly worsted in battle. It was resentment at this defeat five hundred years earlier that goaded him to fury. "Old Changgeng," he said to the planet, showing his irritation, "what kind of decree have you brought here?" "It is a case that the Great Sage Sun has brought against you," the planet replied. The heavenly king had been in a bad enough temper before this, but the word "case" provoked a thunderous outburst of fury: "What case has he got against me?" "He accuses you of masquerading as an evil spirit and kidnapping," the planet said. "Will you please burn incense and read it for yourself."

Seething with anger, the heavenly king had an incense table set up, looked into the sky as he thanked the emperor for his grace, made his obeisances, opened out the decree and read it through. When he saw what it contained he thumped the incense table and exclaimed, "That ape has trumped up a pack of lies." "Please keep your temper," the planet



位、香炉在御前作证，说是你亲女哩。”天王道：“我止有三个儿子，一个女儿。大小儿名金吒，侍奉如来，做前部护法。二小儿名木叉，在南海随观世音做徒弟。三小儿名哪吒，在我身边，早晚随朝护驾。一女年方七岁，名贞英，人事尚未省得，如何会做妖精！不信，抱出来你看。——这猴头着实无礼！且莫说我是天上元勋，封受先斩后奏之职，就是下界小民，也不可诬告。律云：‘诬告加三等。’”叫手下：“将缚妖索把这猴头捆了！”那庭下摆列着巨灵神、鱼肚将、药叉雄帅，一拥上前，把行者捆了。金星道：“李天王莫闯祸啊！我在御前同他领旨意来宣你的人。你那索儿颇重，一时捆坏他，阁气。”天王道：“金星啊，似他这等诈伪告扰，怎该容他！你且坐下，待我取砍妖刀砍了这个猴头，然后与你见驾回旨！”金星见他取刀，心惊胆战。对行者道：“你干事差了。御状可是轻易告的？你也不访的实，似这般乱弄，伤其性命，怎生是好？”行者全然不惧，笑吟吟的道：“老官儿放心，一些没事。老孙的买卖，原是这等做，一定先输后赢。”

说不了，天王轮过刀来，望行者劈头就砍。早有那三太子赶上前，将斩腰剑架住，叫道：“父王息怒。”天王大惊失





replied. "A tablet and an incense-burner have been submitted to His Majesty as evidence. He says it was your daughter who did it." "All I have are my three sons and a single daughter," said the heavenly king. "My elder son Jinzha serves the Tathagata Buddha as a Vanguard Guardian of the Law Dharma. My second son Moksa is a disciple of Guanyin in the Southern Ocean. My third son Nezha stays with me as my escort at all times. My daughter Zhenying is only six and an innocent child. She could not possibly have become an evil spirit. If you don't believe me I'll carry her out to show you. This ape is really a disgrace. Never mind that I'm one of the most distinguished elder statesmen in heaven and been given the authority to cut heads off before reporting to the throne: not even an ordinary commoner in the lower world should be falsely accused. As the Legal Code says, 'the penalty for false accusation is three grades higher than the crime alleged.'" He then ordered his underlings to fetch demon-binding rope and tie Monkey up. The Mighty Miracle God, General Fishbelly and General Yaksha who were drawn up outside the court rushed on Monkey and tied him up. "Heavenly King Li," the Metal Planet pleaded, "please don't invite disaster. I have come here with him from the imperial presence under orders from His Majesty to summon you. That rope of yours is heavy, and it could very quickly hurt him badly or strangle him." "Metal Star," the heavenly king replies, "there's no way I'm going to stand for his false, trumped-up charge. Won't you take a seat while I fetch my demon-hacking sword to kill this ape with? I'll report to His Majesty with you after I've done that." At the sight of the heavenly king fetching the sword the planet trembled with terror. "You've made a terrible mistake," he said to Monkey. "A case before the emperor isn't to be lightly started. You've brought this disaster on yourself by not finding the facts out properly and you'll die for it. This is terrible." Monkey was completely unafraid. "Don't worry, old man," he said with a chuckle, "this is nothing. This has always been my way of doing business: I lose out at first and win in the end."

Before the words were all out of his mouth the heavenly king's sword swung down towards Monkey's head. But Prince Nezha was already in front of Monkey, parrying the blow with his great sword used for cutting men in half at the waist and calling, "Please calm your temper, father."



