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西 游 记

Journey to the West

I

吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner

Foreign Languages Press

湖南人民出版社

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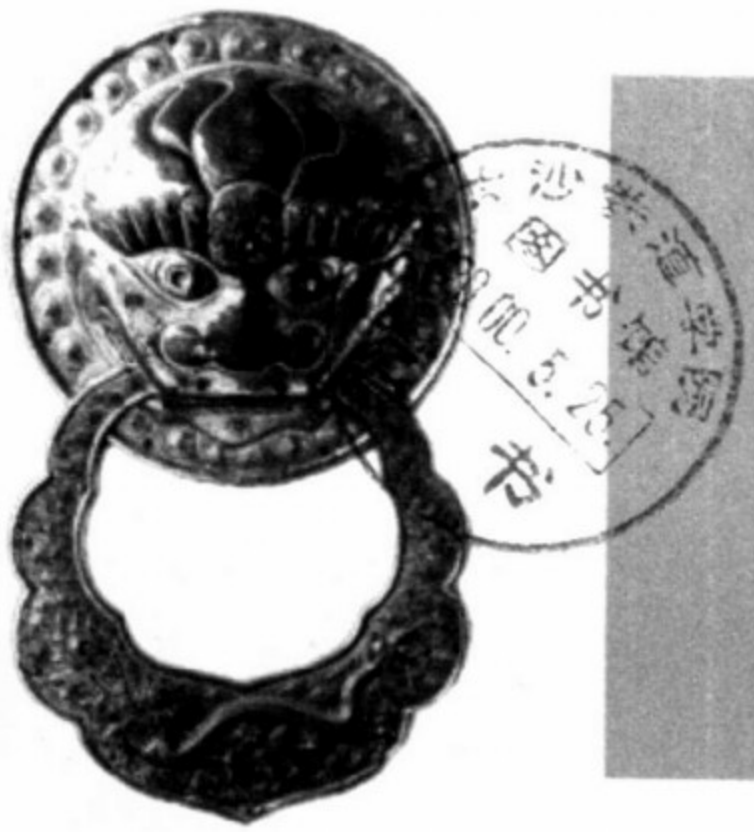
Ⅳ



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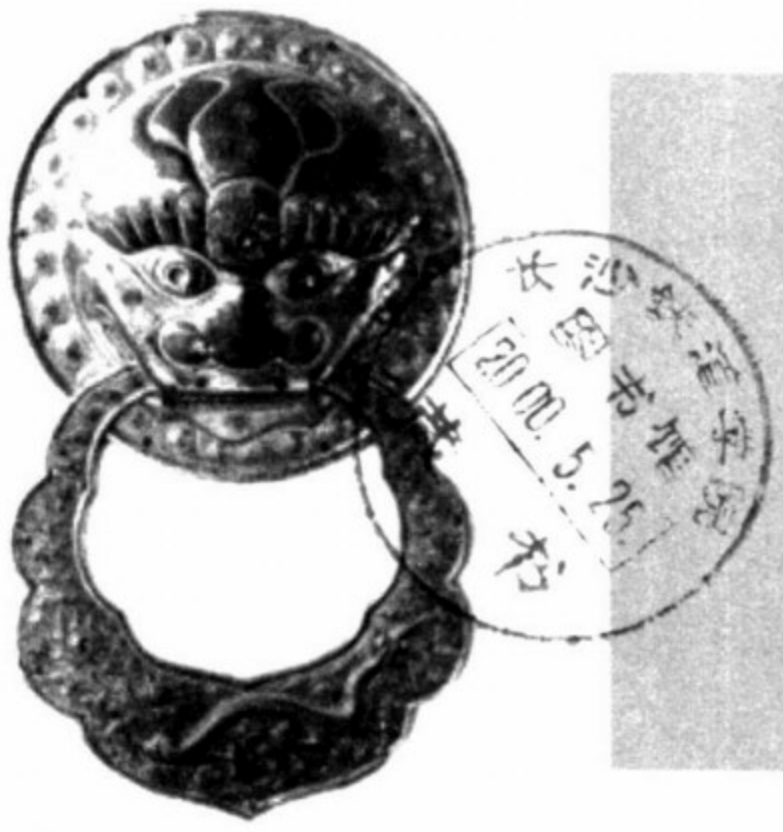

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总　　序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

一

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

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

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

二

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

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

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

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

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

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

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

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

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

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

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

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

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

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

看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

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

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

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

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

三

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

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

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

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

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

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

杨牧之

1999年8月　北京

PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

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

1

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

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

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

2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3

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

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

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

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

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

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

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

Yang Muzhi

August 1999, Beijing

前　言

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

记》的主旨是“证道”。《西游证道书》影响极大，清代流行的各种版本，如陈士斌《西游直铨》、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）、伊藤贵麿译本（东京岩波书店 1955 年）、太田辰夫、鸟居久靖合译本（东京平凡社 1960 年）、君岛久子译本（东京福音馆书店 1976 年）、小野忍译本（东京岩波书店 1977 年）等等。

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

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

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

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

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

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

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

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

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

(2000年)。

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

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INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

practices prevalent in contemporary Buddhist circles.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There had a been a translation into archaic Vietnamese in existence

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

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

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

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

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

Prof. Shi Changyu
Institute of Literature
Chinese Academy of Social Sciences

August 1999, Beijing

Teh Lord Buddha

Sanzang, the Tang Priest

Monkey (Sun Wukong)

Pig (Zhu Bajie)

Friar Sand (Sha Wujing)

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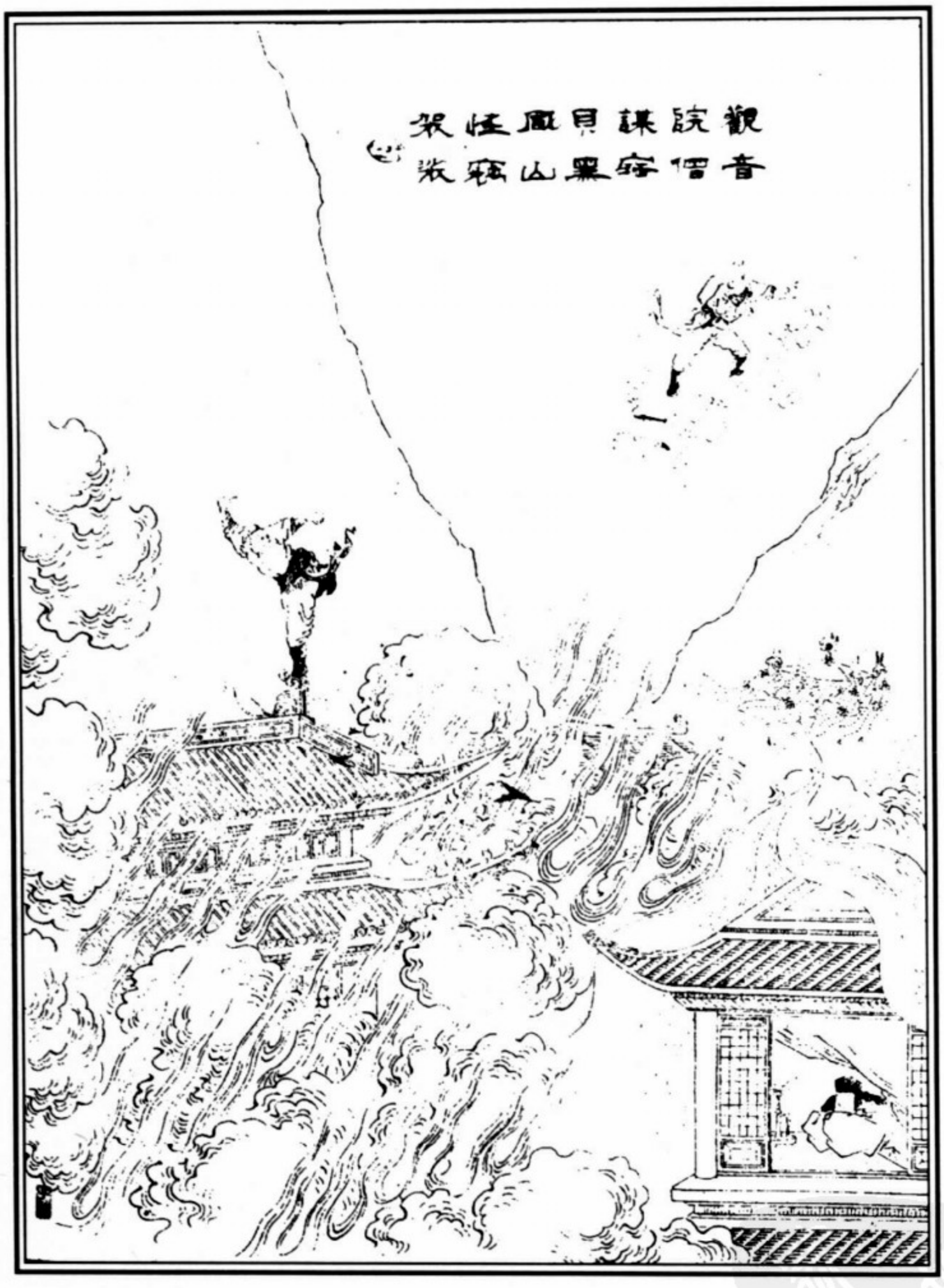

觀音院謀財害命
架怪風黑山收妖

第十六回

观音院僧谋宝贝　黑风山怪窃袈裟

却说他师徒两个，策马前来，直至山门首观看，果然是一座寺院。但见那：

层层殿阁，迭迭廊房。三山门外，巍巍万道彩云遮；五福堂前，艳艳千条红雾绕。两路松篁，一林桧柏。两路松篁，无年无纪自清幽；一林桧柏，有色有颜随傲丽。又见那钟鼓楼高，浮屠塔峻。安禅僧定性，啼树鸟音闲。寂寞无尘真寂寞，清虚有道果清虚。

诗曰：

上刹祇园隐翠窝，招提胜景赛娑婆。
果然净土人间少，天下名山僧占多。

长老下了马，行者歇了担，正欲进门，只见那门里走出一众

Chapter 16

The Monks of the Guanyin Monastery Plot to Take the Treasure
The Monster of the Black Wind Mountain Steals the Cassock

The master whipped on his horse and hurried straight to the temple gate with his disciple to have a look. They saw that it was indeed a monastery:

Hall upon hall,
Cloister after cloister.
Beyond the triple gates
Countless coloured clouds are massed;
Before the Hall of Five Blessings
Coil a thousand wisps of red mist.
Two rows of pine and bamboo,
A forest of locust and cypress trees.
The two rows of pine and bamboo
Are ageless in their elegant purity;
The forest of locust and cypress trees
Has colour and beauty.
See how high the drum and bell towers are,
How tall the pagoda.
In peaceful mediation the monks make firm their natures,
As birds sing in the trees outside.
Peace beyond mortal dust is the only true peace;
Emptiness with the Way is the real emptiness.

As the poem goes,

A supreme Jetavana hidden in a green valley,
A monastery set in scenery unbeaten in the world.
Such pure lands are rare on earth;
On most of the famous mountains dwell monks.

Sanzang dismounted, Monkey laid down his burden, and they were just on the point of going in when a crowd of monks came out. This is

僧来。你看他怎生模样：

头戴左笄帽，身穿无垢衣。
铜环双坠耳，绢带束腰围。
草履行来稳，木鱼手内提。
口中常作念，般若总皈依。

三藏见了，侍立门旁，道个问讯，那和尚连忙答礼。笑道："失瞻。"问："是那里来的?请人方丈献茶。"三藏道："我弟子乃东土钦差，上雷音寺拜佛求经。至此处天色将晚，欲借上刹一宵。"那和尚道："请进里坐，请进里坐。"三藏方唤行者牵马进来。那和尚忽见行者相貌，有些害怕，便问："那牵马的是个什么东西?"三藏道："悄言!悄言!他的性急，若听见你说是什么东西，他就恼了。——他是我的徒弟。"那和尚打了个寒噤。咬着指头道："这般一个丑头怪脑的，好招他做徒弟!"三藏道："你看不出来哩，丑自丑，甚是有用。"

那和尚只得同三藏与行者进了山门。山门里，又见那正殿上书四个大字，是"观音禅院"。三藏又大喜道："弟子屡感菩萨圣恩，未及叩谢；今遇禅院，就如见菩萨一般，甚好拜谢。"那和尚闻言，即命道人开了殿门，请三藏朝拜。那行者拴了马，丢了行李，同三藏上殿。三藏展背舒身，铺胸

how they were dressed:

On their heads they wore hats pinned on the left,
On their bodies were clothes of purity.
Copper rings hung from their ears,
And silken belts were tied around their waists.

Slowly they walked on sandals of straw,
As they held wooden clappers in their hands.
With their mouths they were always chanting
Their devotion to the Wisdom.

When Sanzang saw them he stood respectfully beside the gate and greeted them. A monk hastily returned his greeting and apologized for not noticing them before. "Where are you from?" he asked, "please come to the abbot's rooms and have some tea." "I have been sent from the East on an imperial mission to worship the Buddha in the Thunder Monastery and ask for the scriptures," Sanzang replied, "and as it is almost night we would like to ask for a night's lodging now that we are here." "Come inside and sit down, come inside and sit down," the monk said. When Sanzang told Monkey to lead the horse over, the monk was frightened at the sudden sight of him and asked, "What's that thing leading the horse?" "Keep your voice down," Sanzang urged, "keep your voice down. He has a quick temper, and if he hears you referring to him as 'that thing', he'll be furious. He's my disciple." The monk shuddered and bit his finger as he remarked, "Fancy taking a monstrously ugly creature like that for a disciple." "He may not look it," Sanzang replied, "but ugly as he is, he has his uses."

The monk had no choice but to go through the monastery gate with Sanzang and Monkey, and inside they saw the words CHAN MONASTERY OF GUANYIN written in large letters on the main hall. Sanzang was delighted. "I have often been the grateful beneficiary of the Bodhisattva's divine mercy," he exclaimed, "but I have not yet been able to kowtow to her in thanks. To worship her in this monastery will be just as good as seeing her in person." On hearing this, the monk, ordering a lay brother to open the doors, invited Sanzang to go in and worship. Monkey tethered the horse, put the luggage down, and went up into the hall with Sanzang, who prostrated himself and put his head on the floor

纳地，望金像叩头。那和尚便去打鼓，行者就去撞钟。三藏俯伏台前，倾心祷祝。祝拜已毕，那和尚住了鼓，行者还只管撞钟不歇，或紧或慢，撞了许久。那道人道："拜已毕了，还撞钟怎么？"行者方丢了钟杵，笑道："你那里晓得！我这是'做一日和尚撞一日钟'的。"此时却惊动那寺里大小僧人、上下房长老，听得钟声乱响，一齐拥出道："那个野人在这里乱敲钟鼓？"行者跳将出来，咄的一声道："是你孙外公撞了耍子的！"那些和尚一见了，唬得跌跌滚滚，都爬在地下道："雷公爷爷！"行者道："雷公是我的重孙儿哩！起来，起来，不要怕，我们是东土大唐来的老爷。"众僧方才礼拜。见了三藏，都才放心不怕。内有本寺院主请道："老爷们到后方丈中奉茶。"遂而解缰牵马，抬了行李，转过正殿，径入后房，序了坐次。

那院主献了茶，又安排斋供。天光尚早。三藏称谢未毕，只见那后面有两个小童，搀着一个老僧出来。看他怎生打扮：

头上戴一顶毗卢方帽，猫睛石的宝顶光辉；身上穿一领锦绒褊衫，翡翠毛的金边晃亮。一对僧鞋攒八宝，一根拄杖嵌云星。满面皱痕，好似骊山老母；一

before the golden statue. When the monk went to beat the drum, Monkey started striking the bell. Sanzang lay before the image, praying with all his heart, and when he had finished the monk stopped beating the drum. Monkey, however, was so engrossed in striking the bell, sometimes fast and sometimes slow, that he went on for a very long time. "He's finished his devotions," a lay brother said, "so what are you still beating the bell for?" Monkey threw down the bell hammer and said with a grin, "You're ignorant, aren't you? 'Whoever is a monk for a day strikes the bell for a day': that's me." By then all the monks in the monastery, senior and junior, as well as the abbot and his assistant, had been so startled by the wild noises from the bell that they all came crowding out to ask what savage was making such a din with the bell and drum. Monkey jumped out and cursed them: "Your grandfather Sun Wukong was having some fun." All the monks collapsed with shock at the sight of him and said as they knelt on the ground, "Lord Thunder God, Lord Thunder God." "The Thunder God is my great grandson," Monkey replied. "Get up, get up, you've nothing to fear. I'm a lord from the land of the Great Tang empire in the East." The monks all bowed to him, and could not feel easy until Sanzang appeared. "Please come and drink tea in my rooms," said the abbot of the monastery. The horse was unloaded and led off, while they went round the main hall to a room at the back where they sat down according to their seniority.

The abbot gave them tea and arranged for food to be brought, and after the meal it was still early. As Sanzang was expressing his thanks, two servant boys appeared behind them supporting an aged monk. This is what he looked like:

A Vairocana mitre on his bead
Topped with a gleaming cat's-eye jewel.
On his body a gown of brocade,
Edged with gold-mounted kingfisher feathers.
A pair of monkish shoes studded with the Eight Treasures,
A walking stick inlaid with Clouds and stars.
A face covered with wrinkles,
Like the Old Goddess of Mount Li;
A pair of purblind eyes,
Like the Dragon King of the Eastern Sea.

双昏眼，却如东海龙君。口不关风因齿落，腰驼背屈为筋挛。

众僧道："师祖来了。"三藏躬身施礼迎接道："老院主，弟子拜揖。"那老僧还了礼，又各叙坐。老僧道："适间小的们说，东土唐朝来的老爷，我才出来奉见。"三藏道："轻造宝山，不知好歹，恕罪！恕罪！"老僧道："不敢！不敢！"因问："老弟，东土到此，有多少路程？"三藏道："出长安边界，有五千余里；过两界山，收了一众小徒，一路来，行过西番哈咪国，经两个月，又有五六千里，才到了贵处。"老僧道："也有万里之遥了。我弟子虚度一生，山门也不曾出去，诚所谓'坐井观天'，樗朽之辈。"三藏又问："老院主高寿几何？"老僧道："痴长二百七十岁了。"行者听见道："这还是我万代孙儿哩！"三藏瞅了他一眼道："谨言！莫要不识高低，冲撞人。"那和尚便问："老爷，你有多少年纪了？"行者道："不敢说。"那老僧也只当一句疯话，便不介意，也不再问，只叫献茶。有一个小幸童，拿出一个羊脂玉的盘儿，有三个法蓝镶金的茶钟；又一童，提一把白铜壶儿，斟了三杯香茶。真个是色欺榴蕊艳，味胜桂花香。三藏见了，夸爱不尽道："好物件！好物件！真是美食美器！"那老僧道："污眼！污眼！老爷乃天朝上国，广览奇珍，似这般器具，何足过奖？老爷自上邦来，可有什么宝贝，借与弟子一观？"三藏道：

His mouth can't keep out the wind as his teeth have gone;
His back is bent because his muscles are stiff.

"The Patriarch has come," the monks all said. Sanzang bowed low to him in greeting and said, "Your disciple pays his respects, venerable abbot." The aged monk returned his greeting and they both sat down. "The youngsters have just told me that gentlemen have come from the Tang Empire in the East," he said, "so I have come out to see you." "Please forgive us for blundering into you your monastery so rudely," Sanzang replied. "Don't put it like that," the aged monk said, going on to ask, "How long a journey is it from the eastern lands to here?" "It was over sixteen hundred miles from Chang'an to the Double Boundary Mountain, where I took on this disciple," Sanzang replied. "We travelled on together through the land of Hami, and as that took two months we must have covered getting on for another two thousand miles before reaching here." "Over three thousand miles," said the aged monk. "I have spent a life of piety and have never been outside the monastery gates, so you could really say that I have been 'looking at heaven from the bottom of a well', and call mine a wasted life." "How great is your age, venerable abbot?" Sanzang asked. "In my stupid way I have lived to be two hundred and seventy," the old monk replied. "Then you're my ten-thousandth-great grandson," put in Monkey. "Talk properly," said Sanzang, glaring at him, "Don't be so disrespectful and rude." "How old are you, sir?" the aged monk asked. "I don't venture to mention it," Monkey replied. The aged monk then thought that he must have been raving, so he put the matter out of his mind, said no more about it, and ordered tea to be brought for them. A young page brought in three *cloisonné* teacups on a jade tray the colour of mutton fat, and another carried in a white alloy teapot from which he poured out three cups of fragrant tea. It had a better colour than pomegranate blossom, and its aroma was finer than cassia. When Sanzang saw all this he was full of praise. "What splendid things," he said, "what splendid things. Wonderful tea in wonderful vessels." "They're not worth looking at," the old monk replied. "After all, sir, you come from a superior and heavenly court, and have seen many rare things in your wide travels; so how can you give such exaggerated praise to things like that? What treasures did you bring with you from

"可怜！我那东土，无甚宝贝；就有时，路程遥远，也不能带得。"

行者在旁道："师父，我前日在包袱里，曾见那领袈裟，不是件宝贝？拿与他看看何如？"众僧听说袈裟，一个个冷笑。行者道："你笑怎的？"院主道："老爷才说袈裟是件宝贝，言实可笑。若说袈裟，似我等辈者，不止二三十件；若论我师祖，在此处做了二百五六十年和尚，足有七八百件！"叫："拿出来看看。"那老和尚，也是他一时卖弄，便叫道人开库房，头陀抬柜子，就抬出十二柜，放在天井中，开了锁，两边设下衣架，四围牵了绳子，将袈裟一件件抖开挂起，请三藏观看。果然是满堂绮绣，四壁绫罗！

行者一一观之，都是些穿花纳锦，刺绣销金之物。笑道："好，好，好！收起！收起，把我们的也取出来看看。"三藏把行者扯住，悄悄的道："徒弟，莫要与人斗富。你我是单身在外，只恐有错。"行者道："看看袈裟，有何差错？"三藏道："你不曾理会得。古人有云：'珍奇玩好之物，不可使见贪婪奸伪之人。'倘若一经入目，必动其心；既动其心，必生其计。汝是个畏祸的，索之而必应其求，可也；不然，则殒身灭命，皆起于此，事不小矣。"行者道："放心！放心！都在老孙身上！"你看他不由分说，急急的走了去，把个包袱解开，早有霞光迸迸；尚有两层油纸裹定，去了纸，取出袈裟，抖开时，红光满室，彩气盈庭。众僧见了，无一个不心

your superior country that I could have a look at?" "I'm afraid our eastern land has no great treasures, and ever if it did, I would have been unable to bring them on so long a journey."

"Master," put in Monkey, who was sitting beside him, "isn't that cassock I saw in our bundle the other day a treasure? Why don't I take it out for him to see?" When the monks heard him mention the cassock, they smiled sinister smiles. "What are you smiling at?" Monkey asked. "We thought it was very funny when you said that a cassock was a treasure," the abbot of the monastery replied. "A priest of my rank has two or three dozen, and our Patriarch, who has been a monk here for two hundred and fifty or sixty years, has seven or eight hundred." He ordered them to be brought out and displayed. The old monk, who was also in on the game, told the lay brothers to open the store-rooms, while friars carried twelve chests out into the courtyard, and unlocked them. Then they set up clothes frames, put rope all around, shook the cassocks open one by one, and hung them up for Sanzang to see. Indeed, the whole building was full of brocade, and the four walls covered with silk.

Monkey examined them one by one and saw that some were made of brocade and some were embroidered with gold. "Enough, enough, enough," he said. "Put them away, put them away. I'll bring ours out for you to take a look at." Sanzang drew Monkey aside and whispered to him, "Disciple, never try to compete with other people's wealth. you and I are alone in this foreign land, and I'm afraid that there may be trouble." "What trouble can come from letting him look at the cassock?" Monkey asked. "You don't understand," Sanzang replied. "The ancients used to say, 'Don't let greedy and treacherous men see rare or amusing things.' If he lays his eyes on it, his mind will be disturbed, and if his mind is disturbed, he's bound to start scheming. If you were cautious, you would only have let him see it if he'd insisted; but as it is, this is no trifling matter, and may well be the end of us." "Don't worry, don't worry," said Brother Monkey, "I'll look after everything." Watch as without another word of argument he rushes off and opens the bundle, which is already giving off a radiant glow. It still had two layers of oiled paper round it, and when he removed it to take out the cassock and shake it open the hall was bathed in red light and clouds of coloured vapours filled

欢口赞。真个好袈裟！上头有：

千般巧妙明珠坠，万样稀奇佛宝攒。
上下龙须铺彩绮，兜罗西面锦沿边。
体挂魍魉从此灭，身披魑魅入黄泉。
托化天仙亲手制，不是真僧不敢穿。

那老和尚见了这般宝贝，果然动了奸心，走上前，对三藏跪下，眼中垂泪道："我弟子真是没缘！"三藏搀起道："老院师有何话说？"他道："老爷这件宝贝，方才展开，天色晚了，奈何眼目昏花，不能看得明白，岂不是无缘！"三藏教："掌上灯来，让你再看。"那老僧道："爷爷的宝贝，已是光亮；再点了灯，一发晃眼，莫想看得仔细。"行者道："你要怎的看才好？"老僧道："老爷若是宽恩放心，教弟子拿到后房，细细的看一夜，明早送还老爷西去，不知尊意何如？"三藏听说，吃了一惊，埋怨行者道："都是你！都是你！"行者笑道："怕他怎的？等我包起来，教他拿了去看。但有疏虞，尽是老孙管整。"那三藏阻当不住，他把袈裟递与老僧道："凭你看去；只是明早照旧还我，不得损污些须。"老僧喜喜欢欢，着幸童将袈裟拿进去，却吩咐众僧，将前面禅堂扫净，取两张藤床，安设铺盖，请二位老爷安歇；一壁厢又教

the courtyard. When the monks saw it their hearts were filled with delight and their mouths with praise. It really was a fine cassock.

> Hung with pearls of unrivalled quality,
> Studded with Buddhist treasures infinitely rare.
> Above and below a dragon beard sparkles,
> On grass-cloth edged with brocade.
>
> If it is worn, all demons are extinguished;
> When donned it sends all monsters down to hell.
> It was made by the hands of heavenly Immortals,
> And none but a true monk should dare put it on.

When the aged monk saw how rare a treasure it was, his heart was indeed disturbed. He went up to Sanzang and knelt before him. "My fate is indeed a wretched one," he lamented, tears pouring down his cheeks. Sanzang helped him to his feet again and asked, "Why do you say that, venerable patriarch?" "You have unfolded this treasure of yours, sir," the aged monk replied, "when it is already evening, so that my eyes are too dim to see it clearly. That is why I say my fate is wretched." "Send for a candle and take another look," Sanzang suggested. "My lord, your precious cassock is already shining brightly, so I don't think I would see more distinctly even if a candle were lit," replied the aged monk. "How would you like to look at it then?" asked Sanzang. "If, sir, you were in your mercy to set aside your fears and let me take it to my room to examine it closely during the night, I will return it to you in the morning to take to the West. What do you say to that?" This request startled Sanzang, who grumbled at Brother Monkey, "It's all your fault, all your fault." "He's nothing to be frightened of." Monkey replied with a grin. "I'll pack it up and tell him to take it away to look at. If anything goes wrong, I'll be responsible." As there was nothing he could do to stop him, Sanzang handed the cassock to the old monk with the words, "I'll let you take it, but you must give it back to me tomorrow morning in the condition it's in now. I won't have you getting it at all dirty." The old monk gleefully told a page to take the cassock to his room, and instructed the other monks to sweep out the front meditation hall, move two rattan beds in, spread out the bedding on them, and invite the two gentlemen to spend the night there; he also arranged for them to be given breakfast and seen

安排明早斋送行，遂而各散。师徒们关了禅堂，睡下不题。

却说那和尚把袈裟骗到手，拿在后房灯下，对袈裟号啕痛哭，慌得那本寺僧，不敢先睡。小幸童也不知为何，却去报与众僧道："公公哭到二更时候，还不歇声。"有两个徒孙，是他心爱之人，上前问道："师公，你哭怎的?"老僧道："我哭无缘，看不得唐僧宝贝!"小和尚道："公公年纪高大，发过了。他的袈裟，放在你面前，你只消解开看便罢了，何须痛哭?"老僧道："看的不长久。我今年二百七十岁，空挣了几百件袈裟。怎么得有他这一件?怎么得做个唐僧?"小和尚道："师公差了。唐僧乃是离乡背井的一个行脚僧。你这等年高，享用也够了，倒要像他做行脚僧，何也?"老僧道："我虽是坐家自在，乐乎晚景，却不得他这袈裟穿穿。若教我穿得一日儿，就死也闭眼，——也是我来阳世间为僧一场!"众僧道："好没正经!你要穿他的，有何难处?我们明日留他住一日，你就穿他一日；留他住十日，你就穿他十日，便罢了。何苦这般痛哭?"老僧道："纵然留他住了半载，也只穿得半载，到底也不得气长。他要去时，只得与他去，怎生留得长远?"

正说话处，有一个小和尚，名唤广智，出头道："公公，要得长远，也容易。"老僧闻言，就欢喜起来道："我儿，你有什么高见?"广智道："那唐僧两个是走路的人，辛苦之甚，如今已睡着了。我们想几个有力量的，拿了枪刀，打开

off the next morning. Then everyone went off to bed. Sanzang and his disciple shut the doors of the meditation hall and went to sleep.

Now that the old monk had tricked them into giving him the cassock, he held it under the lamp in the back room as he wept and wailed over it. This so alarmed the monks that none of them dared go to sleep before he did. The young page, not knowing what to do, went to tell the other monks, "Grandad's still crying although it's getting on for eleven." Two junior monks, who were among the old man's favourites, went over to ask him why he was crying. "I'm crying because my accursed fate won't allow me to see the Tang Priest's treasure," he said; to which they replied, "Grandad, in your old age you have succeeded. His cassock is laid before you, and all you have to do is open your eyes and look. There's no need for tears." "But I can't look at it for long," the aged monk answered. "I'm two hundred and seventy this year, and I've collected all those hundreds of cassocks for nothing. However am I to get hold of that one of his? However am I to become like the Tang priest?" "Master, you've got it all wrong," the junior monks said. "The Tang Priest is a pilgrim far from home. You should be satisfied with your great seniority and wealth; why ever would you want to be a pilgrim like him?" "Although I live at home and enjoy my declining years, I've got no cassock like his to wear," the aged monk replied. "If I could wear it for a day, I would close my eyes in peace. I'd be as happy as if I were a monk in my next life." "What nonsense," the junior monks said. "If you want to wear his cassock, there'll be no problem about that. We'll keep him for another day tomorrow, and you can wear it for another day. Or we can keep him for ten days and you can wear it for ten days. So why get so upset about it?" "Even if we kept him for a year," the old monk replied, "I'd only be able to wear it for a year, which wouldn't bring me any glory. I'll still have to give it to him when he went: I can't keep him here for ever."

As they were talking a young monk called Broad Wisdom spoke out. "Grandad," he said, "if you want it for a long time, that's easy to arrange too." "What brilliant idea have you got, child?" the aged monk asked, cheering up. "That Tang Priest and his disciple were so exhausted after their journey that they are both asleep by now," Broad Wisdom replied. If

禅堂，将他杀了，把尸首埋在后园，只我一家知道，却又谋了他的白马、行囊，却把那袈裟留下，以为传家之宝，岂非子孙长久之计耶?”老和尚见说，满心欢喜，却才揩了眼泪道：“好!好!好!此计绝妙!”即便收拾枪刀。

内中又有一个小和尚，名唤广谋，就是那广智的师弟，上前来道:“此计不妙。若要杀他，须要看看动静。那个白脸的似易，那个毛脸的似难；万一杀他不得，却不反招己祸?我有一个不动刀枪之法，不知你尊意如何?”老僧道:“我儿，你有何法?”广谋道:“依小孙之见，如今唤聚东山大小房头，每人要干柴一束，舍了那三间禅堂，放起火来，教他欲走无门，连马一火焚之。就是山前山后人家看见，只说是他自不小心，走了火，将我禅堂都烧了。那两个和尚，却不都烧死?又好掩人耳目。袈裟岂不是我们传家之宝?”那些和尚闻言，无不欢喜。都道:“强!强!强!此计更妙!更妙!”遂教各房头搬柴来。唉!这一计，正是弄得个高寿老僧该尽命，观音禅院化为尘!原来他那寺里，有七八十个房头，大小有二百余众。当夜一拥搬柴，把个禅堂，前前后后，四面围绕不通，安排放火不题。

却说三藏师徒，安歇已定。那行者却是个灵猴，虽然睡下，只是存神炼气，朦胧着醒眼。忽听得外面不住的人走，揸揸的柴响风生。他心疑惑道:“此时夜静，如何有人行得脚

we arm some strong monks with swords and spears to break into the meditation hall and kill them, they can be buried in the back garden, and nobody but us will be any the wiser. This way we get their white horse and their luggage as well as the cassock, which will become an heirloom of the monastery. We would be doing this for posterity." The old monk was very pleased with this suggestion, and he wiped the tears from his eyes as he said, "Very good, very good, a marvellous plan."

Another young monk called Broad Plans, a fellow-student of Broad Wisdom's, came froward and said, "This plan's no good. If we are to kill them, we'll have to keep a sharp eye on them. That old pale-faced one looks easy enough, but the hairy-faced one could be tricky; and if by any chance we fail to kill him, we'll be in deep trouble. I have a way that doesn't involve using weapons, but I don't know what you'll think of it." "What do you suggest, my child?" the aged monk asked. "In my humble opinion," he replied, "we should assemble the head monks of all the cells, senior and junior, and get everyone to put a bundle of firewood outside the meditation hall. When it's set alight, those two will have no escape, and will be burnt to death together with their horse. Even if the people who live around this mountain see the blaze, they'll think that those two burnt down the mediation hall by carelessly starting a fire. This way they'll both be burnt to death and nobody will know how it happened. Then the cassock will become our monastery's treasure for ever." All the monks present were pleased with this suggestion, exclaiming, "Great, great, great; an even better plan." The head of every cell was told to bring firewood, a scheme that was to bring death to the venerable and aged monk, and reduce the Guanyin Monastery to ashes. Now there were seventy or eighty cells in the monastery, and over two hundred junior and senior monks. They shifted firewood all night, piled it up all round the meditation hall so that there was no way out, and prepared to set it alight.

Although Sanzang and he had gone to bed, the magical Monkey's spirit remained alert and his eyes half open even when he was asleep. His suspicions were aroused by the sound of people moving around outside and the rustling of firewood in the breeze. "Why can I hear footsteps in the still of the night?" he wondered. "Perhaps bandits are plan-

步之声?莫敢是贼盗，谋害我们的?……”他就一骨鲁跳起。欲要开门出看，又恐惊醒师父。你看他弄个精神，摇身一变，变做一个蜜蜂儿。真个是：

口甜尾毒，腰细身轻。穿花度柳飞如箭，粘絮寻香似落星。小小微躯能负重，嚣嚣薄翅会乘风。却自椽棱下，钻出看分明。

只见那众僧们，搬柴运草，已围住禅堂放火哩。行者暗笑道：“果依我师父之言！他要害我们性命，谋我的袈裟，故起这等毒心。我待要拿棍打他啊，可怜又不禁打，一顿棍都打死了，师父又怪我行凶。——罢，罢，罢！与他个‘顺手牵羊，将计就计’，教他住不成罢！”好行者，一筋斗跳上南天门里，唬得个庞、刘、苟、毕躬身，马、赵、温、关控背，俱道：“不好了！不好了！那闹天宫的主子又来了！”行者摇着手道：“列位免礼，休惊。我来寻广目天王的。”

说不了，却遇天王早到，迎着行者道：“久阔，久阔。前闻得观音菩萨来见玉帝，借了四值功曹、六丁六甲并揭谛等，保护唐僧往西天取经去，说你与他做了徒弟，今日怎么得闲到此?”行者道：“且休叙阔。唐僧路遇歹人，放火烧

ning to murder us." He bounded out of bed, and was on the point of opening the door to take a look when he remembered that this might disturb his master, so instead he used his miraculous powers to turn himself into a bee with a shake of his body.

> Sweet his mouth and venomous his tail,
> Slender his waist and light his body.
> He flew like an arrow, threading through willows and flowers,
> Seeking their nectar like a shooting star.
> A tiny body that could bear great weights,
> Carried on the breeze by his frail and buzzing wings.
> Thus did he emerge from under the rafters,
> Going out to take a look.

He saw that the monks had piled firewood and straw all around the meditation hall and were setting it alight. Smiling to himself he thought, "So my master was right. This is their idea. They want to kill us and keep our cassock. I wish I could lay into them with my cudgel. If only I wasn't forbidden to use it, I could kill the lot of them; but the master would only be angry with me for murdering them. Too bad. I'll just have to take my chances as they come, and finish them off." The splendid Monkey leapt in through the Southern Gate of Heaven with a single somersault, startling the heavenly warriors Pang, Liu, Gou and Bi into bowing, and Ma, Zhao, Wen and Guan into bending low as they all said, "Oh no, oh no! The fellow who turned Heaven upside down is here again." "There's no need to stand on courtesy or be alarmed, gentlemen," said Monkey with a wave of his hand, "I've come to find the Broad-Visioned Heavenly King."

Before the words were out of his mouth the Heavenly King was there and greeting Monkey with, "Haven't seen you for ages. I heard the other day that the Bodhisattva Guanyin came to see the Jade Emperor to borrow the four Duty Gods, the Six Dings and Jias and the Revealers of the Truth to look after the Tang Priest on his pilgrimage to the Western Heaven to fetch the scriptures. They were also saying that you were his disciple, so how is it that you have the spare time to come here?" "Let's cut the cackle," said Monkey. "The Tang priest has run into some villains who have started a fire to burn him to death. It's very urgent, which is

他，事在万分紧急，特来寻你借‘辟火罩儿’，救他一救。快些拿来使使，即刻返上。”天王道：“你差了；既是歹人放火，只该借水救他，如何要辟火罩？”行者道：“你那里晓得就里。借水救之，却烧不起来，倒相应了他；只是借此罩，护住了唐僧无伤，其余管他，尽他烧去。快些！快些！此时恐已无及。莫误了我下边干事！”那天王笑道：“这猴子还是这等起不善之心，只顾了自家，就不管别人。”行者道：“快着！快着！莫要调嘴，害了大事！”那天王不敢不借，遂将罩儿递与行者。

行者拿了，按着云头，径到禅堂房脊上，罩住了唐僧与白马、行李。他却去那后面老和尚住的方丈房上头坐，着意保护那袈裟。看那些人放起火来，他转捻诀念咒，望巽地上吸一口气吹将去，一阵风起，把那火转刮得烘烘乱着。好火！好火！但见：

黑烟漠漠，红焰腾腾。黑烟漠漠，长空不见一天星；红焰腾腾，大地有光千里赤。起初时，灼灼金蛇；次后来，威威血马。南方三炁逞英雄，回禄大神施法力。燥干柴烧烈火性，说什么燧人钻木；熟油门前飘彩焰，赛过了老祖开炉。正是那无情火发，怎禁这有意行

why I've come to ask you for the loan of your Anti-fire Cover to save him with. Fetch it at once; I'll bring it straight back." "You've got it all wrong," the Heavenly King replied. "If villains are trying to burn him, you should rescue him with water. What do you need my Anti-fire Cover for?" "You don't understand," Monkey continued. "If I try to save him with water, he may still be hurt even if he isn't burnt up. I can only keep him free from injury if you lend me that cover; and with that it doesn't matter how much burning they do. Buck up, buck up! It may be too late already. Don't mess up what I've got to do down there." "You monkey," said the Heavenly King with a laugh, "You're as wicked as ever, thinking only of yourself and never of others." "Hurry up, hurry up," Monkey pleaded. "You'll ruin everything if you go on nattering." The Heavenly King, no longer able to refuse, handed the cover to Monkey.

Taking the cover, Monkey pressed down on his cloud and went straight to the roof of the meditation hall, where he spread the cover over the Tang Priest, the dragon horse, and the luggage. Then he went to sit on top of the aged monk's room to protect the cassock. As he watched them starting the fire he kept on reciting a spell and blew some magic breath towards the southwest, at which a wind arose and fanned the flames up into a wild and roaring blaze. What a fire!

Spreading black smoke,
Leaping red flames;
The spreading black smoke blotted out all the stars in the sky,
The leaping red flames made the earth glow red for hundreds of miles.
When it started
It was a gleaming golden snake;
Later on
It was a spirited horse.
The Three Spirits of the south showed their might,
The Fire God Huilu wielded his magic power,
The bone-dry kinding burned ferociously,
As when the Emperor Suiren drilled wood to start a fire.
Flames leapt up from the boiling oil before the doors,
Brighter than when Lord Lao Zi opens his furnace.
As the cruel fire spreads,
What can stop this wilful murder?

凶；不去弭灾，反行助虐。风随火势，焰飞有千丈余高；火趁风威，灰迸上九霄云外。乒乒乓乓，好便似残年爆竹；泼泼喇喇，却就如军中炮声。烧得那当场佛像莫能逃，东院伽蓝无处躲。胜如赤壁夜鏖兵，赛过阿房宫内火！

这正是星星之火，能烧万顷之田。须臾间，风狂火盛，把一座观音院，处处通红。你看那众和尚，搬箱抬笼，抢桌端锅，满院里叫苦连天。孙行者护住了后边方丈，辟火罩罩住了前面禅堂，其余前后火光大发，真个是照天红焰辉煌，透壁金光照耀！

不期火起之时，惊动了一山兽怪。这观音院正南二十里远近，有座黑风山，山中有一个黑风洞，洞中有一个妖精，正在睡醒翻身。只见那窗门透亮。只道是天明。起来看时，却是正北下的火光晃亮，妖精大惊道："呀！这必是观音院里失了火！这些和尚好不小心！我看时，与他救一救来。"好妖精，纵起云头，即至烟火之下，果然冲天之火，前面殿宇皆空，两廊烟火方灼。他大拽步，撞将进去，正呼唤叫取水来。只见那后房无火，房脊上有一人放风。他却情知如此，

Instead of dealing with the disaster
They abetted it.
As the wind fanned the fire.
The flames flew many miles high;
As the fire grew in the might of the wind,
Sparks burst through the Nine Heavens.
Cracking and banging,
Like firecrackers at the end of the year;
Popping and bursting,
Like cannon-fire in battle.
None of the Buddha statues could escape the blaze,
And the guardian gods in the eastern court had nowhere to hide.
It was fiercer that the fire-attack at Red Cliff,
Or the burning of the Epang Palace.

A single spark can start a prairie fire. In a few moments the raging wind had blown the fire up into an inferno, and the whole Guanyin Monastery was red. Look at the monks as they move away boxes and baskets, grabbing tables and carrying cooking-pots on their heads. The whole monastery was full of the sound of shouting and weeping. Brother Monkey protected the abbot's rooms at the back, and the Anti-fire Cover covered the meditation hall in front; everywhere else the fire raged, its red flames reflected in the sky and its dazzling brightness shining through the wall.

When the fire broke out, all the animals and devils of the mountain were disturbed. Seven miles due south of the Guanyin Monastery was the Black Wind Mountain, on which there was a Black Wind Cave. In this cave a monster awoke and sat up. Seeing light streaming in through his window, he thought it must be dawn, but when he got up to take a better look he saw a fire blazing to the north. "Blimey," the monster exclaimed with astonishment, "those careless monks must have set the Guanyin Monastery on fire. I'd better go and help them." The good monster leapt off on a cloud and went down below the smoke and flames that reached up to the sky. The front halls were all empty, and the fire was burning bright in the cloisters on either side. He rushed forward with long strides and was just calling for water when he noticed that the rooms at the back were not burning as there was someone on the roof keeping

急入里面看时，见那方丈中间有些霞光彩气，台案上有一个青毡包袱。他解开一看，见是一领锦襕袈裟，乃佛门之异宝。正是财动人心，他也不救火，他也不叫水，拿着那袈裟，趁哄打劫，拽回云步，径转东山而去。

那场火只烧到五更天明，方才灭息。你看那众僧们，赤赤精精，啼啼哭哭，都去那灰内寻铜铁，拨腐炭，扑金银。有的在墙筐里，苫搭窝棚；有的赤壁根头，支锅造饭；叫冤叫屈，乱嚷乱闹不题。

却说行者取了辟火罩，一筋斗送上南天门，交与广目天王道："谢借！谢借！"天王收了道："大圣至诚了。我正愁你不还我的宝贝，无处寻讨，且喜就送来也。"行者道："老孙可是那当面骗物之人？这叫做'好借好还，再借不难。'"天王道："许久不面，请到宫少坐一时，何如？"行者道："老孙比在前不同，'烂板凳，高谈阔论'了；如今保唐僧，少得身闲。容叙！容叙！"急辞别坠云，又见那太阳星上。径来到禅堂前，摇身一变，变做个蜜蜂儿，飞将进去，现了本像看时，那师父还沉睡哩。

行者叫道："师父，天亮了，起来罢。"三藏才醒觉，翻身道："正是。"穿了衣服，开门出来，忽抬头，只见些倒壁红墙，不见了楼台殿宇。大惊道："呀！怎么这殿宇俱无？都是

the wind away. The moment he realized this and rushed in to look, he saw a magic glow and propitious vapours coming from a black felt bundle on the table. On opening it he found it contained a brocade cassock that was a rare treasure of the Buddhist religion. His mind disturbed by the sight of this valuable object, he forgot about putting out the fire or calling for water and grabbed the cassock, which he made off with in the general confusion. Then he went straight back to his cave by cloud.

The fire blazed on till dawn before burning itself out. The undraped monks howled and wailed as they searched through the ashes for bronze and iron, and picked over the cinders to find gold and silver. Some of them fixed up thatched shelters in what remained of the frames of the buildings, and others were rigging up pots to cook food at the bases of the exposed walls. We will not describe the weeping, the shouting and the confused hubbub.

Brother Monkey grabbed the Anti-fire Cover, took it back to the Southern Gate of Heaven with a single somersault, and returned it to the Broad-visioned Heavenly King with thanks. "Great Sage," said the Heavenly King as he accepted it. "You are as good as your word. I was so worried that if you didn't give me back my treasure, I'd never be able to find you and get it off you. Thank goodness you've returned it." "Am I the sort of bloke who'd cheat someone to his face?" asked Monkey. "After all, 'If you return a thing properly when you borrow it, it'll be easier to borrow it next time'." As we haven't met for so long, why don't you come into the palace for a while?" said the Heavenly King. "I'm no longer the man to 'sit on the bench till it rots, talking about the universe'," Monkey replied. "I'm too busy now that I have to look after the Tang Monk. Please excuse me." Leaving with all speed, he went down on his cloud, and saw that the sun was rising as he went straight to the meditation hall, where he shook himself, turned into a bee, and flew in. On reverting to his true form he saw that his master was still sound asleep.

"Master, get up, it's dawn," he called. Sanzang woke up, rolled over, and said, "Yes, so it is." When he had dressed he opened the doors, went outside, and saw the walls reddened and in ruins, and the halls and towers gone. "Goodness," he exclaimed in great astonishment, "why have the buildings all disappeared? Why is there nothing but reddened walls?"

红墙，何也?”行者道:“你还做梦哩!今夜走了水的。”三藏道:“我怎不知?”行者道:“是老孙护了禅堂，见师父浓睡，不曾惊动。”三藏道:“你有本事护了禅堂，如何就不救别房之火?”行者笑道:“好教师父得知。果然依你昨日之言，他爱上我们的袈裟，算计要烧杀我们。若不是老孙知觉，到如今皆成灰骨矣!”三藏闻言，害怕道:“是他们放的火么?”行者道:“不是他是谁?”三藏道:“莫不是怠慢了你，你干的这个勾当?”行者道:“老孙是这等惫懒之人，干这等不良之事?实实是他家放的。老孙见他心毒，果是不曾与他救火，只是与他略略助些风的。”三藏道:“天那!天那!火起时，只该助水，怎转助风?”行者道:“你可知古人云:‘人没伤虎心，虎没伤人意。’他不弄火，我怎肯弄风?”三藏道:“袈裟何在?敢莫是烧坏了也?”行者道:“没事!没事!烧不坏!那放袈裟的方丈无火。”三藏恨道:“我不管你!但是有些儿伤损，我只把那话儿念动念动，你就是死了!”行者慌了道:“师父，莫念!莫念!管寻还你袈裟就是了。等我去拿来走路。”三藏才牵着马，行者挑了担，出了禅堂，径往后方丈去。

却说那些和尚，正悲切间，忽的看见他师徒牵马挑担而来，唬得一个个魂飞魄散道:“冤魂索命来了!”行者喝道:“什么冤魂索命?快还我袈裟来!”众僧一齐跪倒，叩头道:“爷爷呀!冤有冤家，债有债主。要索命不干我们事，都是广谋与老和尚定计害你的，莫问我们讨命。”行者咄的一声

"You're still asleep," Monkey replied. "There was a fire last night." "Why didn't I know about it?" Sanzang asked. "I was protecting the meditation hall, and as I could see you were asleep, master, I didn't disturb you," Monkey replied. "If you were able to protect the meditation hall, why didn't you put out the fire in the other buildings?" Sanzang asked. Monkey laughed. "I'll tell you, master. What you predicted actually happened. They fancied that cassock of ours and planned to burn us to death. If I hadn't noticed, we'd be bones and ashes by now." "Did they start the fire?" asked Sanzang who was horrified to learn this. "Who else?" replied Monkey. "Are you sure that you didn't cook this up because they were rude to you?" Sanzang asked. "I'm not such a rascal as to do a thing like that," said Monkey. "Honestly and truly, they started it. Of course, when I saw how vicious they were I didn't help put the blaze out. I helped them with a slight breeze instead." "Heavens! Heavens! When a fire starts you should bring water, not wind." "You must know the old saying—'If people didn't harm tigers, tigers wouldn't hurt people.' If they hadn't started a fire, I wouldn't have caused a wind." "Where's the cassock? Don't say that it's been burnt too." "It's all right; it hasn't been burnt. The abbots' cell where it was kept didn't catch fire." "I don't care what you say. If it's come to any harm, I'll recite that spell till it kills you." "Don't do that," pleaded Monkey desperately, "I promise to bring that cassock back to you. Wait while I fetch it for you, and then we'll be on our way." With Sanzang leading the horse, and Monkey carrying the luggage, they went out of the meditation hall and straight to the abbot's lodgings at the back.

When the grief-stricken monks of the monastery suddenly saw master and disciple emerge with horse and luggage from the meditation hall they were terrified out of their wits, and screamed, "Their avenging ghosts have come to demand our lives." "What do you mean, avenging ghosts coming to demand your lives?" Monkey shouted. "Give us back our cassock at once." The monks all fell to their knees and kowtowed, saying, "Masters, wrongs are always avenged, and debts always have to be paid. If you want lives, it's nothing to do with us; It was the old monk and Broad Plans who cooked up the plot to kill you. Please don't punish us." Monkey snorted with anger and roared, "I'll get you, you damned ani-

道："我把你这些该死的畜生！那个问你讨什么命！只拿袈裟来还我走路！"其间有两个胆量大的和尚道："老爷，你们在禅堂里已烧死了，如今又来讨袈裟，端的还是人，是鬼？"行者笑道："这伙孽畜！那里有什么火来？你去前面看看禅堂，再来说话！"众僧们爬起来往前观看，那禅堂外面的门窗槅扇，更不曾燎灼了半分。众人悚惧，才认得三藏是位神僧，行者是尊护法。一齐上前叩头道："我等有眼无珠，不识真人下界！你的袈裟在后面方丈中老师祖处哩。"三藏行过了三五层败壁破墙，嗟叹不已。只见方丈果然无火，众僧抢入里面，叫道："公公！唐僧乃是神人，未曾烧死，如今反害了自己家当！趁早拿出袈裟，还他去也。"

原来这老和尚寻不见袈裟，又烧了本寺的房屋，正在万分烦恼焦燥之处，一闻此言，怎敢答应？因寻思无计，进退无方，拽开步，躬着腰，往那墙上着实撞了一头，可怜只撞得脑破血流魂魄散，咽喉气断染红沙！有诗为证。诗曰：

堪叹老衲性愚蒙，枉作人间一寿翁。
欲得袈裟传远世，岂知佛宝不凡同！
但将容易为长久，定是萧条取败功。
广智广谋成甚用？损人利己一场空！

慌得个众僧哭道："师公已撞杀了，又不见袈裟，怎生是好？"行者道："想是汝等盗藏起也！都出来！开具花名手本，

mals. Who asked for anyone's life? Just bring out that cassock and we'll be on our way." Two brave men from among the monks said, "Masters, you were burnt to death in the meditation hall, and now you come back to ask for the cassock. Are you men or ghosts?" "You cattle," sneered Monkey, "there wasn't any fire. Go and look at the meditation hall and then we'll see what you have to say." The monks rose to their feet, and when they went forward to look, they saw that there was not even the slightest trace of scorching on the door and the window-frames. The monks, now struck with fear, realized that Sanzang was a divine priest, and Monkey a guardian god. They all kowtowed to the pair of them and said, "Our eyes are blind. We failed to recognize saints sent down from Heaven. Your cassock is in the abbot's rooms at the back." Sanzang went past a number of ruined walls and buildings, sighing endlessly, and saw that the abbot's rooms at the back had indeed not been burnt. The monks all rushed in shouting. "Grandad, the Tang priest is a saint, and instead of being burnt to death he's wrecked our home. Bring the cassock out at once and give it back to him."

Now the old monk had been unable to find the cassock, which coming on top of the destruction of the monastery had him distraught with worry. When the monks asked him for it, he was unable to reply. Seeing no way out of his quandary, he bent his head down and dashed it against the wall. He smashed his skull open and expired as his blood poured all over the floor. There are some verses about it:

Alas that the aged monk in his folly
Lived so long a life for nothing.
He wanted the cassock as an heirloom for the monastery.
Forgetting that what is Buddha's is not as mortal things.
As he took the changeable for the eternal,
His sorry end was quite inevitable.
What use were Broad Wisdom and Broad Plans?
To harm others for gain always fails.

The other monks began to howl in desperation, "Our Patriarch has dashed his brains out, and we can't find the cassock, so whatever shall we do?" "I think you've hidden it somewhere," Monkey said. "Come out, all of you, and bring me all the registers. I'm going to check that

等老孙逐一查点!”那上下房的院主，将本寺和尚、头陀、幸童、道人尽行开具手本二张，大小人等，共计二百三十名。行者请师父高坐，他却一一从头唱名搜检，都要解放衣襟，分明点过，更无袈裟。又将那各房头搬抢出去的箱笼物件，从头细细寻遍，那里得有踪迹。三藏心中烦恼，懊恨行者不尽，却坐在上面念动那咒。行者扑的跌倒在地，抱着头，十分难禁，只教“莫念!莫念!管寻还了袈裟!”那众僧见了，一个个战兢兢的，上前跪下劝解，三藏才合口不念。行者一骨鲁跳起来，耳朵里掣出铁棒，要打那些和尚，被三藏喝住道:“这猴头!你头痛还不怕，还要无礼?休动手!且莫伤人!再与我审问一问!”众僧们磕头礼拜，哀告三藏道:“老爷饶命!我等委实的不曾看见。这都是那老死鬼的不是。他昨晚看着你的袈裟，只哭到更深时候，看也不曾敢看，思量要图长久，做个传家之宝，设计定策，要烧杀老爷;自火起之候，狂风大作，各人只顾救火，搬抢物件，更不知袈裟去向。”

行者大怒，走进方丈屋里，把那触死鬼尸首抬出，选剥了细看，浑身更无那件宝贝;就把个方丈掘地三尺，也无踪影。行者忖量半晌，问道:“你这里可有什么妖怪成精么?”院主道:“老爷不问，莫想得知。我这里正东南有座黑风山，黑风洞内有一个黑大王。我这老死鬼常与他讲道。他便是个妖精。别无甚物。”行者道:“那山离此有多远近?”院主道:

you're all here." The senior and junior abbots brought the two registers in which all the monks, novices, pages, and servants were registered. There were a total of two hundred and thirty names in them. Asking his master to sit in the place of honour, Monkey called out and marked off each of the names, making the monks open up their clothes for his inspection. When he had checked each one carefully there was no sign of the cassock. Then he searched carefully through all the boxes and baskets that had been saved from the flames, but again he could find no trace of it. Sanzang, now absolutely furious with Brother Monkey, started to recite the spell as he sat up high. Monkey fell to the ground in great agony, clutching his head and pleading, "Stop, stop, I swear to return the cassock to you." The monks, trembling at the sight, begged him to stop, and only then did he shut his mouth and desist. Monkey leapt to his feet, took his iron cudgel from behind his ear, and was going to hit the monks when Sanzang shouted, "You ape, aren't you afraid of another headache? Are you going to misbehave again? Don't move your hand or hurt anyone. I want you to question them again instead." The monks all kowtowed to him and entreated him most pitifully to spare their lives. "We've honestly not seen it. It's all that dead old bastard's fault. After he saw your cassock yesterday evening he cried till late into the night, not even wanting to look at it as he worked out a plan by which it could belong to the monastery for ever. He wanted to burn you to death, masters, but when the fire started, a gale wind blew up, and we were all busy trying to put the blaze out and move away what stuff we could. We don't know where the cassock went."

Monkey went into the abbot's quarters at the back in a great rage and carried out the corpse of the old monk who had killed himself. When he stripped the body he found no treasures on it, so he dug up the floor of his room to a depth of three feet, again without finding a sign of the cassock. Monkey thought for a moment and then asked, "Are there any monsters turned spirits around here?" "If you hadn't asked, sir, I'd never have imagined you wanted to know," the abbot replied. "There is a mountain due south of here called the Black Wind Mountain, and in the Black Wind Cave on it there lives a Great Black King. That old dead bastard of ours was always discussing the Way with him. There aren't any other evil

"只有二十里，那望见山头的就是。"行者笑道："师父放心，不须讲了，一定是那黑怪偷去无疑。"三藏道："他那厢离此有二十里，如何就断得是他？"行者道："你不曾见夜间那火，光腾万里，亮透三天，且休说二十里，就是二百里也照见了！坐定是他见火光焜耀，趁着机会，暗暗的来到这里，看见我们袈裟是件宝贝，必然趁哄掳去也。等老孙去寻他一寻。"三藏道："你去了时，我却何倚？"行者道："这个放心，暗中自有神灵保护，明中等我叫那些和尚伏侍。"即唤众和尚过来，道："汝等着几个去埋那老鬼，着几个伏侍我师父，看守我白马！"众僧领诺。行者又道："汝等莫顺口儿答应，等我去了，你就不来奉承。看师父的，要怡颜悦色；养白马的，要水草调匀；假有一毫儿差了，照依这个样棍，与你们看看！"他掣出棍子，照那火烧的砖墙扑的一下，把那墙打得粉碎，又震倒了有七八层墙。众僧见了，个个骨软身麻，跪着磕头滴泪道："爷爷宽心前去，我等竭力虔心，供奉老爷，决不敢一毫怠慢！"好行者，急纵筋斗云，径上黑风山，寻找这袈裟。

正是那：

金禅求正出京畿，仗锡投西涉翠微。
虎豹狼虫行处有，工商士客见时稀。
路逢异国愚僧妒，全仗齐天大圣威。

spirits apart from him." "How far is the mountain from here?" Monkey asked. "Only about seven miles," the abbot replied. "It's the mountain you can see over there." Monkey smiled and said to Sanzang. "Don't worry, master, there's no need to ask any more questions. No doubt about it: it must have been stolen by that black monster." "But his place is seven miles from here, so how can you be sure it was him?" Sanzang asked. "You didn't see the fire last night," Brother Monkey retorted. "The flames were leaping up hundreds of miles high, and the glow penetrated the triple heavens. You could have seen it seventy miles away, let alone seven. I'm convinced that he saw the glare and took the chance to slip over here quietly. When he saw that our cassock was a treasure, he must have stolen it in the confusion. Just wait while I go and find him." "If you go, who's going to protect me?" asked Sanzang. "Don't worry, gods are watching over you in secret, and in the visible sphere I'll make these monks serve you." With that he called the community together and said, "I want some of you to go and bury that old ghost, and some of you to serve my master and look after our white horse." The monks all assented obediently, and Monkey continued, "I won't have you agreeing glibly now but not waiting on them when I've gone. Those of you who look after my master must do so with pleasant expressions on your faces, and those who feed the horse must make sure he gets the right amount of hay and water. If there's the slightest mistake, I'll hit you like this." He pulled out his cudgel, and smashed a fire-baked brick wall to smithereens; the shock from this shook down seven or eight more walls. At the sight of this the monks' bones turned to jelly, and they knelt down and kowtowed to him with tears pouring down their cheeks. "Don't worry, master, you can go—we'll look after him. We promise not to show any disrespect." The splendid Monkey then went straight to the Black Wind Mountain with a leap of his somersault cloud to look for the cassock.

The Golden Cicada left the capital in search of the truth,
Leaning on his staff as he went to the distant west.
Along his route were tigers, leopards and wolves;
Few were the artisans, merchants, or scholars he met.
In a foreign land be encountered a stupid and covetous monk,
And depended entirely on the mighty Great Sage Equalling Heaven.
When fire and wind destroyed the monastery,

火发风生禅院废，黑熊夜盗锦襕衣。

毕竟此去不知袈裟有无，吉凶如何，且听下回分解。

A black bear came one night to steal the silken cassock.

If you don't know whether the cassock was found on this journey or how things turned out, listen to the explanation in the next instalment.

第十七回

孙行者大闹黑风山　观世音收伏熊罴怪

话说孙行者一筋斗跳将起去。唬得那观音院大小和尚并头陀、幸童、道人等一个个朝天礼拜道："爷爷呀！原来是腾云驾雾的神圣下界！怪道火不能伤！恨我那个不识人的老剥皮，使心用心，今日反害了自己！"三藏道："列位请起，不须恨了。这去寻着袈裟，万事皆休；但恐找寻不着，我那徒弟性子有些不好，汝等性命不知如何，恐一人不能脱也。"众僧闻得此言，一个个提心吊胆，告天许愿，只要寻得袈裟，各全性命不题。

却说孙大圣到空中，把腰儿扭了一扭，早来到黑风山上。住了云头，仔细看，果然是座好山。况正值春光时节，但见：

万壑争流，千崖竞秀。鸟啼人不见，花落树犹香。雨过天连青壁润，风来松卷翠屏张。山草发，野花开，悬崖峭嶂；薜萝生，佳木丽，峻岭平岗。不遇幽人，那

Chapter 17

Brother Monkey Makes Trouble on the Black Wind Mountain Guanyin Subdues the Bear Spirit

As Monkey leapt up with a somersault, the senior and junior monks, the novices, the page-boys, and the servants of the monastery all bowed low to the sky and said, "Master, you must be a cloud-riding Immortal come down from Heaven. No wonder that fire can't burn you. Damn that stupid old skinflint of ours: he destroyed himself with his own scheming." "Please rise, gentlemen," replied Sanzang, "there's no need to hate him. If my disciple finds the cassock our troubles will all come to an end; but if he doesn't find it, he has rather a nasty temper and I'm afraid that none of you will escape with your lives." When they heard this warning, the monks' hearts were in their mouths, and they implored Heaven to let him find the cassock and spare their lives.

Once in mid-air, the Great Sage Sun Wukong reached at the Black Wind Mountain with one twist of his waist. Stopping his cloud while he took a careful look around, he saw that it was indeed a fine mountain. It was a spring day:

The myriad valleys' streams compete,
A thousand precipices vie in beauty.
Where the birds call, no man is;
When the blossoms fall, the trees are still fragrant.
After the rain, the sky and the lowering cliff are moist;
As the pines bend in the wind, they spread an emerald screen.
The mountain herbs grow,
The wild flowers blossom,
Hanging over beetling crags;
The wild fig thrives
And fine trees flourish
On craggy range and flat-topped hill.
You meet no hermits,

寻樵子?涧边双鹤饮，石上野猿狂。矗矗堆螺排黛色，巍巍拥翠弄岚光。

那行者正观山景，忽听得芳草坡前，有人言语。他却轻步潜踪，闪在那石崖之下，偷睛观看。原来是三个妖魔，席地而坐：上首的是一条黑汉，左首下是一个道人，右首下是一个白衣秀士。都在那里高谈阔论。讲的是立鼎安炉，抟砂炼汞；白雪黄芽，傍门外道。正说中间，那黑汉笑道："后日是我母难之日，二公可光顾光顾?"白衣秀士道："年年与大王上寿，今年岂有不来之理?"黑汉道："我夜来得了一件宝贝，名唤锦襕佛衣，诚然是件玩好之物。我明日就以他为寿，大开筵宴，邀请各山道官，庆贺佛衣，就称为'佛衣会'如何?"道人笑道："妙!妙!妙!我明日先来拜寿，后日再来赴宴。"行者闻得佛衣之言，定以为是他宝贝。他就忍不住怒气，跳出石崖，双手举起金箍棒，高叫道："我把你这伙贼怪!你偷了我的袈裟，要做什么'佛衣会'!趁早儿将来还我!"喝一声"休走!"轮起棒，照头一下，慌得那黑汉化风而逃，道人驾云而走；只把个白衣秀士，一棒打死。拖将过来看处，却是一条白花蛇怪。索性提起来，捽做五七断，径

And can find no wood-cutters.
Beside the stream a pair of cranes drink,
And wild apes gambol on the rocks.
Peaks like mussel-shells, gleaming black,
Lofty and green as they shine through the mist.

As Monkey was looking at the mountain scenery he heard voices from in front of the grassy slope. He slipped off to conceal himself under the rock-face and take a discreet look. He saw three fiends sitting on the ground. At the head was a dark fellow, to his left was a Taoist, and to his right a white-robed scholar, and they were all talking about lofty and broad matters: about refining cinnabar and mercury with tripods and cauldrons; and about the white snow, mercury, the yellow sprout, lead, and other esoteric teachings. In the middle of this the dark fellow said, "As it's my birthday tomorrow, I hope you two gentlemen will do me the honour of coming along." "We celebrate your birthday every year, Your Majesty," the whiterobed scholar replied, "so of course we shall come this year." "I came by a treasure last night," the dark fellow went on, "a brocade cassock for a Buddha, and it's a wonderful thing. I'm going to give a big banquet for it the day after tomorrow and I'm inviting all you mountain officials to come and congratulate me, which is why I'm calling it a 'Buddha's Robe Banquet'." "Wonderful, wonderful," the Taoist exclaimed with a smile. "Tomorrow I'll come to congratulate you on your birthday, and the day after I'll come again for the banquet." As soon as Monkey heard him mention the Buddha's robe he was sure it was their treasure, and unable to hold back his anger he leapt out from the cliff brandishing his gold-banded cudgel with both hands and shouting, "I'll get you, you gang of devils. You stole our cassock, and now you think you're going to have a 'Buddha's Robe Banquet'. Give it back to me at once." "Don't move," he barked, swinging the cudgel and bringing it down towards the monster's head. The dark fellow turned into a wind to flee in terror, and the Taoist rode off on a cloud; so Monkey was only able to slay the white-robed scholar with a blow from the club. When he dragged the body over to look at it, he saw that it was a white-patterned snake spirit. In his anger he picked the corpse up and tore it to pieces, then went into the recesses of the mountain in search of the dark

入深山，找寻那个黑汉。转过尖峰，抹过峻岭，又见那壁陡崖前，耸出一座洞府，但见那：

烟霞渺渺，松柏森森。烟霞渺渺采盈门，松柏森森青绕户。桥踏枯槎木，峰巅绕薜萝。鸟衔红蕊来云壑，鹿践芳丛上石台。那门前时催花发，风送花香。临堤绿柳转黄鹂，傍岸夭桃翻粉蝶。虽然旷野不堪夸，却赛蓬莱山下景。

行者到于门首，又见那两扇石门，关得甚紧。门上有一横石板，明书六个大字，乃“黑风山黑风洞”。即便轮棒，叫声“开门！”那里面有把门的小妖，开了门出来，问道：“你是何人，敢来击吾仙洞？”行者骂道：“你个作死的孽畜！什么个去处，敢称仙洞！‘仙’字是你称的？快进去报与你那黑汉，教他快送老爷的袈裟出来，饶你一窝性命！”小妖急急跑到里面，报道：“大王！‘佛衣会’做不成了！门外有一个毛脸雷公嘴的和尚，来讨袈裟哩！”那黑汉被行者在芳草坡前赶将来，却才关了门，坐还未稳。又听得那话，心中暗想道：“这厮不知是那里来的，这般无礼，他敢嚷上我的门来！”教：“取披挂。”随结束了，绰一杆黑缨枪，走出门来。这行者闪在门外，执着铁棒，睁睛观看，只见那怪果生

fellow. Rounding a sharp pinnacle and traversing a dizzy precipice, he saw a cave palace in the cliff:

> Thick, misty clouds,
> Dense with cypress and pine.
> The thick and misty clouds fill the gates with colour;
> The dense stands of cypress and pine surround the door with green.
> For a bridge there is a dried-out log,
> And wild fig coils around the mountain peaks.
> Birds carry red petals to the cloud-filled valley;
> Deer tread on scented bushes as they climb the stone tower.
> Before the gates the season brings out flowers,
> As the wind wafts their fragrance.
> Around the willows on the dike the golden orioles wheel;
> Butterflies flit among the peach-trees on the bank.
> This ordinary scene can yet compete
> With lesser views in Fairyland.

When he reached the gates Monkey saw that they were very strongly fastened, and above them was a stone tablet inscribed with the words Black Wind Cave of the Black Wind Mountain in large letters. He brandished his cudgel and shouted, "Open up!" at which the junior devil who was on the gates opened them and asked, "Who are you, and how dare you come and attack our Immortals' cave?" "You damned cur," Monkey railed at him. "How dare you call a place like this an 'Immortals' cave'? What right have you to use the word 'Immortal'? Go in and tell that dark fellow of yours that if he gives back my cassock at once, I'll spare your lives." The junior devil rushed in and reported, "The 'Buddha's Robe Banquet' is off, Your Majesty. There's hairy-faced thunder god outside the gates who's demanding the cassock." The dark fellow, who had barely had time to shut the gates and had not even sat down properly since Brother Monkey chased him, away from the grassy slope, thought on hearing this news, "This wretch has come from I don't know where, and now he has the effrontery to come yelling at my gates." He called for his armour, tightened his belt, and strode out of the gates with a black-tasselled spear in his hands. Monkey appeared outside the gates holding his iron cudgel and glaring wide-eyed at that ferocious-looking monster.

得凶险：

碗子铁盔火漆光，乌金铠甲亮辉煌。
皂罗袍罩风兜袖，黑绿丝绦斡穗长。
手执黑缨枪一杆，足踏乌皮靴一双。
眼幌金睛如掣电，正是山中黑风王。

行者暗笑道："这厮真个如烧窑的一般，筑煤的无二！想必是在此处刷炭为生，怎么这等一身乌黑？"那怪厉声高叫道："你是个什么和尚，敢在我这里大胆？"行者执铁棒，撞至面前，大咤一声道："不要闲讲！快还你老外公的袈裟来！"那怪道："你是那寺里和尚？你的袈裟在那里失落了，敢来我这里索取？"行者道："我的袈裟，在直北观音院后方丈里放着；只因那院里失了火，你这厮，趁哄掳掠，盗了来，要做'佛衣会'庆寿，怎敢抵赖？快快还我，饶你性命！若牙迸半个'不'字，我推倒了黑风山，踊平了黑风洞，把你这一洞妖邪，都碾为齏粉！"

那怪闻言，呵呵冷笑道："你这个泼物！原来昨夜那火就是你放的！你在那方丈屋上，行凶招风，是我把一件袈裟拿来了，你待怎么！你是那里来的？姓甚名谁？有多大手段，敢那等海口浪言！"行者道："是你也认不得你老外公哩！你老外公乃大唐上国驾前御弟三藏法师之徒弟，姓孙，名悟空行者。若问老孙的手段，说出来，教你魂飞魄散，死在眼前！"那怪道："我不曾会你，有什么手段，说来我听。"行

His bowl-shaped iron helmet shone like fire;
His black bronze armour gleamed.
A black silk gown with billowing sleeves,
A dark green silken sash with fringes.

In his hands a spear with black tassels,
On his feet a pair of dark leather boots.
Lightning flashed from his golden pupils;
He was indeed the Black Wind King of the mountains.

"This wretch looks as though he's been a brick-burner or a coal-digger," Monkey thought as he smiled to himself. "He's so black he must be the local soot-painter." "What gives you the nerve to act so big round here, monk, and what the hell are you?" shouted the monster at the top of his voice. Monkey rushed him with his cudgel and roared, "Cut the cackle, and give me back the cassock at once, kid." "What monastery d'you come from? Where did you lose the cassock? Why come and ask for it here?" "My cassock was in the rear abbot's lodgings at the Guanyin Monastery due north of here. When the monastery caught fire you made the most of the confusion to do a bit of looting and brought it back here, you wretch, and now you're planning to hold a 'Buddha's Robe Banquet'. Don't try to brazen it out. Give it back at once, and I'll spare your life, but if even a hint of a 'no' gets past your teeth I'll push the Black Wind Mountain over, trample your cave flat, and flatten every one of you fiends into noodles."

The monster laughed evilly and replied, "You've got a nerve. You were the one who started the fire last night. You were sitting on the roof of the abbot's lodgings and calling up a wind to make it worse. What's it to you if I did take a cassock? Where are you from? Who are you? You must have a lot of tricks up your sleeve if you have the nerve to talk so big." "You can't recognize your own grandfather." Brother Monkey replied. "I, your grandfather, am the disciple of His Highness the Patriarch Sanzang, the younger brother of the Emperor of the Great Tang. My name is Brother Sun Wukong. If you want to know about my tricks, just give me the word. I'll slaughter you here and now, and send your souls flying." "I've never heard of these tricks of yours, so you'd better tell me about them." "Stand still and listen to me, my child," Monkey replied,

者笑道："我儿子，你站稳着，仔细听之！我——

自小神通手段高，随风变化逞英豪。
养性修真熬日月，跳出轮回把命逃。
一点诚心曾访道，灵台山上采药苗。
那山有个老仙长，寿年十万八千高。
老孙拜他为师父，指我长生路一条。
他说身内有丹药，外边采取枉徒劳。
得传大品天仙诀，若无根本实难熬。
回光内照宁心坐，身中日月坎离交。
万事不思全寡欲，六根清净体坚牢。
返老还童容易得，超凡入圣路非遥。
三年无漏成仙体，不同俗辈受煎熬。
十洲三岛还游戏，海角天涯转一遭。
活该三百多余岁，不得飞升上九霄。
下海降龙真宝贝，才有金箍棒一条。
花果山前为帅首，水帘洞里聚群妖。
玉皇大帝传宣诏，封我齐天极品高。
几番大闹灵霄殿，数次曾偷王母桃。
天兵十万来降我，层层密密布枪刀。

and went on to say:

"Great have been my magic powers since childhood;
Changing with the wind, I show my might.
Nourishing my nature and cultivating the truth, I have lived out the days and months,
Saving my life by jumping beyond the cycle of rebirth.
Once I searched sincerely for the Way
Climbing the Spirit Terrace Mountain to pick medicinal herbs.
On that mountain lives an ancient Immortal
One hundred and eight thousand years old.
I took him as my master,
Hoping that he would show me a road to immortality.
He said that the elixir is in one's own body—
It is a waste of effort to seek it outside.
I learnt a great spell of immortality.
I could scarcely have survived without it.
Turning my gaze inwards, I sat and calmed my mind,
While the sun and moon in my body intermingled.
Ignoring the affairs of the world, I made my desires few,
When senses, body, and mind were purified, my body was firm.
Reversing the years and returning to youth is then easily done;
The road to immortality and sagehood was not long.
In three years I acquired a magic body,
That did not suffer like a common one.
I wandered around the Ten Continents and Three Islands,
The corners of the sea and the edge of the sky.
I was due to live over three hundred years
But could not yet fly up to the Nine Heavens.
I got a real treasure for subduing sea dragons:
An iron cudgel banded with gold.
On the Mountain of Flowers and Fruit I was supreme commander;
In the Water Curtain Cave I assembled the fiendish hosts.
The Great Jade Emperor sent me a decree
Conferring high rank and the title 'Equalling Heaven'.
More than once I wrecked the Hall of Miraculous Mist,
And stole the Queen Mother's peaches several times.
A hundred thousand heavenly soldiers in serried ranks
Came with spears and swords to put me down.

战退天王归上界，哪吒负痛领兵逃。
显圣真君能变化，老孙硬赌跌平交。
道祖观音同玉帝，南天门上看降妖。
却被老君助一阵，二郎擒我到天曹。
将身绑在降妖柱，即命神兵把首枭。
刀砍锤敲不得坏，又教雷打火来烧。
老孙其实有手段，全然不怕半分毫。
送在老君炉里炼，六丁神火慢煎熬。
日满开炉我跳出，手持铁棒绕天跑。
纵横到处无遮挡，三十三天闹一遭。
我佛如来施法力，五行山压老孙腰。
整整压该五百载，幸逢三藏出唐朝。
吾今皈正西方去，转上雷音见玉毫。
你去乾坤四海问一问，我是历代驰名第一妖！”

那怪闻言笑道：“你原来是那闹天宫的弼马温么？”行者最恼的是人叫他弼马温；听见这一声，心中大怒。骂道：“你这贼怪！偷了袈裟不还，倒伤老爷！不要走！看棍！”那黑汉侧身躲过，绰长枪，劈手来迎。两家这场好杀：

如意棒，黑缨枪，二人洞口逞刚强。分心劈脸刺，

I sent the heavenly kings back up there in defeat,
Made Nazha flee in pain at the head of his men.
The True Lord Erlang, skilled at transformations,
Lao Zi, Guanyin and the Jade Emperor
Watched me being subdued from the Southern Gate of Heaven.
As he was given some help by Lord Lao Zi,
Erlang captured me and took to Heaven.
I was tied to the Demon-subduing Pillar,
And divine soldiers were ordered to cut off my head.
Though hacked with swords and pounded with hammers I remained unharmed.
So then I was struck with thunder and burned with fire.
As I really do have magic powers,
I was not in the slightest bit afraid.
They took me to Lao Zi's furnace to be refined.
The Six Dings roasted me slowly with divine fire.
When the time was up and the furnace opened, out I jumped,
And rushed round Heaven, my cudgel in my hand.
No one could stop me making trouble everywhere,
And I caused chaos in the thirty-three Heavens.
Then our Tathagata Buddha used his Dharma power
And dropped the Five Elements Mountain on my back.
There I was crushed for full five hundred years,
Until Sanzang came from the land of Tang.
Now I have reformed and am going to the West
To climb the Thunder Peak and see the Buddha.
Enquire throughout the Four Seas, Heaven and Earth:
You'll find that I'm the greatest monster ever.

On hearing this the fiend laughed and said, "So you're the Protector of the Horses who wrecked Heaven, are you?" Monkey, who got angrier at being addressed by this title than at anything else, was furious. "You vicious monster. You steal the cassock and refuse to give it back, and on top of that you insult your lord and master. Just hold it, and see how you like my club." The dark fellow dodged the blow and then riposted with his spear. The pair of them fought a fine battle.

An as-you-will cudgel,
A black-tasselled spear,

着臂照头伤。这个横丢阴棍手，那个直拈急三枪。白虎爬山来探爪，黄龙卧道转身忙。喷彩雾，吐毫光，两个妖仙不可量：一个是修正齐天圣，一个是成精黑大王。这场山里相争处，只为袈裟各不良。

那怪与行者斗了十数回合，不分胜负。渐渐红日当午，那黑汉举枪架住铁棒道："孙行者，我两个且收兵，等我进了膳来，再与你赌斗。"行者道："你这个孽畜，教做汉子？好汉子，半日儿就要吃饭？似老孙在山根下，整压了五百余年，也未曾尝些汤水，那里便饿哩？莫推故！休走！还要我袈裟来，方让你去吃饭！"那怪虚幌一枪，撤身入洞，关了石门，收回小怪，且安排筵宴，书写请帖，邀请各山魔王庆会不题。

却说行者攻门不开，也只得回观音院。那本寺僧人已葬埋了那老和尚，都在方丈里伏侍唐僧。早斋已毕，又摆上午斋。正那里添汤换水，只见行者从空降下，众僧礼拜，接入方丈，见了三藏。三藏道："悟空，你来了？袈裟如何？"行者道："已有了根由。早是不曾冤了这些和尚。原来是那黑风山

And two men showing their toughness at the mouth of a cave.
One stabs at heart and face,
The other tries for arm and head.
This one strikes cunning sideswipes with a club,
That one brandishes his spear in three swift movements.
The white tiger climbs the mountain to sink in his claws;
The yellow dragon lying on the road turns round fast.
Snorting out coloured mists,
Disgorging rays of light,
The two immortal fiends are hard to choose between:
One is the Sage Equalling Heaven who has cultivated the truth;
The other is the Great Black King become a spirit.
On this battlefield in the mountains
The pair of them fight for the cassock.

The fiend fought some ten inconclusive rounds with Monkey, and as the sun was now rising steadily towards the zenith, the dark fellow raised his halberd to block the iron cudgel and said, "Brother Monkey, let's lay down our arms. I'll come back and fight you again after I've eaten." "You accursed beast," Monkey replied, "how can you call yourself a real man? If you were, you wouldn't be needing to eat after only half a day. I never even tasted water once in those five hundred years I spent under the mountain, but I wasn't hungry. Stop making excuses, and don't go. I'll let you have your meal if you give me back my cassock." The fiend waved his halberd in a feint, withdrew into the cave, and shut the doors fast behind him. Summoning his junior goblins, he ordered that a banquet be spread and wrote invitations asking all the devil kings of the mountain to come to the celebratory feast.

Monkey charged the gates but was unable to force them open, so he had to go back to the Guanyin Monastery, where the monks had buried the old patriarch and were now all in attendance on the Tang Priest in the abbot's quarters. Breakfast was over, and lunch was being brought in. Just as they were bringing soup and more hot water, Monkey descended from the sky. The monks all bowed low and took him into the abbot's room to see Sanzang. "Ah, you're back, Wukong," he said. "What about the cassock?" "I've found the answer. We misjudged these monks. It was in fact stolen by a fiend from the Black Wind Mountain. I went to

妖怪偷了。老孙去暗暗的寻他，只见他与一个白衣秀士，一个老道人，坐在那芳草坡前讲话。也是个不打自招的怪物，他忽然说出道：后日是他母难之日，邀请诸邪来做生日；夜来得了一件锦襕佛衣，要以此为寿，作一大宴，唤做‘庆赏佛衣会’。是老孙抢到面前，打了一棍，那黑汉化风而走，道人也不见了，只把个白衣秀士打死，乃是一条白花蛇成精。我又急急赶到他洞口，叫他出来与他赌斗。他已承认了，是他拿回。战彀这半日，不分胜负。那怪回洞，却要吃饭，关了石门，惧战不出。老孙却来回看师父，先报此信。已是有了袈裟的下落，不怕他不还我。”

众僧闻言，合掌的合掌，磕头的磕头，都念声“南无阿弥陀佛！今日寻着下落，我等方有了性命矣！”行者道：“你且休喜欢畅快，我还未曾到手，师父还未曾出门哩。只等有了袈裟，打发得我师父好好的出门，才是你们的安乐处；若稍有些须不虞，老孙可是好惹的主子！可曾有好茶饭与我师父吃？可曾有好草料喂马？”众僧俱满口答应道：“有！有！有！更不曾一毫待怠慢了老爷。”三藏道：“自你去了这半日，我已吃过了三次茶汤，两餐斋供了。他俱不曾敢慢我。但只是你还尽心竭力去寻取袈裟回来。”行者道：“莫忙！既有下落，管情拿住这厮，还你原物。放心，放心！”

正说处，那上房院主，又整治素供，请孙老爷吃斋。行

have a quiet look for him and found him sitting in front of grassy slope talking to a white-gowned scholar and an old Taoist. He's a self-confessed monster, and he said with his own mouth that he was inviting all the evil spirits to come and celebrate his birthday tomorrow, and that as he had come by a brocade Buddha's robe last night he wanted to celebrate that too, so he was going to give a great feast that he called an 'Assembly for the Celebration and Admiration of the Buddha's Robe'. I rushed him and took a swipe at him with my club, but the dark fellow turned into a puff of wind and fled. The Taoist disappeared too, and I was only able to kill the white-clad scholar, who was a white snake turned spirit. I went to the mouth of his cave as fast as I could and told him to come out and fight me. He admitted that he had carried it off. We fought for half a day without either of us winning, and then the monster went back to his cave for lunch and shut the stone gates behind him. He was too scared to come out again, so I came back to give you this news, master. Now we know where the cassock is, there's no need to worry that he won't give it back."

On hearing this, the monks put their hands together or kowtowed as they invoked Amitabha Buddha and exclaimed, "He's found where it is—we're saved." "Don't' be so happy about it," Monkey warned, "I haven't got it yet ,and my master hasn't left your monastery yet. You'll have to wait till I've recovered the cassock and my master has been seen off properly from here before you can consider yourselves safe. And if there is the slightest mistake, remember that I'm a very quick-tempered boss. Have you given my master the best food and tea? Have you given my horse the best fodder?" "Yes, yes, yes," the monks hastened to assure him. "We haven't been remiss in any way while looking after his Reverence." "While you were away all morning I've drunk tea three times and eaten twice, and they have not been at all offhand with me," Sanzang explained. "You'd better go back and do everything possible to recover that cassock." "Don't be in such a hurry," Monkey replied. "I know where it is, and I guarantee that I'll capture this wretch and return the cassock to you. There's no need to worry."

As he was talking the senior abbot came in, set out the vegetarian meal, and invited Lord Monkey to eat . After swallowing a few mouth-

者却吃了些须，复驾祥云，又去找寻。正行间，只见一个小怪，左胁下夹着一个花梨木匣儿，从大路而来。行者度他匣内必有甚么柬札，举起棒，劈头一下，可怜不禁打，就打得似个肉饼一般；却拖在路旁，揭开匣儿观看，果然是一封请帖。帖上写着：

“侍生熊罴顿首拜，启上大阐金池老上人丹房：屡承佳惠，感激渊深。夜观回禄之难，有失救护，谅仙机必无他害。生偶得佛衣一件，欲作雅会，谨具花酌，奉扳清赏。至期，千乞仙驾过临一叙。是荷。先二日具。”

行者见了，呵呵大笑道：“那个老剥皮，死得他一毫儿也不亏！他原来与妖精结党！怪道他也活了二百七十岁。想是那个妖精，传他些什么服气的小法儿，故有此寿。老孙还记得他的模样，等我就变做那和尚，往他洞里走走，看我那袈裟放在何处。假若得手，即便拿回，却也省力。”

好大圣，念动咒语，迎着风一变，果然就像那老和尚一般，藏了铁棒，拽开步，径来洞口，叫声“开门”。那小妖开了门，见是这般模样，急转身报道：“大王，金池长老来了。”那怪大惊道：“刚才差了小的去下简帖请他，这时候还未到那里哩，如何他就来得这等迅速？想是小的不曾撞着他，断是孙行者呼他来讨袈裟的。管事的，可把佛衣藏了，莫教他看见。”

fuls, Monkey mounted his magic cloud once more and went off on his hunt. On his way he saw a junior goblin going along the main path with a rosewood box under his left arm. Guessing that there must be some kind of letter in the box Monkey raised his cudgel and brought it down on his head. The blow did not just kill the goblin: it left him looking like a hamburger. Throwing his remains aside, Brother Monkey wrenched open the box and saw that it contained an invitation:

> Your pupil Bear presents his humble greetings to Your Excellency, the Supreme and Venerable One of the Golden Pool:
>
> I am deeply grateful for the magnificent kindness that I have so frequently received from you. When I saw the fire last night I failed to put it out, but I am sure that your divine intelligence will have suffered no harm from it. As your pupil has been lucky enough to obtain a Buddha's robe, I am giving a banquet, to which I hope you will come to appreciate the robe. I would be profoundly grateful if you would honour me with your presence at the appointed time. Written two days beforehand.

On reading this, Monkey roared with laughter and said, "That crooked old monk. He thoroughly deserved to be killed. He'd been ganging up with evil spirits, had he? It's odd that he should have lived to be two hundred and seventy. I suppose that evil spirit must have taught him a few tricks about controlling his vital essence, which was why he lived so long. I can remember what he looked like, so I think I'll make myself look like him and go into that cave. This way I can see where he's put that cassock, and if I'm lucky I'll be able to get back and save a lot of trouble.

The splendid Great Sage recited a spell, faced the wind, and made himself look just like the old monk. He hid his cudgel, walked straight to the entrance of the cave, and shouted, "Open up." The junior goblin opened up, and as soon as he saw him he rushed back to report, "Your Majesty, the Elder of the Golden Pool is here." The monster was astounded. "I've only just sent a youngster with an invitation for him, and the message can't have reached him yet. How could he possibly have got here so fast? The youngster can't even have met him. Obviously Brother Monkey has sent him here to ask for the cassock. Steward, hide that cassock somewhere where he won't see it."

行者进了前门，但见那天井中，松篁交翠，桃李争妍，丛丛花发，簇簇兰香，却也是个洞天之处。又见那二门上有一联对子，写着：

静隐深山无俗虑，幽居仙洞乐天真。

行者暗道："这厮也是个脱垢离尘，知命的怪物。"入门里，往前又进，到于三层门里，都是些画栋雕梁，明窗彩户。只见那黑汉子，穿的是黑绿纡丝袢袄，罩一领鸦青花绫披风，戴一顶乌角软巾，穿一双麂皮皂靴；见行者进来，整顿衣巾，降阶迎接道："金池老友，连日欠亲。请坐，请坐。"行者以礼相见。见毕而坐，坐定而茶。茶罢，妖精欠身道："适有小简奉启，后日一叙，何老友今日就下顾也？"行者道："正来进拜，不期路遇华翰，见有'佛衣雅会'，故此急急奔来，愿求见见。"那怪笑道："老友差矣。这袈裟本是唐僧的，他在你处住札，你岂不曾看见，反来就我看看？"行者道；"贫僧借来，因夜晚还不曾展看，不期被大王取来。又被火烧了荒山，失落了家私。那唐僧的徒弟，又有些骁勇，乱忙中，四下里都寻觅不见。原来是大王的洪福收来。故特来一见。"

正讲处，只见有一个巡山的小妖，来报道："大王！祸事了！下请书的小校，被孙行者打死在大路旁边，他绰着经

As he came to the front gates Monkey saw that the courtyard was green with bamboo and cypress, while peach and plum trees vied in beauty amid blossoming shrubs and fragrant orchids. It was a cave paradise. He also saw a couplet inscribed on the gates that read:

> In peaceful retirement deep in the hills, one is free of vulgar worries;
> Dwelling quietly in a magic cave, happy in divine simplicity.

"This wretch has escaped from the dirt and dust of the world," thought Monkey, "and is a fiend who understands life." Going through the gates he went further inside and passed through a triple gate. Here were carved and painted beams, light windows and coloured doors. He saw that the dark fellow was wearing a dark green silken tunic over which was slung a black patterned silk cloak; on his head was a soft black hat, and on his feet a pair of dusky deerskin boots. When he saw Monkey approaching he straightened his clothes and came down the steps to greet him with the words, "I've been looking forward to seeing you for days, Golden Pool. Please take a seat." Monkey returned his courtesies, and when they had finished greeting each other they sat down and drank tea. Then the evil spirit bowed and said, "I sent you a note just now asking you to come over the day after tomorrow. Why is it that you've come to see me today, old friend?" "I was on my way here to visit you when I happened to see your message that you were giving a 'Buddha's Robe Banquet', so I hurried over to ask you to let me have a look." "You've misunderstood, old friend," replied the evil monster with a smile. "It's the Tang Priest's cassock, and as he's been staying at your place you must have seen it there. Why come here to see it?" "When I borrowed it," Monkey said, "it was too late at night for me to be able to look at it. Since then, to my great surprise, it has been taken by Your Majesty. On top of that, the monastery has been burnt down and I have lost everything I own. That disciple of the Tang Priest's is quite a bold fellow, but he could not find it anywhere. I have come here to look at it as Your Majesty has had the great good fortune to recover it." As they were talking, a junior goblin came in from patrolling the mountain to announce, "Your Majesty, a terrible thing's happened. Brother Monkey has killed the lieutenant who was taking the invitation by the main path, and taken the chance of mak-

儿，变化做金池长老，来骗佛衣也！”那怪闻言，暗道：“我说那长老怎么今日就来，又来得迅速，果然是他！”急纵身，拿过枪来，就刺行者。行者耳朵里急掣出棍子，现了本相，架住枪尖，就在他那中厅里跳出，自天井中，斗到前门外，唬得那洞里群魔都丧胆，家间老幼尽无魂。这场在山头好赌斗，比前番更是不同。好杀：

那猴王胆大充和尚，这黑汉心灵隐佛衣。
语去言来机会巧，随机应变不差池。
袈裟欲见无由见，宝贝玄微真妙微。
小怪寻山言祸事，老妖发怒显神威。
翻身打出黑风洞，枪棒争持辨是非。
棒架长枪声响亮，枪迎铁棒放光辉。
悟空变化人间少，妖怪神通世上稀。
这个要把佛衣来庆寿，那个不得袈裟肯善归？
这番苦战难分手，就是活佛临凡也解不得围。

他两个从洞口打上山头，自山头杀在云外，吐雾喷风，飞砂走石，只斗到红日沉西，不分胜败。那怪道：“姓孙的，你且住了手。今日天晚，不好相持。你去，你去！待明早来，与你定个死活。”行者叫道：“儿子莫走！要战便像个战的，不

ing himself look like the Elder of the Golden Pool to come here and trick the Buddha's robe out of you." "I wondered why the elder came today," the monster thought, "and why he came so soon, and now I see that it's really *him.*" He leapt to his feet, grabbed his halberd, and thrust at Monkey. Monkey pulled the cudgel from his ear in a flash, reverted to his true form, parried the halberd's blade, jumped out from the main room into the courtyard, and fought his way back out through the front gates. This terrified all the fiends in the cave, scaring the wits out of young and old alike. The fine combat on the mountain that ensued was even better than the previous one.

> The courageous Monkey King was now a monk,
> The cunning dark fellow had hidden the Buddha's robe.
> At matching words they were both masters;
> In making the most of chances there was nothing between them.
> The cassock could not be seen, whatever one wished;
> A hidden treasure is a true wonder.
> When the junior demon on mountain patrol announced a disaster,
> The old fiend in his fury showed his might.
> Monkey transformed himself and fought his way out of the cave,
> As halberd and cudgel strove to decide the issue.
> The club blocked the lengthy halberd with resounding clangs;
> The halberd gleamed as it parried the iron club.
> Sun Wukong's transformations were rare on earth;
> Few could rival the foul fiend's magic.
> One wanted to take the robe to bring himself long life;
> One had to have the cassock to return with honour.
> This bitter struggle was not to be broken up;
> Even a Living Buddha could not have resolved it.

From the mouth of the cave the pair of them fought to the top of the mountain, and from the top of the mountain they battled their way beyond the clouds. They breathed out wind and mist, set sand and stones flying, and struggled till the red sun set in the west, but the contest was still undecided. Then the monster said, "Stop for the moment, Monkey. It's too late to go on fighting tonight. Go away, go away. Come back tomorrow, and we'll see which of us is to live and which to die." "Don't go, my child," Monkey shouted back. "If you want to fight, fight properly.

可以天晚相推。”看他没头没脸的，只情使棍子打来，这黑汉又化阵清风，转回本洞，紧闭石门不出。

行者却无计策奈何，只得也回观音院里。按落云头，道声“师父”。那三藏眼儿巴巴的，正望他哩。忽见到了面前，甚喜；又见他手里没有袈裟，又惧；问道：“怎么这番还不曾有袈裟来？”行者袖中取出个简帖儿来，递与三藏道：“师父，那怪物与这死的老剥皮，原是朋友。他着一个小妖送此帖来，还请他去赴‘佛衣会’。是老孙就把那小妖打死，变做那老和尚，进他洞去，骗了一钟茶吃。欲问他讨袈裟看看，他不肯拿出。正坐间，忽被一个什么巡风的，走了风信，他就与我打将起来。只斗到这早晚，不分上下。他见天晚，闪回洞去，紧闭石门。老孙无奈，也暂回来。”三藏道：“你手段比他何如？”行者道：“我也硬不多儿，只战个手平。”三藏才看了简帖，又递与那院主道：“你师父敢莫也是妖精么？”那院主慌忙跪下道：“老爷，我师父是人；只因那黑大王修成人道，常来寺里与我师父讲经，他传了我师父些养神服气之术，故以朋友相称。”行者道：“这伙和尚没甚妖气，他一个个头圆顶天，足方履地，但比老孙肥胖长大些儿，非妖精也。你看那帖儿上写着‘侍生熊罴’，此物必定是个黑熊成精。”三藏道：“我闻得古人云：‘熊与猩猩相类。’都是兽类，他却怎么成精？”行者笑道：“老孙是兽类，

Don't use the time of day as an excuse to get out of it." With that he struck wildly at the dark fellow, who changed himself into a puff of wind, went back to his cave, and fastened the stone gates tightly shut.

Monkey could think of no alternative to going back to the Guanyin Monastery. Bringing his cloud down, he called to his master, who had been waiting for him anxiously until he appeared suddenly before his eyes. Sanzang was very glad, until seeing that there was no cassock in Monkey's hands his happiness turned to fear. "Why haven't you got the cassock this time either?" he asked. Brother Monkey produced the invitation from his sleeve, and as he handed it to Sanzang he said, "Master, that fiend was friends with that dead crook. He sent a junior goblin with this invitation asking him to go to a 'Buddha's Robe Banquet'. I killed the goblin, made myself look like the old monk, went into the cave, and tricked a cup of tea out of them. I asked him to let me see the cassock, but he wouldn't bring it out. Then as we were sitting there a mountain patrolman of some sort gave the game away, so he started to fight me. We fought till just now, and neither of us was on top, when he saw that it was late, shot back to his cave and shut the stone doors behind him. This meant that I had to come back for the moment." "How do your tricks compare with his?" Sanzang asked. "I'm not much better than him," Monkey replied, "and I can only keep my end up." Sanzang read the invitation and handed it to the prelate. "Can it be that your Patriarch was an evil spirit?" he said. The prelate fell to knees as fast as he could and said, "My lord, he was human. But because that Great Black King was cultivating the ways of humanity he often came to our temple to discuss the scriptures with our Patriarch, and taught him some of the arts of nourishing the divine and controlling the vital essence. That was why they were on friendly terms." "None of these monks have anything satanic about them," Monkey said. "They all have their heads in the air and their feet on the ground, and are taller and fatter than I am. They're not evil spirits. Do you see where it says 'Your pupil Bear' on the invitation? He must be a black bear who has become a spirit. " To this Sanzang said, "There's an old saying that 'Bears and baboons are alike'. If they are all animals, how can they become spirits?" Monkey laughed and replied, "I'm an animal too, but I became the Great Sage Equalling Heaven. I'm

见做了齐天大圣，与他何异？大抵世间之物，凡有九窍者，皆可以修行成仙。”三藏又道：“你才说他本事与你手平，你却怎生得胜，取我袈裟回来？”行者道：“莫管，莫管，我有处治。”

正商议间，众僧摆上晚斋，请他师徒们吃了。三藏教掌灯，仍去前面禅堂安歇。众僧都挨墙倚壁，苫搭窝棚，各各睡下，只把个后方丈让与那上下院主安身。此时夜静，但见：

银河现影，玉宇无尘。满天星灿烂，一水浪收痕。万籁声宁，千山鸟绝。溪边渔火息，塔上佛灯昏。昨夜阇黎钟鼓响，今宵一遍哭声闻。

是夜在禅堂歇宿。那三藏想着袈裟，那里得稳睡？忽翻身见窗外透白，急起叫道：“悟空，天明了，快寻袈裟去。”行者一骨鲁跳将起来。早见众僧侍立，供奉汤水，行者道：“你等用心伏侍我师父，老孙去也。”三藏下床，扯住道：“你往哪里去？”行者道：“我想这桩事都是观音菩萨没理，他有这个禅院在此，受了这里人家香火，又容那妖精邻住。我去南海寻他，与他讲三讲，教他亲来问妖精讨袈裟还我。”三藏道：“你这去，几时回来？”行者道：“时少只在饭罢，时多只在晌午，就成功了。那些和尚，可好伏侍，老孙去也。”

just the same as him. All the creatures on heaven and earth that have nine openings to their bodies can cultivate their conduct and become Immortals." "Just now you said his abilities were the same as yours, so how are you going to beat him and get the cassock back?" Sanzang went on to ask. "Don't worry, don't worry," Monkey replied, "I can manage."

As they were talking, the monks brought their evening meal and invited them to eat. The Sanzang asked for a lamp and went to bed in the front meditation hall as before. The monks all slept under thatched shelters rigged up against the walls, leaving the abbot's quarters at the back for the senior and junior prelate. It was a peaceful night.

> The Milky Way was clear,
> The jade firmament free of dust.
> The sky was full of coruscating stars,
> A single wave wiped out the traces.
> Stilled were all sounds,
> And the birds were silent on a thousand hills.
> The fisherman's light beside the bank was out,
> The Buddha-lamp in the pagoda dimmed.
> Last night the abbot's bell and drum had sounded;
> This evening the air was filled with weeping.

This night he spent asleep in the monastery. Sanzang, however, could not sleep for thinking about the cassock. He turned over, and seeing that the sky was growing light outside the window, got straight out of bed and said, "Monkey, it's light, go and get the cassock." Brother Monkey bounded out of bed, and in an instant a host of monks was in attendance, offering hot water. "Look after my master properly," he said. "I'm off." Sanzang got out of bed and seized hold of him. "Where are you going?" he asked. "I've been thinking," said Monkey, "that this whole business is the Bodhisattva Guanyin's fault. Although this is her monastery and she receives the worship of all these monks, she allows that evil spirit to live in the neighbourhood. I'm going to the Southern Sea to find her and ask her to come here herself to make that evil spirit give us back the cassock." "When will you come back?" Sanzang asked. "After you've finished breakfast at the earliest, and by midday at latest, I'll have done the job. Those monks had better look after you well. I'm off now."

说声去，早已无踪。须臾间，到了南海。停云观看，但见那：

汪洋海远，水势连天。祥光笼宇宙，瑞气照山川。千层雪浪吼青霄，万迭烟波滔白昼。水飞四野，浪滚周遭。水飞四野振轰雷，浪滚周遭鸣霹雳。休言水势，且看中间。五色朦胧宝迭山，红黄紫皂绿和蓝。才见观音真胜境，试看南海落伽山。好去处！山峰高耸，顶透虚空。中间有千样奇花，百般瑞草。风摇宝树，日映金莲。观音殿瓦盖琉璃，潮音洞门铺玳瑁。绿杨影里语鹦哥，紫竹林中啼孔雀。罗纹石上，护法威严；玛瑙滩前，木叉雄壮。

这行者观不尽那异景非常，径直按云头，到竹林之下。早有诸天迎接道："菩萨前者对众言大圣归善，甚是宣扬。今保唐

No sooner were the words out of his mouth than he had disappeared without a trace and reached the Southern Sea. Stopping his cloud to take a look, he saw:

A vast expanse of ocean,
Waters stretching till they joined the sky.
Propitious light filled the firmament,
Auspicious vapours shone over mountains and rivers.
A thousand snow-capped breakers roared at the azure vault,
A myriad misty waves reared at the sky.
Water flew in all directions,
Torrents poured everywhere.
As the water flew in all directions it echoed like thunder;
As the torrents poured everywhere they crashed and roared.
Let us leave the sea,
And consider what lay in it:
A precious mountain in many a misty colour—
Red, yellow, purple, black, green, and blue.
Then did he see the beautiful land of Guanyin,
Potaraka Island in the Southern Sea.
What a wonderful place to go—
Towering peaks
Cutting through the sky,
With a thousand kinds of exotic flowers below them,
And every type of magical herb.
The wind shook priceless trees,
The sun shone on golden lotus.
Guanyin's palace was roofed with glazed tiles,
The gates of the Tide Cave were set with tortoise shell.
In the shade of green willows parrots talked,
While peacocks called amid purple bamboo.
On the marbled stone
The protecting gods are majestically severe;
Before the agate strand
Stands the mighty Moksa.

Not pausing to take in the whole of this exotic scene, Monkey brought his cloud straight down to land under the bamboo grove. A number of devas were already there to meet him, and they said, "The Bodhisattva

僧，如何得暇到此?”行者道:“因保唐僧，路逢一事，特见菩萨，烦为通报。”诸天遂来洞口报知。菩萨唤入。行者遵法而行，至宝莲台下拜了。菩萨问曰:“你来何干?”行者道:“我师父路遇你的禅院，你受了人间香火，容一个黑熊精在那里邻住，着他偷了我师父袈裟，屡次取讨不与，今特来问你要的。”菩萨道:“这猴子说话，这等无状!既是熊精偷了你的袈裟，你怎来问我取讨?都是你这个孽猴大胆，将宝贝卖弄，拿与小人看见，你却又行凶，唤风发火，烧了我的留云下院，反来我处放刁!”行者见菩萨说出这话，知他晓得过去未来之事，慌忙礼拜道:“菩萨，乞恕弟子之罪，果是这般这等。但恨那怪物不肯与我袈裟，师父又要念那话儿咒语，老孙忍不得头疼，故此来拜烦菩萨。望菩萨慈悲之心，助我去拿那妖精，取衣西进也。”菩萨道:“那怪物有许多神通，却也不亚于你。也罢，我看唐僧面上，和你去走一遭。”行者闻言，谢恩再拜。即请菩萨出门，遂同驾祥云，早到黑风山。坠落云头，依路找洞。

正行处，只见那山坡前，走出一个道人，手拿着一个玻璃盘儿，盘内安着两粒仙丹，往前正走；被行者撞个满怀，掣出棒，就照头一下，打得脑里浆流出，腔中血迸撺。菩萨

told us some time ago that you had been converted, Great Sage, and praised you very warmly. But if you are now protecting the Tang Priest, how have you found the time to come here?" "Because something has happened while I've been escorting him on his journey. Please go and tell the Bodhisattva that I'd like an audience with her." When the devas went into the cave to report this, Guanyin summoned him inside. Monkey did as he was told and bowed to her beneath the lotus throne. "What have you come for?" the Bodhisattva asked. "My master's journey has brought him to a monastery of yours," Monkey replied, "and I find that although you accept incense from its monks, you allow a black bear spirit to live in the neighbourhood, and have let him steal my master's cassock. I've tried to take it off him a number of times but got nowhere, so now I've come to ask you to demand it from him." "What nonsense, you ape," the Bodhisattva retorted. "Even if a bear spirit has stolen your cassock, what business have you to ask me to go and demand it for you? It all happened because you wanted to show it off, you big-headed and evil baboon, in front of petty-minded people. On top of that, in your wickedness you called up the wind to spread the fire that burnt down my monastery. And now you have the nerve to try your tricks here." These words from the Bodhisattva made Monkey realize that she knew all about the past and the future, so he hastily bowed down in reverence and pleaded, "Bodhisattva, forgive your disciple his sins, everything you say is true. All the same, my master will recite that spell again because that monster won't give back the cassock, and I couldn't bear the agonizing headache. That's why I came to bother you, Bodhisattva. I beg you in your mercy to help me catch that evil spirit, get the cassock back, and carry on towards the west." "That monster's magical powers are certainly no weaker than yours," the Bodhisattva said. "Very well then, out of consideration for the Tang Priest I'll go there with you." Monkey thanked her and bowed again, asked her to come out, and rode on the same magic cloud as her. In next to no time they reached the Black Wind Mountain, where they landed the cloud and headed for the cave on foot.