色。——噫！父见子以剑架刀，就当喝退，怎么返大惊失色？原来天王生此子时，他左手掌上有个“哪”字，右手掌上有个“吒”字，故名哪吒。这太子三朝儿就下海净身闯祸，踏倒水晶宫，捉住蛟龙要抽筋为绦子。天王知道，恐生后患，欲杀之。哪吒奋怒，将刀在手，割肉还母，剔骨还父；还了父精母血，一点灵魂，径到西方极乐世界告佛。佛正与众菩萨讲经，只闻得幢幡宝盖有人叫道：“救命！”佛慧眼一看，知是哪吒之魂，即将碧藕为骨，荷叶为衣，念动起死回生真言，哪吒遂得了性命。运用神力，法降九十六洞妖魔，神通广大。后来要杀天王，报那剔骨之仇。天王无奈，告求我佛如来。如来以和为尚，赐他一座玲珑剔透舍利子如意黄金宝塔，——那塔上层层有佛，艳艳光明。——唤哪吒以佛为父，解释了冤仇。所以称为托塔李天王者，此也。今日因闲在家，未曾托着那塔，恐哪吒有报仇之意，故吓个大惊失色。却即回手，向塔座上取了黄金宝塔，托在手间，问哪吒道：“孩儿，你以剑架住我刀，有何话说？”哪吒弃剑叩头道：





This greatly shocked the heavenly king. Very strange! If a son used his broadsword to block his father's cutlass he ought to be bawled out, so why did Nezha's father turn pale with shock?

Now when this son had been born to the heavenly king the word *Ne* was written on the palm of his left hand and *Zha* on his right one, which was why he was called Nezha. When only three days old the young prince had caused great trouble by plunging into the sea to clean himself. He had kicked the water crystal palace down, captured a dragon and insisted on pulling its sinews out to make a belt. On learning about this, the heavenly king had been so worried about the disastrous consequences that he had decided to kill the boy. This had made Nezha so indignant that he had seized a sword, cut off his flesh and returned it to his mother, then picked his bones clean and given them back to his father. Having returned his father's seed and his mother's blood he had taken his soul straight off to the Western Paradise to appeal to the Buddha. When the Buddha, who was expounding the sutras to all the Bodhisattvas, heard a call of "Help!" from within his curtained and jewelled canopy he had looked with his wise eyes and seen that it was Nezha's soul. He had made Nezha bones out of green lotus root and clothes from lotus leaves, then recited the spell to revive the dead. Thus it was that Nezha had come back to life. He had used his divine ability and great magical powers to subdue ninety-six caves of demons through dharma. After this Nezha had wanted to kill his father in revenge for having had to pick the flesh off his own bones, leaving the heavenly king with no choice but to beg the help of the Tathagata Buddha. For the sake of harmony the Buddha had given the heavenly king an intricately-made golden as-you-will reliquary pagoda, in each storey of which were Buddhas radiant with splendour. The Buddha called on Nezha to regard these Buddhas as his father, thereby ending the hatred between them. This is why Heavenly King Li is called the Pagoda-bearer. As the heavenly king was at home off duty that day and not carrying the pagoda he was afraid that Nezha was set on revenge. This was why he turned pale with terror.

So he turned his hand back to take the golden pagoda from its stand and hold it as he asked Nezha, "What do you want to say to me, son? Why have you parried my sword with your broadsword?" Throwing his

“父王，是有女儿在下界哩。”天王道：“孩儿，我只生了你姊妹四个，那里又有个女儿哩？”哪吒道：“父王忘了。那女儿原是个妖精。三百年前成怪。在灵山偷食了如来的香花宝烛，如来差我父子天兵，将他拿住。拿住时，只该打死。如来吩咐道：‘积水养鱼终不钓，深山喂鹿望长生。’当时饶了他性命。积此恩念，拜父王为父，拜孩儿为兄，在下方供设牌位，侍奉香火。不期他又成精，陷害唐僧，却被孙行者搜寻到巢穴之间，将牌位拿来，就做名告了御状。此是结拜之恩女，非我同袍之亲妹也。”

天王闻言，悚然惊讶道：“孩儿，我实忘了。他叫做甚么名字？”太子道：“他有三个名字：他的本身出处，唤做金鼻白毛老鼠精；因偷香花宝烛，改名唤做半截观音；如今饶他下界，又改了，唤做地涌夫人是也。”天王却才省悟。放下宝塔，便亲手来解行者。行者就放起刁来道：“那个敢解我！要便连绳儿抬去见驾，老孙的官事才赢！”慌得天王手软，太子无言，众家将委委而退。

那大圣打滚撒赖，只要天王去见驾。天王无计可施，哀求金星说个方便。金星道：“古人云：‘万事从宽。’你干事忒



broadsword down, Nezha kowtowed to his father as he replied, "Father, Your Majesty, there is a daughter of our family in the lower world." "My boy," the heavenly king replied, "I have only had you four children. Where could I have got another daughter from?" "You have forgotten, Your Majesty," Nezha replied. "The girl was once an evil spirit. Three hundred years ago she became a monster. She stole and ate some of the Tathagata's incense, flowers and candles on Vulture Peak, and the Tathagata sent us to capture her with heavenly soldiers. When she was caught she should have been beaten to death, but the Tathagata said,

'Raise fish in deep water but never catch them;
Feed deer in the depths of the mountains in the hope of eternal life.'

So we spared her life. In her gratitude she bowed to you as her adoptive father, Your Majesty, and to me as her elder brother. She set up a tablet to us in the lower world to burn incense. I never imagined she'd become an evil spirit again and try to ruin the Tang Priest. Now Sun the Novice has trailed her to her den and brought the tablet up here to use in a case against us before the Jade Emperor. She is your adopted daughter, not my real sister."

This came as a terrible shock to the heavenly king. "Son," he said, "I really had forgotten. What's she called?" "She has three names," the prince replied. Where she originally came from she was called Gold-nosed White-haired Mouse Spirit. Then she was called Half-Bodhisattva-Guanyin because she had stolen the incense, flowers and candles. When she was forgiven and sent down to the lower world she changed her name again and became Lady Earth-gusher." Only then did the heavenly king come to his senses. He put his pagoda down and started to untie Monkey himself. At this Monkey started playing up. "Don't you dare try to untie me!" he said. "If you want to do something you can carry me roped up as I am to see the emperor. Then I'll win my case." The heavenly king felt weak from terror and the prince could say nothing. Everybody fell back.

The Great Sage meanwhile was rolling about and playing up, insisting that the heavenly king take him to the emperor. The heavenly king could do nothing except beg the Metal Planet to put in a good word for him.

紧了些儿，就把他捆住，又要杀他。这猴子是个有名的赖皮，你如今教我怎的处！若论你令郎讲起来，虽是恩女，不是亲女，却也晚亲义重，不拘怎生折辨，你也有个罪名。”天王道：“老星怎说个方便，就没罪了。”金星道：“我也要和解你们，却只是无情可说。”天王笑道：“你把那奏招安授官衔的事说说，他也罢了。”真个金星上前，将手摸着行者道：“大圣，看我薄面，解了绳好去见驾。”行者道：“老官儿，不用解。我会滚法，一路滚就滚到也。”金星笑道：“你这猴忒恁寡情。我昔日也曾有些恩义儿到你，你这些些事儿，就不依我。”行者道：“你与我有甚恩义？”金星道：“你当年在花果山为怪，伏虎降龙，强消死籍，聚群妖大肆猖狂，上天欲要擒你，是老身力奏，降旨招安，把你宣上天堂，封你做‘弼马温’。你吃了玉帝仙酒，后又招安，也是老身力奏，封你做‘齐天大圣’。你又不守本分，偷桃盗酒，窃老君之丹，如此如此，才得个无灭无生。若不是我，你如何得到今日？”行者道：“古人说得好，‘死了莫与老头儿同墓，干净会揭挑人！’我也只是做弼马温，闹天宫罢了；再无甚大事。——也罢，也罢，看你老人家面皮，还教





“There is an old saying,” the planet replied, “that one should always be lenient. You went too far: you tied him up and were going to kill him. The monkey is a notorious trouble-maker. How do you expect me to deal with him? From what your worthy son has said, she is your daughter, even though adopted rather than your own, and a child by adoption is especially dear. However one argues it you are guilty.” “Surely you can find some way of putting in a good word for me and get me off, venerable planet,” said the heavenly king. “I would like to end the quarrel between you,” the planet replied, “but I have never done him a good turn that I can remind him of.” “Tell him how it was you who proposed that he should be amnestied and given an official post,” said the heavenly king.