As they were on their way, a Taoist priest appeared on the mountain slope. He was carrying a glass salver on which were two pills of the elixir of immortality. Monkey was immediately suspicious of him, so he struck

大惊道："你这个猴子，还是这等放泼！他又不曾偷你袈裟，又不与你相识，又无甚冤仇，你怎么就将他打死？"行者道："菩萨，你认他不得。他是那黑熊精的朋友。他昨日和一个白衣秀士，都在芳草坡前坐讲。后日是黑精的生日，请他们来庆'佛衣会'。今日他先来拜寿，明日来庆'佛衣会'，所以我认得。定是今日替那妖去上寿。"菩萨说："既是这等说来，也罢。"行者才去把那道人提起来看，却是一只苍狼。旁边那个盘儿底下却有字，刻道："凌虚子制"。

行者见了，笑道："造化！造化！老孙也是便益，菩萨也是省力。这怪叫做不打自招，那怪教他今日了劣。"菩萨说道："悟空，这教怎么说？"行者道："菩萨，我悟空有一句话儿，叫做将计就计，不知菩萨可肯依我？"菩萨道："你说。"行者说道："菩萨，你看这盘儿中是两粒仙丹，便是我们与那妖魔的贽见；这盘儿后面刻的四个字，说'凌虚子制'，便是我们与那妖魔的勾头。菩萨若要依得我时，我好替你作个计较，也就不须动得干戈，也不须劳得征战，妖魔眼下遭瘟，佛衣眼下出现；菩萨要不依我时，菩萨往西，我悟空往东，佛衣只当相送。唐三藏只当落空。"菩萨笑道："这猴熟嘴！"行者道："不敢，倒是一个计较。"菩萨说："你这计较怎说？"行者道："这盘上刻那'凌虚子制'，想这道人就叫做凌虚子。菩萨，你要依我时，可就变做这个道人，我把这丹吃了一粒，变上一粒，略大些儿。菩萨你就捧了这个盘儿，两粒仙丹，去与那妖上寿，把这丸大些的让与那

straight at his head with the iron cudgel, sending blood splattering out from brain and chest. "Are you still as wild an this, you ape?" the shocked Bodhisattva asked. "He didn't steal your cassock, you didn't even know him, and he was no enemy of yours. Why kill him?" "You may not know him, Bodhisattva," Monkey replied, "but he was a friend of the Black Bear Spirit. Yesterday they and a white-clad scholar were sitting talking in front of the grassy mountainside. Today is the Black Spirit's birthday, and tomorrow he was coming to the 'Buddha's Robe Banquet'. That's why I recognized him. I'm sure that he was coming to greet that monster on his birthday." "If that's the way it is, very well then," said the Bodhisattva. Monkey then went to lift up the Taoist to take a look at him, and he saw that he had been a grey wolf. There was an inscription under the glass salver that lay beside him. It read, "Made by Master Emptiness-reached".

Brother Monkey laughed and sand, "What luck, what luck. This helps me and will save you trouble too, Bodhisattva. This monster has confessed of his own free will, and the other monster there can be finished off today." "What do you mean?" the Bodhisattva asked. "I have a saying," he replied, "that goes 'beat him at his own game'. Are you willing to let me do things my way?" "Tell me about it," the Bodhisattva said. "The two pill of immortality you see on that salver will be the present we take to visit him with," said Monkey, "and the words inscribed underneath—'Made by Master Emptiness-reached'—are the bait we'll set for him. If you do as I say, I have a plan for you that does not call for force or fighting. The fiend will collapse before our eyes, and the cassock will appear. If you won't let me have my way, then you go west, I'll go east, we can say good-bye to the Buddha's robe, and Sanzang will be up the creek." "You've got a cheek, you ape," replied the Bodhisattva with a smile. "No, no, I really have got a plan," Monkey protested. "Tell me about it then," said Guanyin. "You know it says on the salver, 'Made by Master Emptiness-reached,' Well, Master Emptiness-reached must be his name. Bodhisattva, if you're prepared to let me have my way, then change yourself into that Taoist. I shall eat one of those pills and then change myself into a pill, though I'll be a bit on the big side. You are to take the tray with the two pills on it and go to wish the fiend many happy

妖。待那妖一口吞之，老孙便于中取事，他若不肯献出佛衣，老孙将他肚肠，就也织将一件出来。”

菩萨没法，只得也点点头儿。行者笑道：“如何？”尔时菩萨乃以广大慈悲，无边法力，亿万化身，以心会意，以意会身，恍惚之间，变作凌虚仙子：

鹤氅仙风飒，飘飘欲步虚。
苍颜松柏老，秀色古今无。
去去还无住，如如自有殊。
总来归一法，只是隔邪躯。

行者看道：“妙啊！妙啊！还是妖精菩萨，还是菩萨妖精？”菩萨笑道：“悟空，菩萨、妖精，总是一念；若论本来，皆属无有。”行者心下顿悟，转身却就变做一粒仙丹：

走盘无不定，圆明未有方。
三三勾漏合，六六少翁商。
瓦铄黄金焰，牟尼白昼光。
外边铅与汞，未许易论量。

行者变了那颗丹，终是略大些儿。菩萨认定，拿了那个玻璃盘儿，径到妖洞门口，看时，果然是：

崖深岫险，云生岭上；柏苍松翠，风飒林间。崖深

returns. Give him the bigger of the pills, and when he's swallowed me, I'll take over inside him. If he doesn't hand the cassock over then, I'll weave a substitute out of his guts."

The Bodhisattva could only nod her agreement. "What about it then?" said the laughing Monkey, and at this the Bodhisattva in her great mercy used her unbounded divine power and her infinite capacity for transformation to control her will with her heart and her body with her will—in an instant she turned into Master Emptiness-reached.

> The wind of immortality blew around his gown,
> As he hovered, about to rise to emptiness.
> His dark features were as ancient as a cypress,
> His elegant expression unmatched in time.
> Going and yet staying nowhere,
> Similar but unique.
> In the last resort all comes down to a single law,
> From which he is only separated by an evil body.

"Great, great," exclaimed Brother Monkey at the sight. "Are you a Bodhisattva disguised an evil spirit, or a Bodhisattva who really is an evil spirit?" "Monkey," she replied with a laugh, "evil spirit and Bodhisattva are all the same in the last analysis—they both belong to non-being." Suddenly enlightened by this, Monkey curled up and turned himself into a pill of immortality:

> Rolling across the plate but not unstable,
> Round and bright without any corners.
> The double three was compounded by Ge Hong,
> The double six was worked out by Shao Weng.
> Pebbles of golden flame,
> Pearls that shone in the daylight.
> On the outside were lead and mercury,
> But I cannot reveal the formula.

The pill he changed himself into was indeed a little larger than the other one. The Bodhisattva noted this and went with the glass salver to the entrance of the fiend's cave. Here she saw

> Towering crags and lofty precipices,
> Where clouds grow on the peaks;

岫险，果是妖邪出没人烟少；柏苍松翠，也可仙真修隐道情多。山有涧，涧有泉，潺潺流水咽鸣琴，便堪洗耳；崖有鹿，林有鹤，幽幽仙籁动闲岑，亦可赏心。这是妖仙有分降菩提，弘誓无边垂恻隐。

菩萨看了，心中暗喜道："这孽畜占了这座山洞，却是也有些道分。"因此心中已此有个慈悲。

走到洞口，只见守洞小妖，都有些认得道："凌虚仙长来了。"一边传报，一边接引。那妖早已迎出二门道："凌虚，有劳仙驾珍顾，蓬荜有辉。"菩萨道："小道敬献一粒仙丹，敢称千寿。"他二人拜毕，方才坐定，又叙起他昨日之事。菩萨不答，连忙拿丹盘道："大王，且见小道鄙意。"觑定一粒大的，推与那妖道："愿大王千寿！"那妖亦推一粒，递与菩萨道："愿与凌虚子同之。"让毕，那妖才待要咽，那药顺口儿一直滚下。现了本相，理起四平，那妖滚倒在地。菩萨

Blue cypresses and green pines
Where the wind soughs in the forest.
On towering crags and lofty precipices
The devils come and go, and few men live.
The blue cypresses and green pines
Inspire Immortals to cultivate the hidden Way.
The mountains have gullies,
The gullies have springs,
Whose gurgling waters sing like a guitar,
Refreshing the ear.
Deer on its banks,
Cranes in the woods,
Where the reticent Immortal's pipe is casually played
To delight the heart.
Here an evil spirit can attain enlightenment,
And the boundless vow of the Buddha extends its mercy.

When the Bodhisattva saw this she thought, "If the beast has chosen this cave, there must be some hope for him." And from then on she felt compassion for him. When she reached the entrance of the cave, the junior goblins at the gates greeted her with the words, "Welcome, Immortal Elder Emptiness-reached." As some of them ran in to announce her, the monster came out of the gates to meet her and say, "Master Emptiness-reached, how good of you to put yourself to this trouble. This is an honour for me." "Allow me to present you with this magic pill that, I venture to say, will confer immortality on you," the Bodhisattva replied. When the two of them had finished exchanging greetings they sat down, and the monster started to talk about the events of the previous day. The Bodhisattva quickly changed the subject by passing the salver to him and saying, "Please accept this token of my regard for you." She observed which was the bigger one and handed it to him with the words, "I wish Your Majesty eternal life." The monster handed the other pill to her and said, "I hope, Master Emptiness-reached, that you will share it with me." When they had finished declining politely, the fiend picked up the pill and was on the point of swallowing it when it went rolling into his mouth. Then Monkey resumed his true form and struck up some acrobatic postures, at which the fiend fell to the ground. The Bodhisattva too resumed

现相，问妖取了佛衣。行者早已从鼻孔中出去。菩萨又怕那妖无礼，却把一个箍儿，丢在那妖头上。那妖起来，提枪要刺，行者、菩萨早已起在空中，菩萨将真言念起。那怪依旧头疼，丢了枪，满地乱滚。半空里笑倒个美猴王，平地下滚坏了黑熊怪。

菩萨道："孽畜！你如今可皈依么？"那怪满口道："心愿皈依，只望饶命！"行者道："恐耽搁了工夫。"意欲就打。菩萨急止住道："休伤他命。我有用他处哩。"行者道："这样怪物，不打死他，反留他在何处用哩？"菩萨道："我那落伽山后，无人看管，我要带他去做个守山大神。"行者笑道："诚然是个救苦慈尊，一灵不损。若是老孙有这样咒语，就念上他娘千遍！这回儿就有许多黑熊，都教他了帐！"却说那怪苏醒多时，公道难禁疼痛，只得跪在地下哀告道："但饶性命，愿皈正果！"菩萨方坠落祥光，又与他摩顶受戒，教他执了长枪，跟随左右。那黑熊才一片野心今日定，无穷顽性此时收。菩萨吩咐道："悟空，你回去罢。好生伏侍唐僧是，休懈惰生事。"行者道："深感菩萨远来，弟子还当回送回送。"菩萨道："免送。"行者才捧着袈裟，叩头而别。菩萨亦带了熊罴，径回大海。有诗为证。诗曰：

祥光霭霭凝金像，万道缤纷实可夸。

her true form and asked the monster for the Buddha's cassock. As Monkey had now emerged through the monster's nostrils, she was worried that the evil spirit might misbehave again, so she threw a band over his head. He rose to his feet, ready to run them through with his spear, but Monkey and the Bodhisattva were already up in mid-air, where she began to recite the spell. As the monster's head began to ache, he dropped the spear and writhed in agony on the ground. The Handsome Monkey King collapsed with laughter in the sky, while the Black Bear Spirit rolled in torment on the earth.

"Beast, will you return to the truth now?" asked the Bodhisattva. "I swear to, I swear to, if only you spare my life," the monster repeated over and over again. Monkey wanted to finish him off with no more ado, but the Bodhisattva stopped him at once: "Don't kill him—I've got a use for him." "What's the point in keeping that beast alive instead of killing him?" Monkey asked. "I've got nobody to look after the back of my Potaraka Island," she replied, "so I shall take him back with me to be an island-guarding deity." "You certainly are the all-merciful deliverer who doesn't allow a single soul to perish," said Monkey with a laugh. "If I knew a spell like that one of yours, I'd say it a thousand times over and finish off all the black bears I could find." Although the bear spirit had come round and the spell had stopped, he was still in great pain as he knelt on the ground and begged pitifully, "Spare my life and I promise I'll return to the truth." The Bodhisattva descended in a ray of light, placed her hands on his head, and administered the monastic discipline to him; then she told him to take up his spear and accompany her. The black bear's evil intentions ceased from that day on, and his unbounded perversity came to an end. "Sun Wukong," ordered the Bodhisattva, "go back now. Serve the Tang Priest well, don't be lazy, and don't start trouble." "I'm very grateful to you for coming so far, Bodhisattva, and I must see you home," Monkey said. "That will not be necessary," she replied. Monkey took the cassock kowtowed to her, and departed. The Bodhisattva took Bear back to the sea, and there is a poem to prove it:

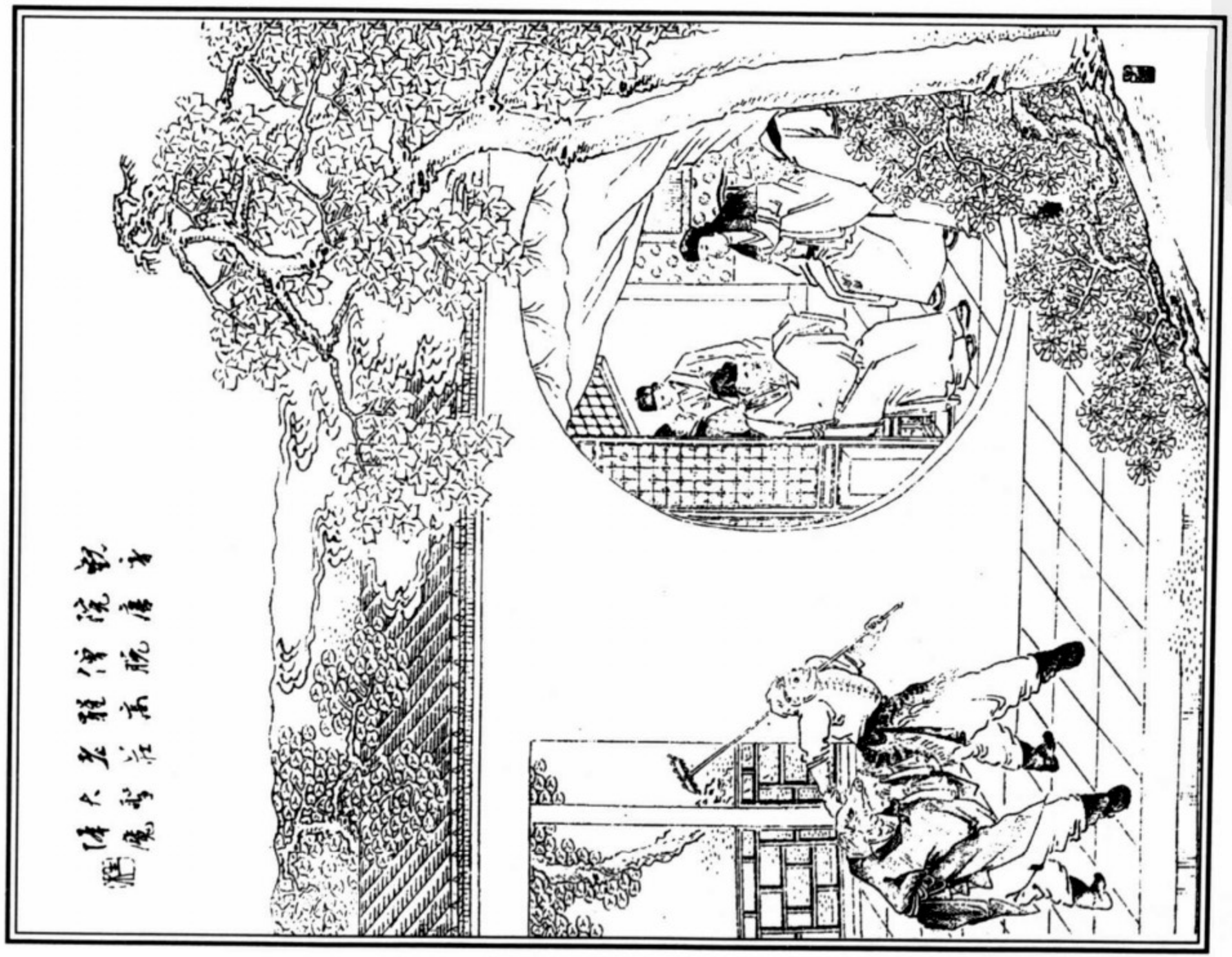
> A magic glow shines round the golden image,
> The thousand rays of glorious light.
> She saves all men, giving of her pity,

普济世人垂悯恤，遍观法界现金莲。
今来多为传经意，此去原无落点瑕。
降怪成真归大海，空门复得锦袈裟。
毕竟不知向后事情如何，且听下回分解。

Surveying the whole universe and revealing the golden lotus.

Many shall now preach the scriptures' meaning,
Nor shall there be any flaw therein.
Subduing a demon and bringing him to truth, she returns to the sea;
The religion of Emptiness has recovered the brocade cassock.

If you don't know how things developed, listen to the explanation in the next chapter.


孙大圣棍伤院君
唐僧法度脱魔障

第十八回

观音院唐僧脱难　高老庄大圣除魔

行者辞了菩萨，按落云头，将袈裟挂在香楠树上，掣出棒来，打入黑风洞里。那洞里那得一个小妖？原来是他见菩萨出现，降得那老怪就地打滚，急急都散走了。行者一发行凶，将他那几层门上，都积了干柴，前前后后，一齐发火，把个黑风洞烧做个“红风洞”，却拿了袈裟，驾祥光，转回直北。

话说那三藏望行者急忙不来，心甚疑惑；不知是请菩萨不至，不知是行者托故而逃。正在那胡猜乱想之中，只见半空中彩雾灿灿，行者忽坠阶前，叫道：“师父，袈裟来了。”三藏大喜。众僧亦无不欢悦道：“好了！好了！我等性命，今日方才得全了。”三藏接了袈裟道：“悟空，你早间去时，原约到饭罢晌午，如何此时日西方回？”行者将那请菩萨施变化降妖的事情，备陈了一遍。三藏闻言，遂设香案，朝南礼拜罢。道：“徒弟啊，既然有了佛衣，可快收拾包裹去也。”行者道：“莫忙，莫忙。今日将晚，不是走路的时候，且待明日早行。”众僧们一齐跪下道：“孙老爷说得是：一则天晚，二来我等有些愿心儿，今幸平安，有了宝贝，待我还了愿，

Chapter 18

The Tang Priest Is Rescued in the Guanyin Temple
The Great Sage Removes a Monster from Gao Village

Taking his leave of the Bodhisattva, Monkey brought his cloud in to land, hung the cassock on a *nanmu* tree, pulled out his cudgel, charged into the Black Wind Cave, and found not a single goblin inside. This was because the appearance of the Bodhisattva in her true form had so terrified them that they had fled in all directions. Evil thoughts welled up in Brother Monkey, and after piling dry firewood all around the multi-storeyed gate he set it alight, turning the Black Wind Cave into a Red Wind Cave. Then he went back to the north on a beam of magic light.

Sanzang, who had been anxiously waiting for him, was beginning to wonder why he had not come back. Had the Bodhisattva not come when asked to, or had Monkey just made up a story to escape? As he was being racked by these desperate thoughts, a shimmering cloud appeared in mid-air and Monkey came down and knelt before him. "Master, here's the cassock," he announced, to Sanzang's great joy. All the monks of the temple were delighted too, and they exclaimed, "Wonderful, wonderful, our lives are safe at last." "Monkey," said Sanzang as he took the cassock from him, "when you set out this morning you reckoned that it would only take the length of a meal, or until midday at longest. Why have you only come back now, at sunset?" When Monkey gave him a full account of how he had asked the Bodhisattva to transform herself to subdue the monster, Sanzang set up an incense table and bowed low to the south. That done, he said, "Disciple, now that we have the Buddha's robe, pack our luggage as quickly as you can." "Not so fast, not so fast," Monkey replied. "It's already evening, too late to hit the road. Let's set out tomorrow morning." The monks all knelt and said, "Lord Monkey is right. For one thing it's too late, and for another we made a vow. Now that all is well and the treasure has been recovered, we would like to carry out

请老爷散了福，明早再送西行。”行者道：“正是，正是。”你看那些和尚，都倾囊倒底，把那火里抢出的余资，各出所有，整顿了些斋供，烧了些平安无事的纸，念了几卷消灾解厄的经。当晚事毕。

次早方刷扮了马匹，包裹了行囊出门。众僧远送方回。行者引路而去，正是那春融时节。但见那：

草衬玉骢蹄迹软，柳摇金线露华新。
桃杏满林争艳丽，薛萝绕径放精神。
沙堤日暖鸳鸯睡，山涧花香蛱蝶驯。
这般秋去冬残春过半，不知何年行满得真文。

师徒们行了五七日荒路，忽一日天色将晚，远远的望见一村人家。三藏道：“悟空，你看那壁厢有座山庄相近，我们去告宿一宵，明日再行如何？”行者道：“且等老孙去看看吉凶，再作区处。”那师父挽住丝缰，这行者定睛观看，真个是：

竹篱密密，茅屋重重。参天野树迎门，曲水溪桥映户。道旁杨柳绿依依，园内花开香馥馥。此时那夕照沉西，处处山林喧鸟雀；晚烟出爨，条条道径转牛羊。又

that vow and invite Your Lordships to share in the thanksgiving meal. Tomorrow morning we'll see you off on your way west." "Yes, yes," urged Monkey. The monks then emptied their bags and produced everything that was left of what they had saved from the fire to make an offering of food. Then they burnt some paper to bring blessings and recited some sutras to ward off disaster. The ceremonies were finished that evening.

The next morning the horse was curried and the luggage packed, and then they set out. The monks escorted them a long distance before turning back, after which Monkey led the way. It was now early spring.

The grass cushions the horse's hooves,
New leaves emerge from the willow's golden threads.
Apricot vies for beauty with peach;
The wild fig round the path is full of life.
On sun-warmed sandbanks sleep mandarin ducks;
In the flower-scented gully the butterflies are quiet.
After autumn, winter, and half of spring,
Who knows when the journey will end as they find the true word?

One evening, after they had been travelling along a desolate path for six or seven days, master and disciple saw a distant village. "Monkey," said Sanzang, "do you see the village not far over there? Let's go and ask them to put us up for the night; we can set off again tomorrow morning." "Wait till I've made sure it's all right before deciding." Monkey replied, gazing at the village as his master pulled on the silken rein. He saw

Close-planted bamboo fences,
Many a thatched roof.
Outside the gates soar lofty trees;
Houses are mirrored in the waters under a bridge.
Green grow the willows beside the road,
Fragrant bloom the flowers in the gardens.
As sun sets in the west
Birds sing in the wooded hills.
The smoke of evening rises from the stoves
Along the paths roam sheep and cattle.
Well-fed chickens and pigs sleep under the eaves,

见那食饱鸡豚眠屋角，醉酣邻叟唱歌来。

行者看罢道："师父请行。定是一村好人家，正可借宿。"那长老催动白马，早到街衢之口。又见一个少年，头裹绵布，身穿蓝袄，持伞背包，敛裩扎裤，脚踏着一双三耳草鞋，雄纠纠的，出街忙走。行者顺手一把扯住道："那里去？我问你一个信儿：此间是什么地方？"那个人只管苦挣，口里嚷道："我庄上没人？只是我好问信！"行者陪着笑道："施主莫恼。'与人方便，自己方便。'你就与我说说地名何害？我也可解得你的烦恼。"那人挣不脱手，气得乱跳道："蹭蹬！蹭蹬！家长的屈气受不了，又撞着这个光头，受他的清气！"行者道："你有本事，劈开我的手，你便就去了也罢。"那人左扭右扭，那里扭得动，却似一把铁钤钳住一般，气得他丢了包袱，撇了伞，两只手，雨点似来抓行者。行者把一只手扶着行李，一只手抵住那人，凭他怎么支吾，只是不能抓着。行者愈加不放，急得爆燥如雷。三藏道："悟空，那里不有人来了？你再问那人就是，只管扯住他怎的？放他去罢。"行者笑道："师父不知。若是问了别人没趣，须是问他，才有买卖。"那人被行者扯住不过，只得说出道："此处乃是乌斯藏国界之地，唤做高老庄。一庄人家有大半姓高，故此唤做高老庄。你放了我去罢。"行者又道："你这样行装，不是个走近路的。你实与我说，你要往那里去，端的所干何事，我才放你。"

While the drunk old man sings his song next door.

When he had surveyed the scene, Brother Monkey said, "Go ahead, master. It's definitely a good village. We can spend the night there." Sanzang urged his horse forward, and in a few moments they were at the beginning of the main street. A young man appeared wearing a silken turban, a blue jacket, a pair of trousers tied at the ankles, and a pair of straw sandals. He was carrying an umbrella in his hand and a pack on his back. He was a fine sight as he walked briskly down the street. Monkey grabbed him and asked, "Where are you going? I want to ask you something— where is this?" The fellow, who was trying to break loose, shouted, "Why ask me? I'm not the only person in the village." "Don't be angry, kind sir," replied Monkey, all smiles. "To help others is to help yourself. What harm can it do to tell me what the place is called? We might be able to bring your troubles to an end, you know." Struggle as he might, the fellow could not break loose, which made him leap around with fury. "Damn it, damn it," he shouted, "I get more bullying from the old man than I can stand, and now I've got to run into you, baldy. You've got it in for me too." "If you're good for anything, get out of my grip," Monkey said. "Do that and I'll let you go." The young man twisted and turned, but he could not break free—it was as if he were held in a pair of pliers. In his temper he threw down his umbrella and his bundle, and tore at Monkey with both hands, trying to get hold of him. Monkey was holding the luggage in one hand, and with the other he was keeping the young man under control, and no matter how hard the fellow tried he could not get a grip on him. Monkey, however, was now holding him more firmly than ever, and was bursting with fury. "Monkey," Sanzang said, "here comes someone else you can ask. Why keep such a tight grip on him? Let him go." "You don't understand, master," replied Monkey with a smile. "It would be no fun to ask anyone else. I have to ask him if there's to be anything to be got out of this." Seeing that Monkey would not let him go, the fellow started to talk. "This is Old Gao Village in the country of Stubet, and it's called that because practically everyone here has the surname Gao. Now let me go." "From your get-up, you're going on a long journey," Monkey went on. "Tell me where you're going and what you're up to, then I'll let you go."

这人无奈，只得以实情告诉道："我是高太公的家人，名叫高才。我那太公有个老女儿，年方二十岁，更不曾配人，三年前被一个妖精占了。那妖整做了这三年女婿。我太公不悦，说道：'女儿招了妖精，不是长法：一则败坏家门，二则没个亲家来往。'一向要退这妖精。那妖精那里肯退，转把女儿关在他后宅，将有半年，再不放出与家内人相见。我太公与了我几两银子，教我寻访法师，拿那妖怪。我这些时不曾住脚，前前后后，请了有三四个人，都是不济的和尚，脓包的道士，降不得那妖精。刚才骂了我一场，说我不会干事，又与了我五钱银子做盘缠，教我再去请好法师降他。不期撞着你这个纥刺星扯住，误了我走路，故此里外受气，我无奈，才与你叫喊。不想你又有些拿法，我挣不过你，所以说此实情。你放我去罢。"行者道："你的造化，我有营生。这才是凑四合六的勾当。你也不须远行，莫要化费了银子。我们不是那不济的和尚，脓包的道士，其实有些手段，惯会拿妖。这正是'一来照顾郎中，二来又医得眼好。'烦你回去上复你那家主，说我们是东土驾下差来的御弟圣僧，往西天拜佛求经者，善能降妖缚怪。"高才道："你莫误了我。我是一肚子气的人，你若哄了我，没甚手段，拿不住那妖精，却不又带累我来受气？"行者道："管教不误了你。你引我到你家门首去来。"那人也无计奈何，真个提着包袱，拿了伞，转步回身，领他师徒到于门首道："二位长老，你且在马台上略坐坐，等我进去报主人知道。"行者才放了手，落担

The poor fellow had no option but to tell Monkey the truth. "I'm Gao Cai from the family of Squire Gao. His youngest daughter is twenty and not yet married, but three years ago an evil spirit came and took her. He's been staying with us for three years, and the old man isn't at all pleased. There's no future in having a girl marry an evil spirit, he says. It's ruining our family, and we don't get a family of in-laws to visit. He's always wanted to get rid of the evil spirit, but he refuses to go. Now he's shut the girl up in the back building for the best part of a year, and he won't let any of the family see her. My old man gave me two ounces of silver and sent me to find a priest to capture the monster. I've been on the go for ages now, and asked three or four of them, but they were all hopeless monks or pimples of Taoists—none of them could control him. The old man's just been swearing at me as an utter idiot, given me five more ounces of silver as travelling expenses, and told me to find a good priest who'll deal with the monster. Then I was grabbed by you, you evil star, and that's made me later than ever. No wonder I shouted at you: I'm pushed around at home and pushed around when I go out. I never thought you'd be such a good wrestler that I wouldn't be able to break out of your clinch. Let me go now—I've told you everything." "You're in luck—we're in the business," Monkey replied. "This is quite convenient; you needn't go any further or spend any of your money. We're not hopeless monks or pimples of Taoists. We've got some real magic powers, and we know how to deal with evil spirits. This'll do both of us a bit of good. Go back and tell the head of your household that my master is a saintly monk, and the younger brother of the Emperor of the East, who has sent him to visit the Buddha in the Western Heaven and seek the scriptures. We are very good at controlling devils and capturing monsters." "Don't lie to me," the young man replied. "I've had enough of being pushed around. If you're tricking me, you haven't really got any special powers, and you can't capture that fiend, you'll only be getting me into more trouble than ever." "I swear I'm not fooling you," answered Monkey. "Show us the way to your front door." The young man saw that there was nothing for it but to pick up his bundle and umbrella, turn round, and take the two of them to his gate, where he said to them, "Reverend gentlemen, would you mind sitting here on the verandah for a

牵马，师徒们坐立门旁等候。

那高才入了大门，径往中堂上走，可可的撞见高太公。太公骂道："你那个蛮皮畜生，怎么不去寻人，又回来做甚？"高才放下包伞道："上告主人公得知，小人才行出街口，忽撞见两个和尚：一个骑马，一个挑担。他扯住我不放，问我那里去。我再三不曾与他说及，他缠得没奈何，不得脱手，遂将主人公的事情，一一说与他知。他却十分欢喜，要与我们拿那妖怪哩。"高老道："是那里来的？"高才道："他说是东土驾下差来的御弟圣僧，前往西天拜佛求经的。"太公道："既是远来的和尚，怕不真有些手段。他如今在那里？"高才道："现在门外等候。"

那太公即忙换了衣服，与高才出来迎接，叫声"长老"。三藏听见，急转身，早已到了面前。那老者戴一顶乌绫巾，穿一领葱白蜀锦衣，踏一双糙米皮的犊子靴，系一条黑绿绦子，出来笑语相迎，便叫："二位长老，作揖了。"三藏还了礼，行者站着不动。那老者见他相貌凶丑，便就不敢与他作揖。行者道："怎么不唱老孙喏？"那老儿有几分害怕，叫高才道："你这小厮却不弄杀我也？家里现有一个丑头怪脑的女婿打发不开，怎么又引这个雷公来害我？"行者道："老高，你空长了许大年纪，还不省事！若专以相貌取

moment while I go in and tell the master?" Only then did Monkey let go of him, put down the carrying-pole, take the horse's reins, and stand beside his master, who sat down by the gate.

The young man went in through the gate and straight to the main hall, where he happened to meet Squire Gao. "Well, you savage, who have you come back instead of going to find someone?" Squire Gao demanded. Putting down his bundle and umbrella, the young man replied, "I must report to you, sir, that I had just got to the end of the street when I met a couple of monks. One was on horseback, and the other had a carrying-pole on his shoulder. He grabbed me and wouldn't let me go, and asked me where I was going. I refused to tell him several times, but he had me locked in a grip I couldn't get out of, so I had to tell him all about the mission you gave me, sir. He was absolutely delighted when he heard about it, and wanted to catch that monster for us." "Where are they from?" Squire Gao asked. "He says that his master is a saintly monk, the younger brother of the Emperor of the East, who has sent him to visit the Buddha in the Western Heaven and seek the scriptures," the young man replied. "But even if they're monks from far away, they may not really be capable of anything. Where are they now?" "Waiting outside the gate."

The old man quickly put on his best clothes and went out with the youngster to greet them, addressing them as "Venerable Elders". Sanzang turned hurriedly round when he heard this, and found them standing before him. The older man was wearing a black silk turban, an onion-white robe of Sichuan brocade, a pair of calf-skin boots the colour of unpolished rice, and a belt of black silk. He came forward and said with a smile, "Greetings, Venerable Elders," as he bowed, holding his hands together. Sanzang returned his bow, but Monkey stood there immobile. At the sight of Brother Monkey's ugly face the old man decided not to bow to him. "Why won't you pay your respects to me?" Monkey asked, at which the old man, somewhat frightened, said to the young man, "You'll be the death of me, you little wretch. We've already got one hideous monster at home as a son-in-law we can't get rid of, so why ever did you have to bring this thunder god here to ruin us?" "Gao, old chap, you've been living all these years for nothing—you've still got no sense. It's

人，干净错了。我老孙丑自丑，却有些本事。替你家擒得妖精，捉得鬼魅，拿住你那女婿，还了你女儿，便是好事，何必谆谆以相貌为言！”太公见说，战兢兢的，只得强打精神，叫声“请进”。这行者见请，才牵了白马，教高才挑着行李，与三藏进去。他也不管好歹，就把马拴在敞厅柱上，扯过一张退光漆交椅，叫三藏坐下。他又扯过一张椅子，坐在旁边。那高老道：“这个小长老，倒也家怀。”行者道：“你若肯留我住得半年，还家怀哩。”

坐定，高老问道：“适间小价说，二位长老是东土来的？”三藏道：“便是。贫僧奉朝命往西天拜佛求经，因过宝庄，特借一宿，明日早行。”高老道：“二位原是借宿的，怎么说会拿怪？”行者道：“因是借宿，顺便拿几个妖怪儿耍耍的。动问府上有多少妖怪？”高老道：“天那！还吃得有多少哩！只这一个怪女婿，也被他磨慌了！”行者道：“你把那妖怪的始末，有多大手段，从头儿说说我听，我好替你拿他。”高老道：“我们这庄上，自古至今，也不晓得有甚么鬼祟魍魉，邪魔作耗。只是老拙不幸，不曾有子，止生三个女儿：大的唤名香兰，第二的名玉兰，第三的名翠兰。那两个从小儿配与本庄人家，止有小的个，要招个女婿，指望他与我同家过活，做个养老女婿，撑门抵户，做活当差。不期三年前，有一个汉子，模样儿倒也精致，他说是福陵山上人

completely wrong to judge people by their faces. I may be no beauty, but I'm quite clever. I'll grab that evil spirit for you, catch that demon, seize your son-in-law, and give you back your daughter. I'll be doing you a good turn, so there's no need to fuss about my looks." The old man, now shaking with fear, pulled himself together and asked them in. Monkey took the horse's bridle, told the young man to carry the luggage, and went in with Sanzang. In his usual devil-may-care way he tethered the horse to one of the pillars of an open-air pavilion, pulled up a gleaming lacquered armchair, and told his master to sit down. Then he brought over a chair for himself and sat beside him. "The younger venerable elder has already made himself at home," Squire Gao remarked. "I'd feel at home here if you entertained us for six months," Brother Monkey replied.

When they were all seated the old man said, "The boy told me a moment ago that you were from the East." "That's right," Sanzang replied. "The court has sent me to worship the Buddha in the Western Heaven and ask for the scriptures. As we are passing this way on our journey, we would like to spend the night here before continuing on our way tomorrow morning." "If you two gentlemen just want to spend the night here, why all the talk about catching monsters?" "As we'll be spending the night here," Monkey put in, "we though it would be fun to catch a few monsters while we're about it. May I ask how many there are in your residence?" "Good heavens," the old man exclaimed, "however many do you want? We've only got this monster of a son-in-law, and he's ruined our lives." "Tell me all about this monster from the beginning," Monkey said. "I must know about his magic powers if I'm to capture him for you." "This village has never had any trouble from ghosts, demons or evil spirits before. It was my misfortune to have no son, and three daughters, of whom the eldest is called Fragrant Orchid, the second Jade Orchid, and the third Blue Orchid. The other two were betrothed to men from the village when they were children and have been married off. I wanted the third to marry a man who would live here to support me in my old age, look after the household, and do jobs about the place. About three years ago a good-looking young fellow turned up who said that his name was Zhu and he came from the Mountain of Blessing. He

家，姓猪，上无父母，下无兄弟，愿与人家做个女婿。我老拙见是这般一个无根无绊的人，就招了他。一进门时，倒也勤谨：耕田耙地，不用牛具；收割田禾，不用刀杖。昏去明来，其实也好；只是一件，有些会变嘴脸。”行者道：“怎么变么？”高老道：“初来时，是一条黑胖汉，后来就变做一个长嘴大耳朵的呆子，脑后又有一溜鬃毛，身体粗糙怕人，头脸就像个猪的模样。食肠却又甚大：一顿要吃三五斗米饭；早间点心，也得百十个烧饼才够。喜得还吃斋素；若再吃荤酒，便是老拙这些家业田产之类，不上半年，就吃个罄净！”三藏道：“只因他做得，所以吃得。”高老道：“吃还是件小事，他如今又会弄风，云来雾去，走石飞砂，唬得我一家并左邻右舍，俱不得安生。又把那翠兰小女关在后宅子里，一发半年也不曾见面，更不知死活如何。因此知他是个妖怪，要请个法师与他去退，去退。”行者道：“这个何难？老儿你管放心，今夜管情与你拿住，教他写个退亲文书，还你女儿如何？”高老大喜道：“我为招了他不打紧，坏了我多少清名，疏了我多少亲眷；但得拿住他，要甚么文书？就烦与我除了根罢。”行者道：“容易！容易！入夜之时，就见好歹。”

老儿十分欢喜，才教展抹桌椅，摆列斋供。斋罢，将晚，老儿问道：“要甚兵器？要多少人随？趁早好备。”行者道：“兵器我自有。”老儿道：“二位只是那根锡杖，锡杖怎么打得妖精？”行者随于耳内取出一个绣花针来，捻在手中，

told me that he had no parents or brothers, and wanted to marry and live with his in-laws. As he had no family commitments I offered him my daughter's hand, old fool that I am, and from the moment he became a member of our family he worked very hard. He ploughed and hoed without using oxen or tools; and he didn't need a scythe or a stick to harvest the crops. As day followed day, there was nothing wrong with him, except that he started to look different." "How?" Monkey asked. "At first he was a plump, dark chap, but later on he became a long-nosed, big-eared idiot with thick black hairs running down from the back of his head and a great, thick body. His face is just like a pig's. His appetite is enormous, too. He needs several bushels of grain at every main meal, and over a hundred griddle-cakes for breakfast. Luckily he is a vegetarian. If he ate meat and wine he would have ruined us in six months." "He has to eat so much because he works so hard," Sanzang commented. "But that's not the main thing." Squire Gao continued. "He can also summon up a wind, make clouds and mist come and go, and send pebbles and sand flying. He's terrified our neighbours, who don't feel safe living here any longer. He's shut my daughter away in the building at the back, and nobody's seen her for six months. We don't even know if she's still alive. That is how we know he's an evil monster, and why we want a priest to come and get rid of him." "No difficulty there," Monkey replied. "Don't worry, old chap, I guarantee that I'll get him tonight, make him write out a document divorcing your daughter, and bring her back to you. What do you say to that?" "Because I thought there'd be no harm in offering him my daughter, I've ruined my reputation and estranged all my relations," Squire Gao replied. "If you can catch him, why bother with a divorce document? Wipe him out for me, if you please." "Easy, easy," said Monkey. "I'll get him tonight."

The old man was delighted. He had a table and chairs set out and wiped clean, and a vegetarian meal brought in. When the meal was over and he was about to go to bed, the old man asked, "What weapons and how many men will you need? I'll get everything ready in good time." "I have a weapon," Monkey replied. "You two gentlemen only have your monastic staves—how will you be able to kill the fiend with them?" the old man asked. Monkey produced the embroidery needle from his ear, held it

迎风幌了一幌，就是碗来粗细的一根金箍铁棒，对着高老道："你看这条棍子，比你家兵器如何？可打得这怪否？"高老又道："既有兵器，可要人跟？"行者道："我不用人，只是要几个年高有德的老儿，陪我师父清坐闲叙，我好撇他而去。等我把那妖精拿来，对众取供，替你除了根罢。"那老儿即唤家僮，请了几个亲故朋友。一时都到。相见已毕，行者道："师父，你放心稳坐，老孙去也。"

你看他揝着铁棒，扯着高老道："你引我去后宅子里，妖精的住处看看。"高老遂引他到后宅门首。行者道："你去取钥匙来。"高老道："你且看看。若是用得钥匙，却不请你了。"行者笑道："你那老儿，年纪虽大，却不识耍。我把这话儿哄你一哄，你就当真。"走上前，摸了一摸，原来是铜汁灌的锁子。狠得他将金箍棒一捣，捣开门扇，里面却黑洞洞的。行者道："老高，你去叫你女儿一声，看他可在里面。"那老儿硬着胆叫道："三姐姐。"那女儿认得是他父亲的声音，才少气无力的应了一声道："爹爹，我在这里哩。"行者闪金睛，向黑影里仔细看时，你道他怎生模样？但见那：

云鬓乱堆无掠，玉容未洗尘淄。一片兰心依旧，十分娇态倾颓。樱唇全无气血，腰肢屈屈偎偎。愁蹙蹙，

between his fingers, and shook it in the wind. It turned into the gold-banded cudgel as thick as a rice-bowl. Monkey turned to Squire Gao and asked, "How does this cudgel compare with the weapons you have in here? Will it do to kill the monster?" "So you have the weapon," the old man went on, "but what about the men?" "I can do it single-handed." Monkey replied, "though I would like a few respectable old gentlemen to come in and keep my master company while I'm away from him. When I've captured the monster they can witness his confession before I wipe him out for you." The old man thereupon sent his servants to ask a few old friends over, and before long they had all arrived. When the introductions were over Monkey said, "Master, you sit here and don't worry. I'm off."

Just watch Monkey as with his cudgel in his hand he takes hold of the old man and says, "Take me to the building at the back. I want to see where this evil spirit lives." Squire Gao led him to the door of the back building, and Monkey told him to bring the key at once. "Look here," the old man answered, "if a key would have done the trick, I wouldn't have had to ask for your services." "Can't you tell at your age when someone's joking?" Monkey asked. "I was only teasing. You shouldn't have taken me seriously." He felt the lock and found that molten copper had been poured into it, so he struck it a vicious blow with his cudgel and shattered it. Pushing the doors open, he saw that it was pitch-black inside. "Call your daughter's name, Old Gao, to see whether she's in here," he said. The old man summoned up his courage and called her name, and the daughter, recognizing her father's voice, answered feebly, "Dad, I'm in here." With a roll of his golden pupils Monkey peered into the darkness to take a closer look at her. Do you know what she was like?

Her cloudy hair was tangled and unkempt,
Her face was filthy and unwashed.
Her orchid heart was as pure as ever,
But her beauty lay in ruins.
There was no blood or life in her cherry lips,
And her limbs were crooked and bent.
A sad frown on her forehead,
Her eyebrows pale;

蛾眉淡；瘦怯怯，语声低。

他走来看见高老，一把扯住，抱头大哭。行者道："且莫哭！且莫哭！我问你，妖怪往那里去了？"女子道："不知往那里去。这些时，天明就去，入夜方来。云云雾雾，往回不知何所。因是晓得父亲要祛退他，他也常常防备，故此昏来朝去。"行者道："不消说了。老儿，你带令爱往前边宅里，慢慢的叙阔，让老孙在此等他。他若不来，你却莫怪；他若来了，定与你剪草除根。"那老高欢欢喜喜的，把女儿带将前去。

行者却弄神通，摇身一变，变得就如那女子一般，独自个坐在房里等那妖精。不多时，一阵风来，真个是走石飞砂。好风：

起初时微微荡荡，向后来渺渺茫茫。
微微荡荡乾坤大，渺渺茫茫无阻碍。
雕花折柳胜摁麻，倒树摧林如拔菜。
翻江搅海鬼神愁，裂石崩山天地怪。
衔花麋鹿失来踪，摘果猿猴迷在外。
七层铁塔侵佛头，八面幢幡伤宝盖。
金梁玉柱起根摇，房上瓦飞如燕块。
举棹梢公许愿心，开船忙把猪羊赛。
当坊土地弃祠堂，四海龙王朝上拜。

Weak and frightened,
Only daring to whisper.

When she came out and saw her father, she grabbed hold of him, put her hand round his head, and wept. "Don't cry," Monkey said, "don't cry. Where has the monster gone?" "I don't know. These days he's been setting out at dawn and only coming back in the middle of the night. There's always so much cloud and mist that I can't tell where he goes. He knows that my father wants to exorcise him, so he's always on the alert. That's why he comes back late and leaves at dawn." "Of course he would," Monkey remarked, adding, "old fellow, take the girl to the front building. You two can have a good long talk; I'm going to wait for the monster here. Don't be surprised if he doesn't turn up; but if he does, I'll wipe him out for you." The old man happily took his daughter to the front building.

Monkey then used some of his magic powers to turn himself into the likeness of the girl with a shake of his body. Then he sat down in the room to wait for the evil spirit. Before long there was a marvellous wind that sent stones and dust flying:

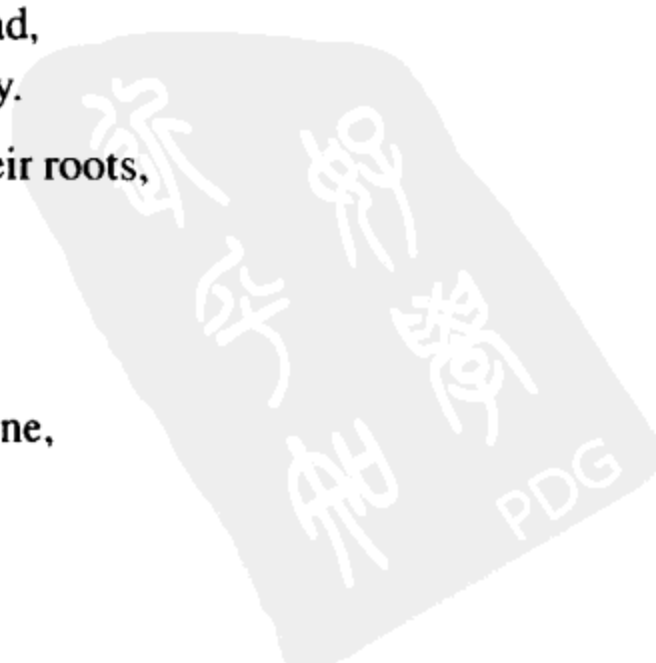
At first it was a gentle breeze,
That gradually became a tremendous gale.
When it was a gentle breeze, it filled Heaven and Earth;
When it grew, nothing could withstand it.

It stripped off flowers and snapped willows like stalks of hemp,
Uprooting forests as if it were picking vegetables.
It threw rivers and seas into turmoil, to the fury of gods and devils,
Splitting rocks and mountains as Heaven and Earth watched in horror.

The flower-eating deer lost their way,
The fruit-plucking monkeys did not know where they were.
Seven-storeyed iron pagodas fell on the Buddha's head,
The streamers in the temple fell on the jewelled canopy.

Golden beams and pillars of jade were shaken from their roots,
Tiles flew from the roof like swallows.
As the boatman raised his oar he made a vow,
Quickly sacrificing a pig and a goat as he pushed off.

The guardian god of the city ward abandoned his shrine,



海边撞损夜叉船，长城刮倒半边塞。

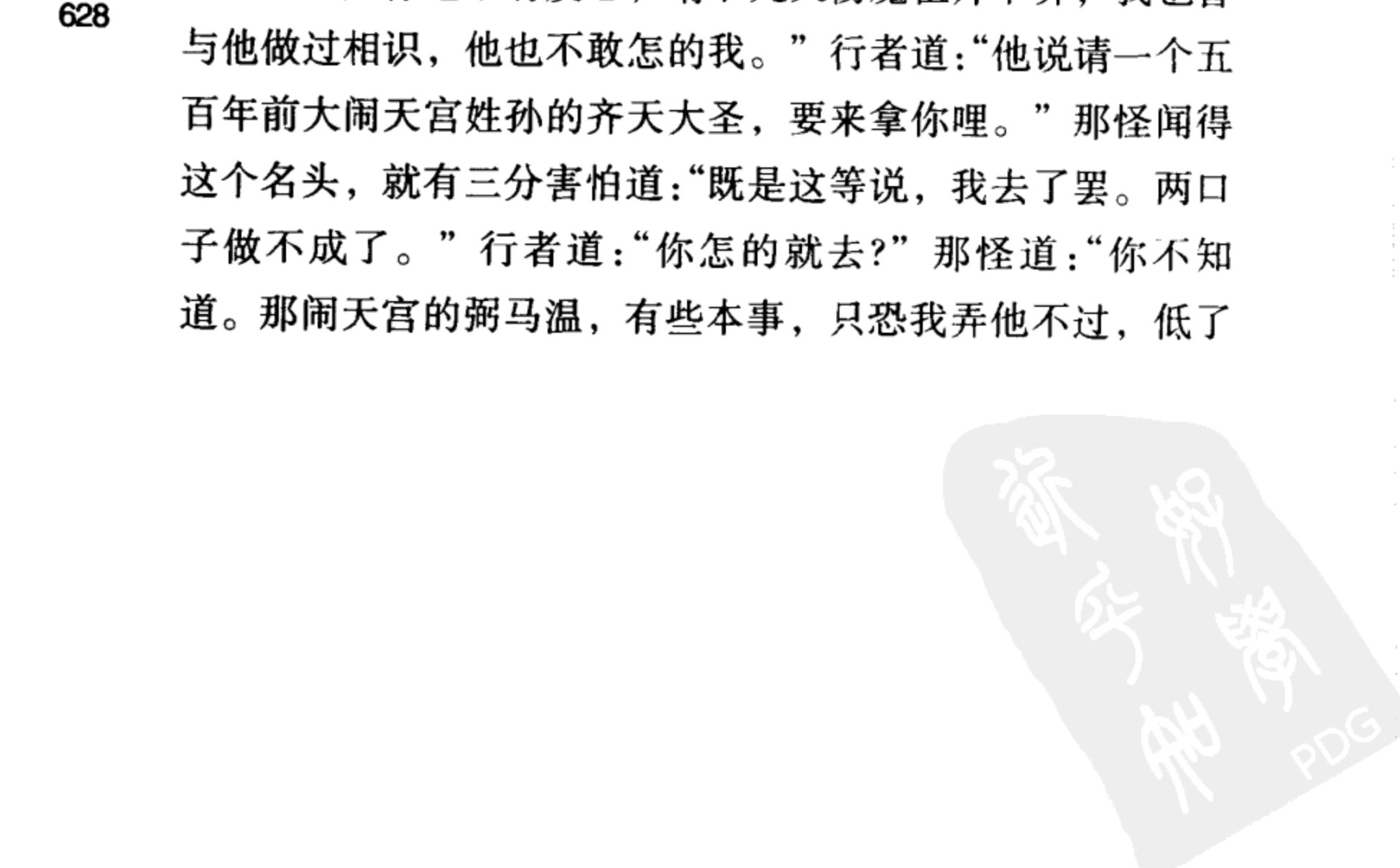
那阵狂风过处，只见半空里来了一个妖精，果然生得丑陋：黑脸短毛，长喙大耳；穿一领青不青、蓝不蓝的梭布直裰，系一条花布手巾。行者暗笑道："原来是这个买卖！"好行者，却不迎他，也不问他，且睡在床上推病，口里哼哼喷喷的不绝。那怪不识真假，走进房，一把搂住，就要亲嘴。行者暗笑道："真个要来弄老孙哩！即使个拿法，托着那怪的长嘴，叫做个小跌。漫头一料，扑的掼下床来。那怪爬起来，扶着床边道："姐姐，你怎么今日有些怪我？想是我来得迟了？"行者道："不怪！不怪！"那妖道："既不怪我，怎么就丢我这一跌？"行者道："你怎么就这等样小家子，就搂我亲嘴？我因今日有些不自在，若每常好时，便起来开门等你了。你可脱了衣服睡是。"那怪不解其意，真个就去脱衣。行者跳起来，坐在净桶上。那怪依旧复来床上摸一把，摸不着人，叫道："姐姐，你往那里去了？请脱衣服睡罢。"行者道："你先睡，等我出个恭来。"那怪果先解衣上床。行者忽然叹口气，道声"造化低了！那怪道："你恼怎的？造化怎么得低的？我得到了你家，虽是吃了些茶饭，却也不曾白吃你的：我也曾替你家扫地通沟，搬砖运瓦，筑土打墙，耕田耙地，种麦插秧，创家立业。如今你身上穿的锦，戴的金，四时有花果享用，八节有蔬菜烹煎，你还有那些儿不趁心处，这般短叹长吁，说甚么造化低了！"行者道："不是这等

The Dragon Kings of the Four Seas bowed to Heaven.
The yaksha demons' boats were wrecked on the coast,
And half the length of the Great Wall was blown down.

As this gale wind passed, an evil spirit appeared in mid-air. He was certainly ugly with his dark face, stubbly hair, long nose, and big ears. He wore a cotton tunic that was somewhere between black and blue, and round his waist was a patterned cotton cloth. "So that's what he's like," thought Monkey with a secret smile, and without greeting him or asking him anything he lay down on the bed, breathing heavily and pretending to be ill. Not knowing who this really was, the monster came straight in, put his arms around him and was going to kiss him. Monkey laughed to himself again as he thought, "So he really wants to do me." Then he thrust his hand up under the monster's long nose to throw him off balance. The monster fell off the bed. As the monster pulled himself up he leaned on the edge of the bed and said, "Darling, why are you so angry with me today? Is it because I'm late?" "I'm not angry," Monkey replied, "not angry at all." "If you're not angry with me, why did you make me fall over?" "You should have been more thoughtful and not tried hugging me and kissing me although I'm not feeling very well today. If I'd been my usual self I'd have been waiting for you at the door. Take your clothes off and come to bed." Not realizing what he was up to, the monster undressed. Monkey jumped out of bed and sat on the pot as the monster went back to bed and groped around without finding the girl. "Where've you gone, darling?" he asked. "Take your clothes off and come to bed." "Go to sleep," Monkey replied, "I'm doing a shit." The monster did as he was told. Monkey sighed and said, "What terrible luck." "What are you so fed up about?" the monster asked. "What do you mean by 'terrible luck'? I may have eaten some food and drunk some tea since marrying you, but I haven't been idle either. I've swept for your family and dug ditches, I've shifted bricks and tiles, I've built walls for you, I've ploughed and weeded your fields, I've sown your wheat, and I've transplanted your rice. I've made your family's fortune. These days you dress in brocade and have golden pins in your hair. You have fruit and flowers in all four seasons, and vegetables for the pot throughout the year. But despite this you're still not satisfied, groaning and moaning like that and

说。今日我的父母，隔着墙，丢砖料瓦的，甚是打我骂我哩。”那怪道：“他打骂你怎的？”行者道：“他说我和你做了夫妻，你是他门下一个女婿，全没些儿礼体。这样个丑嘴脸的人，又会不得姨夫，又见不得亲戚，又不知你云来雾去，端的是那里人家，姓甚名谁，败坏他清德，玷辱他门风，故此这般打骂，所以烦恼。”那怪道：“我虽是有些儿丑陋，若要俊，却也不难。我一来时，曾与他讲过，他愿意方才招我。今日怎么又说起这话！我家住在福陵山云栈洞。我以相貌为姓，故姓猪，官名叫做猪刚鬣。他若再来问你，你就以此话与他说便了。”

行者暗喜道：“那怪却也老实，不用动刑，就供得这等明白。既有了地方、姓名，不管怎的也拿住他。”行者道：“他要请法师来拿你哩。”那怪笑道：“睡着！睡着！莫睬他！我有天罡数的变化，九齿的钉钯，怕甚么法师、和尚、道士？就是你老子有虔心，请下九天荡魔祖师下界，我也曾与他做过相识，他也不敢怎的我。”行者道：“他说请一个五百年前大闹天宫姓孙的齐天大圣，要来拿你哩。”那怪闻得这个名头，就有三分害怕道：“既是这等说，我去了罢。两口子做不成了。”行者道：“你怎的就去？”那怪道：“你不知道。那闹天宫的弼马温，有些本事，只恐我弄他不过，低了



complaining about your 'terrible luck'." "I didn't mean that," Monkey replied. "Today I could hear my parents through the wall. They were smashing up bricks and tiles and pretending to curse and beat me." "Why should they want to do that?" the monster asked. "They said that since we married and you became their resident son-in-law, all respectability has gone by the board. They were complaining about having such an ugly fellow as you around, and about never meeting any brother-in-law or other relations of yours. Besides, with all that wind and cloud whenever you come in or go out, they wonder who on earth you can be and what you are called. You're ruining their reputation, and disgracing the family. That's why they were so angry that they went through the motions of beating and cursing me." "I may be a bit of an eyesore," the monster said, "but if you want me to be a good-looker I can fix that without any difficulty. When I first came I had a word with your father, and he agreed to the marriage of his own free will. Why is he talking like this now?" My home is the Cloud Pathway Cave on the Mount of Blessing. My surname, Zhu, is like my face—piggy—and my correct name is Zhu Ganglie, Iron-Haired pig. You tell them all that if they ask you again.

"He's an honest monster," thought Monkey with delight. "If he came out with all this without being tortured. Now I know who he is and where he's from, I'm sure I can catch him." "He's sent for a priest to come and catch you," Monkey said aloud. "Come to bed, come to bed, and forget about him." the monster said with a laugh. "I can do as many transformations as the Plough, and I have my nine-pronged rake too, so what have I to fear from priests, monks or Taoists? Even if your old man were holy enough to summon the Demon-destroying Patriarch down from the Ninth Heaven, he's an old friend of mine and wouldn't do anything to harm me." "My father said that he'd asked that fellow by the name of Sun, the Great Sage Equalling Heaven who made such trouble up in the Heavenly Palace some five hundred years ago, to come and capture you." The monster was somewhat taken aback on hearing this name, and said, "In that case I'm off. We're through." "You can't just go like that," said Monkey. "You wouldn't know," the monster replied, "but that Protector of the Horses who made such trouble in the Heavenly Palace is quite a fighter. I might not be able to beat him, and that would

名头，不像模样。”他套上衣服，开了门，往外就走；被行者一把扯住，将自己脸上抹了一抹，现出原身。喝道：“好妖怪，那里走！你抬头看看我是那个？”那怪转过眼来，看见行者咨牙侏嘴，火眼金睛，磕头毛脸，就是个活雷公相似，慌得他手麻脚软，划剌的一声，挣破了衣服，化狂风脱身而去。行者急上前，掣铁棒，望风打了一下。那怪化万道火光，径转本山而去。行者驾云，随后赶来，叫声“那里走！你若上天，我就赶到斗牛宫！你若入地，我就追至枉死狱！”

咦！毕竟不知这一去赶至何方，有何胜败，且听下回分解。

spoil my good name." With these words he pulled on his clothes, opened the door, and was just going out when Monkey grabbed him, gave his own face a rub, and changed back into his real form. "Where d'you think you're going, my fine monster?" he roared, adding, "take a look and see who I am." The monster turned round and saw Monkey's protruding teeth, pinched face, fiery eyes with golden pupil, bald head and hairy face. At the sight of this thunder god incarnate his hands were numbed and his legs paralyzed; then with a great tearing sound he broke free, ripping his clothes, and escaped in the form of a hurricane. Monkey rushed after him, grabbed his iron cudgel, and took a swipe at the wind. The monster then changed into ten thousand sparks and went straight back to his mountain. Monkey mounted his cloud and went after him shouting, "Where d'you think you're going? If you go up to Heaven, I'll chase you as far as the Dipper and Bull Palace, and if you go into the Earth, I'll pursue you as far as the Hell of the Unjustly Slain."

Goodness! If you don't know how far he chased the monster, or who won in the end, listen to the explanation in the next chapter.

第十九回

云栈洞悟空收八戒　浮屠山玄奘受心经

却说那怪的火光前走，这大圣的彩霞随跟。正行处，忽见一座高山，那怪把红光结聚，现了本相，撞入洞里，取出一柄九齿钉钯来战。行者喝一声道："泼怪！你是那里来的邪魔？怎么知道我老孙的名号？你有甚么本事，实实供来，饶你性命！"那怪道："是你也不知我的手段！上前来站稳着，我说与你听。我——

自小生来心性拙，贪闲爱懒无休歇。
不曾养性与修真，混沌迷心熬日月。
忽然闲里遇真仙，就把寒温坐下说。
劝我回心莫堕凡，伤生造下无边孽。
有朝大限命终时，八难三途悔不喋。
听言意转要修行，闻语心回求妙诀。
有缘立地拜为师，指示天关并地阙。
得传九转大还丹，工夫昼夜无时辍。
上至顶门泥丸宫，下至脚板涌泉穴。
周流肾水入华池，丹田补得温温热。

Chapter 19

In the Cloud Pathway Cave Sun Wukong Wins over Zhu Bajie On Pagoda Mountain Xuanzang Receives the *Heart Sutra*

The monster shot forward as a stream of sparks, with the Great Sage behind him on his coloured cloud. As he was racing along, Monkey saw a tall mountain appear in front of them. Here the monster put himself together again by reassembling the sparks, rushed into a cave, and came out with a nine-pronged rake in his hand to do battle. "Wretch," shouted Monkey, "where are you from? How do you know my name, you evil demon? What powers have you got? Tell me honestly, and I'll spare your life." "You don't know what I can do," the monster replied. "Come a little nearer and stand still while I tell you:

I was born stupid,
An idler and a slacker.
I never nourished my nature or cultivated the truth,
But spent my time in primal ignorance.
Then I happened to meet a true Immortal,
Who sat down with me and chatted about the weather,
Advised me to reform and not to sink among mortals,
For taking life was a heinous sin.
One day, when my life came to an end,
It would be too late to regret the punishments in store.
His words moved me to seek reform,
And my heart longed for miraculous spells.
I was lucky enough to have him as my teacher;
He showed me the gates of Heaven and Earth.
He taught me the Nine Changes and the Great Return of Cinnabar,
As we worked by night and day with never a break.
It reached up to the Mud Ball Palace in my head,
And down to the Bubbling Spring in my feet.
The circulating magic liquid reached the Flowery Pool under my tongue,

婴儿姹女配阴阳，铅汞相投分日月。
离龙坎虎用调和，灵龟吸尽金乌血。
三花聚顶得归根，五气朝元通透彻。
功圆行满却飞升，天仙对对来迎接。
朗然足下彩云生，身轻体健朝金阙。
玉皇设宴会群仙，各分品级排班列。
敕封元帅管天河，总督水兵称宪节。
只因王母会蟠桃，开宴瑶池邀众客。
那时酒醉意昏沉，东倒西歪乱撒泼。
逞雄撞人广寒宫，风流仙子来相接。
见他容貌挟人魂，旧日凡心难得灭。
全无上下失尊卑，扯住嫦娥要陪歇。
再三再四不依从，东躲西藏心不悦。
色胆如天叫似雷，险些震倒天关阙。
纠察灵官奏玉皇，那日吾当命运拙。
广寒围困不通风，进退无门难得脱。
却被诸神拿住我，酒在心头还不怯。
押赴灵霄见玉皇，依律问成该处决。
多亏太白李金星，出班俯颤亲言说。

And the Cinnabar Field in my abdomen was given extra warmth.
The Babe, lead, and the Girl, mercury, were married,
And combining together, they divided into sun and moon.
The Dragon and the Tiger were harmonized,
The Sacred Tortoise drank the Golden Crow's blood.
The Three Flowers gathered at the top and returned to the root.
The Five Essences faced the Origin and flowed in all directions.
When their work was done, I could fly,
And the Immortals of Heaven came in pairs to greet me.
Coloured clouds grew beneath my feet,
As I faced Heavenly Palace gates with a body light and strong.
The Jade Emperor gave a banquet for all the Immortals,
And all lined up according to their grades.
I was made Field Marshal in charge of the Milky Way,
Commanding all the sailors on that river in the sky.
When the Queen Mother gave a Peach Banquet,
She invited many guests to the Jade Pool.
As drunkenness clouded my mind that day,
I lurched and staggered around.
As I charged in drunken pride into the Cool Broad Palace
I was greeted by an exquisite immortal maiden.
At the sight of her beauty my soul was captivated,
And I could not repress my mortal passions of old.
Losing all sense of rank and dignity,
I seized the beauty and asked her to sleep with me.
Three times, four times she refused,
Dodging and trying to hide in her distress.
Great was the courage of my lust, and I roared like thunder,
All but shaking down the gates of heaven.
The Miraculous Inspecting Officer reported to the Jade Emperor,
And from that day I was doomed.
The Cool Broad Palace was closely surrounded.
I could neither advance nor retreat: escape was impossible.
Then I was arrested by the gods,
But as I was still drunk I was not scared.
I was marched to the Hall of Miraculous Mist to see the Jade Emperor,
And, after questioning, sentenced to death.
Luckily the Great White Planet

改刑重责二千锤，肉绽皮开骨将折。

放生遭贬出天关，福陵山下图家业。

我因有罪错投胎，俗名唤做猪刚鬣。”

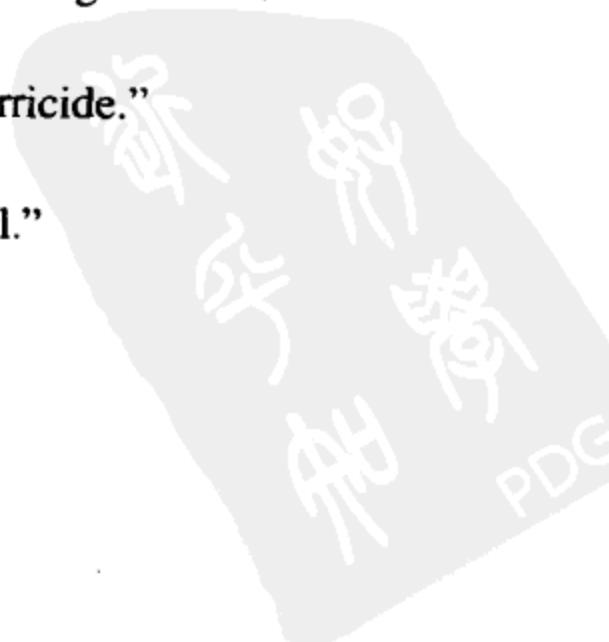
行者闻言道：“你这厮原来是天蓬水神下界。怪道知我老孙名号。”那怪道声：“哏！你这诳上的弼马温，当年撞那祸时，不知带累我等多少，今日又来此欺人！不要无礼！吃我一钯！”行者怎肯容情，举起棒，当头就打。他两个在那半山之中，黑夜里赌斗。好杀：

行者金睛似闪电，妖魔环眼似银花。这一个口喷彩雾，那一个气吐红霞。气吐红霞昏处亮，口喷彩雾夜光华。金箍棒，九齿钯，两个英雄实可夸：一个是大圣临凡世，一个是元帅降天涯。那个因失威仪成怪物，这个幸逃苦难拜僧家。钯去好似龙伸爪，棒迎浑若凤穿花。那个道：“你破人亲事如杀父！”这个道：“你强奸幼女正该拿！”闲言语，乱喧哗，往往来来棒架钯。看看战到

Stepped forward, bowed low, and interceded.
My sentence was commuted to two thousand strokes of the heavy rod,
Which tore my flesh and all but smashed my bones.
I was released alive and expelled from Heaven,
So I tried to make a living on the Mount of Blessing.
For my sins I was reborn from the wrong womb,
And now I am known as Iron-haired Pig."

"So you are an earthly reincarnation of Marshal Tian Peng." said Brother Monkey when he heard this. "No wonder you knew my name." "Ha," the monster snorted angrily. "Your insane rebellion caused trouble for very many of us, Protector of the Horses. Have you come here to throw your weight around again? I'll teach you some manners. Take this!" Monkey was in no mood to spare him after this, and he struck at the monster's head with his cudgel. The pair of them fought a magnificent midnight battle on that mountainside:

Monkey's golden pupils flashed with lightning;
The monster's glaring eyes sparked silver.
One disgorged coloured mist,
The other breathed out red clouds.
The red clouds lit up the night;
The coloured mists illuminated the darkness.
A gold-banded cudgel,
A nine-toothed rake,
And two splendid heroes.
One a Great Sage down among the mortals,
The other a marshal banished from Heaven.
One had been stripped of his honours and become a monster,
The other had been saved when he took service with a priest.
When the rake attacked, it was like a dragon stretching its claws;
The cudgel blocked it as nimbly as a phoenix flying through flowers.
Pig said,
"In wrecking my marriage your crime is as great as parricide."
Monkey replied,
"You deserve to be arrested for raping that young girl."
Amid these exchanges
And wild shouts,
The cudgel and the rake crossed and clashed.



天将晓，那妖精两膊觉酸麻。

他两个自二更时分，直斗到东方发白。那怪不能迎敌，败阵而逃，依然又化狂风，径回洞里，把门紧闭，再不出头。行者在这洞门外看有一座石碣，上书“云栈洞”三字；见那怪不出，天又大明，心却思量：“恐师父等候，且回去见他一见，再来捉此怪不迟。”随踏云点一点，早到高老庄。

却说三藏与那诸老谈今论古，一夜无眠。正想行者不来，只见天井里，忽然站下行者。行者收藏铁棒，整衣上厅。叫道：“师父，我来了。”慌得那诸老一齐下拜，谢道：“多劳！多劳！”三藏问道：“悟空，你去这一夜，拿得妖精在那里？”行者道：“师父，那妖不是凡间的邪祟，也不是山间的怪兽。他本是天蓬元帅临凡，只因错投了胎，嘴脸像一个野猪模样，其实性灵尚存。他说以相为姓，唤名猪刚鬣。是老孙从后宅里掣棒就打，他化一阵狂风走了。被老孙着风一棒，他就化道火光，径转他那本山洞里，取出一柄九齿钉钯，与老孙战了一夜。适才天色将明，他怯战而走，把洞门紧闭不出。老孙还要打开那门，与他见个好歹，恐师父在此疑虑盼望，故先来回个信息。”

说罢，那老高上前跪下道：“长老，没及奈何，你虽赶得去了，他等你去后复来，却怎区处？索性累你与我拿住，除

They fought each other till the day began to dawn,
And the monster's arms were tired right out.

They fought from the second watch of the night until the sky began to grow light in the east. The monster, no longer able to resist his enemy, broke away and fled, turning himself into a hurricane again. He went straight back to his cave, shut the gates behind him, and did not come out. Monkey saw a stone tablet outside the cave on which was inscribed CLOUD PATHWAY CAVE. The monster did not come out again and it was now broad daylight, so Monkey thought that as his master might be waiting for him he had better go back to see him. He could come back later to catch the monster. He gave his cloud a kick and was back in Old Gao Village in an instant.

Sanzang, meanwhile, had been talking all night with the elders about things ancient and modern, and had not slept a wink. Just as he was beginning to think that Brother Monkey would not come back, Monkey appeared in the courtyard, put away his iron club, straightened his clothes, and entered the main room. "Master, I'm here," he announced, giving the old men such a surprise that they all fell to their knees and thanked him for his efforts. "You've been out all night, Monkey," Sanzang said. "Where did you catch that evil spirit?" "He's no common or garden ghost, master," Monkey replied, "and he isn't an ordinary wild animal turned monster. He is Marshal Tian Peng, who was exiled to the mortal world. As he was placed in the wrong womb he has a face like a wild boar, but he's still kept his original divine nature. He says that he takes his name from his looks and is called Zhu Ganglie, Iron-haired Pig. I was going to kill him in the building at the back, but he turned into a hurricane and fled. When I struck at this wind, he changed into sparks, went straight back to his cave, came out with a nine-pronged rake, and fought me all night. He broke off the engagement in terror as the dawn broke and shut himself in his cave. I was going to smash down the gates and have it out with him, but then it occurred to me that you might be worried after waiting for me so long, so I came back to put you in the picture first."

After Monkey had made his report, Squire Gao came up and knelt before him saying, "Venerable sir, I'm afraid that although you've chased him away, he'll come back after you've gone; so this is no real solution.

了根，才无后患。我老夫不敢怠慢，自有重谢：将这家财田地，凭众亲友写立文书，与长老平分。只是要剪草除根，莫教坏了我高门清德。”行者笑道：“你这老儿不知分限。那怪也曾对我说，他虽是食肠大，吃了你家些茶饭，他与你干了许多好事。这几年挣了许多家资，皆是他之力量。他不曾白吃了你东西，问你祛他怎的。据他说，他是一个天神下界，替你把家做活，又未曾害了你家女儿。想这等一个女婿，也门当户对，不怎么坏了家声，辱了行止。当真的留他也罢。”老高道：“长老，虽是不伤风化，但名声不甚好听。动不动着人就说：‘高家招了一个妖怪女婿！’这句话儿教人怎当？”三藏道：“悟空，你既是与他做了一场，一发与他做个竭绝，才见始终。”行者道：“我才试他一试耍子。此去一定拿来与你们看。且莫忧愁。”叫：“老高，你还好生管待我师父，我去也。”

说声去，就无形无影的，跳到他那山上，来到洞口，一顿铁棍，把两扇门打得粉碎。口里骂道：“那馕糠的夯货，快出来与老孙打么！”那怪正喘嘘嘘的，睡在洞里。听见打得门响，又听见骂馕糠的夯货，他却恼怒难禁，只得拖着钯，抖擞精神，跑将出来，厉声骂道：“你这个弼马温，着实惫懒！与你有甚相干，你把我大门打破？你且去看看律条，打进大门而入，该个杂犯死罪哩！”行者笑道：“这个呆子！我就打了大门，还有个辨处。像你强占人家女子，又没个三媒

Please, I beg of you, catch him for me and exterminate him to prevent trouble later. I promise you that I shall not be remiss if you do this for me, and there will, of course, be rich rewards. I shall write a deed, witnessed by my relations and friends, giving you half of my property and my land. Please, please eradicate this evil weed and save the honour of the family." "You've got no sense of what's proper, old man," replied Monkey with a grin. "He told me that although he may have put away a lot of your rice and tea, he's also done you a lot of good. You've piled up a lot of wealth in the past few years, all thanks to his efforts. He says he hasn't been eating your food in idleness, and wants to know why you're trying to have him exorcised. He maintains that he is a heavenly Immortal come down to earth who has been working for your family and has never harmed your daughter. I would say that he is a very fitting son-in-law for you, who does your family's name no harm. You really ought to keep him." "Venerable sir," the old man replied, "he may never have done anything wicked, but it does our reputation no good to have a son-in-law like him. Whether he does anything or not, people say that the Gaos have asked a monster to marry into the family, and I simply can't bear to hear a thing like that." "Go and have it out with him, and then we'll see what to do," said Sanzang. "I'll try a trick on him this time," Monkey replied. "I guarantee to bring him back this time for you to look at. But don't be angry with him." "Old Gao," he continued, addressing the old man, "look after my master well. I'm off."

By the time the words were out of his mouth, he had disappeared. He leapt up the mountain and smashed the gates of the cave to splinters with a single blow of his cudgel, shouting, "Come out and fight Monkey, you chaff-guzzling moron." The monster, who had been snoring inside, heard the gates being smashed and the insulting "chaff-guzzling moron," and went wild with fury. Seizing his rake and summoning up his spirit, he rushed out and shrieked, "You shameless Protector of the Horses. What have I ever done to you to make you smash down my gates? You'd better take a look at the statute book: there's the death penalty for breaking and entering." "You fool," laughed Monkey, "I've got a very good justification for smashing your gates— you abducted a girl by force, without matchmakers or witnesses, and without giving proper presents or

六证，又无些茶红酒礼，该问个真犯斩罪哩！”那怪道：“且休闲讲，看老猪这钯！”行者使棍支住道：“你这钯可是与高老家做园工筑地种菜的？有何好处怕你！”那怪道：“你错认了！这钯岂是凡间之物？你且听我道来：

此是锻炼神冰铁，磨琢成工光皎洁。
老君自己动钤锤，荧惑亲身添炭屑。
五方五帝用心机，六丁六甲费周折。
造成九齿玉垂牙，铸就双环金坠叶。
身妆六曜排五星，体按四时依八节。
短长上下定乾坤，左右阴阳分日月。
六交神将按天条，八卦星辰依斗列。
名为上宝逊金钯，进与玉皇镇丹阙。
因我修成大罗仙，为吾养就长生客。
敕封元帅号天蓬，钦赐钉钯为御节。
举起烈焰并毫光，落下猛风飘瑞雪。
天曹神将尽皆惊，地府阎罗心胆怯。
人间那有这般兵，世上更无此等铁。
随身变化可心怀，任意翻腾依口诀。

observing the right ceremonies. You're a fine one to talk about who deserves to have his head cut off." "Stop talking such nonsense and see how this rake of mine strikes you," the monster replied. Blocking the blow with his cudgel, Monkey retorted, "Is that the rake you used when you were tilling the fields and growing vegetables for the Gaos as their hired hand? What's so wonderful about it that I should be afraid of you?" "You don't realize that it's no ordinary weapon," the monster replied. "You'd better listen while I tell you about it:

This was refined from divine ice-iron,
Polished till it gleamed dazzling white,
Hammered by Lord Lao Zi himself,
While Ying Huo fed the fire with coal-dust.
The Five Emperors of the Five Regions applied their minds to it,
The Six Dings and Six jias went to great efforts.
They made nine teeth of jade,
Cast a pair of golden rings to hang beneath them,
Decorated the body with the Six Bright Shiners and the Five planets,
Designed it in accordance with the Four Seasons and the Eight Divisions.
The length of top and bottom match Heaven and Earth.
Positive and Negative were to left and right, dividing the sun and moon.
The Six Divine Generals of the Oracular Lines are there, following the Heavenly Code;
The constellations of the Eight Trigrams are set out in order.
It was named the Supremely Precious Gold-imbued Rake,
And served to guard the gates of the Jade Emperor's palace.
As I had become a great Immortal,
I now enjoyed eternal life,
And was commissioned as Marshal Tian Peng,
With this rake to mark my imperial office.
When I raise it, fire and light stream forth;
When I lower it, a snowy blizzard blows.
It terrifies the Heavenly Generals,
And makes the King of Hell too quake with fear.
There is no other weapon matching it on Earth,
Nor iron to rival it throughout the world.
It changes into anything I like,

相携数载未曾离，伴我几年无日别。
日食三餐并不丢，夜眠一宿浑无撇。
也曾佩去赴蟠桃，也曾带他朝帝阙。
皆因仗酒却行凶，只为倚强便撒泼。
上天贬我降凡尘，下世尽我作罪孽。
石洞心邪曾吃人，高庄情喜婚姻结。
这钯下海掀翻龙鼍窝，上山抓碎虎狼穴。
诸般兵刃且休题，惟有吾当钯最切。
相持取胜有何难，赌斗求功不用说。
何怕你铜头铁脑一身钢，钯到魂消神气泄！”

行者闻言，收了铁棒道：“呆子不要说嘴！老孙把这头伸在那里，你且筑一下儿，看可能魂消气泄。”那怪真个举起钯，着气力筑将来。扑的一下，钻起钯的火光焰焰，更不曾筑动一些儿头皮。唬得他手麻脚软，道声“好头！好头！”行者道：“你是也不知。老孙因为闹天宫，偷了仙丹，盗了蟠桃，窃了御酒，被小圣二郎擒住，押在斗牛宫前，众天神把老孙斧剁锤敲，刀砍剑刺，火烧雷打，也不曾损动分毫。又被那太上老君拿了我去，放在八卦炉中，将神火煅炼，炼做

And leaps about whenever I say the spell.
For many a year I've carried it around,
Keeping it with me every single day.
I will not put it down even to eat,
Nor do I when I sleep at night.
I took it with me to the Peach Banquet,
And carried it into the celestial court.
When I sinned my sin in drunken pride,
I used it to force compliance with my evil will.
When Heaven sent me down to the mortal dust,
I committed all kinds of wickedness down here.
I used to devour people in this cave,
Until I fell in love and married in Gao Village.
This rake has plunged beneath the sea to stir up dragons,
And climbed high mountains to smash up tigers' dens.
No other blade is worth a mention
Besides my rake, the sharpest weapon ever.
To win a fight with it requires no effort;
Of course it always brings me glory.
Even if you have an iron brain in a brazen head and a body of steel,
This rake will scatter your souls and send your spirit flying."

Monkey put his cudgel away and replied, "Stop shooting your mouth off, you idiot. I'm now sticking my head out for you to hit. Let's see you scatter my souls and send my spirits flying." The monster raised his rake and brought it down with all his might, but although flames leapt forth, it did not even scratch Monkey's scalp. The monster's arms and legs turned to jelly with fright as he exclaimed, "What a head, what a head." "You wouldn't know," Monkey replied. "When I was captured by the Little Sage for wrecking the Heavenly Palace, stealing the pills of immortality and the heavenly peaches, and filching the imperial wine, I was marched to a place outside the Dipper and Bull Palace, where all the gods of Heaven hacked at me with axes, hit me with maces, cut at me with swords, stabbed at me with daggers, tried to burn me with lightning, and pounded me with thunder; but none of it hurt me in the slightest. Then I was taken off by the Great High Lord Lao and put in the Eight Trigrams Furnace, where I was refined with divine fire, so that my eyes are now

个火眼金睛，铜头铁臂。不信，你再筑几下，看看疼与不疼。”那怪道：“你这猴子，我记得你闹天宫时，家住在东胜神洲傲来国花果山水帘洞里，到如今久不闻名，你怎么来到这里，上门子欺我？莫敢是我丈人去那里请你来的？”行者道：“你丈人不曾去请我。因是老孙改邪归正，弃道从僧，保护一个东土大唐驾下御弟，叫做三藏法师，往西天拜佛求经，路过高庄借宿，那高老儿因话说起，就请我救他女儿，拿你这馕糠的夯货！”

那怪一闻此言，丢了钉钯，唱个大喏道：“那取经人在那里？累烦你引见引见。”行者道：“你要见他怎的？”那怪道：“我本是观世音菩萨劝善，受了他的戒行，这里持斋把素，教我跟随那取经人往西天拜佛求经，将功折罪，还得正果。教我等他，这几年不闻消息。今日既是你与他做了徒弟，何不早说取经之事，只倚凶强，上门打我？”行者道：“你莫诡诈欺心软我，欲为脱身之计。果然是要保护唐僧，略无虚假，你可朝天发誓，我才带你去见我师父。”那怪扑的跪下，望空似捣碓的一般，只管磕头道：“阿弥陀佛，南无佛，我若不是真心实意，还教我犯了天条，劈尸万段！”行者见他赌咒发愿，道：“既然如此，你点把火来烧了你这住处，我

fiery, my pupils golden, my head brazen, and my shoulders of iron. If you don't believe me, try a few more blows to see whether you can hurt me or not." "I remember you, you baboon," the monster replied. "When you made trouble in Heaven, you lived in the Water Curtain Cave on the Mountain of Flowers and Fruit in the land of Aolai in the Continent of Divine Victory. I haven't heard of you for a very long time. What brings you here, and why are you bullying me in front of my own gates? Surely my father-in-law didn't go all that way to ask you to come here?" "No," said Monkey, "he didn't. I have turned away from evil and been converted to good. I have given up Taoism and become a Buddhist. I am protecting the Patriarch Sanzang, the younger brother of the Great Tang Emperor, on his journey to the Western Heaven to visit the Buddha and ask for the scriptures. We happened to ask for a night's lodging when we came to Gao Village, and in the course of our conversation Old Gao asked me to rescue his daughter and capture you, you chaff-guzzling moron."

The monster dropped his rake to the ground, chanted a respectful "na-a-aw", and said, "Where's this pilgrim? Please take me to meet him." "What do you want to see him for?" Monkey asked. "Guanyin converted me and told me to obey the monastic rules and eat vegetarian food here till I could go with that pilgrim, the one who's going to the Western Heaven to worship the Buddha and ask for the scriptures. I'll be able to make up for my sins through this good deed, and win a good reward. I've been waiting for him for years, but there's been no news of him till now. If you're a disciple of his, why didn't you say something about fetching the scriptures before, instead of making this vicious attack on me in my own home?" "This had better not be a trick to soften me up and make me let you get away," said Monkey. "If you really want to protect the Tang Priest and you aren't trying to kid me, then you'd better make a vow to Heaven, and I'll take you to meet my master." The monster fell to his knees with a thud, and kowtowed to the sky so often that he looked like a rice pestle. "Amitabha Buddha," he cried out, "if I'm not completely sincere, cut me up into ten thousand bits for breaking the laws of Heaven." After hearing him swear this oath, Monkey said, "Very well then, now light a brand and burn this place of yours out. If you

方带你去。”那怪真个搬些芦苇荆棘，点着一把火，将那云栈洞烧得像个破瓦窑。对行者道：“我今已无挂碍了，你却引我去罢。”行者道：“你把钉钯与我拿着。”那怪就把钯递与行者。行者又拔了一根毫毛，吹口仙气，叫“变！”即变做一条三股麻绳，走过来，把手背绑剪了。那怪真个倒背着手，凭他怎么绑缚。却又揪着耳朵，拉着他，叫“快走！快走！”那怪道：“轻着些儿！你的手重，揪得我耳根子疼。”行者道：“轻不成！顾你不得！常言道：‘善猪恶拿。’只等见了我师父，果有真心，方才放你。”他两个半云半雾的，径转高家庄来。有诗为证：

金性刚强能克木，心猿降得木龙归。
金从木顺皆为一，木恋金仁总发挥。
一主一宾无间隔，三交三合有玄微。
性情并喜贞元聚，同证西方话不违。

顷刻间，到了庄前。行者拑着他的钯，揪着他的耳道：“你看那厅堂上端坐的是谁？乃吾师也。”那高氏诸亲友与老高，忽见行者把那怪背绑揪耳而来，一个个欣然迎到天井中，道声“长老！长老！他正是我家的女婿！”那怪走上前，双膝跪下，背着手，对三藏叩头，高叫道：“师父，弟子失迎。早知是师父住在我丈人家，我就来拜接，怎么又受到

do that, I'll take you." The monster piled up some reeds and brambles, lit a brand, and set the Cloud Pathway Cave on fire; it burned as well as a brick kiln that has got out of control. "I've no second thoughts," he said, "so please take me to see him." "Give me that rake of yours," Monkey ordered, and the monster obediently handed it over. Monkey then plucked out a hair, blew on it with magic breath, and shouted, "Change!" It turned into three lengths of hempen rope, with which he bound the monster's hands behind his back; the monster docilely put his hands there and let Monkey tie him up. Then Monkey seized him by the ear and led him off with the words, "Quick march." "Take it easy," the monster pleaded. "You're pulling so hard you're hurting my ear." "Can't be done," Monkey replied. "Can't show you any favours. As the old saying has it, 'even a good pig must be handled roughly.' Wait until you've seen my master. If you really are sincere, you'll be released then." The two of them went back through cloud and mist to Gao Village, and there is a poem to prove it:

> The Golden Vajra is stronger than Wood,
> The Mind Ape could bring the Wooden Dragon to submission.
> When Metal obeyed and Wood was tamed they were at one;
> When Wood was loving and Metal kind they worked together.
> One host and one guest with nothing to keep them apart,
> With the three in harmony they had a mysterious power.
> Nature and feelings both rejoiced as they joined in the Supreme Principle;
> They both promised without reservation to go to the West.

In a moment they were back at the village. Holding the monster's rake in one hand and twisting his ear with the other, he said, "Do you know who that is sitting up straight in the main hall? It's my master." When Old Gao and all his friends and relations saw Monkey coming, tugging the bound monster by his ear, they all came into the courtyard and said happily, "Venerable sir, this is the son-in-law all right." The monster went forward, fell to his knees, and kowtowed to Sanzang with his hands behind his back. "Master," he shouted, "Your disciple failed to welcome you. Had I known, master, that you were staying in my father-in-law's house, I'd have come to greet you and do homage, and I'd have been

许多泼折?”三藏道:“悟空，你怎么降得他来拜我?”行者才放了手，拿钉钯柄儿打着，喝道:“呆子！你说么！”那怪把菩萨劝善事情，细陈了一遍。

三藏大喜，便叫:“高太公，取个香案用用。”老高即忙抬出香案。三藏净了手焚香，望南礼拜道:“多蒙菩萨圣恩！”那几个老儿也一齐添香礼拜。拜罢，三藏上厅高坐，教:“悟空放了他绳。”行者才把身抖了一抖，收上身来，其缚自解。那怪从新礼拜三藏，愿随西去。又与行者拜了，以先进者为兄，遂称行者为师兄。三藏道:“既从吾善果，要做徒弟，我与你起了法名，早晚好呼唤。”他道:“师父，我是菩萨已与我摩顶受戒，起了法名，叫做猪悟能也。”三藏笑道:“好！好！你师兄叫做悟空，你叫做悟能，其实是我法门中的宗派。”悟能道:“师父，我受了菩萨戒行，断了五荤三厌，在我丈人家持斋把素，更不曾动荤；今日见了师父，我开了斋罢。”三藏道:“不可！不可！你既是不吃五荤三厌，我再与你起个别名，唤为八戒。”那呆子欢欢喜喜道:“谨遵师命。”因此又叫做猪八戒。

高老见这等去邪归正，更十分喜悦。遂命家僮安排筵宴，酬谢唐僧。八戒上前扯住老高道:“爷，请我拙荆出来拜见公公、伯伯，如何？”行者笑道:“贤弟，你既入了沙门，

saved all this agony." "How did you make him submit and come to pay homage?" Sanzang asked Monkey. Monkey then let the monster go, hit him with the handle of the rake, and yelled, "Tell him, fool." The monster then told Sanzang all about how he had been converted by the Bodhisattva.

Sanzang was so pleased that he asked Squire Gao for an incense table to be brought, which was done at once. Sanzang then washed his hands, burnt incense, bowed low to the south, and said, "Thanks be to the Bodhisattva for her divine grace." The elders also burnt incense and bowed low in worship. When this was done, Sanzang took the seat of honour in the hall and told Monkey to untie the monster. Monkey shook himself to take his hairs back, and the ropes untied themselves. The monster bowed to Sanzang once more and vowed to go to the West with him. Then he bowed to Monkey as his elder brother because he had joined first, addressing him as "elder brother" from then on. "If you wish to earn a good reward by going with me as my disciple, I'll give you a Buddhist name to call you by." "Master," he replied, "When the Bodhisattva laid her hands upon my head and told me to obey the prohibitions, she gave me a Buddhist name—Zhu Wuneng, Pig Awakened to Power." "Wonderful, wonderful," said Brother Monkey with a smile, "I'm called Wukong, Awakened to Emptiness, and you're called Awakened to Power. That makes us members of the same sect in the Buddhist faith." "Master," said Pig, "I have been instructed by the Bodhisattva and I never eat the five stinking foods and the three forbidden meats—wild goose, dog, and snake-fish. I've eaten vegetarian food in my father-in-law's house and never touched the stinking foods; but now that I have met you, master, I'm freed from these restrictions." "You are not," Sanzang replied. "You are not to eat the five stinking foods and the three forbidden meats, and I'm giving you another name: Eight Prohibitions, or Bajie." "I shall obey my master's command," the moron happily replied, and from then on he was known as Zhu Bajie, or Eight Prohibitions Pig.

Squire Gao was happier than ever to see that he had turned from evil to good, and he ordered his servants to set out banquet with which to thank the Tang Priest. Pig went over to Squire Gao, tugged at his coat, and said, "Sir, may my wife come out and pay her respects to these two gentlemen?" "Brother," said Monkey with a laugh. "You've entered the

做了和尚，从今后，再莫题起那‘拙荆’的话说。世间只有个火居道士，那里有个火居的和尚？我们且来叙了坐次，吃顿斋饭，赶早儿往西天走路。”高老儿摆了桌席，请三藏上坐。行者与八戒，坐于左右两旁。诸亲下坐。高老把素酒开樽，满斟一杯，奠了天地，然后奉与三藏。三藏道：“不瞒太公说，贫僧是胎里素，自幼儿不吃荤。”老高道：“因知老师清素，不曾敢动荤。此酒也是素的，请一杯不妨。”三藏道：“也不敢用酒。酒是我僧家第一戒者。”悟能慌了道：“师父，我自持斋，却不曾断酒。”悟空道：“老孙虽量窄，吃不上坛把，却也不曾断酒。”三藏道：“既如此，你兄弟们吃些素酒也罢。只是不许醉饮误事。”遂而他两个接了头锺。各人俱照旧坐下，摆下素斋。说不尽那杯盘之盛，品物之丰。

师徒们宴罢，老高将一红漆丹盘，拿出二百两散碎金银，奉三位长老为途中之费；又将三领绵布褊衫，为上盖之衣。三藏道：“我们是行脚僧，遇庄化饭，逢处求斋，怎敢受金银财帛？”行者近前，轮开手，抓了一把。叫：“高才，昨日累你引我师父，今日招了一个徒弟，无物谢你，把这些碎金碎银，权作带领钱，拿了去买草鞋穿。以后但有妖精，多

church now and become a monk. Don't ever talk about a wife again. Only Taoist priests can have families—we Buddhist monks never marry. Let's all sit down and eat a vegetarian meal, then we can set off early tomorrow morning on our journey to the West." Squire Gao had the table and chairs set out and asked Sanzang take the seat of honour. Monkey and Pig sat on his left and right, and all the relations sat below them. Squire Gao opened a pot of wine, from which he filled a cup and poured a libation to Heaven and Earth before handing it to Sanzang. "Frankly, sir," Sanzang said, "I have been a vegetarian from the womb, and have not consumed strong-flavoured food since my earliest childhood." "Venerable master, I know that you are a vegetarian," Squire Gao replied, "which is why I haven't pressed any meat or strong-flavoured food upon you. But this wine is made from vegetable matter, so a cup of it will do no harm." "I don't drink either," Sanzang explained, "as alcohol is the first of the prohibitions of the priesthood." "Master," pig hastily interjected, "I may be a vegetarian, but I haven't given up liquor." "And although I haven't strong head for the stuff and can't finish a whole jar of it, I haven't given it up either," Monkey added. "In that case you two had better drink some; but don't get drunk and ruin everything," said Sanzang. The pair of them then took the first cup, after which everyone sat down again as the vegetarian dishes were brought in. Words could not describe the flowing cups, the well-filled dishes, and the splendid food.

When master and disciples had eaten, Squire gao brought pieces of gold and silver to the weight of two hundred ounces on a red lacquer tray and offered them to the three pilgrims to help with the expenses of their journey. Then he produced three brocade-collared gowns that could serve as overcoats. "We are mendicant monks," said Sanzang, "Who beg for our food in the villages and other places through which we pass, so we could not possibly accept gold, silver, or cloth." Monkey then marched up and grabbed a handful of the money. Then he addressed the young man Gao Cai. "Yesterday," he said, "I troubled you to lead my master here, and today he has recruited another disciple, but we have been unable to show our gratitude. So take these pieces of gold and silver as your fee for guiding us, and buy yourself a pair of straw sandals. If you have any more evil spirits in future, and you help us again, we'll be able to show

作成我几个，还有谢你处哩。”高才接了，叩头谢赏。老高又道：“师父们既不受金银，望将这粗衣笑纳，聊表寸心。”三藏又道：“我出家人，若受了一丝之贿；千劫难修。只是把席上吃不了的饼果，带些去做干粮足矣。”八戒在旁边道：“师父、师兄，你们不要便罢，我与他家做了这几年女婿，就是挂脚粮也该三石哩。——丈人啊，我的直裰，昨晚被师兄扯破了，与我一件青锦袈裟；鞋子绽了，与我一双好新鞋子。”高老闻言，不敢不与。随买一双新鞋，将一领褊衫，换下旧时衣物。

那八戒摇摇摆摆，对高老唱个喏道：“上复丈母、大姨、二姨并姨夫、姑舅诸亲：我今日去做和尚了，不及面辞，休怪。丈人啊，你还好生看待我浑家：只怕我们取不成经时，好来还俗，照旧与你做女婿过活。”行者喝道：“夯货！却莫胡说！”八戒道：“哥呵，不是胡说，只恐一时间有些儿差池，却不是和尚误了做，老婆误了娶，两下里都耽搁了？”三藏道：“少题闲话，我们赶早儿去来。”遂此收拾了一担行李，八戒担着；背了白马，三藏骑着；行者肩担铁棒，前面引路。一行三众，辞别高老及众亲友，投西而去。有诗为证。诗曰：

满地烟霞树色高，唐朝佛子苦劳劳。
饥餐一钵千家饭，寒着千针一衲袍。
意马胸头休放荡，心猿乖劣莫教嚎。

even more appreciation." The young man Gao Cai took the gold and silver, then kowtowed to express his thanks. "If you won't take gold or silver," Squire Gao said, "please be good enough to accept these rough clothes as a mark of our gratitude." "If we monks accepted a single thread, we would have to atone for it for a thousand ages," replied Sanzang. "It will suffice if we take the pancakes and fruit that we haven't eaten with us as provisions for the journey." "Master, elder brother," said Pig, who was standing beside them, "it's all right for you two to refuse them, but I was a son-in-law in this family for several years, and I deserves three bushels of grain to take with me. On yes, father-in-law, my tunic was torn by elder brother yesterday and my shoes have split, so please give me a black brocade cassock and a good pair of new shoes." Old Squire Gao, who could scarcely refuse this request, gave him the new shoes and a tunic in exchange for his old ones.

Pig swaggered over to Old Gao, chanted a "na-a-aw" of respect, and said, "Please inform my mother-in-law, my sisters-in-law, my brothers-in-law, and my uncles that I have become a monk today, and ask them to excuse me for not saying good-bye to them in person. Father-in-law, look after my wife well. If we don't get the scriptures, I'll go back to lay life and work for you as a son-in-law again." "Moron," shouted Monkey, "stop talking nonsense." "I'm doing nothing of the sort," Pig replied, "I am thinking that if things go wrong I'd be wasting my time as a monk, and my wife's marriage would have been ruined, both for nothing." "Enough of your idle chatter," said Sanzang, "let's be on our way at once." Their luggage was hung from a carrying-pole on pig's shoulders. When the white horse was saddled, Sanzang mounted it, and Monkey led the way with his iron cudgel over his shoulder. Thus the three of them left Squire Gao, his relations, and his friends, and headed west. There is a pome to prove it that goes:

> The trees tower above the misty earth
> As the Tang disciples of Buddha toil and suffer.
> When hungry, they beg their food from a thousand homes;
> When cold they wear cloaks with a thousand patches.
>
> Do not allow the Thought-horse to run wild,
> And don't let the stubborn Mind-ape howl at will.

情和性定诸缘合，月满金华是伐毛。

三众进西路途，有个月平稳。行过了乌斯藏界，猛抬头见一座高山。三藏停鞭勒马道："悟空、悟能，前面山高，须索仔细，仔细。"八戒道："没事。这山唤做浮屠山，山中有一个乌巢禅师，在此修行。老猪也曾会他。"三藏道："他有些什么勾当？"八戒道："他倒也有些道行。他曾劝我跟他修行，我不曾去罢了。"师徒们说着话，不多时，到了山上。好山！但见那：

山南有青松碧桧，山北有绿柳红桃。闹聒聒，山禽对语；舞翩翩，仙鹤齐飞。香馥馥，诸花千样色；青冉冉，杂草万般奇。涧下有滔滔绿水，崖前有朵朵祥云。

真个是景致非常幽雅处，寂然不见往来人。

那师父在马上遥观，见香桧树前，有一柴草窝。左边有麋鹿衔花，右边有山猴献果。树梢头，有青鸾彩凤齐鸣，玄鹤锦鸡咸集。八戒指道："那不是乌巢禅师！"三藏纵马加鞭，直至树下。

却说那禅师见他三众前来，即便离了巢穴，跳下树来。

With passions stilled and one's nature firm, all destinies are in harmony;
When the full moon of contemplation is reached, you will be pure.

After travelling peacefully westwards for a month, the three of them left the territory of Stubet and saw a mountain soaring up above their heads. Sanzang stopped whipping his horse on, reined him in, and said, "Monkey, Monkey, that's a high mountain in front of us, so please go and reconnoitre it." "No need," said Pig. "It's called Pagoda Mountain, and there's a Rook's Nest Hermit who cultivates his conduct on it. I've met him." "What does he do?" Sanzang asked. "He has some powers," Pig replied. "He once invited me to cultivate my conduct with him, but I didn't go." As master and disciples talked they were soon on the mountain. It was a splendid mountain at that:

South of it were blue pines and verdant locust trees,
To the north were green willows and red peach-blossom.
Cawing noisily,
The wild birds talked to each other;
Soaring gracefully,
The cranes flew together.
Rich in fragrance
Were the thousands of different flowers;
Softly dark
Were the endless kinds of herbs.
In the gullies were bubbling green streams,
The crags were wreathed in auspicious cloud.
It was indeed a scene of rare and elegant beauty.
Lonely, where no man came or went.

As the master surveyed the scene from his horse he noticed a grass hut in front of a fragrant locust tree. To the left of it were David's-deer with flowers in their mouths, and to the right were monkeys holding offerings of fruit, while phoenixes of many colours wheeled around the top of the tree, in which cranes and golden pheasants had gathered. Pig pointed and said, "That's the Rook's Nest Hermit." Sanzang gave his horse the rein, whipped it on, and went straight to the foot of the tree.

When the hermit saw the three of them coming he jumped down from his bird's nest. Sanzang dismounted and bowed to him, and only then the

三藏下马奉拜，那禅师用手搀道："圣僧请起。失迎，失迎。"八戒道："老禅师，作揖了。"禅师惊问道："你是福陵山猪刚鬣，怎么有此大缘，得与圣僧同行？"八戒道："前年蒙观音菩萨劝善，愿随他做个徒弟。"禅师大喜道："好，好，好！"又指定行者，问道："此位是谁？"行者笑道："这老禅怎么认得他，倒不认得我？"禅师道："因少识耳。"三藏道："他是我的大徒弟孙悟空。"禅师陪笑道："欠礼，欠礼。"

三藏再拜，请问西天大雷音寺还在那里。禅师道："远哩！远哩！只是路多虎豹，难行。"三藏殷勤致意，再问："路途果有多远？"禅师道："路途虽远，终须有到之日，却只是魔瘴难消。我有《多心经》一卷，凡五十四句，共计二百七十字。若遇魔瘴之处，但念此经，自无伤害。"三藏拜伏于地恳求，那禅师遂口诵传之。经云：

"《摩诃般若波罗蜜多心经》。观自在菩萨，行深般若波罗蜜多，时照见五蕴皆空，度一切苦厄。舍利子，色不异空，空不异色；色即是空，空即是色。受想行识，亦复如是。舍利子，是诸法空相，不生不灭，不垢不净，不增不减。是故空中无色，无受想行识，无眼耳鼻舌身意，无色声香味触法，无眼界，乃至无意识界，无无明，亦无无明尽。乃至无老死，亦无老死尽。无苦

hermit reply, helping him up, "Please arise, holy priest. I'm sorry I did not welcome you properly." "Greetings, venerable hermit," said Pig. "Aren't you the Iron-haired Pig from the Mount of Blessing? How have you had the great good fortune of travelling with a holy monk?" "Last year," replied Pig, "I was converted by the Bodhisattva Guanyin, and I swore that I'd go with him as his disciple." "Wonderful, wonderful," exclaimed the delighted hermit, who then pointed at Monkey and asked, "Who is this gentleman?" "Old hermit," said Monkey, "how is it that you know him but didn't recognize me?" "Please excuse my ignorance," the hermit replied. "He is Sun Wukong, the senior of my disciples," explained Sanzang. "I apologize for my discourtesy," said the hermit.

Sanzang bowed again and asked him the way to the Great Thunder Monastery in the Western Heaven. "Far away," the other replied, "far away. The journey is a long one and there are many tigers and leopards along the way. It will be difficult." "How far is it?" asked Sanzang with great interest. "Although the journey is a long one," the hermit replied, "you are bound to get there in the end. But there will be evil influences that you'll find hard to dispel. I have a *Heart Sutra*, a total of 270 words in 54 sentences, and if you recite it when you encounter evil influences you will come to no harm." Sanzang prostrated himself on the ground and begged the hermit to tell him it, and the hermit recited it to him. It went:

> When the Bodhisattva Avalokitesvara[1] was meditating on the profound prajna-paramita, he perceived that all the five aggregates are void and empty, and he was thereupon freed from all sufferings and calamities. Sariputra, matter is not different from voidness and voidness is not different from matter: matter is voidness and voidness is matter. Such is also the case with sensation, perception, discrimination and consciousness. Sariputra, all these things are void in nature, having neither beginning nor end, being neither pure nor impure, and having neither increase nor decrease. Therefore, in voidness there is not matter, no sensation, no perception, no discrimination and no consciousness; there is no eye, no ear, no nose, no tongue, no body and no mind; there is no sight, no sound, no smell, no taste, no touch and no mental process; there is no category of eye nor is there a category of consciousness; no ignorance nor the cessation of ignorance; no old age and death, nor the cessation

寂灭道，无智亦无得。以无所得故，菩提萨埵。依般若波罗蜜多故，心无挂碍；无挂碍故，无有恐怖；远离颠倒梦想，究竟涅槃，三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒，能除一切苦，真实不虚。故说般若波罗蜜多咒，即说咒曰：'揭谛！揭谛！波罗揭谛！波罗僧揭谛！菩提萨婆诃！'"

此时唐朝法师本有根源，耳闻一遍《多心经》，即能记忆，至今传世。此乃修真之总经，作佛之会门也。

那禅师传了经文，踏云光，要上乌巢而去；被三藏又扯住奉告，定要问个西去的路程端的。那禅师笑云：

"道路不难行，试听我吩咐：
千山千水深，多瘴多魔处。
若遇接天崖，放心休恐怖。
行来摩耳岩，侧着脚踪步。
仔细黑松林，妖狐多截路。
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。
野猪挑担子，水怪前头遇。

of old age and death; there is no suffering, no causes of suffering, no cessation of suffering, and no way leading go the cessation of suffering; and there is no wisdom, nor anything to be gained. As nothing is to be gained, a Bodhisattva depending on prajna-paramita becomes free in his mind, and as he is free in his mind he has no fear and is rid of dreamlike thoughts of unreality and enjoys ultimate Nirvana. By mean of prajna-paramita, all Buddhas of the past, the present and the future realize anuttara-samyak-sambodhi. Therefore, we know prajna-paramita is a great, devine spell, a great enlightening spell, a supreme spell, and a spell without a parallel, that can do away with all sufferings without fail. Thus we recite the Prajna-paramita Spell and say: Gate, gate, paragate, parasamgate, bodhi, svaha!

As the Patriarch from the Tang had already the origins of enlightenment inside himself, he was able to remember the *Heart Sutra* after only one hearing, and it has been passed on down to this very day. This sutra is the kernel of the cultivation of the truth, and it is the gateway to becoming a Buddha. When the hermit had recited it, he started to rise up to his crow's nest by cloud, but Sanzang tugged at him and said that he wanted to know about the way to the Western Heaven. To this the hermit replied with a smile:

"The journey will not be difficult,
If you try to follow my instructions.
There will be a thousand mountains, a thousand deep rivers.
Many evil miasmas, and many a devil.
If you reach the edge of the sky
Do not worry or be afraid.
If you come to Precipitous Cliff
Walk with your feet placed sideways.
Be careful in the Black Pine Forest,
Where many an evil fox may block your path.
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 the accounts.
Lions and elephants will all be kings,
With tigers and leopards for ministers.
A wild boar will carry your luggage,

多年老石猴，那里怀嗔怒。

你问那相识，他知西去路。”

行者闻言，冷笑道：“我们去，不必问他，问我便了。”三藏还不解其意。那禅师化作金光，径上乌巢而去。长老往上拜谢。行者心中大怒，举铁棒望上乱捣，只见莲花生万朵，祥雾护千层。行者纵有搅海翻江力，莫想挽着乌巢一缕藤。三藏见了，扯住行者道：“悟空，这样一个菩萨，你捣他窝巢怎的？”行者道：“他骂了我兄弟两个一场去了。”三藏道：“他讲的西天路径，何尝骂你？”行者道：“你那里晓得？他说‘野猪挑担子’，是骂的八戒；‘多年老石猴’是骂的老孙。你怎么解得此意？”八戒道：“师兄息怒。这禅师也晓得过去未来之事，但看他‘水怪前头遇’这句话，不知验否。饶他去罢。”行者见莲花祥雾，近那巢边。只得请师父上马，下山往西而去。

那一去：

管教清福人间少，致使灾魔山里多。

毕竟不知前程端的如何，且听下回分解。

A water monster will lead the way.
A very old stone monkey
Has no cause to be angry.
Ask those friends of yours —
They know the way to the West."

Monkey smiled bitterly and said, "Let's go. No need to ask him; you can ask me." Sanzang did not understand what he meant. The hermit changed himself into a beam of golden light and went up to his nest, while the venerable Sanzang bowed to him in gratitude. Monkey, now furiously angry, raised his iron cudgel and was just going up to wreck the place when ten thousand lotus flowers appeared, protected by a thousand miraculous mists. Brother Monkey, you are strong enough to stir up the ocean or turn a river upside-down; but don't even dream of touching a twig of that nest! When Sanzang saw what he was going to do, he grabbed hold of him and said, "Wukong, what do you mean by trying to wreck this Bodhisattva's nest?" "He insulted us two disciples," Monkey replied. "He did not insult you," said Sanzang. "He was talking about the way to the Western Heaven." "You wouldn't be able to understand," Monkey said. "When he said, 'A wild boar will carry your luggage', he was insulting Pig; and 'A very old stone monkey' was an insult to me. You didn't get his meaning, of course." "Don't be angry," said Pig. "That hermit knows about the past and the future as well. We don't yet know whether his talk about a water monster leading the way will come true or not. Let him off." Monkey saw the lotus blossoms and the miraculous mists draw in round the nest, and could but ask his master to mount the horse and go down the mountain to the west. On this journey,

Although they knew blessings rare on earth,
There was many a demon and disaster in the hill.

If you don't know what lay in store for them, listen to the explanation in the next instalment.

第二十回

黄风岭唐僧有难　半山中八戒争先

偈曰：

法本从心生，还是从心灭。
生灭尽由谁，请君自辨别。
既然皆己心，何用别人说？
只须下苦功，扭出铁中血。
绒绳着鼻穿，挽定虚空结。
拴在无为树，不使他颠劣。
莫认贼为子，心法都忘绝。
休教他瞒我，一拳先打彻。
现心亦无心，现法法也辍。
人牛不见时，碧天光皎洁。
秋月一般圆，彼此难分别。

这一篇偈子，乃是玄奘法师悟彻了《多心经》，打开了门户。那长老常念常存，一点灵光自透。

且说他三众，在路餐风宿水，带月披星，早又至夏景炎天。但见那：

花尽蝶无情叙，树高蝉有声喧。

Chapter 20

The Tang Priest Meets Trouble on the Yellow Wind Ridge
Pig Wins Mastery Halfway up the Mountain

The Dharma is born in the mind,
And in turn is destroyed by the mind.
Who do life and death come from?
Decide for yourself.
If it is all from your own mind,
Why do you need others to tell you?
All you need to do is work hard,
Squeezing blood out of iron.
Thread a silken rope through your nose.
And fasten yourself to emptiness.
Tie it to the tree of non-action,
To prevent it from collapsing.
Don't acknowledge bandits as your sons,
Or you will forget the Dharma and the mind.
Do not allow yourself to be deceived by others —
Smash them first with a punch.
When the mind appears it is non-existent,
When the Dharma appears, it ceases.
When the boy and the ox both disappear,
The blue sky is absolutely clear.
All is as round as an autumn moon,
And this and that can no longer be distinguished.

This *gatha* refers to how the Patriarch Xuanzang came to awareness and understanding of the *Heart Sutra* and thus opened the gate. As that venerable elder recited it constantly, a ray of miraculous light penetrated through to him.

Eating and sleeping in the open, the three of them travelled on, and before long the heat of summer was upon them.

The blossoms were over, the butterflies' passion spent.

野蚕成茧火榴妍，沼内新荷出现。

那日正行时，忽然天晚，又见山路旁边，有一村舍。三藏道："悟空，你看那日落西山藏火镜，月升东海现冰轮。幸而道旁有一人家，我们且借宿一宵，明日再走。"八戒道："说得是。我老猪也有些饿了，且到人家化些斋吃，有力气，好挑行李。"行者道："这个恋家鬼！你离了家几日，就生报怨！"八戒道："哥啊，似不得你这喝风呵烟的人。我从跟了师父这几日，长忍半肚饥，你可晓得？"三藏闻之道："悟能，你若是在家心重呵，不是个出家的了，你还回去罢。"那呆子慌得跪下道："师父，你莫听师兄之言。他有些赃埋人。我不曾报怨甚的，他就说我报怨。我是个直肠的痴汉，我说道肚内饥了，好寻个人家化斋，他就骂我是恋家鬼。师父啊，我受了菩萨的戒行，又承师父怜悯，情愿要伏侍师父往西天去，誓无退悔。这叫做'恨苦修行'。怎的说不是出家的话！"三藏道："既是如此，你且起来。"

那呆子纵身跳起，口里絮絮叨叨的，挑着担子，只得死心塌地，跟着前来。早到了路旁人家门首。三藏下马，行者接了缰绳，八戒歇了行李，都伫立绿荫之下。三藏拄着九环锡杖，按按藤缠篾织斗篷，先奔门前，只见一老者，斜倚竹床之上，口里嘤嘤的念佛。三藏不敢高言，慢慢的叫一声"施主，问讯了。"那老者一骨鲁跳将起来，忙敛衣襟，出

High in the trees the cicadas screeched.
Wild silkworms spun cocoons amid the pomegranate blossom,
As lotus flowers opened in the pool.

As they were travelling along one evening they saw a cottage beside the road. "Look," said Sanzang, "the sun is setting behind the western hills, hiding its mirror of fire, and the moon is rising from the eastern sea to show its wheel of ice. How lucky that there is a family living by our path. Let's spend the night here and set off again tomorrow morning." "Well said," put in Pig. "I'm a bit hungry, and if we begged some food from that house I'd have more strength for carrying the luggage." "Homesick ghost," remarked Brother Monkey, "you've only been away from home for a few days, but you're already regretting that you came." "Elder brother," Pig replied, "I can't live on wind and mist like you. You couldn't realize how the hunger's been gnawing at my stomach all these days I've been following our master." "Pig," said Sanzang, "if your heart is still at home, you are not intended for a religious life, and you'd better go back." The oafish Pig fell to his knees and pleaded, "Master, please don't pay any attention to what my elder brother says: it's an insult. He says I wish I hadn't come, but in fact I've had no regrets at all. I may be stupid, but I'm straight. I just said that I was hungry and want to beg for some food, and he starts calling me a homesick ghost. But the Bodhisattva told me about the prohibitions, and you have been so kind to me; so I really do want to serve you on your journey to the West. I'll never have any regrets, I swear I won't. This is what they call 'cultivating conduct the hard way'. What right have you to say I shouldn't be a monk?" "Very well then," said Sanzang, "up you get."

The idiot leapt up, and picked up the carrying-pole, chattering incessantly. Then he pressed grimly on. Before long they reached the roadside house, where Sanzang dismounted as Monkey took the bridle and Pig put down his burden. They all stood in a green shade. Sanzang took his nine-ringed monastic staff, straightened his rattan hat, and hurried to the gates, where he saw an old man lying back on a bamboo bed mumbling Buddhist scriptures to himself. Not wanting to shout loudly, Sanzang said in a quiet voice, "Greetings, benefactor." The old man sprang to his feet, straightened his clothes, and came out through the gate to return his greet-

门还礼道："长老，失迎。你自那方来的？到我寒门何故？"三藏道："贫僧是东土大唐和尚，奉圣旨，上雷音寺拜佛求经。适至宝方天晚，意投檀府告借一宵，万祈方便方便。"那老儿摆手摇头道："去不得。西天难取经。要取经，往东天去罢。"三藏口中不语，意下沉吟："菩萨指道西去，怎么此老说往东行？东边那得有经？……"腼腆难言，半晌不答。

却说行者素性凶顽，忍不住，上前高叫道："那老儿，你这们大年纪，全不晓事。我出家人远来借宿，就把这厌钝的话虎唬我。十分你家窄狭，没处睡时，我们在树底下，好道也坐一夜，不打搅你。"那老者扯住三藏道："师父，你倒不言语，你那个徒弟，那般拐子脸，别颏腮，雷公嘴，红眼睛的一个痨病魔鬼，怎么反冲撞我这年老之人！"行者笑道："你这个老儿，忒也没眼色！似那俊刮些儿的，叫做中看不中吃。想我老孙，虽小，颇结实，皮裹一团筋哩。"

那老者道："你想必有些手段。"行者道："不敢夸言，也将就看得过。"老者道："你家居何处？因甚事削发为僧？"行者道："老孙祖贯东胜神洲海东傲来国花果山水帘洞居住。自小儿学做妖怪，称名悟空。凭本事，挣了一个齐天大圣。

ing. "Excuse my discourtesy, venerable sir," he said, going on to ask, "Where are you from, and why have you come to my humble abode?" "I am a monk from the Great Tang in the East," Sanzang replied, "and I bear an imperial command to worship the Buddha in the Thunder Monastery and ask for the scriptures. As we find ourselves in this district at nightfall, I would be enormously obliged if you could allow us to spend the night in your mansion." "You'll never get there," said the old man with a wave of his hand and a shake of his head. "It's impossible to get scriptures from the Western Heaven. If you want scriptures you'd better go to the Eastern Heaven." Sanzang said nothing as he asked himself why the old man was telling them to go east when the Bodhisattva had instructed them to go west. How could the scriptures be obtained in the east, he asked himself. In his embarrassment he was at loss for words, so he made no reply.

Monkey, who was rough by his very nature, could not stand for this, so he went up to the old man and shouted, "Old fellow, you may be very ancient but you're a complete fool. We holy men from far away come to ask for lodging, but all you can do is to try to put us off. If your house is too poky and there isn't room for us to sleep in it, We'll sit under the trees all night and won't trouble you any further." The old man grabbed hold of Sanzang and said, "Master, you didn't warn me that you had a disciple with such a twisted face and no chin to speak of, looking like a thunder god with his red eyes. You shouldn't let a demon of sickness like him alarm and offend a person of my age." "You're completely lacking in judgement, old man," Monkey said with a laugh. "Those pretty boys may look good but, as they say, they don't taste good. I may be little but I'm tough, and it's all muscle under my skin."

"I suppose you must have some powers," the old man remarked. "Without wishing to boast," Monkey replied, "I can get by." "Where is your home," the old man asked, "and why did you shave your head and become a monk?" "My ancestral home is the Water Curtain Cave on the Mountain of Flowers and Fruit in the land of Aolai which lies across the sea to the east of the Eastern Continent of Superior Body. I learnt how to be an evil monster from childhood, and my name was Wukong, or Awakened to Emptiness. I used my abilities to make myself the Great Sage

只因不受天禄，大反天宫，惹了一场灾愆。如今脱难消灾，转拜沙门，前求正果，保我这唐朝驾下的师父，上西天拜佛走遭，怕甚么山高路险，水阔波狂！我老孙也捉得怪，降得魔。伏虎擒龙，踢天弄井，都晓得些儿。倘若府上有甚么丢砖打瓦，锅叫门开，老孙便能安镇。”

那老儿听得这篇言语，哈哈笑道：“原来是个撞头化缘的熟嘴儿和尚。”行者道：“你儿子便是熟嘴！我这些时，只因跟我师父走路辛苦，还懒说话哩。”那老儿道：“若是你不辛苦，不懒说话，好道活活的聒杀我！你既有这样手段，西方也还去得，去得。你一行几众？请至茅舍里安宿。”三藏道：“多蒙老施主不叱之恩。我一行三众。”老者道：“那一众在那里？”行者指着道：“这老儿眼花，那绿荫下站的不是？”老儿果然眼花，忽抬头细看，一见八戒这般嘴脸，就唬得一步一跌，往屋里乱跑，只叫：“关门！关门！妖怪来了！”行者赶上扯住道：“老儿莫怕，他不是妖怪，是我师弟。”老者战兢兢的道：“好！好！好！一个丑似一个的和尚！”八戒上前道：“老官儿，你若似相貌取人，干净差了。我们丑自丑，却都有用。”

那老者正在门前与三个和尚相讲，只见那庄南边有两个少年人，带着一个老妈妈，三四个小男女，敛衣赤脚，插秧而回。他看见一匹白马，一担行李，都在他家门首喧哗，不知是甚来历，都一拥上前问道：“做什么的？”八戒调过头来，把耳朵摆了几摆，长嘴伸了一伸，吓得那些人东倒西

Equalling Heaven, but as I declined heavenly office and raised a great rebellion against the Heavenly Palace, I brought a disaster down on my own head. My sufferings are now over. I've turned to the Buddhist faith and am seeking a good reward for the future by escorting His Tang Excellency, my master, on his journey to the Western Heaven to visit the Buddha. I'm not afraid of high mountains with precipitous paths, or of broad rivers with huge waves. I can catch monsters and subdue demons, capture tigers or dragons, walk in the sky, or burrow into the earth. As long as your mansion has a few broken bricks and tiles, a singing pot and an open door, I'll be able to rest here contented."

After hearing this speech, the old man said with a chuckle, "So you're a monk with the gift of the gab who suddenly switched destinies." "You're the gabber, my child," retorted Monkey. "I'm too tired after the strain of the journey with my master to be able to talk." "It's as well you are," the old man replied, "or you'd be talking me to death. If you have all these powers you'll be able to reach the West. How many of you are there? Please come into my cottage for the night." "Thank you very much for not losing your temper with him," Sanzang said. "There are three of us." "Where is the third?" the old man asked. "Your eyes are very dim, old man," said Monkey, pointing as he continued, "Can't you see him standing in the shade there?" When the old man, whose eyes were indeed dim, looked carefully and saw Pig's face he was so terrified that he ran into the house shouting, "Shut the gates, shut the gates, there's a monster here." Monkey ran after him and grabbed him. "Don't be afraid, old fellow," he said, "he's not an evil monster, he's a fellow-disciple of mine." "Very well then," replied the old man, who was trembling all over, "but what a hideous creature to be a monk."

As the old man was talking to the three monks in front of the gates, two young men appeared at the southern end of the farm bringing an old woman and three or four children back from transplanting rice-seedlings, for which reason their clothes were tucked up and their feet were bare. When they saw the white horse and the carrying pole with luggage and heard the shouting at the gates of their home, they did not know what was up, so they rushed forward and asked, "What are you doing?" Pig turned round, flapped his ears, and thrust his snout at them, at which they

歪，乱跄乱跌。慌得那三藏满口招呼道："莫怕！莫怕！我们不是歹人，我们是取经的和尚。"那老儿才出了门，搀着妈妈道："婆婆起来，少要惊恐。这师父，是唐朝来的，只是他徒弟脸嘴丑些，却也山恶人善。带男女们家去。"那妈妈才扯着老儿，二少年领着儿女进去。

三藏却坐在他门楼里竹床之上，埋怨道："徒弟呀，你两个相貌既丑，言语又粗，把这一家儿吓得七损八伤，都替我身造罪哩！"八戒道："不瞒师父说，老猪自从跟了你，这些时俊了许多哩。若像往常在高老庄走时，把嘴朝前一掬，把耳两头一摆，常吓杀二三十人哩。"行者笑道："呆子不要乱说，把那丑也收拾起些。"三藏道："你看悟空说的话。相貌是生成的，你教他怎么收拾？"行者道："把那个耙子嘴，揣在怀里，莫拿出来；把那蒲扇耳，贴在后面，不要摇动，这就是收拾了？"那八戒真个把嘴揣了，把耳贴了，拱着头，立于左右。行者将行李拿入门里，将白马拴在桩上。

只见那老儿才引个少年，拿一个板盘儿，托三杯清茶来献。茶罢，又吩咐办斋。那少年又拿一张有窟窿无漆水的旧桌，端两条破头折脚的登子，放在天井中，请三众凉处坐下。三藏方问道："老施主，高姓？"老者道："在下姓王。"——"有几位令嗣？"——道："有两个小儿，三个小孙。"三藏道："恭喜，恭喜。"又问："年寿几何？"——道："痴长六十一岁。"行者道："好！好！好！花甲重逢矣。"三藏复

all collapsed in terror or fled. In the confusion Sanzang kept calling out, "Don't be afraid, don't be afraid, we are good men, we are monks going to fetch the scriptures." The old man then came out again, and helped the old woman to her feet. "Up you get, wife," he said, "there's no call for panic. This holy father is from the Tang court, and although his disciples are a bit ugly, their hearts are in the right place. Please take the youngsters inside." The old woman clung to the old man while the two young men took the children inside.

As he sat on a bamboo chair in the gatehouse, Sanzang said indignantly, "Disciples, the pair of you are ugly to look at, and your language is too coarse. You gave that whole family a terrible fright, and got me into trouble." "I tell you truthfully, master," Pig replied, "that I've grown better-looking since I've been following you. When I lived in Gao Village I looked so awful that I often used to scare twenty or thirty people to death by making a face and waggling my ears." "Don't exaggerate, stupid," said Monkey with a smile, "and tidy that ugly mug of yours up a bit." "What nonsense you're talking, Monkey," said Sanzang. "He was born that way, so how can you expect him to tidy his face up?" "He could stick his rake of a snout into his chest, and not bring it out; and he could lay those fan-shaped ears down behind his head and not waggle them. That would tidy his appearance up." Pig then tucked his snout away and laid his ears back, and stood beside Sanzang with his head bowed. Brother Monkey took the luggage inside and tethered the white horse to a post.

The old man came out again with a young man who was carrying a tray with three cups of tea on it, and when it had been drunk he gave instructions for a vegetarian meal to be prepared. The young man then brought out an old, dented, and unlacquered table, as well as a pair of benches with chipped tops and broken legs, which he put in a cool spot before asking the three of them to sit down. Sanzang then asked the old man his surname, and was told, "Your humble servant's surname is Wang." "How many descendants have you?" "Two sons and three grandchildren." "Congratulations, congratulations," said Sanzang; then he asked the old man how old he was. "I have lived in my stupidity to sixty-one." "Splendid, splendid, you have begun a new cycle," said Sanzang. "Bene-

问道："老施主，始初说西天经难取者，何也？"老者道："经非难取，只是道中艰涩难行。我们这向西去，只有三十里远近，有一座山，叫做八百里黄风岭。那山中多有妖怪。故言难取者，此也。若论此位小长老，说有许多手段，却也去得。"行者道："不妨！不妨！有了老孙与我这师弟，任他是甚么妖怪，不敢惹我。"

正说处，又见儿子拿将饭来，摆在桌上，道声"请斋。"三藏就合掌讽起斋经。八戒早已吞了一碗。长老的几句经还未了，那呆子又吃够三碗。行者道："这个馕糠！好道汤着饿鬼了！"那老王倒也知趣，见他吃得快，道："这个长老，想着实饿了，快添饭来。"那呆子真个食肠大：看他不抬头，一连就吃有十数碗。三藏、行者俱各吃不上两碗。呆子不住，便还吃哩。老王道："仓卒无肴，不敢苦劝，请再进一箸。"三藏、行者俱道："够了。"八戒道："老儿滴答什么，谁和你发课，说什么五爻六爻；有饭只管添将来就是。"呆子一顿，把他一家子饭都吃得罄尽，还只说才得半饱。却才收了家火，在那门楼下，安排了竹床板铺睡下。

次日天晓，行者去背马，八戒去整担，老王又教妈妈整治些点心汤水管待，三众方致谢告行。老者道："此去倘路间有甚不虞，是必还来茅舍。"行者道："老儿，莫说哈话。我

factor," he continued, "why did you say at first that it would be impossible to fetch the scriptures from the Western Heaven?" "There is no problem about actually getting the scriptures," the old man replied, "it's just that the journey will be very difficult. Only some twelve miles to the west of here is a mountain called the three-hundred mile Yellow Wind Ridge, and it's full of evil monsters. That's why I said it would be impossible to get the scriptures. But as this younger gentleman says he has so many magic powers, you will be able to get there." "Certainly, certainly," said Monkey. "With me, my master and my fellow-disciple, no devils, however fierce, will dare to provoke us."

As he spoke the youth came in with food, which he put on the table with the words, "Please eat." Sanzang put his hands together and started to recite the grace. By then Pig had already swallowed a bowlful, and the moron finished three more before the short prayer was over. "What a chaff-guzzler," said Monkey. "We do seem to have run into a hungry ghost." Old Wang, however, found the speed at which Pig ate very amusing, and said, "This reverend gentleman must be very hungry. Give him more rice at once." The stupid creature indeed had a large stomach. Look at him, keeping his head down as he devours at least a dozen bowls. Sanzang and Monkey had not been able to finish two bowls, but the idiot would not stop and was still eating. "As this is far from being haute cuisine, I cannot press you too hard, but please take another mouthful." "We have eaten enough," said Sanzang and Monkey; but Pig said, "What are you going on about, old fellow? Who's been telling your fortune? Is that why you're going on about quizzing? Anyhow, as long as there's rice, give me some more." In a single meal the idiot ate all the rice in the house, and still said that he was only half-full. Then the table was cleared away, bamboo beds were set out for them in the gatehouse, and they went to sleep.

At dawn the next morning Monkey went to saddle the horse while Pig packed the luggage. Old Wang told his wife to prepare some pastries and hot water for then, after which the three of them thanked him and said good-bye. "If anything goes wrong on your journey," the old man said, "you must come to our place." "Don't be so discouraging, old fellow," said Monkey. "We're dedicated, and there's no turning back for us."

们出家人，不走回头路。”遂此策马挑担西行。

噫！这一去，果无好路朝西域，定有邪魔降大灾。三众前来，不上半日，果逢一座高山。说起来，十分险峻。三藏马到临崖，斜挑宝蹬观看，果然那：

高的是山，峻的是岭；陡的是崖，深的是壑；响的是泉，鲜的是花。那山高不高，顶上接青霄；这涧深不深，底中见地府。山前面，有骨都都白云，屹嶝嶝怪石，说不尽千丈万丈挟魂崖。崖后有弯弯曲曲藏龙洞，洞中有叮叮当当滴水岩。又见些丫丫叉叉带角鹿，泥泥痴痴看人獐；盘盘曲曲红鳞蟒，耍耍顽顽白面猿。至晚巴山寻穴虎，带晓翻波出水龙，登的洞门唿喇喇响。草里飞禽，扑轳轳起；林中走兽，掬嗶嗶行。猛然一阵狼虫过，吓得人心跫蹬蹬惊。正是那当倒洞当当倒洞，洞

With that they whipped the horse, picked up the carrying-pole, and headed west.

Alas! On their journey there was no good path to the West, and there were undoubtedly demons and great disasters in store for them. Before they had been going for half a day, they reached the mountain. It was most precipitous. Sanzang rode as far as the edge of a cliff, then dismounted to have a look.

High was the mountain,
Craggy the ridge;
Steep the cliffs,
Deep the valleys.
Springs could be heard,
And sweet smelt the flowers.
Was that mountain high?
Its summit touched the azure heavens.
Were the gorges deep?
At their bottom you could see the Underworld.
In front of the mountain
Were rolling white clouds,
And towering crags.
There were no end of myriad-fathom, soul-snatching cliffs,
In which were twisting caves for dragons,
Caves full of stalactites dripping with water.
He saw deer with branching antlers,
And river-deer gazing with fixed stare,
Coiled, red-scaled pythons,
And mischievous, white-faced apes.
At evening tigers climbed the hills to find their dens;
Dragons emerged from the waves at dawn,
To enter their caves with thunderous roars.
Birds flying in the grass
Rose in a flurry;
Beasts walking in the woods
Hurried helter-skelter.
Suddenly a pack of wolves ran past,
Making the heart pound hard with fear.
This is a place where caves are linked with caves,

当当倒洞当山；青岱染成千丈玉，碧纱笼罩万堆烟。

那师父缓促银骢，孙大圣停云慢步，猪悟能磨担徐行。正看那山，忽闻得一阵旋风大作。三藏在马上心惊，道："悟空，风起了！"行者道："风却怕他怎的！此乃天家四时之气，有何惧哉！"三藏道："此风甚恶，比那天风不同。"行者道："怎见得不比天风？"三藏道："你看这风——

巍巍荡荡飒飘飘，渺渺茫茫出碧霄。
过岭只闻千树吼，入林但见万竿摇。
岸边摆柳连根动，园内吹花带叶飘。
收网渔舟皆紧缆，落篷客艇尽抛锚。
途半征夫迷失路，山中樵子担难挑。
仙果林间猴子散，奇花丛内鹿儿逃。
崖前桧柏颗颗倒，涧下松篁叶叶凋。
播土扬尘沙迸迸，翻江搅海浪涛涛。"

八戒上前，一把扯住行者道："师兄，十分风大！我们且躲一躲儿干净。"行者笑道："兄弟不济！风大时就躲，倘或亲面撞见妖精，怎的是好？"八戒道："哥啊，你不曾闻得'避色如避仇，避风如避箭'哩！我们躲一躲，也不亏人。"行者道："且莫言语，等我把这风抓一把来闻一闻

And mountains stand with mountains.
The green of the peak made it like ten thousand feet of jade,
As a myriad clouds were piled above it like a cover of bluish gauze.

While Sanzang urged his silvery steed slowly forward, Monkey strolled ahead on his cloud and Pig ambled along with the carrying-pole. As they looked at the mountain they heard a whirlwind blowing up, and Sanzang was alarmed. "Wukong," he said, "there's a whirlwind coming." "What's there to be afraid of about a wind?" said Monkey. "It's only weather, after all, and nothing to be scared of." "But this is a very evil wind, not like a natural wind at all," Sanzang replied. "How can you tell?" Monkey asked. "Just look at it," said Sanzang:

"Mighty and majestic it howls and roars,
Coming out of the distant heavens.
As it crosses the ridge the trees moan,
The trunks bend when it enters the wood.

"The willow on the bank is shaken to its roots,
And flowers and leaves go swirling round the garden.
On the fishing boats gathering in nets, they pull hard on the cables;
Ships lower their sails, and all cast anchor.

"The traveller loses his way in mid-journey,
The woodcutter in the hills cannot carry his load.
The monkeys scatter in the orchards of fairy fruit,
The deer flee from the clumps of rare flowers.

"Locust trees and cedars collapse before the cliff,
While pine and bamboo in the valley are stripped of leaves.
There are stinging blasts of dirt and sand,
And waves boil on rivers and seas."

Pig went up to Monkey and grabbed hold of him. "Brother," he said, "this is a terrific storm. Let's take shelter." "You're useless, brother," replied Monkey with a mocking laugh. "If a big wind makes you want to hide, what are you going to do when you meet an evil spirit?" "Elder brother, have you never heard the saying, 'Avoid a pretty girl as you would an enemy, avoid a wind as you would an arrow'?" Pig replied. "There's no reason why we shouldn't take shelter." "Stop talking, will you, while I get a hold on that wind and take a sniff at it," said Monkey.

看。”八戒笑道：“师兄又扯空头谎了，风又好抓得过来闻！就是抓得来，便也溃了去了。”行者道：“兄弟，你不知道老孙有个‘抓风’之法。”好大圣，让过风头，把那风尾抓过来闻了一闻，有些腥气，道：“果然不是好风！这风的味道不是虎风，定是怪风。断乎有些蹊跷。”

说不了，只见那山坡下，剪尾跑蹄，跳出一只斑斓猛虎，慌得那三藏坐不稳雕鞍，翻根头跌下白马，斜倚在路旁，真个是魂飞魄散。八戒丢了行李，掣钉钯，不让行者走上前，大喝一声道：“孽畜！那里走！”赶将去，劈头就筑。那只虎直挺挺站将起来，把那前左爪轮起，抠住自家的胸膛，往下一抓，滑刺的一声，把个皮剥将下来，站立道旁。你看他怎生恶相！咦，那模样：

血津津的赤剥身躯，红媪媪的弯环腿足。
火焰焰的两鬓蓬松，硬搠搠的双眉的竖。
白森森的四个钢牙，光耀耀的一双金眼。
气昂昂的努力大哮，雄纠纠的厉声高喊。

喊道：“慢来！慢来！吾党不是别人，乃是黄风大王部下的前路先锋。今奉大王严命，在山巡逻，要拿几个凡夫去做案酒。你是那里来的和尚，敢擅动兵器伤我？”八戒骂道：“我把你这个孽畜！你是认不得我！我等不是那过路的凡夫，乃东土大唐御弟三藏之弟子，奉旨上西方拜佛求经者。

"You're talking through your hat again," said Pig with a grin. "As if you could get a hold on a wind. Besides, even if you did, your hand would go through it." "What you don't know, brother, is that I have a magic way of catching winds," Monkey replied. Letting the head of the wind pass, the splendid Monkey grabbed the tail and sniffed at it. It had rather a foul stench. "It certainly isn't a good wind," he remarked. "It smells like either a tiger wind or a monster wind. There's definitely something suspicious about it."

Before the words were out of his mouth, a ferocious striped tiger leapt out at the foot of the slope, slashing with its tail and rushing towards them. Sanzang was so scared that he could no longer keep his seat in his carved saddle, but fell headfirst off his white horse and lay sprawled in a witless heap beside the path. Pig threw down the luggage, grabbed his rake and, not letting Monkey move forward, roared, "Animal, where d'you think you're going?" He went straight after it and smote it on the head. The tiger stood up on its hind legs, and with a swing of its front left claws ripped at its own chest. There was a tearing noise as its skin all came off, and then the creature stood beside the path. Just see how hideous was:

A gory, skinned body,
Round, red legs and feet.
Fiery, matted hair,
And straight, bristling eyebrows.

Four sinister steely white fangs,
A pair of glittering golden eyes.
With soaring spirits it gave a mighty roar,
A mighty and majestic shout.

"Not so fast," it yelled, "not so fast. I am none other than the Commander of the Vanguard for the Great Yellow Wind King. I bear His Majesty's strictest command to patrol the mountain and catch a few common mortals as titbits for him to nibble with his wine. Where are you from, monk, and how dare you wound me with that weapon of yours?" "I'll get you, you beast," replied Pig abusively. "You don't seem to realize that I'm not just any old passing traveller: I'm a disciple of Sanzang, the younger brother of the Tang Emperor of the East, who has been sent by the Emperor to visit the Buddha in the Western Heaven and ask for

你早早的远避他方，让开大路，休惊了我师父，饶你性命；若似前猖獗，钯举处，却不留情！”

那妖精那容分说，急近步，丢一个架子，望八戒劈脸来抓。这八戒忙闪过，轮钯就筑。那怪手无兵器，下头就走，八戒随后赶来。那怪到了山坡下，乱石丛中，取出两口赤铜刀，急轮起，转身来迎。两个在这坡前，一往一来，一冲一撞的赌斗。那里孙行者搀起唐僧道：“师父，你莫害怕。且坐住，等老孙去助助八戒，打倒那怪好走。”三藏才坐将起来，战兢兢的，口里念着《多心经》不题。

那行者掣了铁棒，喝声叫“拿了！”此时八戒抖擞精神，那怪败下阵去。行者道：“莫饶他！务要赶上！”他两个轮钉钯，举铁棒，赶下山来。那怪慌了手脚，使个“金蝉脱壳计”，打个滚，现了原身，依然是一只猛虎。行者与八戒那里肯舍，赶着那虎，定要除根。那怪见他赶得至近，却又抠着胸膛，剥下皮来，苫盖在那卧虎石上，脱真身，化一阵狂风，径回路口。路口上那师父正念《多心经》，被他一把拿住，驾长风摄将去了。可怜那三藏啊——

江流注定多磨折，寂灭门中功行难。

那怪把唐僧擒来洞口，按住狂风，对把门的道：“你去报大王说，前路虎先锋拿了一个和尚，在门外听令。”那洞主传令，教：“拿进来。”那虎先锋，腰撇着两口赤铜刀，双

the scriptures. If you clear off, stop blocking our path, and don't frighten my master any more, I'll spare your life. But if you go on raging about like that, there'll be no mercy for you."

Not bothering to argue, the evil spirit rushed at Pig, feinted, and clawed at his face. Pig dodged nimbly and swung his rake at the monster, who turned and fled as he was unarmed. With Pig at his heels he made for the bottom of the slope and produced two bronze swords from the tangled undergrowth there; then, brandishing them, he turned to face Pig. The two of them battled away at the foot of the hill, lunging and hitting at each other. Monkey, who was helping the Tang Priest to sit up, said, "Don't be afraid, master. You sit here while I help Pig to defeat that monster, then we can be on our way." Sanzang, who had managed to sit up, was shaking all over and intoning the *Heart Sutra.*

Monkey grabbed his cudgel and shouted, "Get it." Pig made a tremendous effort, and the monster fled from the scene of battle. "Don't let him get away," yelled Monkey, "you must catch it." The pair of them chased the monster down the mountain, waving the rake and the cudgel. The monster was so hard-pressed that it did a "golden cicada shedding its skin" trick. It reverted to its real form—a ferocious tiger—with a somersault, but Monkey and Pig would still not let it get away, and were hot on its heels, determined to destroy it. When the monster saw how close they were, it ripped at its chest and tore off its skin again, then laid it over a rock that was shaped like a crouching tiger. Then it abandoned its real body, turned into a hurricane, and went straight back to the path, where it noticed Sanzang reciting the *Heart Sutra.* Sanzang was grabbed by the monster and carried away on the wind. Poor Sanzang:

> The Monk of the River was fated to suffer much;
> In the faith of Nirvana it is hard to win merit.

Carrying the Tang Priest to the mouth of the cave, the monster stilled the hurricane and said to the gatekeepers, "Report to His Majesty at once that the Tiger of the Vanguard has caught a monk and is awaiting further instructions outside the gates." He was then admitted on the orders of the chieftain. With his two bronze swords stuck in his belt and holding the Tang Priest in both hands, he went forward and genuflected before the chief-

手捧着唐僧，上前跪下道："大王，小将不才，蒙钧令差往山上巡逻，忽遇一个和尚，他是东土大唐驾下御弟三藏法师，上西方拜佛求经，被我擒来奉上，聊具一馔。"

那洞主闻得此言，吃了一惊道："我闻得前者有人传说：三藏法师乃大唐奉旨意取经的神僧；他手下有一个徒弟，名唤孙行者，神通广大，智力高强。你怎么能彀捉得他来？"先锋道："他有两个徒弟：先来的，使一柄九齿钉钯，他生得嘴长耳大；又一个，使一根金箍铁棒，他生得火眼金睛。正赶着小将争持，被小将使一个'金蝉脱壳'之计，撤身得空，把这和尚拿来，奉献大王，聊表一餐之敬。"洞主道："且莫吃他着。"先锋道："大王，见食不食，呼为劣蹶。"洞主道："你不晓得。吃了他不打紧，只恐怕他那两个徒弟上门吵闹，未为稳便。且把他绑在后园定风桩上，待三五日，他两个不来搅扰，那时节，一则图他身子干净，二来不动口舌，却不任我们心意？或煮或蒸，或煎或炒，慢慢的自在受用不迟。"先锋大喜道："大王深谋远虑，说得有理。"教："小的们，拿了去。"

旁边拥上七八个绑缚手，将唐僧拿去，好便似鹰拿燕雀，索绑绳缠。这的是苦命江流思行者，遇难神僧想悟能。道声："徒弟啊！不知你在那山擒怪，何处降妖，我却被魔头拿来，遭此毒害，几时再得相见！好苦啊！你们若早些儿

tain. "Your Majesty," he said, "your humble underling was patrolling the mountain as ordered when suddenly I met a monk. He is the Patriarch Sanzang, the younger brother of His Majesty the Great Tang Emperor, and he was going to the West to visit the Buddha and ask for the scriptures. I have captured him and now offer him as a dish for your table."

The chieftain was astonished at the news. "I've heard tell of the Patriarch Sanzang, the holy priest sent by the Great Tang Emperor to fetch the scriptures. He has a disciple called Brother Monkey whose magical powers are tremendous and whose cunning is considerable. However did you manage to catch him?" "He has two disciples. The first one to come at me was a fellow with a long nose and big ears who wields a nine-pronged rake, and the second one has a gold-banded iron cudgel and fiery eyes with golden pupils. When the pair of them were after me and about to attack, I used a 'golden cicada shedding its skin' trick to make my getaway, then I caught this monk to offer to Your Majesty as a snack." "He's not to be eaten yet," the chieftain said. "You must be off your food, Your Majesty, if you won't eat what's put before you," said the Tiger of the Vanguard. "You don't get my point," the chieftain replied. "It's not eating him that worries me, but the thought that those two disciples of his may come here to make trouble, which would be dangerous. Tie him to the wind-settling stake in the garden at the back, and leave him there for a few days till we're sure his disciples won't be coming to make trouble for us. This way he'll be nice and clean, and we can do what we like with him without any arguments. Whether we have him boiled, steamed, fried or scrambled, we can eat him at our leisure." "Your Majesty's plans are most far-sighted, and you are quite right," said the Tiger of the Vanguard, who then ordered his underlings to take Sanzang away.

Seven or eight of them crowded forward to tie up Sanzang and take him away; they were like hawks seizing bramblings as they bound him tightly. Then did the unfortunate Monk of the River long for Brother Monkey; the holy priest in his troubles wished Pig would come. "Disciples," he called out, "I don't know on what mountain you are catching monsters, or where you're subduing evil spirits, but I've met with disaster and been captured by a demon. Alas, when will I ever see you again?

来，还救得我命；若十分迟了，断然不能保矣！”一边嗟叹，一边泪落如雨。

却说那行者、八戒，赶那虎下山坡，只见那虎跑倒了，塌伏在崖前。行者举棒，尽力一打，转震得自己手疼。八戒复筑了一钯，亦将钯齿迸起。原来是一张虎皮，盖着一块卧虎石。行者大惊道：“不好了！不好了！中了他计也！”八戒道：“中他甚计？”行者道：“这个叫做‘金蝉脱壳计’：他将虎皮苫在此，他却走了。我们且回去看看师父，莫遭毒手。”两个急急转来，早已不见了三藏。行者大叫如雷道：“怎的好！师父已被他擒去了！”八戒即便牵着马，眼中滴泪道：“天哪！天哪！却往那里找寻！”行者抬着头跳道：“莫哭！莫哭！一哭就挫了锐气。横竖想只在此山，我们寻寻去来。”

他两个果奔入山中，穿岗越岭，行够多时，只见那石崖之下，耸出一座洞府。两人定步观瞻，果然凶险。但见那：

迭障尖峰，回峦古道。青松翠竹依依，绿柳碧梧冉冉。崖前有怪石双双，林内有幽禽对对。涧水远流冲石壁，山泉细滴漫沙堤。野云片片，瑶草芊芊。妖狐狡兔乱撺梭，角鹿香獐齐斗勇。劈崖斜挂万年藤，深壑半悬

If you come soon, you can save my life, but if you are too long about it I will be finished." His tears poured down like rain as he moaned and sighed.

As Monkey and Pig chased the tiger down the mountain side they saw that it had reached the bottom and was crouching at the foot of the cliff. Monkey raised his cudgel and brought it down as hard as he could, thus hurting his own hands. Pig took another swipe at the beast with his rake, which made its prongs splay apart. The Tiger turned out to be only a tiger skin spread over a rock shaped like crouching tiger. "This is terrible," said Monkey, "he's tricked us." "How?" Pig asked. "The trick is called 'the golden cicada shedding its skin'. He put his tiger-skin over this rock and got away. We'd better go back and see that our master comes to no harm." The two of them rushed back to find that Sanzang had disappeared. "Whatever shall we do?" cried Monkey in a voice as loud as thunder. "It's caught our master." Pig led the horse over and said through his tears, "Heaven help us. Wherever shall we look for him?" "Don't cry," said Monkey, raising his head, "don't cry. If you cry you'll dampen our spirits. I'm convinced he must be somewhere on this mountain. We must start searching for him."

The two of them hurried deep into the mountain, going through passes and crossing ridges, and after they had been going for a long time they saw a cave palace at the foot of a rock-face. They stopped to gaze at it, and saw an awe-inspiring sight:

Screened by many a jagged peak,
With ancient paths winding around;
Green pines merged with bluish bamboo;
The softness of willows and *wutong* trees.
Odd boulders stood in pairs before the cliff,
While birds made couples hidden in the woods.
The water in the gully splashed against the rock-wall,
As the spring waters trickled over the sandbank.
Under the billowing clouds,
Rare herbs grew lush.
Fox spirits and crafty hares darted around;
Horned deer and river-deer fought for mastery.
Ancient creepers hung across the rocks,

千岁柏。奕奕巍巍欺华岳，落花啼鸟赛天台。

行者道："贤弟，你可将行李歇在藏风山凹之间，撒放马匹，不要出头。等老孙去他门首，与他赌斗。必须拿住妖精，方才救得师父。"八戒道："不消吩咐，请快去。"行者整一整直裰，束一束虎裙，掣了棒，撞至那门前，只见那门上有六个大字，乃"黄风岭黄风洞"，却便丁字脚站定，执着棒，高叫道："妖怪！趁早儿送我师父出来，省得掀翻了你窝巢，踊平了你住处！"

那小怪闻言，一个个害怕，战兢兢的，跑入里面报道："大王！祸事了！"那黄风怪正坐间，问："有何事？"小妖道："洞门外来了一个雷公嘴毛脸的和尚，手持着一根许大粗的铁棒，要他师父哩！"那洞主惊张，即唤虎先锋道："我教你去巡山，只该拿些山牛、野彘、肥鹿、胡羊，怎么拿那唐僧来！却惹他那徒弟来此闹吵，怎生区处？"先锋道："大王放心稳便，高枕勿忧，小将不才，愿带领五十个小妖校出去，把那甚么孙行者拿来凑吃。"洞主道："我这里除了大小头目，还有五七百名小校，凭你选择，领多少去。只要拿住那行者，我们才自自在在吃那和尚一块肉，情愿与你拜为兄弟；但恐拿他不得，反伤了你，那时休得埋怨我也。"

虎怪道："放心！放心！等我去来。"果然点起五十名精壮小妖，擂鼓摇旗，缠两口赤铜刀，腾出门来，厉声高叫道："你是那里来的个猴和尚？敢在此间大呼大叫的做甚？"

And a thousand-year cypress was suspended in a chasm.
In pinnacled majesty it vied with Mount Hua;
The flowers and birdsong rivalled Tiantai Peak.

"Worthy brother," said Monkey, "put our baggage in the wind-storing cave, let the horse out to pasture, and lie low while I go to the gates of that place and fight it out with them. I must catch that evil spirit before I can rescue our master." "There's no need to give me instructions," Pig replied. "Go at once." Monkey straightened his tunic, tightened his tiger-skin kilt, and went straight to the gate with his cudgel in his hands. Above the gate he saw YELLOW WIND CAVE OF THE YELLOW WIND RIDGE written in large letters. Taking a firm stance and brandishing the club he shouted, "Evil monsters, send my master out if you don't want this den of yours turned upsidedown and your home trampled flat."

When the junior fiends heard this they were terrified, and they ran trembling inside to announce, "Your Majesty, a disaster." "What is it?" asked the Yellow Wind Monster who was sitting inside. "There's a thunder-voiced, hairy-faced monk outside with a great thick iron cudgel in his hands, and he wants his master back," they said. The alarmed chieftain sent for the Tiger of the Vanguard and said to him, "When I sent you to patrol the mountain you were only supposed to catch mountain oxen, wild boar, deer, and goats. Why on earth did you bring that Tang Priest here? It's provoked his disciple into coming to make trouble. What are we to do?" "There is no need for Your Majesty to worry," the Tiger replied. "Your incompetent underling will take fifty junior officers out with me and bring back that Brother Monkey as a second course for the meal." "Apart from the higher and lower ranking commanders, we have about six hundred junior officers here," said the chieftain. "Take as many of them as you like with you. If you catch that Monkey, we can dine off the priest at our leisure, and I promise to make you my sworn brother. But I'm afraid that you won't be able to get him, and that he'll kill you. If that happens, don't blame me."

"Rest assured," the tiger monster said, "rest assured. I'll soon be back with him." Mustering fifty strong and spirited young fiends, he charged out of the gates with drums rolling and banners waving; his two bronze swords were tied to his body. "Where are you from, ape monk?"

行者骂道："你这个剥皮的畜生！你弄甚么脱壳法儿，把我师父摄了，倒转问我做甚！趁早好好送我师父出来，还饶你这个性命！"虎怪道："你师父是我拿了，要与我大王做顿下饭。你识起倒。回去罢！不然，拿住你，一齐凑吃，却不是'买一个又饶一个'？"行者闻言，心中大怒。扢迸迸，钢牙错啮；滴流流，火眼睁圆；掣铁棒喝道："你多大欺心，敢说这等大话！休走！看棍！"那先锋急持刀按住。这一场果然不善，他两个各显威能。好杀：

那怪是个真鹅卵，悟空是个鹅卵石。
赤铜刀架美猴王，浑如垒卵来击石。
鸟鹊怎与凤凰争？鹁鸽敢和鹰鹞敌？
那怪喷风灰满山，悟空吐雾云迷日。
来往不禁三五回，先锋腰软全无力。
转身败了要逃生，却被悟空抵死逼。

那虎怪撑持不住，回头就走。他原来在那洞主面前说了嘴，不敢回洞，径往山坡上逃生。行者那里肯放，执着棒，只情赶来，呼呼吼吼，喊声不绝，却赶到那藏风山凹之间。正抬头，见八戒在那里放马。八戒忽听见呼呼声喊，回头观看，乃是行者赶败的虎怪，就丢了马，举起钯，刺斜着头一筑。可怜那先锋，脱身要跳黄丝网，岂知又遇罩鱼人。却被

he shrieked at the top of his voice. "What do you mean by all this yelling and shouting?" "You skinned beast," Monkey retorted, "you played that trick of skinning yourself to capture my master, and you have the nerve to ask me what I'm doing! Bring my master out at once and I'll spare your life." "Yes, I captured your master," the monster replied, "and he's going to be served up at His Majesty's dinner table. If you have any sense, go away. Otherwise I'll catch you too, and you'll be served up with him. As I've got one of you, I'll let the other off." Monkey was now furious, and he gnashed his steely teeth as his fiery eyes opened wide in a terrible glare. "What powers have you," he roared, brandishing his iron cudgel, "to give you the nerve to talk so big? Hold it a moment, and take this." The tiger put his hands on his swords, and a terrible fight ensued as each of them showed off his powers.

The monster was like a goose egg,
Monkey was an egg-shaped stone.
Trying to ward off Monkey with bronze swords
Was like throwing eggs at a stone.
How can a crow or jackdaw fight a phoenix?
What chance has a pigeon against a hawk?
The monster snorted out winds that covered the mountain with dust,
But Monkey breathed a fog that blotted out the sun.
After fighting it out for many a round,
The Vanguard was exhausted, his strength all gone.
He turned away, defeated, to flee for his life,
Only to have Monkey harry him to death.

When he could defend himself no longer, the monster turned to flee. As he had talked so boastfully in front of his chieftain he dared not return to the cave, so he tried to escape up the mountain side. Monkey, who had no intention of letting him go, chased him as fast as he could, waving his cudgel, roaring, and howling. He chased him as far as the hollow where the wind was stored, where Pig could be seen pasturing the horse. As soon as Pig heard the shouting he turned to look, and when he saw Monkey pursuing the defeated tiger monster he let go of the horse, raised his rake, and struck the tiger diagonally across the head. The poor monster, who thought he had made his way out of the silken net, never realized

八戒一钯，筑得九个窟窿鲜血冒，一头脑髓尽流干。有诗为证。诗曰：

三五年前归正宗，持斋把素悟真空。

诚心要保唐三藏，初秉沙门立此功。

那呆子一脚踹住他的脊背，两手轮钯又筑。行者见了，大喜道："兄弟，正是这等！他领了几十个小妖，敢与老孙赌斗；被我打败了，他转不往洞跑，却跑来这里寻死。亏你接着；不然，又走了。"八戒道："弄风摄师父去的可是他？"行者道："正是，正是。"八戒道："你可曾问他师父的下落么？"行者道："这怪把师父拿在洞里，要与他什么鸟大王做下饭。是老孙恼了，就与他斗将这里来，却着你送了性命。兄弟啊，这个功劳算你的。你可还守着马与行李，等我把这死怪拖了去，再到那洞口索战。须是拿得那老妖，方才救得师父。"八戒道："哥哥说得有理。你去，你去。若是打败了这老妖，还赶将这里来，等老猪截住杀他。"好行者，一只手提着铁棒，一只手拖着老虎，径至他洞口。

正是：

法师有难逢妖怪，情性相和伏乱魔。

毕竟不知此去可降得妖怪，救得唐僧，且听下回分解。

that he had been caught by a fish-trapper. Pig's rake made nine holes from which the blood gushed, and the brains all spurted out. There is a pome to prove it that goes:

> Converted to the true faith several years before,
> He avoided meat and was awakened to emptiness.
> Determined with all his heart to defend Sanzang
> He won this merit early in his religious life.

Planting his foot in the middle of the monster's back, Pig swung the rake with both hands and smote him again. When Monkey saw this he was delighted, and he said, "That's the way, brother. He led a few dozen petty fiends out to do battle with me, but I beat him. Instead of running back to the cave he came this way, as if he wanted to die. If you hadn't been here to meet him, he'd have got away again." "Was he the one who made a gale and carried off our master?" Pig asked. "The very one," Monkey replied. "Did you ask him where our master is?" Pig asked. "He took our master into the cave and wanted to give him to his chieftain to eat with his rice. This made me so angry that I fought him all the way to here, where you finished him off. The credit for this must go to you, brother. You'd better go on looking after the horse and our things while I drag that monster's body over to the cave and challenge them to another fight. We must capture the chief monster if we're to rescue our master." "You're right," said Pig, "so off you go. If you beat that chief monster, mind you chase him this way for me to corner and kill." Splendid Monkey went straight to the mouth of the cave with his cudgel in one hand and the dead tiger in the other. Indeed,

> When the patriarch was in danger from evil monsters,
> Emotion and Nature combined to subdue the demons.

If you don't know whether he defeated the evil monsters and saved Sanzang, listen to the explanation in the next instalment.

第二十一回

护法设庄留大圣　须弥灵吉定风魔

却说那五十个败残的小妖，拿着些破旗、破鼓，撞入洞里，报道："大王，虎先锋战不过那毛脸和尚，被他赶下东山坡去了。"老妖闻说，十分烦恼。正低头不语，默思计策，又有把前门的小妖道："大王，虎先锋被那毛脸和尚打杀了，拖在门口骂战哩。"那老妖闻言，愈加烦恼道："这厮却也无知！我倒不曾吃他师父，他转打杀我家先锋，可恨！可恨！"叫："取披挂来。我也只闻得讲甚么孙行者，等我出去，看是个甚么九头八尾的和尚，拿他进来，与我虎先锋对命。"众小妖急急抬出披挂。老妖结束齐整，绰一杆三股钢叉，帅群妖跳出本洞。那大圣停立门外，见那怪走将出来，着实骁勇。看他怎生打扮，但见：

金盔晃日，金甲凝光。盔上缨飘山雉尾，罗袍罩甲淡鹅黄。勒甲绦盘龙耀彩，护心镜绕眼辉煌。鹿皮靴，

Chapter 21

The Protectors of the Faith Build a Farm for the Great Sage Lingji from Sumeru Pacifies the Wind Devil

The fifty petty devils fled routed into the cave, their banners and drums smashed, to report, "Your Majesty, the Tiger of the Vanguard is no match for the hairy-faced monk, who chased him down the mountain." The old fiend was very angry at the news, and he sat silent with his head bowed as he thought over what to do. Then the petty demons from the gate came in to announce, "Your Majesty, the hairy-faced monk has killed the Tiger of the Vanguard and dragged his body to the gates, where he's insulting us to provoke us to fight." The old fiend was angrier than ever when he heard this, and he said, "This wretch doesn't know what he's doing, killing my Commander of the Vanguard although I haven't eaten his master. Hateful beast. Bring my armour. I've heard of this Brother Monkey, and now I think I'll go out to have a look at this nine-headed, eight-tailed monk. I'll capture him to avenge my Tiger of the Vanguard." The junior devils brought the armour as fast as they could, and when the old fiend had put it all on properly, he took his steel trident and led his devilish host out of the cave. He was full of martial dignity as he came out, and you can see how he was equipped:

His golden helmet shone in the sun,
And light was reflected from his golden armour.
A pheasant's tail floated above his helmet,
And the thin silk robe over his armour was pale goose-yellow.
The belt that girded his armour was dragon-brilliant;
His shining breastplate dazzled the eye.
His deerskin boots
Were the colour of locust-tree blossom;
His brocade kilt
Was patterned with willow leaves.

槐花染色；锦围裙，柳叶绒妆。手持三股钢叉利，不亚当年显圣郎。

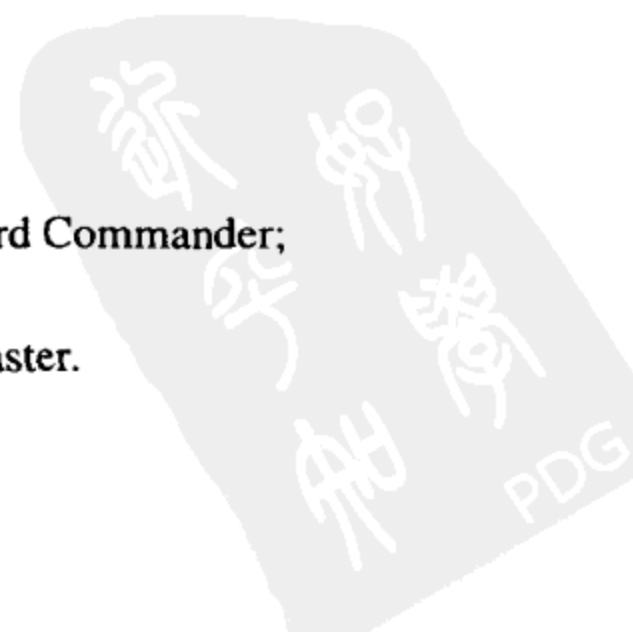
那老妖出得门来，厉声高叫道："那个是孙行者？"这行者脚踢着虎怪的皮囊，手执着如意的铁棒，答道："你孙外公在此，送出我师父来。"那怪仔细观看，见行者身躯鄙猥，面容羸瘦，不满四尺。笑道："可怜！可怜！"我只道是怎么样扳翻不倒的好汉，原来是这般一个骷髅的病鬼！"行者笑道："你这个儿子，忒没眼色！你外公虽是小小的，你若肯照头打一叉柄，就长三尺。"那怪道："你硬着头，吃吾一柄。"大圣公然不惧。那怪果打一下来，他把腰躬一躬，足长了三尺，有一丈长短，慌得那妖把钢叉按住，喝道："孙行者，你怎么把这护身的变化法儿，拿来我门前使唤！莫弄虚头！走上来，我与你见见手段！"行者笑道："儿子啊！常言道：'留情不举手，举手不留情。'你外公手儿重重的，只怕你捱不起这一棒！"那怪那容分说，拈转钢叉，望行者当胸就刺。这大圣正是会家不忙，忙家不会，理开铁棒，使一个"乌龙掠地势"，拨开钢叉，又照头便打。他二人在那黄风洞口，这一场好杀：

妖王发怒，大圣施威。妖王发怒，要拿行者抵先锋；大圣施威，欲捉精灵救长老。叉来棒架，棒去叉

With a sharp steel trident in his hand,
He was no less awesome than the Little Sage Erlang.

As he came out of his cave the old fiend shouted at the top of his voice, "Are you Brother Monkey?" Monkey, who was jumping up and down on the tiger monster's corpse and brandishing his cudgel, replied, "Your grandfather, Monkey, is here. Send my master out." The evil spirit looked carefully at Monkey and saw that he had a miserable little body and a pinched face, and did not even stand four feet tall. "Poor little thing," he said with a laugh. "I'd imagined that you were some sort of invincible hero, but now I see what a little sick devil you really are, all skin and bone." Monkey smiled back and said, "You've no eyes in your head, my child. I may be tiny, but if you hit me on the head with the handle of your trident, I'll grow another six feet." "Make your head hard then," the monster replied, "here it comes." The Great Sage did not flinch as the monster hit him, then with a bend of his waist he grew six feet taller, making himself ten feet tall altogether, to the astonishment of the monster, who put his trident down and shouted, "Brother Monkey, why do you come and do these defensive transformations at my gate? Stop fooling around, and come over here so we can compare tricks." "My child," Monkey replied, "as the saying goes, 'If you have any warm feelings, don't raise your hand in anger; and if you raise your hand in anger, put all feelings aside.' I have a very heavy hand, and I'm afraid that you may not be able to stand my cudgel." No longer wishing to talk, the monster whirled his trident round and lunged at Monkey's chest. With unrushed expertise Monkey did a "Black Dragon Pawing the Ground" movement to parry the trident with his cudgel before striking at the monster's head. There followed a fine duel between the pair of them at the mouth of the Yellow Wind Gave:

The demon king was furious,
The Great Sage showed his might.
The furious demon king
Wanted to catch Monkey in revenge for his Vanguard Commander;
The mighty Great Sage
Intended to capture the evil spirit and rescue his master.
When the trident came the cudgel parried,



迎。一个是镇山都总帅，一个是护法美猴王。初时还在尘埃战，后来各起在中央。点钢叉，尖明镈利；如意棒，身黑箍黄。戳着的魂归冥府，打着的定见阎王。全凭着手疾眼快，必须要力壮身强。两家舍死忘生战，不知那个平安那个伤。

那老妖与大圣斗经三十回合，不分胜败。这行者要见功绩，使一个“身外身”的手段：把毫毛揪下一把，用口嚼得粉碎，望上一喷，叫声“变！”变有百十个行者，都是一样打扮，各执一根铁棒，把那怪围在空中。那怪害怕，也使一般本事：急回头，望着巽地上，把口张了三张，嘭的一口气，吹将出去，忽然间，一阵黄风，从空刮起。好风！真个利害——

冷冷飕飕天地变，无影无形黄沙旋。
穿林折岭倒松梅，播土扬尘崩岭坫。
黄河浪泼彻底浑，湘江水涌翻波转。
碧天振动斗牛宫，争些刮倒森罗殿。
五百罗汉闹喧天，八大金刚齐嚷乱。
文殊走了青毛狮，普贤白象难寻见。
真武龟蛇失了群，梓橦骡子飘其鞯。

When the cudgel struck the trident blocked.
One was supreme commander of the mountain,
The other was the Handsome Monkey King, Protector of the Law.
At first they fought in the dust,
But then they rose into mid-air.
The steel-tipped trident
Was bright-pointed and deadly sharp;
The as-you-will cudgel
Was black and banded with gold.
Whoever was run through would go to the Underworld;
If either was hit he would surely meet King Yama.
All depended on a fast hand and a quick eye;
Strength and vigour were essential.
Each was mindless of life or death,
Who would survive, and who would be killed?

After some thirty rounds of combat between the old fiend and the Great Sage the issue was still not settled. As Monkey wanted to win glory he used an "extra body" trick: plucking a hair out, he chewed it into little bits, blew them all out, and shouted, "Change!" They turned into well over a hundred Monkeys, all dressed like him and wielding iron cudgels. They surrounded the monster in mid-air, and in his fright he countered with a trick of his own. He turned his head sharply to the southeast opened his mouth three times, and blew. A yellow hurricane suddenly arose. It was really terrible.

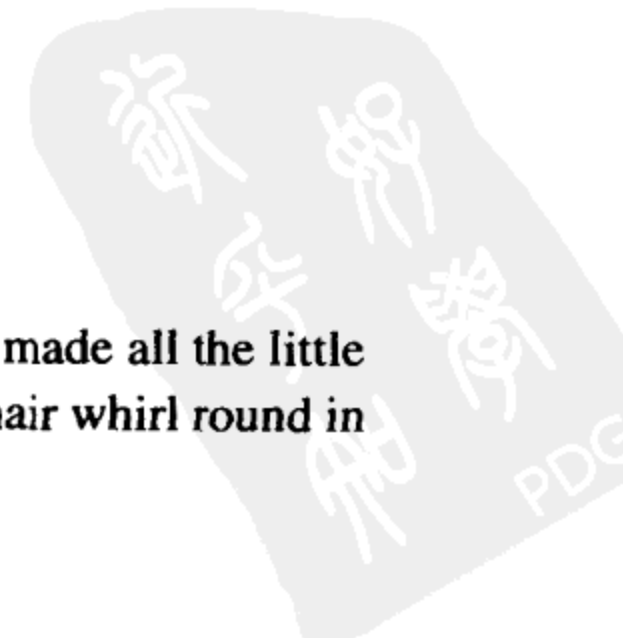
As it howled and moaned all was changed;
Without sign or shadow the yellow dust whirled,
Whistling through forests, toppling mountains, and uprooting trees,
Picking up dust to blot out the tumbling ridge.
The Yellow River's waters were all in turmoil,
While the Yangtse's waves were blown backwards.
The Polar palace was rocked in the sky,
The Senluo Palace in the Underworld was all but blown down.
Heaven was filled with the shouting of Arhats,
The Eight Great Vajrapanis were all yelling wildly.
Manjusri's black-coated lion fled,
Samantabhadra's white elephant was nowhere to be found.
The True Martial Emperor's tortoise and snake were missing,

行商喊叫告苍天，梢公拜许诸般愿。
烟波性命浪中流，名利残生随水办。
仙山洞府黑攸攸，海岛蓬莱昏暗暗。
老君难顾炼丹炉，寿星收了龙须扇。
王母正去赴蟠桃，一风吹断裙腰钏。
二郎迷失灌州城，哪吒难取匣中剑。
天王不见手心塔，鲁班吊了金头钻。
雷音宝阙倒三层，赵州石桥崩两断。
一轮红日荡无光，满天星斗皆昏乱。
南山岛往北山飞，东湖水向西湖漫。
雌雄拆对不相呼，子母分离难叫唤。
龙王遍海找夜叉，雷公到处寻闪电。
十代阎王觅判官，地府牛头追马面。
这风吹倒普陀山，卷起观音经一卷。
白莲花卸海边飞，吹倒菩萨十二院。
盘古至今曾见风，不似这风来不善。
唿喇喇，
乾坤险不炸崩开，万里江山都是颤！

那妖怪使出这阵狂风，就把孙大圣毫毛变的小行者刮得在那

Zi Tong's mule was blown away by its saddle-cloth.
Travelling merchants called on Heaven,
Boatmen made vows to the gods as they sought safety.
Lives were washed away in the torrent,
Fortune or death was decided by the waters.
The cave palace on the magic mountain was murky dark,
And Penglai, island of joy, was wrapped in gloom.
Lao Zi could hardly manage to look after his furnace,
The Star of Longevity put away his fan of dragon's beard grass.
The Queen Mother, on her way to a Peach Banquet,
Had the pendants at her waist blown in a tangle.
Erlang could not find his city of Guanzhou;
Nezha could scarcely draw his sword from its scabbard.
Heavenly King Li lost sight of the pagoda in his hand,
Lu Ban the carpenter dropped his gold-tipped awl.
Three storeys of the pagoda at Thunder Monastery fell,
And the stone bridge at Zhaozhou collapsed.
The red wheel of the sun sent out no light,
And all the stars in the sky were dimmed.
The birds of the southern hills were carried to the north,
The waters of the east lake flowed to the west.
Husband was parted from wife,
Mother snatched from child.
The dragon king searched the seas for his yakshas,
The thunder god hunted everywhere for his lightning.
The Ten Kings of hell looked for the judge,
While the bull-headed demons searched for the horse-faced.
This hurricane overturned Potaraka Island,
Rolling up all of Guanyin's scriptures.
The white lotus went flying beyond the seas,
And the twelve courts of the Bodhisattva were all blown down.
Pan Gu, who had seen all winds since creation,
Had never seen one as fine as this,
Howl, howl —
As mountains and seas trembled,
Heaven and Earth were all but blasted asunder.

The hurricane that the monster had summoned up made all the little Monkeys that the Great Sage had produced from his hair whirl round in



半空中，却似纺车儿一般乱转，莫想轮得棒，如何拢得身？慌得行者将毫毛一抖，收上身来，独自个举着铁棒，上前来打，又被那怪劈脸喷了一口黄风，把两只火眼金睛，刮得紧紧闭合，莫能睁开；因此难使铁棒，遂败下阵来。那妖收风回洞不题。

却说猪八戒见那黄风大作，天地无光，牵着马，守着担，伏在山凹之间，也不敢睁眼，不敢抬头，口里不住的念佛许愿；又不知行者胜负何如，师父死活如何。正在那疑思之时，却早风定天晴。忽抬头往那洞门前看处，却也不见兵戈，不闻锣鼓。呆子又不敢上他门，又没人看守马匹、行李，果是进退两难，怆惶不已。忧虑间，只听得孙大圣从西边吆喝而来，他才欠身迎着道："哥哥，好大风啊！你从那里走来？"行者摆手道："利害！利害！我老孙自为人，不曾见这大风。那老妖使一柄三股钢叉，来与老孙交战；战到有三十余合，是老孙使一个身外身的本事，把他围打，他甚着急，故弄出这阵风来，果是凶恶，刮得我站立不住，收了本事，冒风而逃。——哏，好风！哏，好风！老孙也会呼风，也会唤雨，不曾似这个妖精的风恶！"八戒道："师兄，那妖精的武艺如何？"行者道："也看得过。叉法儿倒也齐整。与老孙也战个手平。却只是风恶了，难得赢他。"八戒道："似这般怎生救得师父？"行者道："救师父且等再处，不知这里可有眼科先

mid-air like so many spinning-wheels, and so far from being able to use their cudgels, they could not even control their own bodies. At this critical moment Monkey shook his hair and put it back on his body, then advanced to give battle with his iron cudgel held high. The monster blew another yellow hurricane at him, and it was so strong that Monkey had to shut his fiery eyes with their golden pupils tight. Opening them was out of the question. Unable to use his iron cudgel, he had to flee from the scene of battle, at which the monster put his wind away and went back to his cave.

When Pig saw the great yellow hurricane blow up and cast Heaven and Earth into darkness, he held on to the horse and kept a grip on the carrying pole while he crouched in the hollow on the mountain side, not daring to open his eyes or raise his head as he invoked the Buddha and made all sorts of vows to him. He did not know whether Monkey had won or lost, or whether their master was still alive. As he worried about all this the wind died down and the sky became clear again. He raised his head to look towards the entrance of the cave, but he could neither see any weapons nor hear any gongs or drums. The idiot did not want to get any nearer to those gates, and there was nobody else to look after the horse and the baggage, so he was stuck there, not knowing what to do, and feeling miserable. His gloomy thoughts were interrupted by the sound of Monkey shouting to the west of him. Pig half rose to his feet to welcome him and said, "That was quite a wind, elder brother. Where've you been?" "That was terrible," said Monkey, "Never in my life have I known such a hurricane. That old fiend came out to fight me with a steel trident, and after we'd been at it for thirty rounds I used my extra body trick to surround him. This made him so worried that he deliberately summoned up the wind. It was really vicious — it blew so hard I couldn't stand my ground, so I had to put my tricks away and clear out. What a wind, what a wind! I can call up wind or rain, but I've never produced anything as vicious as his." "Can that evil monster fight well?" Pig asked. "He's not bad at all," Monkey replied, "and he has a very neat way with this trident. We were evenly matched, apart from that foul wind, which makes him unbeatable." "Then how are we going to rescue our master?" Pig asked. "His rescue will have to wait," Monkey replied. "I wonder if

生，且教他把我眼医治医治。”八戒道：“你眼怎的来？”行者道：“我被那怪一口风喷将来，吹得我眼珠酸痛，这会子冷泪常流。”八戒道：“哥啊，这半山中，天色又晚，且莫说要甚么眼科，连宿处也没有了！”行者道：“要宿处不难。我料着那妖精还不敢伤我师父，我们且找上大路，寻个人家住下，过此一宵，明日天光，再来降妖罢。”八戒道：“正是，正是。”

他却牵了马，挑了担，出山凹，行上路口。此时渐渐黄昏，只听得那路南山坡下，有犬吠之声。二人停身观看，乃是一家庄院，影影的有灯火光明。他两个也不管有路无路，漫草而行，直至那家门首。但见：

> 紫芝翳翳，白石苍苍。紫芝翳翳多青草，白石苍苍半绿苔。数点小萤光灼灼，一林野树密排排。香兰馥郁，嫩竹新栽。清泉流曲涧，古柏倚深崖。地僻更无游客到，门前惟有野花开。

他两个不敢擅入，只得叫一声“开门，开门！”那里有一老者，带几个年幼的农夫，叉钯扫帚齐来，问道：“甚么人？甚么人？”行者躬身道：“我们是东土大唐圣僧的徒弟。因往西方拜佛求经，路过此山，被黄风大王拿了我师父去了，我们还未

there's an oculist near here to treat my eyes." "What's happened to them?" Pig asked. "When that monster blew his wind at me," said Monkey, "it made my eyes very sore, and they keep on watering." "We're halfway up a mountain, and night's falling," said Pig. "Never mind about an oculist, there's nowhere for us to shelter for the night." "There's no problem about shelter," Monkey replied. "I don't think that evil spirit will dare to do our master any harm, so let's find the main path and look for a house to stay in tonight. We can come back here at first light to subdue that fiend." "Very well, very well," Pig replied.

Leading the horse and carrying the baggage, they came out of the hollow and went along the path. The dusk was gradually deepening when they heard dogs barking under a hill to the south of the path. They stopped to look and saw a farmhouse with a lamp shining brightly in its window. The pair of them stopped bothering to look for the path and cut straight through the grass to the gate. They saw

> Dark magic fungus,
> Greeny white rocks.
> The magic fungus was dark among the many herbs,
> The white rocks were green with moss.
> Some tiny fireflies made dots of light
> Against the dense ranks of the forest trees.
> Heavy was the fragrance of the orchid,
> And the tender bamboo had been newly cut.
> A pure spring flowed along a winding bed,
> An ancient cypress hung over a cliff.
> No travellers came to this remote spot,
> And only wild flowers bloomed before the gate.

As they did not want to march straight in, the two of them shouted, "Open up, open up." An old man came out at the head of several farm hands carrying forks, rakes and brooms. "Who are you," he asked, "who are you?" "We are the disciples of the holy priest of the Great Tang in the East," replied Monkey with a bow. "We were crossing these mountains on our way to the West to visit the Buddha and ask for the scriptures when the Great King of the Yellow Wind snatched our master away.

曾救得。天色已晚，特来府上告借一宵，万望方便方便。”那老者答礼道：“失迎，失迎。此间乃云多人少之处，却才闻得叫门，恐怕是妖狐、老虎，及山中强盗等类，故此小介愚顽，多有冲撞。不知是二位长老。请进，请进。”他兄弟们牵马挑担而入，径至里边，拴马歇担，与庄老拜见叙坐。又有苍头献茶。茶罢，捧出几碗胡麻饭。饭毕，命设铺就寝。行者道：“不睡还可，敢问善人，贵地可有卖眼药的？”老者道：“是那位长老害眼？”行者道：“不瞒你老人家说，我们出家人，自来无病，从不晓得害眼。”老人道：“既不害眼，如何讨药？”行者道：“我们今日在黄风洞口救我师父，不期被那怪将一口风喷来，吹得我眼珠酸痛；今有些眼泪汪汪，故此要寻眼药。”那老者道：“善哉！善哉！你这个长老，小小的年纪，怎么说谎？那黄风大圣，风最利害。他那风，比不得甚么春秋风、松竹风、与那东西南北风。……”八戒道：“想必是夹脑风、羊耳风、大麻风、偏正头风？”长者道：“不是，不是。他叫做‘三昧神风’。”行者道：“怎见得？”老者道：“那风，能吹天地暗，善刮鬼神愁。裂石崩崖恶，吹人命即休。你们若遇着他那风吹了呵，还想得活哩！只除是神仙，方可

We haven't been able to rescue him yet, but as it is getting dark we have come to beg for a night's lodging in your mansion, and we hope very much that you will help us." The old man returned his bow and said, "I'm sorry I didn't welcome you properly. This is a place where we see a lot of clouds but very few people, and when I heard you shouting at the gate I feared it might be fox-spirits, tigers, bandits from the mountains, or something of the sort. I am afraid that I have stupidly offended you: I did not realize it would be two reverend gentlemen. Please come in." Taking the horse and the luggage with them they went inside, tethered the animal, put down the carrying pole, bowed to the old man, and sat down. A servant came in with tea, and when they had drunk it some bowls of sesame meal were produced. After they had eaten, the old man had beds prepared for them and suggested that they went to bed. "We don't need to sleep yet," Monkey replied, adding, "may I ask you, kind sir, if eye ointment is sold anywhere around here?" "Do you have a chronic eye complaint, reverend sir?" the old man asked. "I can tell you truthfully, sir," Monkey replied, "that we religious men have never been ill before, and I've never had trouble with my eyes before." "Then why are you asking for ointment?" the old man asked. "We were trying to rescue our master on the Yellow Wind Ridge today," Monkey explained, "when that monster started blowing his wind at me, which made my eyes ache. They're streaming with tears now, which is why I want to find some eye ointment." "A fine story," the old man commented. "How could you tell such lies, a reverend gentleman, and so young a one at that? The Great King of the Yellow Wind's hurricane is really terrible. It can't be compared with spring winds, autumn winds, pine and bamboo winds, or north, south, east and west winds." "It must be a brain-snatching wind," interrupted Pig, "or a goat's ear wind, or a hemp wind, or a head-twisting wind." "No, no," the old man said, "it's called a Divine Samadhi Wind." "What's it like?" Monkey asked.

> "It can darken Heaven and Earth,
> Make gods and devils gloomy,
> Split rocks open and bring cliffs down,
> And it doesn't stop till you're dead,"

the old man replied. "If you'd encountered that wind. you couldn't pos-

得无事。”行者道:“果然!果然!我们虽不是神仙，神仙还是我的晚辈，这条命急切难休，却只是吹得我眼珠酸痛!”那老者道:“既如此说，也是个有来头的人。我这敝处，却无卖眼药的。老汉也有些迎风冷泪，曾遇异人，传了一方，名唤‘三花九子膏’，能治一切风眼。”行者闻言，低头唱喏道：愿求些儿，点试，点试。”那老者应承，即走进去，取出一个玛瑙石的小罐儿来，拔开塞口，用玉簪儿蘸出许许与行者点上，教他不得睁开，宁心睡觉，明早就好。点毕，收了石罐，径领小介们退于里面。八戒解包袱，展开铺盖，请行者安置。行者闭着眼乱摸。八戒笑道:“先生，你的明杖儿呢?”行者道:“你这个馕糟的呆子!你照顾我做瞎子哩!”那呆子哑哑的暗笑而睡。行者坐在铺上，转运神功，直到有三更后，方才睡下。

不觉又是五更将晓，行者抹抹脸，睁开眼道:“果然好药!比常更有百分光明!”却转头后边望望，呀!那里得甚房舍窗门，但只见些老槐高柳，兄弟们都睡在那绿莎茵上。那八戒醒来道:“哥哥，你嚷怎的?”行者道:“你睁开眼看看。”呆子忽抬头，见没了人家，慌得一毂辘爬将起来道:“我的马哩?”行者道:“树上拴的不是?”——“行李呢?”行者道:“你头边放的不是?”八戒道:“这家子惫懒也。他搬了，怎么就不叫我们一声?通得老猪知道，也好与你送些茶果。想是躲门户的，恐怕里长晓得，却就连夜搬了。——噫!我们也忒睡得死!怎么他家拆房子，响也不听见响响?”行者吸吸的笑道:

sibly have survived. Only a god or an Immortal would be able to survive such a wind." "Quite right," Monkey replied, "quite right. Although we're not gods or Immortals ourselves, I regard them as my juniors, and this life of mine is extremely hard to snuff out—all the wind could do was to make my eyes very sore." "If what you say is true," the old man said, "you must really be somebody. Although there is nowhere that sells eye ointment here, I sometimes suffer from watering eyes myself when I'm in the wind, and I once met an unusual person who gave me a prescription for 'Three Flower Nine Seed Ointment'. This cures all inflammations of the eye." Monkey bowed his head, chanted a respectful "na-a-aw", and said, "Please put a little on my eyes for me to try." The old man consented, went inside, and brought out a tiny agate bottle. Removing the stopper, he dipped a jade hairpin inside and put a tiny amount in Monkey's eyes, then told him not to open them. He could go to sleep without worrying, and in the morning he would be cured. When he had finished applying it he put the stopper back the bottle and gave it to a servant to put away inside. Pig opened their bundles, spread out their bedding, and told Monkey to go to bed. Monkey groped about so wildly with his eyes shut that Pig laughed at him and said, "Would you like a blind man's stick, sir?" "Chaff-guzzling moron," Monkey retorted, "do you want to make a blind man of me?" The idiot chuckled himself quietly to sleep, but Monkey sat thinking on the bed until midnight before he dozed off.

At about five the next morning, just before the break of day, Brother Monkey rubbed his face, opened his eyes and said, "It certainly is good ointment — I can see far, far more clearly than ever." He turned round to look behind him, and to his astonishment there was no house, windows, or doors; all that could be seen were some ancient locust trees and tall willows. The pair of them were sleeping on cushions of green sedge. "What are you shouting for?" asked Pig as he woke up. "Open your eyes and look," replied Monkey. The idiot raised his head, and when he saw that there was nobody there, he leapt up in a panic with the words, "Where's our horse?" "Over there, tied to a tree," said Monkey. "What about the luggage?" "There, beside your head." "The wretches," said Pig, "moving way in the middle of the night. Damn it, we must have been almost dead asleep. However did they dismantle the house without us

"呆子，不要乱嚷。你看那树上是个甚么纸帖儿。"八戒走上前，用手揭了，原来上面四句颂子云：

庄居非是俗人居，护法伽蓝点化庐。

妙药与君医眼痛，尽心降怪莫踌躇。

行者道："这伙强神，自换了龙马，一向不曾点他，他倒又来弄虚头！"八戒道："哥哥莫扯架子。他怎么伏你点札！"行者道："兄弟，你还不知哩。这护教伽蓝、六丁六甲、五方揭谛、四值功曹，奉菩萨的法旨，暗保我师父者。自那日报了名，只为这一向有了你，再不曾用他们，故不曾点札罢了。"八戒道："哥哥，他既奉法旨暗保师父，所以不能现身明显，故此点化仙庄。你莫怪他，昨日也亏他与你点眼，又亏他管了我们一顿斋饭，亦可谓尽心矣。你莫怪他，我们且去救师父来。"行者道："兄弟说得是。此处到那黄风洞口不远，你且莫动身，只在林子里看马守担，等老孙去洞里打听打听，看师父下落如何，再与他争战。"八戒道："正是这等。讨一个死活的实信。假若师父死了，各人好寻头干事：若是未死，我们好竭力尽心。"行者道："莫乱谈，我去也！"

他将身一纵，径到他门首，门尚关着睡觉。行者不叫门，且不惊动妖怪，捻着诀，念个咒语，摇身一变，变做一

hearing a thing?" "Idiot," said Monkey with a snigger, "don't go shouting all over the place. Can you see what that piece of paper on the tree over there is?" Pig went over, tore it down, and saw that there were four lines of verse on it:

> "This farm was not inhabited by mortals;
> The Revealers of the Truth produced the house by magic.
> I gave you good medicine to cure your eyes:
> Subdue demons with all your heart, and never hesitate."

"So those tough gods came to play their tricks although I haven't called the roll since they changed the dragon into a horse," said Monkey. "Don't show off, brother," said Pig. "How could they possibly answer to your roll-call?" "You don't realize," Monkey replied, "that the Protectors of the Faith, the Six Dings, the Six Jias, the Revealers of the Truth of the Five Regions and the Four Duty Gods have all been ordered by the Bodhisattva to give secret protection to our master. They reported their names to me then, but as I've had you with me recently I haven't needed them again, which is why I haven't called the roll." "Brother," Pig replied, "if they have been ordered to protect our master in secret, then of course they can't appear in their true forms. That was why they produced the magic farm. You mustn't be angry with them. Yesterday they gave you eye ointment and fed us — they did all they could. Don't be angry with them. Let's go and rescue the master instead." "How right you are," said Monkey. "It's not far from here to the Yellow Wind Cave, so there's no need for you to move. You'd better stay in the wood and look after the horse and the luggage while I go to the cave to see what I can find out about where our master is before fighting the monster again." "Yes," said Pig, "find out for sure whether he's alive or dead. If the master's dead, we'd better each go our own way, and if he's alive we'll do everything we can to save him." "Stop talking such nonsense," replied Monkey. "I'm off."

With a single jump he arrived at the entrance to the cave, where the gates were still locked as everyone was asleep. Monkey did not call on them to open the gates as he did not want to alarm the monsters. Instead he said a spell, made a magic movement with his hand, shook himself, and turned into a neat little mosquito. There are some lines about it that go:

个花脚蚊虫，真个小巧！有诗为证。诗曰：

扰扰微形利喙，嘤嘤声细如雷。兰房纱帐善通随，正爱炎天暖气。

只怕熏烟扑扇，偏怜灯火光辉。轻轻小小忒钻疾，飞入妖精洞里。

只见那把门的小妖，正打鼾睡，行者往他脸上叮了一口，那小妖翻身醒了。道："我爷哑！好大蚊子！一口就叮了一个大疙疸！"忽睁眼道："天亮了。"又听得支的一声，二门开了。行者嘤嘤的飞将进去，只见那老妖吩咐各门上谨慎，一壁厢收拾兵器："只怕昨日那阵风不曾刮死孙行者，他今日必定还来。来时定教他一命休矣。"

行者听说，又飞过那厅堂，径来后面。但见一层门，关得甚紧，行者漫门缝儿钻将进去，原来是个大空园子，那壁厢定风桩上绳缠索绑着唐僧哩。那师父纷纷泪落，心心只念着悟空、悟能，不知都在何处。行者停翅，叮在他光头上，叫声"师父"。那长老认得他的声音道："悟空啊，想杀我也！你在那里叫我哩？"行者道："师父，我在你头上哩。你莫要心焦，少得烦恼。我们务必拿住妖精，方才救得你的性命。"唐僧道："徒弟啊，几时才拿得妖精么？"行者道："拿你的那虎怪，已被八戒打死了。只是老妖的风势利害。料着只在今日。管取拿他。你放心莫哭，我去哑。"

说声去，嘤嘤的飞到前面。只见那老妖坐在上面，正点札各路头目；又见那洞前有一个小妖，把个令字旗磨一磨，

Its troublesome little body has a sharp bite,
Its faint buzz echoes like thunder.
Clever at getting through the curtains round the bed,
It particularly loves the summer's warm weather.
It fears only smoke and fly-swatters,
And loves the brilliance of the lamp.
Light and tiny, it flies straight in,
Entering the evil spirit's cave.

Seeing that the lowly demon on the gate was fast asleep and snoring, Monkey bit him on the face, at which he woke up and said, "My lord! What an enormous mosquito! It's raised a huge lump with a single bite." Then he opened his eyes and announced, "It's light." The two gates creaked open, and Monkey flew inside with a buzz to see the old demon giving orders that a very close watch was to be kept at all the gates, and all the weapons are to be assembled at such-and-such a spot. "I'm afraid that yesterday's wind may not have killed Brother Monkey," he was saying, "and I think he's bound to come back today. When he does, I'll finish him off."

When he heard this, Monkey flew across to the back of the hall where he saw a door that was tightly closed. He slipped through the crack between the two leaves of the door and found himself in a large empty garden, on one side of which was the wind-settling stake with the Tang Priest tied to it. The tears were pouring down Sanzang's face as he wondered where Monkey and Pig were. Monkey stopped flying as he stung his shaven pate and called, "Master." "Monkey," said Sanzang, recognizing his voice, "do you want to get me killed? Where are you calling me from?" "I'm on your head, master. Don't be anxious or worried. We are sure to catch that evil spirit and save your life." "How long will it be till you catch that evil spirit, disciple?" "Pig has already killed the tiger monster who captured you," Monkey replied, "but that old fiend has a terrible way with a hurricane. All the same, I'm certain that I can catch him today, so don't worry and stop crying. I'm off now."

With those words he buzzed away to the front hall, where he saw the old monster sitting on his throne and reviewing his captains. A junior evil spirit suddenly rushed in with a command flag in his hands and announced,

撞上厅来报道："大王，小的巡山，才出门，见一个长嘴大耳朵的和尚坐在林里；若不是我跑得快些，几乎被他捉住。却不见昨日那个毛脸和尚。"老妖道："孙行者不在，想必是风吹死也。再不便去那里求救兵去了！"众妖道："大王，若果吹杀了他，是我们的造化，只恐吹不死他，他去请些神兵来，却怎生是好？"老妖道："怕他怎的，怕那甚么神兵！若还定得我的风势，只除了灵吉菩萨来是，其余何足惧也！"

行者在屋梁上，只听得他这一句言语，不胜欢喜，即抽身飞出，现本相来至林中，叫声"兄弟！"八戒道："哥，你往那里去来？刚才一个打令字旗的妖精，被我赶了去也。"行者笑道："亏你！亏你！老孙变做蚊虫儿，进他洞去探看师父，原来师父被他绑在定风桩上哭哩。是老孙吩咐，教他莫哭，又飞在屋梁上听了一听。只见那拿令字旗的，喘嘘嘘的，走进去报道：只是被你赶他，却不见我。老妖乱猜乱说，说老孙是风吹杀了，又说是请神兵去了。他却自家供出一个人来，甚妙！甚妙！"八戒道："他供的是谁？"行者道："他说怕甚么神兵，那个能定他的风势，只除是灵吉菩萨来是。——但不知灵吉住在何处？……"

正商议处，只见大路旁走出一个老公公来。你看他怎生模样：

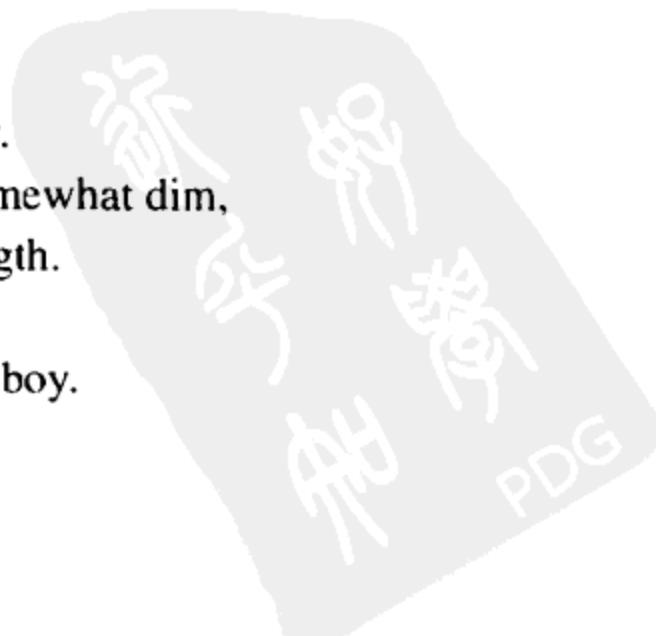
身健不扶拐杖，冰髯雪鬓蓬蓬。金花耀眼意朦胧，瘦骨衰筋强硬。

"I had just gone out to patrol the mountain, Your Majesty, when I saw a monk with a long snout and big ears sitting in the woods. If I hadn't run as fast as I could, he'd have caught me. But I didn't see that hairy-faced monk." "If Brother Monkey wasn't there," the old fiend said, "he must have been killed by the wind, and he won't be going off to get soldiers to rescue his master." "If the wind killed him, Your Majesty," the other devils said, "we are in luck. But if he wasn't killed and went to fetch divine soldiers instead, what's to be done?" "What's so frightening about divine soldiers?" the old fiend said. "None of them can put down my wind except the Bodhisattva Lingji, so there's no need to fear the rest of them."

When Monkey heard this as he sat on a roof-beam, he was beside himself with delight. Flying straight out, he reverted to his real form and went back to the wood, calling, "Brother." "Where have you been?" Pig asked. "I chased an evil spirit with a command flag away just now." "Good for you," said Monkey with a smile, "good for you. I changed myself into a mosquito and went into the cave to see our master. He was tied to a wind-settling stake in there and crying. I told him not to cry, flew up to a roof-beam, and had a good listen. I saw the one with the command flag come puffing and panting in to report that you'd chased him away and that he hadn't seen me. The old fined was making some wild guesses. First he said that I had been killed by his wind, then he said I'd gone to ask for the help of divine soldiers. It's wonderful — he gave the fellow's name away." "Whose name?" Pig asked. "He said that no divine soldier could suppress his wind except the Bodhisattva Lingji," Monkey continued, adding, "but I don't know where the Bodhisattva Lingji lives."

As they were wondering what to do, an old man came along the road. Look at him:

> He was strong enough not to need a stick,
> But his beard was like ice and his flowing hair snowy.
> Although his gold-flecked sparkling eyes seemed somewhat dim,
> His aged bones and muscles had not lost their strength.
> Slowly he walked, back bent, and head bowed down,
> But his broad brow and rosy cheeks were those of a boy.



屈背低头缓步，庞眉赤脸如童。看他容貌是人称，

却似寿星出洞。

八戒望见大喜道：师兄，常言道：'要知山下路，须问去来人。'你上前问他一声，如何?"真个大圣藏了铁棒，放下衣襟，上前叫道："老公公，问讯了。"那老者半答不答的，还了个礼道："你是那里和尚?这旷野处，有何事干?"行者道："我们是取经的圣僧。昨日在此失了师父，特来动问公公一声：灵吉菩萨在那里住?"老者道："灵吉在直南上。到那里，还有二千里路。有一山，呼名小须弥山。山中有个道场，乃是菩萨讲经禅院。汝等是取他的经去了?"行者道："不是取他的经，我有一事烦他，不知从那条路上。"老者用手向南指道："这条羊肠路就是了。"哄得那孙大圣回头看路，那公公化作清风，寂然不见。只是路旁边下一张简帖，上有四句颂子云：

上复齐天大圣听：老人乃是李长庚。

须弥山有飞龙杖，灵吉当年受佛兵。

行者执了帖儿，转身下路。八戒道："哥啊，我们连日造化低了。这两日忏日里见鬼!那个化风去的老儿是谁?"行者把帖儿递与八戒。——念了一遍道："李长庚是那个?"行者道："是西方太白金星的名号。"八戒慌得望空下拜道："恩人!恩人!老猪若不亏金星奏准玉帝啊，性命也不知化作甚的了!"行者道："兄弟，你却也知感恩。但莫要出头，只藏在这树林

If you gave him a name from his looks,
The Star of Longevity had come out of his cave.

When Pig saw him he said with delight, "Brother, you know the saying, 'If you want to know the way down the mountain, ask a regular traveller.' Why don't you ask him?" The Great Sage put his iron cudgel away, unhitched his clothes, and went up to the old man. "Greetings, grandfather," he said. Half replying to him and half not, the old man returned his bow and asked, "Where are you from, monk, and what are you doing in this desolate spot?" "We are holy monks going to fetch the scriptures," Monkey replied. "Yesterday we lost our master here, and we would like to ask you, sir, where the Bodhisattva Lingji lives." "Lingji lives a thousand miles due south of here," the old man said, "on a mountain called Little Mount Sumeru. There is a holy place there which is the monastery where he preaches the scriptures. Are you going to fetch scriptures from him." "No," Monkey replied, "we're going not to fetch scriptures from him, but to trouble him over something else. How does one get there?" The old man pointed south and said, "That twisting path will take you." Thus tricking the Great Sage into turning round to look, the old man turned into a puff of wind and disappeared from sight. All that could be seen of him was a piece of paper he had left beside the road. On it there were four lines of verse that read:

"I report to the Great Sage Equalling Heaven,
That I am Long Life Li.
On Sumeru Mountain there is a Flying Dragon Staff,
The weapon the Buddha once gave to Lingji."

Brother Monkey took the note turned, and set off. "What lousy luck we've been having for the last few days, brother," said Pig. "For the last couple of days we've been seeing ghosts even in broad daylight. Who was that old man who turned into a wind?" Monkey handed the piece of paper to him, and when he had read it he said, "Who is this Long Life Li?" "He's the Great White Planet of the west," Monkey replied. Pig immediately bowed low and said, "My benefactor, my benefactor. If he hadn't put in a memorial to the Jade Emperor, I don't know what would have become of me." "So you're capable of feeling gratitude," said

深处，仔细看守行李、马匹，等老孙寻须弥山，请菩萨去耶。”八戒道：“晓得！晓得！”你只管快快前去！老猪学得个乌龟法，得缩头时且缩头。”

孙大圣跳在空中，纵觔斗云，径往直南上去，果然速快。他点头经过三千里，扭腰八百有余程。须臾，见一座高山，半中间有祥云出现，瑞霭纷纷，山凹里果有一座禅院，只听得钟磬悠扬，又见那香烟缥缈。大圣直至门前，见一道人，项挂数珠，口中念佛。行者道：“道人作揖。”那道人躬身答礼道：“那里来的老爷？”行者道：“这可是灵吉菩萨讲经处么？”道人道：“此间正是，有何话说？”行者道：“累烦你老人家与我传答传答：我是东土大唐驾下御弟三藏法师的徒弟，齐天大圣孙悟空行者。今有一事，要见菩萨。”道人笑道：“老爷字多话多，我不能全记。”行者道：“你只说是唐僧徒弟孙悟空来了。”道人依言，上讲堂传报。那菩萨即穿袈裟，添香迎接。

这大圣才举步入门，往里观看，只见那：

满堂锦绣，一屋威严。众门人齐诵《法华经》，老班首轻敲金铸磬。佛前供养，尽是仙果仙花；案上安

Monkey. "Meanwhile, you're to hide deep in these woods without showing yourself, and keep a close watch on the baggage and the horse while I go to Mount Sumeru to ask the Bodhisattva to come." "Understood," said Pig, "understood. You go as fast as you can. I've learnt the tortoise's trick, and can pull my head in when necessary."

The Great Sage Monkey leapt into the air and headed south on his somersault cloud at tremendous speed. He could cover a thousand miles with a nod of his head, and do eight hundred stages with a twist of his waist. It was only an instant before he saw a high mountain surrounded by auspicious clouds and a propitious aura. In a valley on the mountain there was a monastery from which the distant sounds of bells and stone chimes could be heard, and a haze of incense smoke hung above it. Monkey went straight to the gate, where he saw a lay brother with prayer beads round his neck who was invoking the Buddha. "Greetings, lay brother," said Monkey, clasping his hands in salutation. The lay brother bowed to him in reply and said, "Where are you from, sir?" "Is this where the Bodhisattva Lingji preaches the scriptures?" Monkey asked. "Yes, this is the place," the lay brother replied. "Have you a message for him?" "I would like you to tell him that I am Brother Sun Wukong, the Great Sage Equalling Heaven, a disciple of the Patriarch Sanzang, the younger brother of His Majesty the Emperor of the Great Tang in the East, and there is a matter about which I should like to see the Bodhisattva." "That's far too many words for me to remember, sir," said the lay brother with a smile. "Then tell him that the Tang Priest's disciple Sun Wukong is here," Monkey replied. The lay brother did as he asked and went into the preaching hall to pass on the message. The Bodhisattva put on his cassock, burnt some incense, and prepared to receive him. As the Great Sage went through the gate and looked inside he saw:

A hall full of brocade,
A room of awe-inspiring majesty.
All the monks were chanting the Lotus Sutra
While the aged head priest lightly struck the golden chime.
The offerings made to the Buddha
Were magic fruit and magic flowers;
Set out on tables

排，皆是素肴素品。辉煌宝烛，条条金焰射虹霓；馥郁真香，道道玉烟飞彩雾。正是那讲罢心闲方入定，白云片片绕松梢。静收慧剑魔头绝，般若波罗善会高。

那菩萨整衣出迓，行者登堂，坐了客位。随命看茶。行者道："茶不劳赐，但我师父在黄风山有难，特请菩萨施大法力降怪救师。"菩萨道："我受了如来法令，在此镇押黄风怪。如来赐了我一颗'定风丹'，一柄'飞龙宝杖'。当时被我拿住，饶了他的性命，放他去隐性归山，不许伤生造孽，不知他今日欲害令师。有违教令，我之罪也。"那菩萨欲留行者，治斋相叙，行者恳辞，随取了飞龙杖，与大圣一齐驾云。

不多时，至黄风山上。菩萨道："大圣，这妖怪有些怕我，我只在云端里住定，你下去与他索战，诱他出来，我好施法力。"行者依言，按落云头，不容分说，掣铁棒把他洞门打破。叫道："妖怪！还我师父来也！"慌得那把门小妖，急忙传报。那怪道："这泼猴着实无礼！再不伏善，反打破我门！

Were meatless delicacies.
Dazzling candles
Sent golden flames up to the rainbow,
From fragrant incense
Jade smoke rose to the translucent mist.
With the sermon over and the mind at peace, a trance was entered.
White clouds coiled around the tops of the pine trees.
When the sword of wisdom is sheathed, the demon is beheaded;
Great are the powers of the prajnaparamita.

The Bodhisattva straightened his clothes and came out to meet Monkey, who climbed the steps into the hall and sat in the guest's seat. When the orders were given for tea to be brought, Monkey said, "I won't trouble you to give me tea. My master is in trouble on the Yellow Wind Mountain, and I have come to ask you, Bodhisattva, to use your great powers to subdue the demon and rescue my master." "I have been ordered by the Tathagata Buddha to guard over the Yellow Wind Monster," the Bodhisattva replied. "The Tathagata gave me a Wind-settling Pill and a Flying Dragon Staff. When I captured that monster before, the Tathagata spared his life and exiled him to live in seclusion on this mountain, where he is not allowed to kill or do any other evil. I never imagined that he would want to murder your master today. I must hold myself responsible for this as I have failed to carry out my orders." The Bodhisattva wanted to keep Monkey for a meal and a talk, but in response to Monkey's urgent pleading he took his Flying Dragon Staff and rode off with the Great Sage by cloud.

A moment later they reached the Yellow Wind Mountain, and the Bodhisattva said, "Great Sage, as this evil monster is a bit scared of me, I'd better stay here inside the cloud while you go down and challenge him to come out and fight. Once you've lured him out, I can use my divine power." Doing as he suggested, Monkey brought his cloud down to land; and without more ado he smashed down the gates of the cave with his iron cudgel. "Fiendish monster," he shouted, "give my master back." The junior fiends on the gate all rushed back to report this, and the old monster said, "That damned ape really has a cheek—instead of behaving himself properly, he comes to smash my gates down. This time

这一出去，使阵神风，定要吹死！”仍前披挂，手绰钢叉，又走出门来；见了行者，更不打话，拈叉当胸就刺。大圣侧身躲过，举棒对面相还。战不数合，那怪吊回头，望巽地上，才待要张口呼风，只见那半空里，灵吉菩萨将飞龙宝杖丢将下来，不知念了些甚么咒语，却是一条八爪金龙，拨喇的轮开两爪，一把抓住妖精，提着头，两三捽，捽在山石崖边，现了本相，却是一个黄毛貂鼠。

行者赶上，举棒就打，被菩萨拦住道：“大圣，莫伤他命。我还要带他去见如来。”对行者道：“他本是灵山脚下的得道老鼠；因为偷了琉璃盏内的清油，灯火昏暗，恐怕金刚拿他，故此走了，却在此处成精作怪。如来照见了他，不该死罪，故着我辖押，但他伤生造孽，拿上灵山；今又冲撞大圣，陷害唐僧，我拿他去见如来，明正其罪，才算这场功绩哩。”行者闻言，却谢了菩萨。菩萨西归不题。

却说猪八戒在那林内，正思量行者，只听得山坂下叫声：“悟能兄弟，牵马挑担来耶。”那呆子认得是行者声音，急收拾跑出林外，见了行者道：“哥哥，怎的干事来？”行者道：“请灵吉菩萨，使一条飞龙杖，拿住妖精，原来是个黄毛貂鼠成精，被他带去灵山见如来去了。我和你洞里去救师父。”那呆子才欢欢喜喜。

二人撞入里面，把那一窝狡兔、妖狐、香獐、角鹿，一

I'll use a magic wind that will certainly blow him to death." Putting on his armour and taking his trident as before, he went out through the gate, and the moment he saw Monkey, he thrust straight at his chest with his trident, not uttering a single word. Monkey sidestepped to dodge it and hit back at the monster's face with his cudgel. When only a few rounds had been fought, the monster turned to the southeast and was just going to open his mouth and blow out a wind when the Bodhisattva Lingji appeared in mid-air and dropped the Flying Dragon Staff on him. While the monster recited all sorts of spells, an eight-clawed golden dragon grabbed him with two of its claws and smashed him several times against a rock-face. At this the monster reverted to his real form—a brown marten.

Monkey rushed at it and had raised his cudgel to kill it when the Bodhisattva stopped him and said, "Don't kill it, Great Sage. I must take it back to see the Tathagata. He used to be a marten who had obtained the Way underneath the Vulture Peak, and once he stole some of the pure oil from a crystal lamp. When the lamp went out he was so afraid of being caught by a Vajrapani that he ran away and became a spirit monster here. The Tathagata decided that as this was not a capital offence I should be sent to keep guard over him; but if he took life or committed any other evil deeds he was to be taken to the Vulture Peak. As he has now offended you, Great Sage, and captured the Tang Priest with the intention of murdering him, I must take him to see the Tathagata to be sentenced for his crime before this business can be regarded as cleared up."