The Metal Planet did then step forward, stroke Brother Monkey and say, “Great Sage, won’t you let us take the rope off before going to see the emperor, just for my sake?” “No need to bother, old man,” Monkey replied. “I’m a good roller and I can roll all the way there.” “You’ve got no decent feelings, you monkey,” said the planet with a smile. “I did you some good turns in the old days, but you won’t do this little thing for me.” “What good turn did you ever do me?” Monkey asked. “When you were a monster on the Mountain of Flowers and Fruit you subdued tigers and dragons, forcibly removed yourself from the register of death and assembled hordes of fiends to run wild and wreak havoc. Heaven wanted to have you arrested. It was only because I made strong representations that an edict of amnesty and recruitment was issued and you were summoned to Heaven to be appointed Protector of the Horses. You drank some of the Jade Emperor’s wine of immortality, and it was only because I made strong representations again that you were given the title of Great Sage Equalling Heaven. But you refused to know your place. You stole the peaches and the wine and robbed Lord Lao Zi of his elixir, and so it went on till you ended up in a state of no death and no birth. If it hadn’t been for me you’d never have got where you are today.” “As the ancients put it,” Monkey replied, “‘Don’t even share a grave with an old man when you’re dead: all he’ll do is complain.’ I was just a Protector of the Horses who made havoc in the heavenly palace: there was nothing much apart from that. Oh well, never mind. I’ll show you a bit of consideration as you’re such an old man. He can untie me him-

他自己来解。”天王才敢向前，解了缚，请行者着衣上坐，一一上前施礼。

行者朝了金星道：“老官儿，何如？我说先输后赢，买卖儿原是这等做。快催他去见驾。莫误了我的师父。”金星道：“莫忙。弄了这一会，也吃盅茶儿去。”行者道：“你吃他的茶，受他的私，卖放犯人，轻慢圣旨，你得何罪？”金星道：“不吃茶！不吃茶！连我也赖将起来了！李天王，快走！快走！”天王那里敢去，怕他没的说做有的，放起刁来，口里胡说乱道，怎生与他折辨；没奈何，又央金星，教说方便。金星道：“我有一句话儿，你可依我？”行者道：“绳捆刀砍之事，我也通看你面，还有甚话？你说！你说！说得好，就依你；说得不好，莫怪。”金星道：“‘一日官事十日打。’你告了御状，说妖精是天王的女儿，天王说不是，你两个只管在御前折辨，反复不已，——我说天上一日，下界就是一年。这一年之间，那妖精把你师父，陷在洞中，莫说成亲，若有个喜花下儿子，也生了一个小和尚儿，却不误了大事？”行者低头想道：“是啊！我离八戒、沙僧，只说多时饭熟、少时茶滚就回；今已弄了这半会，却不迟了？……老官儿，既依你说，这旨意如何回缴？”金星道：“教李天王点兵，同你下去降妖，我去回旨。”行者道：“你怎么样回？”



self." Only then did the heavenly king dare step forward, untie the rope, and ask Brother Monkey to dress and take the seat of honour while they all took it in turn to pay their respects to him.

"Old man," Monkey said to the Metal Planet, "what about it then? I told you I lose first and win later. That's my way of doing business. Make him hurry and see the emperor: delay could be disastrous for my master." "Don't be impatient," the Metal Planet said. "After everything that's happened we should take a cup of tea." "If you drink his tea, accept favours from him, take a bribe to let a criminal escape, and treat imperial edicts with disrespect I wonder what you'll be charged with," Monkey replied. "I won't stop for tea," the Metal Planet replied, "I won't stop for tea. You're even trying to frame me. Hurry up, Heavenly King Li, we must be on our way." The heavenly king dared not go for fear that Monkey would concoct some unfounded story and start playing up: if Monkey started talking wildly he would be unable to argue against him. So once again the heavenly king pleaded with the Metal Planet to put in a good word for him. "I have a suggestion to make," the planet said to Monkey. "Will you follow it?" "I've already agreed about being tied up and hacked at," Monkey replied. "What else have you to say? Tell me! Tell me! If it's a good idea I'll follow it; and if it isn't, don't blame me."