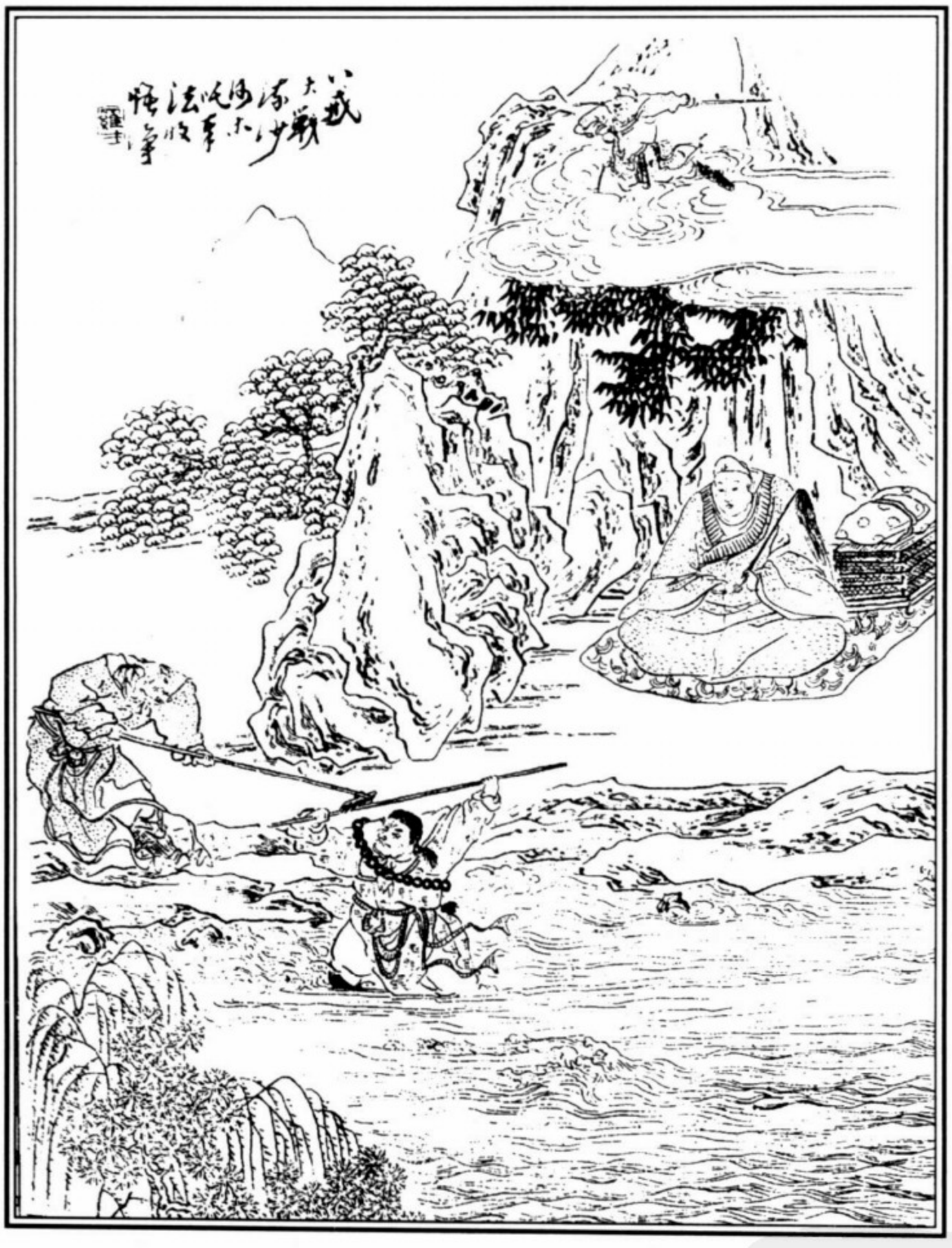
Pig, meanwhile, who had been wondering about Monkey as he waited in the wood, heard a shout from the mountainside, "Pig, bring the luggage and the horse out." Recognizing the voice as Monkey's, the idiot rushed out of the wood with the things and asked Monkey, "How did it go?" "I asked the Bodhisattva Lingji to come, and he used his Flying Dragon Staff to capture the evil spirit, who turned out to have been the spirit of a brown-coated marten and was taken off to the Vulture Peak by the Bodhisattva to see the Buddha. We two had better go into the cave to rescue our master." The idiot was very pleased to hear the news.

The pair of them charged into the cave and killed all the evil hares, fox-fiends, roebuck, and deer inside with the iron club and the rake. Then

顿钉钯铁棒，尽情打死，却往后园拜救师父。师父出得门来，问道："你两人怎生捉得妖精？如何方救得我？"行者将那请灵吉降妖的事情，陈了一遍。师父谢之不尽。他兄弟们把洞中素物，安排些茶饭吃了，方才出门，找大路向西而去。

毕竟不知向后如何，且听下回分解。

they went into the garden at the back to rescue their master. When he was outside he asked, "How did you two capture that evil spirit? How did you manage to rescue me?" Monkey told him all about how Lingji had subdued the fined, and Sanzang expressed his gratitude at great length while the two prepared a meal from the meatless food that there was in the cave. Then they left the cave and looked for the main path west once more. If you don't know what happened later, listen to the explanation in the next instalment.



第二十二回

八戒大战流沙河　木叉奉法收悟净

话说唐僧师徒三众，脱难前来，不一日，行过了八百黄风岭，进西却是一脉平阳之地。光阴迅速，历夏经秋，见了些寒蝉鸣败柳，大火向西流。正行处，只见一道大水狂澜，浑波涌浪。三藏在马上忙呼道："徒弟，你看那前边水势宽阔，怎不见船只行走，我们从那里过去？"八戒见了道："果是狂澜，无舟可渡。"那行者跳在空中，用手搭凉篷而看。他也心惊道："师父啊，真个是难，真个是难！这条河若论老孙去呵，只消把腰儿扭一扭，就过去了；若师父，诚千分难渡，万载难行。"三藏道："我这里一望无边，端的有多少宽阔？"行者道："径过有八百里远近。"八戒道："哥哥怎的定得个远近之数？"行者道："不瞒贤弟说，老孙这双眼，白日里常看得千里路上的吉凶。却才在空中看出：此河上下不知多远，但只见这径过足有八百里。"长老忧嗟烦恼，兜回马，忽见岸上有一通石碑。三众齐来看时，见上有三个篆字，乃"流沙河"；腹上有小小的四行真字云：

八百流沙界，三千弱水深。

Chapter 22

Pig Fights a Great Battle in the Flowing Sands River
Moksa Obeys the Dharma and Wins Friar Sand Over

The story tells how the Tang Priest and his two disciples escaped from their troubles and pressed forward. Before long they had crossed the Yellow Wind Ridge and were heading west across a plain. The time passed rapidly, and summer gave way to autumn. Cold cicadas sang in moulting willow trees, and the Great Fire Star sank below the western horizon. As they were travelling one day they saw the mighty waves of a great river, boiling and raging. "Disciple," called out Sanzang from his horse, "do you see that broad river in front of us? Why are there no boats on it, and how are we going to get across?" "Those are really terrible waves," said Pig when he saw the river, "and there aren't any boats to ferry us over." Monkey sprang into the sky, shaded his eyes with his hand, and looked. "Master," he said with horror, "we're in big trouble here. I can cross a river like this with a twist of my waist, but I'm afraid you'll never be able to cross it in ten thousand years." "How wide is it, then?" Sanzang asked. "I can't see the other bank from here." "About three hundred miles," Monkey replied. "How can you be so sure of the distance, brother?" Pig asked. "These eyes of mine can see what's happening three hundred and fifty miles away in daytime," Monkey replied. "When I took a look from up in the air just now I couldn't make out the length of the river, but I could see that it was a good three hundred and fifty miles wide." Depressed and worried, Sanzang reined in his horse and noticed a stone tablet beside the river. The three of them went to look at it, and they saw the words FLOWING SANDS RIVER inscribed on it in the ancient curly style. On the base of the tablet were four lines in the standard script:

> "Three hundred miles of flowing sands,
> Three thousand fathoms of weak water,

鹅毛飘不起，芦花定底沉。

师徒们正看碑文，只听得那浪涌如山，波翻若岭，河当中滑辣的钻出一个妖精，十分凶丑：

一头红焰发蓬松，两只圆睛亮似灯。
不黑不青蓝靛脸，如雷如鼓老龙声。
身披一领鹅黄氅，腰束双攒露白藤。
项下骷髅悬九个，手持宝杖甚峥嵘。

那怪一个旋风，奔上岸来，径抢唐僧，慌得行者把师父抱住，急登高岸，回身走脱。那八戒放下担子，掣出铁钯，望妖精便筑。那怪使宝杖架住。他两个在流沙河岸，各逞英雄。这一场好斗：

九齿钯，降妖杖，二人相敌河岸上。这个是总督大天蓬，那个是谪下卷帘将。昔年曾会在灵霄，今日争持赌猛壮。这一个钯去探爪龙，那一个杖架磨牙象。伸开大四平，钻入迎风戗。这个没头没脸抓，那个无乱无空放。一个是久占流沙界吃人精，一个是秉教迦持修行将。

他两个来来往往，战经二十回合，不分胜负。

On which a goose feather will not float,
And the flower of a reed will sink."

As the three of them were looking at this tablet they heard the waves make a roar like a collapsing mountain as a most hideous evil spirit emerged from the water:

A head of matted hair, as red as fire,
A pair of staring eyes, gleaming like lamps.
An indigo face, neither black nor green,
A dragon's voice like drums or thunder.

On his body a cloak of yellow goose-down,
Tied at the waist with white creeper.
Nine skulls hung around his neck,
And in his hands was an enormous staff.

The monster came to the bank in a whirlwind and rushed straight at the Tang Priest. Monkey picked Sanzang up at once, turned, and made off up the high bank. Pig dropped his carrying-pole, grabbed his rake, and struck at the evil spirit, who parried the blow with his staff. Each of them showed his prowess on the banks of the Flowing Sands River, and it was a fine battle:

The nine-pronged rake,
And the ogre-quelling staff:
Two men fighting on the banks of the river.
One was the great commander Tian Peng
The other the banished Curtain-lifting General.
They used to meet in the Hall of Miraculous Mist,
But now they were locked in ferocious combat.
The rake had dug deep into clawed dragons,
The staff had defeated tusked elephants.
When either was held defensively, it was rock-solid;
In attack they cut into the wind.
While one clawed at head and face,
The other never panicked or left an opening.
One was the man-eating monster of the Flowing Sands River,
The other was a believer, a general cultivating his conduct.

The pair of them battled on for twenty rounds, but neither emerged as

那大圣护了唐僧，牵着马，守定行李，见八戒与那怪交战，就恨得咬牙切齿，擦掌磨拳，忍不住要去打他。掣出棒来道："师父，你坐着，莫怕。等老孙和他耍耍儿来。"那师父苦留不住。他打个唿哨，跳到前边，原来那怪与八戒正战到好处，难解难分。被行者轮起铁棒，望那怪着头一下，那怪急转身，慌忙躲过，径钻入流沙河里。气得个八戒乱跳道："哥啊！谁着你来的！那怪渐渐手慢，难架我钯，再不上三五合，我就擒住他了！他见你凶险，败阵而逃，怎生是好！"行者笑道："兄弟，实不瞒你说：自从降了黄风怪，下山来，这个把月不曾耍棍，我见你和他战的甜美，我就忍不住脚痒，故就跳将来耍耍的。——那知那怪不识耍，就走了。"

他两个搀着手，说说笑笑，转回见了唐僧。唐僧道："可曾捉得妖怪？"行者道："那妖怪不奈战，败回钻入水去也。"三藏道："徒弟，这怪久住于此，他知道浅深；似这般无边的弱水，又没了舟楫，须是得个知水性的，引领引领才好哩。"行者道："正是这等说。常言道：'近朱者赤，近墨者黑。'那怪在此，断知水性。我们如今拿住他，且不要打杀，只教他送师父过河，再做理会。"八戒道："哥哥不必迟疑，让你先去拿他，等老猪看守师父。"行者笑道："贤弟呀，这桩儿我不敢说嘴。水里勾当，老孙不大十分熟。若是空走，还要捻诀，又念念'避水咒'，方才走得；不然，就要变化做甚么鱼虾蟹鳖之类，我才去得。若论赌手段，凭你

the victor. The Great Sage, who was holding on to the horse and looking after the luggage after carrying the Tang Priest to safety, became worked up into such a fury at the sight of Pig and the monster fighting that he ground his teeth and clenched his fists. When he could hold himself back no longer, he pulled out his cudgel and said, "Master, you sit here and don't be afraid. I'm going to play with him." Ignoring Sanzang's pleas for him to stay, he whistled, jumped down to the side of the river, and found that the fight between Pig and the ogre was at its height. Brother Monkey swung his cudgel and aimed it at the ogre's head, but the ogre made a lightning turn and plunged straight into the river. Pig was hopping mad. "Nobody asked you to come, elder brother," he said. "That ogre was tiring and he could hardly fend my rake off. With few more rounds I would have captured him, but you gave him such a fright that he ran away, damn it." "Brother," said Monkey with a smile, "I must tell you frankly that the sight of you fighting so beautifully gave me an uncontrollable itch. I haven't used my cudgel for a whole month since we came down the mountain after dealing with the Yellow Wind Monster—I just had to join in the fun. How was I to know that the monster wouldn't want to play and was going to run away?"

The two of them then clasped hands and went back talking and laughing to see Sanzang, who asked, "Did you catch the ogre?" "No," Monkey said, "he couldn't take any more and dived back into the water." "He has lived here for a long time, disciple," Sanzang said, "and must know the shallows and deeps here. We must have a water expert to lead us across this vast expanse of weak water that has no boats." "Yes," said Monkey, "as the saying goes, 'What's near cinnabar goes red, and what's next to ink turns black.' As that ogre lives here he must be a water expert, so if we catch him we shouldn't kill him—we should make him take you across, master, before finishing him off." "There's no time to lose, brother," said Pig. "You go and catch him while I look after the master." "This is something I can't talk big about," said Monkey with a smile. "I'm not all that good at underwater stuff. Even to walk underwater I have to make a magic hand movement and recite a water-repelling spell before I can move. The only other way I can get about there is by turning myself into a fish, a shrimp, a crab or a turtle. I can manage any

在高山云里，干甚么蹊跷异样事儿，老孙都会；只是水里的买卖，有些儿榔杭。”八戒道：“老猪当年总督天河，掌管了八万水兵大众，倒学得知些水性，——却只怕那水里有甚么眷族老小，七窝八代的都来，我就弄他不过。一时不被他捞去耶？”行者道：“你若到他水中与他交战，却不要恋战，许败不许胜，把他引将出来，等老孙下手助你。”八戒道：“言得是，我去耶。”说声去，就剥了青锦直裰，脱了鞋，双手舞钯，分开水路，使出那当年的旧手段，跃浪翻波，撞将进去，径至水底之下，往前正走。

却说那怪败了阵回，方才喘定，又听得有人推得水响，忽起身观看，原来是八戒执了钯推水。那怪举杖当面高呼道：“那和尚！那里走！仔细看打！”八戒使钯架住道：“你是个甚么妖精，敢在此间挡路？”那妖道：“你是也不认得我。我不是那妖魔鬼怪，也不是少姓无名。”八戒道：“你既不是邪妖鬼怪，却怎生在此伤生？你端的甚么姓名，实实说来，我饶你性命。”那怪道：“我——

自小生来神气壮，乾坤万里曾游荡。
英雄天下显威名，豪杰人家做模样。
万国九州任我行，五湖四海从吾撞。
皆因学道荡天涯，只为寻师游地旷。
常年衣钵谨随身，每日心神不可放。
沿地云游数十遭，到处闲行百余趟。

strange and wonderful magic on a mountain or in the clouds that you can do, but when it comes to underwater business, I'm useless." "When I was the commander of the Milky Way, the heavenly river, in the old days," said Pig, "I had a force of eighty thousand sailors, so I know a bit about water. But I'm afraid that he might have generations of clansmen down there, and that would be too much for me. And if they got me, we'd be in a real mess." "You go into the water and start a fight with him there," said Monkey. "Don't fight hard, and don't win. You must lose and lure him out, then I can finish him off for you." "Very well then, I'll be off," said Pig. After stripping off his brocade tunic and removing his shoes he swung his rake in both hands and made his way into the water, where the tricks he had learnt years back enabled him to go through the waves to the river-bed, across which he advanced.

The ogre had now recovered his breath after his earlier defeat, and when he heard someone pushing the waters aside he leapt to his feet to look. Seeing that it was Pig brandishing his rake, the monster raised his staff and shouted at him, "Where do you think you're going, monk? Watch out, and take this." Pig warded off the blow with his rake and replied. "Who are you, evil spirit, and why are you blocking the way?" "You may not realize who I am," the monster replied, "but I'm no fiend, demon, ghost or monster, and I don't lack a name either." "If you're not a fiend, a demon, or a monster, then why do you live here taking life? Tell me your name truthfully and I'll spare you life." "I," the monster replied,

"Have had a divine essence since childhood,"
And have wandered all over heaven and earth.
I have won glory among the heroes of the world,
And brave knights have taken me as their model.

I travelled at will over countries and continents,
Going where I liked in lakes and seas,
To study the Way I went to the edge of the heavens,
And I roamed the wastes in search of teachers.

In those days I had a cassock and an alms-bowl,
And I kept my mind and spirit well controlled.
I travelled the earth by cloud some dozen times,
Visiting everywhere on a hundred journeys.

因此才得遇真人，引开大道金光亮。
先将婴儿姹女收，后把木母金公放。
明堂肾水入华池，重楼肝火投心脏。
三千功满拜天颜，志心朝礼明华向。
玉皇大帝便加升，亲口封为卷帘将。
南天门里我为尊，灵霄殿前吾称上。
腰间悬挂虎头牌，手中执定降妖杖。
头顶金盔晃日光，身披铠甲明霞亮。
往来护驾我当先，出入随朝予在上。
只因王母降蟠桃，设宴瑶池邀众将。
失手打破玉玻璃，天神个个魂飞丧。
玉皇即便怒生嗔，却令掌朝左辅相：
卸冠脱甲摘官衔，将身推在杀场上。
多亏赤脚大天仙，越班启奏将吾放。
饶死回生不典刑，遭贬流沙东岸上。
饱时困卧此山中，饿去翻波寻食饷。
樵子逢吾命不存，渔翁见我身皆丧。
来来往往吃人多，翻翻复复伤生瘴。

The Immortal I finally managed to find
Led me along the great and shining Way.
First I gathered mercury and lead,
Then I let go of the Mother of Wood and Metal's Father.

The kidney-water behind my brow entered my mouth,
And the liver-fire in my windpipes entered my heart.
With three thousand accomplishment won, I bowed to the heavenly countenance;
Piously I worshipped him in his glory.

The Great Jade Emperor then promoted me
To be the General Who Lifts the Curtain.
I was honoured within the Southern Gate of Heaven,
Supreme before the Hall of Miraculous Mist.

At my waist was hung the tiger tally,
In my hand I held my demon-quelling staff.
My golden helmet shone like sunlight,
On my body gleamed a suit of armour.

I led the escort for the Emperor's carriage,
Always took precedence when he entered or left court.
But then the Queen Mother gathered the peaches
And invited all the generals to feast at the Jade Pool.

I carelessly smashed some jade and crystal,
To the horror of all of the heavenly gods.
The Jade Emperor in his terrible fury
Put his hands together and fumed to the vice-premier.

My hat and armour were removed, and I was stripped of office,
Then marched to the place of execution.
Then, to my good fortune, the great Bare-foot Immortal
Stepped forward to ask for my reprieve.

Death was commuted; I was allowed to live
In exile on the east bank of the Flowing Sands River.
When well-fed I sleep in the river waters;
When hungry I burst through the waves in search of food.

If a woodcutter meets me his life is finished—
No fisherman sees me and survives.
In one way and another I've eaten many a man,

你敢行凶到我门，今日肚皮有所望。

莫言粗糙不堪尝，拿住消停剁鲊酱！”

八戒闻言大怒，骂道：“你这泼物，全没一些儿眼色！我老猪还掐出水沫儿来哩，你怎敢说我粗糙，要剁鲊酱！看起来，你把我认做个老走硝哩。休得无礼！吃你祖宗这一钯！”那怪见钯来，使一个“凤点头”躲过。两个在水中打出水面，各个踏浪登波。这一场赌斗，比前不同。你看那：

卷帘将，天蓬帅，各显神通真可爱。那个降妖宝杖着头轮，这个九齿钉钯随手快。跃浪振山川，推波昏世界。凶如太岁撞撞幡，恶似丧门掀宝盖。这一个赤心凛凛保唐僧，那一个犯罪滔滔为水怪。钯抓一下九条痕，杖打之时魂魄败。努力喜相持，用心要赌赛。算来只为取经人，怒气冲天不忍耐。搅得那鲭鲍鲤鳜退鲜鳞，龟鳖鼋鼍伤嫩盖；红虾紫蟹命皆亡，水府诸神朝上拜。只听得波翻浪滚似雷轰，日月无光天地怪。

Cloaked as I am in an aura of death.

As you've dared to come to make trouble at my gates
My belly has something to look forward to today.
No matter if you're coarse and don't taste good,
When I've caught you I can cut you up for salted mince."

Pig was extremely angry to hear this, and he replied, "You're completely blind, wretch. I can catch bubbles in my fingers, so how dare you say that I'm so coarse you'll cut me up for salted mince? So you take me to be a very well-cured side of ham! Don't be impudent—take a dose of this rake." When the monster saw the rake coming at him he did a "phoenix nod" to avoid it. The two of them fought their way up to the surface of the water, where each of them trod on the waves as they struggled in a combat that was even fiercer than their previous one.

The Curtain-lifting General,
And Marshal Tian Peng;
Each gave a splendid show of magic powers.
The ogre-quelling staff wheels around the head,
The nine-pronged rake is swift in the hand.
As they leap on the waves, they shake hills and rivers,
Darkening the world as they push the waters aside,
As terrible as the Disaster Star striking banners and pendants,
As frightening as lifting the canopy off the Death Star.
One was the loyal defender of the Tang Priest,
The other, a criminal, was an ogre of the waters.
Where the rake struck it left nine scars;
When the staff smote, all the souls were scattered.
Cheerfully fighting for all they were worth,
They put all their hearts into the combat.
Although he is only a pilgrim fetching scriptures
His unrestrained anger bursts against the sky.
Such was the chaos that the fishes lost their scales,
While the soft shells of terrapins were crushed;
Red prawns and purple crabs all lost their lives,
And all the gods of the water palace prayed to heaven.
The only sound was the thunder of crashing waves;
Sun and moon were dark, to the horror of earth and sky.

二人整斗有两个时辰，不分胜败。这才是铜盆逢铁帚，玉磬对金钟。

却说那大圣保着唐僧，立于左右，眼巴巴的望着他两个在水上争持，只是他不好动手。只见那八戒虚幌一钯，佯输诈败，转回头往东岸上走。那怪随后赶来，将近到了岸边，这行者忍耐不住。撇了师父，掣铁棒，跳到河边，望妖精劈头就打。那妖物不敢相迎，飕的又钻入河内。八戒嚷道："你这弼马温，彻是个急猴子！你再缓缓些儿，等我哄他到了高处，你却阻住河边，教他不能回首呵，却不拿住他也；他这进去，几时又肯出来？"行者笑道："呆子，莫嚷！莫嚷！我们且回去见师父去来。"

八戒却同行者到高岸上，见了三藏。三藏欠身道："徒弟辛苦呀。"八戒道："且不说辛苦，只是降了妖精，送得你过河，方是万全之策。"三藏道："你才与妖精交战何如？"八戒道："那妖的手段，与老猪是个对手。正战处，使一个诈败，他才赶到岸上。见师兄举着棍子，他就跑了。"三藏道："如此怎生奈何？行者道："师父放心，且莫焦恼。如今天色又晚，且坐在这崖次之下，待老孙去化些斋饭来，你吃了睡去，待明日再处。"八戒道："说得是，你快去快来。"

行者急纵云跳起去，正到直北下人家化了一钵素斋，回献师父。师父见他来得甚快，便叫："悟空，我们去化斋的人家，求问他一个过河之策，不强似与这怪争持？"行者笑道："这家子远得狠哩！相去有五七千里之路。他那里得知水性？

They battled on for four hours, but the issue was still undecided. It was as if a brass pan was fighting an iron brush, or a jade chime was competing with a golden bell.

The Great Sage, who was standing beside the Tang Priest to guard him, watched the fight on the water with longing, unable to do anything. Then Pig feinted with his rake, pretended to be beaten, and made for the eastern bank with the ogre rushing after him. When he had almost reached the bank, Monkey could hold himself back no longer. Abandoning his master, he sprang down to the river's edge with his cudgel in his hand and took a swing at the ogre's head. Not daring to face him, the monster went straight back into the river. "Protector of the Horses," Pig shouted, "you impatient ape. You should have taken it a bit more slowly and waited till I'd drawn him up to high ground, and then cut him off from the river-bank. Then he wouldn't have been able to go back and we'd have caught him. But now he's gone back in, he'll never come out again." "Don't shout, idiot," Monkey said with a smile, "don't shout. Let's go back and see our master."

When Pig reached the top of the bank with Monkey, Sanzang bowed to him and said, "You've had a tough time, disciple." "I wouldn't say that," Pig replied. "But if we'd captured that evil spirit and made him take you across the river, that would have been the perfect solution." "How did your battle with the evil spirit go?" Sanzang asked. "He's as good as me," Pig replied. "When I pretended to be beaten in the fight he chased me to the river's edge; but then he saw elder brother waving his cudgel, so he ran away." "So what are we going to do?" Sanzang asked. "Relax, master," said Monkey, "there's no need to worry. It's getting late, so you'd better sit on the bank while I go and beg some food. When you've eaten that you can go to sleep, and we can decide what to do tomorrow morning." "Good idea," said Pig. "Be as quick as you can."

Monkey leapt up on his cloud, went due north to a house where he begged some food, and came back to give it to his master. Seeing him come back so soon, Sanzang said to him, "Monkey, let's go to the house where you begged this food and ask them how to cross this river. That would be better than having to fight this ogre." "But that house is a long way away," laughed Monkey. "It's about two thousand miles from here.

问他何益?”八戒道:“哥哥又来扯谎了。五七千里路，你怎么这等去来得快?”行者道:“你那里晓得，老孙的觔斗云，一纵有十万八千里。像这五七千路，只消把头点上两点，把腰躬上一躬，就是个往回，有何难哉!”八戒道:“哥啊，既是这般容易，你把师父背着，只消点点头，躬躬腰，跳过去罢了;何必苦苦的与他厮战?行者道:“你不会驾云?你把师父驮过去不是?”八戒道:“师父的骨肉凡胎，重似泰山，我这驾云的，怎称得起?须是你的觔斗方可。”行者道:“我的觔斗，好道也是驾云，只是去的有远近些儿。你是驮不动，我却如何驮得动?自古道:‘遣泰山轻如芥子，携凡夫难脱红尘。’像这泼魔毒怪，使摄法，弄风头，却是扯扯拉拉，就地而行，不能带得空中而去;像那样法儿，老孙也会使会弄;还有那隐身法、缩地法，老孙件件皆知。但只是师父要穷历异邦，不能彀超脱苦海，所以寸步难行也。我和你只做得个拥护，保得他身在命在，替不得这些苦恼，也取不得经来;就是有能先去见了佛，那佛也不肯把经善与你我:正叫做‘若将容易得，便作等闲看。’”那呆子闻言，喏喏听受。遂吃了些无菜的素食，师徒们歇在流沙河东，崖次之下。

次早，三藏道:“悟空，今日怎生区处?”行者道:“没甚区处，还须八戒下水。”八戒道:“哥哥，你要图干净，只作成我下水。”行者道:“贤弟，这番我再不急性了，只让你引他

What would be the point in asking them about this river? They wouldn't know anything about it." "You're telling tall stories again," Pig said. "If it's two thousand miles away, how did you get there and back so fast?" "You wouldn't know, of course," Brother Monkey replied, "that my somersault cloud can cover thirty-six thousand miles with a single bound. To do a mere two-thousand-mile return journey takes only a couple of nods and a bow—there's nothing to it." "If it's so easy, brother," said Pig, "you should carry the master on your back, take him across with just a couple of nods and a bow, and save us all the trouble of fighting the monster." "You can ride clouds, can't you?" said Monkey. "Why don't you carry the master across?" "The master's mortal flesh and bones are heavier than Mount Tai," said Pig, "So although I can ride clouds I could never lift him. Nothing but your somersault will do the trick." "My somersault is the same as cloud-riding." Monkey said, "except that it takes you further. I'm no more able to carry him than you are. As the old saying goes, 'Mount Tai is as easy to move as a mustard seed, but a mortal cannot be dragged away from the earthly dust.' When that other poisonous monster of a fiend made a magic wind I could only move the master by dragging and tugging him along the ground. Of course. I can do tricks like that, and all those other ones like making myself invisible or shrinking land. But although our master cannot escape from the sea of suffering he wants to go to a foreign land, so he finds every inch of the way heavy going. All we can do is escort him and see that he comes to no harm. We can't undergo all that suffering on his behalf, nor can we fetch the scriptures for him. Even if we went ahead to see the Buddha, he wouldn't give the scriptures to you or me. After all, if we could get them that easily, we'd have nothing to do." The idiot accepted everything Monkey said, then they ate some plain rice without any vegetables, after which the three of them went to sleep on the eastern bank of the Flowing Sands River.

"Monkey," said Sanzang the next morning, "what are we going to do about it today?" "There's nothing for it but to send Pig back under the water," Monkey replied. "You're making me go underwater because you want to stay dry, brother," Pig protested. "I won't be impatient this time," Monkey said. "I'll let you lure him out onto the bank and then I'll

上来，我拦住河沿，不让他回去，务要将他擒了。”

好八戒，抹抹脸，拌擞精神，双手拿钯，到河沿，分开水路，依然又下至窝巢。那怪方才睡醒，忽听推得水响，急回头睁睛看看。见八戒执钯下至，他跳出来，当头阻住。喝道：“慢来！慢来！看杖！”八戒举钯架住道：“你是个甚么‘哭丧杖’，断叫你祖宗看杖！”那怪道：“你这厮甚不晓得哩！我这——

宝杖原来名誉大，本是月里梭罗派。
吴刚伐下一枝来，鲁班制造工夫盖。
里边一条金趁心，外边万道珠丝玠。
名称宝杖善降妖，永镇灵霄能伏怪。
只因官拜大将军，玉皇赐我随身带。
或长或短任吾心，要细要粗凭意态。
也曾护驾宴蟠桃，也曾随朝居上界。
值殿曾经众圣参，卷帘曾见诸仙拜。
养成灵性一神兵，不是人间凡器械。
自从遭贬下天门，任意纵横游海外。
不当大胆自称夸，天下枪刀难比赛。
看你那个锈钉钯，只好锄田与筑菜！”

cut him off from the river. That way we'll be bound to catch him."

Dear Pig rubbed his face, summoned up his energy, took his rake in both hands, went down to the river, and parted the waters as he went back to the monster's lair once more. The ogre, who had only just woken up, turned to see what was happening the moment he heard the waters being pushed apart. Observing that a rake-wielding Pig was upon him, he sprang to his feet to stop him, shouting, "Not so fast, not so fast. Take this." Pig blocked the blow from the staff with his rake and said, "What do you mean by telling your ancestor to 'take this' from that mourner's staff of yours?" "You know nothing, you wretch," the monster replied, continuing:

"Great is the fame of this staff of mine,
Made from a Sala tree on the moon.
Wu Gang cut down a branch of it,
For Lu Ban to work with his unrivalled skill.

A strip of gold goes right through its heart,
And it is set with countless pearls.
It is a precious staff, fine for subduing fiends;
It could quell all demons when it guarded the Heavenly Palace.

When I was commissioned as High General
The Jade Emperor gave it me to use.
It can be any length I wish,
Thick or thin, responding to my will.

It protected the Emperor at Peach Banquets,
Attended at court in the upper world.
When I was at the palace, it met all the sages,
When I lifted the curtain, it greeted the Immortals.

I nurtured it and made it a divine weapon—
This is no ordinary earthly arm.
When I was sent down from Heaven in exile
I roamed at will throughout the world.

I do not need to boast about this staff,
Unmatched by any spear or sabre in the world.
Look at that rusty rake of yours,
Only good for farming or growing vegetables."

八戒笑道："我把你少打的泼物！且莫管甚么筑菜，只怕荡了一下儿，教你没处贴膏药，九个眼子一齐流血！纵然不死，也是个到老的破伤风！"那怪丢开架手，在那水底下，与八戒依然打出水面。这一番斗，比前果更不同。你看他：

宝杖轮，钉钯筑，言语不通非眷属。只因木母克刀圭，致令两下相战触。没输赢，无反复，翻波淘浪不和睦。这个怒气怎含容？那个伤心难忍辱。钯来杖架逞英雄，水滚流沙能恶毒。气昂昂，劳碌碌，多因三藏朝西域。钉钯老大凶，宝杖十分熟。这个揪住要往岸上拖，那个抓来就将水里沃。声如霹雳动鱼龙，云暗天昏神鬼伏。

这一场，来来往往，斗经三十回合，不见强弱。八戒又使个佯输计，拖了钯走。那怪随后又赶来，拥波捉浪，赶至崖边。八戒骂道："我把你这个泼怪！你上来！这高处，脚踏实地好打！"那妖骂道："你这厮哄我上去，又教那帮手来哩。你下来，还在水里相斗。"原来那妖乖了，再不肯上岸，只在

"I'll give you the beating you deserve, damn you," said Pig. "Never mind about vegetable-growing—one swipe from it and you'll have nowhere left to put ointment, because your blood will be pouring out from nine holes. Even if it doesn't kill you, you'll have tetanus for the rest of your days." The ogre dropped his defensive posture and fought with Pig from the river-bed to the surface of the water. This battle was fiercer than the earlier ones:

> The precious staff whirled,
> The deadly rake struck,
> And no word passed between the two foes.
> Because the Mother of Wood conquered the Medicine Measure
> The pair of them had to fight each other twice.
> With no victory,
> And no defeat,
> The waves were overturned and knew no peace.
> How could the one hold back his anger?
> How could the other bear his humiliation?
> As the staff parried the rake's blows, they showed their prowess;
> Each was most vicious as the Flowing Sands River rolled.
> Towering rage,
> Strenuous efforts,
> All because Sanzang wanted to go West.
> The rake was thoroughly murderous,
> The staff was wielded with experience.
> Pig grabbed his enemy, trying to drag him ashore,
> While the other in turn tried to pull Pig under water.
> The thunderous noise disturbed fish and dragons;
> Gods and ghosts lay low as the sky was darkened.

The battle went on for thirty rounds, but neither emerged victorious. Pig feigned defeat once again, and fled trailing his rake behind him. The ogre charged through the waves after him as far as the bank, when Pig shouted at him, "I'll get you, you damned ogre. Come up on this higher ground where we can fight with dry land under our feet." "You're trying to lure me up there, damn you," the monster replied, "for your mate to come and get me. Come back and fight in the water." The fiend, who had more sense than to go up the bank again, stood at the river's edge,

河沿与八戒闹吵。

却说行者见他不肯上岸，急得他心焦性爆，恨不得一把捉来；行者道："师父！你自坐下，等我与他个'饿鹰雕食'。"就纵筋斗，跳在半空，刷的落下来，要抓那妖。那妖正与八戒嚷闹，忽听得风响，急回头，见是行者落下云来，却又收了那杖，一头淬下水，隐迹潜踪，渺然不见。行者伫立岸上，对八戒说："兄弟呀，这妖也弄得滑了。他再不肯上岸，如之奈何？"八戒道："难！难！难！战不胜他！——就把吃奶的气力也使尽了，只绷得个手平。"行者道："且见师父去。"

二人又到高岸，见了唐僧，备言难捉。那长老满眼下泪道："似此艰难，怎生得渡！"行者道："师父莫要烦恼。这怪深潜水底，其实难行。八戒，你只在此保守师父，再莫与他厮斗，等老孙往南海走走去来。"八戒道："哥呵，你去南海何干？"行者道："这取经的勾当，原是观音菩萨；及脱解我等，也是观音菩萨；今日路阻流沙河，不能前进，不得他，怎生处治？等我去请他，还强如和这妖精相斗。"八戒道："也是，也是。师兄，你去时，千万与我上复一声：向日多承指教。"三藏道："悟空，若是去请菩萨，却也不必迟疑，快去快来。"

行者即纵筋斗云，径上南海。咦！那消半个时辰，早望见普陀山境。须臾间，坠下筋斗，到紫竹林外，又只见那二十四路诸天，上前迎着道："大圣何来？"行者道："我师有难，特来谒见菩萨。"诸天道："请坐，容报。"那轮日的诸天，径至潮音洞口报道："孙悟空有事朝见。"菩萨正与捧珠龙女

shouting it out with Pig.

When Monkey saw that the monster was not coming up on the bank he seethed with frustration at not being able to catch him. "Master," he said, "you sit here while I do a 'Hungry Eagle Falling on Its Prey' on him." He somersaulted into mid-air, then plummeted down to catch the ogre, who heard the noise of a wind as he was yelling at Pig, turned immediately, and saw Monkey descending from the clouds. He put his staff away, plunged into the water with a splash, and was seen no more. "Brother," said Monkey to Pig as he landed on the bank, "the monster's made a smooth getaway. Whatever are we to do if he won't come on to the bank again?" "It's impossible," said Pig, "We'll never be able to beat him. Even if I put everything I've got into it, I can only hold my own against him." "Let's go and see the master," Monkey said.

The two of them climbed the bank and told the Tang Priest about the difficulty of capturing the ogre. "It's so hard," said Sanzang, tears streaming down his cheeks. "However are we going to cross?" "No need to worry, master," said Monkey. "The monster is lurking deep down on the river-bed, where it's very hard to move around. You stay here and look after the master, Pig, and don't fight with the ogre again. I'm going to the Southern Sea." "What for?" Pig asked. "This whole business of fetching the scriptures was started by the Bodhisattva Guanyin, and it was she who converted us. Now we are stuck here at the Flowing Sands River nobody but she can sort this one out. With her help we'll be in a stronger position to fight that monster." "Yes, yes," said Pig, "and when you're there, please thank her for converting me." "If you're going to ask the Bodhisattva to come," Sanzang said, "don't waste a moment, and be back as quickly as possible."

Monkey then somersaulted off on his cloud towards the Southern Sea, and before an hour was up he saw Potaraka Island. An instant later he landed outside the Purple Bamboo Grove, where the twenty-four devas came forward to greet him with the words, "Why have you come, Great Sage?" "Because my master is in trouble," Monkey replied, "I have come for an audience with the Bodhisattva." The deva on duty that day asked Monkey to sit down while he went in to report, whereupon he went into the Tide Cave to announce that Sun Wukong was seeking an audi-

在宝莲池畔扶栏看花，闻报，即转云岩，开门唤入。大圣端肃皈依参拜。

菩萨问曰："你怎么不保唐僧？为甚事又来见我？"行者启上道："菩萨，我师父前在高老庄，又收了一个徒弟，唤名猪八戒，多蒙菩萨又赐法讳悟能。才行过黄风岭，今至八百里流沙河，乃是弱水三千，师父已是难渡；河中又有个妖怪，武艺高强，甚亏了悟能与他水面上大战三次，只是不能取胜，被他拦阻，不能渡河。因此，特告菩萨，望垂怜悯，济渡他一济渡。菩萨道："你这猴子，又逞自满，不肯说出保唐僧的话来么？"行者道："我们只是要拿住他，教他送我师父渡河。水里事，我又弄不得精细，只能悟能寻着他窝巢，与他打话。想是不曾说出取经的勾当。"菩萨道："那流沙河的妖怪，乃是卷帘大将临凡，也是我劝化的善信，教他保护取经之辈。你若肯说出是东土取经人呵，他决不与你争持，断然归顺矣。"行者道："那怪如今怯战，不肯上崖，只在水里潜踪，如何得他归顺？我师如何得渡弱水？"

菩萨即唤惠岸，袖中取出一个红葫芦儿，吩咐道："你可将此葫芦，同孙悟空到流沙河水面上，只叫'悟净'，他就出来了。先要引他归依了唐僧；然后把他那九个骷髅穿在一

ence on business. The Bodhisattva was leaning on a balcony looking at the blossoms in the Precious Lotus Pool with the Dragon Princess Peng Zhu when she heard the news. She went back in her cloudy majesty, opening the door and summoning Monkey to her presence. The Great Sage greeted her with grave reverence.

"Why aren't you looking after the Tang Priest," she asked, "and why have you come to see me?" "My master won a new disciple at Gao Village, Bodhisattva," Brother Monkey reported. "He's called Zhu Bajie and also has the Buddhist name Wuneng thanks to you. We have now reached the Flowing Sands River after crossing the Yellow Wind Ridge, but it's a thousand miles of Ruo River and my master cannot cross it. On top of this there's an evil monster in the river who's a great fighter, and although our Pig had three great battles with him on the surface of the water, he couldn't beat the ogre, who is still blocking our way and preventing my master from crossing. This is why I've come to see you and ask you in your mercy to help him across." "You have revealed your conceit once again, you ape," said the Bodhisattva. "Why didn't you tell the monster that you were protecting the Tang Priest?" "We wanted to catch him," Monkey replied, "and make him take our master across the river. As I'm not up to much in the water and Pig was the only one who could find the ogre's den and did all the talking. I expect he never mentioned fetching the scriptures." "The ogre of the Flowing Sands River is the mortal incarnation of the Great Curtain-lifting General," said Guanyin, "and is a believer whom I converted myself and instructed to protect those who would be coming to fetch the scriptures. If you had told him that you had come from the East to fetch the scriptures, so far from fighting you, he would certainly have joined you." "But the craven monster is now skulking in the river, too frightened to come out," Monkey said, "so how are we to make him join us, and how is my master to cross the weak water?"

The Bodhisattva sent for her disciple Huian and produced a red bottle-gourd from her sleeve. "Take this gourd," she said, "and go with Sun Wukong to the Flowing Sands River. Shout 'Wujing'—'Awakened to Purity'—and he'll come out. First take him to submit to the Tang Priest, and then make him thread his nine skulls on a string like the Sacred Pal-

处，按九宫布列，却把这葫芦安在当中，就是法船一只，能渡唐僧过流沙河界。”惠岸闻言，谨遵师命，当时与大圣捧葫芦出了潮音洞，奉法旨辞了紫竹林。有诗为证。诗曰：

五行匹配合天真，认得从前旧主人。
炼已立基为妙用，辨明邪正见原因。
金来归性还同类，木去求情共复沦。
二土全功成寂寞，调和水火没纤尘。

他两个，不多时，按落云头，早来到流沙河岸。猪八戒认得是木叉行者，引师父上前迎接。那木叉与三藏礼毕，又与八戒相见。八戒道：“向蒙尊者指示，得见菩萨，我老猪果遵法教，今喜拜了沙门。这一向在途中奔碌，未及致谢，恕罪，恕罪。”行者道：“且莫叙阔。我们叫唤那厮去来。”三藏道：“叫谁？”行者道：“老孙见菩萨，备陈前事。菩萨说：这流沙河的妖怪，乃是卷帘大将临凡；因为在天有罪，堕落此河，忘形作怪。他曾被菩萨劝化，愿归师父往西天去的。但是我们不曾说出取经的事情，故此苦苦争斗。菩萨今差木叉，将此葫芦，要与这厮结作法船，渡你过去哩。”三藏闻言，顶礼不尽。对木叉作礼道：“万望尊者作速一行。”那木叉捧定葫芦，半云半雾，径到了流沙河水面上，厉声高叫

aces. If he puts this gourd in the middle of them, it will make a dharma boat to ferry the Tang Priest across the river." In obedience to the Bodhisattva's command, Huian and the Great Sage took the gourd with them from the Tide Cave and the Purple Bamboo Grove. There are some lines to describe it:

> The Five Elements were combined with the heavenly Immortal,
> Recognizing their master of the old days.
> They have been sufficiently refined to achieve great things;
> When true and false are distinguished, origins are seen.
> When Metal joins Nature, like joins like;
> When Wood seeks the Passions, both are lost.
> When the two Earths achieve nirvana,
> Fire and Water will combine, and worldly dust be no more.

A little later the pair of them brought their clouds down to land on the bank of the Flowing Sands River. Recognizing Huian as Moksa the Novice, Pig led his master forward to meet him. When Moksa had exchanged courtesies with Sanzang, he greeted Pig. Then Pig said, "Thanks to Your Holiness's instruction, I was able to meet the Bodhisattva, and since then I have obeyed the Buddhist law and had the pleasure of becoming a monk. As I have been travelling since then, I've been too busy to go and thank you. Please forgive me." "Don't be so longwinded," said Monkey. "Let's go and call to that wretch." "Call to whom?" asked Sanzang. "I saw the Bodhisattva," said Monkey, "and told her what had happened. She said that the ogre of the Flowing Sands River is the mortal incarnation of the Great Curtain-lifting General, who was thrown down to this river as a monster because of a crime he had committed in Heaven. He has been converted by the Bodhisattva and has vowed to go to the Western Heaven with you. If we'd told him we were going to fetch the scriptures, there would have been none of this bitter fighting. The Bodhisattva has now sent Moksa to give this gourd to that fellow to make a dharma boat that will ferry you across." Sanzang bowed in reverence to the Bodhisattva many times when he heard it, and also bowed to Moksa with the words, "Please do this as quickly as you can, Your Holiness." Moksa then went by cloud and stood over the river with the gourd in his hands. "Wujing, Wujing," he shouted at the top of his voice, "the pilgrims

道："悟净！悟净！取经人在此久矣，你怎么还不归顺！"

却说那怪惧怕猴王，回于水底，正在窝中歇息。只听得叫他法名，情知是观音菩萨；又闻得说"取经人在此"，他也不惧斧钺，急翻波伸出头来，又认得是木叉行者。你看他笑盈盈，上前作礼道："尊者失迎。菩萨今在何处？"木叉道："我师未来，先差我来吩咐你早跟唐僧做个徒弟。叫把你项下挂的骷髅与这个葫芦，按九宫结做一只法船，渡他过此弱水。"悟净道："取经人却在那里？"木叉用手指道："那东岸上坐的不是？"悟净看见了八戒道："他不知是那里来的个泼物，与我整斗了这两日，何曾言着一个取经的字儿？"又看见行者，道："这个主子，是他的帮手，好不利害！我不去了。"木叉道："那是猪八戒，这是孙行者。俱是唐僧的徒弟，俱是菩萨劝化的，怕他怎的？我且和你见唐僧去。"那悟净才收了宝杖，整一整黄锦直裰，跳上岸来，对唐僧双膝跪下道："师父，弟子有眼无珠，不认得师父的尊容，多有冲撞，万望恕罪。"八戒道："你这脓包，怎的早不皈依，只管要与我打？"是何说话！"行者笑道："兄弟，你莫怪他，还是我们不曾说出取经的事样与姓名耳。"长老道："你果肯诚心皈依吾教么？"悟净道："弟子向蒙菩萨教化，指河为姓，与我起个法名，唤做沙悟净，岂有不从师父之理！"三藏道："既如此，"叫："悟空，取戒刀来，与他落了发。"大圣依言，即将戒刀

who are going to fetch the scriptures have been here for a long time. Why haven't you submitted to them?"

The ogre, who had gone back to the river-bed for fear of the Monkey King, was resting in his den when he heard his Buddhist name being called and realized that this was a message from the Bodhisattva Guanyin. On hearing that the pilgrims were there, his fears of being attacked melted away, and he pushed his head up through the waves to see that it was Moksa the Novice. Look at him as he bows to Moksa, his face wreathed in smiles. "I'm sorry I did not welcome you properly, Your Holiness," he said. "Where is the Bodhisattva?" "She didn't come," Moksa replied. "She sent me to tell you to be the Tang Priest's disciple. You are to take the nine skulls you wear round your neck, arrange them with this gourd in the pattern of the Nine Sacred Palaces, and make a dharma boat to ferry him across this weak water." "Where is the pilgrim?" Wujing asked. "There he is, sitting on the bank," said Moksa, pointing at Sanzang. Wujing then noticed Pig and said, "I don't know where that bloody creature is from, but he fought with me for two whole days and never said a word about fetching scriptures. And as for this one," he added, noticing Monkey, "he's that one's accomplice and a real terror. I'm not going with them." "That one is Zhu Bajie, and this one is Brother Monkey. They are both disciples of the Tang Priest who have been converted by the Bodhisattva, so you have nothing to fear from them. Let me present you to the Tang Priest." Wujing put away his staff, straightened his yellow brocade tunic, jumped ashore, knelt before the Tang Priest, and said, "Master, your disciple's eyes have no pupils in them—I beg you to forgive me for attacking your followers instead of recognizing who they were." "You pustule," said Pig, "why did you fight me instead of submitting? What did you mean by it?" "You can't blame him, brother," said Monkey. "We didn't tell him our names or even mention fetching the scriptures." "Do you believe in our teachings with all your heart?" Sanzang asked. "I was converted by the Bodhisattva," Wujing replied, "and she gave me this river's name as a surname and called me by the Buddhist name of Sha Wujing, or Sand Awakened to Purity, so of course I must follow you, master." "In that case," said Sanzang, "bring the razor over, Monkey, and cut his hair off." The Great Sage obediently shaved the

与他剃了头。又来拜了三藏，拜了行者与八戒，分了大小。三藏见他行礼，真像个和尚家风，故又叫他做沙和尚。木叉道："既秉了迦持，不必叙烦，早与作法船去来。"

那悟净不敢怠慢，即将颈项下挂的骷髅取下，用索子结作九宫，把菩萨葫芦安在当中，请师父下岸。那长老遂登法船，坐于上面，果然稳似轻舟。左有八戒扶持，右有悟净捧托；孙行者在后面牵了龙马，半云半雾相跟；头直上又有木叉拥护；那师父才飘然稳渡流沙河界，浪静风平过弱河。真个也如飞似箭，不多时，身登彼岸，得脱洪波；又不拖泥带水，幸喜脚干手燥，清净无为，师徒们脚踏实地。那木叉按祥云，收了葫芦。又只见那骷髅一时解化作九股阴风，寂然不见。三藏拜谢了木叉，顶礼了菩萨。

正是：

木叉径回东洋海，三藏上马却投西。

毕竟不知几时才得正果求经，且听下回分解。

monster's head, who then bowed to Sanzang, Monkey, and Pig with appropriate degrees of reverence. When Sanzang saw him do this just like a real monk he gave him another name—Friar Sand. "Now that you have entered the faith," said Moksa, "there's no need to waste time talking. Make that dharma boat at once."

Friar Sand took the skulls from round his neck without delay and tied them into the pattern of the Nine Palaces with the Bodhisattva's gourd in the middle. Then he asked Sanzang to board it, and Sanzang found when he sat on it that it was as stable as a small dinghy. Pig and Friar San supported him to left and right, while Monkey led the dragon horse through the clouds behind him, and Moksa stood above him on guard. Sanzang thus made a calm and windless crossing of the weak water of the Flowing Sands River. He moved with the speed of an arrow, and it was not long before he climbed ashore on the other side. He was neither wet nor muddy, and his hands and feet were completely dry. Thus it was that master and disciples trod on dry land again without any trouble. Moksa then landed his cloud, and took back the gourd. The nine skulls changed into nine gusts of wind and disappeared. Sanzang bowed to Moksa to thank him and worshipped the Bodhisattva, after which

Moksa returned to the Eastern Ocean,
While Sanzang remounted and headed west.

If you don't know when they won their reward and fetched the scriptures, listen to the explanation in the next chapter.

第二十三回

三藏不忘本　四圣试禅心

诗曰：

奉法西来道路赊，秋风淅淅落霜花。
乖猿牢锁绳休解，劣马勤兜鞭莫加。
木母金公原自合，黄婆赤子本无差。
咬开铁弹真消息，般若波罗到彼家。

这回书，盖言取经之道，不离了一身务本之道也。却说他师徒四众，了悟真如，顿开尘锁，自跳出性海流沙，浑无挂碍，径投大路西来。历遍了青山绿水，看不尽野草闲花。真个也光阴迅速，又值九秋。但见了些——

枫叶满山红，黄花耐晚风。
老蝉吟渐懒，愁蟋思无穷。
荷破青纨扇，橙香金弹丛。
可怜数行雁，点点远排空。

正走处，不觉天晚。三藏道："徒弟，如今天色又晚，却往那里安歇？"行者道："师父说话差了。出家人餐风宿水，

Chapter 23

Sanzang Does Not Forget the Basic
The Four Holy Ones Have Their Piety Tested

Long is the road as they travel west;
In the rustling autumn breeze the frost-killed flowers fall.
The cunning ape is firmly chained—do not untie him;
The wicked horse is tightly reined—don't whip him on.
The Mother of Wood and Father of Metal were originally combined;
Between the Yellow Mother and the Red Babe there was no difference.
When the iron pill is bitten open, truth is revealed;
The Prajnaparamita has reached that person.

Although this book is about the journey to fetch the scriptures, it never leaves the subject of how the individual strives for the basic. The four of them, having understood the truth, shaken off the chains of the mortal world, and leapt away from the flowing sands of the sea of nature, headed along the main road west free of all impediment. They crossed blue mountains and green rivers, and saw no end of wild flowers. The time flew by, and before long it was autumn. They saw:

Hills covered with red maple leaves,
Yellow chrysanthemums braving the evening breeze,
Aging cicadas singing with less vigour,
Autumn crickets longing for the days of plenty.

The lotus was losing its green silken leaves,
The fragrant orange tree was massed with golden globes.
Lines of wild geese, alas,
Spread out like dots across the distant sky.

As they were travelling along one day, evening drew in, and Sanzang said, "Where are we going to sleep, disciples, now that it's getting late?" "That's not the right thing to say, master," said Monkey. "We monks are supposed to eat the wind and drink the rain, and sleep under the moon

卧月眠霜，随处是家。又问那里安歇，何也?”猪八戒道：“哥啊，你只知道你走路轻省，那里管别人累坠?自过了流沙河，这一向爬山过岭，身挑着重担，老大难挨也!须是寻个人家，一则化些茶饭，二则养养精神，才是个道理。”行者道:“呆子，你这般言语，似有报怨之心。还像在高老庄，倚懒不求福的自在，恐不能也。既是秉正沙门，须是要吃辛受苦，才做得徒弟哩。”八戒道:“哥哥，你看这担行李多重?”行者道:“兄弟，自从有了你与沙僧，我又不曾挑着，那知多重?”八戒道:“哥啊，你看看数儿么——

四片黄藤篾，长短八条绳。

又要防阴雨，毡包三四层。

匾担还愁滑，两头钉上钉。

铜镶铁打九环杖，篾丝藤缠大斗篷。

似这般许多行李，难为老猪一个逐日家担着走，偏你跟师父做徒弟，拿我做长工!”行者笑道:“呆子，你和谁说哩?”八戒道:“哥哥，与你说哩。”行者道:“错和我说了。老孙只管师父好歹，你与沙僧，专管行李、马匹。但若怠慢了些儿，孤拐上先是一顿粗棍!”八戒道:“哥啊，不要说打，打就是以力欺人。我晓得你的尊性高傲，你是定不肯挑；但师父骑的马，那般高大肥盛，只驮着老和尚一个，教他带几件儿，也是弟兄之情。”

行者道:“你说他是马哩!他不是凡马，本是西海龙王敖

and in the frost. Our home is wherever we are. So why ask where we're going to sleep?" "You may think that you've had an easy journey," said Pig, "but you don't give a damn about other people being tired. Ever since we crossed the Flowing Sands River we've been going over mountain ranges, and this heavy load has fairly worn me out. We've got to find a house where we can beg some tea and food and have a good rest—it's only fair." "It sounds to me, idiot, as though you're having regrets," said Monkey. "I'm afraid you can't have such an easy life now as you did back in Gao Village. If you want to be a monk, you have to suffer—it's the only way of being a true disciple." "How heavy do you think this load is?" Pig asked. "I haven't carried it since you and Friar Sand joined us, so how should I know?" Monkey replied. "Just add it up," said Pig. "There are

> Four bundles wrapped in yellow bamboo mats,
> Eight ropes of assorted lengths.
> Then, to keep out rain and damp,
> Three or four layers of felt around it.
> The carrying-pole is terrible slippery
> With nails at either end.
> Then there's a bronze and iron nine-ringed staff
> And a cape made of bamboo and creeper.

With all this luggage to carry day after day of course I find the going heavy. While you're allowed to be the master's disciple, I'm treated as a hired hand." "Who do you think you're talking to, idiot?" Monkey asked. "I'm talking to you, elder brother," said Pig. "You shouldn't be complaining about this to me," Monkey replied. "My job is to look after the master's safety, while you and Friar Sand look after the horse and the luggage. And if there's any slacking from you, you'll feel a heavy stick about you ankles." "Don't threaten me with a beating, brother," said Pig, "that would be bullying. I know that you're too high and mighty to carry the luggage, but the master's horse is a big, sturdy animal to be carrying only one old monk. I'd be very happy if it could carry a few pieces of luggage."

"Do you think he's a horse?" Monkey asked. "He's no ordinary horse. He was the son of Ao Run, the Dragon King of the Western Sea,

闰之子，唤名龙马三太子。只因纵火烧了殿上明珠，被他父亲告了忤逆，身犯天条，多亏观音菩萨救了他的性命；他在那鹰愁陡涧，久等师父，又幸得菩萨亲临，却将他退鳞去角，摘了项下珠，才变做这匹马，愿驮师父往西天拜佛。这个都是各人的功果，你莫攀他。”那沙僧闻言道：“哥哥，真个是龙么？”行者道：“是龙。”八戒道：“哥啊，我闻得古人云：‘龙能喷云暖雾，播土扬沙：有巴山搁岭的手段，有翻江搅海的神通。’怎么他今日这等慢慢而走？”行者道：“你要他快走，我教他快走个儿你看。”好大圣，把金箍棒揝一揝，万道彩云生。那马看见拿棒，恐怕打来，慌得四只蹄疾如飞电，飕的跑将去了。那师父手软勒不住，尽他劣性，奔上山崖，才大达迚步走。师父喘息始定，抬头远见一簇松阴，内有几间房舍，着实轩昂。但见：

门垂翠柏，宅近青山。几株松冉冉，数茎竹斑斑。篱边野菊凝霜艳，桥畔幽兰映水丹。粉泥墙壁，砖砌围圜。高堂多壮丽，大厦甚清安。牛羊不见无鸡犬，想是秋收农事闲。

那师父正按辔徐观，又见悟空兄弟方到。悟净道：“师父不曾跌下马来么？”长老骂道：“悟空这泼猴，他把马儿惊

and his name is Prince Dragon-horse. Because he burnt the palace pearls his father reported on him as an offender against the Heavenly Code. Luckily for him, his life saved by the Bodhisattva Guanyin, and he waited a long time for the master in the Eagle's Sorrow Gorge. He was honoured by another visit from the Bodhisattva, who took off his scales and horns, removed the pearls from under his neck, and turned him into this horse, which has sworn to carry the master to the Western Heaven to visit the Buddha. This is a matter of him winning merit for himself, so you'd better leave him alone." "Is he really a dragon?" asked Friar Sand when he heard this. "Yes," Monkey replied. "I've heard an old saying," Pig remarked, "that dragons can breathe out clouds, make the dust and sand fly, pull mountain ranges up by their roots, and turn oceans upside down. How is it that he's moving so slowly now?" "If you want to see him go fast," Monkey replied, "I'll make him go fast for you." The splendid Great Sage gripped his iron cudgel, and countless luminous clouds sprang from it. When the horse saw him grab the cudgel he thought he was going to be hit with it, and in his terror he shot off at the speed of lightning. Sanzang was too weak to rein him in as he galloped right up the mountain side for all his evil nature was worth before he slackened his pace. As Sanzang began to get his breath back, he looked up and saw some fine houses in the shade of a bamboo grove:

Cypresses were bending over the gates
Of the houses near the blue mountain.
There were several spreading pines
And some mottled bamboo.
Wild chrysanthemum outside the fence, beautiful in the frost;
The orchid by the bridge reflected red in the water.
A whitewashed, plastered wall
Surrounded it.
Handsome was the lofty hall,
Peaceful the main building.
There was no sign of oxen or sheep, or chickens, or dogs;
It seemed to be the slack season after harvest.

Sanzang stopped the horse to take a longer look, and then he saw Monkey and the others arrive. "You didn't fall off the horse, master?" asked Monkey. "You gave this horse a terrible fright, you filthy ape,"

了，早是我还骑得住哩！”行者陪笑道：“师父莫骂我，都是猪八戒说马行迟，故此着他快些。”那呆子因赶马，走急了些儿，喘气嘘嘘，口里唧唧哝哝的闹道：“罢了！罢了！见自肚别腰松，担子沉重，挑不上来，又弄我奔奔波波的赶马！”长老道：“徒弟啊，你且看那壁厢，有一座庄院，我们却好借宿去也。”行者闻言，急抬头举目而看，果见那半空中庆云笼罩，瑞霭遮盈。情知定是佛仙点化，他却不敢泄漏天机，只道：“好！好！好！我们借宿去来。”

长老连忙下马。见一座门楼，乃是垂莲象鼻，画栋雕梁。沙僧歇子担子。八戒牵了马匹道：“这个人家，是过当的富实之家。”行者就要进去。三藏道：“不可，你我出家人，各自避些嫌疑，切莫擅入。且自等他有人出来，以礼求宿，方可。”八戒拴了马，斜倚墙根之下。三藏坐在石鼓上。行者、沙僧坐在台基边。久无人出，行者性急，跳起身入门里看处：原来有向南的三间大厅，帘栊高控。屏门上，挂一轴寿山福海的横披画；两边金漆柱上，贴着一幅大红纸的春联，上写着：

丝飘弱柳平桥晚，雪点香梅小院春。

正中间，设一张退光黑漆的香几，几上放一个古铜兽炉。上有六张交椅。两山头挂着四季吊屏。

行者正然偷看处，忽听得后门内有脚步之声，走出一个

Sanzang said, "but I kept my seat." "Don't tell me off, master," said Monkey, putting on a smile. "It was only because Pig said the horse was going too slowly that I made him speed up a bit." The blockhead Pig, who had been running quite fast after the horse, was puffing and panting as he mumbled, "Enough of this. When you're bent double you can't relax. Although I'm carrying a load so heavy I can't pick it up, you make me go running after the horse." "Disciple," said Sanzang, "do you see the farm over there? Let's ask if we can spend the night there." Monkey immediately looked up, saw that the sky above it was full of clouds of blessing, and knew that the farm had been miraculously produced by the Buddha or some Immortals. Not daring to give away the secrets of Heaven, however, he only said, "Splendid, splendid, let's ask if we can lodge there."

Dismounting from his horse, Sanzang saw a gate-house with pillars like elephants' trunks and beams that had been painted and carved. Friar Sand put down the carrying-pole and Pig said as he held the horse, "This is a very wealthy house." Monkey was on the point of going in when Sanzang said, "No, we men of religion should avoid incurring suspicion. You mustn't go charging in. We should wait till somebody comes out and then ask politely for lodging." Pig tethered the horse at the sloping base of the wall while Sanzang sat on a stone stool, and Friar Sand and Monkey sat beside the steps. When nobody appeared for a long time Monkey jumped up impatiently and went through the gate to have a look. He saw a large hall facing south whose tall windows were shaded with bamboo curtains. Over the doorway dividing the inner and outer parts of the house was a horizontal landscape painting symbolizing long life and blessings, and on the gold-painted columns flanking the door was pasted a pair of scrolls reading:

> "The tender willow leaves sway in the evening by the bridge;
> When the plum-blossom looks like snowflakes it is spring in the courtyard.

In the middle of the room was an incense table whose black lacquer had been polished, an ancient animal-shaped bronze incense-burner standing on it, and six chairs. Pictures of the four seasons were hung on the walls at either end of the hall.

As Monkey was peeping inside he heard footsteps from behind the

半老不老的妇人来，娇声问道："是甚么人，擅入我寡妇之门?"慌得个大圣喏喏连声道："小僧是东土大唐来的，奉旨向西方拜佛求经。一行四众，路过宝方，天色已晚。特奔老菩萨檀府，告借一宵。"那妇人笑语相迎道："长老，那三位在那里?请来。"行者高声叫道："师父，请进来耶。"三藏才与八戒、沙僧牵马挑担而入。只见那妇人出厅迎接。八戒饧眼偷看，你道他怎生打扮：

穿一件织金官绿纻丝袄，上罩着浅红比甲；系一条结彩鹅黄锦绣裙，下映着高底花鞋。时样鬏髻皂纱漫，相衬着二色盘龙发；宫样牙梳朱翠晃，斜簪着两股赤金钗。云鬓半苍飞凤翅，耳环双坠宝珠排；脂粉不施犹自美，风流还似少年才。

那妇人见了他三众，更加欣喜，以礼邀入厅房。一一相见礼毕，请各叙坐看茶。那屏风后，忽有一个丫髻垂丝的女童，托着黄金盘、白玉盏，香茶喷暖气，异果散幽香。那人绰彩袖，春笋纤长；擎玉盏，传茶上奉；对他们一一拜了。茶毕，又吩咐办斋。三藏启手道："老菩萨，高姓?贵地是甚地

door at the back. A woman, neither old nor young, came out, and asked in a charming voice, "Who has forced his way into this widow's house of mine?" The Great Sage hastened to greet her respectfully and say, "I am a humble monk from the Great Tang in the East, under imperial orders to go to the West to worship the Buddha and ask for the scriptures. There are four of us altogether, and since our journey has brought us this way as evening is drawing in, we have come to your mansion, divine patroness, to beg for a night's lodging." She returned his greeting with a smile and said, "Where are the other three gentlemen, venerable sir?" at which Monkey shouted, "Master, come in." Sanzang, Pig and Friar Sand then came in, bringing the horse and the luggage with them. As the woman came out of the hall to welcome them, Pig stole a glance at her with greedy eyes.

She wore a green silk gown,
And over it a pale red jacket;
A skirt of yellow brocade,
Below which showed thick-soled shoes.
Her fashionable coiffure was veiled in black,
Which suited her greying locks, coiled like a dragon;
Palace-style ivory combs shone with red and green,
And two golden pins adorned her hair.
Her half-grey tresses soared like a phoenix in flight,
Two rows of pearls hung from her ear-rings.
Free of powder and paint, her beauty was natural;
She was as attractive as a younger girl.

When she saw the three others she was more pleased than ever, and she invited them into the main room. When all the introductions had been made, she asked them to sit down and have some tea. A servant girl with her hair in plaits came in through the door leading to the back of the house; she was carrying a golden tray on which were set white jade cups of steaming hot tea as well as exotic fruits that smelt delicious. Her sleeves were wide, and with her fingers as slender as bamboo shoots in spring she handed each of them a jade bowl and bowed. When the tea had been drunk, the mistress ordered a meatless meal to be prepared. "What is your name, venerable Bodhisattva?" asked Sanzang, spreading out his

名?”妇人道:“此间乃西牛贺洲之地。小妇人娘家姓贾，夫家姓莫。幼年不幸，公姑早亡，与丈夫守承祖业。有家资万贯，良田千顷。夫妻们命里无子，止生了三个女孩儿。前年大不幸，又丧了丈夫。小妇居孀，今岁服满。空遗下田产家业，再无个眷族亲人，只是我娘女们承领。欲嫁他人，又难舍家业。适承长老下降，想是师徒四众。小妇娘女四人，意欲坐山招夫，四位恰好。不知尊意肯否如何。”三藏闻言，推聋妆哑，瞑目宁心，寂然不答。

那妇人道:“舍下有水田三百余顷，旱田三百余顷，山场果木三百余顷；黄水牛有一千余只，骡马成群，猪羊无数；东南西北，庄堡草场，共有六七十处；家下有八九年用不着的米谷，十来年穿不着的绫罗；一生有使不着的金银；胜强似那锦帐藏春，说甚么金钗两行；你师徒们若肯回心转意，招赘在寒家，自自在在，享用荣华，却不强如往西劳碌?”那三藏也只是如痴如蠢，默默无言。

那妇人道:“我是丁亥年三月初三日酉时生。故夫比我年大三岁，我今年四十五岁。大女儿名真真，今年二十岁；次女名爱爱，今年十八岁；三小女名怜怜，今年十六岁；俱不曾许配人家。虽是小妇人丑陋，却幸小女俱有几分颜色，女

hands. "And what is this place called?" "This is the Western Continent of Cattle-gift, or Godaniya," she replied. "My maiden name is Jia,[1] and my husband's name was Mo.[2] In my childhood I had the misfortune of losing both my parents, and I married to continue the ancestral enterprise. Our family is worth ten thousand strings of cash, and we own fifteen thousand acres of good arable land. We were not fated to be given sons, and we only had three daughters. The year before last I suffered the great misfortune of losing my husband. I have remained a widow, and this year I have come out of mourning. There are no other relations to inherit the family estate besides myself and my daughters. I would like to remarry, but not at the price of abandoning the estate. Now that you have come here, venerable sir, with your three disciples, I think it should be you. I and my three daughters want to marry while staying at home, and you four gentlemen would suit us nicely. I wonder if you would be prepared to consent." Sanzang sat there pretending to be deaf and dumb, with his eyes shut and his mind kept calm. He made no reply.

"We have over four thousand acres each of irrigated land, dry land, and orchards on hillsides," she continued, "as well as over a thousand head of oxen and water buffalo, herds of mules and horses, and more pigs and sheep than you could count. There are sixty or seventy farm buildings and barns. We have more grain in the house than we could eat in eight or nine years, and more than enough silk to clothe us for a decade—to say nothing of more gold and silver than you could spend in a lifetime. You'll be even better off than those ancients who 'stored spring behind brocade curtains' and kept girls whose 'hair was heavy with golden pins'. If you and your disciples are prepared to change your minds and live in this house as our husbands, you can enjoy wealth and ease. Wouldn't that be better than a difficult journey to the West?" Sanzang sat there silent, as if he were an imbecile.

"I was born at the hour *you* of the third day of the third month of the year *dinghai*," she continued. "My late husband was three years older than me, and I am now forty-four. My eldest daughter, Zhenzhen, is nineteen; my second, Aiai is seventeen; and Lianlian, the youngest, is fifteen. None of them have been betrothed. Although I am rather ugly myself, the girls are all quite good-looking, and they have all the feminine accom-

工针指，无所不会。因是先夫无子，即把他们当儿子看养。小时也曾教他读些儒书，也都晓得些吟诗作对。虽然居住山庄，也不是那十分粗俗之类，料想也配得过列位长老，若肯放开怀抱，长发留头，与舍下做个家长，穿绫着锦，胜强如那瓦钵缁衣，雪鞋云笠！”

三藏坐在上面，好便似雷惊的孩子，雨淋的虾蟆；只是呆呆挣挣，翻白眼儿打仰。那八戒闻得这般富贵，这般美色，他却心痒难挠；坐在那椅子上，一似针戳屁股，左扭右扭的，忍耐不住。走上前，扯了师父一把道：“师父！这娘子告诵你话，你怎么佯佯不睬？好道也做个理会是。”那师父猛抬头，咄的一声，喝退了八戒道：“你这个孽畜！我们是个出家人，岂以富贵动心，美色留意，成得个甚么道理！”

那妇人笑道：“可怜！可怜！出家人有何好处？”三藏道：“女菩萨，你在家人，却有何好处？”那妇人道：“长老请坐，等我把在家人好处，说与你听。怎见得？有诗为证。诗曰：

春裁方胜着新罗，夏换轻纱赏绿荷；
秋有新蒭香糯酒，冬来暖阁醉颜酡。
四时受用般般有，八节珍羞件件多。
衬锦铺绫花烛夜，强如行脚礼弥陀。”

三藏道：“女菩萨，你在家人享荣华，受富贵，有可穿，有可

plishments. As my late husband had no sons, he gave them a boy's education, teaching them to read the Confucian classics from an early age and training them to recite poems and make couplets. Although they live in this mountain farmhouse you couldn't consider them boorish, and I think that they would be good partners for all you reverend gentlemen. If you are willing to broaden your outlook and let your hair grow, you could be head of the family and wear silks and brocades. Wouldn't that be far better than your earthenware begging-bowl, rough clothes, straw sandals, and rain-hats?"

Sanzang sat in the place of honour as still as a child terrified by thunder or a toad soaked in a rainstorm. He seemed to be in a trance as he leant back with his eyes turned up towards the sky. Pig, however, felt an itch in his mind that was hard to scratch when he heard about all this wealth and beauty. He fidgeted on his chair as if needles were being stuck into his backside, and finally could bear it no longer. He went up to his master, tugged at his clothes, and said, "Master, why are you paying no attention to what the lady is saying? You really ought to take some notice." Sanzang glared at him angrily, made a furious noise, and shouted at him to go away. "Evil beast," he said, "We are men of religion. It's disgraceful to allow yourself to be moved by the thought of wealth, honour or sex."

"Poor, poor things," said the woman with a smile. "What good can there be in being men of religion?" "What good can there be in being of the world, Bodhisattva?" Sanzang replied. "Please sit down, reverend sir, while I tell you about the advantages of being in the world," she said. "There is a poem to describe them that goes:

> In spring we cut out linked diamond patterns and wear new silk;
> In summer we change to light gauze and admire the lotus;
> In autumn comes meat and delicious rice-wine,
> In winter the house is warm, and our faces are red with drink.
>
> We have all that's needed in the four seasons,
> The treasures and delicacies of the whole year.
> Brocade clothes, silken sheets and a wedding night
> Are better than plodding along and worshipping Maitreya."

"Bodhisattva," said Sanzang, "it is, of course, very good to enjoy

吃，儿女团圆，果然是好；但不知我出家的人，也有一段好处。怎见得?有诗为证。诗曰：

出家立志本非常，推倒从前恩爱堂。
外物不生闲口舌，身中自有好阴阳。
功完行满朝金阙，见性明心返故乡。
胜似在家贪血食，老来坠落臭皮囊。”

那妇人闻言，大怒道：“这泼和尚无礼!我若不看你东土远来，就该叱出。我倒是个真心实意，要把家缘招赘汝等，你倒反将言语伤我。你就是受了戒，发了愿，永不还俗，好道你手下人，我家也招得一个。你怎么这般执法?”三藏见他发怒，只得者者谦谦，叫道：“悟空，你在这里罢。”行者道：“我从小儿不晓得干那般事，教八戒在这里罢。”八戒道：“哥啊，不要栽人么。——大家从长计较。”三藏道：“你两个不肯，便教悟净在这里罢。”沙僧道：“你看师父说的话。弟子蒙菩萨劝化，受了戒行，等候师父；自蒙师父收了我，又承教诲；跟着师父还不上两月，更不曾进得半分功果，怎敢图此富贵!宁死也要往西天去，决不干此欺心之事。”那妇人见他们推辞不肯，急抽身转进屏风，扑的把腰门关上。师徒们撇在外面，茶饭全无，再没人出。八戒心中焦燥，埋怨唐僧道：“师父忒不会干事，把话通说杀了。你好道还活着些脚儿，只含糊答应，哄他些斋饭吃了，今晚落得

wealth and honour with plenty of food and clothes and a family. But what you don't realize is that the religious life has advantages, which are described in this poem:

> It is no light matter to decide to enter religion:
> You have to demolish the love and gratitude you felt before.
> Externals are created no longer, and your mouth is tightly shut.
> Negative and positive exist within your body.
> When all has been achieved, you face the golden gates;
> See your nature, clarify your mind, and return home.
> This is better than staying in the world to be greedy for blood and food
> While your stinking flesh grows aged and decrepit."

"You insolent monk," the woman said in great anger. "If it weren't for the fact that you've come a long, long way from the East. I'd drive you out of my house. I invite you four with all sincerity to marry us and enjoy our wealth, and you repay my kindness with insults. If you have accepted the prohibitions and made your vows, you could at least let me have one of your underlings as a son-in-law. Why are you being such a stickler for the rules?" As she had lost her temper, Sanzang had to soothe her, so he said, "Monkey, you stay here." "I've never been able to do that sort of thing," Monkey replied. "Why not let Pig stay?" "Stop teasing, elder brother," Pig said. "We should all decide what's the best thing to do." "If neither of you will stay, I must ask Friar Sand to stay," said Sanzang; but Friar Sand replied, "What a thing to say, master. I was converted by the Bodhisattva, agreed to obey the prohibitions, and waited till you came, and since taking me as your disciple you've taught me more. I haven't been with you for two months yet, and I've had no time win any merit at all. How could I possibly want wealth and position? I want to go to the Western Heaven even if it costs me my life, and I'm certainly not going to frustrate my hopes by doing that." In the face of their refusals the woman turned round, went out through the door leading to the back of the house, and slammed it behind her, leaving master and disciples outside with neither food nor tea. Nobody else came out to see them. "That's not the way to handle things, master," grumbled an angry Pig. "You should have been more flexible and given her some noncommittal answer, then you'd have got some food out of her. That way we'd

一宵快活；明日肯与不肯，在乎你我了。似这般关门不出，我们这清灰冷灶，一夜怎过！”

悟净道：“二哥，你在他家做个女婿罢。”八戒道：“兄弟，不要栽人。——从长计较。”行者道：“计较甚的？你要肯，便就教师父与那妇人做个亲家，你就做个倒踏门的女婿。他家这等有财有宝，一定倒陪妆奁，整治个会亲的筵席。我们也落些受用。你在此间还俗，却不是两全其美？”八戒道：“话便也是这等说，却只是我脱俗又还俗，停妻再娶妻了。”

沙僧道：“二哥原来是有嫂子的？”行者道：“你还不知他哩，他本是乌斯藏高老庄高太公的女婿。因被老孙降了，他也曾受菩萨戒行，没及奈何，被我捉他来做个和尚，所以弃了前妻，投师父往西拜佛。他想是离别的久了，又想起那个勾当。却才听见这个勾当，断然又有此心。呆子，你与这家子做了女婿罢。只是多拜老孙几拜，我不检举你就罢了。”那呆子道：“胡说！胡说！大家都有此心，独拿老猪出丑。常言道：‘和尚是色中饿鬼。’那个不要如此？都这们扭扭捏捏的拿班儿，把好事都弄得裂了。这如今茶水不得见面，灯火也无人管，虽熬了这一夜，但那匹马明日又要驮人，又要走路，再若饿上这一夜，只好剥皮罢了。你们坐着，等老猪去放放马来。”那呆子虎急急的，解了缰绳，拉出马去。行者道：“沙僧，你且陪师父坐这里，等老孙跟他去，看他往那里放马。”三藏道：“悟空，你看便去看他，但只不可只管嘲他

have eaten well tonight, but would still have been able to refuse to marry them in the morning. We're going to have a lousy night with nothing to eat if that inside door is shut and nobody comes out to us."

"Brother Pig, you should stay here and marry one of the girls," said Friar Sand. "Stop getting at me," Pig replied. "We must decide what's the best thing to do." "Why bother?" said Monkey. "If you want to marry one of them, you'll make our master and the woman in-laws, and you can be a husband living with his in-laws. A family as rich as this is bound to give a good dowry, as well as a feast for relations which will do us all a bit of good. So it's in all our interests for you to return to worldly life here." "It sounds all right," said Pig, "but it would mean going back to the world after leaving it, and marrying again after ending another marriage."

"Did you have a wife before, then?" asked Friar Sand. "So you still don't know," said Monkey, "that he used to be the son-in-law of Squire Gao in Gao Village in the land of Stubet. After I defeated him and the Bodhisattva converted him and made him promise to observe the prohibitions, we managed to force him to become a monk. So he left his wife and joined our master for the journey to the Buddha in the West. I think that now he's been away from her for so long he's remembering all that business again. When he heard this woman's offer, it revived his old ideas. Blockhead," he continued, addressing Pig, "marry into this family as a son-in-law. I won't report on you provided you bow to me a few times." "Nonsense, Nonsense," said Pig. "You've all been thinking the same thoughts, but you pick on me to make an exhibition of. It's always said that 'a monk among pretty women is a hungry ghost', and that goes for all of us. But by acting so high and mighty you've ruined our chances of doing well here. We haven't cast our eyes on so much as a cup of tea, and there isn't even anyone to light the lamps for us. We may be able to stick it out for a night, but that horse will have to carry our master again tomorrow, and if he gets nothing to eat all night he'll collapse. You lot sit here while I take hip out for a feed." He untied the animal and dragged it out in a great hurry, at which Monkey said, "Friar Sand, you sit here with the master while I follow him and see where he pastures that horse." "If you want to keep an eye on him, you may do so," Sanzang said, "but

了。”行者道:“我晓得。”这大圣走出厅房，摇身一变，变作个红蜻蜓儿，飞出前门，赶上八戒。

那呆子拉着马，有草处且不教吃草，嗒嗒嗤嗤的，赶着马，转到后门首去。只见那妇人，带了三个女子，在后门外闲立着，看菊花儿耍子。他娘女们看见八戒来时，三个女儿闪将进去。那妇人伫立门首道:“小长老那里去?”这呆子丢了缰绳，上前唱个喏，道声“娘!我来放马的。”那妇人道:“你师父忒弄精细。在我家招了女婿，却不强似做挂搭僧，往西跄路?”八戒笑道:“他们是奉了唐王的旨意，不敢有违君命，不肯干这件事。刚才都在前厅上栽我，我又有些奈上祝下的，只恐娘嫌我嘴长耳大。”那妇人道:“我也不嫌，只是家下无个家长，招一个倒也罢了;但恐小女儿有些儿嫌丑。”八戒道:“娘，你上复令爱，不要这等拣汉。我想那唐僧，人才虽俊，其实不中用。我丑自丑，有几句口号儿。”妇人道:“你怎的说么?”八戒道:“我——

虽然人物丑，勤紧有些功。
若言千顷地，不用使牛耕。
只消一顿钯，布种及时生。
没雨能求雨，无风会唤风。
房舍若嫌矮，起上二三层。
地下不扫扫一扫，阴沟不通通一通。
家长里短诸般事，踢天弄井我皆能。”

那妇人道:“既然干得家事，你再去与你师父商量商量看，不

don't play any tricks on him." "I understand," said Monkey, and as he went out of the room he shook himself, turned into a red dragonfly, flew out of the main gate, and caught up with Pig.

Instead of letting the horse eat what grass there was, the blockhead chivied and dragged it round to the back door of the house, where he saw the woman and her three daughters admiring some chrysanthemums. When they saw Pig coming, the three girls rushed inside, while their mother remained standing in front of him. "Where are you going, reverend sir?" she asked. The idiot dropped the horse's bridle, greeted her respectfully, and said, "I'm pasturing the horse, mother," "That master of yours is too prim and proper," she said. "Wouldn't you rather marry here than go on plodding west as a travelling monk?" "They're under orders from the Tang Emperor," Pig replied with a grin, "and are too scared of disobeying him to do a thing like this. When they put the pressure on me in the hall just now I was in a very awkward spot. I hope you don't mind about my long snout and big ears." "I don't mind," she said, "as long as we can have a man about the house, though my girls might not find you very attractive." "Tell your girls not to be so particular about a husband," said Pig. "That Tang Priest may be very handsome, but he's completely useless. Although I'm as ugly as they come, I have something to say for myself." "What would that be?" she asked. His reply was:

"I may be not much to look at,
But I certainly get things done.
Fifteen thousand acres
I can plough without an ox.
Just by using my rake
I plant crops that come up well.
I can summon rain in a drought,
Call up a wind when there's none.
If you find your house too small,
I can add two more storeys, or three.
If the ground needs sweeping, I'll sweep it;
If the ditches are blocked, I'll make them run.
I can do all sorts of household jobs.
And perform miscellaneous duties in the home."

"Very well then," she said, "if you can manage the work about the place

尴尬，便招你罢。”八戒道：“不用商量：他又不是我的生身父母，干与不干，都在于我。”妇人道：“也罢，也罢，等我与小女说。”看他闪进去，扑的掩上后门。八戒也不放马，将马拉向前来。怎知孙大圣已一一尽知，他转翅飞来，现了本相，先见唐僧道：“师父，悟能牵马来了。”长老道：马若不牵，恐怕撒欢走了。”行者笑将起来，把那妇人与八戒说的勾当，从头说了一遍。三藏也似信不信的。

少时间，见呆子拉将马来拴下。长老道：“你马放了？”八戒道：“无甚好草，没处放马。”行者道：“没处放马，可有处牵马么？”呆子闻得此言，情知走了消息，也就垂头扭颈，努嘴皱眉，半晌不言。又听得呀的一声，腰门开了，有两对红灯，一副提壶，香云霭霭，环珮叮叮，那妇人带着三个女儿，走将出来，叫真真、爱爱、怜怜，拜见那取经的人物。那女子排立厅中，朝上礼拜，果然也生得标致。但见他：

一个个蛾眉横翠，粉面生春。妖娆倾国色，窈窕动人心。花钿显现多娇态，绣带飘飖迥绝尘。半含笑处樱桃绽，缓步行时兰麝喷。满头珠翠，颤巍巍无数宝钗簪；遍体幽香，娇滴滴有花金缕细。说甚么楚娃美貌，

you'd better go and talk it over with your master. If there are no problems, then you can marry one of the girls." "There's no need to talk it over with him," Pig said. "He's not my father or mother, and it's entirely up to me whether I do it or not." "Very well then," she said, "Wait while I tell the girls." With that she went in and shut the door behind her. Pig still did not let the horse graze but dragged it round towards the front of the house. Unbeknown to him, Monkey, who knew all about what had happened, flew back, changed back into his own form, and said to the Tang Priest, "Master, Pig is leading the horse back." "If he hadn't led it, it might have got excited and run away," Sanzang said, at which Monkey burst out laughing and told him all about what had taken place between Pig and the woman. Sanzang did not know whether to believe him or not.

A moment later the blockhead led the horse in and tethered it. "Have you grazed the horse?" Sanzang asked. "I couldn't find any grass that was good enough,"said Pig, "so I couldn't graze it." "You may not have been able to graze the horse," said Monkey, "but you managed do some horse-trading." This jibe made the idiot realize that the cat was out of the bag, so he hung his head and did not say a word. There was a creak as a side door opened and the woman and her three daughters—Zhenzehn, Aiai and Lianlian—came in with a pair of lamps glowing red and two portable incense burners from which sweet-smelling smoke curled up as the jade ornaments at their waists tinkled. The three girls greeted the pilgrims, standing in a row in the middle of the room and bowing. They were undoubtedly beauties:

All had moth-eyebrows glistening blue,
Pale and springlike faces.
Seductive beauties who could tumble kingdoms,
Disturbing men's hearts with their quiet charm.
Elegant were their ornaments of golden flowers;
Their embroidered sashes floated above the worldly dust.
Their half-smile was a bursting cherry;
Their breath was perfumed as they walked with slow steps.
Their hair was covered with pearls and jade.
Trembling under countless jewelled ornaments;
Their whole bodies were fragrant,
Covered with delicate flowers of gold.

西子娇容?真个是九天仙女从天降，月里嫦娥出广寒!那三藏合掌低头，孙大圣佯佯不睬，少沙僧转背回身。你看那猪八戒，眼不转睛，淫心紊乱，色胆纵横，扭捏出悄语，低声道:“有劳仙子下降。娘，请姐姐们去耶。”那三个女子，转入屏风，将一对纱灯留下。妇人道:“四位长老，可肯留心，着那个配我小女么?”悟净道:“我们已商议了，着那个姓猪的招赘门下。”八戒道:“兄弟，不要栽我，还从众计较。”行者道:“还计较甚么?你已是在后门首说合的停停当当，‘娘’都叫了，又有甚么计较?师父做个男亲家，这婆儿做个女亲家，等老孙做个保亲，沙僧做个媒人。也不必看通书，今朝是个天恩上吉日，你来拜了师父，进去做了女婿罢。”八戒道:“弄不成!弄不成!那里好干这个勾当!”

行者道:“呆子，不要者嚣。你那口里‘娘’也不知叫了多少，又是甚么弄不成。快快的应成，带携我们吃些喜酒，也是好处。”他一只手揪着八戒，一只手扯住妇人道:“亲家母，带你女婿进去。”那呆子脚儿趄趄的，要往那里走。那妇人即唤童子:“展抹桌椅，铺排晚斋，管待三位亲家。我领姑夫房里去也。”一壁厢又吩咐庖丁排筵设宴，明晨会亲。那几个童子，又领命讫。他三众吃了斋，急急铺铺，都在客座里安歇不题。

却说那八戒跟着丈母，行入里面，一层层也不知多少房

Why mention the beauty of the woman of Chu,
Or the charms of Xi Zi?
They really were like fairies from the Ninth Heaven,
Or the Lady of the Moon coming out of her palace.

While Sanzang put his hands together and bowed his head the Great Sage pretended not to notice and Friar Sand turned away. But Pig gazed at them with a fixed stare, his mind seething with lewd thoughts as his lust overwhelmed him. "Thank you, divine angels, for coming to see us," he said, fidgeting, "but could you ask the girls to go, please, mother?" The three girls went out through the door, leaving a pair of gauze-shielded lanterns behind them. "Will you four reverend gentlemen please decide which of you is to marry one of the girls?" the woman said. "We've already made up our minds that Mr. Pig is to be your son-in-law," Friar Sand replied. "Don't pick on me, brother," said Pig, "we should discuss this together." "No need to," said Monkey. "You've already fixed everything up at the back door and called her 'mother', so there's nothing to discuss. Our master can represent the groom's family, this lady is the bride's family, I can be best man, and Friar Sand can be the matchmaker. There's no need to bother with the usual exchange of letters, and today is a most auspicious one full of heavenly grace, so bow to the master and go in to be her son-in-law." "Impossible," said Pig, "impossible. I couldn't do a thing like that."

"Stop trying to cover up, blockhead," said Monkey. "You've already called her 'mother' umpteen times: there's nothing impossible about it at all. Hurry up and fulfil your promise so that we can have some wedding wine, which will be one good thing about it." Seizing Pig with one hand and grabbing the woman with the other he said, "As the bride's mother, you should take your son-in-law inside." The idiot Pig hesitated, wanting to go in, and the woman said to the servants, "Bring table and chairs and give these three relatives of ours a meatless supper. I'm taking our son-in-law inside." Then she told the cooks to prepare a banquet for their friends and relations the following morning. The servants did as they were told, and the other three pilgrims ate their supper, spread their bedding, and went to sleep in their places.

Pig followed his mother-in-law inside, and as he lost count of the num-

舍，磕磕撞撞，尽都是门槛绊脚。呆子道："娘，慢些儿走。我这里边路生，你带我带儿。"那妇人道："这都是仓房、库房、碾房各房，还不曾到那厨房边哩。"八戒道："好大人家！"磕磕撞撞，转湾抹角，又走了半会，才是内堂房屋。那妇人道："女婿，你师兄说今朝是天恩上吉日，就教你招进来了；却只是仓卒间，不曾请得个阴阳，拜堂撒帐，你可朝上拜八拜儿罢。"八戒道："娘，娘说得是。你请上坐，等我也拜几拜，就当拜堂，就当谢亲，两当一儿，却不省事？"他丈母笑道："也罢，也罢，果然是个省事干家的女婿。我坐着，你拜么。"

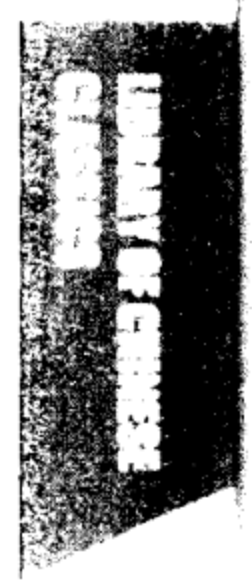
咦！满堂中银烛辉煌，这呆子朝上礼拜，拜毕。道："娘，你把那个姐姐配我哩？"他丈母道："正是这些儿疑难：我要把大女儿配你，恐二女怪；要把二女配你，恐三女怪；欲将三女配你，又恐大又怪；所以终疑未定。"八戒道："娘，既怕相争，都与我罢；省得闹闹吵吵，乱了家法。"他丈母道："岂有此理！你一人就占我三个女儿不成！"八戒道："你看娘说的话。那个没有三房四妾？就再多几个，你女婿也笑纳了。我幼年间，也曾学得个熬战之法，管情一个个伏侍得他欢喜。"那妇人道："不好！不好！我这里有一方手帕，你顶在头上，遮了脸，撞个天婚，教我女儿从你跟前走过，你伸开手扯倒那个就把那个配了你罢。"呆子依言，接了手帕，顶在头上。有诗为证。诗曰：

痴愚不识本原由，色剑伤身暗自休。

ber of rooms he went through, constantly tripping over the thresholds. "Don't go so fast, mother," he said, "and please guide me as I don't know the way." "These are all granaries, storehouses, and milling rooms," she said. "We haven't reached the kitchens yet." "What an enormous house," said Pig, as he went round many a corner, tripping and bumping into things, until he reached the inner apartments of the house. "Your brother said that today was a very auspicious day," the woman said, "which is why I've brought you inside. But as we're doing things in such a rush, I haven't had time to call in a fortune-teller or arrange a proper ceremony with the scattering of fruit. You must just bow eight times, and that will have to do." "A good idea, mother," said Pig. "You sit in the seat of honour and I'll bow to you a few times—that can be the wedding ceremony and thanking the bride's family rolled into one, which will save trouble." "Very well then," said the woman with a laugh. "You are a most capable and practical son-in-law. I'll sit here while you bow to me."

In the room glittering with silver candles the blockhead bowed to her, then asked which of the girls would be married to him. "That's the problem," his mother-in-law said. "If I give you the eldest, the second one will be upset; and if I give you the second one, I'm afraid the third one will be; and if I give you the third, the eldest will be—so I haven't decided yet." "If there's any danger of them quarrelling," said Pig, "then give me all of them, to save the family from being troubled with arguments and squabbles." "What a suggestion," his mother-in-law exclaimed. "You're certainly not having all my daughters to yourself." "Don't be silly, mother. What's unusual about three or four wives? Even if there were several more of them, I'd take them on with a smile. When I was young I learnt the art of 'protracted warfare', and I can guarantee to keep every one of them happy." "No, no," the woman said. "I have a handkerchief here. Tie it round your head to cover your face, and we can let Heaven decide which one you'll marry. I'll tell the girls to walk in front of you while you stretch your arms out. The one you catch will be yours." The blockhead obediently tied the handkerchief round his head, and there is a verse to prove it:

The fool, not knowing his own fate,



从来信有周公礼，今日新郎顶盖头。

那呆子顶裹停当。道："娘，请姐姐们出来么。"他丈母叫："真真、爱爱、怜怜，都来撞天婚，配与你女婿。"只听得环珮响亮，兰麝馨香，似有仙子来往，那呆子真个伸手去捞人。两边乱扑，左也撞不着，右也撞不着。来来往往，不知有多少女子行动，只是莫想捞着一个。东扑抱着柱科，西扑摸着板壁。两头跑晕了，立站不稳，只是打跌。前来蹬着门扇，后去汤着砖墙。磕磕撞撞，跌得嘴肿头青。坐在地下，喘气嘟嘟的道："娘啊，你女儿这等乖滑得紧，捞不着一个，奈何！奈何！"

那妇人与他揭了盖头道："女婿，不是我女儿乖滑，他们大家谦让，不肯招你。"八戒道："娘啊，既是他们不肯招我啊，你招了我罢。"那妇人道："好女婿呀！这等没大没小的，连丈母也都要了！我这三个女儿，心性最巧。他一人结了一个珍珠嵌锦汗衫儿。你若穿得那个的，就教那个招你罢。"八戒道："好！好！好！把三件儿都拿来我穿了看；若都穿得，就教都招了罢。"那妇人转进房里，止取出一件来，递与八戒。那呆子脱下青锦布直裰，取过衫儿，就穿在身上；还未曾系上带子，扑的一跤，跌倒在地。原来是几条绳紧紧绷住。那呆子疼痛难禁。这些人早已不见了。

却说三藏、行者、沙僧一觉睡醒，不觉的东方发白。忽睁睛抬头观看，那里得那大厦高堂，也不是雕梁画栋，一个

Was wounded by the sword of sex as he harmed himself in secret
There have always been proper wedding rites,
But today the groom blindfolded himself.

When he had tied the handkerchief on firmly, the idiot said, "Mother, please ask the girls to come out." "Zhenzhen, Aiai, Lianlian," she called, "come out to see which of you Heaven will marry to my new son-in-law." He heard the tinkling of jade ornaments and smelt rare perfumes as if fairies were there, so he reached out to grab one. He groped about to his left and his right, but without success. There were so many girls running about, and he had no chance of catching one. When he stretched east he only put his arms round a pillar, and when he stretched west he felt only the wall. As he rushed from one end of the room to the other he felt so dizzy that he lost his balance and kept tripping over. He stumbled into the door when he went forward, and collided with the brick wall when he went back, bumping, crashing and falling over till his snout was swollen and his head blue with bruises. Finally he sat on the floor and said as he gasped for breath, "Mother, your daughters are so slippery I can't catch a single one of them. Whatever shall I do?"

"They're not slippery," she said, taking off the handkerchief, "they're all too shy to marry you." "If they won't marry me," Pig said, "then you marry me." "What a son-in-law!" she said. "He doesn't care whether they're young or old—he even wants his own mother-in-law. Now each of these clever girls of mine has made a brocade shirt sewn with pearls. I'll tell whichever girl it is whose shirt you put on to marry you." "Great, great, great," said Pig. "Bring out all three shirts for me to try on, and if I can get them all on, I'll marry them all." The woman went back inside, and brought out only one shirt, which she handed to Pig. The idiot took off his own black cloth tunic and pulled on the shirt, but before he could tie the belt at the waist he fell to the ground with a thump and found himself tightly bound with many ropes. He was in great pain, and the women had all disappeared.

When Sanzang, Monkey, and Friar Sand woke up, the east was already lightening, and as they opened their eyes and looked around them they saw none of the lofty buildings that had been there. There were no carved and painted beams or rafters either: they had all been sleeping in

个都睡在松柏林中。慌得那长老忙呼行者。沙僧道："哥哥，罢了！罢了！我们遇着鬼了！"孙大圣心中明白，微微的笑道："怎么说？"长老道："你看我们睡在那里耶！"行者道："这松林下落得快活，但不知那呆子在那里受罪哩。"长老道："那个受罪？"行者笑道："昨日这家子娘女们，不知是那里菩萨，在此显化我等，想是半夜里去了，只苦了猪八戒受罪。"三藏闻言，合掌顶礼。又只见那后边古柏树上，飘飘荡荡的，挂着一张简帖儿。沙僧急去取来与师父看时，却是八句颂子云：

黎山老母不思凡，南海菩萨请下山。
普贤文殊皆是客，化成美女在林间。
圣僧有德还无俗，八戒无禅更有凡。
从此静心须改过，若生怠慢路途难！

那长老、行者、沙僧正然唱念此颂，只听得林深处高声叫道："师父啊，绷杀我了！救我一救！下次再不敢了！"三藏道："悟空，那叫唤的可是悟能么？"沙僧道："正是。"行者道："兄弟，莫睬他，我们去罢。"三藏道："那呆子虽是心性愚顽，却只是一味懞直，倒也有些膂力，挑得行李；还看当日菩萨之念，救他随我们去罢。料他以后，再不敢了。"那沙和尚却卷起铺盖，收拾了担子；孙大圣解缰牵马，引唐僧入林寻看。

咦！这正是：

a grove of pine and cypress. Sanzang called for Monkey in terror, and Friar Sand said, "Elder brother, we're done for, done for—they were demons." "What do you mean?" asked Monkey, who understood what had happened, with a trace of a smile. "Look where we've been sleeping," said Sanzang. "We're very comfortable here under the pine trees," said Monkey, "but I wonder where that idiot is being punished." "Who's being punished?" asked Sanzang. "The woman and the girls last night were some Bodhisattvas or other appearing to us in disguise," replied Monkey with a grin, "and I suppose they went away in the middle of the night. I'm afraid Pig is being punished." On hearing this, Sanzang put his hands together and worshipped, and then they saw a piece of paper hanging from a cypress tree and fluttering in the breeze. Friar Sand hurried over to fetch it and show it to their master, who saw that there were eight lines of verse on it:

> "The Old Woman of Mount Li had no yearning for the world,
> But the Bodhisattva Guanyin persuaded her to come.
> Samantabhadra and Manjusri were both present
> Disguised as pretty girls among the trees.
> The holy monk were too virtuous to return to lay life,
> But the unreligious Pig was worse than worldly.
> From now on he must calm his mind and reform—
> If he misbehaves again, the journey will be hard."

As Sanzang, Monkey, and Friar Sand read out these lines they heard loud shouts from the depths of the wood: "Master, they're tied me up and left me to die. I'll never do it again if you save me." "Is that Pig shouting, Friar Sand?" asked Sanzang, and Friar Sand said, "Yes." "Although that blockhead is obstinately stupid in mind and nature," said Sanzang, "he is an honest fellow. Besides, he is very strong and can carry the luggage—and we should also remember that the Bodhisattva saved him and told him to come with us. I don't think he'll have the nerve to do it again." Friar Sand then rolled up the bedding and arranged the luggage, while Monkey untied the horse and led it along as he guided the Tang Priest into the wood to investigate. Indeed.

> In the pursuit of righteousness you must be careful,
> And sweep away desires in your return to the truth.

从正修持须谨慎，扫除爱欲自归真。

毕竟不知那呆子凶吉如何，且听下回分解。

If you don't know whether the blockhead survived or not, listen to the explanation in the next instalment.

第二十四回

万寿山大仙留故友　五庄观行者窃人参

却说那三人穿林入里，只见那呆子绷在树上，声声叫喊，痛苦难禁。行者上前笑道："好女婿呀！这早晚还不起来谢亲，又不到师父处报喜，还在这里卖解儿耍子哩！——咄！你娘呢？你老婆呢？好个绷巴吊拷的女婿呀！"那呆子见他来抢白着羞，咬着牙，忍着疼，不敢叫喊。沙僧见了，老大不忍，放下行李，上前解了绳索救下。呆子对他们只是磕头礼拜，其实羞耻难当。有《西江月》为证：

色乃伤身之剑，贪之必定遭殃。佳人二八好容妆，更比夜叉凶壮。

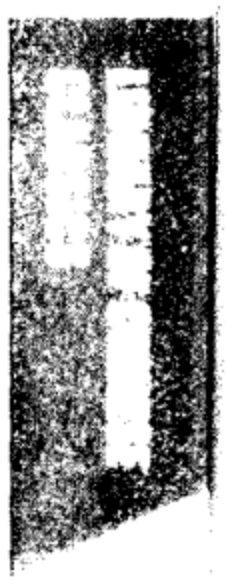
只有一个原本，再无微利添囊。好将资本谨收藏，坚守休教放荡。

那八戒撮土焚香，望空礼拜。行者道："你可认得那些菩萨么？"八戒道："我已此晕倒昏迷，眼花撩乱，那认得是谁？"行者把那简帖儿递与八戒。八戒见了是颂子，更加惭愧。沙僧笑道："二哥有这般好处哩，感得四位菩萨来与你做亲！"八戒道："兄弟再莫题起。不当人子了！从今后，再也不敢妄

Chapter 24

On the Mountain of Infinite Longevity a Great Immortal Entertains an Old Friend In the Wuzhuang Temple Monkey Steals Manfruit

The three of them went into the wood and saw the idiot tied up under a tree, yelling and howling in unbearable pain. Monkey went over to him and said with a laugh, "What a son-in-law! So late, and you still haven't got up to thank your mother-in-law or come to tell the good news to the master. Why are you still playing around here? Where's your mother-in-law? Where's your wife? You make a fine, strapped-up, well-beaten son-in-law!" The blockhead, burning with humiliation at being thus mocked, gritted his teeth to stop himself howling in his agony. Friar Sand was overcome with pity when he saw him, and putting down the luggage he went over and untied him. The idiot kowtowed to him in gratitude. He was suffering terrible remorse. There is a poem to the tune *The Moon in the West River to* prove it:



Sex is a sword that wounds the body;
Whoever lusts for it will suffer.
A pretty girl of sixteen
Is far more dangerous than a yaksha demon.

There is only one Origin,
And there are no extra profits to stuff in the sack.
Better store all your capital away,
Guard it well, and don't squander it.

Pig used a pinch of earth to represent burning incense and bowed in worship to Heaven. "Did you recognize the Bodhisattva?" Monkey asked. "I was lying here in a faint and my eyes were seeing stars, so I couldn't tell who it was." Monkey handed him the piece of paper, and when he saw the divine message, Pig was more ashamed than ever. "You're very lucky," said Friar Sand with a laugh, "you've got four Bodhisattvas as your relations now." "Please don't talk about it," said Pig. "I really

为。——就是累折骨头，也只是摩肩压担，随师父西域去也。”三藏道：“既如此说才是。”

行者遂领师父上了大路。在路餐风宿水，行罢多时，忽见有高山挡路。三藏勒马停鞭道：“徒弟，前面一山，必须仔细，恐有妖魔作耗，侵害吾党。”行者道：“马前但有我等三人，怕甚妖魔？”因此，长老安心前进。只见那座山，真是好山：

高山峻极，大势峥嵘。根接昆仑脉，顶摩霄汉中。白鹤每来栖桧柏，玄猿时复挂藤萝。日映晴林，迭迭千条红雾绕；风生阴壑，飘飘万道彩云飞。幽鸟乱啼青竹里，锦鸡齐斗野花间。只见那千年峰、五福峰、芙蓉峰，巍巍凛凛放毫光；万岁石、虎牙石、三尖石，突突磷磷生瑞气。崖前草秀，岭上梅香。荆棘密森森，芝兰清淡淡。深林鹰凤聚千禽，古洞麒麟辖万兽。涧水有

don't deserve to be human. I'll never misbehave again in future, and even if the effort breaks my bones, I'll rub my shoulder and carry our master's luggage to the West." "That's more like it," said Sanzang.

Monkey then led his master along the main road. After they had been going for a long time, walking and resting, they saw a high mountain blocking their way. "Disciples," said Sanzang as he reined in the horse and stopped giving it the whip, "we must be very careful on that mountain. I'm afraid there may be fiends and demons on it who will attack us." "With us three followers," said Monkey, "you needn't fear demons." Sanzang, his worries ended, pressed forward. The mountain was certainly a fine one:

The mountain was very high
And craggy was its majesty.
Its roots joined the Kunlun range,
Its summit touched the Milky Way.
White crane came to perch in its locust and cypress trees,
Dark apes hung upside-down from its creepers.
When the sun shone bright on its forests,
It was enveloped in red haze;
When winds sprang from dark valleys,
Coloured clouds scudded across the sky.
Hidden birds called in the green bamboo,
Pheasants fought among the wild flowers.
Thousand-year peaks,
Five-blessing peaks,
Lotus peaks,
Majestically reflecting a delicate light;
Ten thousand year rocks,
Tiger-tooth rocks,
Three Heavens rocks,
Wreathed in subtle and auspicious vapours.
Luxuriant grass in front of the cliff,
The scent of plum blossom on the ridge.
Dense grew the jungle of thorns,
Pure and pale were the orchids.
Deep in the woods the birds gathered round the phoenix;
In an ancient cave a unicorn was chief of the animals.

情，曲曲弯弯多绕顾；峰峦不断，重重迭迭自周回。又见那绿的槐，斑的竹，青的松，依依千载斗秾华；白的李，红的桃，翠的柳，灼灼三春争艳丽。龙吟虎啸，鹤舞猿啼。麋鹿从花出，青鸾对日鸣。乃是仙山真福地，蓬莱阆苑只如然。又见些花开花谢山头景，云去云来岭上峰。

三藏在马上欢喜道："徒弟，我一向西来，经历许多山水，都是那嵯峨险峻之处，更不似此山好景，果然的幽趣非常。若是相近雷音不远路，我们好整肃端严见世尊。"行者笑道："早哩！早哩！正好不得到哩！"沙僧道："师兄，我们到雷音有多少远？"行者道："十万八千里。十停中还不曾走了一停哩。"八戒道："哥啊，要走几年才得到？"行者道："这些路，若论二位贤弟，便十来日也可到；若论我走，一日也好走五十遭，还见日色；若论师父走，莫想！莫想！"唐僧道："悟空，你说得几时方可到？"行者道："你自小时走到老，老了再小，老小千番也还难；只要你见性志诚，念念回首处，

A delightful stream in a gully
Twisted and turned as it wandered around;
Endless peaks
Coiled about in layer upon layer.
Then there were the green locust trees,
Mottled bamboo,
And bluish pines,
That had been competing in splendour for a thousand years.
White plum blossom,
Red peach,
And emerald willows
Were brilliant as they vied in beauty during spring.
Dragons called and tigers roared,
Cranes danced and apes howled.
Deer emerged from the flowers,
Pheasants sang to the sun.
This was a land of blessing, an Immortals' mountain,
Just like Penglai or Langyuan.
Flowers opened and withered on the mountain top,
Clouds came and went above the peaks along the ridge.

"Disciples," said Sanzang with delight as he sat on his horse, "I've crossed many mountains on my journey west, and they were all steep and rocky, but none of them could be compared to the extraordinarily beautiful scenery here. If this isn't far from the Thunder Monastery, we had better put ourselves in a solemn and reverent mood to meet the Buddha." "It's early days yet," said Monkey with a laugh. "That's not an easy place to get to." "How far are we from Thunder Monastery, elder brother?" asked Friar Sand. "Thirty-six thousand miles," Monkey replied, "and we haven't covered a tenth of it." "How many years will it take us to get there?" Pig asked. "You two younger brothers of mine could manage it in ten days or so, and I could go there fifty times over in a single day and still be back before sunset. But for our master it doesn't bear thinking about." "Tell me, Monkey! how long will it take?" asked Sanzang. "If you went from childhood to old age," said Monkey, "and from old age back to childhood again, and you did it a thousand times over, you'd still find it hard to get there. But if you see your true nature,

即是灵山。”沙僧道:“师兄，此间虽不是雷音，观此景致，必有个好人居止。”行者道:“此言却当。这里决无邪祟，一定是个圣僧、仙辈之乡。我们游玩慢行。”不题。

却说这座山名唤万寿山；山中有一座观，名唤五庄观；观里有一尊仙，道号镇元子，混名与世同君。那观里出一般异宝，乃是混沌初分，鸿蒙始判，天地未开之际，产成这颗灵根。盖天下四大部洲，惟西牛贺洲五庄观出此，唤名“草还丹”，又名“小参果”，三千年一开化，三千年一结果，再三千年才得熟，短头一万年方得吃。似这万年，只结得三十个果子。果子的模样，就如三朝未满的小孩相似，四肢俱全，五官咸备。人若有缘，得那果子闻了一闻，就活三百六十岁；吃一个，就活四万七千年。

当日镇元大仙得元始天尊的简帖，邀他到上清天上弥罗宫中听讲“混元道果”。大仙门下出的散仙，也不计其数，见如今还有四十八个徒弟，都是得道的全真。当日带领四十六个上界去听讲，留下两个绝小的看家：一个唤做清风，一个唤做明月。清风只有一千三百二十岁，明月才交一千二百岁。镇元子吩咐二童道:“不可违了大天尊的简帖，要往弥罗宫听讲，你两个在家仔细。不日有一个故人从此经过，却莫

are determined to be sincere, and always remember to turn your head back to enlightenment, then you will have reached Vulture Peak." "Even if this isn't the Thunder Monastery," said Friar Sand, "good people must live amid such fine scenery as this." "Quite right," said Monkey, "there couldn't be any evil creatures here. This must be the home of holy monks or Immortals. Let's look around here and take our time over it."

This mountain was called the Mountain of Infinite Longevity, and there was a Taoist temple on it called the Wuzhuang Temple. In this temple lived an Immortal whose Taoist name was Zhen Yuan Zi. He was also known as Conjoint Lord of the Age. The temple had a rare treasure, a miraculous tree that had been formed when primeval chaos was first being divided, before the separation of Heaven and Earth. In the four great continents of the world, only the Western Continent of Cattle-gift's Wuzhuang Temple had this treasure that was known as "Grass-returning Cinnabar" or "manfruit". It took three thousand years to blossom, three thousand years to form the fruit, and another three thousand years for the fruit to ripen, so that very nearly ten thousand years had to pass before the fruit could be eaten. Only thirty fruit were formed each ten thousand years, and they were shaped just like a newborn baby, complete with limbs and sense organs. Anyone whose destiny permitted him to smell one would live for three hundred and sixty years, and if you ate one you would live for forty-seven thousand years.

That day the Great Immortal Zhen Yuan had received an invitation from the Original Celestial Jade Pure One inviting him to the Miluo Palace in the Heaven of Supreme Purity to hear a lecture on the Product of Undifferentiated Unity. The Immortals who had studied under this great Immortal were too numerous to count, and he now had forty-eight disciples who had all attained to the full truth of the Way. That day, the Great Immortal took forty-six of them with him to hear the lecture in the upper world, leaving the two youngest, Pure Wind and Bright Moon, to look after the temple. Pure Wind was 1,320 years old, and Bright Moon had just turned 1,200. The Great Immortal gave his instructions to the two boys: "As I must obey the summons of the Original Celestial Jade Pure One and go to the Miluo Palace to hear a lecture, you two will have to look after the temple carefully. An old friend of mine will be coming this

怠慢了他。可将我人参果打两个与他吃，权表旧日之情。”二童道：“师父的故人是谁？望说与弟子，好接待。”大仙道：“他是东土大唐驾下的圣僧，道号三藏，今往西天拜佛求经的和尚。”二童笑道：“孔子云：‘道不同，不相为谋。’我等是太乙玄门，怎么与那和尚做甚相识！”大仙道：“你那里得知。那和尚乃金蝉子转生，西方圣老如来佛第二个徒弟。五百年前，我与他在‘兰盆会’上相识。他曾亲手传茶，佛子敬我，故此是为故人也。”

二仙童闻言，谨遵师命。那大仙临行，又叮咛嘱咐道：“我那果子有数，只许与他两个，不得多费。”清风道：“开园时，大众共吃了两个，还有二十八个在树，不敢多费。”大仙道：“唐三藏虽是故人，须要防备他手下人罗唣，不可惊动他知。”二童领命讫，那大仙承众徒弟飞升，径朝天界。

却说唐僧四众，在山游玩，忽抬头，见那松篁一簇，楼阁数层。唐僧道：“悟空，你看那里是甚么去处？”行者看了道：“那所在，不是观宇，定是寺院。我们走动些，到那厢方知端的。”不一时，来于门首观看，见那：

松坡冷淡，竹径清幽。往来白鹤送浮云，上下猿猴

way before long, and you must entertain him very well indeed. You can pick two manfruits for him as a token of our old friendship." "Who is this old friend of yours, master?" the boys asked. "Please tell us who he is so that we can entertain him properly." "He is a priest sent by the Tang Emperor in the East," the Great Immortal replied, "and he is known as Sanzang. He is the monk going to worship the Buddha and ask for the scriptures in the Western Heaven." "Confucius said, 'Don't have anything to do with people of a different way'," replied the boys with smiles. "Ours is the esoteric sect of the Great Monad, so why ever are you friends with that Buddhist monk?" "You are not aware," the Great Immortal replied, "that he is a reincarnation of the Golden Cicada, the second disciple of the Tathagata Buddha, that ancient sage of the West. I made his acquaintance at an Ullambana assembly where he gave me tea with his own hands. As this disciple of the Buddha paid me such an honour, I regard him as an old friend."

When the two Immortal boys heard this, they accepted their master's orders. Just as he was on the point of setting out, the Great Immortal gave them some more instructions: "There are a limited number of those manfruits. You must only give two, and not one more." "When the garden was opened we all shared two," said the boys, "and there are twenty-eight now left on the tree. We won't use more than two." "Although the Tang Priest is an old friend of mine," said the Great Immortal, "you must be on your guard against his gangster underlings, and you mustn't let them know about the manfruit." The Great Immortal then flew up to Heaven with the rest of his disciples.

The Tang Priest and his three followers, meanwhile, were enjoying themselves strolling on the mountain when they noticed some tall buildings rising above a bamboo grove. "What do you think that is?" Sanzang asked Monkey, who replied, "It's either a Taoist temple or a Buddhist one. Let's go over and find out." It did not take them long to reach the gate, and they saw

A cool pine-covered slope,
A tranquil path through the bamboo.
White cranes brought floating clouds,
Monkeys and apes offered fruit.

时献果。那门前池宽树影长，石裂苔花破。宫殿森罗紫极高，楼台骠缈丹霞堕。真个是福地灵区，蓬莱云洞。清虚人事少，寂静道心生。青鸟每传王母信，紫鸾常寄老君经。看不尽那巍巍道德之风，果然漠漠神仙之宅。

三藏离鞍下马。又见那山门左边有一通碑，碑上有十个大字，乃是“万寿山福地，五庄观洞天。”长老道：“徒弟，真个是一座观宇。”沙僧道：“师父，观此景鲜明，观里必有好人居住。我们进去看看，若行满东回，此间也是一景。”行者道：“说得好。”遂都一齐进去。又见那二门上有一对春联：

长生不老神仙府，与天同寿道人家。

行者笑道：“这道士说大话唬人。我老孙五百年前大闹天宫时，在那太上老君门首，也不曾见有此话说。”八戒道：“且莫管他，进去！进去！或者这道士有些德行，未可知也。”

及至二层门里，只见那里面急急忙忙，走出两个小童儿来。看他怎生打扮：

骨清神爽容颜丽，顶结丫髻短发鬅。
道服自然襟绕雾，羽衣偏是袖飘风。

Before the gate was a wide pool, and the shadows of the trees were long;
In the cracks of the rocks grew moss.
Many a purple hall was massed together;
A red aura enveloped the lofty towers.
It certainly was a blessed place,
A cloud cave on Penglai.
In its pure emptiness little happened;
Its stillness gave birth to thoughts of the Way.
Green birds often brought letters from the Queen Mother;
Purple pheasants carried the classics of Lord Lao Zi.
There was a majestic air of the Way and its Power—
It was indeed a divine Immortal's home.

Sanzang dismounted and saw that there was a stone tablet outside the gate on which was inscribed in large letters:

BLESSED LAND OF THE MOUNTAIN OF INFINITE LONGEVITY
CAVE HEAVEN OF THE WUZHUANG TEMPLE

"You were right," said Sanzang, "it is a Taoist temple." "Good people must live in this temple," said Friar Sand, "set as it is in such fresh, light scenery. Let's go in and have a look round. When we go back to the East at the end of our journey, this will be one of the finest sights we'll have seen." "Well spoken," said Monkey, and they all went in. On the next gate was pasted the couplet:

"Residence of Divine Immortals Who Never Grow Old;
Home of Taoists as Ancient as Heaven."

"This Taoist tries to intimidate people by talking big," said Monkey with a laugh. "When I wrecked the Heavenly Palace five hundred years ago I never saw anything like that over the gate of the Supreme Lord Lao Zi." "Never mind him," said Pig. "Let's go in. This Taoist may well be quite a decent bloke."

As they went through the second gate they saw two boys come scurrying out. This is what they looked like:

Pure bones, lively spirits, pretty faces,
And hair tied in childish tufts.
Their Taoist robes naturally wreathed in mist,
The sleeves of their feather clothes were floating in the wind.

环绦紧束龙头结，芒履轻缠吞口绒。

丰采异常非俗辈，正是那清风明月二仙童。

那童子控背躬身，出来迎接道："老师父，失迎，请坐。"长老欢喜，遂与二童子上了正殿观看。原来是向南的五间大殿，都是上明下暗的雕花格子。那仙童推开格子，请唐僧入殿，只见那壁中间挂着五彩装成的"天地"二大字，设一张朱红雕漆的香几，几上有一副黄金炉瓶，炉边有方便整香。

唐僧上前，以左手拈香注炉，三匝礼拜。拜毕，回头道："仙童，你五庄观真是四方仙界，何不供养三清、四帝、罗天诸宰，只将'天地'二字侍奉香火？"童子笑道："不瞒老师说。这两个字，上头的，礼上还当；下边的，还受不得我们的香火。是家师父谄佞出来的。"三藏道："何为谄佞？"童子道："三清是家师的朋友，四帝是家师的故人；九曜是家师的晚辈，元辰是家师的下宾。"

那行者闻言，就笑得打跌。八戒道："哥啊，你笑怎的？"行者道："只讲老孙会捣鬼，原来这道童会捆风！"三藏道："令师何在？"童子道："家师元始天尊降简请到上清天弥罗宫听讲'混元道果'去了，不在家。"

行者闻言，忍不住喝了一声道："这个臊道童！人也不认

Their jade belts were tied with dragon-head knots,
Their grass sandals lightly fastened with silk.
In their elegance they were unlike common mortals—
The Taoist boys Pure Wind and Bright Moon.

The two boys bowed and came out to greet them. "We are sorry we did not welcome you properly, venerable master," they said. "Please sit down." Sanzang was delighted, and he accompanied the two boys up to the main hall of the temple, which faced south. There was a patterned lattice window that let through the light on top of the door that the boys pushed open. They asked the Tang Priest to come in, and he saw two huge words executed in many colours hanging on the wall—Heaven and Earth. There was an incense table of red carved lacquer on which stood a pair of golden censers and a supply of incense.

Sanzang went over to the table and put a pinch of incense in the censers with his left hand while performing triple reverences. Then he turned round to the boys and sad, "This temple is a home of Immortals in the Western Continent, so why don't you worship the Three Pure Ones, the Four Emperors, and all the ministers of Heaven? Why do you burn incense to the two words 'Heaven' and 'Earth'?" "To be frank with you, venerable teacher," the boys replied with smiles, "it's quite right to worship the top word, 'Heaven', but the bottom one, 'Earth', gets no incense from us. Our teacher only put them up to ingratiate himself." "How does he ingratiate himself?" Sanzang asked. "The Three Pure Ones and the Four Emperors are our teacher's friends," the boys replied, "the Nine Bright Shiners are his juniors, and the Constellations are his underlings."

When Monkey heard this he collapsed with laughter, and Pig asked him, "What are you laughing at?" "They say that I get up to no good, but these Taoist boys really tell whoppers." "Where is your teacher?" Sanzang asked them. "He had an invitation from the Original Celestial Jade Pure One and has gone to the Palace in the Heaven of Supreme Purity to hear a lecture on the Product of Undifferentiated Unity, so he's not at home."

At this Monkey could not help roaring, "Stinking Taoist boys, you don't know who you're talking to. You play your dirty tricks in front of

得，你在那个面前捣鬼，扯甚么空心架子！那弥罗宫有谁是太乙天仙？请你这泼牛蹄子去讲甚么！”三藏见他发怒，恐怕那童子回言，斗起祸来。便道：“悟空，且休争竞。我们既进来就出去，显得没了方情。常言道：‘鹭鸶不吃鹭鸶肉。’他师既是不在。搅扰他做甚？你去山门前放马，沙僧看守行李，教八戒解包袱。取些米粮，借他锅灶，做顿饭吃，待临行，送他几文柴钱，便罢了。各依执事，让我在此歇息歇息，饭毕就行。”他三人果各依执事而去。

那明月、清风，暗自夸称不尽道：“好和尚！真个是西方爱圣临凡，真元不昧。师父命我们接待唐僧，将人参果与他吃，以表故旧之情；又教防着他手下人罗唣。果然那三个嘴脸凶顽，性情粗糙。幸得就把他们调开了；若在边前，却不与他人参果见面。”清风道：“兄弟，还不知那和尚可是师父的故人。问他一问看，莫要错了。”二童子又上前道：“启问老师可是大唐往西天取经的唐三藏？”长老回礼道：“贫僧就是。仙童为何知我贱名？”童子道：“我师临行，曾吩咐教弟子远接。不期车驾来促，有失迎迓。老师请坐，待弟子办茶来奉。”三藏道：“不敢。”那明月急转本房，取一杯香茶，献与长老。茶毕，清风道：“兄弟，不可违了师命，我和你去取果子来。”

二童别了三藏，同到房中，一个拿了金击子，一个拿了

our faces and pretend to be oh-so-innocent. What Heavenly Immortal of the Great Monad lives in the Miluo Palace? Who invited your cow's hoof of a master to a lecture?" Sanzang was worried that now he had lost his temper the boys would answer back and spark off a disastrous fight, so he said, "Don't quarrel with them, Wukong. We'll be going in a minute, so we obviously need have nothing to do with them. Besides, as the saying goes, 'egrets don't eat egret flesh'. Their master isn't here anyway, so there would be no point in wrecking the place. Go and graze the horse outside the gate. Friar Sand, you look after the luggage, and tell Pig to take some rice from our bundles and use their kitchen to make our meal. When we go we shall give them a few coppers for the firewood. All do as I've told you and leave me here to rest. When we have eaten we shall be on our way again." The three of them went off to do their jobs.

Bright Moon and Pure Wind were meanwhile quietly praising Sanzang to each other: "What a splendid monk. He is indeed the beloved sage of the West in mortal form, and his true nature is not at all befuddled. The master told us to entertain him and give him some manfruit as a token of their old friendship, and he also warned us to be on our guard against those gangsters of his. They have murderous-looking faces and coarse natures. Thank goodness he sent them away, because if they were still with him, we wouldn't be able to give him the manfruit." "We don't yet know whether this monk is our master's old friend or not," said Pure Wind. "We'd better ask him to make sure." The two of them then went over to Sanzang and said, "May we ask you, venerable master, whether you are the Sanzang of the Great Tang who is going to the Western Heaven to fetch the scriptures?" "Yes, I am," said Sanzang, returning their bows. "How did you know who I was?" "Our master told us before he went," they replied, "to go out to meet you long before you got here, but as you came faster than we expected we failed to do so. Please sit down, teacher, while we fetch you some tea." "I am honoured," said Sanzang. Bright Moon hurried out and came back with a cup of fragrant tea for him. When Sanzang had drunk the tea, Pure Wind said to Bright Moon, "We must do as our teacher told us and fetch the fruit."

The two boys left Sanzang and went to their room, where one of them picked up a golden rod and the other a red dish, on which he put many a

丹盘，又多将丝帕垫着盘底，径到人参园内。那清风爬上树去，使金击子敲果；明月在树下，以丹盘等接。须臾，敲下两个果来，接在盘中，径至前殿奉献道："唐师父，我五庄观土僻山荒，无物可奉，土仪素果二枚，权为解渴。"那长老见了，战战兢兢，远离三尺道："善哉！善哉！今岁倒也年丰时稔，怎么这观里作荒吃人？这个是三朝未满的孩童，如何与我解渴？"清风暗道："这和尚在那口舌场中，是非海里，弄得眼肉胎凡，不识我仙家异宝。"明月上前道："老师，此物叫做'人参果'，吃一个儿不妨。"三藏道："胡说！胡说！他那父母怀胎，不知受了多少苦楚，方生下，未及三日，怎么就把他拿来当果子？"清风道："实是树上结的。"长老道："乱谈！乱谈！树上又会结出人来？拿过去，不当人子！"

那两个童儿，见千推万阻不吃，只得拿着盘子，转回本房。那果子却也跷蹊，久放不得；若放多时，即僵了，不中吃。二人到于房中，一家一个，坐在床边上，只情吃起。

噫！原来有这般事哩！他那道房，与那厨房紧紧的间壁，这边悄悄的言语，那边即便听见。八戒正在厨房里做饭，先前听见说，取金击子，拿丹盘，他已在心；又听见他说，唐僧不认得是人参果，即拿在房里自吃，口里忍不住流涎道："怎得一个儿尝新！"自家身子又狼犹，不能够得动，只等行者来，与他计较。他在那锅门前，更无心烧火，不时的伸头

silk handkerchief as cushioning. They went into the manfruit orchard, where Pure Wind climbed the tree and tapped the fruit with the golden rod while Bright Moon waited below to catch them in the dish. They only took a few moments to knock down and catch a couple, which they took to the front hall to offer to Sanzang with the words, "This temple of ours is on a remote and desolate mountain, master Sanzang, and there is no local delicacy we can offer you except these two pieces of fruit. We hope they will quench your thirst." At the sight of the manfruit the monk recoiled some three feet, shaking with horror. "Goodness me!" he exclaimed. "How could you be so reduced to starvation in this year of plenty as to eat human flesh? And how could I possibly quench my thirst with a newborn baby?" "This monk has developed eyes of flesh and a mortal body in the battlefield of mouths and tongues and the sea of disputation," thought Pure Wind, "and he can't recognize the treasures of this home of Immortals." "Venerable master," said Bright Moon, "this is what is called 'manfruit', and there is no reason why you should not eat one." "Nonsense, nonsense," said Sanzang. "They were conceived by their fathers and mothers and had to go through no end of suffering before they were born. How can you treat them as fruit when they haven't been alive for three days yet?" "They really and truly grew on a tree," said Pure Wind. "Stuff and rubbish," Sanzang replied. "Babies don't grow on trees. Take them away, you inhuman beasts."

As he refused absolutely to eat them, the two boys had to take the dish away and go back to their room. This fruit was rather difficult to handle, and did not keep for long without becoming hard and inedible, so the boys sat on their beds and ate one each.

Oh dear! What a thing to happen! There was only a wall separating their room from the kitchen, where their whispering could be clearly heard. Pig was in there cooking the rice when he heard them talk as they fetched the golden rod and the red dish. Later he heard them saying that the Tang Priest had not recognized the manfruit, which was why they took them back to their room to eat. "I'd love to try one, but I don't know how," thought Pig, unable to prevent his mouth from watering. Too stupid to do anything about it himself, he had to wait until he could talk it over with Brother Monkey. He had now lost all interest in stoking the stove as he

探脑，出来观看。不多时，见行者牵将马来，拴在槐树上，径往后走。那呆子用手乱招道："这里来！这里来！"行者转身，到于厨房门首，道："呆子，你嚷甚的？想是饭不够吃。且让老和尚吃饱，我们前边大人家，再化吃去罢。"八戒道："你进来，不是饭少。这观里有一件宝贝，你可晓得？"行者道："甚么宝贝？"八戒笑道："说与你，你不曾见；拿与你，你不认得。"行者道："这呆子笑话我老孙。老孙五百年前，因访仙道时，也曾云游在海角天涯。那般儿不曾见？"八戒道："哥啊，人参果你曾见么？"行者惊道："这个真不曾见。但只常闻得人说，人参果乃是草还丹，人吃了极能延寿。如今那里有得？"八戒道："他这里有。那童子拿两个与师父吃，那老和尚不认得，道是三朝未满的孩儿，不曾敢吃。那童子老大惫懒，师父既不吃，便该让我们，他就瞒着我们，才自在这隔壁房里，一家一个，咽啅咽啅的吃了出去，就急得我口里水泱。——怎么得一个儿尝新？我想你有些溜撒，去他那园子里偷几个来尝尝，如何？"行者道："这个容易。老孙去，手到擒来。"急抽身，往前就走。八戒一把扯住道："哥啊，我听得他在这房里说，要拿甚么金击子去打哩。须是干得停当，不可走露风声。"行者道："我晓得，我晓得。"

那大圣使一个隐身法，闪进道房看时，原来那两个道童，吃了果子，上殿与唐僧说话，不在房里。行者四下里观看，看有甚么金击子，但只见窗棂上挂着一条赤金：有二尺长短，有指头粗细：底下是一个蒜疙疸的头子；上边有眼，系着一根绿绒绳儿。他道："想必就是此物叫做金击子。"他

stood in front of it, constantly poking his head outside the kitchen to look for Monkey. Before long Monkey appeared leading the horse, which he tethered to a locust tree. As he came round to the back, the blockhead waved frantically to him and said, "Come here, come here." Monkey turned round, came to the kitchen door, and said, "What are you yelling for, idiot? Not enough food for you? Let the old monk eat his fill, then we two can go to the next big house that lies ahead and beg for some more." "Come in," said Pig, "it's not that. Do you know that there's a treasure in this temple?" "What treasure?" Monkey asked. "I can't describe it because you've never seen it," said Pig, "and if I gave it to you, you wouldn't know what it was." "Don't try to make a fool of me, idiot," said Monkey. "When I studied the Way of Immortality five hundred years ago I travelled on my cloud to the corners of the ocean and the edge of the sky. I've seen everything." "Have you seen manfruit then?" Pig asked. "No, I haven't," said Monkey with astonishment. "But I've heard that manfruit is Grass-returning Cinnabar, and that anyone who eats it lives to a great old age. Where can we get some?" "Here," said Pig. "Those boys gave two to our master, but that old monk didn't know what they were and thought they were newborn babies. He wouldn't eat them. Those boys are disgraceful—instead of giving them to us as they should have done they sneaked off into their room and had one each, gobble, gobble, gobble—I was drooling. I wish I knew how I could try one. Surely you've got some dodge for getting into the orchard and pinching a few for us to taste. You have, haven't you?" "Easy," said Monkey. "I'll go in and pick some." As he rushed out Pig grabbed him and said, "I heard them saying in their room that they needed a golden rod to knock them down with. You must do this very carefully—nobody must know about it." "I know, I know," replied Monkey.

The Great Sage made himself invisible and slipped into the boys' room, only to find that after eating the fruit they had gone to the front hall, where they were talking to Sanzang. Monkey looked all around the room for the golden rod until he saw a two-foot length of gold hanging from the window lattice. It was about as thick as a finger. At the bottom was a lump like a bulb of garlic, and at the top was a hole through which was fastened a green silk tassel. "So this must be what they call the golden

却取下来，出了道房，径入后边去，推开两扇门，抬头观看，——呀！却是一座花园！但见：

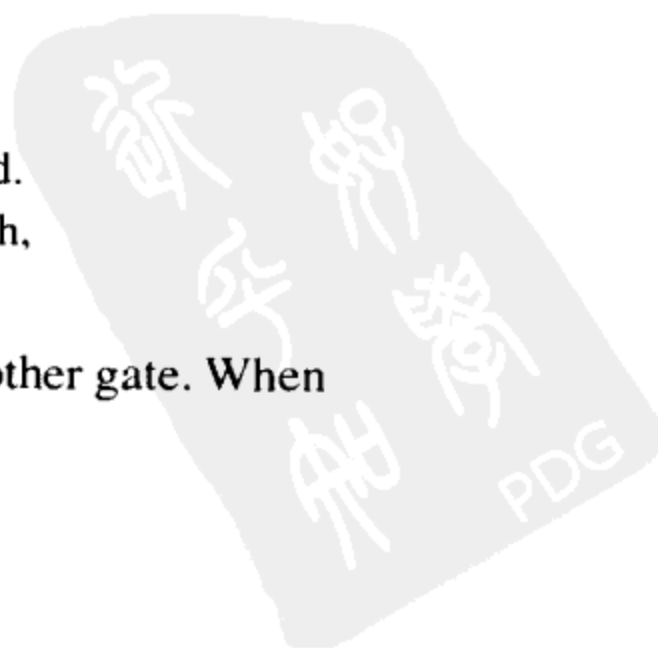
朱栏宝槛，曲砌峰山。奇花与丽日争妍，翠竹共青天斗碧。流杯亭外，一弯绿柳似拖烟；赏月台前，数簇乔松如泼靛。红拂拂，锦巢榴；绿依依，绣墩草。青茸茸，碧砂兰；攸荡荡，临溪水。丹桂映金井梧桐，锦槐傍牛栏玉砌。有或红或白千叶桃，有或香或黄九秋菊。荼蘼架，映着牡丹亭；木槿台，相连芍药圃。看不尽傲霜君子竹，欺雪大夫松。更有那鹤庄鹿宅，方沼圆池；泉流碎玉，地萼堆金；朔风触绽梅花白，春来点破海棠红。——诚所谓人间第一仙景，西方魁首花丛。

那行者观看不见，又见一层门，推开看处，却是一座菜园：

rod," he thought as he took it down. He left the room and pushed open a pair of gates at the back. Goodness! He saw a garden

With red, jewelled balconies
And a twisting artificial hill.
Rare flowers try to outshine the sun,
The bamboo attempts to be bluer than the sky.
Outside the Floating Cup Pavilion
A curve of willows hangs like mist;
Before the Platform to Admire the Moon
Clumps of lofty pines make splashes of indigo.
Bright, bright red,
The pomegranate thicket;
Deep, deep green,
The cushions of grass.
Richly blue
Were the jade-coloured orchids;
Rushing and powerful
The water in the stream.
Crimson cassia blazed beside golden wells and wutong trees.
Brocade-rich locust trees flanked red balconies and steps.
There was peach blossom in pink and white,
Yellow and fragrant chrysanthemums that have seen nine autumns.
Trellises of raspberries
Flourish by the peony pavilion;
Banks of hibiscus
Lead to beds of tree-peonies.
There is no end of noble bamboos that have held out against frost.
Or lordly pines that defy the snows.
Then there are nests of cranes and houses for deer,
Square ponds and round pools,
Spring water like fragments of jade,
Golden heaps of flowers.
The north wind bursts the white plum blossom open.
When spring comes, it touches the crab-apple with red.
It can be rightly called the most splendid view on Earth,
The finest garden in the west.

Before Monkey had time to take all of this in he saw another gate. When



布种四时蔬菜，菠芹苕苴姜苔。
笋籍瓜瓠茭白，葱蒜芫荽韭薤。
窝蕖童蒿苦荬，葫芦茄子须栽。
蔓菁萝卜羊头埋，红苋青菘紫芥。

行者笑道："他也是个自种自吃的道士。"走过菜园，又见一层门。推开看处，呀！只见那正中间有根大树，真个是青枝馥郁，绿叶阴森，那叶儿却似芭蕉模样，直上去有千尺余高，根下有七八丈围圆，那行者倚在树下，往上一看，只见向南的枝上，露出一个人参果，真个像孩儿一般。原来尾间上是个扢蒂，看他丁在枝头，手脚乱动，点头幌脑，风过处似乎有声。行者欢喜不尽，暗自夸称道："好东西呀！果然罕见！果然罕见！"他倚着树，飕的一声，撺将上去。

那猴子原来第一会爬树偷果子。他把金击子敲了一下，那果子扑的落将下来。他也随跳下来跟寻，寂然不见；四下里草中找寻，更无踪影。行者道："跷蹊！跷蹊！想是有脚的会走；就走也跳不出墙去。我知道了，想是花园中土地不许老孙偷他果子，他收了去也。"他就捻着诀，念一口"唵"字咒，拘得那花园土地前来，对行者施礼道："大圣，呼唤小神，有何吩咐？"行者道："你不知老孙是盖天下有名的贼头。我当年偷蟠桃、盗御酒、窃灵丹，也不曾有人敢与我分用；怎么今日偷他一个果子，你就抽了我的头分去了！这果

he pushed it open he saw

> Vegetables for each of the four seasons—
> Spinach, celery, beetroot, ginger, and kelp,
> Bamboo shoots, sweet potato, melons, oblong gourd and wild rice stem,
> Onions, garlic, coriander, scallion and shallots,
> Lettuce, artemisia, and bitter alisma,
> Gourds and aubergines that must be planted,
> Rutabaga, turnips, docks,
> Red amaranth, green cabbage, and purple mustard-plant.

"So they're Taoists who grow their own food," thought Monkey, smiling to himself. When he had crossed the vegetable garden he saw yet another gate, and when he opened it there was a huge tree in front of him with fragrant branches and shade-giving green leaves shaped rather like those of plantains. The tree was about a thousand feet high, and its trunk was some seventy or eighty feet round. Monkey leant against it and looked up, and on a branch that was pointing south he saw a manfruit, which really did look just like a newborn child. The stem came from its bottom, and as it hung from the branch its hands and feet waved wildly around and it shook its head. Monkey was thoroughly delighted, and he thought in admiration, "What a splendid thing—a real rarity, a real rarity." And with that thought he went shooting up the tree.

Now there is nothing that monkeys are better at than climbing trees to steal fruit, and one blow from the golden rod sent the manfruit tumbling down. He jumped down to fetch it, but it was nowhere to be seen. He searched the grass all around, but could find not a trace of it. "That's odd," he thought, "very odd indeed. It must be able to use its feet—but even then it won't be able to get past the wall. No, I've got it. The local deity of this garden has hidden it away to stop me stealing it." He made some finger magic and uttered the sacred sound "*Om*," which forced the garden deity to come forward, bow and say, "You summoned me, Great Sage. What are your orders?" "Surely you know," Monkey said, "that I am the most famous criminal on earth. When I stole the sacred peaches, the imperial wine, and the elixir of immortality some years ago, nobody dared to try and take a cut. How comes it that when I take some fruit today you pinch my very first one? This fruit grows on a tree, and the

子是树上结的，空中过鸟也该有分，老孙就吃他一个，有何大害?怎么刚打下来，你就捞了去?”土地道:“大圣，错怪了小神也。这宝贝乃是地仙之物，小神是个鬼仙，怎么敢拿去?就是闻也无福闻闻。”行者道:“你既不曾拿去，如何打下来就不见了?”土地道:“大圣只知这宝贝延寿，更不知他的出处哩。”

行者道:“有甚出处?”土地道:“这宝贝，三千年一开花，三千年一结果，再三千年方得成熟。短头一万年，只结得三十个。有缘的，闻一闻，就活三百六十岁；吃一个，就活四万七千年。却是只与五行相畏。”行者道:“怎么与五行相畏?”土地道:“这果子遇金而落，遇木而枯，遇水而化，遇火而焦，遇土而入。敲时必用金器，方得下来。打下来，却将盘儿用丝帕衬垫方可；若受些木器，就枯了，就吃也不得延寿。吃他须用磁器，清水化开食用，遇火即焦而无用。遇土而入者，大圣方才打落地上，他即钻下土去了。这个土有四万七千年，就是钢钻钻他也钻不动些须，比生铁也还硬三四分。人若吃了，所以长生。大圣不信时，可把这地下打打儿看。”行者即掣金箍棒，筑了一下，响一声，迸起棒来，土上更无痕迹。行者道:“果然!果然!我这棍，打石头如粉碎，撞生铁也有痕。怎么这一下打不伤些儿?这等说，我

birds of the air must have their share of it, so what harm will be done if I eat one? Why did you snatch it the moment it fell down?" "Great Sage," the deity replied, "don't be angry with me. These treasures belong to the Immortals of the Earth, and I am a ghost Immortal, so I would never dare take one. I've never even had the good fortune to smell one." "If you didn't take it, why did it disappear the moment I knocked it down from the tree?" Monkey asked. "You may know that these treasures give eternal life, Great Sage," the deity replied, "but you don't know about their origin."

"Where do they come from, then?" Monkey asked. "These treasures," the deity replied, "take three thousand years to blossom, another three thousand to form, and three thousand more to ripen. In almost ten thousand years only thirty grow. Anyone lucky enough to smell one will live for three hundred and sixty years, and if you eat one you will live to be forty-seven thousand. These fruit fear only the Five Elements." "What do you mean, 'fear only the Five Elements'?" Monkey asked. "If they meet metal," the deity said, "they fall; if they meet wood they rot; if they meet water they dissolve; if they meet fire they are burnt; and if they meet earth they go into it. If you tap them you have to use a golden rod, otherwise they won't drop; and when you knock them down you must catch them in a bowl padded with silk handkerchiefs. If they come in contact with wooden utensils they rot, and even if you eat one it won't make you live any longer. When you eat them you must do so off porcelain, and they should be cooked in clear water. If they come in contact with fire they become charred and useless, and they go into any earth they touch. When you knocked one to the ground just now it went straight in, and as the earth here will now live for forty-seven thousand years you wouldn't be able to make any impression on it even with a steel drill: it's much harder than wrought iron. But if a man eats one he wins long life. Try hitting the ground if you don't believe me." Monkey raised his gold-ringed cudgel and brought it down on the ground. There was a loud noise as the cudgel sprang back. The ground was unmarked. "So you're right," said Monkey, "you're right. This cudgel of mine can smash rocks to powder and even leave its mark on wrought iron, but this time it did no damage at all. This means that I was wrong to blame you. You may go

却错怪了你了，你回去罢。”那土地即回本庙去讫。

大圣却有算计：爬上树，一只手使击子，一只手将锦布直裰的襟儿扯起来做个兜子等住，他却串枝分叶，敲了三个果，兜在襟中。跳下树，一直前来，径到厨房里去。那八戒笑道：“哥哥，可有么？”行者道：“这不是？老孙的手到擒来。这个果子，也莫背了沙僧，可叫他一声。”八戒即招手叫道：“悟净，你来。”那沙僧撇下行李，跑进厨房道：“哥哥，叫我怎的？”行者放开衣兜道：“兄弟，你看这个是甚的东西？”沙僧见了道：“是人参果。”行者道：“好啊！你倒认得。你曾在那里吃过的？”沙僧道：“小弟虽不曾吃，但旧时做卷帘大将，扶侍鸾舆赴蟠桃宴，尝见海外诸仙将此果与王母上寿。见便曾见，却未曾吃。哥哥，可与我些儿尝尝？”行者道：“不消讲，兄弟们一家一个。”

他三人将三个果各各受用。那八戒食肠大，口又大，一则是听见童子吃时，便觉馋虫拱动，却才见了果子，拿过来，张开口，毂辘的囫囵舌咽下肚，却白着眼胡赖，向行者、沙僧道：“你两个吃的是甚么？”沙僧道：“人参果。”八戒道：“甚么味道？”行者道：“悟净，不要睬他！你倒先吃了，又来问谁？”八戒道：“哥哥，吃的忙了些，不像你们细嚼细咽，尝出些滋味。我也不知有核无核，就吞下去了。哥啊，为人为彻；已经调动我这馋虫，再去弄个儿来，老猪细细的吃吃。”行者道：“兄弟，你好不知止足！这个东西，比不得那米食面食，撞着尽饱。像这一万年只结得三十个，我们吃他这一个，也是大有缘法，不等小可。罢罢罢！够了！”他欠起身

back now." At this the local deity went back to his shrine.

The Great Sage now had a plan. He climbed the tree and then held the rod in one hand while he undid the lapel of his cloth tunic and made it into a kind of pouch. He pushed the leaves and branches aside and knocked down three manfruits, which he caught in his tunic. He jumped out of the tree and went straight to the kitchen, where a smiling Pig asked him if he had got any. "This is the stuff, isn't it?" said Monkey. "I was able to get some. We mustn't leave Friar Sand in the dark, so give him a shout." "Come here, Friar Sand," Pig called, waving his hand. Friar Sand put the luggage down, hurried into the kitchen, and asked, "Why did you call me?" "Do you know what these are?" Monkey asked, opening his tunic. "Manfruits," said Friar Sand as soon as he saw them. "Good," said Monkey, "you know what they are. Where have you eaten them?" "I've never eaten them," Friar Sand replied, "but when I was the Curtain-lifting General in the old days I used to escort the imperial carriage to the Peach Banquets, and I saw some that Immortals from over the seas brought as birthday presents for the Queen Mother. I've certainly seen them, but I've never tasted one. Please give me a bit to try." "No need to ask," said Monkey. "We're having one each."

So each of them had one manfruit to eat. Pig had both an enormous appetite and an enormous mouth, and had, moreover, been suffering pangs of hunger ever since hearing the Taoist boys eating. So the moment he saw the fruit he grabbed one, opened his mouth, and gulped it down whole; then he put on an innocent expression and shamelessly asked the other two what they were eating. "Manfruit," Friar Sand replied. "What does it taste like?" Pig asked. "Ignore him, Friar Sand,"said Monkey. "He's already eaten his, and he's no business to ask you." "Brother," said Pig, "I ate mine too fast. I didn't nibble it delicately and taste the flavour like you two. I don't even know if it had a stone or not as I gulped it straight down. You should finish what you've started: you've whetted my appetite, so you ought to get me another to eat slowly." "You're never satisfied," Monkey replied. "These things aren't like rice or flour—you can't go stuffing yourself full of them. Only thirty grow in every ten thousand years, so we can think ourselves very lucky indeed to have a whole one each. Come off it, Pig, you've had enough." He got up, slipped into the

来，把一个金击子，瞒窗眼儿，丢进他道房里，竟不睬他。

那呆子只管絮絮叨叨的唧哝，不期那两个道童复进房来取茶去献，只听得八戒还嚷甚么“人参果吃得不快活，再得一个儿吃吃才好。”清风听见，心疑道：“明月，你听那长嘴和尚讲‘人参果还要个吃吃’。师父别时叮咛，教防他手下人罗唣，莫敢是他偷了我们宝贝么？”明月回头道：“哥耶，不好了！不好了！金击子如何落在地下！我们去园里看看来！”他两个急急忙忙的走去，只见花园开了。清风道：“这门是我关的，如何开了？”又急转过花园，只见菜园门也开了。忙入人参园里，倚在树下，望上查数；颠倒来往，只得二十二个。明月道：“你可会算帐？”清风道：“我会，你说将来。”明月道：“果子原是三十个。师父开园。分吃了两个，还有二十八个；适才打两个与唐僧吃，还有二十六个；如今止剩得二十二个，却不少了四个？不消讲，不消讲，定是那伙恶人偷了，我们只骂唐僧去来。”

两个出了园门，径来殿上，指着唐僧，秃前秃后，秽语污言，不绝口的乱骂；贼头鼠脑，臭短臊长，没好气的胡嚷。唐僧听不过道：“仙童啊，你闹的是甚么？消停些儿；有话慢说不妨，不要胡说散道的。”清风说：“你的耳聋？我是蛮话，你不省得？你偷吃了人参果，怎么不容我说？”唐僧道：“人参果怎么模样？”明月道：“才拿来与你吃，你说像孩童的不是？”唐僧道：“阿弥陀佛！那东西一见，我就心惊胆

Taoist boys' room with the golden rod, and put it back without letting himself be seen through the window. He paid no more attention to Pig, who went on grumbling.

Before long the Taoist boys were back in their room, and they heard Pig moaning, "I didn't enjoy my manfruit; I wish I could have another." Pure Wind's suspicion were aroused, and he said to Bright Moon, "Did you hear that long-snouted monk saying he wished he could have another manfruit? Our master told us when he went that we were to be careful of those gangsters and not let them steal our treasures." "This is terrible, terrible," said Bright Moon. "What's the golden rod doing on the floor? We'd better go into the garden and take a look around." The two of them hurried out and found the garden gates open. "We shut this gate," said Pure Wind, "so why is it open?" They rushed round the flower garden, found the vegetable garden gate open too, and tore into the manfruit garden. They leant on the tree and looked up into it to count the fruit, but however often they added the number up, it always came to twenty-two. "Can you do arithmetic?" Bright Moon asked, and Pure Wind replied, "Yes. Tell me the figures." "There were originally thirty manfruits," said Bright Moon. "When our master opened the garden two were divided up and eaten, which left twenty-eight. Just now we knocked two down to give the Tang Priest, which left twenty-six. But there are only twenty-two now, which means that we're four short. It goes without saying that those bad men must have stolen them. Let's go and tell that Tang Priest what we think of him."

The two of them went from the garden to the front hall, where they pointed at Sanzang and poured the most filthy and stinking abuse on him, calling him "baldy" this and "baldy" that. It was more than Sanzang could stand, so he said, "What are you making all this fuss about, Immortal boys? Please stop. I wouldn't mind you being a bit offhand with me, but you can't talk in this outrageous way." "Are you deaf?" Pure Wind asked. "We're not talking a foreign language, and you can understand us perfectly well. You've stolen our manfruit, and you've no right to forbid us to mention it." "What does manfruit look like?" Sanzang asked. "It's what we offered you just now and you said looked like babies." "Amitabha Buddha!" Sanzang exclaimed. "I shook with terror at the very sight of

战，还敢偷他吃哩！就是害了馋痞，也不敢干这贼事。不要错怪了人。”清风道：“你虽不曾吃，还有手下人要偷吃的哩。”三藏道：“这等也说得是，你且莫嚷，等我问他们看。果若是偷了，教他赔你。”明月道：“赔呀！就有钱那里去买！”三藏道：“纵有钱没处买呵，常言道：‘仁义值千金。’教他陪你个礼，便罢了。——也还不知是他不是他哩。”明月道：“怎的不是他？他那里分不均，还在那里嚷哩。”三藏叫声：“徒弟，且都来。”沙僧听见道：“不好了！决撒了！老师父叫我们，小道童胡厮骂，不是旧话儿走了风，却是甚的！”行者道：“活羞杀人！这个不过是饮食之类！若说出来，就是我们偷嘴了，只是莫认。”八戒道：“正是，正是，昧了罢。”他三人只得出了厨房，走上殿去。

咦！毕竟不知怎么与他抵赖，且听下回分解。

them—I couldn't possibly steal one. Even if I were being racked by the most terrible greed, I could never commit the crime of eating one of those. What do you mean by making so unjust an accusation?" "Although you didn't eat any," said Pure Wind, "those underlings of yours stole and ate some." "Even if they did, you shouldn't shout like that. Wait till I've questioned them. If they stole some, I'll see that they make it up to you." "Make it up?" said Bright Moon. "They are things that money can't buy." "Well then," said Sanzang, "if money won't buy them, 'decent behaviour is worth a thousand pieces of gold,'as the saying goes. I'll make them apologize to you, and that will be that. Besides, we still don't know whether they did it." "Of course they did," retorted Bright Moon. "They're still quarrelling in there because they were divided unfairly." "Come here, disciples," called Sanzang.

"We've had it," said Friar Sand when he heard Sanzang calling. "The game's up. Our master is calling us and the young Taoists are swearing and cursing. The cat must be out of the bag." "How disgraceful," said Monkey, "all that fuss about some food. But if we confess it, they'll say it was stealing food; the best thing is not to admit it at all." "Quite right, quite right, we'll cover it up," said Pig, and three of them went from the kitchen to the hall. If you don't know how they denied it, listen to the explanation in the next instalment.

第二十五回

镇元仙赶捉取经僧　孙行者大闹五庄观

却说他兄弟三众，到了殿上，对师父道："饭将熟了，叫我们怎的？"三藏道："徒弟，不是问饭。他这观里，有甚么人参果，似孩子一般的东西，你们是那一个偷他的吃了？"八戒道："我老实。不晓得，不曾见。"清风道："笑的就是他！笑的就是他！"行者喝道："我老孙生的是这个笑容儿，莫成为你不见了甚么果子，就不容我笑？"三藏道："徒弟息怒。我们是出家人，休打诳语，莫吃昧心食。果然吃了他的，陪他个礼罢。何苦这般抵赖？"

行者见师父说得有理，他就实说道："师父，不干我事。是八戒隔壁听见那两个道童吃甚么人参果，他想一个儿尝新，着老孙去打了三个，我兄弟各人吃了一个。如今吃也吃了，待要怎么？"明月道："偷了我四个，这和尚还说不是贼哩！"八戒道："阿弥陀佛！既是偷了四个，怎么只拿出三个来分，预先就打起一个偏手？"那呆子倒转胡嚷。

二仙童问得是实，越加毁骂。就恨得个大圣钢牙咬响，火眼睁圆，把条金箍棒揝了又揝，忍了又忍道："这童子这样可恶，只说当面打人，也罢，受他些气儿，等我送他一个绝

Chapter 25

The Immortal Zhen Yuan Captures the Pilgrim Priest Monkey Makes Havoc in the Wuzhuang Temple

"The meal is cooked," the three disciples said as they entered the hall, "what did you call us for?" "I'm not asking about the meal, disciples," said Sanzang. "This temple has things called manfruit or something that look like babies. Which of you stole and ate some?" "I don't know anything about it, honest I don't—I never saw any," said Pig. "That grinning one did it," said Pure Wind, "that grinning one." "I've had a smile on my face all my life," shouted Monkey. "Are you going to stop me smiling just because you can't find some fruit or other?" "Don't lose your temper, disciple," said Sanzang. "As men of religion we should control our tongues and not eat food that befuddles our minds. If you ate their fruit you should apologize to them, instead of trying to brazen it out like this."

Seeing that his master was talking sense, Brother Monkey began to tell the truth. "I didn't start it, master," he said. "Pig heard the Taoist boys eating something called manfruit next door to him and wanted to try one himself. He made me go and get three so that we three disciples could have one each. But now they've been eaten, there's no point in waiting around here." "How can these priests deny that they are criminals when they've stolen four of our manfruits?" said Bright Moon. "Amitabha Buddha," exclaimed Pig, "if he pinched four of them why did he only share out three? He must have done the dirty on us." He continued to shout wildly in this vein.

Now that they knew that the fruit really had been stolen, the two boys started to abuse them even more foully. The Great Sage ground his teeth of steel in his fury, glaring with his fiery eyes and tightening his grip on his iron cudgel. "Damn those Taoist boys," he thought when he could restrain himself no longer. "If they'd hit us we could have taken it, but now

后计，教他大家都吃不成！”好行者，把脑后的毫毛拔了一根，吹口仙气，叫“变！”变做个假行者，跟定唐僧，陪着悟能、悟净，忍受着道童嚷骂；他的真身，出一个神，纵云头，跳将起去，径到人参园里，掣金箍棒往树上乒乓一下，又使个推山移岭的神力，把树一推推倒。可怜叶落枒开根出土，道人断绝草还丹！那大圣推倒树，却在枝儿上寻果子，那里得有半个。原来这宝贝遇金而落，他的棒刃头却是金裹之物，况铁又是五金之类，所以敲着就振下来；既下来，又遇土而入，因此上边再没一个果子。他道：“好！好！好！大家散火！”他收了铁棒，径往前来，把毫毛一抖，收上身来。那些人肉眼凡胎，看不明白。

却说那仙童骂够多时，清风道：“明月，这些和尚也受得气哩，我们就像骂鸡一般，骂了这半会，通没个招声。想必他不曾偷吃。倘若树高叶密，数得不明，不要诳骂了他。我和你再去查查。”明月道：“也说得是。”他两个果又到园中，只见那树倒枒开，果无叶落。唬得清风脚软跌根头，明月腰酥打骸垢。那两个魂飞魄散。有诗为证。诗曰：

三藏西临万寿山，悟空断送草还丹。

they're insulting us to our faces like this, I'll finish their tree off, then none of them can have any more fruit." Splendid Monkey. He pulled a hair out from the back of his head, breathed a magic breath on it, said "Change" , and turned it into an imitation Monkey who stayed with the Tang Priest, Pig and Friar Sand to endure the cursing and swearing of the Toist boys, while the real Monkey used his divine powers to leap out of the hall by cloud. He went straight to the garden and struck the manfruit tree with his gold-banded cudgel. Then he used his supernatural strength that could move mountains to push the tree over with a single shove. The leaves fell, the branches splayed out, and the roots came out of the ground. The Taoists would have no more of their "Grass-returning Cinnabar". After pushing the tree over Monkey searched through the branches for manfruit, but he could not find a single one. These treasures dropped at the touch of metal, and as Monkey's cudgel was ringed with gold, while being made of iron, another of the five metals, one tap from it brought them all tumbling down, and when they hit the ground they went straight in, leaving none on the tree. "Great, great, great," he said, "that'll make them all cool down." He put the iron cudgel away, went back to the front of the temple, shook the magic hair, and put it back on his head. The others did not see what was happening as they had eyes of mortal flesh.

A long time later, when the two Taoist boys felt that they had railed at them for long enough, Pure Wind said to Bright Moon, "These monks will take anything we say. We've sworn at them as if we were swearing at chickens, but they haven't admitted anything. I don't think they can have stolen any, after all. The tree is so tall and the foliage is so dense that we may well have miscounted, and if we have, we shouldn't be cursing them so wildly. Let's go and check the number again." Bright Moon agreed, and the pair of them went back to the garden. When they saw that the tree was down with its branches bent out, the leaves fallen, and the fruit gone, they were horror-struck. Pure Wind's knees turned soft and he collapsed, while Bright Moon trembled and shook. Both of them passed out, and there is a verse to describe them:

> When Sanzang came to the Mountain of Infinite Longevity,
> Monkey finished the Grass-returning Cinnabar.
> The branches were splayed out, the leaves fallen, and the tree down.

枒开叶落仙根露，明月清风心胆寒。

他两个倒在尘埃，语言颠倒，只叫“怎的好！怎的好！害了我五庄观里的丹头，断绝我仙家的苗裔！师父来家，我两个怎的回话？”明月道：“师兄莫嚷。我们且整了衣冠，莫要惊张了这几个和尚。这个没有别人，定是那个毛脸雷公嘴的那厮，他来出神弄法，坏了我们的宝贝。若是与他分说，那厮毕竟抵赖，定要与他相争，争起来，就要交手相打，你想我们两个，怎么敌得过他四个？且不如去哄他一哄，只说果子不少，我们错数了，转与他陪个不是。他们的饭已熟了，等他吃饭时，再贴他些儿小菜。他一家拿着一个碗，你却站在门左，我却站在门右，扑的把门关倒，把锁锁住，将这几层门都锁了，不要放他。待师父来家，凭他怎的处置。他又是师父的故人，饶了他，也是师父的人情；不饶他，我们也拿住个贼在，庶几可以免我等之罪。”清风闻言道：“有理！有理！”

他两个强打精神，勉生欢喜，从后园中径来殿上，对唐僧控背躬身道：“师父，适间言语粗俗，多有冲撞，莫怪，莫怪。”三藏问道：“怎么说？”清风道：“果子不少，只因树高叶密，不曾看得明白；才然又去查查，还是原数。”那八戒就趁脚儿跷道：“你这个童儿，年幼不知事体，就来乱骂，白口咀咒，枉赖了我们也！不当人子！”行者心上明白，口里不言，心中暗想道：“是谎！是谎！果子已了了帐，怎的说这般话？……想必有起死回生之法。……”三藏道：“既如此，盛将饭来，我们吃了去罢。”

那八戒便去盛饭，沙僧安放桌椅。二童忙取小菜，却是

Bright Moon and Pure Wind's hearts both turned to ice.

The two of them lay in the dirt mumbling deliriously and saying, "What are we to do, what are we to do? The elixir of our Wuzhuang Temple has been destroyed and our community of Immortals is finished. Whatever are we going to say to the master when he comes back?" "Stop moaning, brother," said Bright Moon. "We must tidy ourselves up and not let those monks know anything's wrong. That hairy-faced sod who looks like a thunder god must have done it. He must have used magic to destroy our treasure. But it's useless to argue with him as he'll deny everything, and if we start a quarrel with him and fighting breaks out, we two haven't a chance against the four of them. We'll have to fool them and say that no fruit is missing. We'll pretend we counted wrong before, and apologize to them. Their rice is cooked, and we can give them a few side dishes to eat with it. The moment they've each got a bowl of food you and I will stand on either side of the door, slam it shut, and lock it. After that we can lock all the gates, then they won't be able to get away. When our master comes back he can decide what to do with them. That old monk is a friend of his, so our master may want to forgive him as a favour. And if he doesn't feel forgiving, we've got the criminals under arrest and may possibly not get into trouble ourselves." "Absolutely right," said Pure Wind.

The two of them pulled themselves together, forced themselves to look happy, and went back to the front hall. "Master," they said, bowing low to Sanzang, "we were extremely rude to you just now. Please forgive us." "What do you mean?" asked Sanzang. "The fruit is all there," they replied. "We couldn't see it all before as the tree is so tall and the foliage so thick but when we checked just now the number was right." "You're too young to know what you're doing," said Pig, taking the chance to put the boot in. "Why did you swear and curse at us, and try to frame us up? You bastards." Monkey, who understood what the boys were up to, said nothing and thought, "Lies, lies. The fruit is all finished. Why ever are they saying this? Can it be that they know how to bring the tree back to life?" "Very well then," Sanzang was saying meanwhile, "bring our rice in and we'll be off after eating it."

Pig went off to fill their bowls and Friar Sand arranged a table and

些酱瓜、酱茄、糟萝卜、醋豆角、腌窝蕖、绰芥菜，共排了七八碟儿，与师徒们吃饭；又提一壶好茶，两个茶锺，伺候左右。那师徒四众，却才拿起碗来，这童儿一边一个，扑的把门关上，插上一把两镶铜锁。八戒笑道："这童子差了。你这里风俗不好，却怎的关了门里吃饭？"明月道："正是，正是，好歹吃了饭儿开门。"清风骂道："我把你这个害馋劳、偷嘴的秃贼！你偷吃了我的仙果，已该一个擅食田园瓜果之罪，却又把我的仙树推倒，坏了我五庄观里仙根，你还要说嘴哩！——若能够到得西方参拂面，只除是转背摇车再托生！"三藏闻言，丢下饭碗，把个石头放在心上。那童子将那前山门、二山门，通都上了锁。却又来正殿门首，恶语恶言，贼前贼后，只骂到天色将晚，才去吃饭。饭毕，归房去了。

唐僧埋怨行者道："你这个猴头，番番撞祸！你偷吃了他的果子，就受他些气儿，让他骂几句便也罢了；怎么又推倒他的树！若论这般情由，告起状来，就是你老子做官，也说不通。"行者道："师父莫闹。那童儿都睡去了，只等他睡着了，我们连夜起身。"沙僧道："哥啊，几层门都上了锁，闭得甚紧，如何走么！"行者笑道："莫管！莫管！老孙自有法儿。"八戒道："愁你没有法儿哩！你一变，变甚么虫蛭儿，瞒格子眼里就飞将出去，只苦了我们不会变的，便在此顶缸受

chairs. The two boys hurried out and fetched some side dishes—salted squash, salted eggplant, turnips in wine-lees, pickle bean, salted lettuce, and mustard plant, some seven or eight plates in all. These they gave to the pilgrims to eat with their rice, and then they waited on them with a pot of good tea and two cups. As soon as the four pilgrims had their ricebowls in their hands, the boys, who were on either side of the doorway, slammed the doors to and locked them with a double-sprung bronze lock. "You shouldn't do that, boys," said Pig with a smile. "Even if the people round here are a bit rough there's no need to shut the doors while we eat." "Yes, yes," said Bright Moon, "we'll open them after lunch." Pure Wind, however, was abusive. "I'll get you, you greedy, bald-headed food-thief," he said. "You ate our immortal fruit and deserve to be punished for the crime of stealing food from fields and gardens. On top of that you've pushed our tree over and ruined our temple's source of immortality. How dare you argue with us? Your only chance of reaching the Western Heaven and seeing the Buddha is to be reborn and be rocked in the cradle again." When Sanzang heard this he dropped his ricebowl, feeling as if a boulder was weighing down his heart. The two boys went and locked the main and the inner gates of the temple, then came back to the main hall to abuse them with filthy language and call them criminals and bandits till evening, when they went off to eat. The two of them returned to their rooms after supper.

"You're always causing trouble, you ape," grumbled Sanzang at Monkey. "You stole their fruit, so you should have let them lose their temper and swear at you, then that would have been the end of it. Why on earth did you push their tree over? If they took this to court you wouldn't be able to get off even if your own father were on the bench." "Don't make such a row, master," said Monkey. "Those boys have gone to bed, and when they're asleep we can do a midnight flit." "But all the gates have been locked," said Friar Sand, "and they've been shut very firmly, so how can we possibly get away?" "Don't let it bother you," said Monkey, "I have a way." "We weren't worried that you wouldn't have a way," said Pig. "You can turn yourself into an insect and fly out through the holes in the window lattice. But you'll be leaving poor old us, who can't turn ourselves into something else, to stay here and carry the can

罪哩！”唐僧道：“他若干出这个勾当，不同你我出去啊，我就念起旧话经儿，他却怎生消受！”八戒闻言，又愁又笑道：“师父，你说的那里话？我只听得佛教中有卷《楞严经》、《法华经》、《孔雀经》、《观音经》、《金刚经》，不曾听见个甚那‘旧话儿经’啊。”行者道：“兄弟，你不知道。我顶上戴的这个箍儿，是观音菩萨赐与我师父的；师父哄我戴了，就如生根的一般，莫想拿得下来；——叫做《紧箍儿咒》，又叫做《紧箍儿经》。他‘旧话儿经’，即此是也。但若念动，我就头疼，故有这个法儿难我。师父，你莫念，我决不负你，管情大家一齐出去。”

说话后，都已天昏，不觉东方月上。行者道：“此时万籁无声，冰轮明显，正好走了去罢。”八戒道：“哥啊，不要捣鬼。门俱锁闭，往那里走？”行者道：“你看手段！”好行者，把金箍棒捻在手中，使一个“解锁法”，往门上一指，只听得突蹡的一声响，几层门双镟俱落，唿喇的开了门扇。八戒笑道：“好本事！就是叫小炉儿匠使捻子，便也不像这等爽利！”行者道：“这个门儿，有甚稀罕！就是南天门，指一指也开了。”却请师父出了门，上了马，八戒挑着担，沙僧拢着马，径投西路而去。行者道：“你们且慢行。等老孙去照顾那两个童儿睡一个月。”三藏道：“徒弟，不可伤他性命；不然，又一个得财伤人的罪了。”行者道：“我晓得。”行者复进去，来到那童儿睡的房门外。他腰里有带的瞌睡虫儿，原来在东天门与增长天王猜枚耍子赢的。他摸出两个来，瞒窗眼儿弹将进去，径奔到那童子脸上，鼾鼾沉睡，再莫想得

for you." "If he does a trick like that and doesn't take us with him I'll recite that old sutra—he won't get away scotfree then." Pig was both pleased and worried to hear this. "What do you mean, master?" he said. "I know that the Buddha's teachings include a *Lankavatara Sutra,* a *Lotus Sutra,* a *Peacock Sutra*, an *Avalokitesvara Sutra*, and a *Diamond Sutra*, but I never heard of any *Old Sutra.*" "What you don't know, brother," said Monkey, "is that the Bodhisattva Guanyin gave this band I have round my head to our master. He tricked me into wearing it, and now it's virtually rooted there and I can't take it off. The spell or sutra for tightening this band is what he meant by the 'old sutra'. If he says it, my head aches. It's a way he has of making me suffer. Please don't recite it, master. I won't abandon you. I guarantee that we'll all get out."

It was now dark, and the moon had risen in the east. "It's quiet now," said Monkey, "and the moon is bright. This is the time to go." "Stop fooling about, brother," said Pig. "The gates are all locked, so where can we possibly go?" "Watch this trick," said Monkey, and gripping his cudgel in his hand he pointed at the doors and applied unlocking magic to them. There was a clanking sound, and the locks fell from all the doors and gates, which he pushed them open. "Not half clever," said Pig. "A locksmith with his skeleton keys couldn't have done it anything like as fast." "Nothing difficult about opening these doors," said Monkey. "I can open the Southern Gates of Heaven just by pointing at them." Then he asked his master to go out and mount the horse. Pig shouldered the luggage, Friar Sand led the horse, and they headed west. "You carry on," Monkey said, "while I go back to make sure that those two boys will stay asleep for a month." "Mind you don't kill them, disciple," said Sanzang, "or you'll be on a charge of murder in the pursuit of theft as well." "I'm aware of that," replied Monkey and went back into the temple. Standing outside the door of the room where the boys were sleeping, he took a couple of sleep insects from his belt. These were what he had used when he fooled the Heavenly King Virudhaka at the Eastern Gate of Heaven, and now he threw them in through a gap in the window lattice. They landed straight on the boys' faces, and made them fall into a deeper sleep from which they would not wake up for a long time. Then he streaked

醒。他才拽开云步，赶上唐僧，顺大路一直西奔。

这一夜马不停蹄，只行到天晓。三藏道："这个猴头弄杀我也！你因为嘴，带累我一夜无眠！"行者道："不要只管埋怨。天色明了，你且在这路旁边树林中将就歇歇，养养精神再走。"那长老只得下马，倚松根权作禅床坐下。沙僧歇了担子打盹。八戒枕着石睡觉。孙大圣偏有心肠，你看他跳树扳枝顽耍。四众歇息不题。

却说那大仙自元始宫散会，领众小仙出离兜率，径下瑶天，坠祥云，早来到万寿山五庄观门首。看时，只见观门大开，地上干净。大仙道："清风、明月，却也中用。常时节，日高三丈，腰也不伸；今日我们不在，他倒肯起早，开门扫地。"众小仙俱悦。行至殿上，香火全无，人踪俱寂，那里有明月、清风！众仙道："他两个想是因我们不在，拐了东西走了。"大仙道："岂有此理！修仙的人，敢有这般坏心的事！想是昨晚忘却关门，就去睡了，今早还未醒哩。"众仙到他房门首看处，真个关着房门，鼾鼾沉睡；这外边打门乱叫，那里叫得醒来。众仙撬开门板，着手扯下床来，也只是不醒。大仙笑道："好仙童啊！成仙的人，神满再不思睡，却怎么这般困倦？莫不是有人做弄了他也？快取不来。"一童急取水半盏

back by cloud and caught up with Sanzang. They headed west along the main road.

That night the horse never stopped, and they kept on till dawn. "You'll be the death of me, you ape," said Sanzang. "Because of your greed I've had to stay awake all night." "Stop grumbling," said Monkey. "Now that it's light you can rest in the forest beside the road and build your strength up before we move on." Sanzang obediently dismounted and sat down on the roots of a pine tree, using it as a makeshift meditation platform. Friar Sand put down the luggage and took a nap, while Pig pillowed his head on a rock and went to sleep. Monkey, the Great Sage, had his own ideas and amused himself leaping from tree to tree.

After the lecture in the palace of the Original Celestial Jade Pure One the Great Immortal Zhen Yuan led his junior Immortals down from the Tushita Heaven through the jade sky on auspicious clouds, and in a moment they were back at the gates of the Wuzhuang Temple. The gates, he saw, were wide open, and the ground was clean. "So Pure Wind and Bright Moon aren't so useless after all," he said. "Usually they're still in bed when the sun is high in the sky. But now, with us away, they got up early, opened the gates, and swept the grounds." All the junior Immortals were delighted. Yet when they went into the hall of worship there was no incense burning and nobody to be seen. Where were Bright Moon and Pure Wind, they wondered. "They probably thought that with us not here they could steal some stuff and clear out." "What an outrageous idea," said the Great Immortal. "As if men cultivating immortality could do anything so evil! I think they must have forgotten to shut the gates before they went to sleep last night and not have woken up yet." When the Immortals went to look in their room they found the doors closed and heard the boys snoring. They hammered on the doors and shouted for all they were worth, but the boys did not wake up. They forced the doors open and pulled the boys from their beds: the boys still did not wake up. "Fine Immortal boys you are," said the Great Immortal with a smile. "When you become an Immortal your divine spirit should be so full that you do not want to sleep. Why are they so tired? They must have been bewitched. Fetch some water at once." A boy hastily handed him half a bowl of water. He intoned a spell, took a mouthful of the water, and

递与大仙。大仙念动咒语，噗一口水，喷在脸上，随即解了睡魔。

二人方醒，忽睁睛，抹抹脸，抬头观看，认得是仙师与世同君和仙兄等众，慌得那清风顿首，明月叩头道："师父啊！你的故人，原是'东来的和尚，——一伙强盗'，十分凶狠！"

大仙笑道："莫惊恐，慢慢的说来。"清风道："师父啊，当日别后不久，果有个东土唐僧，一行有四个和尚，连马五口。弟子不敢违了师命，问及来因，将人参果取了两个奉上。那长老俗眼愚心，不识我们仙家的宝贝。他说是三朝未满的孩童，再三不吃，是弟子各吃了一个。不期他那手下有三个徒弟，有一个姓孙的，名悟空行者，先偷四个果子吃了。是弟子们向伊理说，实实的言语了几句，他却不容，暗自里弄了个出神的手段，——苦啊！……"二童子说到此处，止不住腮边泪落。众仙道："那和尚打你来？"明月道："不曾打，只是把我们人参树打倒了。"大仙闻言，更不恼怒，道："莫哭！莫哭！你不知那姓孙的，也是个太乙散仙，也曾大闹天宫，神通广大。既然打倒了宝树，你可认得那些和尚？"清风道："都认得。"大仙道："既认得，都跟我来。众徒弟们，都收拾下刑具，等我回来打他。"

众仙领命。大仙与明月、清风纵起祥光，来赶三藏。顷刻间就有千里之遥。大仙在云端里平西观看，不见唐僧；及转头向东看时，倒多赶了九百余里。原来那长老一夜马不停蹄，只行了一百二十里路；大仙的云头一纵，赶过了九百余

spurted it on their faces. This broke the enchantment. The two of them woke up, opened their eyes, rubbed their faces, looked around them, and saw the Great Immortal as well as all their Immortal brothers. Pure Wind bowed and Bright Moon kowtowed in their confusion, saying, "Master, that old friend of yours, the priest from the East...a gang of bandits...murderous, murderous...."

"Don't be afraid," said the Great Immortal with a smile. "Calm down and tell us all about it." "Master," said Pure Wind, "the Tang Priest from the East did come. It was quite soon after you had left. There were four monks and a horse—five of them altogether. We did as you had ordered us and picked two manfruits to offer him, but the venerable gentleman was too vulgar and stupid to know what our treasures were. He said that they were newborn babies and refused to eat any, so we ate one each. Little did we imagine that one of his three disciples called Brother Sun Wukong, or Monkey, would steal four manfruits for them to eat. We spoke to him very reasonably, but he denied it and secretly used his magic. It's terrible...." At this point the two boys could no longer hold back the tears that now streamed down their cheeks. "Did the monk strike you?" asked the immortals. "No," said Bright Moon, "he only felled our manfruit tree."

The Great Immortal did not lose his temper when he heard their story. "Don't cry," he said, "don't cry. What you don't realize is that Monkey is an Immortal of the Supreme Monad, and that he played tremendous havoc in the Heavenly Palace. He has vast magic powers. But he has knocked our tree over. Could you recognize those monks?" "I could recognize all of them." replied Pure Wind. "In that case come with me," said the Great Immortal. "The rest of you are to prepare the instruments of torture and be ready to flog them when we come back."

The other Immortals did as they were told while the Great Immortal, Bright Moon and Pure Wind pursued Sanzang on a beam of auspicious light. It took them but an instant to cover three hundred miles. The Great Immortal stood on the edge of the clouds and gazed to the west, but he did not see Sanzang; then he turned round to look east and saw that he had left Sanzang over two hundred and fifty miles behind. Even riding all night that venerable gentleman had covered only forty miles, which was

里。仙童道："师父，那路旁树下坐的是唐僧。"大仙道："我已见了。你两个回去安排下绳索，等我自家拿他。"清风……先回不题。

那大仙按落云头，摇身一变，变作个行脚全真。你道他怎生模样：

穿一领百衲袍，系一条吕公絛。手摇尘尾，渔鼓轻敲。三耳草鞋登脚下，九阳巾子把头包。飘飘风满袖，口唱月儿高。

径直来到树下，对唐僧高叫道："长老，贫道起手了。"那长老忙忙答礼道："失瞻！失瞻！"大仙问："长老是那方来的？为何在途中打坐？"三藏道："贫僧乃东土大唐差往西天取经者。路过此间，权为一歇。"大仙佯讶道："长老东来，可曾在荒山经过？"长老道："不知仙官是何宝山？"大仙道："万寿山五庄观，便是贫道栖止处。"

行者闻言，他心中有物的人，忙答道："不曾！不曾！我们是打上路来的。"那大仙指定笑道："我把你这个泼猴！你瞒谁哩？你倒在我观时，把我人参果树打倒，你连夜走在此间，还不招认，遮饰甚么！不要走！趁早去还我树来！"那行者闻言，心中恼怒，掣铁棒不容分说，望大仙劈头就打。大仙侧身躲过，踏祥光，径到空中。行者也腾云，急赶上去。大仙在半空现了本相，你看他怎生打扮：

why the Great Immortal's cloud had overshot him by a great distance. "Master," said one of the Immortal boys, "there's the Tang Priest, sitting under a tree by the side of the road." "Yes, I'd seen him myself," the Great Immortal replied. "You two go back and get some ropes ready, and I'll catch him myself." Pure Wind and Bright Moon went back.

The Great Immortal landed his cloud, shook himself, and turned into and itinerant Taoist. Do you know what he looked like?

He wore a patchwork gown,
Tied with Lü Dongbin sash,
Waving a fly-whisk in his hand
He tapped a musical drum.
The grass sandals on his feet had three ears,
His head was wrapped in a sun turban.
As the wind filled his sleeves
He sang *The Moon Is High*.

"Greetings, venerable sir," he called, raising his hands. "Oh, I'm sorry I didn't notice you before," replied Sanzang hastily. "Where are you from?" the Great Immortal asked. "And why are you in meditation during your journey?" "I have been sent by the Great Tang in the East to fetch the scriptures from the Western Heaven," Sanzang said, "and I'm taking a rest along the way." "You must have crossed my desolate mountain if you have come from the East." "May I ask, Immortal sir, which mountain is yours?" "My humble abode is the Wuzhuang Temple on the Mountain of Infinite Longevity."

"We didn't come that way," said Monkey, who realized what was happening. "We've only just started out." The Great Immortal pointed at him and laughed. "I'll show you, you damned ape. Who do you think you're fooling? I know that you knocked our manfruit tree down and came here during the night. You had better confess: you won't get away with concealing anything. Stay where you are, and give me back that tree at once." Monkey flared up at this, and with no further discussion he struck at the Great Immortal's head with his cudgel. The Great Immortal twisted away from the blow and went straight up into the sky on a beam of light, closely pursued by Monkey on a cloud. In mid-air the Great Immortal reverted to his true appearance, and this is what he looked like:

头戴紫金冠，无忧鹤氅穿。履鞋登足下，丝带束腰间。体如童子貌，面似美人颜。三须飘颔下，鸦翎叠鬓边。相迎行者无兵器，止将玉尘手中拈。

那行者没高没低的，棍子乱打。大仙把玉尘左遮右挡，奈了他两三回合，使一个“袖里乾坤”的手段，在云端里，把袍袖迎风轻轻的一展，刷地前来，把四僧连马一袖子笼住。八戒道：“不好了！我们都装在绺缝里了！”行者道：“呆子，不是绺缝，我们被他笼在衣袖中哩。”八戒道：“这个不打紧；等我一顿钉钯，筑他个窟窿，脱将下去，只说他不小心，笼不牢，吊的了罢！”那呆子使钯乱筑，那里筑得动：手捻着虽然是个软的，筑起来就比铁还硬

那大仙转祥云，径落五庄观坐下，叫徒弟拿绳来。众小仙一一伺候。你看他从袖子里，却像撮傀儡一般，把唐僧拿出，缚在正殿檐柱上；又拿出他三个，每一根柱上，绑了一个；将马也拿出拴在庭下，与他些草料；行李抛在廊下；又道：“徒弟，这和尚是出家人，不可用刀枪，不可加铁钺，且与我取出皮鞭来，打他一顿，与我人参果出气！”众仙即忙取出一条鞭，——不是甚么牛皮、羊皮、麂皮、犊皮的，原来是龙皮做的七星鞭，着水浸在那里。令一个有力量的小

A golden crown on his head,
A No-worries cloak of crane's down on his body.
A pair of turned-up sandals on his feet,
And round his waist a belt of silk.
His body was like a child's,
His face was that of a beautiful woman.
A wispy beard floated down from his chin,
And the hair on his temples was crow-black.
He met Monkey unarmed
With only a jade-handled whisk in his hands.

Monkey struck wildly at him with his club, only to be parried to left and right by the Great Immortal's whisk. After two or three rounds the Great Immortal did a "Wrapping Heaven and Earth in His Sleeve" trick, waving his sleeve gently in the breeze as he stood amid the clouds, then sweeping it across the ground and gathering up the four pilgrims and their horse in it. "Hell," said Pig, "We're all caught in a bag." "It isn't a bag, you idiot," said Monkey, "he's caught us all in his sleeve." "It doesn't matter, anyhow," said Pig. "I can make a hole in it with a single blow of my rake that we can all get through. Then we'll be able to drop out when he relaxes his grip on us." But however desperately he struck at the fabric he could make no impression on it: although it was soft when held in the hand it was harder than iron when hit.

The Great Immortal turned his cloud round, went straight back to the Wuzhuang Temple, landed, sat down, and told his disciples to fetch rope. Then, with all the junior Immortals in attendance, he took the Tang Priest out of his sleeve as if he were a puppet and had him tied to one of the pillars of the main hall. After that he took the other three out and tied each of them to a pillar. The horse was taken out, tethered, and fed in the courtyard, and their luggage he threw under the covered walk. "Disciples," he said, "these priests are men of religion, so we cannot use swords, spears or axes on them. You'd better fetch a leather whip and give them a flogging for me—that will make me feel better about the manfruit." The disciples immediately produced a whip—not an oxhide, sheepskin, deerskin or calfskin whip, but a seven-starred dragon-skin one—and were told to soak it in water. A brawny young Immortal was told to

仙，把鞭执定道："师父，先打那个？"大仙道："唐三藏做不大尊，先打他。"

行者闻言，心中暗道："我那老和尚不禁打；假若一顿鞭打坏了啊，却不是我造的业？"他忍不住，开言道："先生差了。偷果子是我，吃果子是我，推倒树也是我，怎么不先打我，打他做甚？"大仙笑道："这泼猴倒言语膂烈。这等便行打他。"小仙问："打多少？"大仙道："照依果数，打三十鞭。"那小仙轮鞭就打。行者恐仙家法大，睁圆眼瞅定，看他打那里。原来打腿。行者就把腰扭一扭，叫声"变！"变作两条熟铁腿，看他怎么打。那小仙一下一下的，打了三十，天早向午了。大仙又吩咐道："还该打三藏训教不严，纵放顽徒撒泼。"那仙又轮鞭来打。行者道："先生又差了。偷果子时，我师父不知，他在殿上与你二童讲话，是我兄弟们做的勾当。纵是有教训不严之罪，我为弟子的，也当替打。再打我罢。"大仙笑道："这泼猴，虽是狡猾奸顽，却倒也有些孝意。既这等，还打他罢。"小仙又打了三十。行者低头看看，两只腿似明镜一般，通打亮了，更不知些疼痒。此时天色将晚。大仙道："且把鞭子浸在水里，待明朝再拷打他。"小仙且收鞭去浸，各各归房。晚斋已毕，尽皆安寝不题。

那长老泪眼双垂，怨他三个徒弟道："你等闯出祸来，却

take a firm grip on it. "Master," he said, "which of them shall I flog first?" "Sanzang is guilty of gross disrespect," the Great Immortal replied, "flog him first."

"That old priest of ours couldn't stand a flogging," thought Monkey when he heard this, "and if he died under the lash the fault would be mine." Finding the thought of this unbearable, he spoke up and said, "You're wrong, sir. I stole the fruit, I ate the fruit, and I pushed the tree over. Why flog him first when you ought to be flogging me?" "That damn monkey has a point," said the Great Immortal with a smile, "so you'd better flog him first." "How many strokes?" the junior Immortal asked. "Give him thirty," the Great Immortal replied, "to match the number of fruits." The junior Immortal whirled the lash and started to bring it down. Monkey, frightened that the Immortal would have great magical powers, opened his eyes wide and looked carefully to see where he was going to be hit, and it turned out to be on his legs. He twisted at the waist, shouted "Change!", turned them into a pair of wrought-iron legs, and watched the blows fall. The junior Immortal gave him thirty lashes, one after the other, until it was almost noon. "Sanzang must be flogged too," the Great Immortal commanded, "for training his wicked disciple so slackly and letting him run wild." The junior Immortal whirled the lash again and was going to strike Sanzang when Monkey said, "Sir, you're making another mistake. When I stole the fruit, my master knew nothing about it—he was talking to those two boys of yours in the main hall of the temple. This plot was hatched by us three disciples. Anyhow, even if he were guilty of slackness in training me, I'm his disciple and should take the flogging for him. Flog me again." "That damn monkey may be cunning and vicious, but he does have some sense of his obligations to his master. Very well then, flog him again." The junior Immortal gave him another thirty strokes. Monkey looked down and watched his legs being flogged till they shone like mirrors but still he felt no pain. It was now drawing towards evening, and the Great Immortal said, "Put the lash to soak. We can continue that flogging tomorrow." The junior Immortal took the lash away to be soaked while everyone retired to their quarters, and after supper they all went to bed.

"It was because you three got me into this trouble that I was brought

带累我在此受罪，这是怎的起?”行者道:“且休报怨，打便先打我。你又不曾吃打，倒转嗟呀怎的?”唐僧道:“虽然不曾打，却也绑得身上疼哩。”沙僧道:“师父，还有陪绑的在这里哩。”行者道:“都莫要嚷，再停会儿走路。”八戒道:“哥哥又弄虚头了。这里麻绳喷水，紧紧的绑着，还比关在殿上，被你使解锁法搠开门走哩!”行者道:“不是夸口说，那怕他三股的麻绳喷上了水，——就是碗粗的棕缆，也只好当秋风!”正话处，早已万籁无声，正是天街人静。好行者，把身子小一小，脱下索来道:“师父去哑!”沙僧慌了道:“哥哥，也救我们一救!”行者道:“悄言!悄言!”他却解了三藏，放下八戒、沙僧，整束了偏衫，扣背了马匹，廊下拿了行李，一齐出了观门。又教八戒:“你去把那崖边柳树伐四颗来。”八戒道:“要他怎的?”行者道:“有用处。快快取来!”

那呆子有些夯力，走了去，一嘴一颗，就拱了四颗，一抱抱来。行者将枝梢折了。教兄弟二人复进去，将原绳照旧绑在柱上。那大圣念动咒语，咬破舌尖，将血喷在树上，叫“变!”一根变作长老，一根变作自身，那两根变作沙僧、八戒；都变得容貌一般，相貌皆同，问他也就说话，叫名也就答应。他两个却才放开步，赶上师父。这一夜依旧马不停蹄，躲离了五庄观。

here to be punished," moaned the venerable Sanzang to his three disciples as tears streamed down from his eyes. "Is that how you ought to treat me?" "Don't grumble," Monkey replied. "I was the one to be flogged first, and you haven't felt the lash, so what have you got to groan about?" "I may not have been flogged," Sanzang replied, "but it's agony being tied up like this." "We're tied up too to keep you company," said Friar Sand. "Will you all stop shouting?" said Monkey, "then we can be on our way again when we've taken a rest." "You're showing off again, elder brother," said Pig. "They've tied us up with hempen ropes and spurted water on them, so we're tightly bound. This isn't like the time we were shut in the hall of the temple and you unlocked the doors to let us out." "I'm not boasting." said Monkey. "I don't give a damn about their three hempen ropes sprayed with water. Even if they were coir cables as thick as a ricebowl they would only be an autumn breeze." Apart from him speaking, all was now silence. Splendid Monkey made himself smaller, slipped out of his bonds, and said, "Let's go, master." "Save us too, elder brother," pleaded a worried Friar Sand. "Shut up, shut up," Monkey replied, then freed Sanzang, Pig and Friar Sand, straightened his tunic, tightened his belt, saddled the horse, collected their luggage from under the eaves, and went out through the temple gates with the others. "Go and cut down four of the willow-trees by that cliff," he told Pig, who asked, "Whatever do you want them for?" "I've got a use for them," Monkey replied. "Bring them here immediately."

The idiot Pig, who certainly had brute strength, went and felled each of them with a single bite, and came back holding them all in his arms. Monkey stripped off their tops and branches and told his two fellow-disciples to take the trunks back in and tie them up with the ropes as they themselves had been tied up. Then Monkey recited a spell, bit the tip of his tongue open, and spat blood over the trees. At his shout of "Change!" one of the trees turned into Sanzang, one turned into Monkey, and the other two became Friar Sand and Pig. They were all perfect likenesses; when questioned they would reply, and when called by their names they responded. The three disciples then hurried back to their master, and once more they travelled all night without stopping as they fled from the Wuzhuang Temple.

只走到天明，那长老在马上摇桩打盹。行者见了，叫道："师父不济！出家人怎的这般辛苦？我老孙千夜不眠，也不晓得困倦。且下马来，莫教走路的人，看见笑你。权在山坡下藏风聚气处，歇歇再走。"

不说他师徒在路暂住。且说那大仙，天明起来，吃了早斋，出在殿上。教拿鞭来："今日却该打唐三藏了。"那小仙轮着鞭，望唐僧道："打你哩。"那柳树也应道："打么。"乒乓打了三十。轮过鞭来，对八戒道："打你哩。"那柳树也应道："打么。"及打沙僧，也应道："打么。"及打到行者，那行者在路，偶然打个寒噤道："不好了！"三藏问道："怎么说？"行者道："我将四颗柳树变作我师徒四众，我只说他昨日打了我两顿，今日想不打了；却又打我的化身，所以我真身打噤。收了法罢。"那行者慌忙念咒收法。

你看那些道童害怕，丢了皮鞭，报道："师父啊，为头打的是大唐和尚，这一会打的都是柳树之根！"大仙闻言，呵呵冷笑，夸不尽道："孙行者，真是一个好猴王！曾闻他大闹天宫，布地网天罗，拿他不住，果有此理。——你走了便也罢，却怎么绑些柳树在此，冒名顶替？决莫饶他！赶去来！"那大仙说声赶，纵起云头，往西一望，只见那和尚挑包策马，正然走路。大仙低下云头，叫声"孙行者！往那里走！还

By the time it was dawn the venerable Sanzang was swaying to and fro as he dozed in the saddle. "Master," called Monkey when he noticed, "you're hopeless. You're a man of religion—how can you be finding it so exhausting? I can do without sleep for a thousand nights not feeling a bit tired. You'd better dismount and spare yourself the humiliation of being laughed at by a passer-by. Take a rest in one of the places under this hill where the wind is stored and the vapours gather before we go any further."

We shall leave them resting beside the path to tell how the Great Immortal got up at dawn, ate his meatless breakfast, and went to the hall. "Today Tang Sanzang is to be whipped," he announced as he sent for the lash. The junior whirled it around and said to the Tang Priest, "I'm going to flog you." "Flog away," the willow tree replied. When he had given it thirty resounding lashes he whirled the whip around once more and said to Pig, "Now I'm going to flog you." "Flog away," the willow tree replied. When he came to flog Friar Sand, he too told him to go ahead. But when he came to flog Monkey, the real Monkey on the road shuddered and said, "Oh, no!" "What do you mean?" Sanzang asked. "When I turned the four willow trees into the four of us I thought that as he had me flogged twice yesterday he wouldn't flog me again today, but now he's lashing the magic body, my real body is feeling the pain. I'm putting an end to this magic." With that he hastily recited an incantation to break the spell.

Look at the terror of the Taoist boys as they throw down their leather whips and report, "Master, at first we were flogging the Priest from the Great Tang, but all we are flogging now are willow trunks. The Great Immortal laughed bitterly on hearing this and was full of admiration. "Brother Monkey really is a splendid Monkey King. I had heard that when he turned the Heavenly Palace upside-down, he could not even be caught with a Heaven and Earth Net, and now I see it must be true. I wouldn't mind your escaping, but why did you leave four willows tied up here to impersonate you? He shall be shown no mercy. After him!" As the words "After him" left his mouth, the Great Immortal sprang up on a cloud and looked west to see the monks carrying their bundles and spurring their horse as they went on their way. Bringing his cloud down he

我人参树来！”八戒听见道：“罢了！对头又来了！”行者道：“师父，且把善字儿包起，让我们使些凶恶，一发结果了他，脱身去罢。”唐僧闻言，战战兢兢，未曾答应，沙僧掣宝杖，八戒举钉钯，大圣使铁棒，一齐上前，把大仙围住在空中，乱打乱筑。这场恶斗，有诗为证。诗曰：

悟空不识镇元仙，与世同君妙更玄。
三件神兵施猛烈，一根麈尾自飘然。
左遮右挡随来往，后架前迎任转旋。
夜去朝来难脱体，淹留何日到西天！

他兄弟三众，各举神兵，一齐攻打，那大仙只把蝇帚儿演架。那里有半个时辰，他将袍袖一展，依然将四僧一马并行李，一袖笼去。返云头，又到观里。众仙接着，仙师坐于殿上。却又在袖儿里一个个搬出，将唐僧绑在阶下矮槐树上；八戒、沙僧各绑在两边树上；将行者捆倒，行者道：“想是调问哩。”不一时，捆绑停当，教把长头布取十匹来。行者笑道：“八戒！这先生好意思，拿出布来与我们做中袖哩！——减省些儿，做个一口中罢了。”那小仙将家机布搬将出来。大仙道：“把唐三藏、猪八戒、沙和尚都使布裹了！”众仙一齐上前裹了。行者笑道：“好！好！好！夹活儿就大殓了！”须臾，缠裹已毕。又教拿出漆来。众仙即忙取了些自收自晒的

shouted, "Where are you going, Monkey? Give me back my manfruit tree." "We're done for," exclaimed Pig, "our enemy's come back." "Put all your piety away for now, master," said Monkey, "while we finish him off once and for all with a bit of evil; then we'll be able to escape." The Tang Priest shivered and shook on hearing this, and before he could answer, the three disciples rushed forward, Friar Sand wielding his staff, Pig with his rake held high, and the Great Sage Monkey brandishing his iron cudgel. They surrounded the Great Immortal in mid-air and struck wildly at him. There are some verses about this terrible fight:

> Monkey did not know that the Immortal Zhen Yuan,
> The Conjoint Lord of the Age, had even deeper powers.
> While the three magic weapons fiercely whirled,
> His deer-tail fly-whisk gently waved.
> Parrying to left and right, he moved to and fro,
> Blocking blows from front and back he let them rush around.
> When night gave way to dawn they still were locked in combat.
> If they tarried here they would never reach the Western Heaven.

The three of them went for him with their magic weapons, but the Great Immortal kept them at bay with his fly-whisk. After about an hour he opened wide his sleeve and caught up master, disciples, horse, and baggage in it once more. Then he turned his cloud around and went back to his temple, where all the Immortals greeted him. After taking his seat in the hall he took them out of his sleeve one by one. He had the Tang Priest tied to a stunted locust tree at the foot of the steps, with Pig and Friar Sand tied to trees next to him. Monkey was tied up upside-down, which made him think that he was going to be tortured and interrogated. When Monkey was tightly bound, the Great Immortal sent for ten long turban-cloths. "What a kind gentleman, Pig," said Monkey, "he's sent for some cloth to make sleeves for us—with a bit less he could have made us cassocks." The junior Immortals fetched home-woven cloth, and on being told by the Great Immortal to wrap up Pig and Friar Sand with it, they came forward to do so. "Excellent," said Monkey, "excellent—you're being encoffined alive." Within a few moments the three of them were wrapped up, and lacquer was then sent for. The Immortals quickly fetched some lacquer that they had tapped and dried themselves, with which they

生熟漆，把他三个布裹漆漆了，浑身俱裹漆，上留着头脸在外。八戒道："先生，上头倒不打紧，只是下面还留孔儿，我们好出恭。"那大仙又教把大锅抬出来。行者笑道："八戒，造化！抬出锅来，想是煮饭我们吃哩。"八戒道："也罢了；让我们吃些饭儿，做个饱死的鬼也好看。"众仙果抬出一口大锅支在阶下。大仙叫架起干柴，发起烈火，教："把清油拗上一锅，烧得滚了，将孙行者下油锅扎他一扎，与我人参树报仇！"

行者闻言，暗喜道："正可老孙之意。这一向不曾洗澡，有些儿皮肤燥痒，好歹荡荡，足感盛情。"顷刻间，那油锅将滚。大圣却又留心：恐他仙法难参，油锅里难做手脚，急回头四顾，只见那台下东边是一座日规台，西边是一个石狮子。行者将身一纵，滚到西边，咬破舌尖，把石狮子喷了一口，叫声"变！"变作他本身模样，也这般捆作一团；他却出了元神，起在云端里，低头看着道士。

只见那小仙报道："师父，油锅滚透了。"大仙教"把孙行者抬下去！"四个仙童抬不动；八个来，也抬不动；又加四个，也抬不动。众仙道："这猴子恋土难移，小自小，倒也结实。"却教二十个小仙，扛将起来，往锅里一掼，烹的响了一声，溅起些滚油点子，把那小道士们脸上烫了几个燎浆大泡！只听得烧火的小童喊道："锅漏了！锅漏了！"说不了，油漏得罄尽，锅底打破。原来是一个石狮子放在里面。

painted the three bandaged bodies all over except for the heads. "Never mind about our heads, sir," said Pig, "but please leave us a hole at the bottom to shit through." The Great Immortal then sent for a huge cauldron, at which Monkey said with a laugh, "You're in luck, Pig. I think they must have brought the cauldron out to cook us some rice in." "Fine," said Pig, "I hope they give us some rice first—we'll make much better-looking ghosts if we die with our bellies full." The Immortals carried out the large cauldron and put it under the steps, and the Great Immortal called for dry wood to be stacked up round it and set ablaze. "Ladle it full of pure oil," he commanded, "and when it is hot enough to bubble, deep-fry Monkey in it to pay me back for my manfruit."

Monkey was secretly delighted to hear this. "This is just what I want," He thought. "I haven't had a bath for ages, and my skin's getting rather itchy. I'd thoroughly appreciate a hot bath." Very soon the oil was bubbling and Monkey was having reservations: he was afraid that the Immortal's magic might be hard for him to fathom, and that at first he might be unable to use his limbs in the cauldron. Hastily looking around him, he saw that there was a sundial to the east of the dais and a stone lion to the west. Monkey rolled towards it with a spring, bit off the end of his tongue, spurted blood all over the stone lion, and shouted "Change", at which it turned into his own image, tied up in a bundle like himself. Then he extracted his spirit and went up into the clouds, from where he looked down at the Taoists.

It was just at this moment that the junior Immortals reported, "The oil's boiling hard." "Carry Monkey down to it," the Great Immortal ordered, but when four of them tried to pick him up they could not. Eight then tried and failed, and four more made no difference. "This earth-infatuated ape is immovable," they said. "He may be small, but he's very solid." Twelve junior Immortals were then told to pick him up with the aid of carrying-poles, and when they threw him in there was a loud crash as drops of oil splashed about, raising blisters all over the junior Immortals' faces. "There's a hole in the cauldron—it's started leaking," the scalded Immortals cried, but before the words were out of their mouths the oil had all run out through the broken bottom of the cauldron. They realized that they had thrown a stone lion into it.

大仙大怒道："这个泼猴，着然无礼！教他当面做了手脚！你走了便罢，怎么又捣了我的灶？这泼猴枉自也拿他不住；就拿住他，也似抟砂弄汞，捉影捕风。——罢！罢！罢！饶他去罢。且将唐三藏解下，另换新锅，把他扎一扎，与人参树报报仇罢。"那小仙真个动手，拆解布漆。

行者在半空里听得明白。他想道："师父不济：他若到了油锅里，一滚就死，二滚就焦，到三五滚，他就弄做个稀烂的和尚了！我还去救他一救。"好大圣，按落云头，上前叉手道："莫要拆坏了布漆，我来下油锅了。"那大仙惊骂道："你这猢猴！怎么弄手段捣了我的灶？"行者笑道："你遇着我就该倒灶，干我甚事？我才自也要领你些油汤油水之爱，但只是大小便急了，若在锅里开风，恐怕污了你的熟油，不好调菜吃；如今大小便通干净了，才好下锅。不要扎我师父，还来扎我。"那大仙闻言，呵呵冷笑，走出殿来，一把扯住。

毕竟不知有何话说，端的怎么脱身，且听下回分解。

"Damn that ape for his insolence," said the Great Immortal in a terrible rage. "How dare he play his tricks in my presence! I don't mind so much about your getting away, but how dare you wreck my cauldron? It's useless trying to catch him, and even if you could it would be like grinding mercury out of sand, or trying to hold a shadow or the wind. Forget about him, let him go. Untie Tang Sanzang instead and fetch another pot. We can fry him to avenge the destruction of the tree." The junior Immortals set to and began to tear off Sanzang's lacquered bandages.

Monkey could hear all this clearly from mid-air. "The master will be done for," he thought. "If he goes into that cauldron it'll kill him. Then he'll be cooked, and after four or five fryings he'll be eaten as a really tender piece of monk. I must go back down and save him." The splendid Great Sage brought his cloud down to land, clasped his hands in front of him, and said, "Don't spoil the lacquered bands, and don't fry my master. Put me in the cauldron of oil instead." "I'll get you, you baboon," raged the Great Immortal in astonishment. "Why did you use one of your tricks to smash my cooking pot?" "You must expect to be smashed up if you meet me—and what business is it of mine anyhow? I was going to accept your kind offer of some hot oil, but I was desperate for a shit and a piss, and if I'd done them in your cauldron, I'd have spoilt your oil and your food wouldn't have tasted right. Now I've done my stuff I'm ready for the cauldron. Please fry me instead of my master." The Great Immortal laughed coldly, came out of the hall, and seized him. If you don't know how the story goes or how he escaped, listen to the explanation in the next instalment.

第二十六回

孙悟空三岛求方　观世音甘泉活树

诗曰：

处世须存心上刃，修身切记寸边而。
常言刃字为生意，但要三思戒怒欺。
上士无争传亘古，圣人怀德继当时。
刚强更有刚强辈，究竟终成空与非。

却说那镇元大仙用手搀着行者道："我也知道你的本事，我也闻得你的英名，只是你今番越理欺心，纵有腾那，脱不得我手。我就和你讲到西天，见了你那佛祖，也少不得还我人参果树。你莫弄神通。"行者笑道："你这先生，好小家子样！若要树活，有甚疑难！早说这话，可不省了一场争竞？"大仙道："不争竞，我肯善自饶你！"行者道："你解了我师父，我还你一颗活树如何？"大仙道："你若有此神通，医得树活，我与你八拜为交，结为兄弟。"行者道："不打紧。放了他们，老孙管教还你活树。"

大仙谅他走不脱，即命解放了三藏、八戒、沙僧。沙僧道："师父啊，不知师兄捣得是甚么鬼哩。"八戒道："甚么鬼！

Chapter 26

Sun Wukong Looks for the Formula in the Three Islands
Guanyin Revives the Tree with a Spring of Sweet Water

As the poem goes,

When living in the world you must be forbearing;
Patience is essential when training oneself.
Although it's often said that violence is good business,
Think before you act, and never bully or be angry.

True gentlemen who never strive are famed for ever;
The virtue-loving sages are renowned to this day.
Strong men always meet stronger than themselves,
And end up as failures who are in the wrong.

The Great Immortal Zhen Yuan held Monkey in his hand and said, "I've heard about your powers and your fame, but this time you have gone too far. Even if you manage to remove yourself, you won't escape my clutches. You and I shall argue it out as far as the Western Heaven, and even if you see that Buddha of yours, you'll still have to give me back my manfruit tree first. Don't try any of your magic now. " "What a small-minded bloke you are, sir," Monkey replied with a laugh. "If you want your tree brought back to life, there's no problem. If you'd told me earlier we could have been spared all this quarrelling." "If you hadn't made trouble I'd have forgiven you," said the Great Immortal. "Would you agree to release my master if I gave you back the tree alive?" Monkey asked. "If your magic is strong enough to revive the tree," the Great Immortal replied, "I shall bow to you eight times and take you as my brother." "That's easy then," said Monkey. "Release them and I guarantee to give you back your tree alive."

Trusting him not to escape, the Great Immortal ordered that Sanzang, Pig and Firar Sand be set free. "Master," said Friar Sand, "I wonder what sort of trick Monkey is up to." "I'll tell you what sort of trick,"

这叫做‘当面人情鬼’！树死了，又可医得活！他弄个光皮散儿好看，者着求医治树，单单了脱身走路，还顾得你和我哩！”三藏道：“他决不敢撒了我们。我们问他那里求医去。”遂叫道：“悟空，你怎么哄了仙长，解放我等？”行者道：“老孙是真言实语，怎么哄他？”三藏道：“你往何处去求方？”行者道：“古人云‘方从海上来。’我今要上东洋大海，遍游三岛十洲，访问仙翁圣老，求一个起死回生之法，管教医得他树活。”三藏道：“此去几时可回？”行者道：“只消三日。”三藏道：“既如此，就依你说，与你三日之限。三日里来便罢；若三日之外不来，我就念那话儿经了。”行者道：“遵命，遵命。”

你看他急整虎皮裙，出门来对大仙道：“先生放心，我就去就来。你却要好生伏侍我师父，逐日家三茶六饭，不可欠缺。若少了些儿，老孙回来和你算帐，先捣塌你的锅底。衣服襄了，与他浆洗浆洗。脸儿黄了些儿，我不要；若瘦了些儿，不出门。”那大仙道：“你去，你去，定不教他忍饿。”

好猴王，急纵觔斗云，别了五庄观，径上东洋大海。在半空中，快如掣电，疾如流星，早到蓬莱仙境。按云头，仔细观看。真个好去处！有诗为证。诗曰：

大地仙乡列圣曹，蓬莱分合镇波涛。
瑶台影蘸天心冷，巨阙光浮海面高。
五色烟霞含玉籁，九霄星月射金鳌。

retorted Pig. "A pleading for favour trick. The tree's dead and can't possibly be revived. Finding a cure for the tree is an excuse for going off by himself without giving a damn for you or me." "He wouldn't dare abandon us," said Sanzang. "Let's ask him where he's going to find a doctor for it. Monkey," he continued, "why did you fool the Immortal elder into untying us?" "Every word I said was true," Monkey replied. "I wasn't having him on. " "Where will you go to find a cure?" "There's an old saying that 'cures come from over the sea'. I'll go to the Eastern Sea and travel round the Three Islands and Ten Continents visiting the venerable Immortals and sages to find a formula for bringing the dead back to life. I promise that I'll cure that tree. " "When will you come back?" "I'll only need three days." "In that case I'll give you three days. If you are back within that time, that will be all right, but if you are late I shall recite that spell." "I'll do as you say," said Monkey.

He immediately straightened up his tiger-skin kilt, went out through the door, and said to the Great Immortal, "Don't worry, sir, I'll soon be back. Mind you look after my master well. Give him tea three times a day and six meals, and don't leave any out. If you do, I'll settle that score when I come back, and I'll start by holing the bottoms of all your pans. If his clothes get dirty, wash them for him. I won't stand for it if he looks sallow, and if he loses weight you'll never see the back of me." "Go away, go away," the Great Immortal replied. "I certainly won't let him go hungry."

The splendid Monkey King left the Wuzhuang Temple with a bound of his somersault cloud and headed for the Eastern Sea. He went through the air as fast as a flash of lightning or a shooting star, and he was soon in the blessed land of Penglai. As he landed his cloud he looked around him and saw that it was indeed a wonderful place. A poem about it goes:

A great and sacred land where the Immortal sages
Still the waves as they come and go.
The shade of the jasper throne cools the heart of the sky;
The radiance of the great gate-pillars shimmers high above the sea.
Hidden in the coloured mists are flutes of jade;
The moon and the stars shine on the golden leviathan.
The Queen Mother of the Western Pool often comes here

西池王母常来此，奉祝三仙几次桃。

那行者看不尽仙景，径入蓬莱。正然走处，见白云洞外，松阴之下，有三个老儿围棋：观局者是寿星，对局者是福星、禄星。行者上前叫道："老弟们，作揖了。"那三星见了，拂退棋枰，回礼道："大圣何来？"行者道："特来寻你们耍子。"寿星道："我闻大圣弃道从释，脱性命保护唐僧往西天取经，遂日奔波山路，那些儿得闲，却来耍子？"行者道："实不瞒列位说，老孙因往西方，行在半路，有些儿阻滞，特来小事欲干，不知肯否？"福星道："是甚地方？是何阻滞？乞为明示，吾好裁处。"行者道："因路过万寿山五庄观有阻。"三老惊讶道："五庄观是镇元大仙的仙宫。你莫不是把他人参果偷吃了？"行者笑道："偷吃了能值甚么？"三老道："你这猴子，不知好歹。那果子闻一闻，活三百六十岁；吃一个，活四万七千年；叫做'万寿草还丹'。我们的道，不及他多矣！他得之甚易，就可与天齐寿；我们还要养精、炼气、存神，调和龙虎，捉坎填离，不知费多少工夫。你怎么说他的能值甚紧？天下只有此种灵根！"行者道："灵根！灵根！我已弄了他个断根哩！"三老惊道："怎的断根？"行者道："我们前日在他观里，那大仙不在家，只有两个小童，接待了我师父，却将两

To give her peaches to the Three Immortals.

Gazing at the enchanted land that spread out before him, Brother Monkey entered Penglai. As he was walking along, he noticed three old men sitting round a chess table under the shade of a pine tree outside a cloud-wreathed cave. The one watching the game was the Star of Longevity, and the players were the Star of Blessings and the Star of Office. "Greetings, respected younger brothers," Monkey called to them, and when they saw him they swept the pieces away, returned his salutation, and said, "Why have you come here, Great Sage?" "To see you," he replied. "I've heard," said the Star of Longevity, "that you have given up the Way for the sake of the Buddha, and have thrown aside your life to protect the Tang Priest on his journey to fetch the scriptures from the Western Heaven. How can you spare the time from your endless crossings of waters and mountains just to see us?" "To tell you the truth," said Monkey, "I was on my way to the West until a spot of bother held us up. I wonder if you could do me a small favour." "Where did this happen?" asked the Star of Blessings, "what has been holding you up? Please tell us and we'll deal with it." "We've been held up because we went via the Wuzhuang Temple on the Mountain of Infinite Longevity," said Monkey. "But the Wuzhuang Temple is the palace of the Great Immortal Zhen Yuan," exclaimed the three Immortals with alarm, "don't say that you've stolen some of his manfruit!" "What if I had stolen and eaten some?" asked Monkey with a grin. "You ignorant ape," the three Immortals replied. "A mere whiff of that fruit makes a man live to be three hundred and sixty, and anyone who eats one will live forty-seven thousand years. They are called 'Grass-returning Cinnabar of Ten Thousand Longevities', and our Way hasn't a patch on them. Manfruit makes you as immortal as Heaven with the greatest of ease, while it takes us goodness knows how long to nourish our essence, refine the spirit, preserve our soul, harmonize water and fire, capture the *kan* to fill out the *li*. How can you possibly ask whether it would matter? There is no other miraculous tree like it on earth." "Miraculous tree," scoffed Monkey, "miraculous tree! I've put an end to that miraculous tree." "What? Put an end to it?" the three Immortals asked, struck with horror. "When I was in his temple the other day," Monkey said, "the Great Immortal wasn't at home.