"Fight a lawsuit for one day and it'll go on for ten'," said the Metal Planet. "You brought a case before the emperor saying that the evil spirit is the heavenly king's daughter and the heavenly king says she isn't. You two will argue endlessly in front of His Majesty, but I tell you that a day in heaven is a year in the lower world. In that year the evil spirit will have your master under her control in the cave, and she won't just have married him. By then there may have been a happy event and she may have had a little baby monk. Then your great enterprise will be ruined." "Yes," thought Monkey, his head bowed, "when I left Pig and Friar Sand I said I'd be back in the time it takes to cook a meal at longest and at quickest before they could make a cup of tea. I've been ages already and it might be too late. Old man," he said aloud, "I'll take your advice. How do we obey this imperial decree?" "Have Heavenly King Li muster his troops and go down with you to subdue the demon," the Metal

金星道：“我只说原告脱逃，被告免提。”行者笑道：“好啊！我倒看你面情罢了，你倒说我脱逃！教他点兵在南天门外等我，我即和你回旨缴状去。”天王害怕道：“他这一去，若有言语，是臣背君也。”行者道：“你把老孙当甚么样人？我也是个大丈夫！‘一言既出，驷马难追。’岂又有污言顶你？”

天王即谢了行者。行者与金星回旨。天王点起本部天兵，径出南天门外。金星与行者回见玉帝道：“陷唐僧者，乃金鼻白毛老鼠成精，假设天王父子牌位。天王知之，已点兵收怪去了，望天尊赦罪。”玉帝已知此情，降天恩免究。行者即返云光，到南天门外。见天王、太子，布列天兵等候。噫！那些神将，风滚滚，雾腾腾，接住大圣，一齐坠下云头，早到了陷空山上。

八戒、沙僧眼巴巴正等，只见天兵与行者来了。呆子迎着天王施礼道：“累及！累及！”天王道：“天蓬元帅，你却不知。只因我父子受他一炷香，致令妖精无理，困了你师父。来迟莫怪。这个山就是陷空山了？但不知他的洞门还向那边开？”行者道：“我这条路且是走熟了。只是这个洞叫做个无底洞，周围有三百余里。妖精窠穴甚多。前番我师父在那两



Planet replied, "while I report back to the emperor." "What will you say?" Monkey asked. "I'll report that the plaintiff has absconded and that the defendant is therefore excused," the planet replied. "That's very fine," said Monkey with a grin. "I show you consideration and you accuse me of absconding. Tell him to muster his troops and wait for me outside the Southern Gate of Heaven while you and I report back on our mission." "If he says anything when he's there I'll be accused of treason," exclaimed the heavenly king with terror. "What do you take me for?" asked Monkey. "I'm a real man. Once I've given my word a team of horses couldn't take it back. I'd never slander you."

The heavenly king thanked Monkey, who went with the Metal Planet to report back on their mission, while the heavenly king mustered his heavenly troops and went straight to the outside of the Southern Gate of Heaven. When the Metal Planet and Monkey had their audience with the Jade Emperor they said, "The person who has trapped the Tang Priest is the Golden-nosed White-haired Mouse turned spirit. She has fraudulently set up a tablet to the heavenly king and his son. As soon as he found out, the heavenly king mustered his troops to go and subdue the demon. We beg your Celestial Majesty to forgive him." Once the Jade Emperor knew what had happened he dropped the prosecution in his heavenly mercy. Monkey then went back on his cloud to the outside of the Southern Gate of Heaven, where he found the heavenly king and the prince waiting for him with their heavenly soldiers draw up on parade. The heavenly commanders met the Great Sage amid blustering winds and seething mists, then they all took their clouds straight down to Mount Pitfall.

Pig and Friar Sand were wide-eyed at the sight of the heavenly hosts coming down with Brother Monkey. Greeting the heavenly king with due courtesy, the idiot said, "We have put you to great trouble in coming here." "You don't realize, Marshal Tian Peng," the heavenly king replied, "that it was because my son and I accepted a joss-stick from her that the evil spirit in her wickedness captured your master. Please don't be angry with us for being so long. Is this Mount Pitfall? Where is the entrance to the cave?" "I know the way very well by now," said Monkey. "This cave is called the Bottomless Cave and it measures over a hundred miles around. The evil spirit has a great many holes in it. Last



滴水的门楼里，今番静悄悄，鬼影也没个，不知又搬在何处去也。”天王道：“‘任他设尽千般计，难脱天罗地网中。’到洞门前，再作道理。”大家就行。咦，约有十余里，就到了那大石边。行者指那缸口大的门儿道：“兀的便是也。”天王道：“‘不入虎穴，安得虎子！’谁敢当先？”行者道：“我当先。”三太子道：“我奉旨降妖，我当先。”那呆子便莽撞起来，高声叫道：“当头还要我老猪！”天王道：“不须罗噪，但依我分摆：孙大圣和太子同领着兵将下去，我们三人在口上把守，做个里应外合，教他上天无路，入地无门，才显些些手段。”众人都答应了一声“是。”

你看那行者和三太子，领了兵将，望洞里只是一溜。驾起云光，闪闪烁烁，抬头一望，果然好个洞啊：

依旧双轮日月，照般一望山川。珠渊玉井暖韬烟，更有许多堪羨。

迭迭朱楼画阁，嶷嶷赤壁青田。三春杨柳九秋莲，兀的洞天罕见。

顷刻间，停住了云光，径到那妖精旧宅。挨门儿搜寻，吆吆喝喝，一重又一重，一处又一处，把那三百里地，草都踏光





time my master was held in the gate tower with double eaves, but it's deadly quiet now. There's not even the shadow of a demon. I don't know where she's taken him to now."

To this the heavenly king replied,

"'No matter how many the tricks she may try
she'll never escape from the nets of the sky.'

We'll think of something else when we get to the cave entrance."

They all then started out, and after they had gone three or four miles they reached the great rock. "This is it," Monkey said pointing at the entrance that was no larger than the mouth of a large jar. "You'll never capture the tiger's cub unless you go into the tiger's lair," observed the heavenly king. "Who dares go in first?" "I'll go," said Monkey. "No, I'll go first," objected Prince Nezha. "I was the one the emperor ordered to capture the demon." The idiot then started acting up rough, shouting, "It ought to be me first." "Stop that din," said the heavenly king. "I'll decide. The Great Sage Sun and the prince will go down with the soldiers while we three hold the entrance. Then we'll have a coordinated action inside and outside, which will make it impossible for her to find her way up to heaven or go further underground. That will show her a bit of our powers." "Yes, sir," they all said in assent.

Watch as Monkey and Prince Nezha slip into the cave at the head of their troops. As they rode their clouds they looked around and saw that it really was a fine cave:

The pair of sun and moon as before;
A vista of rivers and hills like the other world.
Warm mists spread over pools and wells of pearl;
Much more there is to admire down here.
Crimson houses, painted halls,
Red cliffs, green fields,
Willows in the spring and lotus in the autumn;
A rare and splendid cave heaven.

An instant later they brought their clouds to a halt and went straight to the mansion where the evil spirit had lived before. They went from gateway to gateway in their search, yelling and shouting as they went deeper and deeper inside, trying one place after the next. All the grass for a hundred



了，那见个妖精？那见个三藏？都只说：“这孽畜一定是早出了这洞，远远去哩。”那晓得在那东南黑角落上，望下去，另有个小洞。洞里一重小小门，一间矮矮屋，盆栽了几种花，檐傍着数竿竹，黑气氤氲，暗香馥馥。老怪摄了三藏，搬在这里逼住成亲，只说行者再也找不着。谁知他命合该休：那些小怪，在里面，一个个啾啾嘈嘈，挨挨簇簇。中间有个大胆些的，伸起颈来，望洞外略看一看，一头撞着个天兵，一声嚷道：“在这里！”那行者恼起性来，捻着金箍棒，一下闯将进去，——那里边窄小，窝着一窟妖精。三太子纵起天兵，一齐拥上，一个个那里去躲？

行者寻着唐僧，和那龙马，和那行李。那老怪寻思无路，看着哪吒太子，只是磕头求命。太子道：“这是玉旨来拿你，不当小可。我父子只为受了一炷香，险些儿‘和尚拖木头，做出了寺！’”啐声：“天兵，取下缚妖索，把那些妖精都捆了！”老怪也少不得吃场苦楚。返云光，一齐出洞。行者口里嘻嘻嘎嘎。天王掣开洞口，迎着行者道：“今番却见你师父也。”行者道：“多谢了！多谢了！”就引三藏拜谢天王，次及太子。沙僧、八戒只是要碎剐那老精，天王道：“他是奉玉旨拿的，轻易不得。我们还要去回旨哩。”