个人参果奉与我师。我师不认得，只说是三朝未满的孩童，再三不吃。那童子就拿去吃了，不曾让得我们。是老孙就去偷了他三个，我三兄弟吃了。那童子不知高低，贼前贼后的骂个不住。是老孙恼了，把他树打了一棍，推倒在地，树上果子全无，桠开叶落，根出枝伤，已枯死了。不想那童子关住我们，又被老孙扭开锁走了。次日清辰，那先生回家赶来，问答间，语言不和，遂与他赌斗；被他闪一闪，把袍袖展开，一袖子都笼去了。绳缠索绑，拷问鞭敲，就打了一日。是夜又逃了，他又赶上，依旧笼去。他身无寸铁，只是把个麈尾遮架。我兄弟这等三般兵器，莫想打得着他。这一番仍旧摆布，将布裹漆了我师父与两师弟，却将我下油锅。我又做了个脱身本事走了，把他锅都打破。他见拿我不住，尽有几分醋我。是我又与他好讲，教他放了我师父、师弟，我与他医树管活，两家才得安宁。我想着‘方从海上来’，故此特游仙境，访三位老弟。有甚医树的方儿，传我一个，急救唐僧脱苦。”

三星闻言，心中也闷道：“你这猴儿，全不识人。那镇元子乃地仙之祖；我等乃神仙之宗；你虽得了天仙，还是太乙散数，未入真流，你怎么脱得他手！若是大圣打杀了走兽飞禽，蜾虫鳞长，只用我黍米之丹，可以救活；那人参果乃仙

There were only a couple of boys who received my master and gave him two manfruits. My master didn't know what they were and said that they were newborn babies; he refused to eat them. The boys took them away and ate them themselves instead of offering them to the rest of us, so I went and pinched three, one for each of us disciples. Those disrespectful boys swore and cursed at us no end, which made me so angry that I knocked their tree over with a single blow. All the fruit disappeared, the leaves fell, the roots came out, and the branches were smashed up. The tree was dead. To our surprise the two boys locked us in, but I opened the lock and we escaped. When the Great Immortal came home the next day, he came after us and found us. Our conversation didn't go too smoothly and we started to fight him, but he dodged us, spread his sleeve out, and caught us all up in it. After being tied up then flogged and interrogated for a day, we escaped again, but he caught up with us and captured us again. Although he had not an inch of steel on him, he fought us off with his whisk, and even with our three weapons we couldn't touch him. He caught us the same way as before. He had my master and two brothers wrapped up in bandages and lacquered, and was going to throw me into a cauldron of oil, but I used a trick to take my body away and escape, smashing that pan of his. Now that he has realized he can't catch me and keep me he's getting a bit scared of me, and I had a good talk with him. I told him that if he released my master and my brothers I'd guarantee to cure the tree and bring it back to life, which would satisfy both parties. As it occurred to me that 'cures come from over the sea' I came here specially to visit you three brothers of mine. If you have any cures that will bring a tree back to life, please tell me one so that I can get the Tang Priest out of trouble as quickly as possible."

"You ape," the Three Stars said gloomily when they heard this. "You don't know who you're up against. That Master Zhen Yuan is the Patriarch of the Immortals of the earth, and we are the chiefs of the divine Immortals. Although you have become a heavenly Immortal, you are still only one of the irregulars of the Great Monad, not one of the elite. You'll never be able to escape his clutches. If you'd killed some animal, bird, insect or reptile, Great Sage, we could have given you some pills made from sticky millet to bring it back to life, but that manfruit tree is a magic

木之根，如何医治?没方，没方。”那行者见说无方，却就眉峰双锁，额蹙千痕。福星道:“大圣，此处无方，他处或有，怎么就生烦恼?”行者道:“无方别访，果然容易；就是游遍海角天涯，转透三十六天，亦是小可；只是我那唐长老法严量窄，止与了我三日期限。三日以外不到，他就要念那《紧箍儿咒》哩。”三星笑道:“好!好!好!若不是这个法儿拘束你，你又钻天了。”寿星道:“大圣放心，不须烦恼。那大仙虽称上辈，却也与我等有识。一则久别，不曾拜望；二来是大圣的人情：如今我三人同去望他一望，就与你道达此情，教那唐和尚莫念《紧箍儿咒》，休说三日五日，只等你求得方来，我们才别。”行者道:“感激!感激!就请三位老弟行行，我去也。”大圣辞别三星不题。

却说这三星驾起祥光，即往五庄观而来。那观中合众人等，忽听得长天鹤唳，原来是三老光临。但见那：

盈空霭霭祥光簇，霄汉纷纷香馥郁。
彩雾千条护羽衣，轻云一朵擎仙足。
青鸾飞，丹凤翻，袖引香风满地扑。
拄杖悬龙喜笑生，皓髯垂玉胸前拂。
童颜欢悦更无忧，壮体雄威多有福。
执星筹，添海屋，腰挂葫芦并宝箓。

one and can't possibly be revived. There's no cure, none at all." When he heard that there was no cure, Monkey's brows locked in a frown, and his forehead was creased in a thousand wrinkles. "Great Sage," said the Star of Blessing, "even though we have no cure here, there may be one somewhere else. Why be so worried?" "If there were anywhere else for me to go," Monkey replied, "it would be easy. It wouldn't even matter if I had to go to the furthest corner of the ocean, or to the cliff at the end of the sky, or if I had to penetrate the Thirty-sixth Heaven. But the trouble is that the Tang Patriarch is very strict and has given me a time-limit of three days. If I'm not back in three days he'll recite the Band-tightening Spell." "Splendid, splendid," laughed the three stars. "If you weren't restricted by that spell you'd go up to Heaven again." "Calm down, Great Sage," said the Star of Longevity, "there's no need to worry. Although that Great Immortal is senior to us he is a friend of ours, and as we haven't visited him for a long time and would like to do you a favour we'll go and see him. We'll explain things for you and tell that Tang monk not to recite the Band-tightening Spell. We won't go away until you come back, however long you take, even if it's a lot longer that three to five days." "Thank you very much," said Monkey. "May I ask you to set out now as I'm off?" With that he took his leave.

The Three Stars went off on beams of auspicious light to the Wuzhuang Temple, where all present heard cranes calling in the sky as the three of them arrived.

The void was bathed in blessed glow,
The Milky Way heavy with fragrance.
A thousand wisps of coloured mist enveloped the feather-clad ones;
A single cloud supported the immortal feet.

Green and red phoenixes circled and soared,
As the aroma in their sleeves wafted over the earth.
These dragons leant on their staffs and smiled,
And jade-white beards waved before their chests.

Their youthful faces were untroubled by sorrow,
Their majestic bodies were rich with blessing.
They carried star-chips to count their age,
And at their waists hung gourds and talismans.

万纪千旬福寿长，十洲三岛随缘宿。
常来世上送千祥，每向人间增百福。
概乾坤，荣福禄，福寿无疆今喜得。
三老乘祥谒大仙，福堂和气皆无极。

那仙童看见，即忙报道："师父，海上三星来了。"镇元子正与唐僧师弟闲叙，闻报，即降阶奉迎。那八戒见了寿星，近前扯住，笑道："你这肉头老儿，许久不见，还是这般脱洒，帽儿也不带个来。"遂把自家一个僧帽，扑的套在他头上，扑着手呵呵大笑道："好！好！好！真是'加冠进禄'也！"那寿星将帽子掼了，骂道："你这个夯货，老大不知高低！"八戒道："我不是夯货，你等真是奴才！"福星道："你倒是个夯货，反敢骂人是奴才！"八戒又笑道，"既不是人家奴才，好道叫作'添寿'、'添福'、'添禄'？"

那三藏喝退了八戒，急整衣拜了三星。那三星以晚辈之礼见了大仙，方才叙坐。坐定，禄星道："我们一向久阔尊颜，有失恭敬。今因孙大圣搅扰仙山，特来相见。"大仙道："孙行者到蓬莱去的？"寿星道："是，因为伤了大仙的丹树，他来我处求方医治。我辈无方，他又到别处求访；但恐违了圣僧三日之限，要念《紧箍儿咒》。我辈一来奉拜，二

Their life is infinitely long,
And they live on the Ten Continents and Three Islands.
They often come to bring blessings to mortals,
Spreading good things a hundredfold among humans.

The glory and blessings of the universe
Come now as happiness unlimited.
As these three elders visit the Great Immortal on auspicious light,
There is no end to good fortune and peace.

"Master," the immortal youths rushed to report when they saw them, "the Three Stars from the sea are here." The Great Immortal Zhen Yuan, who was talking with the Tang Priest, came down the steps to welcome them when he heard this. When Pig saw the Star of Longevity he went up and tugged at his clothes. "I haven't seen you for ages, you meat-headed old fellow," he said with a grin. "You're getting very free and easy, turning up without a hat." With these words he thrust his own clerical hat on the star's head, clapped his hands, and roared with laughter. "Great, great. You've been 'capped and promoted' all right." Flinging the hat down, the Star of Longevity cursed him for a disrespectful moron. "I'm no moron," said Pig, but you're all slaves." "You're most certainly a moron," the Star of Blessing replied, "so how dare you call us slaves?" "If you aren't slaves then," Pig retorted, "why do people always ask you to 'bring us long life','bring us blessings', and 'bring us a good job'?"

Sanzang shouted at Pig to go away, then quickly tidied himself up and bowed to the Three Stars. The Three Stars greeted the Great Immortal as befitted members of a younger generation, after which they all sat down. "We have not seen your illustrious countenance for a long time," the Star of Office said, "which shows our great lack of respect. The reason we come to see you now is because the Great Sage Monkey has made trouble in your immortal temple." "Has Monkey been to Penglai?" the Great Immortal asked. "Yes," replied the Star of Longevity. "He came to our place to ask for a formula to restore the elixir tree that he killed. As we have no cure for it, he has had to go elsewhere in search of it. We are afraid that if he exceeds the three-day time-limit the holy priest has imposed, the Band-tightening Spell may be said. We have come in

来讨个宽限。”三藏闻言，连声应道：“不敢念，不敢念。”

正说处，八戒又跑进来，扯住福星，要讨果子吃。他去袖里乱摸，腰里乱吞，不住的揭他衣服搜检。三藏笑道：“那八戒是甚么规矩！”八戒道：“不是没规矩，此叫做‘番番是福’。”三藏又叱令出去。那呆子蹤出门，瞅着福星，眼不转睛的发狠。福星道：“夯货！我那里恼了你来，你这等恨我？”八戒道：“不是恨你，这叫‘回头望福’。”那呆子出得门来，只见一个小童，拿了四把茶匙，方去寻盅取果看茶；被他一把夺过，跑上殿，拿着小磬儿，用手乱敲乱打，两头玩耍。大仙道：“这个和尚，越发不尊重了！”八戒笑道：“不是不尊重，这叫做‘四时吉庆’。”

且不说八戒打诨乱缠。却表行者纵祥云离了蓬莱，又早到方丈仙山。这山真好去处。有诗为证。诗曰：

方丈巍峨别是天，太元宫府会神仙。
紫台光照三清路，花木香浮五色烟。
金凤自多槃蕊阙，玉膏谁逼灌芝田？
碧桃紫李新成熟，又换仙人信万年。

那行者按落云头，无心玩景。正走处，只闻得香风馥馥，玄鹤声鸣，那壁厢有个神仙。但见：

the first place to pay our respects and in the second to ask for an extension of the limit." "I won't recite it, I promise," answered Sanzang as soon as he heard this.

As they were talking Pig came rushing in again to grab hold of the Star of Blessing and demand some fruit from him. He started to feel in the star's sleeves and rummage round his waist, pulling his clothes apart as he searched everywhere. "What sort of behaviour is that?" asked Sanzang with a smile. "I'm not misbehaving," said Pig. "This is what's meant by the saying, 'blessings wherever you look'." Sanzang shouted at him to go away again. The idiot withdrew slowly, glaring at the Star of Blessing with unwavering hatred in his eyes. "I wasn't angry with you, you moron," said the star, "so why do you hate me so?" "I don't hate you," said Pig. "This is what they call turning the head and seeing blessing'." As the idiot was going out he saw a young boy came in with four tea ladles, looking for bowls in the abbot's cell in which to put fruit and serve tea. Pig seized one of the ladles, ran to the main hall of the temple, snatched up a hand-bell, and started striking it wildly. He was enjoying himself enormously when the Great Immortal said, "This monk gets more and more disrespectful." "I'm not being disrespectful," Pig replied. "I'm 'ringing in happiness for the four seasons'."

While Pig was having his jokes and making trouble, Monkey had bounded away from Penglai by auspicious cloud and come to the magic mountain Fangzhang. This was a really wonderful place. As the poem goes,

> The towering Fangzhang is another heaven,
> Where gods and Immortals meet in the Palace of the Great Unity.
> The purple throne illuminates the road to the Three Pure Ones,
> The scent of flowers and trees drifts among the clouds.
>
> Many a golden phoenix comes to rejoice around its flowery portals;
> What makes the fields of magical mushrooms glisten like jade?
> Pale peaches and purple plums are newly ripened,
> Ready to give even longer life to the Immortals.

But as Monkey brought his cloud down he was in no mood to enjoy the view. As he was walking along he smelt a fragrance in the wind, heard the cry of the black stork, and saw an Immortal:

盈空万道霞光现，彩雾飘飖光不断。
丹凤衔花也更鲜，青鸾飞舞声娇艳。
福如东海寿如山，貌似小童身体健。
壶隐洞天不老丹，腰悬与日长生篆。
人间数次降祯祥，世上几番消厄愿。
武帝曾宣加寿龄，瑶池每赴蟠桃宴。
教化众僧脱俗缘，指开大道明如电。
也曾跨海祝千秋，常去灵山参佛面。
圣号东华大帝君，烟霞第一神仙眷。

孙行者觌面相迎，叫声“帝君，起手了。”那帝君慌忙回礼道：“大圣，失迎。请荒居奉茶。”遂与行者搀手而入。果然是贝阙仙宫，看不尽瑶池琼阁。方坐待茶，只见翠屏后转出一个童儿。他怎生打扮：

身穿道服飘霞烁，腰束丝绦光错落。
头戴纶巾布斗星，足登芒履游仙岳。
炼元真，脱本壳，功行成时遂意乐。
识破原流精气神，主人认得无虚错。
逃名今喜寿无疆，甲子周天管不着。
转回廊，登宝阁，天上蟠桃三度摸。

The sky was filled with radiant light,
As multicoloured clouds shone and glowed.
Red phoenixes looked brighter than the flowers in their beaks;
Sweetly sang green ones as they danced in flight.
His blessings were as great as the Eastern Sea, his age that of a mountain;
Yet his face was a child's and his body was strong.
In a bottle he kept his pills of eternal youth,
And a charm for everlasting life hung from his waist.
He had often sent blessings down to mankind,
Several times saving mortals from difficulties.
He once gave longer life to Emperor Wu,
And always went to the Peach Banquets at the Jade Pool.
He taught all monks to cast off worldly fates;
His explanations of the great Way were clear as lightning.
He had crossed the seas to pay his respects,
And had seen the Buddha on the Vulture Peak.
His title was Lord Emperor of Eastern Glory,
The highest-ranked Immortal of the mists and clouds.

When Brother Monkey saw him he hailed him with the words, "I salute you, Lord Emperor." The Lord Emperor hastened to return his greeting and say, "I should have welcomed you properly, Great Sage. May I ask you home for some tea?" He led Monkey by the hand to his palace of cowrie-shells, where there was no end of jasper pools and jade towers. They were sitting waiting for their tea when a boy appeared from behind an emerald screen. This is how he looked:

A Taoist robe that sparkled with colour hung from his body,
And light gleamed from the silken sash round his waist.
On his head he wore a turban with the sign of the stars of the Dipper,
And the grass sandals on his feet had climbed all the magical mountains.
He was refining his True Being, shuffling off his shell,
And when he had finished he would reach unbounded bliss.
His understanding had broken through to the origins,
And his master knew that he was free from mistakes.
Avoiding fame and enjoying the present he had won long life
And did not care about the passing of time.
He had been along the crooked portico, climbed to the precious hall,

缥缈香云出翠屏，小仙乃是东方朔。

行者见了，笑道："这个小贼在这里哩！帝君处没有桃子你偷吃！"东方朔朝上进礼，答道："老贼，你来这里怎的？我师父没有仙丹你偷吃。"

帝君叫道："曼倩休乱言，看茶来也。"曼倩原是东方朔的道名。他急入里取茶二杯，饮讫。行者道："老孙此来，有一事奉干，未知允否？"帝君道："何事？自当领教。"行者道："近因保唐僧西行，路过万寿山五庄观，因他那小童无状，是我一时发怒，把他人参果树推倒，因此阻滞，唐僧不得脱身，特来尊处求赐一方医治，万望慨然。"帝君道："你这猴子，不管一二，到处里闯祸。那五庄观镇元子，圣号与世同君，乃地仙之祖。你怎么就冲撞出他？他那人参果树，乃草还丹。你偷吃了，尚说有罪；却又连树推倒，他肯干休？"行者道："正是呢。我们走脱了，被他赶上，把我们就当汗巾儿一般，一袖子都笼了去；所以阁气。没奈何，许他求方医治，故此拜求。"帝君道："我有一粒'九转太乙还丹'，但能治世间生灵，却不能医树。树乃水土之灵，天滋地润。若是凡间的果木，医治还可；这万寿山乃先天福地，五庄观乃贺洲

And three times received the peaches of Heaven.
Clouds of incense appeared to rise from bebind the emerald screen;
This young Immortal was Dongfang Shuo himself.

"So you're here, you young thief," said Monkey with a smile when he saw him. "There are no peaches for you to steal here in the Lord Emperor's palace." Dongfang Shuo greeted him respectfully and replied, "What have you come for, you old thief? My master doesn't keep any pills of immortality here for you to pinch."

"Stop talking nonsense, Manqian," the Lord Emperor shouted, "and bring some tea." Manqian was Dongfang Shuo's Taoist name. He hurried inside and brought out two cups of tea. When the two of them had drunk it, Monkey said, "I came here to ask you to do something for me. I wonder if you'd be prepared to." "What is it?" the Lord Emperor asked. "Do tell me." "I have been escorting the Tang Priest on his journey to the West," Monkey replied, "and our route took us via the Wuzhuang Temple on the Mountain of Infinite Longevity. The youths there were so ill-mannered that I lost my temper and knocked their manfruit tree over. We've been held up for a while as a result, and the Tang Priest cannot get away, which is why I have come to ask you, sir, to give me a formula that will cure it. I do hope that you will be good enough to agree." "You thoughtless ape," the Lord Emperor replied, "you make trouble wherever you go. Master Zhen Yuan of the Wuzhunang Temple has the sacred title Conjoint Lord of the Age, and he is the Patriarch of the Immortals of the Earth. Why ever did you clash with him? That manfruit tree of his is Grass-returning Cinnabar. It was criminal enough of you to steal some of the fruit, and knocking the tree over makes it impossible for him ever to make it up with you." "True," said Monkey. "When we escaped he caught up with us and swept us into his sleeve as if we were so many sweat-rags, which made me furious. However, he had to let me go and look for a formula that would cure it, which is why I've come to ask your help." "I have a nine-phased returning pill of the Great Monad, but it can only bring animate objects back to life, not trees. Trees are lives compounded of the Wood and Earth elements and nurtured by Heaven and Earth. If it were an ordinary mortal tree I could bring it back to life, but the Mountain of Infinite Longevity is

洞天，人参果又是天开地辟之灵根，如何可治！无方！无方！”

行者道：“既然无方，老孙告别。”帝君仍欲留奉玉液一杯，行者道：“急救事紧，不敢久滞。”遂驾云复至瀛洲海岛。也好去处。有诗为证。诗曰：

珠树玲珑照紫烟，瀛洲宫阙接诸天。
青山绿水琪花艳，玉液琨锞铁石坚。
五色碧鸡啼海日，千年丹凤吸朱烟。
世人罔究壶中景，象外春光亿万年。

那大圣至瀛洲，只见那丹崖珠树之下，有几个皓发皤髯之辈，童颜鹤鬓之仙，在那里着棋饮酒，谈笑讴歌。真个是：

祥云光满，瑞霭香浮。彩鸾鸣洞口，玄鹤舞山头。碧藕水桃为按酒，交梨火枣寿千秋。一个个丹诏无闻，仙符有籍；逍遥随浪荡，散淡任清幽。周天甲子难拘管，大地乾坤只自由。献果玄猿，对对参随多美爱；衔

the blessed land of a former heaven, the Wuzhuang Temple is the Cave Paradise of the Western Continent of Cattle-gift, and the manfruit tree is the life-root from the time when Heaven and Earth were separated. How could it possibly be revived? I have no formula, none at all."

"In that case I must take my leave," replied Monkey, and when the Lord Emperor tried to detain him with a cup of jade nectar he said, "This is too urgent to allow me to stay." He rode his cloud back to the island of Yingzhou, another wonderful place, as this poem shows:

> Trees of pearls glowed with a purple haze;
> The Yingzhou palaces led straight to the heavens.
> Blue hills, green rivers, and the beauty of exquisite flowers;
> Jade mountains as hard as iron.
> Pheasants called at the sunrise over the sea,
> Long-lived phoenixes breathe in the red clouds.
> People, do not look so hard at the scenery in your jar:
> Beyond the world of phenomena is an eternal spring.

On reaching Yingzhou he saw a number of white-haired Immortals with the faces of children playing chess and drinking under a pearl tree at the foot of a cinnabar cliff. They were laughing and singing. As the poem says, there were

> Light-filled auspicious clouds,
> Perfume floating in a blessed haze.
> Brilliant phoenixes singing at the mouth of a cave,
> Black cranes dancing on a mountain top.
> Pale green lotus-root and peaches helped their wine down,
> Pears and fiery red dates gave them a thousand years of life.
> Neither of them had ever heard an imperial edict,
> But each was entered on the list of Immortals.
> They drifted and floated with the waves,
> Free and easy in unsullied elegance.
> The passage of the days could not affect them;
> Their freedom was guaranteed by Heaven and Earth.
> Black apes come in pairs,
> Looking most charming as they present fruit;
> White deer, bowing two by two,

花白鹿，双双拱伏甚绸缪。

那些老儿，正然洒乐。这行者厉声高叫道："带我耍耍儿便怎的！"众仙见了，急忙趋步相迎。有诗为证。诗曰：

人参果树灵根折，大圣访仙求妙诀。

缭绕丹霞出宝林，瀛洲九老来相接。

行者认得是九老，笑道："老兄弟们自在哩！"九老道："大圣当年若存正，不闹天宫，比我们还自在哩。如今好了，闻你归真向西拜佛，如何得暇至此？"行者将那医树求方之事，具陈了一遍。九老也大惊道："你也忒惹祸！惹祸！我等实是无方。"行者道："既是无方，我且奉别。"

九老又留他饮琼浆，食碧藕。行者定不肯坐，止立饮了他一杯浆，吃了一块藕，急急离了瀛洲，径转东洋大海。早望见落伽山不远，遂落下云头，直到普陀岩上。见观音菩萨在紫竹林中与诸天大神、木叉、龙女，讲经说法。有诗为证。诗曰：

海主城高瑞气浓，更观奇异事无穷。

须知隐约千般外，尽出希微一品中。

四圣授时成正果，六凡听后脱樊笼。

少林别有真滋味，花果馨香满树红。

那菩萨早已看见行者来到，即命守山大神去迎。那大神出林来，叫声"孙悟空，那里去？"行者抬头喝道："你这个熊

Thoughtfully offer flowers.

These old men were certainly living a free and happy life. "How about letting me play with you?" Monkey shouted at the top of his voice, and when the Immortals saw him they hurried over to welcome him. There is a poem to prove it that goes:

When the magic root of the manfruit tree was broken;
The Great Sage visited the Immortals in search of a cure.
Winding their way through the vermilion mist, the Nine Ancients
Came out of the precious forest to greet him.

Monkey, who knew the Nine Ancients, said with a smile, "You nine brothers seem to be doing very nicely." "If you had stayed on straight and narrow in the old days, Great sage," they replied, "and not wrecked the Heavenly Palace you would be doing even better that we are. Now we hear that you have reformed and are going West to visit the Buddha. How did you manage the time off to come here ?" Monkey told them how he was searching for a formula to cure the tree. "What a terrible thing to do," they exclaimed in horror, "what a terrible thing. We honestly have no cure at all." "In that case I must take my leave of you."

The Nine Ancients tried to detain him with jasper wine and jade lotus-root, but Monkey refused to sit down, and stayed on his feet while he drank only one cup of wine and ate only one piece of lotus-root. Then he hurried away from Yingzhou and back to the Great Eastern Ocean. When he saw that Potaraka was not far away, he brought his cloud down to land on the Potara Crag, where he saw the Bodhisattva Guanyin expounding the scriptures and preaching the Buddha's Law to all the great gods of heaven, Moksa, and the dragon maiden in the Purple Bamboo Grove. A poem about it goes:

Thick the mists round the lofty city of the sea's mistress,
And no end to the greater marvels to be seen.
The Shaolin Temple really has the true flavour,
With the scent of flowers and fruit and the trees all red.

The Bodhisattva saw Monkey arrive and ordered the Great Guardian God of the Mountain to go and welcome him. The god emerged from the bamboo grove and shouted, "Where are you going, Monkey?" "You bear

罢！我是你叫的悟空！当初不是老孙饶了你，你已此做了黑风山的尸鬼矣。今日跟了菩萨，受了善果，居此仙山，常听法教，你叫不得我一声‘老爷’？”那黑熊真个得了正果，在菩萨处镇守普陀，称为大神，是也亏了行者。他只得陪笑道：“大圣，古人云：‘君子不念旧恶。’只管题他怎的！菩萨着我来迎你哩。”这行者就端肃尊诚，与大神到了紫竹林里，参拜菩萨。

菩萨道：“悟空，唐僧行到何处也？”行者道：“行到西牛贺洲万寿山了。”菩萨道：“那万寿山有座五庄观。镇元大仙，你曾会他么？”行者顿首道：“因是在五庄观，弟子不识镇元大仙，毁伤了他的人参果树，冲撞了他，他就困滞了我师父，不得前进。”那菩萨情知，怪道：“你这泼猴，不知好歹！他那人参果树，乃天开地辟的灵根；镇元子乃地仙之祖，我也让他三分；你怎么就打伤他树！”行者再拜道：“弟子实是不知那一日，他不在家，只有两个仙童，候待我等。是猪悟能晓得他有果子，要一个尝新，弟子委偷了他三个，兄弟们分吃了。那童子知觉，骂我等无已，是弟子发怒，遂将他树推倒。他次日回来赶上，将我等一袖子笼去，绳绑鞭抽，拷打了一日。我等当夜走脱，又被他赶上，依然笼了。三番两次，其实难逃，已允了与他医树。却才自海上求方，遍游三

monster," Monkey shouted back, "how dare you address me as 'Monkey'? If I hadn't spared your life that time you'd have been just a demon's corpse on the Black Wind Mountain. Now you've joined the Bodhisattva, accepted enlightenment, and come to live on this blessed island where you hear the Law being taught all the time. Shouldn't you address me as 'sir'?" It was indeed thanks to Monkey that the black bear had been enlightened and was now guarding the Bodhisattva's Potaraka as one of the great gods of heaven, so all he could do was to force a smile and say, "The ancients said, Great Sage, that a gentleman does not bear grudges. Why should you care about what you're called? Anyhow, the Bodhisattva has sent me to welcome you." Monkey then became grave and serious as he went into the Purple Bamboo Grove with the Great God and did obeisance to the Bodhisattva.

"How far has the Tang Priest got, Monkey?" she asked. "He has reached the Mountain of Infinite Longevity in the Western Continent of Cattle-gift," Monkey replied. "Have you met the Great Immortal Zhen Yuan who lives in the Wuzhuang Temple on that mountain?" she asked. "As your disciple didn't meet the Great Immortal Zhen Yuan when I was in the Wuzhuang Temple," replied Monkey, bowing down to the ground, "I destroyed his manfruit tree and offended him. As a result my master is in a very difficult position and can make no progress." "You wretched ape," said the Bodhisattva angrily now that she knew about it, "you have no conscience at all. That manfruit tree of his is the life-root from the time when Heaven and Earth were separated, and Master Zhen Yuan is the Patriarch of the Earth's Immortals, which means even I have to show him a certain respect. Why ever did you harm his tree?" Monkey bowed once more and said, "I really didn't know. He was away that day and there were only two immortal youths to look after us. When Pig heard that they had this fruit he wanted to try one, so I stole three for him and we had one each. They swore at us no end when they found out, so I lost my temper and knocked the tree over. When he came back the next day he chased us and caught us all up in his sleeve. We were tied up and flogged for a whole day. We got away that night but he caught up with us and put us in his sleeve again. All our escape attempts failed, so I promised him I'd put the tree right. I've been searching for a formula

岛，众神仙都没有本事。弟子因此志心朝礼，特拜告菩萨。伏望慈悯，俯赐一方，以救唐僧早早西去。”菩萨道：“你怎么不早来见我，却往岛上去寻找？”

行者闻得此言，心中暗喜道：“造化了！造化了！菩萨一定有方也！”他又上前恳求。菩萨道：“我这净瓶底的‘甘露水’，善治得仙树灵苗。”行者道：“可曾经验过么？”菩萨道：“经验过的。”行者问：“有何经验？”菩萨道：“当年太上老君曾与我赌胜：他把我的杨柳枝拔了去，放在炼丹炉里，炙得焦干，送来还我。是我拿了插在瓶中，一昼夜，复得青枝绿叶，与旧相同。”行者笑道：“真造化了！真造化了！烘焦了的尚能医活，况此推倒的，有何难哉！”菩萨吩咐大众：“看守林中，我去去来。”遂手托净瓶，白鹦哥前边巧啭，孙大圣随后相从。有诗为证。诗曰：

玉毫金象世难论，正是慈悲救苦尊。
过去劫逢无垢佛，至今成得有为身。
几生欲海澄清浪，一片心田绝点尘。
甘露久经真妙法，管教宝树永长春。

却说那观里大仙与三老正然清话，忽见孙大圣按落云头，叫道：“菩萨来了。快接！快接！”慌得那三星与镇元子共三藏师徒，一齐迎出宝殿。菩萨才住了祥云，先与镇元子陪了话；后与三星作礼。礼毕上坐。那阶前，行者引唐僧、八

all over the seas and been to all three islands of Immortals, but the gods and Immortals are all useless, which is why I decided to come and worship you, Bodhisattva, and tell you all about it. I beg you in your mercy to grant me a formula so that I can save the Tang Priest and have him on his way west again as soon as possible. "Why didn't you come and see me earlier instead of searching the islands for it?" the Bodhisattva asked.

"I'm in luck," thought Monkey with delight when he heard this, "I'm in luck. The Bodhisattva must have a formula." He went up to her and pleaded for it again. "The 'sweet dew' in this pure vase of mine," she said, "is an excellent cure for magic trees and plants." "Has it ever been tried out?" Monkey asked. "Yes," she said. "How?" he asked. "Some years ago Lord Lao Zi beat me at gambling," she replied, "and took my willow sprig away with him. He put it in his elixir-refining furnace and burnt it to a cinder before sending it back to me. I put it back in the vase, and a day and a night later it was as green and leafy as ever." "I'm really in luck," said Monkey, "really in luck. If it can bring a cinder back to life, something that has only been pushed over should be easy." The Bodhisattva instructed her subjects to look after the grove as she was going away for a while. Then she took up her vase, and her white parrot went in front singing while Monkey followed behind. As the poem goes,

The jade-haired golden one is hard to describe to mortals;
She truly is a compassionate deliverer.
Although in aeons past she had known the spotless Buddha,
Now she had acquired a human form.

After several lives in the sea of suffering she had purified the waves,
And in her heart there was no speck of dust.
The sweet dew that had long undergone the miraculous Law
Was bound to give the magic tree eternal life.

The Great Immortal and the Three Stars were still in lofty conversation when they saw Monkey bring his cloud down and heard him shout, "The Bodhisattva's here. Come and welcome her at once." The Three Stars and Master Zheng Yuan hurried out with Sanzang and his disciples to greet her. On bringing her cloud to a stop, she first talked with Master Zhen Yuan and then greeted the Three Stars, after which she climbed to her seat. Monkey then led the Tang Priest, Pig, and Friar Sand out to do

戒、沙僧都拜了。那观中诸仙，也来拜见。行者道："大仙不必迟疑，趁早儿陈设香案，请菩萨替你治那甚么果树去。"大仙躬身谢菩萨道："小可的勾当，怎么敢劳菩萨下降？"菩萨道："唐僧乃我之弟子，孙悟空冲撞了先生，理当赔偿宝树。"三老道："既如此，不须谦讲了。请菩萨都到园中去看看。"

那大仙即命设具香案，打扫后园，请菩萨先行。三老随后。三藏师徒与本观众仙，都到园内观看时，那棵树倒在地下，土开根现，叶落枝枯。菩萨叫："悟空，伸手来。"那行者将左手伸开。菩萨将杨柳枝，蘸出瓶中甘露，把行者手心里画了一道起死回生的符字，教他放在树根之下，但看水出为度。那行者捏着拳头，往那树根底下揣着；须臾，有清泉一汪。菩萨道："那个水不许犯五行之器，须用玉瓢舀出，扶起树来，从头浇下，自然根皮相合，叶长芽生，枝青果出。"行者道："小道士们，快取玉瓢来。"镇元子道："贫道荒山，没有玉瓢，只有玉茶盏、玉酒杯，可用得么？"菩萨道："但是玉器，可舀得水的便罢，取将来看。"大仙即命小童子取出有二三十个茶盏，四五十个酒盏，却将那根下清泉舀出。行者、八戒、沙僧，扛起树来，扶得周正，拥上土，将玉器内甘泉，一瓯瓯捧与菩萨。菩萨将杨柳枝细细洒上，

obeisance before the steps, and all the Immortals in the temple came to bow to her as well. "There's no need to dither about, Great Immortal," said Monkey. "Get an incense table ready at once and ask the Bodhisattva to cure that whatever-it-is tree of yours." The Great Immortal Zhen Yuan bowed to the Bodhisattva and thanked her: "How could I be so bold as to trouble the Bodhisattva with my affairs?" "The Tang Priest is my disciple, and Monkey has offended you, so it is only right that I should make up for the loss of your priceless tree." "In that case there is no need for you to refuse," said the Three Stars. "May we invite you, Bodhisattva, to come into our orchard and take a look?"

The Great Sage had an incense table set up and the orchard swept, then he asked the Bodhisattva to lead the way. The Three Stars followed behind. Sanzang, his disciples, and all the Immortals of the temple went into the orchard to look, and they saw the tree lying on the ground with the earth torn open, its roots laid bare, its leaves fallen and its branches withered. "Put your hand out, Monkey," said the Bodhisattva, and Brother Monkey stretched out his left hand. The Bodhisattva dipped her willow spray into the sweet dew in her vase, then used it to write a spell to revive the dead on the palm of Monkey's hand. She told him to place it on the roots of the tree until he saw water coming out. Monkey clenched his fist and tucked it under the roots; before long a spring of clear water began to form a pool. "That water must not be sullied by vessels made of any of the Five Elements, so you will have to scoop it out with a jade ladle. If you prop the tree up and pour the water on it from the very top, its bark and trunk will knit together, its leaves will sprout again, the branches will be green once more, and the fruit will reappear." "Fetch a jade ladle this moment, young Taoists," said Monkey. "We poor monks have no jade ladle in our destitute temple. We only have jade tea-bowls and wine-cups. Would they do?" "As long as they are jade and can scoop out water they will do," the Bodhisattva replied. "Bring them out and try." The Great Immortal then told some boys to fetch the twenty or thirty teabowls and the forty or fifty wine-cups and ladle the clear water out from under the roots. Monkey, Pig and Friar Sand put their shoulders under the tree, raised it upright, and banked it up with earth. Then they presented the sweet spring water cup by cup to the Bodhisattva, who

口中又念着经咒。不多时，洒净那舀出之水，只见那树果然依旧青绿叶阴森，上有二十三个人参果。清风、明月二童子道："前日不见了果子时，颠倒只数得二十二个；今日回生，怎么又多了一个？"行者道："'日久见人心。'前日老孙只偷了三个，那一个落下地来，土地说这宝遇土而入，八戒只嚷我打了偏手，故走了风信，只缠到如今，才见明白。"

菩萨道："我方才不用五行之器者，知道此物与五行相畏故耳。"那大仙十分欢喜，急令取金击子来，把果子敲下十个，请菩萨与三老复回宝殿，一则谢劳，二来做个"人参果会"。众小仙遂调开桌椅，铺设丹盘，请菩萨坐了上面正席，三老左席，唐僧右席，镇元子前席相陪，各食了一个。有诗为证。诗曰：

万寿山中古洞天，人参一熟九千年。
灵根现出芽枝损，甘露滋生果叶全。
三老喜逢皆旧契，四僧幸遇是前缘。
自今会服人参果，尽是长生不老仙。

此时菩萨与三老各吃了一个，唐僧始知是仙家宝贝，也吃了一个。悟空三人，亦各吃一个。镇元子陪了一个。本观仙众分吃了一个。行者才谢了菩萨回上普陀岩，送三星径转蓬莱

sprinkled it lightly on the tree with her spray of willow and recited an incantation. When a little later the water had all been sprinkled on the tree the leaves really did become as dense and green as ever, and there were twenty-three manfruits growing there. Pure Wind and Bright Moon, the two immortal boys, said, "When the fruit disappeared the other day there were only twenty-two of them; so why is there an extra one now that it has come back to life?" "'Time shows the truth about a man'", Monkey replied. "I only stole three that day. The other one fell on the ground, and the local deity told me that this treasure always entered earth when it touched it. Pig accused me of taking it as a bit of extra for myself and blackened my reputation, but at long last the truth has come out."

"The reason why I did not use vessels made from the Five Elements was because I knew that this kind of fruit is allergic to them," said the Bodhisattva. The Great Immortal, now extremely happy, had the golden rod fetched at once and knocked down ten of the fruits. He invited the Bodhisattva and the Three Stars to come to the main hall of the temple to take part a Manfruit Feast to thank them for their labours. All the junior Immortals arranged tables, chairs, and cinnabar bowls, The Bodhisattva was asked to take the seat of honour with the Three Stars on her left, the Tang Priest on her right, and Master Zhen Yuan facing her as the host. They ate one fruit each, and there are some lines about it:

> In the ancient earthly paradise on the Mountain of Infinite Longevity
> The manfruit ripens once in nine thousand years.
> When the magic roots were bared and the branches dead,
> The sweet dew brought leaves and fruit back to life.
> The happy meeting of the Three Stars was predestined;
> It was fated that the four monks would encounter one another.
> Now that they have eaten the manfruit at this feast,
> They will all enjoy everlasting youth.

The Bodhisattva and the Three Stars ate one each, as did the Tang Priest, who realized at last that this was an Immortal's treasure, and Monkey, Pig and Friar Sand. Master Zhen Yuan had one to keep them company and the Immortals of the temple divided the last one between them. Monkey thanked the Bodhisattva, who went back to Potaraka, and saw the Three Stars off on their journey home to the island of Penglai.

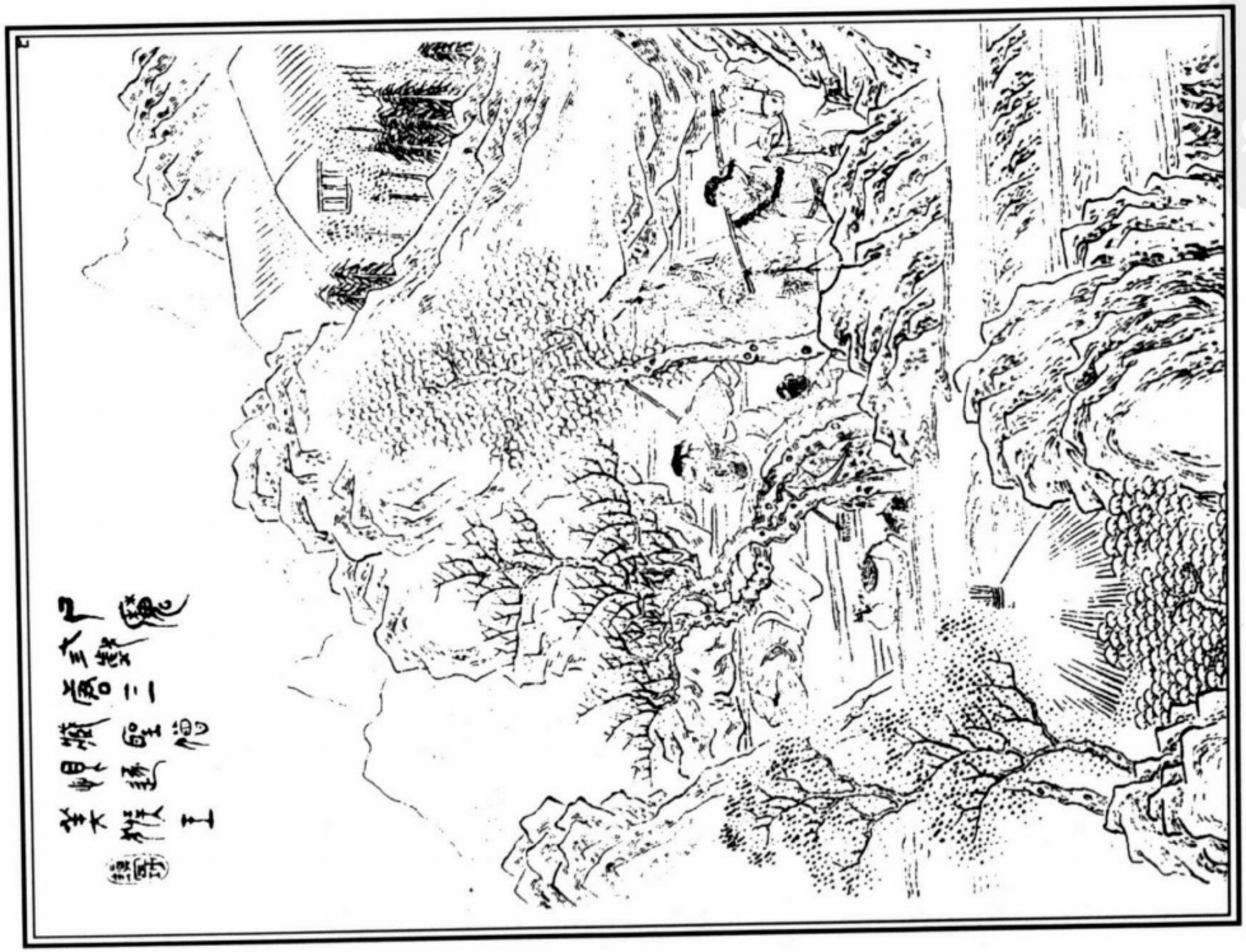
岛。镇元子却又安排蔬酒，与行者结为兄弟。这才是不打不成相识，两家合了一家。师徒四众，喜喜欢欢，天晚歇了。那长老才是：有缘吃得草还丹，长寿苦捱妖怪难。

毕竟到明日如何作别，且听下回分解。

Master Zhen Yuan set out some non-alcoholic wine and made Monkey his sworn brother. This was a case of "if you don't fight you can't make friends", and their two households were now united. That night Sanzang and his disciples went to bed feeling very happy. That venerable priest had now

> Been lucky enough to eat the Grass-returning Cinnabar,
> Gaining long life, and resistance to fiends and monsters.

Listen to the next instalment to hear how they took their leave the next day.



第二十七回

尸魔三戏唐三藏　圣僧恨逐美猴王

却说三藏师徒，次日天明，收拾前进。那镇元子与行者结为兄弟，两人情投意合，决不肯放；又安排管待，一连住了五六日。那长老自服了草还丹，真似脱胎换骨，神爽体健。他取经心重，那里肯淹留，无已，遂行。

师徒别了上路，早见一座高山。三藏道："徒弟，前面有山险峻，恐马不能前，大家须仔细仔细。"行者道："师父放心，我等自然理会。"好猴王，他在那马前，横担着棒，剖开山路，上了高崖，看不尽：

峰岩重叠，涧壑湾环。虎狼成阵走，麂鹿作群行。无数獐犯钻簇簇，满山狐兔聚丛丛。千尺大蟒，万丈长蛇。大蟒喷愁雾，长蛇吐怪风。道旁荆棘牵漫，岭上松楠秀丽。薜萝满目，芳草连天。影落沧溟北，云开斗柄

Chapter 27

The Corpse Fiend Thrice Tricks Tang Sanzang
The Holy Monk Angrily Dismisses the Handsome Monkey King

At dawn the next day Sanzang and his three disciples packed their things before setting off. Now that Master Zhen Yuan had made Monkey his sworn brother and was finding him so congenial, he did not want to let him go, so he entertained him for another five or six days. Sanzang had really become a new man, and was livelier and healthier now that he had eaten the Grass-returning Cinnabar. His determination to fetch the scriptures was too strong to let him waste any more time, so there was nothing for it but to be on their way.

Soon after they had set out again, master and disciples saw a high mountain in front of them. "I'm afraid that the mountain ahead may be too steep for the horse," Sanzang said, "so we must think this over carefully." "Don't worry, master," said Monkey, "we know how to cope." He went ahead of the horse with his cudgel over his shoulder and cleared a path up to the top of the cliff. He saw no end of

Row upon row of craggy peaks,
Twisting beds of torrents.
Tigers and wolves were running in packs,
Deer and muntjac moving in herds.
Countless river-deer darted around.
And the mountains was covered with fox and hare.
Thousand-food pythons,
Ten-thousand-fathom snakes;
The great pythons puffed out murky clouds,
The enormous snakes breathed monstrous winds.
Brambles and thorns spread beside the paths,
Pines and cedars stood elegant on the ridge.
There were wild fig-trees wherever the eye could see,
And sweet-scented flowers as far as the horizon.

南。万古常含元气老，千峰巍列日光寒。

那长老马上心惊，孙大圣布施手段，舞着铁棒，哮吼一声，唬得那狼虫颠窜，虎豹奔逃。师徒们入此山，正行到嵯峨之处，三藏道："悟空，我这一日，肚中饥了，你去那里化些斋吃。"行者陪笑道："师父好不聪明，这等半山之中，前不巴村，后不着店，有钱也没买处，教往那里寻斋？"三藏心中不快，口里骂道："你这猴子！想你在两界山，被如来压在石匣之内，口能言，足不能行；也亏我救你性命，摩顶受戒，做了我的徒弟。怎么不肯努力，常怀懒惰之心！"行者道："弟子亦颇殷勤，何尝懒惰？"三藏道："你既殷勤，何不化斋我吃？我肚饥怎行？况此地山岚瘴气，怎么得上雷音？"行者道："师父休怪，少要言语。我知你尊性高傲，十分违慢了你，便要念那话儿咒。你下马稳坐，等我寻那里有人家处化斋去。"

行者将身一纵，跳上云端里，手搭凉篷，睁眼观看。可怜西方路甚是寂寞，更无庄堡人家；正是多逢树木，少见人烟去处。看多时，只见正南上有一座高山。那山向阳处，有一片鲜红的点子。行者按下云头道："师父，有吃的了。"那长老问甚东西。行者道："这里没人家化饭，那南山有一片红的，想必是熟透了的山桃，我去摘几个来你充饥。"三藏喜

The mountain's shadow fell north of the ocean,
The clouds parted south of the handle of the Dipper.
The towering cliffs were as ancient as the primal Essence,
The majestic crags cold in the sunlight.

Sanzang was immediately terrified, so Monkey resorted to some of his tricks. He whirled his iron cudgel and roared, at which all the wolves, snakes, tigers and leopards fled. They then started up the mountain, and as they were crossing a high ridge Sanzang said to Monkey, "Monkey, I've been hungry all day, so would you please go and beg some food for us somewhere." "You aren't very bright, master," Monkey replied with a grin. "We're on a mountain with no village or inn for many miles around. Even if we had money there would be nowhere to buy food, so where am I to go and beg for it?" Sanzang felt cross, so he laid into Monkey. "You ape," he said, "don't you remember how you were crushed by the Buddha in a stone cell under the Double Boundary Mountain, where you could talk but not walk? It was I who saved your life, administered the monastic vows to you, and made you my disciple. How dare you be such a slacker? Why aren't you prepared to make an effort?" "I always make an effort," said Monkey. "I'm never lazy." "If you're such a hard worker, go and beg some food for us. I can't manage on an empty stomach. Besides, with the noxious vapours on this mountain we'll never reach the Thunder Monastery," "Please don't be angry, master, and stop talking. I know your obstinate character — if I'm too disobedient you'll say that spell. You'd better dismount and sit here while I find somebody and beg for some food."

Monkey leapt up into the clouds with a single jump, and shading his eyes with his hand he looked around. Unfortunately he could see nothing in any direction except emptiness. There was no village or house or any other sign of human habitation among the countless trees. After looking for a long time he made out a high mountain away to the south. On its southern slopes was a bright red patch. Monkey brought his cloud down and said, "Master, there's something to eat." Sanzang asked him what it was. "There's no house around here where we could ask for food," Monkey replied, "but there's a patch of red on a mountain to the south that I'm sure must be ripe wild peaches. I'll go and pick some—they'll

道："出家人若有桃子吃，就为上分了！快去。"行者取了钵盂，纵起祥光，你看他觔斗幌幌，冷气飕飕，须臾间，奔南山摘桃不题。

却说常言有云："山高必有怪，岭峻却生精。"果然这山上有一个妖精。孙大圣去时，惊动那怪。他在云端里，踏着阴风，看见长老坐在地下，就不胜欢喜道："造化！造化！几年家人都讲东土的唐和尚取'大乘'，他本是金蝉子化身，十世修行的原体。有人吃他一块肉，长寿长生。真个今日到了。"那妖精上前就要拿他，只见长老左右手下有两员大将护持，不敢拢身。他说两员大将是谁？说是八戒、沙僧。八戒、沙僧，虽没甚么大本事，然八戒是天蓬元帅，沙僧是卷帘大将。他的威气尚不曾泄，故不敢拢身。妖精说："等我且戏他戏，看怎么说。"

好妖精，停下阴风，在那山凹里，摇身一变，变做个月貌花容的女儿，说不尽那眉清目秀，齿白唇红，左手提着一个青砂罐儿，右手提着一个绿磁瓶儿，从西向东，径奔唐僧：

圣僧歇马在山岩，忽见裙钗女近前。
翠袖轻摇笼玉笋，湘裙斜拽显金莲。
汗流粉面花含露，尘拂蛾眉柳带烟。

fill you up." "A monk who has peaches to eat is a lucky man," said Sanzang. Monkey picked up his bowl and leapt off on a beam of light. Just watch as he flashes off in a somersault, a whistling gust of cold air. Within a moment he was picking peaches on the southern mountain.

There is a saying that goes, "If the mountain is high it's bound to have fiends; if the ridge is steep spirits will live there." This mountain did indeed have an evil spirit who was startled by Monkey's appearance. It strode through the clouds on a negative wind, and on seeing the venerable Sanzang on the ground below thought happily, "What luck, what luck. At home they've been talking for years about a Tang Monk from the East who's going to fetch the 'Great Vehicle'; he's a reincarnation of Golden Cicada, and has an Original Body that has been purified through ten lives. Anyone who eats a piece of his flesh will live for ever. And today, at last, he's here." The evil spirit went forward to seize him, but the sight of the two great generals to Sanzang's left and right made it frightened to close in on him. Who, it wondered, were they? They were in fact Pig and Friar Sand, and for all that their powers were nothing extraordinary, Pig was really Marshal Tian Peng while Friar Sand was the Great Curtain-lifting General. It was because their former awe-inspiring qualities had not yet been dissipated that the fiend did not close in. "I'll try a trick on them and see what happens," the spirit said to itself.

The splendid evil spirit stopped its negative wind in a hollow and changed itself into a girl with a face as round as the moon and as pretty as a flower. Her brow was clear and her eyes beautiful; her teeth were white and her lips red. In her left hand she held a blue earthenware pot and in her right a green porcelain jar. She headed east towards the Tang Priest.

> The holy monk rested his horse on the mountain,
> And suddenly noticed a pretty girl approaching.
> The green sleeves over her jade fingers lightly billowed;
> Golden lotus feet peeped under her trailing skirt.
> The beads of sweat on her powdered face were dew on a flower,
> Her dusty brow was a willow in a mist.
> Carefully and closely he watched her
> As she came right up to him.

仔细定睛观看处，看看行至到身边。

三藏见了，叫："八戒，沙僧，悟空才说这里旷野无人，你看那里不走出一个人来了？"八戒道："师父，你与沙僧坐着，等老猪去看看来。"那呆子放下钉钯，整整直裰，摆摆摇摇，充作个斯文气象，一直的觌面相迎。真个是远看未实，近看分明。那女子生得：

冰肌藏玉骨，衫领露酥胸。
柳眉积翠黛，杏眼闪银星。
月样容仪俏，天然性格清。
体似燕藏柳，声如莺啭林。
半放海棠笼晓日，才开芍药弄春晴。

那八戒见他生得俊俏，呆子就动了凡心，忍不住胡言乱语。叫道："女菩萨，往那里去？手里提着是甚么东西？"——分明是个妖怪，他却不能认得。——那女子连声答应道："长老，我这青罐里是香米饭，绿瓶里是炒面筋。特来此处无他故，因还誓愿要斋僧。"八戒闻言，满心欢喜。急抽身，就跑了个猪颠风，报与三藏道："师父！'吉人自有天报！'师父饿了，教师兄去化斋，那猴子不知那里摘桃儿耍子去了。桃子吃多了，也有些嘈人，又有些下坠。你看那不是个斋僧的来了？"唐僧不信道："你这个夯货胡缠！我们走了这向，好人也不曾遇着一个，斋僧的从何而来！"八戒道："师父，这不到了？"

三藏一见，连忙跳起身来，合掌当胸道："女菩萨，你府

"Pig, Friar Sand," said Sanzang when he saw her, "don't you see somebody coming although Monkey said that this was a desolate and uninhabited place?" "You and Friar Sand stay sitting here while I go and take a look." The blockhead laid down his rake, straightened his tunic, put on the airs of a gentleman, and stared at the girl as he greeted her. Although he had not been sure from a distance, he could now see clearly that the girl had

> Bones of jade under skin as pure as ice,
> A creamy bosom revealed by her neckline.
> Her willow eyebrows were black and glossy,
> And silver stars shone from her almond eyes.
> She was as graceful as the moon,
> As pure as the heavens.
> Her body was like a swallow in a willow-tree,
> Her voice like an oriole singing in the wood.
> She was wild apple-blossom enmeshing the sun,
> An opening peony full of the spring.

When the idiot Pig saw how beautiful she was his earthly desires were aroused, and he could not hold back the reckless words that came to his lips. "Where are you going, Bodhisattva," he said, "and what's that you're holding?" Although she was obviously an evil fiend he could not realize it. "Venerable sir," the girl replied at once, "this blue pot is full of tasty rice, and the green jar contains fried wheat-balls. I've come here specially to fulfil a vow to feed monks." Pig was thoroughly delighted to hear this. He came tumbling back at breakneck speed and said to Sanzang, "Master, 'Heaven rewards the good'. When you sent my elder brother off begging because you felt hungry, that ape went fooling around somewhere picking peaches. Besides, too many peaches turn your stomach and give you the runs. Don't you see that this girl is coming to feed us monks?" "You stupid idiot," replied Sanzang, who was not convinced, "we haven't met a single decent person in this direction, so where could anyone come from to feed monks?" "What's she then, master?" said Pig.

When Sanzang saw her he sprang to his feet, put his hands together in front of his chest, and said, "Bodhisattva, where is your home? Who are

上在何处住?是甚人家?有甚愿心，来此斋僧?”——分明是个妖精，那长老也不认得。——那妖精见唐僧问他来历，他立地就起个虚情，花言巧语，来赚哄道:“师父，此山叫做蛇回兽怕的白虎岭。正西下面是我家。我父母在堂，看经好善，广斋方上远近僧人；只因无子，求神作福；生了奴奴，欲扳门第，配嫁他人，又恐老来无倚，只得将奴招了一个女婿，养老送终。”三藏闻言道:“女菩萨，你语言差了。圣经云:‘父母在，不远游；游必有方。’你既有父母在堂，又与你招了女婿，——有愿心，教你男子还，便也罢，怎么自家在山行走?又没个侍儿随从。这个是不遵妇道了。”那女子笑吟吟，忙陪俏语道:“师父，我丈夫在山北凹里，带几个客子锄田。这是奴奴煮的午饭，送与那些人吃的。只为五黄六月，无人使唤，父母又年老，所以亲身来送。忽遇三位远来，却思父母好善，故将此饭斋僧，如不弃嫌，愿表芹献。”三藏道:“善哉!善哉!我有徒弟摘果子去了，就来，我不敢吃；假如我和尚吃了你饭，你丈夫晓得，骂你，却不罪坐贫僧也?”那女子见唐僧不肯吃，却又满面春生道:“师父啊，我父母斋僧，还是小可；我丈夫更是个善人，一生好的是修桥补路，爱老怜贫。但听见说这饭送与师父吃了，他与我夫妻情上，比寻常更是不同。”三藏也只是不吃。旁边子恼坏了八戒。那呆子努着嘴，口里埋怨道:“天下和尚也无

you? What vow brings you here to feed monks?" Although she was obviously an evil spirit, the venerable Sanzang could not see it either. On being asked about her background by Sanzang, the evil spirit immediately produced a fine-sounding story with which to fool him. "This mountain, which snakes and wild animals won't go near, is called White Tiger Ridge," she said. "Our home lies due west from here at the foot of it. My mother and father live there, and they are devout people who read the scriptures and feed monks from far and near. As they had no son, they asked Heaven to bless them. When I was born they wanted to marry me off to a good family, but then they decided to find me a husband who would live in our home to look after them in their old age and see them properly buried." "Bodhisattva, what you say can't be right," replied Sanzang. "The *Analects* say, 'When father and mother are alive, do not go on long journeys; if you have to go out, have a definite aim.' As your parents are at home and have found you a husband, you should let him fulfil your vow for you. Why ever are you walking in the mountains all by yourself, without even a servant? This is no way for a lady to behave." The girl smiled and produced a smooth reply at once: "My husband is hoeing with some of our retainers in a hollow in the north of the mountain, reverend sir, and I am taking them this food I've cooked. As it's July and all the crops are ripening nobody can be spared to run errands, and my parents are old, so I'm taking it there myself. Now that I have met you three monks from so far away, I would like to give you this food as my parents are so pious. I hope you won't refuse our paltry offering." "It's very good of you," said Sanzang, "but one of my disciples has gone to pick some fruit and will be back soon, so we couldn't eat any of your food. Besides, if we ate your food your husband might be angry with you when he found out, and we would get into trouble too." As the Tang Priest was refusing to eat the food, the girl put on her most charming expression and said, "My parents' charity to monks is nothing compared to my husband's, master. He is a religious man whose lifelong pleasure has been repairing bridges, mending roads, looking after the aged, and helping the poor. When he hears that I have given you this food, he'll love me more warmly than ever." Sanzang still declined to eat it. Pig was beside himself. Twisting his lips into a pout, he muttered indignantly, "Of all the monks on earth

数，不曾像我这个老和尚罢软！现成的饭，三分儿，倒不吃，只等那猴子来，做四分才吃！”他不容分说，一嘴把个罐子拱倒，就要动口。

只见那行者自南山顶上，摘了几个桃子，托着钵盂，一筋斗，点将回来；睁火眼金睛观看，认得那女子是个妖精，放下钵盂，掣铁棒，当头就打。唬得个长老用手扯住道：“悟空！你走将来打谁？”行者道：“师父，你面前这个女子，莫当做个好人；他是个妖精，要来骗你哩。”三藏道：“你这猴头，当时倒也有些眼力，今日如何乱道！这女菩萨有此善心，将这饭要斋我等，你怎么说他是个妖精？”行者笑道：“师父，你那里认得。老孙在水帘洞里做妖魔时，若想人肉吃，便是这等：或变金银，或变庄台，或变醉人，或变女色。有那等痴心的，爱上我，我就迷他到洞里，尽意随心，或蒸或煮受用；吃不了，还要晒干了防天阴哩！师父，我若来迟，你定入他套子，遭他毒手！”那唐僧那里肯信，只说是个好人。行者道：“师父，我知道你了。你见他那等容貌，必然动了凡心。若果有此意，叫八戒伐几棵树来，沙僧寻些草来，我做木匠，就在这里搭个窝铺，你与他圆房成事，我们大家散了，却不是件事业？何必又跋涉，取甚经去！”那长老原是个软善的人，那里吃得他这句言语，羞得个光头彻耳通红。

there can't be another as soft in the head as our master. He won't eat ready-cooked food when there are only three of us to share it between. He's waiting for that ape to come back, and then we'll have to split it four ways." Without allowing any more discussion he tipped the pot towards his mouth and was just about to eat.

At just this moment Brother Monkey was somersaulting back with his bowl full of the peaches he had picked on the southern mountain. When he saw with the golden pupils in his fiery eyes that the girl was an evil spirit, he put the bowl down, lifted his cudgel, and was going to hit her on the head when the horrified Sanzang held him back and said, "Who do you think you're going to hit?" "That girl in front of you is no good," he replied. "She's an evil spirit trying to make a fool of you." "In the old days you had a very sharp eye, you ape," Sanzang said, "but this is nonsense. This veritable Bodhisattva is feeding us with the best of motives, so how can you call her an evil spirit?" "You wouldn't be able to tell, master," said Monkey with a grin. "When I was an evil monster in the Water Curtain Cave I used to do that if I wanted a meal of human flesh. I would turn myself into gold and silver, or a country mansion, or liquor, or a pretty girl. Whoever was fool enough to be besotted with one of these would fall in love with me, and I would lure them into the cave, where I did what I wanted with them. Sometimes I ate them steamed and sometimes boiled, and what I couldn't finish I used to dry in the sun against a rainy day. If I'd been slower getting here, master, you'd have fallen into her snare and she'd have finished you off." The Tang Priest refused to believe him and maintained that she was a good person. "I know you, master," said Monkey. "Her pretty face must have made you feel randy. If that's the way you feel, tell Pig to fell a few trees and send Friar Sand look off to for some grass. I'll be the carpenter, and we'll build you a hut here that you and the girl can use as your bridal chamber. We can all go our own ways. Wouldn't marriage be a worthwhile way of living? Why bother plodding on to fetch some scriptures or other?" Sanzang, who had always been such a soft and virtuous man, was unable to take this. He was so embarrassed that he blushed from his shaven pate to his ears.

While Sanzang was feeling so embarrassed, Monkey flared up again

三藏正在此羞惭，行者又发起性来，掣铁棒，望妖精劈脸一下。那怪物有些手段，使个“解尸法”，见行者棍子来时，他却抖擞精神，预先走了，把一个假尸首打死在地下。唬得个长老战战兢兢，口中作念道：“这猴着然无礼！屡劝不从，无故伤人性命！”行者道：“师父莫怪，你且来看看这罐子里是甚东西。”沙僧搀着长老，近前看时，那里是甚香米饭，却是一罐子拖尾巴的长蛆；也不是面筋，却是几个青蛙、癞虾蟆，满地乱跳。长老才有三分儿信了。怎禁猪八戒气不忿，在旁漏八分儿唆嘴道：“师父，说起这个女子，他是此间农妇，因为送饭下田，路遇我等，却怎么栽他是个妖怪？哥哥的棍重，走将来试手打他一下，不期就打杀了；怕你念甚么《紧箍儿咒》，故意的使个障眼法儿，变做这等样东西，演幌你眼，使不念咒哩。”

三藏自此一言，就是晦气到了：果然信那呆子撺唆，手中捻诀，口里念咒。行者就叫：“头疼！头疼！莫念！莫念！有话便说。”唐僧道：“有甚话说！出家人时时常要方便，念念不离善心，扫地恐伤蝼蚁命，爱惜飞蛾纱罩灯。你怎么步步行凶！打死这个无故平人，取将经来何用？你回去罢！”行者道：“师父，你教我回那里去？”唐僧道：“我不要你做徒弟。”行者道：“你不要我做徒弟，只怕你西天路去不成。”唐僧道：“我命在天，该那个妖精蒸了吃，就是煮了，也算不过。终不然，你救得我的大限？你快回去！”行者道：“师父，我回去

and struck at the evil spirit's face. The fiend, who knew a trick or two, used a magic way of abandoning its body: when it saw Monkey's cudgel coming it braced itself and fled, leaving a false corpse lying dead on the ground. Sanzang shook with terror and said to himself, "That monkey is utterly outrageous. Despite all my good advice he will kill people for no reason at all." "Don't be angry, master," said Monkey. "Come and see what's in her pot." Friar Sand helped Sanzang over to look, and he saw that so far from containing tasty rice it was full of centipedes with long tails. The jar had held not wheat-balls but frogs and toads, which were now jumping around on the ground. Sanzang was now beginning to believe Monkey. This was not enough, however, to prevent a furious Pig from deliberately making trouble by saying, "Master, that girl was a local countrywoman who happened to meet us while she was taking some food to the fields. There's no reason to think that she was an evil spirit. My elder brother was trying his club out on her, and he killed her by mistake. He's deliberately trying to trick us by magicking the food into those things because he's afraid you'll recite the Band-tightening spell. He's fooled you into not saying it."

This brought the blindness back on Sanzang, who believed these trouble-making remarks and made the magic with his hand as he recited the spell. "My head's aching, my head's aching," Monkey said. "Stop, please stop. Tell me off if you like." "I've nothing to say to you," replied Sanzang. "A man of religion should always help others, and his thoughts should always be virtuous. When sweeping the floor you must be careful not to kill any ants, and to spare the moth you should put gauze round your lamp. Why do you keep murdering people? If you are going to kill innocent people like that there is no point in your going to fetch the scriptures. Go back!" "Where am I to go back to?" Monkey asked. "I won't have you as my disciple any longer," said Sanzang. "If you won't have me as your disciple," Monkey said, "I'm afraid you may never reach the Western Heaven." "My destiny is in Heaven's hands," replied Sanzang. "If some evil spirit is fated to cook me, he will; and there's no way of getting out of it. But if I'm not to be eaten, will you be able to extend my life? Be off with you at once." "I'll go if I must," said Monkey, "but I'll never have repaid your kindness to me." "What kindness have I ever done

便也罢了，只是不曾报得你的恩哩。”唐僧道：“我与你有甚恩？”那大圣闻言，连忙跪下叩头道：“老孙因大闹天宫，致下了伤身之难，被我佛压在两界山；幸观音菩萨与我受了戒行，幸师父救脱吾身；若不与你同上西天，显得我‘知恩不报非君子，万古千秋作骂名。’”原来这唐僧是个慈悯的圣僧。他见行者哀告，却也回心转意道：“既如此说，且饶你这一次。再休无礼。如若仍前作恶，这咒语颠倒就念二十遍！”行者道：“三十遍也由你，只是我不打人了。”却才伏侍唐僧上马，又将摘来桃子奉上。唐僧在马上也吃了几个，权且充饥。

却说那妖精，脱命升空。原来行者那一棒不曾打杀妖精，妖精出神去了。他在那云端里，咬牙切齿，暗恨行者道：“几年只闻得讲他手段，今日果然话不虚传。那唐僧已此不认得我，将要吃饭。若低头闻一闻儿，我就一把捞住，却不是我的人了。不期被他走来，弄破我这勾当，又几乎被他打了一棒。若饶了这个和尚，诚然是劳而无功也。我还下去戏他一戏。”

好妖精，按落阴云，在那前山坡下，摇身一变，变作个老妇人，年满八旬，手拄着一根弯头竹杖，一步一声在哭着走来。八戒见了，大惊道：“师父！不好了！那妈妈儿来寻人了！”唐僧道：“寻甚人？”八戒道：“师兄打杀的，定是他女儿。这个定是他娘寻将来了。”行者道：“兄弟莫要胡说！那女子十八岁，这老妇有八十岁，怎么六十多岁还生产？断乎是个假的，等老孙去看来。”好行者，拽开步，走近前观看，那怪物：

you?" Sanzang asked. Monkey knelt down and kowtowed. "When I wrecked the Heavenly Palace," he said, "I put myself in a very dangerous position, and the Buddha crushed me under the Double Boundary Mountain. Luckily the Bodhisattva Guanyin administered the vows to me, and you, master, released me, so if I don't go with you to the Western Heaven I'll look like a 'scoundrel who doesn't return a kindness, with a name that will be cursed for ever'." As Sanzang was a compassionate and holy monk this desperate plea from Monkey persuaded him to relent. "In view of what you say I'll let you off this time, but don't behave so disgracefully again. If you are ever as wicked as that again I shall recite that spell twenty times over." "Make it thirty if you like," replied Monkey. "I shan't hit anyone else." With that he helped Sanzang mount the horse and offered him some of the peaches he had picked. After eating a few the Tang Priest felt less hungry for the time being.

The evil spirit rose up into the air when it had saved itself from being killed by Monkey's cudgel. Gnashing its teeth in the clouds, it thought of Monkey with silent hatred: "Now I know that those magical powers of his that I've been hearing about for years are real. The Tang Priest didn't realize who I was and would have eaten the food. If he'd so much as leant forward to smell it I could have seized him, and he would have been mine. But that Monkey turned up, wrecked my plan, and almost killed me with his club. If I spare that monk now I'll have gone to all that trouble for nothing, so I'll have another go at tricking him."

The splendid evil spirit landed its negative cloud, shook itself, and changed into an old woman in her eighties who was weeping as she hobbled along leaning on a bamboo stick with a crooked handle. "This is terrible, master," exclaimed Pig with horror at the sight of her. "Her mother's come to look for her." "For whom?" asked the Tang Priest. "It must be her daughter that my elder brother killed," said Pig. "This must be the girl's mother looking for her." "Don't talk nonsense," said Monkey. "That girl was eighteen and this old woman is eighty. How could she possibly have had a child when she was over sixty? She must be a fake. Let me go and take a look." The splendid Monkey hurried over to examine her and saw that the monster had

Turned into an old woman

假变一婆婆，两鬓如冰雪。
走路慢腾腾，行步虚怯怯。
弱体瘦伶仃，脸如枯菜叶。
颧骨望上翘，嘴唇往下别。
老年不比少年时，满脸都是荷叶摺。

行者认得他是妖精，更不理论，举棒照头便打。那怪见棍子起时，依然抖擞，又出化了元神，脱真儿去了；把个假尸首又打死在山路之下。唐僧一见，惊下马来，睡在路旁，更无二话，只是把《紧箍儿咒》颠倒足足念了二十遍。可怜把个行者头，勒得似个亚腰儿葫芦，十分疼痛难忍，滚将来哀告道："师父莫念了！有甚话说了罢！"唐僧道："有甚话说！出家人耳听善言，不堕地狱。我这般劝化你，你怎么只是行凶？把平人打死一个，又打死一个，此是何说？"行者道："他是妖精。"唐僧道："这个猴子胡说！就有这许多妖怪！你是个无心向善之辈，有意作恶之人，你去罢！"行者道："师父又教我去？回去便也回去了，只是一件不相应。"唐僧道："你有甚么不相应处？"八戒道："师父，他要和你分行李哩。跟着你做了这几年和尚，不成空着手回去？你把那包袱里的甚么旧褊衫，破帽子，分两件与他罢。"

行者闻言，气得暴跳道："我把你这个尖嘴的夯货！老孙一向秉教沙门，更无一毫嫉妒之意，贪恋之心，怎么要分甚么行李？"唐僧道："你既不嫉妒贪恋，如何不去？"行者道："实

With temples as white as frozen snow.
Slowly she stumbled along the road,
Making her way in fear and trembling.
Her body was weak and emaciated,
Her face like a withered leaf of cabbage.
Her cheekbone was twisted upwards,
While the ends of her lips went down.
How can old age compare with youth?
Her face was as creased as a pleated bag.

Realizing that she was an evil spirit, Monkey did not wait to argue about it, but raised his cudgel and struck at her head. Seeing the blow coming, the spirit braced itself again and extracted its true essence once more. The false corpse sprawled dead beside the path. Sanzang was so horrified that he fell off the horse and lay beside the path, reciting the Band-tightening Spell twenty times over. Poor Monkey's head was squeezed so hard that it looked like a narrow-waisted gourd. The pain was unbearable, and he rolled over towards his master to plead, "Stop, master. Say whatever you like." "I have nothing to say," Sanzang replied. "If a monk does good he will not fall into hell. Despite all my preaching you still commit murder. How can you? No sooner have you killed one person than you kill another. It's an outrage." "She was an evil spirit," Monkey replied. "Nonsense, you ape," said the Tang Priest, "as if there could be so many monsters! You haven't the least intention of reforming, and you are a deliberate murderer. Be off with you." "Are you sending me away again, master?" Monkey asked. "I'll go if I must, but there's one thing I won't agree to." "What," Sanzang asked, "would that be?" "Master," Pig put in, "he wants the baggage divided between you and him. He's been a monk with you for several years, and hasn't succeeded in winning a good reward. You can't let him go away empty-handed. Better give him a worn-out tunic and a tattered hat from the bundle."

This made Monkey jump with fury. "I'll get you, you long-snouted moron," he said. "I've been a true Buddhist with no trace of covetousness or greed. I certainly don't want a share of the baggage." "If you're neither covetous nor greedy," said Sanzang, "why won't you go away?" "To be quite honest with you, master," he replied, "when I lived in the

不瞒师父说。老孙五百年前，居花果山水帘洞大展英雄之际，收降七十二洞邪魔，手下有四万七千群怪，头戴的是紫金冠，身穿的是赭黄袍，腰系的是蓝田带，足踏的是步云履，手执的是如意金箍棒：着实也曾为人。自从涅槃罪度，削发秉正沙门，跟你做了徒弟，把这个‘金箍儿’勒在我头上，若回去，却也难见故乡人。师父果若不要我，把那个《松箍儿咒》念一念，退下这个箍子，交付与你，套在别人头上，我就快活相应了。也是跟你一场。莫不成这些人意儿也没有了?”唐僧大惊道:“悟空，我当时只是菩萨暗受一卷《紧箍儿咒》，却没有甚么《松箍儿咒》。”行者道:“若无《松箍儿咒》，你还带我去走走罢。”长老又没奈何道:“你且起来，我再饶你这一次，却不可再行凶了。”行者道:“再不敢了。再不敢了。”又伏侍师父上马，剖路前进。

却说那妖精，原来行者第二棍也不曾打杀他。那怪物在半空中，夸奖不尽道:“好个猴王，着然有眼!我那般变了去，他也还认得我。这些和尚，他去得快，若过此山，西下四十里，就不伏我所管了。若是被别处妖魔捞了去，好道就笑破他人口，使碎自家心。我还下去戏他一戏。”好妖怪，按耸阴风，在山坡下摇身一变，变做一个老公公，真个是:

白发如彭祖，苍髯赛寿星。
耳中鸣玉磬，眼里幌金星。
手拄龙头拐，身穿鹤氅轻。

Water Curtain Cave on the Mountain of Flowers and Fruit and knew all the great heroes, I won the submission of seventy-two other demon kings and had forty-seven thousand minor demons under me. I used to wear a crown of purple gold and a yellow robe with a belt of the finest jade. I had cloud-treading shoes on my feet and held an as-you-will gold-banded cudgel in my hands. I really was somebody then. But when I attained enlightenment and repented, I shaved my head and took to the Buddhist faith as your disciple. I couldn't face my old friends if I went back with this golden band round my head. So if you don't want me any longer, master, please say the band-loosening spell and I'll take it off and give it back to you. I'll gladly agree to you putting it round someone else' head. As I've been your disciple for so long, surely you can show me this kindness." Sanzang was deeply shocked. "Monkey," he said, "the Bodhisattva secretly taught me the Band-tightening Spell, but not a band-loosening one." "In that case you'll have to let me come with you," Monkey replied. "Get up then,"said Sanzang, feeling that he had no option, "I'll let you off again just this once. But you must never commit another murder." "I never will," said Monkey, "never again." He helped his master mount the horse and led the way forward.

The evil spirit, who had not been killed the second time Monkey hit it either, was full of admiration as it floated in mid-air. "What a splendid Monkey King," it thought, "and what sharp eyes. He saw who I was through both my transformations. Those monks are travelling fast, and once they're over the mountain and fifteen miles to the west they'll be out of my territory. And other fiends and monsters who catch them will be laughing till their mouths split, and I'll be heartbroken with sorrow. I'll have to have another go at tricking them." The excellent evil spirit brought its negative wind down to the mountainside and with one shake turned itself into and old man.

His hair was as white as Ancient Peng's,
His temples as hoary as the Star of Longevity.
Jade rang in his ears,
And his eyes swam with golden stars.

He leant on a dragon-headed stick,
And wore a cloak of crane feathers.

数珠掐在手，口诵南无经。

唐僧在马上见了，心中欢喜道："阿弥陀佛！西方真是福地！那公公路也走不上来，逼法的还念经哩。"八戒道："师父，你且莫要夸奖。那个是祸的根哩。"唐僧道："怎么是祸根？"八戒道："行者打杀他的女儿，又打杀他的婆子，这个正是他的老儿寻将来了。我们若撞在他的怀里呵，师父，你便偿命，该个死罪；把老猪为从，问个充军；沙僧喝令，问个摆站；那行者使年遁法走了，却不苦了我们三个顶缸？"

行者听见道："这个呆根，这等胡说，可不唬了师父？等老孙再去看看。"他把棍藏在身边，走上前，迎着怪物，叫声"老官儿，往那里去？怎么又走路，又念经？"那妖精错认了定盘星，把孙大圣也当做个等闲的，遂答道："长老啊，我老汉祖居此地，一生好善斋僧，看经念佛。命里无儿，止生得一个小女，招了个女婿。今早送饭下田，想是遭逢虎口。老妻先来找寻，也不见回去。全然不知下落，老汉特来寻看。果然是伤残他命，也没奈何，将他骸骨收拾回去，安葬茔中。"行者笑道："我是个做蜈虎的祖宗，你怎么袖子里笼了个鬼儿来哄我？你瞒了诸人，瞒不过我！我认得你是个妖精！"那妖精唬得顿口无言。行者掣出棒来，自忖思道："若要不打他，显得他倒弄个风儿；若要打他，又怕师父念那话儿咒语。"又思量道："不打杀他，他一时间抄空儿把师父捞了去，却不又费心劳力去救他？……还打的是！就一棍子打杀

In his hands he fingered prayer-beads
While reciting Buddhist sutras.

When Sanzang saw him from the back of his horse he said with great delight, "Amitabha Buddha! The West is indeed a blessed land. That old man is forcing himself to recite scriptures although he can hardly walk." "Master," said Pig, "don't be so nice about him. He's going to give us trouble." "What do you mean?" Sanzang asked. "My elder brother has killed the daughter and the old woman, and this is the old man coming to look for them. If we fall into his hands you'll have to pay with your life. It'll be the death penalty for you, and I'll get a long sentence for being your accomplice. Friar Sand will be exiled for giving the orders. That elder brother will disappear by magic, and we three will have to carry the can." "Don't talk such nonsense, you moron," said Monkey. "You're terrifying the master. Wait while I go and have another look." Hiding the cudgel about his person he went up to the monster and said, "Where are you going, venerable sir? And why are you reciting scriptures as you walk along?" The monster, failing to recognize the key man, thought that the Great Sage Monkey was merely a passer-by and said, "Holy sir, my family has lived here for generations, and all my life I have done good deeds, fed monks, read the scriptures, and repeated the Buddha's name. As fate has it I have no son, only a daughter, and she lives at home with her husband. She went off to the fields with food early this morning, and I'm afraid she may have been eaten by a tiger. My wife went out to look for her, and she hasn't come back either. I've no idea what's happened to them, so I've come to search for them. If they have died, I shall just have to gather their bones and take them back for a decent burial." "I'm a master of disguise," replied Monkey with a grin, "so don't try to pull the wool over my eyes. You can't fool me. I know that you're an evil spirit." The monster was speechless with fright. Monkey brandished his cudgel and thought, "If I don't kill him he'll make a getaway; but if I do, my master will say that spell." "Yet if I don't kill him," he went on to reflect, "I'll take a lot of thought and effort to rescue the master when this monster seizes some other chance to carry him off. The best thing is to kill him. If I kill him with the cudgel the master will say the spell, but then 'even a vicious tiger doesn't eat her own cubs'. I'll be able to get

他，师父念起那咒，常言道：'虎毒不吃儿。'凭着我巧言花语，嘴伶舌便，哄他一哄，好道也罢了。"好大圣，念动咒语，叫当坊土地、本处山神道："这妖精三番来戏弄我师父，这一番却要打杀他。你与我在半空中作证，不许走了。"众神听令，谁敢不从，都在云端里照应。那大圣棍起处，打倒妖魔，才断绝了灵光。

那唐僧在马上，又唬得战战兢兢，口不能言。八戒在旁边又笑道："好行者！风发了！只行了半日路，倒打死三个人！"唐僧正要念咒，行者急到马前，叫道："师父，莫念！莫念！你且来看看他的模样。"却是一堆粉骷髅在那里。唐僧大惊道："悟空，这个人才死了，怎么就化作一堆骷髅？"行者道："他是个潜灵作怪的僵尸，在此迷人败本；被我打杀，他就现了本相。他那脊梁上有一行字，叫做'白骨夫人'。"唐僧闻说，倒也信了；怎禁那八戒旁边唆嘴道："师父，他的手重棍凶，把人打死，只怕你念那话儿，故意变化这个模样，掩你的眼目哩！"唐僧果然耳软，又信了他，随复念起。行者禁不得疼痛，跪于路旁，只叫"莫念！莫念！有话快说了罢！"唐僧道："猴头！还有甚说话！出家人行善，如春园之草，不见其长，日有所增；行恶之人，如磨刀之石，不见其损，日有所亏。你在这荒郊野外，一连打死三人，还是无人检举，没有对头；倘到城市之中，人烟凑集之所，你拿了那哭丧棒，一时不知好歹，乱打起人来，撞出大祸，教我怎的脱身？你回去罢！"行者道："师父错怪了我也。这厮分明是个妖魔，他实有心害你。我倒打死他，替你除了害，你却不认

round my master with my smooth tongue and some well chosen words." The splendid Great Sage uttered a spell and called out to the local deities and the gods of the mountains, "This evil spirit has tried to trick my master three times, and I'm now going to kill it. I want you to be witnesses in the air around me. Don't leave!" Hearing this command, the gods all had to obey and watch from the clouds. The Great Sage raised his cudgel and struck down the monster. Now, at last, it was dead.

The Tang Priest was shaking with terror on the back of his horse, unable to speak. Pig stood beside him and said with a laugh, "That Monkey's marvellous, isn't he! He's gone mad. He's killed three people in a few hours' journey." The Tang Priest was just going to say the spell when Monkey threw himself in front of his horse and called out, "Don't say it, master, don't say it. Come and have a look at it." It was now just a pile of dusty bones. "He's only just been killed, Wukong," Sanzang said in astonishment, "so why has he turned into a skeleton?" "It was a demon corpse with magic powers that used to deceive people and destroy them. Now that I've killed it, it's reverted to its original form. The writing on her backbone says that she's called 'Lady White Bone'." Sanzang was convinced, but Pig had to make trouble again. "Master," he said, "he's afraid that you'll say those words because he killed him with a vicious blow from his cudgel, and so he's made him look like this to fool you." The Tang Priest, who really was gullible, now believed Pig, and he started to recite the spell. Monkey, unable to stop the pain, knelt beside the path and cried, "Stop, stop. Say whatever it is you have to say," "Baboon," said Sanzang, "I have nothing more to say to you. If a monk acts rightly he will grow daily but invisibly, like grass in a garden during the spring, whereas an evildoer will be imperceptibly worn away day by day like a stone. You have killed three people, one after the other, in this wild and desolate place, and there is nobody here to find you out or bring a case against you. But if you go to a city or some other crowded place and start laying about you with that murderous cudgel, we'll be in big trouble and there will be no escape for us. Go back!" "You're wrong to hold it against me, master," Monkey replied, "as that wretch was obviously an evil monster set on murdering you. But so far from being grateful that I've saved you by killing it, you would have to believe that idiot's

得，反信了那呆子谗言冷语，屡次逐我。常言道：'事不过三。'我若不去，真是个下流无耻之徒。我去！我去！——去便罢了，只是你手下无人。"唐僧发怒道："这泼猴越发无礼！看起来，只你是人，那悟能、悟净，就不是人？"

那大圣一闻得说，他两个是人，止不住伤情凄惨，对唐僧道声"苦啊！你那时节，出了长安，有刘伯钦送你上路；到两界山，救我出来，投拜你为师，我曾穿古洞，入深林，擒魔捉怪，收八戒，得沙僧，吃尽千辛万苦；今日昧着惺惺使糊涂，只教我回去：这才是'鸟尽弓藏，兔死狗烹！'——罢！罢！罢！但只是多了那《紧箍儿咒》。"唐僧道："我再不念了。"行者道："这个难说：若到那毒魔苦难处不得脱身，八戒、沙僧救不得你，那时节，想起我来，忍不住又念诵起来，就是十万里路，我的头也是疼的；假如再来见你，不如不作此意。"

唐僧见他言言语语，越添恼怒，滚鞍下马来，叫沙僧包袱内取出纸笔，即于涧下取水，石上磨墨，写了一纸贬书，递于行者道："猴头！执此为照！再不要你做徒弟了！如再与你相见，我就堕了阿鼻地狱！"行者连忙接了贬书道："师父，不消发誓，老孙去罢。"他将书摺了，留在袖中，却又软款唐僧道："师父，我也是跟你一场，又蒙菩萨指教；今日半途而废，不曾成得功果，你请坐，受我一拜，我也去得放心。"唐僧转回身不睬，口里唧唧哝哝的道："我是个好和尚，不受

tittle-tattle and keep sending me away. As the saying goes, you should never have to do anything more that three times. I'd be a low and shameless creature if I didn't go now. I'll go, I'll go all right, but who will you have left to look after you?" "Damned ape," Sanzang replied, "you get ruder and ruder. You seem to think that you're the only one. What about Pig and Friar Sand? Aren't they people?"

On hearing him say that Pig and Friar Sand were suitable people too, Monkey was very hurt. "That's a terrible thing to hear, master," he said. "When you left Chang'an Liu Boqin helped you on your way, and when you reached the Double Boundary Mountain you saved me and I took you as my master. I've gone into ancient caves and deep forests capturing monsters and demons. I won Pig and Friar Sand over, and I've had a very hard time of it. But today you've turned stupid and you're sending me back. 'When the birds have all been shot the bow is put away, and when the rabbits are all killed the hounds are stewed.' Oh well! If only you hadn't got that Band-tightening Spell." "I won't recite it again," said Sanzang. "You shouldn't say that," replied Monkey. "If you're ever beset by evil monsters from whom you can't escape, and if Pig and Friar Sand can't save you, then think of me. If it's unbearable, say the spell. My head will ache even if I'm many tens of thousands of miles away. But if I do come back to you, never say it again."

The Tang Priest grew angrier and angrier as Monkey talked on, and tumbling off his horse he told Friar Sand to take paper and brush from the pack. Then he fetched some water from a stream, rubbed the inkstick on a stone, wrote out a letter of dismissal, and handed it to Monkey. "Here it is in writing," he said. "I don't want you as my disciple a moment longer. If I ever see you again may I fall into the Avichi Hell." Monkey quickly took the document and said, "There's no need to swear an oath, master. I'm off." He folded the paper up and put it in his sleeve, then tried once more to mollify Sanzang. "Master," he said, "I've spent some time with you, and I've also been taught by the Bodhisattva. Now I'm being fired in the middle of the journey, when I've achieved nothing. Please sit down and accept my homage, then I won't feel so bad about going." The Tang Priest turned away and would not look at him, muttering, "I am a good monk, and I won't accept the respects of bad people

你歹人的礼！”大圣见他不睬，又使个身外法，把脑后毫毛拔了三根，吹口仙气，叫“变！”即变了三个行者，连本身四个，四面围住师父下拜。那长老左右躲不脱，好道也受了一拜。

大圣跳起来，把身一抖，收上毫毛，却又吩咐沙僧道：“贤弟，你是个好人，却只要留心防着八戒诂言诂语，途中更要仔细。倘一时有妖精拿住师父，你就说老孙是他大徒弟：西方毛怪，闻我的手段，不敢伤我师父。”唐僧道：“我是个好和尚，不题你这歹人的名字。你回去罢。”那大圣见长老三番两复，不肯转意回心，没奈何才去。你看他：

噙泪叩头辞长老，含悲留意嘱沙僧。
一头拭迸坡前草，两脚蹬翻地上藤。
上天下地如轮转，跨海飞山第一能。
顷刻之间不见影，霎时疾返旧途程。

你看他忍气别了师父，纵筋斗云，径回花果山水帘洞去了。独自个凄凄惨惨，忽闻得水声聒耳。大圣在那半空里看时，原来是东洋大海潮发的声响。一见了，又想起唐僧，止不住腮边泪坠，停云住步，良久方去。

毕竟不知此去反复何如，且听下回分解。

like you." Seeing that Sanzang was refusing to face him, the Great Sage used magic to give himself extra bodies. He blew a magic breath on three hairs plucked from the back of his head and shouted, "Change!" They turned into three more Monkeys, making a total of four with the real one, and surrounding the master on all four sides they kowtowed to him. Unable to avoid them by dodging to left or right, Sanzang had to accept their respects.

The Great Sage jumped up, shook himself, put the hairs back, and gave Friar Sand these instructions: "You are a good man, my brother, so mind you stop Pig from talking nonsense and be very careful on the journey. If at any time evil spirits capture our master, you tell them that I'm his senior disciple. The hairy devils of the West have heard of my powers and won't dare to harm him." "I am a good monk," said the Tang Priest, "and I'd never mention the name of a person as bad as you. Go back." As his master refused over and over again to change his mind Monkey had nothing for it but to go. Look at him:

> Holding back his tears he bowed good-bye to his master,
> Then sadly but with care he gave instructions to Friar Sand.
> His head pushed the hillside grass apart,
> His feet kicked the creepers up in the air.
> Heaven and earth spun round like a wheel;
> At flying over mountains and seas none could beat him.
> Within an instant no sign of him could be seen;
> He retraced his whole journey in a flash.

Holding back his anger, Monkey left his master and went straight back to the Water Curtain Cave on the Mountain of Flowers and Fruit on his somersault cloud. He was feeling lonely and miserable when he heard the sound of water. When he looked around from where he was in mid-air, he realized that it was the waves of the Eastern Sea. The sight of it reminded him of the Tang Priest, and he could not stop the tears from rolling down his cheeks. He stopped his cloud and stayed there a long time before going. If you don't know what happened when he went, listen to the explanation in the next instalment.

第二十八回

花果山群妖聚义　黑松林三藏逢魔

却说那大圣虽被唐僧逐赶，然犹思念，感叹不已，早望见东洋大海。道："我不走此路者，已五百年矣！"只见那海水：

烟波荡荡，巨浪悠悠。烟波荡荡接天河，巨浪悠悠通地脉。潮来汹涌，水浸湾环。潮来汹涌，犹如霹雳吼三春；水浸湾环，却似狂风吹九夏。乘龙福老，往来必定皱眉行；跨鹤仙童，反复果然忧虑过。近岸无村社，傍水少渔舟。浪卷千年雪，风生六月秋。野禽凭出没，沙鸟任沉浮。眼前无钓客，耳畔只闻鸥。海底游鱼乐，天边过雁愁。

那行者将身一纵，跳过了东洋大海，早至花果山。按落云

Chapter 28

On the Mountain of Flowers and Fruit the Devils Rise Sanzang Meets a Monster in the Black Pine Forest

The Great Sage was gazing at the Eastern Ocean, sighing sadly at being driven away by the Tang Priest. "I haven't been this way for five hundred years," he said. As he looked at the sea,

Vast were the misty waters,
Boundless the mighty waves.
The vast and misty waters stretched to the Milky Way;
The boundless and mighty waves were linked to the earth's arteries.
The tides came surging,
The waters swirled around.
The surging tides
Roared like the thunder in spring;
The swirling waters
Howled like a summer hurricane.
The blessed ancients riding on dragons
Surely must have frowned as they came and went;
Immortal youths flying on cranes
Certainly felt anxious as they passed above.
There were no villages near the coast,
And scarcely a fishing boat beside the sea.
The waves' crests were like immemorial snows;
The wind made autumn in July.
Wild beasts roamed at will,
Shore birds bobbed in the waves.
There was no fisherman in sight,
And the only sound was the screaming of the gulls.
Though the fish were happy at the bottom of the sea,
Anxiety gripped the wild geese overhead.

With a spring Monkey leapt over the Eastern Ocean and was soon

头，睁睛观看，那山上花草俱无，烟霞尽绝；峰岩倒塌，林树焦枯。你道怎么这等?只因他闹了天宫，拿上界去，此山被显圣二郎神，率领那梅山七弟兄，放火烧坏了。这大圣倍加凄惨。有一篇败山颓景的古风为证。古风云：

回顾仙山两泪垂，对山凄惨更伤悲。
当时只道山无损，今日方知地有亏。
可恨二郎将我灭，堪嗔小圣把人欺。
行凶掘你先灵墓，无干破尔祖坟基。
满天霞雾皆消荡，遍地风云尽静稀。
东岭不闻斑虎啸，西山那见白猿啼。
北溪狐兔无踪迹，南谷獐犯没影遗。
青石烧成千块土，碧砂化作一堆泥。
洞外乔松皆倚倒，崖前翠柏尽稀少。
椿杉槐桧栗檀焦，桃杏李梅梨枣了。
柘绝桑无怎养蚕？柳稀竹少难栖鸟。
峰头巧石化为尘，涧底泉干都是草。
崖前土黑没芝兰，路畔泥红藤薜攀。

back at the Mountain of Flowers and Fruit. As he brought his cloud down and gazed around him, he saw that all the vegetation on the mountain had gone and the mists had disappeared completely. The peaks had collapsed and the woods were shrivelled and dead. Do you know why? It was because when Monkey was taken to the upper world after wrecking the Heavenly Palace, the god Erlang and the Seven Brothers of Meishan had burnt it all down. This made the Great Sage even more miserable than ever. There is a poem in the ancient style about the ruined landscape of the mountain:

I came back to the immortal mountain in tears;
On seeing it, my sorrow is doubled.
I used to think that it was safe from harm,
But now I know that it has been destroyed.

If only Erlang had not defeated me;
Curse you for bullying me like that.
I shall dig up the graves of your ancestors,
And not stop at destroying their tombs.

Gone, gone, the mists that filled the sky;
Scattered the winds and clouds that covered the earth.
On the eastern ridge the tiger's roar is silent.
The apes howl no more on the western mountain.

No sign of hare or fox in the northern valley;
No shadow of a deer in the southern ravine.
The blue rock was burnt to a thousand cinders,
The jade-green sands are now just mud.

The lofty pines outside the cave all lean askew;
Few are the cypresses before the cliff.
Cedar, fir, locust, chestnut, juniper, and sandalwood—all are burnt.
Peach, apricot, plum, pear, and jujube—gone every one.

How are the silkworms to be fed without oak and mulberry?
The birds cannot nest with no willow or bamboo.
The crags and boulders have been turned to dust,
The springs have dried up, and weeds grow in the stream-beds.

The earth is black in front of the cliff, and no orchids grow.
Creepers crawl in the brown mud by the path.

往日飞禽飞那处？当时走兽走何山？
豹嫌蟒恶倾颓所，鹤避蛇回败坏间。
想是日前行恶念，致今目下受艰难。

那大圣正当悲切，只听得那芳草坡前，曼荆凹里，响一声，跳出七八个小猴，一拥上前，围住叩头。高叫道："大圣爷爷！今日来家了？"美猴王道："你们因何不耍不顽，一个个都潜踪隐迹？我来多时了，不见你们形影，何也？"群猴听说，一个个垂泪告道："自大圣擒拿上界，我们被猎人之苦，着实难捱！怎禁他硬弩强弓，黄鹰劣犬，网扣枪钩，故此各惜性命，不敢出头顽耍；只是深潜洞府，远避窝巢。饥去坡前偷草食，渴来涧下吸清泉。却才听得大圣爷爷声音，特来接见，伏望扶持。"那大圣闻得此言，愈加凄惨。便问："你们还有多少在此山上？"群猴道："老者，小者，只有千把。"大圣道："我当时共有四万七千群妖，如今都往那里去了？"群猴道："自从爷爷去后，这山被二郎菩萨点上火，烧杀了大半。我们蹲在井里，钻在涧内，藏于铁板桥下，得了性命。及至火灭烟消，出来时，又没花果养赡，难以存活，别处又去了一半。我们这一半，捱苦的住在山中。这两年，又被些打猎的抢了一半去也。"行者道："他抢你去何干？"群猴道："说起这猎户，可恨！他把我们中箭着枪的，中毒打死的，拿

Where did the birds of yesterday fly?
To what other mountain did the animals go?

Leopards and pythons dislike this ruined spot;
Cranes and snakes avoid the desolation.
My criminal thoughts of those days past
Brought on the disaster of today.

The Great Sage, deep in gloom, heard a sound from a thorny hollow in front of a grassy slope as seven or eight little monkeys leapt out, rushed up to him, and surrounded him kowtowing. "Great Sage," they shouted, "have you come home today?" "Why aren't you playing?" the Handsome Monkey King asked them. "Why were you all hiding? I was here for ages without seeing a sign of you. Why?" Tears poured from the eyes of the other monkeys as they told him, "Ever since you were taken up to Heaven as a prisoner, Great Sage, the hunters have given us a terrible time. What with their powerful bows and crossbows, their brown falcons and evil hounds, their nets, loops, hooks, and spears, we are all too afraid for our lives to come out and play. We have to hide deep in our caves and keep away from our usual dens. When we're hungry we filch some grass from the hillside, and we drink the fresh spring water from the stream. We've only just heard you, Great Sage, Your Majesty, and come out to greet you. Please, please help us." The Great Sage felt more depressed than ever on hearing this, and he went on to ask, "How many of you are there left on this mountain?" "Only about a thousand of all ages." "In the old days," said the Great Sage, "I had forty-seven thousand fiends. Where have they all gone now?" "After you went away the god Erlang set fire to the mountain and most of us were killed in the blaze. Some of us squatted at the bottom of wells, or hid in gullies, or took cover under the iron bridge, and escaped with our lives. When the fire burnt itself out and the smoke cleared we came out to find that there were no more plants or fruit to feed us, making life almost impossible, so half of the survivors went away. The rest of us have been having a very lean time on this mountain, and half of those left have been caught by hunters in the past two years." "What do they do that for?" Monkey asked. "We hate the very name 'hunters'," the other monkeys replied. "They shoot us with arrows, spear us, poison us, and beat us to death.

了去剥皮剔骨，酱煮醋蒸，油煎盐炒，当做下饭食用。或有那遭网的，遇扣的，夹活儿拿去了，教他跳圈做戏，翻筋斗，竖蜻蜓，当街上筛锣擂鼓，无所不为的顽耍。”

大圣闻此言，更十分恼怒道：“洞中有甚么人执事？”群妖道：“还有马、流二元帅，奔、芭二将军管着哩。”大圣道：“你们去报他知道，说我来了。”那些小妖，撞入门里报道：“大圣爷爷来家了。”那马、流、奔、芭闻报，忙出门叩头，迎接进洞。大圣坐在中间，群怪罗拜于前，启道：“大圣爷爷，近闻得你得了性命，保唐僧往西天取经，如何不走西方，却回本山？”大圣道：“小的们，你不知道。那唐三藏不识贤愚：我为他一路上捉怪擒魔，使尽了平生的手段，几番家打杀妖精；他说我行凶作恶，不要我做徒弟，把我逐赶回来，写立贬书为照，永不听用了。”

众猴鼓掌大笑道：“造化！造化！做甚么和尚，且家来，带携我们耍子几年罢！”叫：“快安排椰子酒来，与爷爷接风。”大圣道：“且莫饮酒。我问你：那打猎的人，几时来我山上一度？”马、流道：“大圣，不论甚么时度，他逐日家在这里缠扰。”大圣道：“他怎么今日不来？”马、流道：“看待来耶。”大圣吩咐：“小的们，都出去把那山上烧酥了的碎石头与我搬将起来堆着。——或二三十个一堆，或五六十个一堆，堆着，我有用处。”那些小猴，都是一窝蜂，一个个跳天搠地，乱搬了许多堆集。大圣看了，教：“小的们，都往洞内藏

They take us away to skin us and cut the flesh from our bones before boiling us in soy sauce, steaming us with vinegar, frying us in oil, or stir-cooking us with salt. Then they eat us to help their rice down. Those of us who are caught in nets or loops are taken away alive and made to dance in a ring, act, do somersaults, jump around, play drums and gongs in the street, and make fools of themselves in every possible way."

"Who's in charge in the cave?" asked Monkey, now thoroughly angry. "Marshals Ma and Liu and Generals Ben and Ba,"they replied, "are still in command." "Then tell them that I'm here,"said Monkey. The junior fiends rushed in to report, "His Majesty the Great Sage has come home." As soon as they heard this Ma, Liu, Ben and Ba rushed out to kowtow and welcome him into the cave. The Great Sage sat in the middle of it, with his fiendish hosts prostrating themselves before him and asking, "Why have you come back to your mountain instead of going to the West, Your Majesty? We heard recently that you had come back to life and were escorting the Tang Priest to fetch scriptures from the Western Heaven." "What you don't know, my little ones,"said Monkey, "is that Sanzang can't tell a good man when he sees one. I captured monsters and demons for him all along the way, and I used every one of my magical powers to kill evil spirits for him. But he called me a murderer and wouldn't have me as his disciple any longer. He sent me back here and gave me a letter of dismissal to certify that he'll never employ me again."

All the monkeys clapped their hands for joy. "What luck," they said, "what luck. Now you're home again after being some kind of monk or other, you can be our leader for the next few years." "Lay on some coconut toddy at once to welcome His Majesty back," someone ordered. "No," said the Great Sage, "don't let's drink. How often do the hunters come to our mountain?" "Great Sage," replied Marshals Ma and Liu, "they come here in all seasons and harass us for days on end." "Then why haven't they come today?" Monkey asked. "They'll be here soon enough," replied the marshals. "Little ones," Monkey ordered, "you are all to go out, gather those broken cinders that were burnt brittle in the fire, and pile them up. I want twenty to thirty or fifty to sixty in a pile. I have a use for them." Like a swarm of bees the little monkeys rushed around making piles all over the place. When Monkey saw them he said, "Go

躲，让老孙作法。”

那大圣上了山巅看处，只见那南半边，冬冬鼓响，哨哨锣鸣，闪出有千余人马，都架着鹰犬，持着刀枪。猴王仔细看那些人，来得凶险。好男子，真个骁勇！但见：

狐皮苫肩顶，锦绮裹腰胸。
袋插狼牙箭，胯挂宝雕弓。
人似搜山虎，马如跳涧龙。
成群引着犬，满膀架其鹰。
荆筐抬火炮，带定海东青。
粘竿百十碴，兔叉有千根。
牛头拦路网，阎王扣子绳。
一齐乱吆喝，静撒满天星。

大圣见那些人布上他的山来，心中大怒。手里捻诀，口内念念有词，往那巽地上吸了一口气，嘘的吹将去，便是一阵狂风。好风！但见：

扬尘播土，倒树摧林。海浪如山耸，浑波万迭侵。乾坤昏荡荡，日月暗沉沉。一阵摇松如虎啸，忽然入竹

and hide in the cave, little ones, while I do some magic."

When the Great Sage went up to the mountain peak to look around he saw over a thousand men with horses approaching from the south. They were beating drums and gongs, and they all had falcons, hounds, swords or spears. Examining them closely the Monkey King saw that they were most menacing—fine lads and brave ones.

With fox skins over their shoulders,
And brocade covering their chests.
Their quivers were full of wolf-fanged arrows,
And carved bows hung by their legs.

The men were like tigers that comb the hills,
The horses like ravine-leaping dragons.
They came in hordes, leading their hounds,
And their arms were packed with falcons.

In thornwood baskets they carried muskets,
And powerful eagles were fastened to their belts.
They had sticky poles by the hundred
And hare forks by the thousand.

Bull-headed fiends blocked the paths with nets,
Demon kings were handling knotted ropes.
As they all roared their ferocious cries
They swarmed over the hill like the stars in the sky.

The Great Sage was furious at the sight of them spreading all over his mountain. He made a spell with his fist, muttered the words that went with it, breathed in a mouthful of air from the quarter that the winds came from, and puffed it out again. It was now a hurricane, a splendid hurricane,

Picking up the dust and earth,
Blowing down trees and whole forests.
Waves reared up as high as mountains,
As they beat in thousands upon the shore.
Heaven and Earth were thrown into gloom,
Sun and moon cast into darkness.
One gust shook the pines with a tiger's roar,
Howling like a dragon as it rushed through the bamboos.