一边天王同三太子领着天兵神将，押住妖精，去奏天





miles was trampled away. But where was the evil spirit? Where was Sanzang? "The wicked beast," everyone was saying, "she must have got out of this cave ages ago. She'll be far away by now." What they did not know was that down underneath a dark corner in the southeast of the cave there was another, smaller cave, where behind a pair of tiny gates there was a tiny cottage with flowers growing in pots and a few canes of bamboo beside the eaves. The atmosphere was dark and heavy with fragrance. This was where the evil spirit had carried Sanzang and was going to force him to marry her. She was sure that Monkey would never find them; none of them realized that her union was fated to be thwarted. The junior devils were jabbering away in a great crush when a bolder one among them stretched outside the cave for a look around only for her head to butt into a heavenly soldier, who shouted, "They're here!" At this Monkey flew into a rage, grasped the gold-banded cudgel and charged straight down in. The cave was tiny and all the demons from the big cave were in there, so that when Prince Nezha sent his heavenly soldiers crowding into the attack, not a single one of the demons could hide.

Monkey found the Tang Priest, the dragon horse and the baggage. The senior demon was at her wit's end. All she could do was to kowtow to Prince Nezha, begging him to spare her life. "We are here to arrest you at the Jade Emperor's command," Prince Nezha replied, "which is not something to be treated lightly. My father and I were nearly in terrible trouble because of you." He then shouted at the top of his voice, "Heavenly soldiers, fetch demon-binding rope. Tie all those evil spirits up." The senior demon too had to suffer for a while. They all went back out of the cave together by cloud.

Monkey was chuckling with delight when the heavenly king withdrew his guard from the mouth of the cave and greeted Monkey with the words, "Now I can meet your master." "Many thanks," said Monkey, "many thanks," and he led Sanzang to bow in gratitude to the heavenly king and the prince. Friar Sand and Pig were all for chopping the senior devil into tiny pieces, but the heavenly king said, "She was arrested at the Jade Emperor's command, and must not be mistreated. We must go to report back on our mission."

The heavenly king and Prince Nezha at the head of their heavenly

曹，听候发落；一边行者拥着唐僧，沙僧收拾行李，八戒拢马，请唐僧骑马，齐上大路。

这正是：

割断丝罗千金海，打开玉锁出樊笼。
毕竟不知前去何如，且听下回分解。



troops and divine officers escorted the evil spirit as a prisoner to report to the heavenly court and receive the emperor's verdict on her. Meanwhile Brother Monkey guarded the Tang Priest while Friar Sand collected the luggage and Pig went over to the horse and invited the master to ride. Then they all set out along their way again. Indeed,

The silken net had been cut, the golden sea dried up,
The precious lock undone, and troubles left behind.

If you do not know what lay in store for them on their way ahead listen to the explanation in the next instalment.

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NOTES

Chapter 68

¹ This passage outlines the history of China from earliest times till the 3rd century B. C.

² This passage covers the period from the rise of Han at the end of the third century B. C. till the fall of the Sui Dynasty early in the seventh century A. D.

Chapter 69

¹ Three points on the wrist over the radial artery that on the left hand are where the pulses of the heart, liver and kidney are felt. The equivalent points on the right wrist are the pulses of the lung, the spleen and the "vital gate".

Chapter 77

¹ In Buddhist teaching, the worlds of desire, of form and of pure spirit. Monkey appears to be using the term loosely to refer to the mortal world.

Chapter 78

¹ Buddha, Dharma, Sangha.

² Abstention from killing, stealing, adultery, lying and alcohol.

³ Of desire, of matter and of non-matter.

⁴ The five senses and the mind.

⁵ References to Taoist practices aimed at lengthening life.

Chapter 80

¹ The original of these eight lines is made up largely of terms from Chinese dominoes, word-play that is lost in translation.

Chapter 81

¹ The Milky Way

² Lei Huan was said to have found a pair of magical swords in Western Jin times.

³ At about the same time Lü Qian had a sword that he was told only a very senior official could wear, so he gave it away.