似龙吟。万窍怒号天噫气，飞砂走石乱伤人。

大圣作起这大风，将那碎石，乘风乱飞乱舞，可怜把那些千余人马，一个个：

石打乌头粉碎，沙飞海马俱伤。人参官桂岭前忙，血染朱砂地上。

附子难归故里，槟榔怎得还乡？尸骸轻粉卧山场，红娘子家中盼望。

诗曰：

人亡马死怎归家？野鬼孤魂乱似麻。

可怜抖擞英雄将，不辨贤愚血染沙。

大圣按落云头，鼓掌大笑道："造化！造化！自从归顺唐僧，做了和尚，他每每劝我话道：'千日行善，善犹不足；一日行恶，恶自有余。'真有此话！我跟着他，打杀几个妖精，他就怪我行凶；今日来家，却结果了这许多猎户。"叫："小的们，出来！"那群猴，狂风过去，听得大圣呼唤，一个个跳将出来。大圣道："你们去南山下，把那打死的猎户衣服，剥得来家，洗净血迹，穿了遮寒；把死人的尸首，都推在那万丈深潭里；把死倒的马，拖将来，剥了皮，做靴穿，将肉腌着，慢慢的食用；把那些弓箭枪刀，与你们操演武

Heaven belched angrily through all its orifices,
As flying dirt and stones brought injury and death.

The hurricane that the Great Sage had called up made the piles of broken stone whirl wildly around, and the thousand men with their horses were reduced to a pathetic state.

The aconite was smashed to pieces by the stones,
While the flying dirt injured all the sea horses.
Ginseng and cassia were in panic by the ridge,
And blood stained the cinnabar ground.
The aconite was stranded away from home,
The betel-nut could not return to its own town.
Corpses lay scattered like powder on the mountainside
Leaving the red lady[1] waiting anxiously at home.

As another poem says,

With men and horses all dead, they could not go back—
Ghosts and lonely spirits in terrible confusion.
Alas that the martial and heroic generals
Should bleed in the sand for trusting fools.

Bringing his cloud down, the Great Sage clapped his hands and laughed aloud. "What luck," he said, "what luck. Ever since I submitted to the Tang Priest and became a monk, he was always telling me 'if you do good for a thousand days you still won't have done enough, but if you do ill for one day that will be too much.' How true it was. I killed a few evil spirits when I was with him and he regarded me as a murderer; and now I've come home I've wiped out all these hunters." "Come out, little ones," he shouted, and now that the hurricane was over and the Great Sage had called them, the monkeys came bounding out one after the other. "Go and strip the clothes off the dead hunters at the foot of the southern mountain," he said, "bring them back here, and wash the bloodstains out. Then you can wear them to keep warm. Push all the corpses into the pool that's ten thousand fathoms deep, and when you've dragged all the dead horses here, strip off their hides to make into boots, and pickle their flesh—it'll feed us for a long time. I'll give you all those bows, arrows, spears and swords for you to practise your military skills with. And bring me back all those many coloured flags and banners for

艺；将那杂色旗号，收来我用。”群猴一个个领诺。

那大圣把旗拆洗，总斗做一面杂彩花旗，上写着“重修花果山，复整水帘洞，齐天大圣”十四字。竖起杆子，将旗挂于洞外，逐日招魔聚兽，积草屯粮，不题“和尚”二字。他的人情又大，手段又高，便去四海龙王，借些甘霖仙水，把山洗青了。前栽榆柳，后种松楠，桃李枣梅，无所不备，逍遥自在，乐业安居不题。

却说唐僧听信狡性，纵放心猿。攀鞍上马，八戒前边开路，沙僧挑着行李西行。过了白虎岭，忽见一带林丘，真个是藤攀葛绕，柏翠松青。三藏叫道：“徒弟呀，山路崎岖，甚是难走，却又松林丛簇，树木森罗，切须仔细！恐有妖邪妖兽。”你看那呆子，抖搂精神，叫沙僧带着马，他使钉钯开路，领唐僧径入松林之内。正行处，那长老兜住马道：“八戒，我这一日其实饥了，那里寻些斋饭我吃？”八戒道：“师父请下马，在此等老猪去寻。”长老下了马，沙僧歇了担，取出钵盂，递与八戒。八戒道：“我去也。”长老问：“那里去？”八戒道：“莫管，我这一去，钻冰取火寻斋至，压雪求油化饭来。”

你看他出了松林，往西行经十余里，更不曾撞着一个人家，真是有狼虎无人烟的去处。那呆子走得辛苦，心内沉吟

us to use." The monkeys all accepted his orders.

The Great Sage had the banners unstitched and washed, then put them all together as one multicoloured banner which bore the legend, Great Sage Equalling Heaven, Restorer of the Mountain of Flowers and Fruit, Recreator of the Water Curtain Cave. They hung the banner from a pole outside the cave, and for days on end he invited demons and held gatherings of the wild beasts. He accumulated provisions, and the word "monk" was never mentioned. As he was so generous and his powers so great he was able to go and borrow some sweet magic waters from the dragon kings of the four seas with which to bathe the mountain and make it green again. In front of it he planted elms and willows, and behind it pines and cedars; he also put in peaches, greengages, jujubes, and plums. Thus he led a happy and carefree life.

Let us return to the Tang Priest, who had trusted the word of crafty Nature and dismissed the Mind Ape. He climbed into his saddle, and with Pig leading the way and Friar Sand carrying the luggage they carried on westwards. After crossing the White Tiger Ridge they saw a range of forested hills of which it could truthfully be said that creepers climbed and twisted among the bluish cypresses and green pines. "Disciples," said Sanzang, "this rough mountain path is very hard going, and we must be careful in the dense pine forests ahead as I'm afraid there may be evil spirits and monsters." At this the idiot Pig summoned up his spirits and, telling Friar Sand to guide the horse, cleared a path with his rake along which he led the Tang Priest into the forest. As they were going along, the venerable Sanzang reined in his horse and said to Pig, "I'm really starving today. Is there anywhere you could find some food for me?" "Please dismount, master," Pig replied, "and wait here while I go and find some." Sanzang dismounted, while Friar Sand put down his load, took out his begging bowl, and handed it to Pig. "I'm off," said Pig, and when asked by Sanzang where he was going he replied, "Don't let that bother you. I'll beg you some food even if it's like cutting through ice to get fire, or even if it means squeezing oil out of snow."

He travelled west about four miles from the pine forest without meeting anybody. It was indeed a lonely place inhabited only by wolves and tigers. The idiot found the going heavy, and he muttered to himself, "When

道："当年行者在日，老和尚要的就有；今日轮到我的身上，诚所谓'当家才知柴米价，养子方晓父娘恩。'公道没去化处。"却又走得瞌睡上来，思道："我若就回去，对老和尚说没处化斋，他也不信我走了这许多路。须是再多幌个时辰，才好去回话。……也罢，也罢，且往这草科里睡睡。"呆子就把头拱在草里睡下。当时也只说朦胧朦胧就起来，岂知走路辛苦的人，丢倒头，只管齁齁睡起。

且不言八戒在此睡觉。却说长老在那林间，耳热眼跳，身心不安。急回叫沙僧道："悟能去化斋，怎么这早晚还不回？"沙僧道："师父，你还不晓得哩。他见这西方上人家斋僧的多，他肚子又大，他管你？只等他吃饱了才来哩。"三藏道："正是呀；倘或他在那里贪着吃斋，我们那里会他？天色晚了，此间不是个住处，须要寻个下处方好哩。"沙僧道："不打紧，师父，你且坐在这里，等我去寻他来。"三藏道："正是，正是；有斋没斋罢了，只是寻下处要紧。"沙僧绰了宝杖，径出松林来找八戒。

长老独坐林中，十分闷倦。只得强打精神，跳将起来，把行李攒在一处，将马拴在树上，束下戴的斗笠，插定了锡杖，整一整缁衣，徐步幽林，权为散闷。那长老看遍了野草山花，听不得归巢鸟噪。原来那林子内都是些草深路小的去处。只因他情思紊乱，却走错了。他一来也是要散散闷，二来也是要寻八戒、沙僧；不期他两个走的是直西路，长老转

Monkey was with us the old priest could have anything he wanted, but now I have to do it all. How true it is that 'you have to keep house to realize how expensive rice and firewood are, and raise sons to understand parental love'. There's nowhere at all to beg on this road." By now he felt sleepy after all this walking and he thought, "If I go back now and tell the old monk that there's nowhere I can beg food, he may not believe I've come this far. I'd better hang around here for another hour or two before reporting back. Oh well, I may as well take a snooze in that grass." With that the idiot pillowed his head in the grass and went to sleep. He had only meant to take forty winks and then get up again, not realizing that he was so exhausted by the journey that he would be sound asleep as soon as his head was down.

Let us leave Pig asleep there and return to Sanzang in the forest. As he was feeling anxious and unsettled he said to Friar Sand, "It's late now. Why isn't Pig back from begging for food?" "Master," said Friar Sand, "you still don't understand him. He's found out that many of these Westerners give food to monks, and with his big belly he won't be bothering about you. He won't be back till he's eaten his fill." "True," said Sanzang. "If he's greedily stuffing himself somewhere far away we needn't concern ourselves with him. It's getting late and this is no place to spend the night. We must find somewhere to stay." "There's no rush, master," said Friar Sand. "You sit and wait here while I go and find him." "Very well," said Sanzang, "very well. Never mind about the food. It's somewhere for the night that matters." Clasping his precious staff, Friar Sand went off through the pine forest in search of Pig.

Sanzang felt thoroughly tired and miserable as he sat alone in the forest, so he summoned up his spirits, leapt to his feet, hid all the luggage in a cache, tethered the horse to a tree, took off his reed hat, and drove his staff into the ground. Then he straightened out his black robes and took a leisurely stroll among the trees to cheer himself up. As he looked at all the wild flowers he did not hear the calls of the birds returning to their nests. The grass was deep and the forest paths were narrow, and in his distraction he lost his way. He had started out to cheer himself up and also to find Pig and Friar Sand; what he did not realize was that they had headed due west while he, after wandering in all directions, was going

了一会，却走向南边去了。出得松林，忽抬头，见那壁厢金光闪烁，彩气腾腾。仔细看处，原来是一座宝塔，金顶放光。这是那西落的日色，映着那金顶放亮。他道："我弟子却没缘法哩！自离东土，发愿逢庙烧香，见佛拜佛，遇塔扫塔，那放光的不是一座黄金宝塔？怎么就不曾走那条路？塔下必有寺院，院内必有僧家，且等我走走。这行李、白马，料此处无人行走，却也无事。那里若有方便处，待徒弟们来，一同借歇。"

噫！长老一时晦气到了。你看他拽开步，竟至塔边。但见那：

> 石崖高万丈，山大接青霄。根连地厚，峰插天高。两边杂树数千科，前后藤缠百余里。花映草梢风有影，水流云窦月无根。倒木横担深涧，枯藤结挂光峰。石桥下，流滚滚清泉；台座上，长明明白粉。远观一似三岛天堂，近看有如蓬莱胜境。香松紫竹绕山溪，鸦鹊猿猴穿峻岭。洞门外，有一来一往的走兽成行；树林里，有

south. He came out of the forest and looked up to see a dazzling golden light. On closer examination he saw that it was the golden roof of a pagoda whose gleaming in the setting sun. "What a sad destiny my disciples have," he thought. "When I left the land of the East, I vowed that I would burn incense in every temple I passed, would worship every Buddha statue I saw, and sweep up every pagoda I encountered. Isn't that a golden pagoda gleaming over there? Why didn't we go that way? There's bound to be a monastery at the foot of the pagoda, and the monastery must surely contain monks. Let me have a look. The luggage and the white horse can come to no harm in that uninhabited spot. If there is some suitable place we can all spend the night here when my disciples come back."

Alas! The venerable Sanzang was once more the victim of delusion. He strode over to the pagoda, and what he saw was

A cliff ten thousand fathoms high,
A lofty mountain reaching to the firmament.
Its roots sunk deep into the earth,
Its peak thrust up into the sky.
On either side were trees by the thousand,
While creepers stretched many miles around.
The wind made shadows as it bent the tips of the flowers;
The moon had no root where the waters flowed under the clouds.
A fallen tree spanned a deep ravine,
Withered creepers were knotted round the gleaming peak.
Under the stone bridge,
Ran the water from a spring;
On the sacred altar
The ever-burning lamp was as bright as chalk.
From a distance it looked like the Three Islands of Paradise;
Close to, it resembled the blessed land of Penglai.
Fragrant pine and purple bamboo grew round the mountain brooks,
Magpies, monkeys, crows, and apes roamed the lofty ridge.
Outside the door of a cave
Animals came and went in orderly groups.
Among the trees
Flocks of birds were briefly seen.

或出或入的飞禽作队。青青香草秀，艳艳野花开。这所在分明是恶境，那长老晦气撞将来。

那长老举步进前，才来到塔门之下，只见一个斑竹帘儿，挂在里面。他破步入门，揭起来，往里就进，猛抬头，见那石床上，侧睡着一个妖魔。你道他怎生模样：

青靛脸，白獠牙，一张大口呀呀。两边乱蓬蓬的鬓毛，却都是些胭脂染色；三四紫巍巍的髭髯，恍疑是那荔枝排芽。鹦嘴般的鼻儿拱拱，曙星样的眼儿巴巴。两个拳头，和尚钵盂模样；一双蓝脚，悬崖榾柮桠槎。斜披着淡黄袍帐，赛过那织锦袈裟。拿的一口刀，精光耀映；眠的一块石，细润无瑕。他也曾小妖排蚁阵，他也曾老怪坐蜂衙。你看他威风凛凛，大家吆喝，叫一声爷。他也曾月作三人壶酌酒，他也曾风生两腋盏倾茶。你看他神通浩浩，霎着下眼，游遍天涯。荒林喧鸟雀，

Luxuriant grew the green and scented herbs,
As the wild flowers bloomed in all their glory.
This was clearly an evil place
That the deluded priest approached.

Sanzang stepped out and was soon at the gate of the pagoda. Seeing a curtain of speckled bamboo hanging inside, he lifted it up and went in. He raised his head and saw an evil monster sleeping on a stone bed. Do you know what he looked like?

A dark blue face,
White fangs,
A huge gaping mouth.
On either side of it were matted hairs
All stained with fat and grease.
The purple tufts of his beard and moustache
Made one think of splayed-out lichee shoots.
His nose was as hooked as a parrot's beak
His eyes as dim as stars in the dawn.
His two fists
Were the size of a monk's begging bowl;
His indigo-blue feet
Were like a pair of logs.
The pale yellow robe that was flung across him
Was grander than a brocade cassock.
The sword in his hand
Gleamed and flashed;
The rock on which he slept
Was exquisite, smooth and flawless.
As a little fiend he had marshalled ant formations,
When a senior demon he had sat in the wasps' headquarters.
At the sight of his awe-inspiring might
All would shout out,
Calling him master.
He had created three men drinking in the moonlight,
And had magicked out of the wind cups of refreshing tea.
Consider his tremendous supernatural powers—
In the wink of an eyelid
He could be at the ends of the earth.

深莽宿龙蛇。仙子种田生白玉，道人伏火养丹砂。小小洞门，虽到不得那阿鼻地狱；楞楞妖怪，却就是一个牛头夜叉。

那长老看见他这般模样，唬得打了一个倒退，遍体酥麻，两腿酸软，即忙的抽身便走。刚刚转了一个身，那妖魔，他的灵性着实是强，大撑开着一双金睛鬼眼，叫声"小的们，你看门外是甚么人！"一个小妖就伸头望门外一看，看见是个光头的长老，连忙跑将进去，报道："大王，外面是个和尚哩。团头大面，两耳垂肩；嫩刮刮的一身肉，细娇娇的一张皮：且是好个和尚！"那妖闻言，呵声笑道："这叫做个'蛇头上苍蝇，自来的衣食。'你众小的们！疾忙赶上也，与我拿将来！我这里重重有赏。"那些小妖，就是一窝蜂，齐齐拥上。三藏见了，虽则是一心忙似箭，两脚走如飞；终是心惊胆颤，腿软脚麻。况且是山路崎岖，林深日暮，步儿那里移得动？被那些小妖，平抬将去。正是：

龙游浅水遭虾戏，虎落平原被犬欺
纵然好事多磨障，谁像唐僧西向时？

你看那众小妖，抬得长老，放在那竹帘儿外，欢欢喜喜，报声道："大王，拿得和尚进来了。"那老妖，他也偷眼瞧一瞧。只见三藏头直上，貌堂堂，果然好一个和尚。他便心中想道："这等好和尚，必是上方人物，不当小可的；若不

In wild forests he could sing like a bird;
Deep in the bush he would stay with snakes and tigers.
When an Immortal farms the land it bears white jade;
When a Taoist master tends the fire he produces elixir.
Although this little cave-mouth
Did not lead to the Avichi Hell,
Yet this ferocious monster
Was a bull-headed demon.

Sanzang was so terrified at the sight of him that he shrank back, his whole body numb with terror. No sooner had he turned to go than the monster, whose powers really were tremendous, opened a fiendish eye with a golden pupil and shouted, "Who is that outside the door, little ones?" A junior devil poked his head out to look, saw a shaven-headed priest, and ran in to report, "A monk, Your Majesty. He has a large face and a round head, and his ears hang down to his shoulders. His flesh looks most tender and his skin extremely delicate. He's a very promising monk." The monster cackled and said, "This is what they call 'a fly landing on a snake's head, or food and clothing presenting themselves to you'. Go and catch him for me, lads, and bring him back here. I'll reward you well." The junior demons rushed out after Sanzang like a swarm of bees; and Sanzang, in his alarm, started to run so fast he seemed to fly. But he was so terrified that his legs were soon like numb jelly, and on top of this the path was very uneven and it was twilight in the deep forest. He could not move fast enough, and the junior demons picked him up and carried him back.

A dragon in shallows falls victim to shrimps;
A tiger on the plain can be put upon by dogs.
Although good deeds always run into trouble,
The Tang Priest on his westward journey has been most unlucky.

The junior devils carried the Tang Priest as far as the bamboo curtain and put him down outside it as they announced with great delight, "We've brought the monk back, Your Majesty." The old demon stole a look and saw that Sanzang, who was holding his head high with dignity, must be a fine monk. "So fine a monk," he thought, "must be a superior person, so I mustn't treat him as a nobody. If I don't overawe him he won't submit

做个威风，他怎肯服降哩?”陡然间，就狐假虎威，红须倒竖，血发朝天，眼睛迸裂。大喝一声道:“带那和尚进来!”众妖们，大家响响的答应了一声“是!”就把三藏望里面只是一推。这是“既在矮檐下，怎敢不低头!”三藏只得双手合着，与他见个礼。那妖道:“你是那里和尚?从那里来?到那里去?快快说明!”三藏道:“我本是唐朝僧人，奉大唐皇帝敕命，前往西方访求经偈。经过贵山，特来塔下谒圣，不期惊动威严，望乞恕罪。待往西方取得经回东土，永注高名也。”那妖闻言，呵呵大笑道:“我说是上邦人物，果然是你。正要吃你哩!却来的甚好!甚好!不然，却不错放过了?你该是我口里的食，自然要撞将来，就放也放不去，就走也走不脱!”叫小妖:“把那和尚拿去绑了!”果然那些小妖，一拥上前，把个长老绳缠索绑，缚在那定魂桩上。

老妖持刀又问道:“和尚，你一行有几人?终不然一人敢上西天?”三藏见他持刀，又老实说道:“大王，我有两个徒弟，叫做猪八戒、沙和尚，都出松林化斋去了。还有一担行李，一匹白马，都在松林里放着哩。”老妖道:“又造化了!两个徒弟，连你三个，连马四个，够吃一顿了!”小妖道:“我们去捉他来。”老妖道:“不要出去，把前门关了。他两个化斋来，一定寻师父吃；寻不着，一定寻着我门上。常言道:‘上门的买卖好做。’且等慢慢的捉他。”众小妖把前门闭了。

且不言三藏逢灾。却说那沙僧出林找八戒，直有十余里

to me." Like a fox pretending to be as awe-inspiring as a tiger, he made his red whiskers bristle, his bloody hair stand on end, and his eyeballs bulge in a glare. "Bring that monk in," he roared. "Yes sir," the other fiends shouted in chorus, pushing Sanzang inside. As the saying goes, "You have to bow your head under low eaves," and Sanzang was obliged to put his hands together and greet him. "Where do you live, monk?" the monster asked. "Where have you come from, and where are you going? Tell me at once." "I am a priest from the Tang country, and I am going to the West on the command of His Majesty the Tang Emperor to ask for holy scriptures. As I was passing your distinguished mountain, I came over to visit the holy men of this pagoda. I did not realize that I would disturb Your Excellency, and I beg you to forgive me. When I return East with the scriptures from the West I shall see to it that your fame will be eternally celebrated." "I thought you must be someone from a superior country," said the fiend, bellowing with laughter, "and as that's who you are, I'm going to eat you up. It was splendid of you to come, splendid—otherwise we might have let you slip. You were fated to be the food in my mouth, so of course you came rushing here. We'll never let you go, and you'll never escape." Then he ordered the junior demons to tie him up. They rushed upon him and bound him tight to a soul-fixing stake.

Holding his sword in his hands, the old fiend asked, "How many of you are there altogether? You wouldn't have the guts to go to the Western Heaven all by yourself." Eyeing the sword in his hand, Sanzang had to answer truthfully. "I have two disciples, Your Majesty," he said, "called Pig and Friar Sand. They have both gone begging for food outside the pine forest. Apart from them there is a load of baggage and a white horse that I left in the wood." "More luck" said the fiend. "Two disciples as well makes three of you, four counting the horse, which is enough for a meal." "We'll go and get 'em," the junior fiends said. "No," the old monster said, "don't go. Lock the front gate. As they've gone begging for food they'll have to find their master for him to eat it, and when they can't find him they're bound to come searching for him here. As the saying goes, 'it's easiest to do business at home.' Just wait and we'll catch them all in good time." The junior demons shut the front gate.

We will leave the unlucky Sanzang and return to Friar Sand, who was

远近，不曾见个庄村。他却站在高埠上正然观看，只听得草中有人言语，急使杖拨开深草看时，原来是呆子在里面说梦话哩。被沙僧揪着耳朵，方叫醒了。道："好呆子啊！师父教你化斋，许你在此睡觉的？"那呆子冒冒失失的醒来道："兄弟，有甚时候了？"沙僧道："快起来！师父说有斋没斋也罢，教你我那里寻下住处去哩。"

呆子懵懵懂懂的，托着钵盂，拑着钉钯，与沙僧径直回来。到林中看时，不见了师父。沙僧埋怨道："都是你这呆子化斋不来，必有妖精拿师父也。"八戒笑道："兄弟，莫要胡说。那林子里是个清雅的去处，决然没有妖精。想是老和尚坐不住，往那里观风去了。我们寻他去来。"二人只得牵马挑担，收拾了斗篷、锡杖，出松林寻找师父。

这一回，也是唐僧不该死。他两个寻一会不见，忽见那正南下有金光闪灼。八戒道："兄弟啊，有福的只是有福。你看师父往他家去了。那放光的是座宝塔。谁敢怠慢？一定要安排斋饭，留他在那里受用。我们还不走动些，也赶上去吃些斋儿。"沙僧道："哥啊，定不得吉凶哩。我们且去看来。"

二人雄纠纠的到了门前，——呀！闭着门哩。——只见那门上横安了一块白玉石板，上镌着六个大字："碗子山波月洞"。沙僧道："哥啊，这不是甚么寺院，是一座妖精洞府也。我师父在这里，也见不得哩。"八戒道："兄弟莫怕，你且拴下马匹，守着行李，待我问他的信看。"那呆子举着钯，上前高叫："开门！开门！"那洞内有把门的小妖，开了

now three or four miles outside the forest in his search for Pig but had not yet seen any village. As he stood on a hillock looking around him, he heard a voice in the undergrowth; and sweeping the tall grass aside with his staff, he discovered the idiot talking in his sleep. Pig woke up when Friar Sand twisted his ear. "You idiot," said Friar Sand, "who said you could sleep here instead of begging for food as our master told you?" Pig, waking up with a start, asked, "What's the time, brother?" "Get up at once," replied Friar Sand. "The master told us two to find somewhere to stay whether we can beg any food or not."

Holding his begging bowl and his rake, the drowsy Pig headed straight back with Friar Sand, and when they looked for their master in the wood they could not see him. "It's all because you didn't come back from begging for food, you idiot," said Friar Sand indignantly. "Master must have been carried off by an evil spirit." "Don't talk nonsense, brother," replied a grinning Pig. "This forest is a very proper sort of place and couldn't possibly have any evil spirits in it. I expect the old monk got bored sitting here and went off somewhere to look around. Let's go and find him." They took the horse's bridle, picked up the shoulder-pole with the luggage, collected Sanzang's hat and staff, and left the pine wood in search of their master.

But Sanzang was not fated to die this time. When the two had been looking for him without success for a while, they saw a shimmering golden light due south of them. "Blessed indeed are the blessed, brother," said Pig. "Look where the master must be staying. That light is coming from a pagoda, and they would be bound to look after him well. I expect they've laid on a meal and are making him stay to eat it. Let's get a move on and have some of it ourselves." "It certainly can't be anything sinister," replied Friar Sand. "We must go and have a look."

As the pair of them arrived at the gates they found them closed. Above the gates they saw a horizontal tablet of white jade on which were carved the words MOON WATERS CAVE, BOWL MOUNTAIN. "Brother," said Friar Sand, "this is no temple. It's an evil spirit's cave. If our master is in there we'll never see him." "Never fear," replied Pig. "Tether the horse and mind the luggage while I ask for news of him." With that the idiot raised his rake and shouted at the top of his voice. "Open up, open

门。忽见他两个的模样，急抽身，跑入里面报道："大王！买卖来了！"老妖道："那里买卖？"小妖道："洞门外有一个长嘴大耳的和尚，与一个晦气色的和尚，来叫门了！"老妖大喜道："是猪八戒与沙僧寻将来也！——噫，他也会寻哩！怎么就寻到我这门上？既然嘴脸凶顽，却莫要怠慢了他。"叫："取披挂来！"小妖抬来，就结束了，绰刀在手，径出门来。

却说那八戒、沙僧，在门前正等，只见妖魔来得凶险。你道他怎生打扮：

青脸红须赤发飘，黄金铠甲亮光饶。
裹肚衬腰磲石带，攀胸勒甲步云绦。
闲立山前风吼吼，闷游海外浪滔滔。
一双蓝靛焦筋手，执定追魂取命刀。
要知此物名和姓，声扬二字唤黄袍。

那黄袍老怪，出得门来，便问："你是那方和尚，在我门首吆喝？"八戒道："我儿子，你不认得？我是你老爷！我是大唐差往西天去的！我师父是那御弟三藏。若在你家里，趁早送出来，省了我钉钯筑进去！"那怪笑道："是，是，是有一个唐僧在我家。我也不曾怠慢他，安排些人肉包儿与他吃哩。你们也进去吃一个儿，何如？"

这呆子认真就要进去。沙僧一把扯住道："哥啊，他哄你

up." The junior devil who was on gate duty opened the gates, and at the sight of the pair of them he rushed inside to report, "Your Majesty, we're in business." "What sort of business?" the old monster asked. "There are two monks outside the gates," the junior demon replied. "One has a long snout and big ears and the other looks down on his luck, and they are shouting at us to open up." "That means Pig and Friar Sand have come looking for him," said the old monster. "Ha! They were bound to. What brought them here? They look stupid, but I'd better treat them with respect." He called for his armour to be put on him, and when the junior demons had brought it and fastened it on, he took his sword in his hand and marched straight out of the cave.

When Pig and Friar Sand, who were waiting outside, saw the ferocious demon come out this is what he looked like:

> A blue face, a red beard, and scarlet hair blowing free;
> Golden armour dazzling bright.
> Around his waist was a belt of cowries,
> And his armour was strapped to his chest with cloud-walking cords.
> As he stood before the mountain the wind roared;
> Mighty were the waves when he roamed across the seas.
> A pair of indigo, muscled hands
> Held a soul-chasing, life-snatching sword.
> If you want to know this creature's name,
> Address him as Yellow Robe.

As the old monster Yellow Robe came out through the gates he asked, "Where are you monks from, and why are you yelling at my gates?" "Don't you recognize me, son?" said Pig. "I'm your father. I've been sent by the Great Tang on a mission to the Western Heaven. My master is Sanzang, the Emperor's younger brother. If he's here, send him out at once and save me the trouble of having to smash my way in with this rake." "Yes indeed," laughed the monster, "there is a Tang Priest in my place. I haven't showed him any discourtesy, and I've laid on a meal of human flesh dumplings for him. Why don't you two come in and have some?"

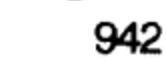
The idiot would have gone in quite trustingly if Friar Sand had not held him back and said, "He's luring you in, brother. Besides, when have you

哩。你几时又吃人肉哩?”呆子却才省悟。掣钉钯，望妖怪劈脸就筑。那怪物侧身躲过，使钢刀急架相迎。两个都显神通，纵云头，跳在空中厮杀。沙曾撇了行李、白马，举宝杖，急急帮攻。此时两个狠和尚，一个泼妖魔，在云端里，这一场好杀，正是那：

杖起刀迎，钯来刀架。一员魔将施威，两个神僧显化。九齿钯真个英雄，降妖杖诚然凶咤。没前后左右齐来，那黄袍公然不怕。你看他蘸钢刀晃亮如银，其实的那神通也为广大。只杀得满空中，雾绕云迷；半山里，崖崩岭咋。一个为声名，怎肯干休?一个为师父，断然不怕。

他三个在半空中，往往来来，战经数十回合，不分胜负。各因性命要紧，其实难解难分。

毕竟不知怎救出唐僧，且听下回分解。



ever eaten human flesh?" The idiot saw the light as last, and he struck at the evil monster's face with his rake. The monster sidestepped and parried with his steel sword. They both showed their magic powers as they leapt up on clouds to continue the fight in mid-air. Friar Sand abandoned the baggage and the white horse and rushed to Pig's aid. It was a fine battle up in the clouds between the two wolfish monks and the evil monster:

> When the staff was raised it was met by the sword;
> The same sword parried the rake's blow.
> One devil general displaying his prowess,
> A pair of monkish gods revealing their transformations.
> The nine-pronged rake was quite magnificent;
> The demon-submitting staff was truly terrifying.
> They came from before and behind, from left and right,
> But Yellow Robe was calm and unafraid.
> See how his blade of tempered steel shines like silver;
> Great indeed were his magical powers.
> Their fighting filled the sky
> With mists and clouds;
> Amid the mountains
> Cliffs crashed and fell.
> One was fighting for fame
> So how could he stop?
> The others, fighting for their master,
> Were completely unafraid.

The three of them fought dozens of rounds in mid-air without issue. They were all fighting for their very lives, and nothing could have kept them apart. If you don't know how they saved the Tang Priest, listen to the explanation in the next instalment.

第二十九回

脱难江流来国土　承恩八戒转山林

诗曰：

妄想不复强灭，真如何必希求？本原自性佛前修，迷悟岂居前后？

悟即刹那成正，迷而万劫沉流。若能一念合真修，灭尽恒沙罪垢。

却说那八戒、沙僧与怪斗经个三十回合，不分胜负。你道怎么不分胜负？若论赌手段，莫说两个和尚，就是二十个，也敌不过那妖精。只为唐僧命不该死，暗中有那护法神祇保着他：空中又有那六丁六甲、五方揭谛、四值功曹、一十八位护教伽蓝，助着八戒、沙僧。

且不言他三人战斗。却说那长老在洞里悲啼，思量他那徒弟。眼中流泪道："悟能啊，不知你在那个村中逢了善友，贪着斋供；悟净啊，你又不知在那里寻他，可能得会？岂知我遇妖魔，在此受难！几时得会你们，脱了大难，早赴灵山！"正当悲啼烦恼，忽见那洞里走出一个妇人来，扶着定魂桩，叫道："那长老，你从何来？为何被他缚在此处？"长老

Chapter 29

Sanzang, Delivered, Crosses a Border
A Grateful Pig Tours Mountains and Forests

A poem says

If wild thoughts are not firmly suppressed
There is no point in seeking for the Truth;
If you wish to cultivate your nature before the Buddha,
Why stay halfway between awakening and confusion?

Once awakened you can achieve the Right in an instant;
The confused will drift for ten thousand aeons.
If you can invoke the Buddha and cultivate the Truth,
Sins countless as the Ganges sands can be wiped out.

Pig and Friar Sand had fought thirty inconclusive rounds with the monster. Do you know why they were inconclusive? As far as skill went not even twenty monks, let alone two, would have been a match for that evil spirit. Yet because the Tang Priest was not fated to die he was being secretly protected by Dharma-guarding deities. There were also the Six Dings, the Six Jias, the Revealers of the Truth of the Five Regions, the Four Duty Gods, and the Eighteen Defenders of the Faith helping Pig and Friar Sand in mid-air.

We must leave the three of them locked in struggle and return to Sanzang sobbing his heart out in the cave and speculating about his disciples. "I wonder if you have met a benefactor in a village somewhere, Pig," he thought, tears streaming down his face, "and have been overcome by your greed for the offerings. Wherever are you looking for him, Friar Sand? Will you find him? Little do you know of my sufferings at the hands of this fiend I have run into. When will I see you again and be delivered from my troubles so that we can hurry to the Vulture Peak?" As he fretted and wailed he saw a woman come out from the innermost part of the cave. "Venerable father," she said, leaning on the soul-fixing

闻言，泪眼偷看，那妇人约有三十年纪。遂道："女菩萨，不消问了。我已是该死了，走进你家门来也。要吃就吃了罢，又问怎的？"那妇人道："我不是吃人的。我家离此西下，有三百余里。那里有座城，叫做宝象国。我是那国王的第三个公主，乳名叫做百花羞。只因十三年前，八月十五日夜，玩月中间，被这妖魔，一阵狂风摄将来，与他做了十三年夫妻。在此生儿育女，杳无音信回朝。思量我那父母，不能相见。你从何来，被他拿住？"唐僧道："贫僧乃是差往西天取经者。不斯闲步，误撞在此。如今要拿住我两个徒弟，一齐蒸吃哩。"那公主陪笑道："长老宽心。你既是取经的，我救得你。那宝象国是你西方去的大路。你与我捎一封书儿去，拜上我那父母，我就教他饶了你罢。"三藏点头道："女菩萨，若还救得贫僧命，愿做捎书寄信人。"

那公主急转后面，即修了一纸家书，封固停当；到桩前解放了唐僧，将书付与。唐僧得解脱，捧书在手道："女菩萨，多谢你活命之恩。贫僧这一去，过贵处，定送国王处。只恐日久年深，你父母不肯相认，奈何？切莫怪我贫僧打了诳语。"公主道："不妨，我父王无子，止生我三个姊妹，若见此书，必有相看之意。"三藏紧紧袖了家书，谢了公主，就往外走。被公主扯住道："前门里你出不去！那些大小妖精，都在门外摇旗呐喊，擂鼓筛锣；助着大王，与你徒弟厮杀

stake, "where have you come from? Why has he tied you here?" When Sanzang heard this he sneaked a quick look at her through his tears and observed that she was about thirty. "Don't ask me that, Bodhisattva," he said, "I was fated to die: I walked into your home. Eat me if you must, but don't ask me why." "I don't eat people," she replied. "My home is over a hundred miles west of here in the city called Elephantia. I'm the third daughter of the king, and my childhood name was Prettier-than-a-flower. Thirteen years ago, on the fifteenth night of the eighth month, that evil monster came and snatched me away in a whirlwind while we were out enjoying the full moon. I have been his wife all these thirteen years and borne him sons and daughters, but I've never been able to send any message home. I miss my parents, and I can never see them. Where did you come from to be caught by him?" "I was sent to the Western Heaven to fetch the scriptures," replied Sanzang. "I never realized when I set out for a stroll that I would stumble into this. Now he's going to capture my two disciples and steam us all together, then eat us." "Don't worry, venerable sir," said the princess with a smile. "As you are going to fetch scriptures I can save you. Elephantia lies on the main route to the west, and if you will take this letter to my parents for me, I'll make him spare your life." "If you save my wretched life, Bodhisattva," said Sanzang with a bow, "I promise to be your messenger."

The princess hurried back inside, wrote a letter to her family, sealed it, released Sanzang from the stake, and handed him the letter. "Bodhisattva," he said, taking the letter now that he was free, "I am very grateful to you for saving my life. When I reach your country I shall give this to the King. My only worry is that after all these years your parents may not believe that the letter is from you, and what would I do then? I couldn't have them thinking that I was trying to deceive them." "That's no problem. My father has only us three daughters and no sons. If they see this letter they'll feel that they're seeing me." Tucking the letter securely into his sleeve, he took his leave of the princess, and was on the point of going out when she pulled him back and said, "You won't be able to get out through the front gate. All those big and little monsters are outside the gates waving banners, shouting war-cries, and beating drums and gongs to help the monster king in his battle with your two disciples. You'd better go out

哩。你往后门里去罢。若是大王拿住，还审问审问；只恐小妖儿捉了，不分好歹，挟生儿伤了你的性命。等我去他面前，说个方便。若是大王放了你啊，待你徒弟讨个示下，寻着你一同好走。”三藏闻言，磕了头，谨依吩咐，辞别公主，躲离后门之外，不敢自行，将身藏在荆棘丛中。

却说公主娘娘，心生巧计，急往前来，出门外，分开了大小群妖；只听得叮叮当当，兵刃乱响。原来是八戒、沙僧与那怪在半空里厮杀哩。这公主厉声高叫道：“黄袍郎！”那妖王听得公主叫唤，即丢了八戒、沙僧，按落云头，揪了钢刀，搀着公主道：“浑家，有甚话说？”公主道：“郎君啊，我才时睡在罗帏之内，梦魂中，忽见个金甲神人。”妖魔道：“那个金甲神？上我门怎的？”公主道：“是我幼时，在宫里，对神暗许下一桩心愿：若得招个贤郎驸马，上名山，拜仙府，斋僧布施。自从配了你，夫妻们欢会，到今不曾题起。那金甲神人来讨誓愿，喝我醒来，却是南柯一梦。因此，急整容来郎君处诉知，不期那桩上绑着一个僧人，万望郎君慈悯，看我薄意，饶了那个和尚罢。只当与我斋僧还愿。不知郎君肯否？”那怪道：“浑家，你却多心呐！甚么打紧之事。我要吃人，那里不捞几个吃吃。这个把和尚，到得那里，放他去罢。”公主道：“郎君，放他从后门里去罢。”妖魔道：“奈烦哩。放他去便罢，又管他甚么后门前门哩。”他遂绰了钢刀，高叫道：“那猪八戒，你过来。我不是怕你，不与你战；看着我浑家的分上，饶了你师父也。趁早去后门首，寻着他，往西方去罢。若再来犯我境界，断乎不饶！”

那八戒与沙僧闻得此言，就如鬼门关上放回来的一般。

the back way. If the monster king catches you he'll interrogate you under torture, and if the junior fiends grab you they'll kill you without a qualm. I'll go to see him and talk him over. If he's prepared to let you go, your disciples can ask his permission for all three of you to go together." Sanzang kowtowed and, as she had told him, left her, slipped out through the back door, and hid among the thorns rather than travel alone.

The princess, who had thought out a clever plan, hurried out through the front gates and made her way through the hosts of demons great and small to hear the furious clash of arms. Pig and Friar Sand were still fighting with the monster in mid-air. "Lord Yellow Robe," she shouted at the top of her voice, and as soon as he heard her the demon king left Pig and Friar Sand, landed his cloud, and, grasping his steel sword, took his wife by the arm. "What is it, wife?" he asked. "I was lying in bed asleep just now, husband," she replied, "and I dreamt that I saw a god in golden armour." "What sort of god in golden armour?" he asked. "Why did he come here?" "When I was a child in the palace," she said, "I made a secret vow that if I married a good husband I would climb holy mountains, visit Immortals, and give alms to monks. I have now been happily married to you for thirteen years without ever mentioning the vow before, and the god in golden armour came to make me fulfil it. His shouting made me wake up, and then I realized it was a dream. I tidied myself up and came straight to tell you about it. To my surprise I found a monk tied to the stake. I beg you, lord and master, to respect my vow and spare that monk in your mercy. This will count as feeding monks and will fulfil my vow. Will you do this?" "What a fusser you are, wife," he replied. "Nothing to it. If I want to eat people I can easily catch a few more. If that's how things stand, let the monk go." "Please may he be released through the back door, husband?" "What a thing to bother me with. Let him go, and I don't care whether it's by the front way or the back way." The monster then grasped his sword once more and shouted, "Come here, Pig. I'm not afraid of you, but I'm not fighting you any longer. For my wife's sake I've spared your master, so hurry round and find him at the back door and carry on west. If you set foot in my territory again I won't let you off a second time."

This news made Pig and Friar Sand feel as if they had been let out

即忙牵马挑担，鼠窜而行。转过那波月洞，后门之外，叫声“师父！”那长老认得声音，就在那荆棘中答应。沙僧就剖开草径，搀着师父，慌忙的上马。这里：

狠毒险遭青面鬼，殷勤幸有百花羞。

鳌鱼脱却金钩钓，摆尾摇头逐浪游。

八戒当头领路，沙僧后随，出了那松林，上了大路。你看他两个哜哜嘈嘈，埋埋怨怨，三藏只是解和。遇晚先投宿，鸡鸣早看天。一程一程，长亭短亭，不觉的就走了二百九十九里。猛抬头，只见一座好城，就是宝象国。真好个处所也：

云渺渺，路迢迢；地虽千里外，景物一般饶。瑞霭祥烟笼罩，清风明月招摇。崔崔崒崒的远山，大开图画；潺潺湲湲的流水，碎溅琼瑶。可耕的连阡带陌，足食的密蕙新苗。渔钓的几家三涧曲，樵采的一担两峰椒。廓的廓，城的城，金汤巩固；家的家，户的户，只

through the gates of Hell. They scurried away with the horse and the baggage, and going round to the other end of the Moon Waters Cave they called "Master" outside the back entrance. Sanzang recognized their voices and called back from among the thorn bushes. Friar Sand made his way through the undergrowth, helped his master out, and hurriedly helped him mount the horse.

When he was threatened by the terrible blue-faced monster
He was lucky to meet the devout princess.
Escaping from the golden hook, the turtle
Swam off through the waves with a flick of his tail.

With Pig leading and Friar Sand bringing up the rear, they left the pine forest and travelled along the main track. The two disciples grumbled and complained, while Sanzang tried to conciliate them. Every evening they would find lodgings, and they would be up again at cock-crow. They covered stage after stage of their journey, sometimes longer and sometimes shorter, and before they realized it they had done ninety-nine miles. Suddenly they looked up and there was a fine city in front of them. This was Elephantia, and it was a splendid place:

Distant clouds,
A long road;
Although this was a distant land,
The scenery was as fine as home.
Auspicious mists enshrouded the city;
Fresh breezes were blowing under the clear moon.
Towering mountains, seen from afar,
Were spread out like a picture.
Rivers flowed rippling,
Like streams of crushed jasper.
There were fields upon fields of farmland
Where new crops sprouted close together.
A handful of fishermen worked three stretches of water,
A wood-gatherer carried twigs from a couple of hills.
The outer wall
And the inner wall of the city,
Were rock-solid.
The houses

斗逍遥。九重的高阁如殿宇，万丈的层台似锦标。也有那太极殿、华盖殿、烧香殿、观文殿、宣政殿、延英殿：一殿殿的玉陛金阶，摆列着文冠武弁；也有那大明宫、昭阳宫、长乐宫、华清宫、建章宫、未央宫：一宫宫的钟鼓管籥，撒抹了闺怨春愁。也有禁苑的，露花匀嫩脸；也有御沟的，风柳舞纤腰。通衢上，也有个顶冠束带的，盛仪容，乘五马；幽僻中，也有个持弓挟矢的，拨云雾，贯双雕。花柳的巷，管弦的楼，春风不让洛阳桥。取经的长老，回首大唐肝胆裂；伴师的徒弟，

And homes
Vied in elegance.
Nine-storied pavilions were like palaces,
High towers like imperial columns.
There was a Hall of the Great Ultimate,
A Flowery Canopied Hall,
A Hall of Incense,
A Hall of Literary Perusal,
A Hall of Government Proclaimed,
A Hall of Splendour Extended,
All with steps of jade and gold
Where civil and military officers stood in their ranks.
There was also a Great Brightness Palace,
A Palace of Shining Radiance,
A Palace of Eternal Joy,
A Palace of Illustrious Purity,
A Palace of Established Enlightenment,
A Palace of Inexhaustible Glory.
In every palace were gongs, drums, pipes and flutes,
Lamenting the sorrows of spring and the harem's woes.
Then there were imperial parks
Where dew bathed the flowers' tender petals;
And royal canals
Where willows bent their slender waists in the wind.
On the highways
Were belted gentlemen in official hats,
Attired in all their splendour
As they rode in five-horsed chariots;
In remote corners
Were archers with bows and arrows
Whose shots split the clouds apart
And skewered pairs of hawks.
What with the willow-lined streets,
And the houses full of music,
This spring scene rivalled the Luoyang Bridge.
The pilgrim who was seeking the sutras
Was torn with nostalgia for the Great Tang;
The disciples accompanying their master

息肩小驿梦魂消。

看不尽宝象国的景致。师徒三众，收拾行李、马匹，安歇馆驿中。

唐僧步行至朝门外，对阁门大使道："有唐朝僧人，特来面驾，倒换文牒。乞为转奏转奏。"那黄门奏事官，连忙走至白玉阶前奏道："万岁，唐朝有个高僧，欲求见驾，倒换文牒。"那国王闻知是唐朝大国，且又说是个方上圣僧，心中甚喜，即时准奏。叫："宣他进来。"把三藏宣至金阶，舞蹈山呼礼毕。两边文武多官，无不叹道："上邦人物，礼乐雍容如此！"那国王道："长老，你到我国中何事？"三藏道："小僧是唐朝释子。承我天子敕旨，前往西方取经；原领有文牒，到陛下上国，理合倒换。故此不识进退，惊动龙颜。"国王道："既有唐天子文牒，取上来看。"三藏双手捧上去，展开放在御案上。牒云：

"南赡部洲大唐国奉天承运唐天子牒行：切惟朕以凉德，嗣续丕基，事神治民，临深履薄，朝夕是惴。前者，失救泾河老龙，获谴于我皇皇后帝，三魂七魄，倏忽阴司，已作无常之客。因有阳寿未绝，感冥君放送回生，广陈善会，修建度亡道场。感蒙救苦观世音菩萨，

In a rest-house found happiness in their dream.

Gazing at the view of Elephantia the master and his two disciples dealt with the luggage and the horse and settled down in a rest-house.

The Tang Priest went on foot to the palace gates, where he said to the High Custodian of the gate, "I beg you to report that there is a monk from the Tang Court who has come for a personal audience with His Majesty and has a letter of credentials." A eunuch messenger hurried to the white jade steps and announced, "Your Majesty, a distinguished priest from the Tang Court has come for an audience as he has a letter of credentials to deliver." The king was delighted to hear that he was from the mighty land of Tang and was himself a venerable and holy monk, so he gave his approval at once with the words, "Call him in." Sanzang was summoned to the golden steps, where he danced in obeisance and called out the correct greeting. On either side the many civil and military officers all sighed with admiration and said, "What impressive music and ritual this gentleman from that distinguished country has." "Venerable sir, why have you come to my country?" the king asked. "I am a Buddhist from the land of Tang," Sanzang replied, "and I am going to the Western Heaven on the Emperor's orders to fetch the scriptures. I am carrying a letter of credentials, and now that I have arrived in Your Majesty's country it seems proper to hand it to you. Not knowing whether to advance or retreat, I must apologize for disturbing the Dragon Countenance." "If you have Tang credentials," the king replied, "bring them here for me to see."Sanzang handed the letter up respectfully with both hands and unfolded it on the king's table. It read:

> From the Tang Emperor of the Great Tang Kingdom, who reigns by order of Heaven, in the Southern Continent of Jambudvipa.
>
> Despite our feeble virtues we have succeeded to the throne, and in worshipping the gods and ruling the people we are as careful morning and night as if we were on the edge of a precipice or treading on thin ice. Because we failed to save the Dragon King of the Jing River, punishment was visited on our august self; our souls were rushed to the underworld and we became a guest in the land of death. As our lifespan was not yet over, the Lord of Darkness sent us back to the world of the living. We held a Great Assembly of monks and built a holy altar where the souls of

金身出现，指示西方有佛有经，可度幽亡，超脱孤魂。特着法师玄奘，远历千山，询求经偈。倘到西邦诸国，不灭善缘，照牒放行。须至牒者。大唐贞观一十三年，秋吉日，御前文牒。”（上有宝印九颗）

国王见了，取本国玉宝，用了花押，递与三藏。

三藏谢了恩，收了文牒。又奏道：“贫僧一来倒换文牒，二来与陛下寄有家书。”国王大喜道：“有甚书？”三藏道：“陛下第三位公主娘娘，被碗子山波月洞黄袍妖摄将去，贫僧偶尔相遇，故寄书来也。”国王闻言，满眼垂泪道：“自十三年前，不见了公主，两班文武官，也不知贬退了多少；宫内宫外，大小婢子、太监，也不知打死了多少；只说是走出皇宫，迷失路径，无处找寻；满城中百姓人家，也盘诘了无数，更无下落。怎知道是妖怪摄了去！今日乍听得这句话，故此伤情流泪。”三藏袖中取出书来献上。国王接了，见有“平安”二字，一发手软，拆不开书。传旨宣翰林院大学士上殿读书。学士随即上殿。殿前有文武多官，殿后有后妃宫女，俱侧耳听书。学士拆开朗诵。上写着：

the dead could be brought over to the other side. To our great gratitude the Bodhisattva Guanyin, the deliverer from suffering, appeared in person and told us that there is a Buddha in the West who has scriptures that will save the lost and bring lonely souls who have nobody to help them over to the other side. We have therefore especially commissioned the Patriarch Xuanzang to make the long journey across countless mountains to seek for the scriptures and psalms. Should he come to any countries in the West we hope that on seeing this letter they will allow him to go on his way and not impede this predestined good deed. This is addressed to whom it may concern. Given by His Imperial Majesty on an auspicious day in the autumn of the thirteenth year of *Zhen Guan* of the Great Tang.

When he had read this letter, which bore nine imperial seals, the king sealed it with his great seal and handed it back to Sanzang, who thanked him as he took it. "Not only did I have a letter of credentials to present," he reported, "I have also brought a family letter to deliver to Your Majesty." The king was delighted and asked what it was. "I happened to meet Your Majesty's third princess, who was carried off by the Yellow-Robed Monster of the Moon Waters Cave in the Bowl Mountain, and she gave me this letter to deliver to you." Tears poured from the king's eyes at the news, and he said, "It is thirteen years since I saw her last, and I don't know how many military and civil officers I can have dismissed or degraded, and how many of the ladies-in-waiting, serving maids, and eunuchs I have had beaten to death since then. I imagined that she had wandered out of the palace and lost her way, and I looked for her everywhere. Even when all the ordinary citizens were interrogated I could find no news of her whereabouts. I never thought that an evil monster could have carried her off. Hearing this all of a sudden makes me weep for sorrow." Sanzang produced the letter from his sleeve and handed it to the king, who on seeing the words, "All is well" on the outside felt so weak in his hands that he could not open it. He ordered a Grand Scholar from the Academy of Letters to climb the steps of the throne and read it aloud. As the Grand Scholar climbed the steps of the throne, the civil and military officials in front of the throne room and the empresses, royal consorts, and palace ladies behind it all listened intently. The Grand Scholar opened it and read aloud:

不孝女百花羞顿首百拜大德父王万岁龙凤殿前，暨三宫母后昭阳宫下，及举朝文武贤卿台次：拙女幸托坤宫，感激劬劳万种。不能竭力怡颜，尽心奉孝。乃于十三年前，八月十五日，良夜佳辰，蒙父王恩旨，着各宫排宴，赏玩月华，共乐清霄盛会。正欢娱之间，不觉一阵香风，闪出个金睛蓝面青发魔王，将女擒住；驾祥光，直带至半野山中无人处。难分难辨，被妖倚强，霸占为妻。是以无奈捱了一十三年。产下两个妖儿，尽是妖魔之种。论此真是败坏人伦，有伤风化，不当传书玷辱；但恐女死之后，不显分明。正含怨思忆父母，不期唐朝圣僧，亦被魔王擒住。是女滴泪修书，大胆放脱，特托寄此片楮，以表寸心。伏望父王垂悯，遣上将早至碗子山波月洞捉获黄袍怪，救女回朝，深为恩念。草草欠恭，面听不一。

逆女百花羞再顿首顿首。

那学士读罢家书，国王大哭，三宫滴泪，文武伤情，前前后后，无不哀念。

国王哭之许久，便问两班文武："那个敢兴兵领将，与寡人捉获妖魔，救我百花公主？"连问数声，更无一人敢答。

Your unworthy daughter Prettier-than-a-flower kowtows one hundred times to His Most Excellent Majesty the King her father in the Dragon and Phoenix Palace, to her Majesty the Queen her mother outside the Palace of Shining Radiance, and to all the noble ministers and generals of the court; it is my pleasure to send news to you and thank you for the infinite trouble you have taken on my behalf. But I am unable to devote myself to cheering Your Majesty and carry out my filial duties to the full.

Thirteen years ago, on the festive fifteenth night of the eighth month, when banquets were being given in all the palaces in accordance with Your Majesty's benevolent command, we were enjoying the moonlight and the clear stars. In the middle of our rejoicing a sudden gust of fragrant wind blew up, and from it emerged a demon king with golden pupils, a blue face, and green hair, who seized your daughter and carried her away on a magic cloud to a desolate mountain far from human habitation. There was no way I could stop him forcing me to be his wife, and I have had to endure this for thirteen years. I have borne him two fiendish sons, and they are both complete monsters. I would not have written to you and sullied you with the news of my uncivilized and disgraceful experiences, but I was afraid that after my death nobody would know what had happened to me. Just as I was missing my parents and angry about my fate, a Tang monk also happened to be captured by the monster, so with tears in my eyes I am boldly writing this letter and sending it to you as a token of my feelings. I beg you, Majesty, to take pity on me and send a general to the Moon Waters Cave in Bowl Mountain to capture the Yellow-robed Monster, rescue me, and take me back to the palace, this would make me profoundly grateful. Please excuse the hasty and disrespectful tone of this letter.

With more kowtows,

Your disobedient daughter,

Prettier-than-a-flower.

When the Grand Scholar had read it through, the king wept aloud, the ladies of the palace were all in tears, and the officials were all saddened. Everyone was miserable.

After weeping for a long time the king asked the civil and military officials which of them would lead troops to capture the monster and rescue Princess Prettier-than-a-flower for him. He asked them all several times, but nobody would accept, the generals looked as though they

真是木雕成的武将，泥塑就的文官。那国王心生烦恼，泪若涌泉。只见那多官齐俯仗奏道："陛下且休烦恼。公主已失，至今一十三载无音，偶遇唐朝圣僧，寄书来此，未知的否。况臣等俱是凡人凡马，习学兵书武略，止可布阵安营，保国家无侵陵之患。那妖精乃云来雾去之辈，不得与他觌面相见，何以征救?想东土取经者，乃上邦圣僧。这和尚'道高龙虎伏，德重鬼神钦'，必有降妖之术。自古道:'来说是非者，就是是非人。'可就请这长老降妖邪，救公主，庶为万全之策。"

那国王闻言，急回头，便请三藏道："长老若有手段，放法力，捉了妖魔，救我孩儿回朝，也不须上西方拜佛，长发留头，朕与你结为兄弟，同坐龙床，共享富贵如何?"三藏慌忙启上道："贫僧粗知念佛，其实不会降妖。"国王道："你既不会降妖，怎么敢上西天拜佛?"那长老瞒不过，说出两个徒弟来了。奏道："陛下，贫僧一人，实难到此。贫僧有两个徒弟，善能逢山开路，遇水迭桥，保贫僧到此。"国王怪道："你这和尚大没理。既有徒弟，怎么不与他一同进来见朕?

were carved out of wood, and the officials might have been moulded from clay. The king was highly agitated, and floods of tears were pouring down his face when the civil and military officials all prostrated themselves before him and said, "Please don't be so disturbed, Your Majesty. The princess has been lost for thirteen years now without anything being heard of her, so we cannot yet know whether she really met this Tang priest and sent a letter by him. Besides, we are all mere mortals, and the military manuals and books of strategy we have studied only cover the deployment of soldiers in battle, making encampments, and what else is necessary to protect the country from the disaster of invasion. That evil spirit travels by cloud and mist, and we would never even be able to catch sight of him, let alone capture him and rescue the Princess. Now that Easterner who is going to fetch scriptures is a holy priest from a great country. This monk must have demon-subduing powers as his 'high qualities overawe the dragons and tigers, and his great virtues give him power over devils and gods.'

"As the old saying goes, 'The man who comes to argue about rights and wrongs is usually the wrongdoer himself.' Far and away the best plan would be to ask this venerable gentleman to subdue the fiend and rescue the princess."

"If you have any supernatural skills, venerable sir," the king said, turning at once to Sanzang, "then use your dharma powers to capture this evil monster and bring my daughter back to the palace. If you do that there will be no need to travel to the West and visit the Buddha. You can let your hair grow and I will make you my brother. We shall sit together on the dragon throne and share my wealth and honour. What about it?" "My only humble skill," Sanzang hastened to reply, "lies in invoking the Buddha's name, and I really cannot subdue fiends." "If you can't subdue fiends," the king retorted, "how can you have the courage to go to visit the Buddha in the Western Heaven?" Sanzang now told him about the two disciples as he could not keep them a secret any longer. "Your Majesty," he said, "I could scarcely have come this far by myself. I have two disciples, both skilled at finding ways across mountains and at bridging rivers, who have escorted me here." "You have behaved disgracefully, monk," said the king angrily. "As you have disciples, you should

若到朝中，虽无中意赏赐，必有随分斋供。”三藏道：“贫僧那徒弟丑陋，不敢擅自入朝，但恐惊伤了陛下的龙体。”国王笑道：“你看你这和尚说话，终不然朕当怕他？”三藏道：“不敢说。我那大徒弟姓猪，法名悟能八戒。他生得长嘴獠牙，刚鬃扇耳，身粗肚大，行路生风。第二个徒弟姓沙，法名悟净和尚。他生得身长丈二，臂阔三停，脸如蓝靛，口似血盆，眼光闪灼，牙齿排钉。他都是这等个模样，所以不敢擅领入朝。”国王道：“你既这等样说了一遍，寡人怕他怎的？宣进来。”随即着金牌至馆驿相请。

那呆子听见来请，对沙僧道：“兄弟，你还不教下书哩。这才见了下书的好处。想是师父下了书，国王道：捎书人不可怠慢，一定整治筵宴待他；他的食肠不济，有你我之心，举出名来，故此着金牌来请。大家吃一顿，明日好行。”沙僧道：“哥啊，知道是甚缘故，我们且去来。”遂将行李、马匹俱交付驿丞。各带随身兵器，随金牌入朝。早行到白玉阶前，左右立下，朝上唱个喏，再也不动。那文武多官，无人不怕。都说道：“这两个和尚，貌丑也罢，只是粗俗太甚！怎么见我王更不下拜，喏毕平身，挺然而立！可怪！可怪！”八戒

have brought them with you to see me. Even if we could have offered them no presents they would have liked, they would at least have been given a meal." "My disciples are so hideous," Sanzang replied, "that I dared not bring them to court for fear of offending Your Majesty's dignity." "What a monkish thing to say," observed the king with a smile. "You don't really think I would be afraid of them, do you?" "Oh, no," said Sanzang. "The surname of the older one is Pig; his personal names are Wuneng, Awakened to Power, and Bajie, Eight Prohibitions. He has a long snout, vicious fangs, bristles of steel and ears as big as fans. He is so heftily built that he makes a breeze as he walks. The surname of the second disciple is Sand, and his Buddhist name is Monk Awakened to Purity. He is twelve feet tall, and his arms are four feet thick. His face is the colour of indigo, and his mouth is like a bowl of blood. His eyes burn and flash, and his teeth are like rows of nails. It was because they both look so terrible that I did not dare bring them with me." "Even after you have told me about them," said the king, "I know that I have nothing to fear. Have them summoned here." With that a messenger with a golden tablet was sent to the rest-house to invite them to the palace.

On receiving the invitation the idiot said to Friar Sand, "Brother, do you still think he shouldn't have delivered the letter? Now you can see the advantages of delivering it. I reckon that when the master delivered it, the king must have thought that the person who brought such a message could not be treated rudely and so laid on a banquet for him. As our master has such a weak appetite he must have remembered us and mentioned our names. This is why the messenger was sent here. After a meal we'll be able to make a good start tomorrow." "This must have been in our destiny," said Friar Sand. "Let's go." Entrusting their baggage and the horse to the manager of the hostel they accompanied the messenger to court; they kept their weapons with them. When they reached the white jade steps they stood below them and chanted a "na-a-aw" of respect then stood there without moving. Every one of the civil and military officials was horrified. "Apart from being hideous," they said to each other, "they are far too coarse and vulgar. Why are they standing bolt upright after a mere 'na-a-aw' instead of prostrating themselves before His Majesty? Shocking, quite shocking." Overhearing this,

听见道："列位，莫要议论。我们是这般。乍看果有些丑；只是看下些时来，却也耐看。"

那国王见他丑陋，已是心惊；及听得那呆子说出话来，越发胆颤，就坐不稳，跌下龙床。幸有近侍官员扶起。慌得个唐僧，跪在殿前，不住的叩头道："陛下，贫僧该万死！万死！我说徒弟丑陋，不敢朝见，恐伤龙体，果然惊了驾也。"那国王战兢兢，走近前，搀起道："长老，还亏你先说过了；若未说，猛然见他，寡人一定唬杀了也！"国王定性多时，便问："猪长老、沙长老，是那一位善于降妖？"那呆子不知好歹，答道："老猪会降。"国王道："怎么家降？"八戒道："我乃是天蓬元帅；只因罪犯天条，堕落下世，幸今皈正为僧。自从东土来此，第一会降妖的是我。"国王道："既是天将临凡，必然善能变化。"八戒道："不敢，不敢，也将就晓得几个变化儿。"国王道："你试变一个我看看。"八戒道："请出题目，照依样子好变。"国王道："变一个大的罢。"

那八戒他也有三十六般变化，就在阶前，卖弄手段，却便捻诀念咒，喝一声叫"长！"把腰一躬，就长了有八九丈长，却似个开路神一般。吓得那两班文武，战战兢兢；一国君臣，呆呆挣挣。时有镇殿将军问道："长老，似这等变得身高，必定长到甚么去处，才有止极？"那呆子又说出呆话来

Pig said, "Please don't make rude comments on us, gentlemen. This is the way we look, and although we seem ugly at first sight, after a while we become quite bearable."

The king, who had been quite frightened at the sight of their brutishness, trembled so violently on hearing the idiot Pig talking that he lost his balance and fell off his dragon throne. Fortunately the gentlemen-in-waiting were on hand to help him up again. This threw Sanzang into such a panic that he fell to his knees and kowtowed without stopping, saying, "Your Majesty, I deserve to die ten thousand deaths, ten thousand deaths. I said that my disciples were too hideous for me to dare to bring them to court for fear of harming your dragon dignity, and now I have given Your Majesty this fright." The king walked shakily over to him, raised him to his feet, and said, "Thank goodness you warned me about them beforehand, venerable sir. Otherwise I would undoubtedly have died of shock at the sight of them." When the king had taken some time to calm himself down he asked Pig and Friar Sand which of the two of them was better at subduing fiends. "I am," said the shameless idiot. "How do you do it, pray?" the king asked. "I am Marshal Tian Peng," Pig replied, "and I was exiled to this mortal world for offending against part of the Heavenly Code. Happily I have now returned to the truth and become a monk. I am the best fiend-subduer of all of us who have come here from the East." "If you are a heavenly general turned mortal," said the king, "you must be good at transformations." "I wouldn't say that much," Pig replied, "but I can do one or two." "Show me one," said the king. "Tell me what you want me to turn into," said Pig. "Turn into a giant, then," said the king.

Pig, who could do thirty-six transformations, now showed off his powers before the steps of the throne. Clenching his fist and reciting the words of the spell he shouted "Grow!" bowed forward, and grew eighty or ninety feet tall. He looked like one of the paper gods carried at the head of funeral processions. The civil and military officials trembled with fright; monarch and subjects alike gazed at him in stupefaction. Then the General Guarding the Palace said, "You have certainly grown very tall, venerable sir. How much taller could you grow before you had to stop?""It depends on the wind," replied the idiot, talking in his idiotic way. "I can

道："看风。东风犹可，西风也将就，若是南风起，把青天也拱个大窟窿！"那国王大惊道："收了神通罢。晓得是这般变化了。"八戒把身一矬，依然现了本相，侍立阶前。

国王又问道："长老此去，有何兵器与他交战？"八戒腰里掣出钯来道："老猪使的是钉钯。"国王笑道："可败坏门面！我这里有的是鞭、简、瓜、锤、刀、枪、钺、斧，剑、戟、矛、镰。随你选称手的拿一件去。那钯算做甚么兵器？"八戒道："陛下不知。我这钯，虽然粗夯，实是自幼随身之器。曾在天河水府为帅，辖押八万水兵，全仗此钯之力。今临凡世，保护吾师，逢山筑破虎狼窝，遇水掀翻龙蜃穴，皆是此钯。"国王闻得此言，十分欢喜心信。即命九嫔妃子："将朕亲用的御酒，整瓶取来，权与长老送行。"遂满斟一爵，奉与八戒道："长老，这杯酒，聊引奉劳之意；待捉得妖魔，救回小女，自有大宴相酬，千金重谢。"那呆子接杯在手，人物虽是粗鲁，行事倒有斯文。对三藏唱个大喏道："师父，这酒本该从你饮起；但君王赐我，不敢违背，让老猪先吃了，助助兴头，好捉妖怪。"那呆子一饮而干，才斟一爵，递与师父。三藏道："我不饮酒，你兄弟们吃罢。"沙僧近前接了。八戒就足下生云，直上空里。国王见了道："猪长老又会腾云！"

呆子去了，沙僧将酒亦一饮而干，道："师父！那黄袍怪拿

manage quite well in an east or a west wind, and if a south wind blows up I can make a big dent in the sky." "Then give your magic powers a rest," said the king, more frightened than ever. "We are sure you can do that." Pig contracted himself to his real size and stood in attendance at the foot of the steps once more.

"What weapon will you use to fight the monster on this mission?" the king asked. Pig pulled his rake from his belt and said, "This rake." "But that would disgrace us," said the king with a smile. "Here we have steel whips, maces, claws on chains, war-hammers, cutlasses, halberds, pole-axes, battle-axes, swords, bills, spears, and battle-scythes. Choose one that suits you—that rake doesn't count as a real weapon." "What Your Majesty doesn't realize," Pig replied, "is that although it's crude I've carried it around with me since I was a child. I depended on it completely when I commanded eighty thousand sailors and marines as marshal of the Milky Way, the Heavenly River. Down in this world as my master's escort I've used it to smash the dens of tigers and wolves in the mountains and to turn the nests of dragons and leviathans upside-down in rivers." The king was thoroughly delighted and convinced on hearing this, so he ordered nine of his Royal Consorts to fetch a bottle of his own royal wine with which to send the venerable Pig off; then he filled a goblet and presented it to Pig with the words, "May this cup of wine, venerable father, express my gratitude for the service you are going to render. When you capture the evil monster and bring back my daughter you will be rewarded with a state banquet and a thousand pieces of gold." For all his coarseness the idiot accepted it with style. "Master," he said to Sanzang after chanting a "na-a-aw" of respect, "you should drink this wine first, but His Majesty gave it to me and I dare not disobey him. Please allow me to drink first as it will brace my spirits for the capture of the monster." He drained the cup in one gulp, refilled it, and handed it to Sanzang, who said, "As I cannot touch alcohol you two must drink it for me." Friar Sand came over and took it. Clouds now sprouted under Pig's feet and he shot up into mid-air. "Venerable Pig," exclaimed the king, "you can walk on clouds too!"

When Pig had gone Friar Sand drained his cup of wine at one draught too and said, "When the Yellow-robed Monster captured you, master, the

住你时，我两个与他交战，只战个手平。今二哥独去，恐战不过他。”三藏道：“正是，徒弟啊，你可去与他帮帮功。”沙僧闻言，也纵云跳将起去。那国王慌了，扯住唐僧道：“长老，你且陪寡人坐坐，也莫腾云去了。”唐僧道：“可怜！可怜！我半步儿也去不得！”此时二人在殿上叙话不题。

却说那沙僧赶上八戒道：“哥哥，我来了。”八戒道：“兄弟，你来怎的？”沙僧道：“师父叫我来帮帮功的。”八戒大喜道：“说得是，来得好。我两个努力齐心，去捉那怪物；虽不怎的，也在此国扬扬姓名。”你看他：

缓缓祥光辞国界，氤氲瑞气出京城。

领王旨意来山洞，努力齐心捉怪灵。

他两个不多时，到了洞口，按落云头。八戒掣钯，往那波月洞的门上，尽力气一筑，把他那石门筑了斗来大小的个窟窿。吓得那把门的小妖开门，看见是他两个，急跑进去报道：“大王，不好了！那长嘴大耳的和尚，与那晦气脸的和尚，又来把门都打破了！”那怪惊道：“这个还是猪八戒、沙和尚二人。我饶了他师父，怎么又敢复来打我的门！”小妖道：“想是忘了甚么物件，来取的。”老怪咄的一声道：“胡缠！忘了物件，就敢打上门来？必有缘故！”急整束了披挂，绰了钢刀，走出来问道：“那和尚，我既饶了你师父，你怎么又敢来打上我门？”八戒道：“你这泼怪干得好事儿！”老魔道：“甚么事？”八戒道：“你把宝象国三公主骗来洞内，倚强霸占为妻，住了一十三载，也该还他了。我奉国王旨意，特来擒你。你快快

pair of us were only just a match for him in combat. I'm afraid that my elder brother won't be able to beat him by himself." "Yes," Sanzang replied. "You'd better go and help him." When Friar Sand too sprang up into the air on a cloud and went off, the anxious king grabbed hold of Sanzang and said, "Stay here with me, venerable sir. Don't you go flying off on a cloud too." "I, alas, cannot take a single step by cloud." We leave the two of them talking to each other in the palace.

"I'm here, brother," said Friar Sand as he caught Pig up. "Why?" Pig asked. "The master told me to come and lend you a hand," replied Friar Sand. "Good, it's as well you've come. We two'll do our damndest and capture this fiend. Even though it won't be anything very big, it'll at least make us famous in this country."

On shimmering clouds they left the country,
Departing from the capital in a blaze of magic light.
On the king's command they came to the mountain cave
To fight hard side by side to capture the evil spirit.

Before long they reached the mouth of the cave and landed their cloud. Pig brought his rake down with all his might on the door of the cave and made a hole the size of a bucket in it. The junior demons guarding it were so frightened that they opened up the gates; at the sight of the pair of them they rushed inside to report, "Bad news, Your Majesty. The long-snouted monk with big ears and the other one with a horrible face have come back and smashed down our doors." "Pig and Friar Sand again?" exclaimed the monster in astonishment. "How dare they come and break down my door after I've spared their master's life?" "Perhaps they've come to fetch something they left behind," suggested a junior demon. "Nonsense," snorted the monster. "Would they break the gate down if they'd just left something behind?" He hastily tied on his armour, took his steel sword, went outside and asked, "Monks, what do you mean by smashing down my door? I spared your master, didn't I?" "Will you do a decent thing, wretched ogre?" said Pig. "What?" asked the old monster. "You forced the Third Princess of the land of Elephantia to come to your cave," said Pig, "and you've made her stay here for thirteen years. You should send her back now. We've come here to capture you on the king's orders, so you'd better hurry in and tie your-

进去，自家把绳子绑缚出来，还免得老猪动手！”那老怪闻言，十分发怒。你看他屹迸迸，咬响钢牙；滴溜溜，睁圆环眼；雄纠纠，举起刀来；赤淋淋，拦头便砍。八戒侧身躲过，使钉钯劈面迎来；随后又有沙僧举宝杖赶上前齐打。这一场在山头上赌斗，比前不同。真个是：

> 言差语错招人恼，意毒情伤怒气生。这魔王大钢刀，着头便砍；那八戒九齿钯，对面来迎。沙悟净丢开宝杖，那魔王抵架神兵。一猛怪，二神僧，来来往往甚消停。这个说：“你骗国理该死罪！”那个说：“你罗闲事报不平！”这个说：“你强婚公主伤国体！”那个说：“不干你事莫闲争！”算来只为捎书故，致使僧魔两不宁。

他们在那山坡前，战经八九个回合，八戒渐渐不济将来，钉钯难举，气力不加。你道如何这等战他不过？当时初相战斗，有那护法诸神，为唐僧在洞，暗助八戒、沙僧，故仅得个手平；此时诸神都在宝象国护定唐僧，所以二人难敌。

那呆子道：“沙僧，你且上前来与他斗着，让老猪出恭来。”他就顾不得沙僧，一溜往那蒿草薜萝，荆棘葛藤里，

self up if you don't want me to hit you." The old fiend was now furious. Just watch him as he gnashes his fangs of steel, glares so hard that his eyes become round with fury, raises his sword, and hacks at Pig's head. Pig avoided the blow and struck back at the monster's face with his rake, after which Friar Sand rushed forward to join in the fight with his staff. This battle on the mountain was not the same as the earlier one:

> Saying the wrong things can make men angry;
> Wicked intentions and hurt feelings give birth to wrath.
> The great steel sword of the demon king
> Sliced down at the head;
> Pig's nine-toothed rake
> Went for the face.
> As Friar Sand let fly with his staff
> The demon king parried with his magic weapon.
> One wild ogre,
> Two holy monks,
> Moving to and fro with the greatest of calm.
> One says,
> "You deserve to die for your crime against the country."
> The other replies,
> "Interfering fellow, trying to put the world to rights."
> "By seizing the princess you have insulted the state,"said the one.
> "Just mind your own business,"said the other.
> It was all because of the letter,
> That the monks and the monster were now in combat.

When they had fought eight or nine bouts on the mountain side Pig was beginning to tire; his strength was flagging and he could only raise his rake with difficulty. Do you know why they could not hold out against the monster this time? In the first battle all the guardian gods had been helping Pig and Friar Sand as Sanzhang was in the cave, so that they had then been a match for the ogre. This time the guardian gods were all looking after Sanzang in Elephantia, which was why Pig and Friar Sand could not hold out against the fiend.

"You come forward and fight him, Friar Sand," said the idiot, "while I go off for a shit." Then with no further thought for Friar Sand he streaked off into the undergrowth of grass, wild figs, thorns and creepers, diving

不分好歹，一顿钻进；那管刮破头皮，搠伤嘴脸，一毂辘睡倒，再也不敢出来。但留半边耳朵，听着梆声。

那怪见八戒走了，就奔沙僧。沙僧措手不及，被怪一把抓住，捉进洞去。小妖将沙僧四马攒蹄捆住。

毕竟不知端的性命如何，且听下回分解。

straight in and not bothering about the scratches on his face. Then he fell into a doze, too frightened to come out again. He kept an ear cocked for the sound of clashing weapons.

Seeing Pig flee, the monster charged at Friar Sand, who could do nothing to stop the ogre from seizing him and carrying him into the cave. The junior fiends tied him up hand and foot. If you don't know what became of him, listen to the explanation in the next chapter.

第三十回

邪魔侵正法　意马忆心猿

却说那怪把沙僧捆住，也不来杀他，也不曾打他，骂也不曾骂他一句。绰起钢刀，心中暗想道："唐僧乃上邦人物，必知礼义；终不然我饶了他性命，又着他徒弟拿我不成？——噫！这多是我浑家有甚么书信到他那国里，走了风汛！等我去问他一问。"那怪陡起凶性，要杀公主。

却说那公主不知，梳妆方毕，移步前来。只见那怪怒目攒眉，咬牙切齿。那公主还陪笑脸迎道："郎君有何事这等烦恼？"那怪咄的一声骂道："你这狗心贱妇，全没人伦！我当初带你到此，更无半点儿说话。你穿的锦，戴的金，缺少东西我去寻。四时受用，每日情深。你怎么只想你父母，更无一点夫妇心？"那公主闻说，吓得跪倒在地。道："郎君啊，你怎么今日说起这分离的话？"那怪道："不知是我分离，是你分离哩！我把那唐僧拿来，算计要他受用，你怎么不先告过我，就放了他？原来是你暗地里修了书信，教他替你传寄；不然，怎么这两个和尚又来打上我门，教还你回去？这不是你干的事？"公主道："郎君，你差怪我了。我何尝有甚书去？"老怪道："你还强嘴哩！现拿住一个对头在此，却不是证见？"公主道："是谁？"老妖道："是唐僧第二个徒弟沙和

Chapter 30

An Evil Monster Harms the True Law
The Mind-Horse Remembers the Heart-Ape

Now that he had tied up Friar Sand, the monster did not kill him, hit him, or even swear at him. Instead he raised his sword and thought, "Coming from so great a country the Tang priest must have a sense of propriety — he can't have sent his disciples to capture me after I spared his life. Hmm. That wife of mine must have sent some kind of letter to her country and let the secret out. Just wait till I question her." The monster became so furious that he was ready to kill her.

The unwitting princess, who had just finished making herself up, came out to see the ogre knitting his brows and gnashing his teeth in anger. "What is bothering you, my lord?" she asked with a smile. The monster snorted and started to insult her. "You low bitch," he said, "you haven't a shred of human decency. You never made the slightest complaint when I first brought you here. You wear clothes of brocade and a crown of gold, and I go out to find anything you need. You live in luxury all four seasons of the year, and we've always been very close to each other. So why do you think only of your mother and father? Why do you have no wifely feelings?" This so frightened the princess that she fell to her knees and said, "What makes you start talking as if you are going to get rid of me?" "I'm not sure whether I'm getting rid of you or you're getting rid of me," the monster replied. "I captured that Tang Priest and brought him here to eat, but you released him without asking me first. You must have secretly written a letter and asked him to deliver it for you. There's no other explanation for why these two monks should have made an attack on this place and be demanding your return. It's all your fault, isn't it?" "Don't blame me for this, my lord," she replied. "I never wrote such a letter." "Liar," he said. "I've captured one of my enemies to prove it." "Who?" she asked. "Friar Sand, the Tang Priest's second

尚。”——原来人到了死处，谁肯认死，只得与他放赖。公主道:“郎君且息怒，我和你去问他一声。果然有书，就打死了，我也甘心；假若无书，却不枉杀了奴奴也?”那怪闻言，不容分说，轮开一只簸箕大小的蓝靛手，抓住那金枝玉叶的发万根，把公主揪上前，摔在地下，执着钢刀，却来审沙僧；咄的一声道:“沙和尚!你两个辄敢擅打上我们门来，可是这女子有书到他那国，国王教你们来的?”

沙僧已捆在那里，见妖精凶恶之甚，把公主掼倒在地，持刀要杀。他心中暗想道:“分明是他有书去。——救了我师父。此是莫大之恩。我若一口说出，他就把公主杀了，此却不是恩将仇报?罢!罢!罢!想老沙跟我师父一场，也没寸功报效；今日已此被缚，就将此性命与师父报了恩罢。”遂喝道:“那妖怪不要无礼!他有甚么书来，你这等枉他，要害他性命!我们来此问你要公主，有个缘故。只因你把我师父捉在洞中，我师父曾看见公主的模样动静。乃至宝象国，倒换关文，那皇帝将公主画影图形，前后访问。因将公主的形影，问我师父沿途可曾看见，我师父遂将公主说起，他故知是他儿女，赐了我等御酒，教我们来拿你，要他公主还宫。此情是实，何尝有甚书信?你要杀就杀了我老沙，不可枉害平人，大亏天理!”

那妖见沙僧说得雄壮，遂丢了刀，双手抱起公主道:“是我一时粗卤，多有冲撞，莫怪，莫怪。”遂与他挽了青丝，扶上宝髻，软款温柔，怡颜悦色，撮哄着他进去了。又请上坐陪礼，那公主是妇人家水性，见他错敬，遂回心转意道:

disciple." Nobody likes to accept their death, even at their last gasp, so she could only try to keep up the pretence. "Please don't lose your temper, my lord," she said. "Let's go and ask him about it. If there really was a letter I'll gladly let you kill me; but if there wasn't, you'd be killing your slave unjustly." With no further argument the monster grabbed her by her bejewelled hair with his fist the size of a basket and threw her to the floor in front of him. Then he seized his sword to question Friar Sand. "Friar Sand," he roared, "When you two had the impertinence to make your attack was it because the king of her country sent you here after getting a letter from her?"

When the bound Friar Sand saw the evil spirit throw the princess to the ground in his fury then take hold of his sword to kill her, he thought, "It's obvious she must have sent a letter. But she did us a very great favour by sparing our master. If I tell him about it, he'll kill her. No, that would be a terrible thing to do after what she did for us. Besides, I haven't done any good deeds all the time I have been with our master, so as a prisoner here I can pay back my master's goodness to me with my life." His mind made up, he shouted, "Behave yourself, evil monster. She sent no letter, so don't you mistreat her or murder her. I'll tell you why we came to demand the princess. When my master was your prisoner in this cave he saw what the princess looked like. Later on when he presented his credentials to the King of Elephantia, the king showed him her picture and asked him if he'd seen her on his journey. The king had this picture of her painted long ago, and made enquiries about her all over the place. My master told the king about her, and when he heard this news of his daughter the king gave us some of his imperial wine and sent us to bring her back to the palace. This is the truth. There was no letter. If you want to kill anybody, kill me, and don't be so wicked as to slaughter an innocent woman."

Impressed by Friar Sand's noble words, the monster put aside his sword and took the princess in his arms, saying, "Please forgive me for being so boorishly rude." Then he put her hair up again for her, and turning tender again, urged her to go inside with him. He asked her to take the seat of honour and apologized to her. In her female fickleness the princess was prompted by his excess of courtesy to think of an idea.

"郎君啊，你若念夫妇的恩爱，可把那沙僧的绳子略放松些儿。"老妖闻言，即命小的们把沙僧解了绳子，锁在那里。沙僧见解缚锁住，立起来，心中暗喜道："古人云"'与人方便，自己方便。'我若不方便了他，他怎肯教把我松放松放？"

那老妖又教安排酒席，与公主陪礼压惊。吃酒到半酣，老妖忽的又换了一件鲜明的衣服，取了一口宝刀，佩在腰里。转过手，摸着公主道："浑家，你且在家吃酒，看着两个孩儿，不要放了沙和尚，趁那唐僧在那国里，我也赶早儿去认认亲也。"公主道："你认甚亲？"老妖道："认你父王。我是他驸马，他是我丈人，怎么不去认认？"公主道："你去不得。"老妖道："怎么去不得？"公主道："我父王不是马挣力战的江山，他本是祖宗遗留的社稷。自幼儿是太子登基，城门也不曾远出，没有见你这等凶汉。你这嘴脸相貌，生得丑陋，若见了他，恐怕吓了他，反为不美；却不如不去认的还好。"老妖道："既如此说，我变个俊的儿去便罢。"公主道："你试变来我看看。"

好怪物，他在那酒席间，摇身一变，就变做一个俊俏之人。真个生得：

形容典雅，体段峥嵘。言语多官样，行藏正妙龄。才知子建成诗易，貌似潘安掷果轻。头上戴一顶鹊尾冠，乌云敛伏；身上穿一件玉罗褶，广袖飘迎。足下乌靴花折，腰间鸾带光明。丰神真是奇男子，耸壑轩昂美俊英。

"My lord," she said, "could you have Friar Sand's bonds loosened a little for the sake of our love?" The old fiend ordered his underlings to untie Friar Sand and lock him up there instead. On being untied and locked up, Friar Sand got up and thought, "The ancients said that a good turn to someone else is a good turn to yourself. If I hadn't helped her out, she wouldn't have had me untied."

The old fiend then had a banquet laid on to calm his wife and make it up to her. When he had drunk himself fairly tipsy he put on a new robe and girded a sword to his waist. Then he fondled the princess and said, "You stay at home and drink, wife. Look after our two sons and don't let Friar Sang get away. While the Tang Priest is in Elephantia I'm going to get to know my relations." "What relations?" she asked. "Your father," he replied. "I'm his son-in-law and he's my father-in-law, so why shouldn't we get acquainted?" "You mustn't go," was her reply. "Why not?" he asked. "My father," she answered, "didn't win his country by force of arms; it was handed down to him by his ancestors. He came to the throne as a child and has never been far from the palace gates, so he's never seen a tough guy like you. You are a bit on the hideous side with that face of yours, and it would be very bad if a visit from you terrified him. You'd do better not to go and meet him." "Then I'll make myself handsome," he said. "Try it and show me," said the princess.

The splendid fiend shook himself, and in the middle of the banquet he changed himself into a handsome man.

Elegant he was, and tall.
He spoke like a high official,
His movements were those of a youth.
He was as brilliant as the poet Cao Zhi,
Handsome as Pan An to whom the women threw fruit.
On his head was a hat with magpie feathers,
To which the black clouds submitted;
He wore a robe of jade-coloured silk
With wide and billowing sleeves.
On his feet were black boots with patterned tops,
And at his waist hung a gleaming sword.
He was a most imposing man,
Tall, elegant and handsome.

公主见了，十分欢喜。那妖笑道："浑家，可是变得好么？"公主道："变得好！变得好！你这一进朝啊，我父王是亲不灭，一定着文武多官留你饮宴。倘吃酒中间，千千仔细，万万个小心，却莫要现出原嘴脸来，露出马脚，走了风汛，就不斯文了。"老妖道："不消吩咐，自有道理。"

你看他纵云头，早到了宝象国。按落云光，行至朝门之外。对阁门大使道："三驸马特来见驾，乞为转奏转奏。"那黄门奏事官来至白玉阶前，奏道："万岁，有三驸马来见驾，现在朝门外听宣。"那国王正与唐僧叙话。忽听得三驸马，便问多官道："寡人只有两个驸马，怎么又有个三驸马？"多官道："三驸马，必定是妖怪来了。"国王道："可好宣他进来？"那长老心惊道："陛下，妖精啊，不精者不灵。他能知过去未来，他能腾云驾雾，宣他也进来，不宣他也进来，倒不如宣他进来，还省些口面。"

国王准奏，叫宣，把怪宣至金阶。他一般的也舞蹈山呼的行礼。多官见他生得俊丽，也不敢认他是妖精。他都是些肉眼凡胎，却当做好人。那国王见他耸壑昂霄，以为济世之梁栋。便问他："驸马，你家在那里居住？是何方人氏？几时得我公主配合？怎么今日才来认亲？"那老妖叩头道："主公，臣是城东碗子山波月庄人家。"国王道："你那山离此处多远？"老妖道："不远，只有三百里。"国王道："三百里路，我公主如何得到那里，与你匹配？"那妖精巧语花言，虚情假意的

The princess was thoroughly delighted at the sight of him. "Isn't this a good transformation?" he asked her with a smile. "Wonderful," she replied, "wonderful. When you go to court like that the king will be bound to accept you as his son-in-law and make his civil and military officials give you a banquet, so if you have anything to drink you must be very careful not to show your real face — it wouldn't do to let the secret out." "You don't need to tell me that," he said, "I understand perfectly well myself."

He sprang away on his cloud and was soon in Elephantia, where he landed and walked to the palace gates. "Please report," he said to the High Custodian of the gate, "that His Majesty's third son-in-law has come for an audience." A eunuch messenger went to the steps of the throne and reported, "Your Majesty's third son-in-law has come for an audience and is waiting for your summons outside the palace gates." When the king, who was talking with Sanzang, heard the words "third son-in-law" he said to the assembled officials, "I only have two sons-in-law — there can't be a third." "It must be that the monster has come" the officials replied. "Then should I send for him?" the king asked. "Your Majesty," said Sanzang in alarm, "he is an evil spirit, so we mortals can do nothing about him. He knows about the past and the future and rides on the clouds. He will come whether you send for him or not, so it would be better to send for him and avoid arguments."

The king accepted the proposal and sent for him. The fiend came to the bottom of the steps and performed the usual ritual of dancing and chanting. His handsome looks prevented any of the officials from realizing that he was a demon; instead they took him in their mortal blindness for a good man. At the sight of his imposing figure the king thought that he would be a pillar and the saviour of the state. "Son-in-law," he asked him, "where do you live? Where are you from? When did you marry the princess? Why haven't you come to see me before?" "I come," the monster replied, knocking his head on the ground, "from the Moon Waters Cave in Bowl Mountain." "How far is that from here?" asked the king. "Not far," he replied, "only a hundred miles." "If it's a hundred miles away," said the king, "how did the princess get there to marry you?" The monster gave a cunning and deceptive answer. "My lord," he

答道："主公，微臣自幼儿好习弓马，采猎为生。那十三年前，带领家童数十，放鹰逐犬，忽见一只斑斓猛虎，身驮着一个女子，往山坡下走。是微臣兜弓一箭，射倒猛虎，将女子带上本庄，把温水温汤灌醒，救了他性命。因问他是那里人家，他更不曾题'公主'二字。早说是万岁的三公主，怎敢欺心，擅自配合？当得进上金殿，大小讨一个官职荣身。只因他说是民家之女，才被微臣留在庄所。女貌郎才，两相情愿，故配合至此多年。当时配合之后，欲将那虎宰了，邀请诸亲，却是公主娘娘教且莫杀。其不杀之故，有几句言词，道得甚好。说道：

托天托地成夫妇，无媒无证配婚姻。

前世赤绳曾系足，今将老虎做媒人。

臣因此言，故将虎解了索子，饶了他性命。那虎带着箭伤，跑蹄剪尾而去。不知他得了性命，在那山中，修了这几年，炼体成精，专一迷人害人。臣闻得昔年也有几次取经的，都说是大唐来的唐僧；想是这虎害了唐僧，得了他文引，变作那取经的模样，今在朝中哄骗主公。主公啊，那绣墩上坐的，正是那十三年前驮公主的猛虎，不是真正取经之人！"

你看那水性的君王，愚迷肉眼，不识妖精，转把他一片虚词，当了真实。道："贤驸马，你怎的认得这和尚是驮公主的老虎？"那妖道："主公，臣在山中，吃的是老虎，穿的也是老虎，与他同眠同起，怎么不认得？"国王道："你既认得，可

said, "I have been riding and shooting since childhood, and I support myself by hunting. Thirteen years ago as I was out hunting one day with falcons, hounds, and a few score retainers when I saw a ferocious striped tiger carrying a girl on its back down the mountainside. I fitted an arrow to my bow and shot the tiger, then took the girl home and revived her with hot water, which saved her life. When I asked her where she was from she never mentioned the word 'princess' — had she said that she was Your Majesty's daughter, I would never have had the effrontery to marry her without your permission. I would have come to your golden palace and asked for some appointment in which I might have distinguished myself. As she said she was the daughter of ordinary folk I kept her in my home. With her beauty and my ability we fell in love, and we have been married all these years. When we were married I wanted to kill the tiger and serve him up at a banquet for all my relations, but she asked me not to. There was a verse that explained why I should not:

> "'Thanks to Heaven and Earth we are becoming man and wife;
> We will marry without matchmaker or witnesses.
> 'A red thread must have united us in a former life,
> So let us make the tiger our matchmaker.'

"When she said that I untied the tiger and spared its life. The wounded beast swished its tail and was off. Little did I realize that after escaping with its life it would have spent the past years making itself into a spirit whose sole intention is to deceive and kill people. I believe that there was once a group of pilgrims going to fetch scriptures who said that they were priests from the Great Tang. The tiger must have killed their leader, taken his credentials, and made himself look like the pilgrim. He is now in this palace trying to deceive Your Majesty. That man sitting on an embroidered cushion is in fact the very tiger who carried the princess off thirteen years ago. He is no pilgrim."

The feeble-minded king, who in his mortal blindness could not recognize the evil spirit, believed that his tissue of lies were the truth and said, "Noble son-in-law, how can you tell that this monk is the tiger who carried the princess off?" "Living in the mountains," he replied, "I eat tiger, dress in tiger, sleep amid tigers, and move among tigers. Of course I can tell." "Even if you can tell," said the king, "turn him back into his real

教他现出本相来看。”怪物道:“借半盏净水，臣就教他现了本相。”国王命官取水，递与驸马。那怪接水在手，纵起身来，走上前，使个“黑眼定身法”。念了咒语，将一口水望唐僧喷去，叫声“变!”那长老的真身，隐在殿上，真个变作一只斑斓猛虎。此时君臣同眼观看，那只虎生得:

白额圆头，花身电目。四只蹄，挺直峥嵘；二十爪，钩弯锋利。锯牙包口，尖耳连眉。狞狰壮若大猫形，猛烈雄如黄犊样。刚须直直插银条，刺舌骍骍喷恶气。果然是只猛斑斓，阵阵威风吹宝殿。

国王一见，魄散魂飞。唬得那多官尽皆躲避。有几个大胆的武将，领着将军、校尉一拥上前，使各项兵器乱砍。这一番，不是唐僧该有命不死，就是二十个僧人，也打为肉酱。此时幸有丁甲、揭谛、功曹、护教诸神，暗在半空中护佑，所以那些人，兵器皆不能打伤。众臣嚷到天晚，才把那虎活活的捉了。用铁绳锁了，放在铁笼里；收于朝房之内。

那国王却传旨，教光禄寺大排筵宴，谢驸马救拔之恩。不然，险被那和尚害了。当晚众臣朝散，那妖魔进了银安殿。又选十八个宫娥彩女，吹弹歌舞，劝妖魔饮酒作乐。那

form to show me." "If I may borrow half a saucer of water," answered the fiend, "I will turn him back into his real form." The king sent an officer to fetch some water for his son-in-law. The monster put the water in his hand, leapt forward, and did an Eye-deceiving Body-fixing Spell. He recited the words of the spell, spurted a mouthful of water over the Tang Priest, and shouted "Change!" Sanzang's real body was hidden away on top of the hall, and he was turned into a striped tiger. To the king's mortal eyes the tiger had

> A white brow and a rounded head,
> A patterned body and eyes of lightning.
> Four legs,
> Straight and tall;
> Twenty claws,
> Hooked and sharp.
> Jagged fangs ringed his mouth,
> Pointed ears grew from his brow.
> Fierce and powerful, formed like a giant cat,
> Wild and virile as a brown bull-calf.
> His bristling whiskers shone like silver,
> Acrid breath came from his spike tongue.
> He was indeed a savage tiger
> Whose majesty dominated the palace hall.

One look at him sent the king's souls flying from his body, and all the officials fled in terror except for a handful of gallant generals. They charged the tiger at the head of a group of officers, hacking wildly with every kind of weapon. If the Tang Priest had not been fated to survive, even twenty of him would have been chopped to mince. Luckily for him the Six Dings, the Six Jias, the Revealers of the Truth, the Duty Gods, and the Protectors of the Faith were all protecting him in mid-air and preventing him from being wounded by any of the weapons. After a turmoil that continued until evening they finally caught the tiger, chained it, and put it in an iron cage in the room where officials waited for audience.

The king then ordered his household department to lay on a large banquet to thank his son-in-law for saving his daughter from being killed by the monk. That evening, when the court had been dismissed, the monster went to the Hall of Silvery Peace. Eighteen Palace Beauties and

怪物独坐上席，左右排列的，都是那艳质娇姿。你看他受用。饮酒至二更时分，醉将上来，忍不住胡为。跳起身，大笑一声，现了本相。陡发凶心，伸开簸箕大手，把一个弹琵琶的女子，抓将过来，扢咋的把头咬了一口。吓得那十七个宫娥，没命的前后乱跑乱藏。你看那：

宫娥悚惧，彩女忙惊。宫娥悚惧，一似雨打芙蓉笼夜雨；彩女忙惊，就如风吹芍药舞春风。扢碎琵琶顾命，跌伤琴瑟逃生。出门那分南北，离殿不管西东。磕损玉面，撞破娇容。人人逃命去，各各奔残生。

那些人出去，又不敢吆喝。夜深了，又不敢惊驾。都躲在那短墙檐下，战战兢兢不题。

却说那怪物坐在上面，自斟自酌。喝一盏，扳过人来，血淋淋的啃上两口。他在里面受用，外面人尽传道："唐僧是个虎精！"乱传乱嚷，嚷到金亭馆驿。此时驿里无人，止有白马在槽上吃草吃料。他本是西海小龙王，因犯天条，锯角

Junior Concubines had been selected, and they made music, sang and danced, urging the fiend to drink and be merry. The ogre sat alone in the seat of honour, and to left and right of him were all these voluptuous women. When he had been drinking until the second watch of the night he became too intoxicated to restrain his savagery and longer. He jumped up, bellowed with laughter, and turned back into his real self. A murderous impulse came upon him, and stretching out his hand as big as a basket he seized a girl who was playing a lute, dragged her towards him, and took a bite from her head. The seventeen other palace women fled in panic and hid themselves.

> The Palace Beauties were terrified,
> The Junior Concubines were panic-stricken.
> The terrified Palace Beauties
> Were like lotuses beaten by the rain at night;
> The panic-stricken Concubines
> Were like peonies swaying in the spring breezes.
> Smashing their lutes, they fled for their lives,
> Trampling on zithers as they ran away.
> As they went out through the doors they knew not where they went;
> In their flight from the hall they rushed everywhere,
> Damaging their faces of jade
> And bumping their pretty heads.
> Every one of them fled for her life;
> All of them ran away to safety.

The women who had fled did not dare to shout as they did not want to disturb the king in the middle of the night, so they all hid trembling under the eaves of walls, where we shall leave them.

The monster, still in his seat of honour, thought for a moment then drank another bowl of wine, dragged the woman towards him, and took two more gory mouthfuls of her. While he was enjoying himself inside the palace the news was being spread outside that the Tang Priest was really a tiger spirit. The rumour spread like wildfire, and it soon reached the government hostel. Nobody else was there but the white horse, who was eating fodder from a trough. This horse had once been a young dragon prince from the Western Sea who as a punishment for offending against the Heavenly Code had lost his horns and scales and been turned into a

退鳞，变白马，驮唐僧往西方取经。忽闻人讲唐僧是个虎精，他也心中暗想道："我师父分明是个好人，必然被怪把他变做虎精，害了师父。怎的好！怎的好！大师兄去得久了；八戒、沙僧，又无音信！"他只捱到二更时分，万籁无声，却才跳将起来道："我今若不救唐僧，这功果休矣！休矣！"他忍不住，顿绝缰绳，抖松鞍辔，急纵身，忙显化，依然化作龙。驾起乌云，直上九霄空里观看。有诗为证。诗曰：

三藏西来拜世尊，途中偏有恶妖氛。

今霄化虎灾难脱，白马垂缰救主人。

小龙王在半空里，只见银安殿内，灯烛辉煌。原来那八个满堂红上，点着八根蜡烛。低下云头，仔细看处，那妖魔独自个在上面，逼法的饮酒吃人肉哩。小龙笑道："这厮不济！走了马脚，识破风汛，蹦匾秤铊了。吃人可是个长进的！却不知我师父下落何如，倒遇着这个泼怪。且等我去戏他一戏。若得手，拿住妖精再救师父不迟。"

好龙王，他就摇身一变，也变做个宫娥。真个身体轻盈，仪容娇媚。忙移步走人里面，对妖魔道声万福："驸马啊，你莫伤我性命，我来替你把盏。"那妖道："斟酒来。"小龙接过壶来，将酒斟在他盏中，酒比锺高出三五分来，更不漫出。这是小龙使的"逼水法"。那怪见了不识，心中喜道："你有这般手段？"小龙道："还斟得有几分高哩。"那怪道："再斟上！再斟上！"他举着壶，只情斟，那酒只情高，就如十三层宝塔一般，尖尖满满，更不漫出些须。那怪物伸过嘴来，吃了一锺；扳着死人，吃了一口。道："会唱么？"小龙

white horse to carry Sanzang to the West to fetch the scriptures. When he heard it being said that the Tang Priest was a tiger spirit he thought, "My master is clearly a good man. That evil spirit must have changed him into a tiger to harm him, whatever shall I do? Monkey's been gone for ages, and there's no news of the other two." By the middle of the night he could wait no longer. He jumped up and said, "If I don't rescue the Tang Priest I'll win no merit at all." He could restrain himself no longer, so he snapped his halter, shook his bridle and girths loose, and changed himself back into a dragon. Then he went straight up on a black cloud to the Ninth Heaven. There is a poem to prove it that goes:

> On his journey west to worship the Buddha
> Sanzang met an evil demon.
> Now that he had been changed into a tiger
> The white horse came to his rescue, trailing its halter.

From up in the air the dragon saw the bright lights in the Hall of Silvery Peace, where eight wax candles were burning on eight great candlesticks. Bringing his cloud down for a closer look he saw the monster sitting by himself in the seat of honour and drinking as he ate human flesh. "Hopeless beast," thought the dragon with a grin, "giving his game away like that. He's broken the counterpoise of his steelyard — he has exposed himself! A man-eater can't be a good fellow. Now I know what has happened to our master: he's met this foul ogre. I'll try to fool him. If it comes off there's still time to rescue our master."

With a shake the splendid dragon king turned himself into a slim and seductive Palace Beauty. Hurrying inside he greeted the ogre and said, "If you spare my life, Your Highness, I'll hold your cup for you." "Pour me out more wine," he said. The young dragon took the pot and used a Water-controlling Spell to fill his cup so full that the wine stood several inches higher than the rim without spilling. The monster, who did not know this piece of magic, was delighted with the trick; and when the dragon asked, "Shall I fill it higher still?" he replied, "Yes, yes." The dragon lifted the pot and poured and poured. The wine rose till it towered as tall as a thirteen-storeyed pagoda, and still hardly any spilled over. The ogre opened his mouth wide and swallowed the lot, then pulled the dead girl towards him and took another bite. "Can you sing?" he asked, and

道："也略晓得些儿。"依腔韵唱了一个小曲，又奉了一锺。那怪道："你会舞么？"小龙道："也略晓得些儿；但只是素手，舞得不好看。"那怪揭起衣服，解下腰间所佩宝剑，掣出鞘来，递与小龙。小龙接了刀，就留心，在那酒席前，上三下四，左五右六，丢开了花刀法。

那怪看得眼呓，小龙丢了花字，望妖精劈一刀来。好怪物，侧身躲过，慌了手脚，举起一根满堂红，架住宝刀。那满堂红原是熟铁打造的，连柄有八九十斤。两个出了银安殿，小龙现了本相，却驾起云头，与那妖魔在那半空中相杀。这一场，黑地里好杀！怎见得：

> 那一个是碗子山生成的怪物，这一个是西洋海罚下的真龙。一个放毫光，如喷白电；一个生锐气，如迸红云。一个好似白牙老象走人间，一个就如金爪狸猫飞下界。一个是擎天玉柱，一个是架海金梁。银龙飞舞，黄鬼翻腾。左右宝刀无怠慢，往来不歇满堂红。

他两个在云端里，战够八九回合，小龙的手软筋麻，老魔的身强力壮。小龙抵敌不住，飞起刀去，砍那妖怪，妖怪有接刀之法，一只手接了宝刀，一只手抛下满堂红便打，小龙措手不及，被他把后腿上着了一下。急慌慌按落云头，多亏了御水河救了性命。小龙一头钻下水去。那妖魔赶来寻他不见，执了宝刀，拿了满堂红，回上银安殿，照旧吃酒睡觉不题。

却说那小龙潜于水底，半个时辰听不见声息，方才咬着

the dragon replied, "Yes, in a way." He sang a short song and handed the ogre another cup of wine. "Can you dance?" the ogre asked. "Yes, in a way," he replied, "but I can't dance well empty-handed." The ogre pushed his robe aside, brought out the sword he wore at his waist, unsheathed it, and handed it to the dragon, who took it and did a sword dance in front of the banqueting table.

As the monster gazed pop-eyed the dragon stopped dancing and hacked at his face. The ogre side-stepped and immediately seized a cast-iron lantern, that must have weighed a good hundredweight with its stand, with which to parry the sword. As the pair of them came out of the Hall of Silvery Peace, the dragon reverted to his true form and went up into mid-air on a cloud to continue the fight. It was a really vicious combat:

> One was a monster born and bred on Bowl Mountain;
> The other was an exiled dragon from the Western Sea.
> One shone as if he were breathing out lightning;
> The other's vigour seemed to burst through the clouds.
> One was like a white-tusked elephant in a crowd;
> The other was a golden-clawed wildcat leaping down to earth.
> One was a pillar of jade, towering to heaven,
> The other was one of the ocean's golden beams.
> The silver dragon danced,
> The yellow monster soared,
> As the blade cut tirelessly to left and right,
> And the lantern flashed to and fro without a pause.

The old monster was as strong as ever, after eight or nine rounds of their battle in the clouds the young dragon was tiring and unable to keep up the fight, so he hurled his sword at the monster. The ogre used a magic trick to catch it, went for the helpless dragon, throwing the lantern at him and hitting him on the hind leg. The dragon brought his cloud straight down to earth, where the canal in the palace saved his life: once he had dived in, the ogre could not find him. Instead he went back to the Hall of Silvery Peace, clutching the sword and the candlestick. There he drank himself to sleep.

The dragon hid at the bottom of the canal for an hour, by which time all was quiet. Gritting his teeth against the pain from his leg, he leapt out

牙，忍着腿疼跳将起去，踏着乌云，径转馆驿。还变化依旧马匹，伏于槽下。可怜浑身是水，腿有伤痕。那时节：

意马心猿都失散，金公木母尽雕零。

黄婆伤损通分别，道义消疏怎得成！

且不言三藏逢灾，小龙败战。却说那猪八戒，从离了沙僧，一头藏在草科里，拱了一个猪浑塘。这一觉，直睡到半夜时候才醒。醒来时，又不知是甚么去处，摸摸眼，定了神思，侧耳才听，噫！正是那山深无犬吠，野旷少鸡鸣。他见那星移斗转，约莫有三更时分，心中想道："我要回救沙僧，诚然是'单丝不线，孤掌难鸣。'……罢！罢！罢！我且进城去见了师父，奏准当今，再选些骁勇人马，助着老猪明日来救沙僧罢。"

那呆子急纵云头，径回城里。半霎时，到了馆驿。此时人静月明。两廊下寻不见师父。只见白马睡在那厢，浑身水湿，后腿有盘子大小一点青痕。八戒失惊道："双晦气了！这亡人又不曾走路，怎么身上有汗，腿有青痕？想是歹人打劫师父，把马打坏了。"那白马认得是八戒，忽然口吐人言，叫声"师兄！"这呆子吓了一跌。扒起来，往外要走，被那马探探身，一口咬住皂衣，道："哥啊，你莫怕我。"八戒战兢兢的道："兄弟，你怎么今日说起话来了？你但说话，必有大不祥之事。"小龙道："你知师父有难么？"八戒道："我不知。"小龙道："你是不知！你与沙僧在皇帝面前弄了本事，思量拿倒妖魔，请功求赏，不想妖魔本领大，你们手段不济，禁他不

of the water and went back to the hostel on a black cloud, where he turned himself back into a horse and bent over the trough once more. The poor animal was covered with sweat, and his leg was scarred.

> The Thought-horse and the Mind-ape had scattered,
> The Lord of Metal and the Mother of Wood were dispersed.
> The Yellow Wife was damaged, her powers divided,
> The Way was finished, and how could it be saved?

We will leave Sanzang in danger and the dragon in defeat to return to Pig who had been hiding in the undergrowth ever since he abandoned Friar Sand. He had made himself a pigsty there, and slept through to the middle of the night. When he woke up he could not remember where he was. He rubbed his eyes, pulled himself together, and cocked up his ear. In these wild mountains no dogs barked and no cocks crowed. From the position of the stars he worked out that it was around midnight, and thought, "I must go back and rescue Friar Sand. It's all too true that 'You cannot make thread with a single strand, or clap with a single had,' No, no. I'd better go back to the city, see the master, and report on this to the king. He can give me some more brave soldiers to help me rescue Friar Sand."

The idiot went back to the city on his cloud as fast as he could, and in an instant he was back at the hostel. It was a still, moonlit night, and he could not find his master in either wing of the building. There was only the white horse asleep there, his body covered in sweat, and with a greenish wound the size of a dish on his hind leg. "This is double trouble," thought Pig in horror. "Why is this wretch covered with sweat and injured on his leg? He hasn't been anywhere. Some crooks must have carried off the master and wounded the horse." Seeing Pig, the horse suddenly called out, "Elder brother." Pig collapsed from shock, got up again, and was about to flee when the horse took his clothes between his teeth and said, "Brother, don't be afraid of me." "Why ever have you started to talk today?" asked Pig, who was shaking all over. "Something terrible must have happened to make you do it." "Do you know that our master is in danger?" the horse asked. "No," Pig replied. "You wouldn't," said the horse. "When you and Friar Sand were showing off in front of the king you thought you'd be able to catch the monster and be rewarded for it. Little did you imagine that his powers would be too much for you. You

过。好道着一个回来，说个信息是，却更不闻音。那妖精变做一个俊俏文人，撞入朝中，与皇帝认了亲眷。把我师父变作一个斑斓猛虎，见被众臣捉住，锁在朝房铁笼里面。我听得这般苦恼，心如刀割。你两日又不在不知，恐一时伤了性命。只得化龙身去救，不期到朝里，又寻不见师父。及到银安殿外，遇见妖精，我又变做个宫娥模样，哄那怪物。那怪叫我舞刀他看，遂尔留心，砍他一刀，早被他闪过，双手举个满堂红，把我战败。我又飞刀砍去，他又把刀接了，捽下满堂红，把我后腿上着了一下；故此钻在御水河，逃得性命。腿上青是他满堂红打的。”

八戒闻言道：“真个有这样事？”小龙道：“莫成我哄你了！”八戒道：“怎的好！怎的好！你可挣得动么？”小龙道：“我挣得动便怎的？”八戒道：“你挣得动，便挣下海去罢。把行李等老猪挑去高老庄上，回炉做女婿去呀。”小龙闻说，一口咬住他直裰子，那里肯放。止不住眼中滴泪道：“师兄啊！你千万休生懒惰！”八戒道：“不懒惰便怎么？沙兄弟已被他拿住，我是战不过他，不趁此散火，还等甚么？”

小龙沉吟半晌，又滴泪道：“师兄啊，莫说散火的话，若要救得师父，你只去请个人来。”八戒道：“教我请谁么？”小龙道：“你趁早儿驾云回上花果山，请大师兄孙行者来。他还有降妖的大法力，管寻救了师父，也与你我报得这败阵之仇。”八戒道：“兄弟，另请一个儿便罢了。那猴子与我有些不睦。前者在白虎岭上，打杀了那白骨夫人，他怪我撺掇师父念《紧箍儿咒》。我也只当耍子，不想那老和尚当真的念

should be ashamed of the way you've come back by yourself without even having any news to report. That monster turned himself into a handsome scholar, came to the palace, and made the king accept him as his son-in-law. He changed our master into a tiger, who was captured by the officials and put in a cage in the court waiting room. The news made me feel as if my heart were being sliced to pieces. It was already two days since you two went, and for all I knew you might have been killed, so I had to turn back into a dragon and try to rescue our master. When I reached the court I couldn't find him, though I saw the monster outside the Hall of Silvery Peace. I changed into a Palace Beauty to trick him. He made me do a sword dance for him, and when I had him fascinated I took a cut at him. He dodged the blow, picked up a giant lantern in both hands, and soon had me on the run. I flung my sword at him, but he caught it, and wounded me on the hind leg by throwing the lantern at me. I escaped with my life by hiding in the palace canal. The scar is where he hit me with the candlestick."

"Is this all true?" asked Pig. "Don't think I'm trying to fool you," said the dragon. "What are we to do?" said Pig. "Can you move?" "What if I can?" said the dragon. "If you can move," said Pig, "then make your way back to the sea. I'll take the luggage back to Gao Village and be a married man again." The dragon's reaction to this was to bite hard on Pig's tunic and not let him go. Tears rolled down his face as he said, "Please don't give up, elder brother." "What else can I do but give up?" said Pig. "Friar Sand has been captured by him, and I can't beat him, so what can we do but break up now?"

The dragon thought for a moment before replying, still in tears, "Don't even talk about breaking up, brother. All you need do to rescue the master is to ask someone to come here." "Who?" asked Pig. "Take a cloud back to the Mountain of Flowers and Fruit as fast as you can, and ask our eldest brother Monkey to come here. With his tremendous ability to beat demons he ought to be able to rescue the master and avenge your defeat." "Can't we ask someone else?" said Pig. "He hasn't been on the best of terms with me since he killed the White Bone Spirit on White Tiger Ridge. He's angry with me for encouraging the master to say the Band-tightening Spell. I only meant it as a joke — how was I to know the

起来，就把他赶逐回去。他不知怎么样的恼我。他也决不肯来。倘或言语上，略不相对，他那哭丧棒又重，假若不知高低，捞上几下，我怎的活得成么?”小龙道:“他决不打你。他是个有仁有义的猴王。你见了他，且莫说师父有难，只说：‘师父想你哩。’把他哄将来，到此处，见这样个情节，他必然不忿，断乎要与那妖精比并，管情拿得那妖精，救得我师父。”八戒道:“也罢，也罢。你倒这等尽心，我若不去，显得我不尽心了。我这一去，果然行者肯来，我就与他一路来了；他若不来，你却也不要望我，我也不来了。”小龙道:“你去，你去；管情他来也。”

真个呆子收拾了钉钯，整束了直裰，跳将起去，踏着云，径往东来。这一回，也是唐僧有命。那呆子正遇顺风，撑起两个耳朵，好便似风篷一般，早过了东洋大海，按落云头。不觉的太阳星上，他却入山寻路。

正行之际，忽闻得有人言语。八戒仔细看时，原来是行者在山凹里，聚集群妖。他坐在一块石头崖上，面前有一千二百多猴子，分序排班，口称“万岁!大圣爷爷!”八戒道:“且是好受用!且是好受用!怪道他不肯做和尚，只要来家哩!原来有这些好处，许大的家业，又有这多的小猴伏侍!若是老猪有这一座山场，也不做甚么和尚了。如今既到这里，却怎么好?必定要见他一见是。”那呆子有些怕他，又不敢明明的见他；却往草崖边，溜阿溜的，溜在那一千二三百猴子当中挤着，也跟那些猴子磕头。

不知孙大圣坐得高，眼又乖滑，看得他明白。便问:“那

old monk would really say it and drive him away? Goodness knows how furious he is with me. He definitely won't come. I'm no match for him with my tongue, and if he's disrespectful enough to hit me a few times with that murderous great cudgel of his, it'll be the death of me." "Of course he won't hit you," said the dragon. "He's a kind and decent Monkey King. When you see him don't tell him that the master's in trouble. Just say, 'The master's missing you.' Once you've lured him here and he sees the situation he won't possibly be angry. He's bound to want to fight the monster. I guarantee that he'll capture the monster and save our master." "Oh well," said Pig, "oh well. As you're so determined I'll have to go, or else I'll look half-hearted. If Monkey's prepared to come, I'll come back with him; but if he isn't, then don't expect me — I won't be back." "Go," said the dragon. "I promise he'll come."

The idiot picked up his rake, straightened his tunic, leapt up on a cloud, and headed east. Sanzang was fated to live. Pig had a following wind, so he stuck up his ears for sails and was at the Eastern Ocean in no time. He landed his cloud. Without his noticing it the sun rose as he made his way into the mountains.

As he was going along he suddenly heard voices. He looked carefully and saw Monkey in a mountain hollow with hordes of demons. He was perched on a rock, and in front of him over twelve hundred monkeys were drawn up in ranks and chanting, "Long live His Majesty the Great Sage." "He's doing very nicely," thought Pig, "very nicely indeed. No wonder he wanted to come home instead of staying a monk. He has it really nice here, with a big place like this and all those little monkeys at his beck and call. If I'd had a mountain like this I'd never have become a monk. But what am I to do now I'm here? I must go and see him." As he was rather overawed, Pig did not dare walk boldly over to see him. Instead he made his way round a grassy cliff, sliped in among the twelve hundred monkeys, and started to kowtow with them.

Little did he expect that the sharp-eyed Monkey would see him from his high throne and say, "There's a foreigner bowing all wrong among the ranks. Where's he from? Bring him here." The words were hardly out of his mouth before some junior monkeys swarmed round him, shoved him forward, and threw him to the ground. "Where are you from, for-

班部中乱拜的是个夷人。是那里来的?拿上来!”说不了，那些小猴，一窝蜂，把个八戒推将上来，按倒在地。行者道:“你是那里来的夷人?”八戒低着头道:“不敢，承问了；不是夷人，是熟人，熟人。”行者道:“我这大圣部下的群猴，都是一般模样。你这嘴脸生得各样，相貌有些雷堆，定是别处来的妖魔。既是别处来的，若要投我部下，先来递个脚色手本，报了名字，我好留你在这随班点扎。若不留你，你敢在这里乱拜!”八戒低着头，拱着嘴道:“不羞!就拿出这副嘴脸来了!我和你兄弟也做了几年，又推认不得，说是甚么夷人!”行者笑道:“抬起头来我看。”那呆子把嘴往上一伸道:“你看么!你认不得我，好道认得嘴耶!”行者忍不住笑道:“猪八戒。”他听见一声叫，就一毂辘跳将起来道:“正是!正是!我是猪八戒!”他又思量道:“认得就好说话了。”

行者道:“你不跟唐僧取经去，却来这里怎的?想是你冲撞了师父，师父也贬你回来了?有甚贬书，拿来我看。”八戒道:“不曾冲撞他。他也没甚么贬书，也不曾赶我。”行者道:“既无贬书，又不曾赶你，你来我这里怎的?”八戒道:“师父想你，着我来请你的。”行者道:“他也不请我，他也不想我。他那日对天发誓，亲笔写了贬书，怎么又肯想我，又肯着你远来请我?我断然也是不好去的。”八戒就地扯个谎，忙道:“委是想你!委是想你!”行者道:“他怎的想我来?”八戒道:“师父在马上正行，叫声‘徒弟’，我不曾听见，沙僧又推耳聋；师父就想起你来，说我们不济，说你还是个聪明伶俐之人，常时声叫声应，问一答十。因这般想你，专专教我来请你的。万望你去走走，一则不孤他仰望之心，二来也不

eigner?" asked Monkey. "If I may be permitted to argue," replied Pig, his head bowed, "I'm no foreigner, I'm an old friend of yours." "All my monkey hordes look exactly the same," replied the Great Sage, "but from the look of your stupid face you must be an evil demon from somewhere else. Never mind though. If, as an outsider, you want to join my ranks you must first hand in a curriculum vitae and tell us your name before we can put you on the books. If I don't take you on, you've no business to be bowing to me like a madman." Pig put his arms round his head, which he still kept low, and replied, "I'm sorry. It's an ugly mug. But you and I were brothers for several years; you can't pretend not to recognize me and say that I'm a foreigner." "Raise your head," said Monkey. The idiot did so and said, "Look, even if you won't recognize the rest of me, you'll remember my face." "Pig!" sild Monkey with a smile. When Pig heard this he leapt to his feet and said, "Yes, yes. I'm Pig," thinking that Monkey would be easier to deal with now he had recognized him.

"Why have you come here instead of going to fetch the scriptures with the Tang Priest?" Monkey asked. "Have you offended the master and been sent back too? Show me your letter of dismissal." "I haven't offended him," Pig replied. "He hasn't given me a letter of dismissal, or driven me away." "Then why have you come here?" asked Monkey. "The master sent me here to ask you back as he's missing you," answered Pig. "He hasn't asked me back," said Monkey, "and he doesn't miss me. He swore an oath by Heaven and wrote a letter of dismissal, so he couldn't possibly miss me or have sent you all this way to ask me back. It certainly wouldn't be right for me to go." "He's really missing you," said Pig, lying desperately, "he really is." "Why?" asked Monkey. "He called out 'disciple' when he was riding along. I didn't hear, and Friar Sand is deaf, so he started missing you and saying that we two were hopeless. He said that you were intelligent and clever, and that you always answered whenever he called. This made him miss you so badly that he sent me over here specially to ask you to come back. Please, please come back with me. You'll save him from disappointment and me from a long, wasted journey." Monkey jumped down from his rock, lifted Pig to his feet, and said, "Dear brother, it's been good of you to come so

负我远来之意。”行者闻言，跳下崖来，用手搀住八戒道：“贤弟，累你远来，且和我耍耍儿去。”八戒道：“哥啊，这个所在路远，恐师父盼望去迟，我不耍子了。”行者道：“你也是到此一场，看看我的山景何如。”那呆子不敢苦辞，只得随他走走。

二人携手相搀，概众小妖随后，上那花果山极巅之处。好山！自是那大圣回家，这几日，收拾得复旧如新。但见那：

> 青如削翠，高似摩云。周围有虎踞龙蟠，四面多猿啼鹤唳。朝出云封山顶，暮观日挂林间。流水潺潺鸣玉珮，涧泉滴滴奏瑶琴。山前有崖峰峭壁，山后有花木秾华。上连玉女洗头盆，下接天河分派水。乾坤结秀赛蓬莱，清浊育成真洞府。丹青妙笔画时难，仙子天机描不就。玲珑怪石石玲珑，玲珑结彩岭头峰。日影动千条紫艳，瑞气摇万道红霞。洞天福地人间有，遍山新树与新花。

八戒观之不尽，满心欢喜道：“哥啊，好去处！果然是天下第一名山！”行者道：“贤弟，可过得日子么？”八戒笑道：“你看师兄说的话。宝山乃洞天福地之处，怎么说度日之言也？”二

far. Won't you come and take a look round with me?" "It's been a long journey," replied Pig, "and I'm afraid that the master would miss me, so I'd better not." "Now that you're here," said Monkey, "you really should have a look at my mountain." Not wanting to insist too hard, the idiot went off with him.

The two of them walked hand in hand with the monkey horde following behind as they climbed to the summit of the Mountain of Flowers and Fruit. It was a beautiful mountain. In the few days since he had been back, Monkey had made it as neat as it ever had been.

It was as green as flakes of malachite,
So high it touched the clouds.
All around it tigers crouched and dragons coiled,
Amid the calls of apes and cranes.
In the morning the peak was covered with cloud,
The evening sun would set between the trees.
The streams splashed like a tinkle of jade,
Waterfalls tumbled with the sound of lutes.
In the front of the mountain were cliffs and rock-faces
At the back were luxuriant plants and trees.
Above it reached to the Jade Girl's washing bowl,
Below it jointed the watershed of the River of Heaven.
In its combination of Earth and Heaven it rivalled the Penglai paradise;
Its blend of pure and solid made it a true cave palace.
It defied a painter's brush and colours;
Even a master could not have drawn it.
Intricate were the strange-shaped boulders,
Adorning the mountain peak.
In the sun's shadow shimmered a purple light;
A magical glow shone red throughout the sea of clouds.
Cave-heavens and paradises do exist on Earth,
Where the whole mountainside is covered with fresh trees and new blossoms.

As Pig gazed at it he said with delight, "What a wonderful place, brother. It's the finest mountain in the world." "Could you get by here?" asked Monkey. "What a question," said Pig with a grin. "This mountain of yours is an earthly paradise, so how could you talk about 'getting

人谈笑多时，下了山。只见路旁有几个小猴，捧着紫巍巍的葡萄，香喷喷的梨枣，黄森森的枇杷，红艳艳的杨梅，跪在路旁，叫道："大圣爷爷，请进早膳。"行者笑道："我猪弟食肠大，却不是以果子作膳的。——也罢，也罢，莫嫌菲薄，将就吃个儿当点心罢。"八戒道："我虽食肠大，却也随乡入乡是。拿来，拿来，我也吃几个儿尝新。"

二人吃了果子，渐渐日高。那呆子恐怕误了救唐僧，只管催促道："哥哥，师父在那里盼望我和你哩。望你和我早早儿去罢。"行者道："贤弟，请你往水帘洞里去耍耍。"八戒坚辞道："多感老兄盛意。奈何师父久等，不劳进洞罢。"行者道："既如此，不敢久留，请就此处奉别。"八戒道："哥哥，你不去了？"行者道："我往那里去？我这里，天不收，地不管，自由自在，不耍子儿，做甚么和尚？我是不去，你自去罢，但上复唐僧：既赶退了，再莫想我。"呆子闻言，不敢苦逼，只恐逼发他性子，一时打上两棍。无奈，只得喏喏告辞，找路而去。

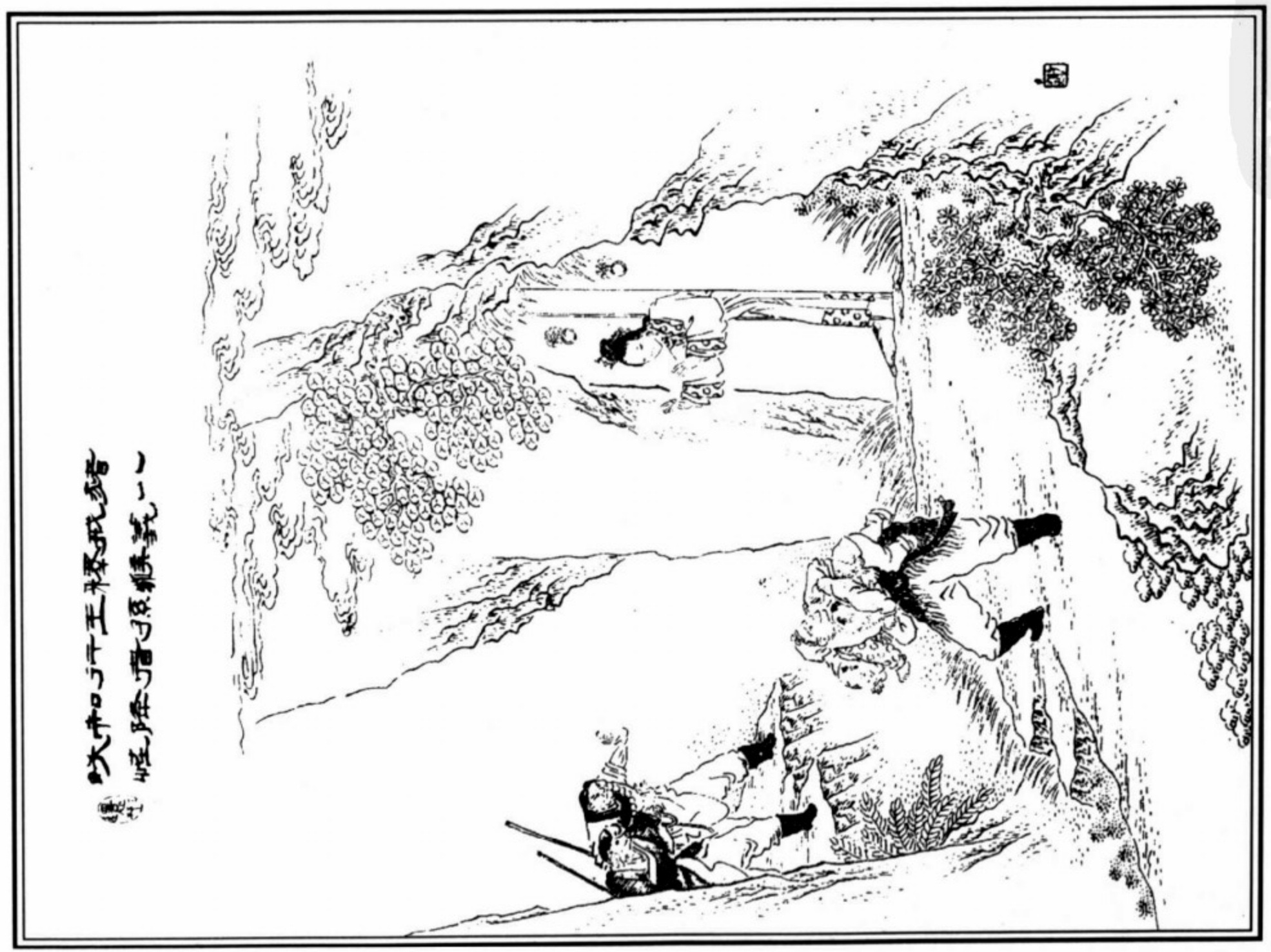
行者见他去了，即差两个溜撒的小猴，跟着八戒，听他说些甚么。真个那呆子下了山，不上三四里路，回头指着行者，口里骂道："这个猴子，不做和尚，倒做妖怪！这个猢狲！我好意来请他，他却不去！——你不去便罢！"走几步，又骂几声。那两个小猴，急跑回来报道："大圣爷爷，那猪八戒不大老实，他走走儿，骂几声。"行者大怒。叫："拿将来！"那众猴满地飞来赶上，把个八戒，扛翻倒了，抓鬃扯耳，拉尾揪毛，捉将回去。

毕竟不知怎么处治，性命死活若何，且听下回分解。

by'?" The two talked and joked for a while then went back down. They saw some young monkeys kneeling beside the path and holding huge, purple grapes, fragrant dates and pears, deep golden loquats, and rich, red tree-strawberries. "Please take some breakfast, Your Majesty," they said. "Brother Pig," replied Monkey with a smile, "Your big appetite won't be satisfied with fruit. Never mind though — if you don't think it too poor you can eat a little as a snack." "Although I do have a big appetite," said Pig, "I always eat the local food. Bring me a few to taste."

As the pair of them ate the fruit the sun was rising, which made the idiot worry that he might be too late to save the Tang Priest. "Brother," he said, trying to hurry Monkey up, "the master is waiting for us. He wants us back as soon as possible." "Come and look round the Water Curtain Cave," was Monkey's reply. "It's very good of you to offer," said Pig, "but I mustn't keep the master waiting, so I'm afraid I can't visit the cave." "Then I won't waste your time," said Monkey. "Goodbye." "Aren't you coming?" Pig asked. "Where to?" Monkey replied. "There's nobody to interfere with me here and I'm free to do just as I like. Why should I stop having fun and be a monk? I'm not going. You can go and tell the Tang Priest that as he's driven me away he can just forget about me." The idiot did not dare press Monkey harder in case he lost his temper and hit him a couple of blows with his cudgel. All he could do was mumble a farewell and be on his way.

As Monkey watched him go he detailed two stealthy young monkeys to follow him and listen to anything he said. The idiot had gone hardly a mile down the mountainside when he turned round, pointed towards Monkey, and started to abuse him. "That ape," he said, "he'd rather be a monster than a monk. The baboon. I asked him in all good faith and he turned me down. Well, if you won't come, that's that." Every few paces he cursed him some more. The two young monkeys rushed back to report, "Your Majesty, that Pig is a disgrace. He's walking along cursing you." "Arrest him," shouted Monkey in a fury. The monkey hordes went after Pig, caught him, turned him upside-down, grabbed his bristles, pulled his ears, tugged his tail, twisted his hair, and thus brought him back. If you don't know how he was dealt with or whether he survived, listen to the explanation in the next instalment.



第三十一回

猪八戒义激猴王　孙行者智降妖怪

义结孔怀，法归本性。金顺木驯成正果，心猿木母合丹元。共登极乐世界，同来不二法门。经乃修行之总径，佛配自己之元神。兄和弟会成三契，妖与魔色应五行。剪除六门趣，即赴大雷音。

却说那呆子被一窝猴子捉住了，扛抬扯拉，把一件直裰子揪破。口里唠唠叨叨的，自家念诵道："罢了！罢了！这一去有个打杀的情了！"不一时，到洞口。那大圣坐在石崖之上，骂道："你这馕糠的夯货！你去便罢了，怎么骂我？"八戒跪在地下道："哥啊，我不曾骂你；若骂你，就嚼了舌头根。我只说哥哥不去，我自去报师父便了。怎敢骂你？"行者道："你怎么瞒得过我？我这左耳往上一扯，晓得三十三天人说话；我这右耳往下一扯，晓得十代阎王与判官算帐。你今走路把我骂，我岂不听见？"八戒道："哥啊，我晓得。你贼头鼠脑的，一定又变作个甚么东西儿，跟着我听的。"行者叫："小的们，选大棍来！先打二十个见面孤拐，再打二十个背花，然后等我使铁棒与他送行！"八戒慌得磕头道：

Chapter 31

Pig Moves the Monkey King Through His Goodness
Sun the Novice Subdues the Ogre Through Cunning

They swore to become brothers,
And the dharma brought them back to their true nature.
When metal and Wood were tamed, the True Result could be achieved;
The Mind-Ape and the Mother of Wood combined to make the elixir.
Together they would climb to the World of Bliss,
And share the same branch of the faith.
The scriptures are the way of self-cultivation,
To which the Buddha has given his own divinity.
The brothers made up a triple alliance,
With devilish powers to cope with the Five Elements.
Sweeping aside the six forms of existence,
They head for the Thunder Monastery.

As he was being dragged and carried back by the crowd of monkeys, Pig's tunic was shreds. "I'm done for," he grumbled to himself, "done for. He'll kill me now." Before long he was back at the mount of the cave, where Monkey, sitting on top of a rockface, said to him angrily, "You chaff-guzzling idiot. I let you go, so why swear at me?" "I never did, elder brother," said Pig on his knees, "May I bite off my tongue if ever I did. All I said was that as you weren't coming I'd have to go and tell the master. I'd never have dared to swear at you." "You can't fool me," Monkey replied. "If I prick my left ear up I can hear what they're saying in the Thirty-third Heaven, and if I point my right ear down I can know what the Ten Kings of Hell and their judges are discussing. Of course I could hear you swearing at me as you walked along." "Now I see," said Pig. "With that devilish head of yours you must have changed yourself into something or other to listen to what I said." "Little ones," shouted Monkey, "bring some heavy rods. Give him twelve on the face, then twelve on the back. After that I'll finish him off with my iron cud-

"哥哥，千万看师父面上，饶了我罢！"行者道："我想那师父好仁义儿哩！"八戒又道："哥哥，不看师父啊，请看海上菩萨之面，饶了我罢！"

行者见说起菩萨，却有三分儿转意道："兄弟，既这等说，我且不打你。你却老实说，不要瞒我。那唐僧在那里有难，你却来此哄我？"八戒道："哥哥，没甚难处，实是想你。"行者骂道："这个好打的夯货！你怎么还要者嚣？我老孙身回水帘洞，心逐取经僧。那师父步步有难，处处该灾。你趁早儿告诵我，免打！"八戒闻得此言，叩头上告道："哥啊，分明要瞒着你，请你去的；不期你这等样灵。饶我打，放我起来说罢。"行者道："也罢，起来说。"众猴撤开手，那呆子跳得起来，两边乱张。行者道："你张甚么？"八戒道："看看那条路儿空阔，好跑。"行者道："你跑到那里？我就让你先走三日，老孙自有本事赶转你来！快早说来！这一恼发我的性子，断不饶你！"

八戒道："实不瞒哥哥说。自你回后，我与沙僧，保师父前行。只见一座黑松林，师父下马，教我化斋。我因许远，无一个人家，辛苦了，略在草里睡睡。不想沙僧别了师父，又来寻我。你晓得师父没有坐性；他独步林间玩景，出得林，见一座黄金宝塔放光，他只当寺院，不期塔下有个妖精，名唤黄袍，被他拿住。后边我与沙僧回寻，止见白马、行囊，不见师父，随寻至洞口，与那怪厮杀。师父在洞，幸亏了一个救星。原是宝象国王第三个公主，被那怪摄来者。

gel." "Elder brother," pleaded Pig, kowtowing desperately, "I beg you to spare me for our master's sake." "That good and kind master? Never." said Monkey. "If he won't do," begged Pig, "then spare me for the Bodhisattva's sake." The mention of the Bodhisattva made Monkey relent slightly. "Now you've said that I won't have you flogged," he replied. "But you must tell me straight and without lying where the Tang Priest is in trouble — which is presumably why he sent you to try and trick me." "He isn't in trouble," Pig protested, "he's honestly missing you." You really deserve a beating," said Monkey, "for still trying to hood-wink me, you moron. Although I've been back in the Water Curtain Cave, I've stayed with the pilgrim in my mind. The master must have been in trouble at every step he has taken. Tell me about it at once if you don't want that flogging." Pig kowtowed again and said, "Yes, I did try to trick you into coming back. I didn't realize that you would see through it so easily. Please spare me a flogging and let me go, then I'll tell you." "Very well then," replied Monkey, "get up and tell me." The junior monkeys untied his hands. He leapt to his feet and began looking around wildly. "What are you looking at?" asked Monkey. "I'm looking at that wide empty path for me to run away along," said Pig. "That wouldn't get you anywhere," Monkey said. "Even if I gave you three days' start I'd still be able to catch you up. Start talking. If you make me lose my temper, that'll be the end of you."

"I'll tell you the truth," said Pig. "After you came back here Friar Sand and I escorted the master. When we saw a dark pine forest the master dismounted and told me to beg for some food., When I'd gone a very long way without finding anyone I was so tired that I took a snooze in the grass; I didn't realize that the master would send Friar Sand after me. You know how impatient the master is; be went off for a stroll by himself, and when he came out of the wood he saw a gleaming golden pagoda. He took it for a monastery, but an evil spirit called the Yellow-robed Monster who lived there captured him. When I and Friar Sand came back to find him, all we saw was the white horse and the baggage. The master had gone. We searched for him as far as the entrance to the cave and fought the monster. Luckily the master found someone to save him in the cave. She was the third daughter of the king of Elephantia and

他修了一封家书，托师父寄去，遂说方便，解放了师父。到了国中，递了书子，那国王就请师父降妖，取回公主。哥啊，你晓得，那老和尚可会降妖？我二人复去与战。不知那怪神通广大，将沙僧又捉了。我败阵而走，伏在草中。那怪变做个俊俏文人入朝，与国王认亲，把师父变作老虎。又亏了白龙马夜现龙身，去寻师父。师父倒不曾寻见，却遇着那怪在银安殿饮酒。他变一宫娥，与他巡酒、舞刀，欲乘机而砍，反被他用满堂红打伤马腿。就是他教我来请师兄的，说道：‘师兄是个有仁有义的君子。君子不念旧恶，一定肯来救师父一难。’万望哥哥念‘一日为师，终身为父’之情，千万救他一救！”

行者道：“你这个呆子！我临别之时，曾叮咛又叮咛，说道：‘若有妖魔捉住师父，你就说老孙是他大徒弟。’怎么却不说我？”八戒又思量道：“请将不如激将，等我激他一激。”道：“哥啊，不说你还好哩；只为说你，他一发无状！”行者道：“怎么说？”八戒道：“我说：‘妖精，你不要无礼，莫害我师父！我还有个大师兄，叫做孙行者。他神通广大，善能降妖。他来时教你死无葬身之地！’那怪闻言，越加忿怒，骂道：‘是个甚么孙行者，我可怕他！他若来，我剥了他皮，抽了他筋，啃了他骨，吃了他心！——饶他猴子瘦，我也把他剁鲊着油烹！’”行者闻言，就气得抓耳挠腮，暴躁乱跳道：“是那个敢这等骂我！”八戒道：“哥哥息怒，是那黄袍怪这

she'd been carried off by the monster. She gave the master a letter to deliver to her family and persuaded the ogre to let him go. When we reached the capital and delivered the letter the king asked our master to subdue the monster and bring the princess home. I ask you, brother, could the master catch a monster? We two went off to fight him, but his powers were too much for us: he captured Friar Sand and made me run away. I hid in the undergrowth. The monster turned himself into a handsome scholar and went to court, where he introduced himself to the king and turned the master into a tiger. The white horse changed himself back into a dragon in the middle of the night and went to look for the master. He didn't find him, but he did see the monster drinking in the Hall of Silvery Peace, so he turned himself into a Palace Beauty. He poured wine and did a sword dance for the ogre in the hope of finding a chance to cut him down, but the ogre wounded his hind leg with a lantern. it was the white horse who sent me here to fetch you. 'Our eldest brother is a good and honourable gentleman,' he said, 'and gentlemen don't bear grudges. He's sure to come and rescue the master.' Please, please remember that 'if a man has been your teacher for a day, you should treat him as your father for the rest of his life'. I beg you to save him."

"Idiot," said Monkey, "I told you over and over again before leaving that if any evil monsters captured the master you were to tell them I am his senior disciple. Why didn't you mention me?" Pig reflected that to a warrior a challenge was more effective than an invitation and said, "It would have been fine if we hadn't used your name. It was only when I mentioned you that he went wild." "What did you say?" asked Monkey. "I said, 'Behave yourself, kind monster, and don't harm our master. I have an elder brother called Brother Monkey who is an expert demon-subduer with tremendous magic powers. If he comes he'll kill you, and you won't even get a funeral.' This made the ogre angrier than ever, and he said, 'I'm not scared of Monkey. If he comes here I'll skin him, tear his sinews out, gnaw his bones, and eat his heart. Although monkeys are on the skinny side, I can mince his flesh up and deep-fry it.'" This so enraged Monkey that he leapt around in a fury, tugging at his ear and scratching his cheek. "Did he have the bloody cheek to say *that* about me?" he asked. "Calm down, brother," said Pig. "I specially remem-

等骂来，我故学与你听也。”行者道：“贤弟，你起来。不是我去不成；既是妖精敢骂我，我就不能不降他。我和你去。老孙五百年前大闹天宫，普天的神将看见我，一个个控背躬身，口口称呼大圣。这妖怪无礼，他敢背前面后骂我！我这去，把他拿住，碎尸万段，以报骂我之仇！报毕，我即回来。”八戒道：“哥哥，正是。你只去拿了妖精，报了你仇，那时来与不来，任从尊命。”

那猴才跳下崖，撞入洞里，脱了妖衣。整一整锦直裰，束一束虎皮裙，执了铁棒，径出门来。慌得那群猴拦住道：“大圣爷爷，你往那里去？带挈我们耍子几年也好。”行者道：“小的们，你说那里话！我保唐僧的这桩事，天上地下，都晓得孙悟空是唐僧的徒弟。他倒不是赶我回来，倒是教我来家看看，送我来家自在耍子。如今只因这件事，——你们却都要仔细看守家业，依时插柳栽松，毋得废坠。——待我还去保唐僧，取经回东土。功成之后，仍回来与你们共乐天真。”众猴各各领命。

那大圣才和八戒携手驾云，离了洞，过了东洋大海，至西岸，住云光，叫道：“兄弟，你且在此慢行，等我下海去净净身子。”八戒道：“忙忙的走路，且净甚么身子？”行者道：“你那里知道。我自从回来，这几日弄得身上有些妖精气了。师父是个爱干净的，恐怕嫌我。”八戒于此始识得行者是片真心，更无他意。

须臾洗毕，复驾云西进。只见那金塔放光。八戒指道：“那不是黄袍怪家？沙僧还在他家里。”行者道：“你在空

bered all his insults so as to tell you." "Up you get," said Monkey, "I didn't have to go before, but now he's insulted me I must capture him. Let's be off. When I wrecked the Heavenly Palace five hundred years ago all the generals of Heaven bowed low at the sight of me and called me 'Great Sage'. How dare that fiend have the nerve to insult me behind my back! I'm going to catch him and tear his corpse to shreds to make him pay for it. When I've done that I'll come back here." "Quite right," said Pig. "When you've captured the monster and got your own back on him, it'll be up to you whether you come on with us."

The Great Sage jumped down from the cliff, rushed into the cave, and took off all his devil clothes. He put on an embroidered tunic, tied on his tigerskin kilt, seized his iron cudgel, and came out again. His panic-stricken monkey subjects tried to stop him, saying, "Where are you going, Your Majesty, Great Sage? Wouldn't it be fun to rule us for a few more years?" "What are you saying, little ones?" replied Monkey. "I have to protect the tang Priest. Everyone in Heaven and Earth knows that I am the Tang Priest's disciple. He didn't really drive me away. He just wanted me to take a trip home and have a little relaxation. Now I've got to attend to this. You must all take good care of our household. Plant willow and pine cuttings at the right season, and don't let things go to pieces. I must escort the Tang Priest while he fetches the scriptures and returns to the East. When my mission is over I'll come back to this happy life with you here." The monkeys all accepted his orders.

Taking Pig's hand, Monkey mounted a cloud and left the cave. When they had crossed the Eastern Sea he stooped at the western shore and said, "You carry on at your own speed while I take a bath in the sea." "We're in a terrible hurry," said Pig. "You can't take a bath now?" "You wouldn't understand," Monkey replied. "While I was at home I developed rather a devil-stink, and I'm afraid that with his passion for cleanliness the master would object." Only then did Pig realize that Monkey really was being sincere and single-minded.

After Monkey's dip they were back on their clouds and heading west again. When they saw the gleam of the golden pagoda Pig pointed at it and said, "That's where the Yellow-robed Monster lives. Friar Sand is still there." "You wait for me up here," said Monkey, "while I take a look

中，等我下去看看那门前如何，好与妖精见阵。”八戒道：“不要去，妖精不在家。”行者道：“我晓得。”好猴王，按落祥光，径至洞门外观看。只见有两个小孩子，在那里使弯头棍，打毛球，抢窝耍子哩。一个有十来岁，一个有八九岁了。正戏处，被行者赶上前，也不管他是张家李家的，一把抓着顶搭子，提将过来。那孩子吃了唬，口里夹骂带哭的乱嚷，惊动那波月洞的小妖，急报与公主道：“奶奶，不知甚人把二位公子抢去也！”原来那两个孩子是公主与那怪生的。

公主闻言，忙忙走出洞门来。只见行者提着两个孩子，站在那高崖之上，意欲往下掼。慌得那公主厉声高叫道：“那汉子，我与你没甚相干，怎么把我儿子拿去？他老子利害，有些差错，决不与你干休！”行者道：“你不认得我？我是那唐僧的大徒弟孙悟空行者。我有个师弟沙和尚在你洞里。你去放他出来，我把这两个孩儿还你。似这般两个换一个，还是你便宜。”那公主闻言，急往里面，喝退那几个把门的小妖，亲动手，把沙僧解了。沙僧道：“公主，你莫解我：恐你那怪来家，问你要人，带累你受气。”公主道：“长老啊，你是我的恩人，你替我折辩了家书，救了我一命，我也留心放你；不期洞门之外，你有个大师兄孙悟空来了，叫我放你哩。”

噫！那沙僧一闻孙悟空的三个字，好便似醍醐灌顶，甘露滋心。一面天生喜，满腔都是春。也不似闻得个人来，就如拾着一方金玉一般。你看他捽手拂衣，走出门来，对行者施礼道：“哥哥，你真是从天而降也！万乞救我一救！”行者

around the entrance before fighting the evil spirit." "No need," said Pig, "as he's not at home." "I know," said Monkey. The splendid Monkey King landed his gleaming cloud and looked around outside the entrance. All he could see was two children, one of about ten and the other of eight or nine, hitting a feather-stuffed ball with curved sticks. Without bothering to find out whose children they were, Monkey rushed up at them as they played, grabbed them by the tufts of hair that grew on the top of their heads, and flew off with them. The sobs and curses of the terrified boys alarmed the junior devils of the Moon Waters Cave, who rushed in to tell the princess that someone, they did not know who, had carried her sons off. These boys, you see, were the children of the princess and the ogre.

The princess ran out of the cave to see Monkey holding her sons on the top of a cliff and about to hurl them over.

"Hey, you, I've never done you any harm," she screamed desperately, "so why are you kidnapping my sons? Their father won't let you get away with it if anything happens to them, and he's a killer." "Don't you know who I am?" said Monkey. "I'm Monkey, the senior disciple of the Tang Priest. If you release my brother Friar Sand from your cave, I'll give you your sons back. You'll be getting a good bargain — two for one." The princess hurried back into the cave, told the junior demons who were on the door to get out of her way, and untied Friar Sand with her own hands. "Don't let me go, lady," said Friar Sand, "or I'll be letting you in for trouble with that monster when he comes back and askes about me." "Venerable sir," the princess replied, "what you said about the letter saved my life, so I was going to let you go anyhow, and now your elder brother Monkey has come here and told me to release you."

At the word "Monkey" Friar Sand felt as though the oil of enlightenment had been poured on his head and the sweet dew had enriched his heart. His face was all happiness and his chest filled with spring. He looked more like someone who had found a piece of gold or jade than someone who had just been told that a friend had arrived. He brushed his clothes down with his hands, went out, bowed to Monkey and said, "Brother, you've dropped right out of the blue. I beg you to save my

笑道："你这个沙尼！师父念《紧箍儿咒》，可肯替我方便一声？都弄嘴施展！要保师父，如何不走西方路，却在这里'蹲'甚么？"沙僧道："哥哥，不必说了。君子人既往不咎。我等是个败军之将，不可语勇，救我救儿罢！"行者道："你上来。"沙僧才纵身跳上石崖。

却说那八戒停立空中，看见沙僧出洞，即按下云头，叫声"沙兄弟，心忍！心忍！"沙僧见身道："二哥，你从那里来？"八戒道："我昨日败阵，夜间进城，会了白马，知师父有难，被黄袍使法，变做个老虎。那白马与我商议，请师兄来的。"行者道："呆子，且休叙阔，把这两个孩子，你抱着一个，先进那宝象城去激那怪来，等我在这里打他。"沙僧道："哥啊，怎么样激他？"行者道："你两个驾起云，站在那金銮殿上，莫分好歹，把那孩子往那白玉阶前一掼。有人问你是甚人，你便说是黄袍妖精的儿子，被我两个拿将来也。那怪听见，管情回来，我却不须进城与他斗了。若在城上厮杀，必要喷云嗳雾，播土扬尘，惊扰那朝廷与多官黎庶，俱不安也。"八戒笑道："哥哥，你但干事，就左我们。"行者道："如何为左你？"八戒道："这两个孩子，被你抓来，已此唬破胆了；这一会声都哭哑，再一会必死无疑；我们拿他往下一掼，掼做个肉脂子，那怪赶上肯放？定要我两个偿命。你却还不是个干净人？——连见证也没你，你却不是左我们？"行者道："他若扯你，你两个就与他打将这里来。这里有战场宽阔，我在此等候打他。"沙僧道："正是，正是。大哥说得有理。我们去来。"他两个才倚仗威风，将孩子拿去。

行者即跳下石崖，到他塔门之下。那公主道："你这和

life." "Did you say one word to help me, Brother Sand, when the master said the Band-tightening Spell?" asked Monkey with a grin. "Talk, talk, talk. If you want to rescue your master you should be heading west instead of squatting here." "Please don't bring that up," said Friar Sand. "A gentleman doesn't bear a grudge. We've been beaten, and we've lost the right to talk about courage. Please rescue me." "Come up here," Monkey replied, and Friar Sand sprang up on the cliff with a bound.

When Pig saw from up in the air that Friar Sand had come out of the cave, he brought his cloud down and said, "Forgive me, forgive me, Brother Sand." "Where have you come from?" asked Friar Sand on seeing him. "After I was beaten yesterday," said Pig, "I went back to the capital last night and met the white horse, who told me that the master was in trouble. The monster has magicked him into a tiger. The horse and I talked it over and we decided to ask our eldest brother back." "Stop chattering, idiot," said Monkey. "Each of you take one of these children to the city. Use them to provoke the monster into coming back here to fight me." "How are we to do that?" asked Friar Sand. "You two ride your clouds, stop above the palace," said Monkey, "harden your hearts, and drop the children on the palace steps. When you're asked, say they're the sons of the Yellow-robed Monster, and that you two brought them there. The ogre is bound to come back when he hears that, which will save me the trouble of going into town to fight him. If we fought in the city, the fogs and dust storms we stirred up would alarm the court, the officials and the common people." "Whatever you do, brother," said Pig with a laugh, "you try to trick us." "How am I tricking you?" asked Monkey. "These two kids have already been scared out of their wits," Pig replied. "They've cried themselves hoarse, and they're going to be killed at any moment. Do you think the monster will let us get away after we've smashed them to mince? He'll want our necks. You're still crooked, aren't you? He won't even see you, so it's obvious you're tricking us." "If he goes for you," said Monkey, "fight your way back here, where there's plenty of room for me to have it out with him." "That's right," said Friar Sand, "what our eldest brother says is quite right. Let's go." The pair of them were an awe-inspiring sight as they went off, carrying the two boys.

Monkey then jumped down from the cliff to the ground in front of the

尚，全无信义：你说放了你师弟，就与我孩儿，怎么你师弟放去，把我孩儿又留，反来我门首做甚？”行者陪笑道：“公主休怪。你来的日子已久，带你令郎去认他外公去哩。”公主道：“和尚莫无礼。我那黄袍郎比众不同。你若唬了我的孩儿，与他柳柳惊是。”

行者笑道：“公主啊，为人生在天地之间，怎么便是得罪？”公主道：“我晓得。”行者道：“你女流家，晓得甚么？”公主道：“我自幼在宫，曾受父母教训。记得古书云：‘五刑之属三千，而罪莫大于不孝。’”行者道：“你正是个不孝之人。盖‘父兮生我，母兮鞠我。哀哀父母，生我劬劳！’故孝者，百行之原，万善之本，却怎么将身陪伴妖精，更不思念父母？非得不孝之罪，如何？”公主闻此正言，半晌家耳红面赤，惭愧无地。忽失口道：“长老之言最善。我岂不思念父母？只因这妖精将我摄骗在此，他的法令又谨，我的步履又难，路远山遥，无人可传音信。欲要自尽，又恐父母疑我逃走，事终不明。故没奈何，苟延残喘，诚为天地间一大罪人也！”说罢，泪如泉涌。行者道：“公主不必伤悲。猪八戒曾告诉我；说你有一封书，曾救了我师父一命，你书上也有思念父母之意。老孙来，管与你拿了妖精，带你回朝见驾，别寻个佳偶，侍奉双亲到老。你意如何？”公主道：“和尚啊，你莫要寻死。昨者你两个师弟，那样好汉，也不曾打得过我黄袍郎。你这般一个筋多骨少的瘦鬼，一似个螃蟹模样，骨头都长在外面，有甚本事，你敢说

pagoda's gates, where the princess said to him, "You faithless monk. You said you'd give me back my children if I released your brother. Now I've let him go, but you still have the boys. What have you come back for?" "Don't be angry, princess," said Monkey, forcing a smile. "As you've been here so long, we've taken your sons to meet their grandfather." "Don't try any nonsense, monk," said the princess. "My husband Yellow Robe is no ordinary man. If you've frightened those children, you'd better clam them down."

"Princess," said Monkey with a smile, "do you know what the worst crime on earth you can commit is?" "Yes," she replied. "You're a mere woman, so you don't understand anything," said Monkey. "I was educated by my parents in the palace ever since I was a child," she said, "and I remember what the ancient book said: 'There are three thousand crimes, and the greatest is unfilial behaviour.'" "But you're unfilial," replied Monkey. "'My father begot me, my mother raised me. Alas for my parents. What an effort it was to bring me up.' Filial piety is the basis of all conduct and the root of all goodness, so why did you marry an evil spirit and forget your parents? Surely this is the crime of unfilial behaviour." At this the princess' face went red as she was overcome with shame. "What you say, sir, is so right," she said. "Of course I haven't forgotten my parents. But the monster forced me to come here, and he is so strict that I can hardly move a step. Besides, it's a long journey and nobody could deliver a message. I was going to kill myself until I thought that my parents would never discover that I hadn't run away deliberately. So I had nothing for it but to drag out my wretched life. I must be the wickedest person on earth." As she spoke the tears gushed out like the waters of a spring. "Don't take on so, princess," said Monkey. "Pig has told me how you saved my master's life and wrote a letter, which showed you hadn't forgotten your parents. I promise that I'll catch the monster, take you back to see your father, and find you a good husband. Then you can look after your parents for the rest of their lives. What do you say to that?" "Please don't get yourself killed, monk," she said. "Your two fine brothers couldn't beat Yellow Robe, so how can you talk about such a thing, you skinny little wretch, all gristle and no bone? You're like a crab, the way your bones all stick out. You don't have any magic powers, so

拿妖魔之话？”行者笑道：“你原来没眼色，认不得人。俗语云：‘尿泡虽大无斤两，秤铊虽小压千斤。’他们相貌，空大无用：走路抗风，穿衣费布，种火心空，顶门腰软，吃食无功。咱老孙小自小，筋节。”那公主道：“你真个有手段么？”行者道：“我的手段，你是也不曾看见。绝会降妖，极能伏怪。”公主道：“你却莫误了我耶。”行者道：“决然误你不得。”公主道：“你既会降妖伏怪，如今却怎样拿他？”行者说：“你且回避回避，莫在我这眼前：倘他来时，不好动手脚，只恐你与他情浓了，舍不得他。”公主道：“我怎的舍不得他？其稽留于此者，不得已耳！”行者道：“你与他做了十三年夫妻，岂无情意？我若见了他，不与他儿戏，一棍便是一棍，一拳便是一拳，须要打倒他，才得你回朝见驾。”

那公主果然依行者之言，往僻静处躲避。也是他姻缘该尽，故遇着大圣来临。那猴王把公主藏了，他却摇身一变，就变做公主一般模样，回转洞中，专候那怪。

却说八戒、沙僧，把两个孩子，拿到宝象国中，往那白玉阶前摔下，可怜都掼做个肉饼相似，鲜血迸流，骨骸粉碎。慌得那满朝多官报道：“不好了！不好了！天上掼下两个人来了！”八戒厉声高叫道：“那孩子是黄袍妖精的儿子，被老猪与沙弟拿将来也！”

那怪还在银安殿，宿酒未醒。正睡梦间，听得有人叫他名字，他就翻身，抬头观看，只见那云端里是猪八戒、沙和

don't talk about capturing ogres." "What a poor judge of people you are," laughed Monkey. "As the saying goes, 'A bubble of piss is big but light, and a steelyard weight can counterbalance a ton.' Those two are big but useless. Their bulk slows them down in the wind as they walk, they cost the earth to clothe, they are hollow inside, like fire in a stove, they are weak and they give no return for all that they eat. I may be small, but I'm very good value." "Have you really got magic powers?" the princess asked.

"You've never seen such magic as I have," he replied. "I have no rival when it comes to subduing monsters and demons." "Are you sure you won't let me down?" said the princess. "Yes," said Monkey. "As you're so good at putting down demons, how are you going to catch this one?" "Hide yourself away and keep out of my sight," said Monkey. "Otherwise I may not be able to deal with him properly when he comes back. I'm afraid you may feel more friendly towards him and want to keep him." "Of course I won't want to keep him," she protested. "I've only stayed here under duress." "You've been his wife for thirteen years," said Monkey, "so you must have some affection for him. When I meet him it won't be for a child's game. I shall have to kill him with my cudgel and my fists before you can be taken back to court."

The princess did as she had been told and went off to hide in a quiet place. As her marriage was fated to end she had met the Great Sage. Now that the princess was out of the way the Monkey King turned himself with a shake of his body into the very image of the princess and went back into the cave to wait for the ogre.

Pig and Friar Sand took the children to the city of Elephantia and hurled them down on the palace steps, where the wretched boys were smashed to mincemeat; their blood splashed out and their bones were pulverized. The panic-stricken courtiers announced that a terrible thing had happened — two people had been thrown down from the sky. "The children are the sons of the Yellow-robed Monster," shouted Pig at the top of his voice, "and they were brought here by Pig and Friar Sand."

The monster, who was still asleep in the Hall of Silvery Peace, heard someone calling his name as he was dreaming, turned over, and looked up to see Pig and Friar Sand shouting from the clouds. "I'm not bothered

尚二人吆喝。妖怪心中暗想道："猪八戒便也罢了；沙和尚是我绑在家里，他怎么得出来？我的浑家，怎么肯放他？我的孩儿，怎么得到他手？这怕是猪八戒不得我出去与他交战，故将此计来羁我。我若认了这个泛头，就与他打啊，噫！我却还害酒哩！假若被他筑上一钯，却不灭了这个威风，识破了那个关窍，——且等我回家看看，是我的儿子不是我的儿子，再与他说话不迟。"

好妖怪，他也不辞王驾，转山林，径去洞中查信息。此时朝中已知他是个妖怪了。原来他夜里吃了一个宫娥，还有十七个脱命去的，五更时，奏了国王，说他如此如此。又因他不辞而去，越发知他是怪。那国王即着多官看守着假老虎不题。

却说那怪径回洞口。行者见他来时，设法哄他，把眼挤了一挤，扑簌簌泪如雨落，儿天儿地的，跌脚捶胸，于此洞里嚎啕痛哭。那怪一时间，那里认得。上前搂住道："浑家，你有何事，这般烦恼？"那大圣编成的鬼话，捏出的虚词，泪汪汪的告道："郎君啊！常言道：'男子无妻财没主，妇女无夫身落空！'你昨日进朝认亲，怎不回来？今早被猪八戒劫了沙和尚，又把我两个孩儿抢去，是我苦告，更不肯饶。他说拿去朝中认认外公。这半日不见孩儿，又不知存亡如何，你又不见来家，教我怎生割舍？故此止不住伤心痛哭。"那怪闻言，心中大怒道："真个是我的儿子？"行者道："正是，被猪八戒抢去了。"

那妖魔气得乱跳道："罢了！罢了！我儿被他掼杀了！已是不可活也！只好拿那和尚来与我儿子偿命报仇罢！浑家，你且莫哭。你如今心里觉道怎么？且医治一医治。"行者道："我不怎的，只是舍不得孩儿，哭得我有些心疼。"妖魔

about Pig," he thought, "but Friar Sand was tied up at home. However did he escape? Could my wife have let him go? How did he get to catch my sons? Perhaps this is a trick Pig is using to catch me because I won't come out and fight with him. If I'm taken in by this I'll have to fight him, and I'm still the worse for wear after all that wine. One blow from his rake would finish off my prestige. I can see through that plan. I'll go home and see whether they are my sons before arguing with them."

Without taking leave of the king, the monster went back across the forested mountains to his cave to find out what had happened. By now the palace knew he was an evil spirit. The seventeen other women who had fled for their lives when he ate the Palace Beauty had told the king all about it early the next morning, and his unannounced departure made it even clearer that he was an ogre. The king told the officials to look after the false tiger.

When Monkey saw the monster coming back to the cave he thought of a way to trick him. He blinked till the tears came down like rain, started to wail for the children, and jumped and beat his breast as if in grief, filling the cave with the sound of his sobbing. The monster failed to recognize who Monkey really was and put his arms round him. "What makes you so miserable, wife?" he asked. "Husband," said Monkey, weeping as he concocted his devilish lies, "How true it is that 'A man without a wife has no one to look after his property; a woman who loses her husband is bound to fall'. Why didn't you come back yesterday after going to the city to meet your father-in-law? Pig came and seized Friar Sand this morning, and then they grabbed our sons and refused to spare them despite all my pleas. They said they were taking them to the palace to meet their grandfather, but I haven't seen them all day. I don't know what's become of them, and you were away. I've been so miserable at losing them that I can't stop crying." The monster was furious. "My sons?" he asked. "Yes," Monkey replied, "Pig carried them off."

The monster, now jumping with rage, said, "Right, that's it. He's killed my sons. He'll die for this. I'll make that monk pay for it with his life. Don't cry, wife. How are you feeling now? Let me make you better." "There's nothing wrong with me," said Monkey, "except that I've cried so much my heart aches." "Never mind," the monster replied.

道："不打紧；你请起来，我这里有件宝贝，只在你那疼上摸一摸儿，就不疼了。却要仔细，休使大指儿弹着；若使大指儿弹着啊，就看出我本相来了。"行者闻言，心中暗笑道："这泼怪，倒也老实；不动刑法，就自家供了。等他拿出宝贝来，我试弹他一弹，看他是个甚么妖怪。"那怪携着行者，一直行到洞里深远密闭之处。却从口中吐出一件宝贝，有鸡子大小，是一颗舍利子玲珑内丹。行者心中暗喜道："好东西耶！这件物不知打了多少坐工，炼了几年磨难，配了几转雌雄，炼成这颗内丹舍利。今日大有缘法，遇着老孙。"那猴子拿将过来，那里有甚么疼处，特故意摸了一摸，一指头弹将去。那妖慌了，劈手来抢。你思量，那猴子好不溜撒，把那宝贝一口吸在肚里。那妖魔揝着拳头就打，被行者一手隔住，把脸抹了一抹，现出本相，道声"妖怪！不要无礼！你且认认看！我是谁？"

那妖怪见了，大惊道："呀！浑家，你怎么拿出这一副嘴脸来耶？"行者骂道："我把你这个泼怪！谁是你浑家？连你祖宗也还不认得哩！"那怪忽然省悟道："我像有些认得你哩。"行者道："我且不打你，你再认认看。"那怪道："我虽见你眼熟，一时间却想不起姓名。你果是谁？从那里来的？你把我浑家估倒在何处，却来我家诈诱我的宝贝？着实无礼！可恶！"行者道："你是也不认得我。我是唐僧的大徒弟，叫做孙悟空行者。——我是你五百年前的旧祖宗哩！"那怪道："没有这话！没有这话！我拿住唐僧时，止知他有两个徒弟，叫做猪八戒、沙和尚，何曾见有人说个姓孙的。你不知是那里来的个怪物，到此骗我！"行者道："我不曾同他二人来，——是我师父因老孙惯打妖怪，杀伤甚多，他是个慈悲好善之人，将我逐回，故不曾同他一路行走。你是不知

"Come over here. I've got a treasure here that you just have to rub on your pain to stop it hurting. But be very careful with it and don't flick it with your thumb, because if you do you'll be able to see my real body." Monkey was secretly delighted. "What a well-behaved fiend," he thought, "giving that away without even being tortured. When he gives me the treasure I'll flick it to see what kind of monster he really is." The ogre then led him to a remote and secluded part of the cave and spat out a treasure about the size of a hen's egg. It was magic pill skilfully fashioned from a piece of a conglomeration of internal secretion. "What a splendid thing," Monkey thought. "Goodness knows how many times it had to be worked, refined and mated before becoming such a magic relic. Today it was fated to meet me." The ape took it, rubbed it over his pretended pain, and was just going to flick it with his thumb when the monster took fright and tried to grab it from him. The crafty Monkey popped it into his mouth and swallowed it. The monster clenched his fist and hit at him, but Monkey parried the blow, rubbed his face, and reverted to his real form with a shout of, "Behave yourself, ogre. Take a look and see who I am."

"Wife," said the shocked monster, "however did you get that terrible face?" "I'll get you, you damned fiend," said Monkey. "I'm not your wife. Can't you even recognize your own grandfather?" The monster, now beginning to see the light, said, "You do look a bit familiar." "Take another look," said Monkey, "I won't hit you." "I know you by sight," the monster said, "but I can't remember your name. Who are you? Where are you from? Where have you hidden my wife? Why did you swindle me out of my treasure? This is a disgusting way to behave." "As you don't know who I am," said Monkey, "let me tell you that I am Sun Wukong, Brother Monkey, the Tang Priest's senior disciple. I'm your ancestor by a clear five hundred years." "Nonsense," the ogre replied, "nonsense. I know that the Tang Priest only had two disciples when I captured him. They were called Pig and Friar Sand. Nobody mentioned anyone by the name of Monkey. You must be a fiend from somewhere or other who has come to trick me." "I didn't come here with the other two," said Monkey, "because my master is a kind and merciful man who sent me back home for killing too many evil spirits. You ought to know

你祖宗名姓。”那怪道:“你好不丈夫啊！既受了师父赶逐，却有甚么嘴脸，又来见人！”行者道:“你这个泼怪，岂知‘一日为师，终身为父’,‘父子无隔宿之仇’！你伤害我师父，我怎么不来救他？你害他便也罢；却又背前面后骂我，是怎的说？”妖怪道:“我何尝骂你？”行者道:“是猪八戒说的。”那怪道:“你不要信他。那个猪八戒，尖着嘴，有些会说老婆舌头，你怎听他？”行者道:“且不必讲此闲话。只说老孙今日到你家里，你好怠慢了远客。虽无酒馔款待，头却是有的。快快将头伸过来，等老孙打一棍儿，当茶！”那怪闻得说打，呵呵大笑道:“孙行者，你差了计较了！你既说要打，不该跟我进来。我这里大小群妖，还有百十。饶你满身是手，也打不出我的门去。”行者道:“不要胡说！莫说百十个，就有几千，几万，只要一个个查明白了好打，棍棍无空，教你断根绝迹！”

那怪闻言，急传号令，把那山前山后群妖，洞里洞外诸怪，一齐点起，各执器械，把那三四层门，密密拦阻不放。行者见了，满心欢喜，双手理棍，喝声叫“变！”变的三头六臂；把金箍棒幌一幌，变做三根金箍棒。你看他六只手，使着三根棒，一路打将去，好便似虎入羊群，鹰来鸡栅；可怜那小怪，汤着的，头如粉碎；刮着的，血似水流！——往来纵横，如人无人之境。止剩一个老妖，赶出门来骂道:“你这泼猴，其实惫懒！怎么上门子欺负人家！”行者急回头，用手招呼道:“你来！你来！打倒你，才是功绩！”

那怪物举宝刀，分头便砍；好行者，掣铁棒，觌面相

your ancestor's name." "What sort of man are you?" asked the monster, "how can you have the face to come back after your master has sent you away?" "You wouldn't understand, you damned monster," said Monkey, "that when a man has been your teacher for a single day, you should treat him as your father for the rest of his life, and that father and son should never let the sun set on a quarrel. You've harmed my master, so of course I've come to rescue him. Even if I could ignore that, it's quite outrageous that you insulted me behind my back." "I never insulted you," said the monster. "Pig told me you did," replied Monkey. "You shouldn't believe that sharp-tongued old gossip," said the monster. "Let's stop beating about the bush," said Monkey. "You've treated me very shabbily for a guest from far away. You may not have any wine or fine delicacies to feed me but you do have a head, so stretch it out and let me hit it with my cudgel—that'll do instead of tea." The mention of hitting made the monster bellow with laughter. "You've got it all wrong this time, Monkey," he said, "You shouldn't have come in if you wanted to fight me. I have a thousand devils of all sizes in here. Even if you were covered with arms you'd never be able to fight your way out." "Nonsense," replied Monkey. "Never mind one thousand—if you had thousands or tens of thousands of them I'd only need to see them clearly for my every blow to strike home. I'll wipe the lot of you out."

The monster at once ordered all the fiends and ogres in and around the cave to muster with their weapons and put a close blockade on all the doors. Monkey was delighted to see them, and wielding his cudgel with both hands he shouted "Change!" and suddenly had six arms and three heads. Then he shook his gold-banded cudgel and turned it into three gold-banded cudgels. He went into action with his six arms and three cudgels. He was a tiger in a sheepfold, a hawk in a chicken run. The poor little demons had their heads smashed to pulp, while their blood flowed like water. He rushed to and fro as if there was nobody else there until only the old ogre was left. He followed Monkey outside and said "Insolent ape. How dare you come here and bully us?" Monkey turned, beckoned to him and said, "Come here, come here. Let me win the credit for killing you."

The monster struck at the head with his sword, and Monkey riposted

迎。这一场，在那山顶上，半云半雾的杀哩——

大圣神通大，妖魔本事高。这个横理生金棒，那个斜举蘸钢刀。悠悠刀起明霞亮，轻轻棒架彩云飘。往来护顶翻多次，反复浑身转数遭。一个随风更面目，一个立地把身摇。那个大睁火眼伸猿膊，这个明幌金睛折虎腰。你来我去交锋战，刀迎棒架不相饶。猴王铁棍依三略，怪物钢刀按六韬。一个惯行手段为魔主，一个广施法力保唐僧。猛烈的猴王添猛烈，英豪的怪物长英豪。死生不顾空中打，都为唐僧拜佛遥。

他两个战有五六十合，不分胜负。行者心中暗喜道："这个泼怪，他那口刀，倒也抵得住老孙的这根棒。等老孙丢个破绽与他，看他可认得。"好猴王，双手举棍，使一个"高探马"的势子。那怪不识是计，见有空儿，舞着宝刀，径奔下三路砍；被行者急转个"大中平"，挑开他那口刀，又使个"叶底偷桃势"，望妖精头顶一棍，就打得他无影无踪。急收棍子看处，不见了妖精。行者大惊道："我儿啊，不禁打，就打得不见了。果是打死，好道也有些脓血，如何

to the face with his cudgel. They fought it out amid the mists on the mountain top.

Mighty was the magic of the Great Sage,
Awful the monster's power.
One of them wielded an iron cudgel;
The other, a sword of tempered steel.
When the sword was raised it shone with a bright aura;
The parrying cudgel was wreathed in cloud.
They leapt to and fro protecting their heads,
Turning and somersaulting over and over.
One of them changed his face with every breeze,
The other stood still and shook his body.
One glared with fiery eyes as he stretched out his simian arm,
The other's golden pupils flashed as he twisted his tigerish waist.
They were locked in mortal combat
As sword and cudgel struck without mercy.
The Monkey King wielded his iron club according to the martial classic,
And the monster's swordplay followed the ancient manuals.
One was a demon king experienced in the black arts,
The other used magical powers to protect the Tang Priest.
The ferocious Monkey King became fiercer than ever,
The heroic monster grew an even greater hero.
They fought in space, ignoring death,
All because the Tang Priest went to see the Buddha.

They had fought fifty or sixty rounds without issue when Monkey thought, "That bloody monster's sword is as good as my cudgel. I'll pretend to give him an opening and see if he can tell it's a trick." The Monkey King raised his cudgel and did a "Reaching Up to a Tall Horse" movement. The monster, not realizing that this was a trick, and imagining that he saw a real opening, took a tremendous swipe at Monkey with his sword. Monkey at once did a high swing to avoid the blow, then struck at the monster's head with a "Stealing a Peach from under the Leaves" movement and knocked him so hard he vanished without a trace. Monkey put his cudgel away and looked for him but without success. "Wow," exclaimed Monkey in astonishment, "I didn't just hit him—I knocked him out of existence. But if I really killed him there ought at least to be some

没一毫踪影？想是走了。”——急纵身跳在云端里看处，四边更无动静。——“老孙这双眼睛，不管那里，一抹都见，却怎么走得这等溜撒？——我晓得了：那怪说有些儿认得我，想必不是凡间的怪，多是天上来的精。”

那大圣一时忍不住怒发，揝着铁棒，打个筋斗，只跳到南天门上。慌得那庞、刘、苟、毕、张、陶、邓、辛等众，两边躬身控背，不敢拦阻，让他打入天门，直至通明殿下，早有张、葛、许、邱四大天师问道：“大圣何来？”行者道：“因保唐僧至宝象国，有一妖魔，欺骗国女，伤害吾师，老孙与他赌斗。正斗间，不见了这怪。想那怪不是凡间之怪，多是天上之精，特来查勘，那一路走了甚么妖神。”天师闻言，即进灵霄殿上启奏，蒙差查勘九曜星官、十二元辰、东西南北中央五斗、河汉群辰、五岳四渎、普天神圣都在天上，更无一个敢离方位。又查那斗牛宫外，二十八宿，颠倒只有二十七位，内独少了奎星。

天师回奏道：“奎木狼下界了。”玉帝道：“多少时不在天了？”天师道：“四卯不到。三日点卯一次，今已十三日了。”玉帝道：“天上十三日，下界已是十三年。”即命本部收他上界。

那二十七宿星员，领了旨意，出了天门，各念咒语，惊动奎星。你道他在那里躲避？他原来是孙大圣大闹天宫时打

blood and pus, and there's no sign of any. Perhaps he got away." He leapt up on a cloud to look around, but nothing was moving. "My eyes can see anything at a glance," he thought, "so how can he have got away so mysteriously? Now I see. He said he seemed to recognize me, so he can't be an ordinary monster. He must be some spirit from Heaven."

This was too much for Monkey, who lost his temper and somersaulted up to the Southern Gate of Heaven with his cudgel in his hands. The startled Heavenly Generals Pang, Liu, Gou, Bi, Zhang, Tao, Deng, and Xin bowed low on either side of the gateway, not daring to block his way. They let him fight his way through the gates and straight on to the Hall of Universal Brightness, where the four great Heavenly Teachers Zhang, Ge, Xu and Qiu asked, "What have you come for, Great Sage?" "As I was escorting the Tang Priest to Elephantia an evil monster abducted a princess and harmed the master. I had to fight him, and in the middle of our battle he disappeared. I thought that he couldn't be an ordinary monster and was probably a spirit from Heaven, so I've come to check up if any wicked deities have left their posts." On hearing this the Heavenly Teachers went and reported it to the Jade Emperor in the Hall of Miraculous Mist. He ordered an investigation. They found that nobody was missing among the Nine Bright Shiners, the Gods of the Twelve Branches, the five Dippers of North, South, East, West and Centre, the hosts of the Milky Way, the Five Peaks, the Four Rivers, and all the other gods of Heaven. Then they investigated outside the Palace of the Dipper and the Bull, and found that one of the Twenty-eight Constellations, the Strider, was missing.

"Strider, the Wooden Wolf, has gone down to Earth," they reported to the throne. "How long has he been away from Heaven?" the Jade Emperor asked. "He has missed four roll-calls," they replied, "and with one roll-call every three days that makes thirteen days." "Thirteen days in Heaven would be thirteen years down on Earth," said the Emperor, and he ordered the Strider's fellow stars to go down and bring him back to Heaven.

On receiving this edict the twenty-seven other constellations went out through the gates of Heaven and startled the Strider as each chanted his own spell. Do you know where he had been hiding? He had been one of

怕了的神将，闪在那山涧里潜灾，被水气隐住妖云，所以不曾看见他。他听得本部星员念咒，方敢出头，随众上界。被大圣拦住天门要打，幸亏众星劝住，押见玉帝。那怪腰间取出金牌，在殿下叩头纳罪。玉帝道："奎木狼，上界有无边的胜景，你不受用，却私走一方，何也？"奎宿叩头奏道："万岁，赦臣死罪。那宝象国王公主，非凡人也。他本是披香殿侍香的玉女，因欲与臣私通，臣恐点污了天宫胜境，他思凡先下界去，托生于皇宫内院，是臣不负前期，变作妖魔，占了名山，摄他到洞府，与他配了一十三年夫妻。'一饮一啄，莫非前定。'今被孙大圣到此成功。"玉帝闻言，收了金牌，贬他去兜率宫与太上老君烧火，带俸差操，有功复职，无功重加其罪。行者见玉帝如此发放，心中欢喜。朝上唱个大喏，又向众神道："列位，起动了。"天师笑道："那个猴子还是这等村俗。替他收了怪神，也倒不谢天恩，却就喏喏而退。"玉帝道："只得他无事，落得天上清平是幸。"

那大圣按落祥光，径转碗子山波月洞，寻出公主。将那思凡下界收妖的言语正然陈诉。只听得半空中八戒、沙僧厉声高叫道："师兄，有妖精，留几个儿我们打耶。"行者道："妖精已尽绝矣。"沙僧道："既把妖精打绝，无甚挂碍，将

the heavenly generals who was beaten when Monkey had sacked the Heavenly Palace, and he had lain low in a mountain stream that masked his demonic cloud and kept him out of sight. Only when he heard the other constellations shouting their spells did he dare to emerge from the water and go back to Heaven with them. The Great Sage was blocking the gates of Heaven and would have killed him but for the pleas of the other constellations, who saved him and escorted him to see the Jade Emperor. The monster now produced his golden tablet of office from his belt and kowtowed on the floor of the palace, admitting his guilt. "Strider the Wooden Wolf," said the Jade Emperor, "why did you go off by yourself instead of being content with the infinite beauty of Heaven?" "I deserve to die, Your Majesty," the Strider replied. "That daughter of the king of Elephantia was no ordinary mortal. She was a Jade Maiden in the Hall of Incense who wanted to have an affair with me. As we did not want to defile the Heavenly Palace she decided to become a mortal first and was reborn in a king's palace. Then I became an evil monster and occupied a mountain in order not to let her down. I carried her off to my cave, and we were man and wife for thirteen years. 'Every bite and every sip is pre-ordained,' as the saying goes, and now the Great Sage has succeeded in bringing me here." The Jade Emperor withdrew his tablet of office and degraded him to be a menial helping Lord Lao Zi stoke his fires in the Tushita Palace. If he did well he would be restored to his previous post; if not, his sentence would be made heavier. Monkey was delighted to see how the Jade Emperor dealt with him, and chanting a "na-a-aw" of respect he said to the assembled gods, "Gentlemen, I'm off." "That monkey is as ill-mannered as ever," chuckled the Heavenly Teachers, "just chanting a 'na-a-aw' and going without thanking Your Majesty for your celestial kindness in catching the monster for him." "We can consider ourselves fortunate," said the Jade Emperor, "if he leaves without disturbing the peace of Heaven."

The Great Sage brought his shining cloud straight down to the Moon Waters Cave on Bowl Mountain, found the princess, and told her off for becoming a mortal and marrying a fiend. As he was doing this he heard Pig and Friar Sand shouting in mid-air, "Leave us a few demons to polish off, brother." "I've already wiped them out," Monkey replied. "Doesn't

公主引人朝中去罢。不要睁眼。兄弟们，使个缩地法来。”

那公主只闻得耳内风响，霎时间径回城里。他三人将公主带上金銮殿上。那公主参拜了父王、母后，会了姊妹，各官俱来拜见。那公主才启奏道：“多亏孙长老法力无边，降了黄袍怪，救奴回国。”那国王问曰：“黄袍是个甚怪？”行者道：“陛下的驸马，是上界的奎星；令爱乃侍香的玉女，因思凡降落人间，不非小可，都因前世前缘，该有这些姻眷。那怪被老孙上天宫启奏玉帝，玉帝查得他四卯不到，下界十三日，就是十三年了，——盖天上一日，下界一年。——随差本部星宿，收他上界，贬在兜率宫立功去讫；老孙却救得令爱来也。”那国王谢了行者的恩德，便教：“看你师父去来。”

他三人径下宝殿，与众官到朝房里，抬出铁笼，将假虎解了铁索。别人看他是虎，独行者看他是人。原来那师父被妖术魇住，不能行走，心上明白，只是口眼难开。行者笑道：“师父啊，你是个好和尚，怎么弄出这般个恶模样来也？你怪我行凶作恶，赶我回去，你要一心向善，怎么一旦弄出个这等嘴脸？”八戒道：“哥啊，救他救儿罢。不要只管揭挑他了。”行者道：“你凡事撺唆，是他个得意的好徒弟，你不救他，又寻老孙怎的？——原与你说来，待降了妖精，报了骂我之仇，就回去的。”沙僧近前跪下道：“哥啊，古人云：‘不看僧面看佛面。’兄长既是到此，万望救他一救。若是

matter," said Friar Sand. "Let's take the princess back to the palace. Don't stare at her, Pig. We'd better do some distance-shortening magic."

The princess heard a rush of wind in her ears, and in a moment she was back in the city. The three disciples took her to the throne hall, where she bowed to her royal parents and met her sisters again. All the officials came to bow to greet her. Then she reported, "We are indebted to the infinite powers of the venerable Monkey for the defeat of the Yellow-robed Monster and my rescue." "What type of monster was he?" the king asked. "Your Majesty's son-in-law," Monkey replied, "is the Strider constellation from Heaven, and your daughter was a Jade Maiden who held the incense until she decided to become a mortal and came down to this world. This marriage was predestined. When I went up to the Heavenly Palace and submitted a memorial to him, the Jade Emperor found that the monster had missed four roll-calls and had been away from Heaven for thirteen days, which is thirteen years down here on earth. The Emperor sent his fellow stars down to fetch him, then banished him to the Tushita Heaven, where he is to redeem his sins. That's how I rescued your daughter and brought her here." The king thanked Monkey and told him to go and see his master.

The three disciples left the throne hall and went with all the courtiers to the antechamber, where the iron cage was carried in and the false tiger unchained. Monkey was the only one who could see that he was human; all the others thought he was really a tiger. As Sanzang was under the demon's spell he could not move, and although he was clear in his mind, he was unable to open his mouth or his eyes. "What a fine monk you are, master," said Monkey, "getting yourself into this revolting shape. You accused me of being a murderer and sent me home for it, but you wouldn't be such an awful sight if your heart had been set on goodness." "Save him, brother, don't tell him off," said Pig. "It was you who put him up to it all," said Monkey. "You were his favourite disciple. Why didn't you save him instead of sending for me? Besides, I told you that I'd go back when I'd defeated the monster and avenged that insult." Friar Sand went over and knelt down before him. "As the old saying goes," he pleaded, "'If you won't do it for the monk's sake, do it for the Buddha's sake.' I beg you to save him now that you're here. I wouldn't

我们能救，也不敢许远的来奉请你也。”行者用手挽起道：“我岂有安心不救之理？快取水来。”那八戒飞星去驿中，取了行李、马匹，将紫金钵盂取出，盛水半盂，递与行者。行者接水在手，念动真言，望那虎劈头一口喷上，退了妖术，解了虎气。

长老现了原身，定性睁睛，才认得是行者。一把搀住道：“悟空！你从那里来也？”沙僧侍立左右，把那请行者，降妖精，救公主，解虎气，并回朝上项事，备陈了一遍。三藏谢之不尽，道：“贤徒，亏了你也！亏了你也！这一去，早诣西方，径回东土，奏唐王，你的功劳第一。”行者笑道：“莫说！莫说！但不念那话儿，足感爱厚之情也。”国王闻此言，又劝谢了他四众。整治素筵，大开东阁。他师徒受了皇恩，辞王西去。国王又率多官远送。

这正是：

君回宝殿定江山，僧去雷音参佛祖。

毕竟不知此后又有甚事，几时得到西天，且听下回分解。

have gone all that way to ask you to come if we'd been able to save him ourselves." "I couldn't bear not to save him," replied Monkey, raising Friar Sand to his feet. "Bring me some water." Pig flew back to the hostel, fetched the horse and luggage, took the golden begging bowl from it, half-filled it with water, and handed it to Monkey. Monkey took the water in his hand, said the words of a spell, and spurted it at the tiger's head. The evil magic was dissolved, and the tiger-aura was dispersed.

Sanzang was seen in his true form once more. Once he had gathered himself together and opened his eyes he saw Monkey, took hold of him, and said, "Monkey, where have you come from?" Friar Sand, who was standing in attendance, told him all about how Monkey had been asked back, defeated the monster, rescued the princess, dispersed the tiger-aura, and come back to the palace. "Worthy disciple," said Sanzang, full of gratitude, "thank you, thank you. When we return to the East from our journey to the West I shall report to the Tang Emperor that you have won the greatest distinction." "Don't mention it," said a smiling Monkey, "don't mention it. The best way you can show your gratitude is by not saying that spell." When the king heard about all this he thanked the four of them and gave a great vegetarian banquet for them in the eastern wing. After this expression of the king's kindness master and disciples took their leave of him and set out for the West. The king and his courtiers came a long way to see them off, after which

> The monarch returned to the palace to rule his country,
> The monk went on to Thunder Monastery to see the Buddha.

If you don't know what happened next or when they reached the Western Heaven, listen to the explanation in the next instalment.

第三十二回

平顶山功曹传信　莲花洞木母逢灾

话说唐僧复得了孙行者，师徒们一心同体，共诣西方。自宝象国救了公主，承君臣送出城西。说不尽沿路饥餐渴饮，夜住晓行。却又值三春景候，那时节：

轻风吹柳绿如丝，佳景最堪题。时催鸟语，暖烘花发，遍地芳菲。

海棠庭院来双燕，正是赏春时。红尘紫陌，绮罗弦管，斗草传卮。

师徒们正行赏间，又见一山挡路。唐僧道："徒弟们仔细。前遇山高，恐有虎狼阻挡。"行者道："师父，出家人莫说在家话。你记得那乌巢和尚的《心经》云'心无挂碍；无挂碍，方无恐怖，远离颠倒梦想'之言？但只是'扫除心上垢，洗净耳边尘。不受苦中苦，难为人上人。'你莫生忧虑，但有

Chapter 32

On Flat-Top Mountain the Duty God Delivers a Message In Lotus Flower Cave Pig Runs into Trouble

The story tells how after Monkey had rejoined the Tang Priest the four of them headed west, united in their shared determination. The king of Elephantia had escorted them beyond his capital to thank them for bringing back his daughter. From there they travelled on, eating when hungry and drinking when thirsty, moving by day and resting at night. By now it was spring.

A light breeze ruffled the silky green catkins of willows,
And the view was splendid.
The season encouraged the birds to sing;
The flowers bloomed in the warm sun,
Making the whole world fragrant.
A pair of swallows came to the tree in the courtyard;
Now was the time to enjoy the spring.
Amid the world's red dust and the city's streets,
Light silks were worn to the sound of lute and pipe,
As flower vied and the cup was passed around.

Master and disciples were enjoying their journey when they saw a mountain blocking their way. "Be careful, disciples," said the Tang Priest. "I'm worried that tigers and wolves may prevent us from crossing that high mountain ahead." "As a man of religion," said Monkey, "you shouldn't say that sort of thing. Don't you remember what the *Heart Sutra* the Rook's Nest Hermit taught you says—'If one relies on the prajna-paramita, he is free in his mind, he has no fear, is rid of dreamlike thoughts of unreality and enjoys ultimate Nirvana.' All you have to do is

'Wipe the dust off your mind,
Wash out the dirt from your ear.
Without the most terrible suffering

老孙，就是塌下天来，可保无事。怕甚么虎狼！”长老勒回马道：“我——

当年奉旨出长安，只忆西来拜佛颜。
舍利国中金像彩，浮屠塔里玉毫斑。
寻穷天下无名水，历遍人间不到山。
逐逐烟波重迭迭，几时能够此身闲?”

行者闻说，笑呵呵道：“师要身闲，有何难事？若功成之后，万缘都罢，诸法皆空。那时节，自然而然，却不是身闲也?”长老闻言，只得乐以忘忧。放辔催银骡，兜缰趱玉龙。

师徒们上得山来，十分险峻，真个嵯峨好山：

巍巍峻岭，削削尖峰。湾环深涧下，孤峻陡崖边。湾环深涧下，只听得唿喇喇戏水蟒翻身；孤峻陡崖边，但见那崒嵂嵂出林虎剪尾。往上看，峦头突兀透青霄；回眼观，壑下深沉邻碧落。上高来，似梯似凳；下低行，如堑如坑。真个是古怪巅峰岭，果然是连尖削壁

You cannot be a great man.'

There's no need to be so glum. With me here you'll come to no harm even if the sky falls down, so why be scared of wolves and tigers?" The Tang Prest reined in his horse and replied:

"When I left Chang'an on imperial orders,
I was determined to worship the Buddha in the West,
Where his golden image shines in the sacred land,
And the jade hair gleams in the pagoda."

"I shall search the nameless rivers of the world,
And climb all unknown mountain ranges.
I long to cross the mighty, misty waves;
But when, O when, will I find my rest?"

When Monkey heard this he chuckled and said, "You'll have no difficulty in that. When you've completed your mission all your destinies will be over and all your dharmas will be empty, so of course you'll be able to rest then." This cheered up Sanzang, who gave his dragon-horse the rein and urged it forward. As they climbed the mountain they found it truly craggy and precipitous.

Towering peaks,
Tapering pinnacles.
Down in the deep and winding stream,
Beside the solitary cliff.
Down in the deep and winding stream,
You can hear the serpents playing and splashing in the water;
Beside the solitary cliff,
Amid the trees on the precipice, tigers whisk their tails.
Look up,
And the blue sky is high above the peaks;
Turn round,
And the heavens join the deeps in the valley.
Climbing it
Is like ascending a ladder;
Descending
Is like going into a pit.
This is indeed a weird and craggy ridge,
A wall of tapering cliffs.

崖。巅峰岭上，采药人寻思怕走；削壁崖前，打柴夫寸步难行。胡羊野马乱撺梭，狡兔山牛如布阵。山高蔽日遮星斗，时逢妖兽与苍狼。草径迷漫难进马，怎得雷音见佛王？

长老勒马观山，正在难行之处。只见那绿莎坡上，伫立着一个樵夫。你道他怎生打扮：

头戴一顶老蓝毡笠，身穿一领毛皂衲衣。老蓝毡笠，遮烟盖日果稀奇；毛皂衲衣，乐以忘忧真罕见。手持钢斧快磨明，刀伐干柴收束紧。担头春色，幽然四序融融；身外闲情，常是三星淡淡。到老只于随分过，有何荣辱暂关山？

那樵子：

正在坡前伐朽柴，忽逢长老自东来。

停柯住斧出林外，趋步将身上石崖。

对长老厉声高叫道："那西进的长老！暂停片时。我有一言奉告：此山有一伙毒魔狠怪，专吃你东来西去的人哩。"

长老闻言，魂飞魄散，战兢兢坐不稳雕鞍。急回头，忙

On the craggy ridge,
The medicine-gatherer moves in fear;
On the sheer rock-face
The firewood-collector cannot take a step.
Wild goats and horses all run free
And many are the hares and mountain oxen.
The mountain is so high it blots out sun and stars;
One often meets evil monsters and grey wolves.
The path is hard to follow and difficult for the horse:
How will they ever see the Buddha at the Thunder Monastery?

As Sanzang reined in his horse to look at the mountain he saw that they had reached a most difficult spot. There was a wood-gatherer standing on the green, grassy slope, and this was what he looked like:

On his head a battered blue felt hat,
On his body a black woollen tunic.
The battered felt hat
That kept off sun and cloud was a strange sight;
In his black woollen tunic
He was amazingly happy and carefree.
The steel axe in his hand had been sharpened till it shone;
He cut dry wood and made it into bundles.
Spring hung from his carrying-pole,
And he was happy throughout the four seasons.
His appearance was relaxed,
And his mind free from anxiety.
He had accepted his lot throughout his life;
Fame and disgrace never bothered him on this mountain.

The wood-gatherer

Was cutting down dead wood upon the slope
When be saw the monk approaching from the east.
Giving his axe a rest, he came out of the tress,
And, climbing fast, soon scaled the rock-face.

"Stop here for a moment on your journey west," he shouted. "I must warn you that there is a pack of vicious ogres and fierce wolves on this mountain. They eat travellers from the east who are heading west."

The news terrified Sanzang out of his wits. Trembling in the saddle, he

呼徒弟道："你听那樵夫报道：'此山有毒魔狠怪。'谁敢去细问他一问？"行者道："师父放心，等老孙去问他一个端的。"

好行者，拽开步，径上山来，对樵子叫声"大哥"，道个问讯。樵夫答礼道："长老啊，你们有何缘故来此？"行者道："不瞒大哥说，我们是东土差来西天取经的。那马上是我的师父。他有些胆小。适蒙见教，说有甚么毒魔狠怪，故此我来奉问一声：那魔是几年之魔，怪是几年之怪？还是个把势，还是个雏儿？烦大哥老实说说，我好着山神、土地递解他起身。"樵子闻言，仰天大笑道："你原来是个风和尚。"行者道："我不风啊，我是老实话。"樵子道："你说是老实，便怎敢说把他递解起身？"行者道："你这等长他那威风，胡言乱语的拦路报信，莫不是与他有亲？不亲必邻，不邻必友。"樵子笑道："你这个风泼和尚，忒没道理。我倒是好意，特来报与你们。教你们走路时，早晚间防备，你倒转赖在我身上。且莫说我不晓得妖魔出处；就晓得啊，你敢把他怎么的递解？解往何处？"行者道："若是天魔，解与玉帝；若是土魔，解与土府。西方的归佛，东方的归圣。北方的解与真武，南方的解与火德。是蛟精解与海主，是鬼祟解与阎王。各有地头方向。我老孙到处里人熟，发一张批文，把他连夜解着飞跑。"

那樵子止不住呵呵冷笑道："你这个风泼和尚，想是在方

turned round sharply and called for his disciples. "Did you hear what the woodman said?" he asked. "There are ogres and wolves on this mountain. Do any of you dare ask him for more details?" "Don't worry, Master, "said Monkey, "I'll find out from him."

Brother Monkey hurried up the mountain, and addressing the woodman as "Elder Brother" he asked all about it. "Why have you come here, venerable sir?" asked the woodman, returning his greeting. "To tell you the truth, elder brother," said Monkey, "We have come from the east and are heading west to fetch the scriptures. That's my master on the horse. He's a bit timid, so when you told him about the ogres and wolves he sent me to ask you about them. How long have they been here? Are they experts or just beginners? Please tell me about them. Then I can make the gods of the mountain and the local deities march them off." At this the woodman threw back his head and roared with laughter. "You really are a mad monk," he said. "I'm not mad," replied Monkey, "I'm talking sense." "If you're talking sense," said the woodman, "then how can you say you'll have them marched off?" "You must be related to them," said Monkey, "putting on those airs and blocking our way to talk that nonsense to us. If you're not related to them you're either a neighbour or a friend of theirs." "This is too much, mad monk," said the woodcutter with another laugh. "The warning I've come specially to give you is meant well. I tell you to be on your guard all the time as you travel along, but you're holding me responsible for all those demons. Never mind whether I happen to know what these demons do. How could you possibly have them marched off even if I did know. Where would you send them?" "If they were sky monsters," replied Monkey, "I'd send them to the Jade Emperor, and if they were earth monsters I'd send them to the Earth Palace. Western ones would go to the Buddha and Eastern ones to the Sage. I'd send Northerners to the True Martial God of the North and southerners to the Fire God. Dragon spirits would go to the Lord of the Seas and demons to King Yama. They all have somewhere to go. I know the people in all those places, so I'd only need to write out an order for the monsters to be sent there at the double the very same night."

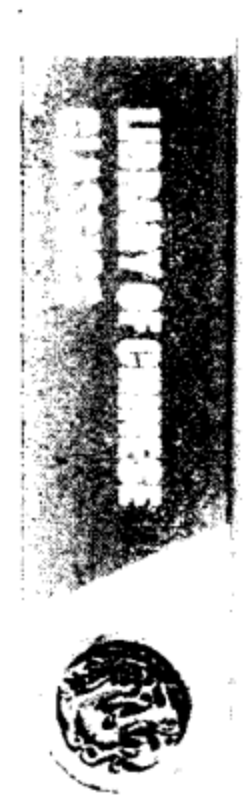
"You mad monk, "said the woodcutter with a mocking laugh, "you may have travelled in the clouds and learnt a little magic, but even if you

上云游，学了些书符咒水的法术，只可驱邪缚鬼，还不曾撞见这等狠毒的怪哩。”行者道：“怎见他狠毒？”樵子道：“此山径过有六百里远近，名唤平顶山。山中有一洞，名唤莲花洞。洞里有两个魔头，他画影图形，要捉和尚；抄名访姓，要吃唐僧。你若别处来的还好，但犯了一个‘唐’字儿，莫想去得，去得！”行者道：“我们正是唐朝来的。”樵子道：“他正要吃你们哩。”行者道：“造化！造化！但不知他怎的样吃哩？”樵子道：“你要他怎的吃？”行者道：“若是先吃头，还好耍子；若是先吃脚，就难为了。”樵子道：“先吃头怎么说？先吃脚怎么说？”行者道：“你还不曾经着哩。若是先吃头，一口将他咬下，我已死了，凭他怎么煎炒熬煮，我也不知疼痛；若是先吃脚，他啃了孤拐，嚼了腿亭，吃到腰截骨，我还急忙不死，却不是零零碎碎受苦？此所以难为也。”樵子道：“和尚，他那里有这许多工夫，只是把你拿住，捆在笼里，囫囵蒸吃了！”行者笑道：“这个更好！更好！疼倒不忍疼，只是受些闷气罢了。”樵子道：“和尚不要调嘴。那妖怪随身有五件宝贝，神通极大极广。就是擎天的玉柱，架海的金梁，若保得唐朝和尚去，也须要发发昏是。”行者道：“发几个昏么？”樵子道：“要发三四个昏是。”行者道：“不打紧，不打紧。我们一年，常发七八百个昏儿，这三四个昏儿易得发；发发儿就过去了。”

好大圣，全然无惧，一心只是要保唐僧，捽脱樵夫，拽

can expel evil spirits and bind demons you've never come up against such vicious fiends." "What's so vicious about them?" asked Monkey. "This mountain is about two hundred miles across," said the woodcutter, "and it's called Flat-top Mountain. There is a cave in it called the Lotus Flower Cave where two devil chieftains live. They are so determined to capture monks that they've drawn pictures of them and found out the name of the man they want to eat—the Tang Priest. You'll be all right provided you come from anywhere but Tang. But if you're from there, don't carry on." "The land of Tang," replied Monkey, "is precisely where we're from." "Then they'll eat you," said the woodcutter. "We're in luck," said Monkey, "we're in luck. The only thing is that I don't know how they're going to eat us." "How do you want them to eat you?" the woodcutter asked. "If they eat my head first," said Monkey, "that will be fine. But if they start with my feet, I'll suffer." "What difference does it make whether they start with your head or feet?" the woodcutter asked. "You have no experience of it," said Monkey. "If they start with my head, they'll have it off with one bite and I'll be dead. Whether they fry me, *sauté* me, or stew me I won't feel the slightest pain. But if they start from my feet they can chew my ankles, crunch up my legs, and eat their way up to my waist with me still alive and in agony. It would be going through torment in small installments. That's why I'd suffer." "They've been there for a long time, monk," said the woodcutter, "and the moment they get you they'll tie you up, pop you in the steamer, and eat you whole." "Even better," said Monkey with a grin, "even better. That won't be at all painful; it'll just be a bit hot and close." "This is nothing to joke about, monk," said the woodcutter. "Those monsters have five treasures that they carry about with them, and their magic powers are enormous. Even if you're one of the jade pillars of the heavens or one of the golden beams that support the sea you may well have to pass out in order to get the Tang Priest through." "How often?" Monkey asked. "Three or four times," replied the woodcutter. "That's nothing," said Monkey, "nothing at all. We all pass out seven or eight hundred times a year, so it will be easy to pass out three or four times more and then we'll be able to get through."

The fearless Great Sage, whose one thought was to protect the Tang



步而转。径至山坡马头前道："师父，没甚大事。有便有个把妖精儿，只是这里人胆小，放他在心上。有我哩，怕他怎的？走路！走路！"长老见说，只得放怀随行。

正行处，早不见了那樵夫。长老道："那报信的樵子如何就不见了？"八戒道："我们造化低，撞见日里鬼了。"行者道："想是他钻进林子里寻柴去了。等我看看来。"好大圣，睁开火眼金睛，漫山越岭的望处，却无踪迹。忽抬头往云端里一看，看见是日值功曹，他就纵云赶上，骂了几声"毛鬼！"道："你怎么有话不来直说，却那般变化了，演样老孙？"慌得那功曹施礼道："大圣，报信来迟，勿罪，勿罪。那怪果然神通广大，变化多端。只看你腾那乖巧，运动神机，仔细保你师父；假若怠慢了些儿，西天路莫想去得。"

行者闻言，把功曹叱退，切切在心。按云头，径来山上。只见长老与八戒、沙僧，簇拥前进。他却暗想："我若把功曹的言语实实告诵师父，师父他不济事，必就哭了；假若不与他实说，梦着头，带着他走，常言道：'乍入芦圩，不知深浅。'——倘或被妖魔捞去，却不又要老孙费心？……且等我照顾八戒一照顾，先着他出头与那怪打一仗看。若是打得过他，就算他一功；若是没手段，被怪拿去，等老孙再去救他不迟。却好显我本事出名。"正自家计较，以心问心道："只恐八戒躲懒便不肯出头。师父又有些护短。等老孙羁勒他羁勒。"

Priest, left the woodcutter and hurried back. When he reached the horse standing on the mountainside he said, "It's nothing much, Master. It's true that there are a few evil spirits here, but the local people only worry about them because they are timid. With me here there's no need for you to be afraid of them, so let's be on our way again." Sanzang was relieved to hear this, and he followed Monkey's lead.

As they travelled along they realized that woodcutter had disappeared some time back. "Why can't we see the woodcutter who gave us the message?" asked Sanzang. "What lousy luck," said Pig. "We would have to meet a ghost in broad daylight." "He must have gone into the forest to look for some more firewood," said Monkey. "I'll take a look." Opening wide his fiery eyes with their golden pupils, the splendid Great Sage searched the mountain, but no sign of the woodcutter was to be seen. Then he looked up into the clouds and saw the Duty God of the Day there. He sprang up there himself and cursed him for a hairy devil several times before saying, "Why didn't you tell me straight instead of transforming yourself and putting on that act for me?" The Duty God bowed to him anxiously and said, "Please forgive me for being so late with the warning. Those monsters really have enormous magic powers and can perform all kinds of transformations. You'll need all your skill and cunning to protect your master. You won't possibly reach the Western Heaven if you are at all slack."

Monkey dismissed the Duty God. He was feeling worried as he landed his cloud and went up the mountainside until he found Sanzang, Pig and Friar Sand pressing ahead. "If I tell the master straight what the Duty God said," he thought, "the master won't be able to face up to it and will start crying. But if I don't tell him and keep him in the dark he won't know how things stand, and it'll be a great nuisance for me if he gets captured by monsters. I'd better go and see Pig. I can send him ahead to fight the monster. If he wins, that will be something to his credit. If he can't do it and gets captured by the monster, I can go and rescue him, which will give me a chance to show what I can do and make myself famous." As he made these calculations he wondered whether Pig would try to slip out of it and be protected by Sangzang. He decided he would have to force him into doing it.

好大圣，你看他弄个虚头，把眼揉了一揉，揉出些泪来。迎着师父，往前径走。八戒看见，连忙叫："沙和尚，歇下担子，拿出行李来，我两个分了罢！"沙僧道："二哥，分怎的？"八戒道："分了罢！你往流沙河还做妖怪，老猪往高老庄上盼盼浑家。把白马卖了，买口棺木，与师父送老，大家散火。还往西天去哩？"长老在马上听见，道："这个夯货！正走路，怎么又胡说了？"八戒道："你儿子便胡说！你不看见孙行者那里哭将来了？他是个钻天入地，斧砍火烧，下油锅都不怕的好汉；如今戴了个愁帽，泪汪汪的哭来，必是那山险峻，妖怪凶狠。似我们这样软弱的人儿，怎么去得？"长老道："你且休胡谈。待我问他一声，看是怎么说话。"问道："悟空，有甚话当面计较。你怎么自家烦恼？这般样个哭包脸，是虎唬我也？"行者道："师父啊，刚才那个报信的，是日值功曹。他说妖精凶狠，此处难行，果然的山高路峻，不能前进。改日再去罢。"长老闻言，恐惶悚惧，扯住他虎皮裙子道："徒弟呀，我们三停路已走了停半，因何说退悔之言？"行者道："我没个不尽心的。但只恐魔多力弱，行势孤单。'纵然是块铁，下炉能打得几根钉？'"长老道："徒弟啊，你也说得是。果然一个人也难。兵书云：'寡不可敌众。'我这里还有八戒、沙僧，都是徒弟，凭你调度使用，或为护将帮手，协力同心，扫清山径，领我过山，却不都还了正果？"

那行者这一场扭捏，只逗出长老这几句话来。他揾了泪道："师父啊，若要过得此山，须是猪八戒依得我两件事儿，

The Great Sage resorted to a trick. He rubbed his eyes till they watered then went up to the master. When Pig saw him he said to Friar Sand, "Put your carrying-pole down and unpack the luggage. We two will split it." "What do you mean, split it?" asked Friar Sand. "Divide it," said Pig. "You can go back to the River of Flowing Sands to be a monster, and I'll go back to Gao Village to see my wife. We can sell the white horse to buy the wood for the coffin the master will be needing when he grows old. Then we can break up instead of going on to the Western Heaven." When Sanzang heard this he said, "How can you talk such nonsense in the middle of the journey?" "Who's talking nonsense? I'll say it again," said Pig. "Can't you see that Monkey's coming back in tears? He's a real tough guy who isn't afraid of going down into the earth or up into the sky, or of being cut, burnt, or even being boiled in oil, so if he comes along deep in gloom and with the tears streaming down his face there must be monsters and wolves on this craggy mountain that softies like us could never get past."

"Stop that nonsense," said Sanzang. "I'll ask him what he has to say. Tell me straight," he said to Monkey, "what is bothering you. Why are you crying? Are you trying to frighten us?" "The person who gave us the message just now," replied Monkey, "was the Duty God of the Day. He said that the evil spirits here are so ferocious that it will be hard to get through; besides, we'll never be able to make our way across these steep mountains. Let's go another day." Trembling with fear at this news, Sanzang tugged at Monkey's tigerskin kilt and said, "Why these thoughts of turning back when we've already done half the journey?" "It's not that I'm wavering," said Monkey, "but we'd be no match for so many monsters. 'A lump of iron in the furnace can only make a few nails.'" "You are right," said Sanzang, "it would be very difficult by yourself. As the military classic says, 'few are no match for many'. But I also have Pig and Friar Sand for you to deploy as your subordinates. Make a joint effort to clear the path and take me over the mountain. Then you will receive your just reward."

As Brother Monkey's little show had only wrung these words out of his master, he wiped away his tears and said, "Pig will have to do two things I tell him to if you're to have even one chance in three of crossing

才有三分去得；假若不依我言，替不得我手，半分儿也莫想过去。”八戒道：“师兄，不去就散火罢。不要攀我。”长老道：“徒弟，且问你师兄，看他教你做甚么。”呆子真个对行者说道：“哥哥，你教我做甚事？”行者道：“第一件是看师父，第二件是去巡山。”八戒道：“看师父是坐，巡山去是走；终不然教我坐一会又走，走一会又坐。两处怎么顾盼得来？”行者道：“不是教你两件齐干，只是领了一件便罢。”八戒又笑道：“这等也好计较。但不知看师父是怎样，巡山是怎样。你先与我讲讲，等我依个相应些儿的去干罢。”行者道：“看师父啊：师父去出恭，你伺候；师父要走路，你扶持；师父要吃斋，你化斋。若他饿了些儿，你该打；黄了些儿脸皮，你该打；瘦了些儿形骸，你该打。”八戒慌了道：“这个难！难！难！伺候扶持，通不打紧，就是不离身驮着，也还容易；假若教我去乡下化斋，他这西方路上，不识我是取经的和尚，只道是那山里走出来的一个半壮不壮的健猪，伙上许多人，叉钯扫帚，把老猪围倒，拿家去宰了，腌着过年，这个却不就遭瘟了？”行者道：“巡山去罢。”八戒道：“巡山便怎么样儿？”行者道：“就入此山，打听有多少妖怪，是甚么山，是甚么洞，我们好过去。”八戒道：“这个小可，老猪去巡山罢。”那呆子就撒起衣裙，挺着钉钯，雄纠纠，径入深山！气昂昂，奔上大路。

行者在旁，忍不住嘻嘻冷笑。长老骂道：“你这个泼猴！兄弟们全无爱怜之意，常怀嫉妒之心。你做出这样獐智，巧言令色，撮弄他去甚么巡山，却又在这里笑他！”行者道：“不是笑他。我这笑中有味。你看猪八戒这一去，决不巡

the mountain as you want to, Master. If he won't do these two things for me you'll have no hope at all." "Brother," Pig said, "if we can't cross the mountain, let's disband. Leave me out of this." "Disciple," said Sanzang, "ask your brother what he wants you to do." "What do you want me to do, brother?" the idiot asked. "Look after the master and patrol the mountains," Monkey replied. "But looking after the master means staying put," said Pig, "and patrolling means moving. You can't ask me to stay put for a bit then move for a bit. I can't do both at once." "I'm not asking you to do them both," said Monkey, "I just want you to do one of them." "That's much easier," said Pig with a smile, "though I don't know what you mean by looking after the master or by patrolling the mountains. Tell me what you want, then I can do the one that suits me." "Looking after the master," said Monkey, "means that if he wants to go for a stroll you must support him, and if he wants to eat you must beg some food for him. If he's hungry you'll be beaten. If he looks at all sallow you'll be beaten. If he's any thinner you'll be beaten."

"That's very difficult," said Pig with alarm. "There's nothing to looking after him or holding him up—even carrying him would be easy enough. But if he sends me to beg for food in a village the people on this path to the west won't realize that I'm a monk going to fetch the scriptures. They'll think that I'm a growing wild boar come down from the mountains. A crowd of men with forks, rakes and brooms will surround me, capture me, slaughter me, and salt me down for the New Year celebrations. That would be the end of me, wouldn't it?" "Then you can patrol the mountains," said Brother Monkey. "What would that involve?" asked Pig. "You would have to go into these mountains," said Monkey, "to find out how many monsters there are, and all about the mountains, and what the monsters' caves are like, so that we can go across it." "Nothing to it," replied Pig. "I'll patrol the mountains." The idiot hitched up his tunic, grasped his rake, and proudly struck deep into the mountains. His spirits were high as he hurried along the path.

Monkey could not hold back an unkind laugh. "Wretched ape," said Sanzang, "you haven't a shred of affection for your brothers, only jealousy. You trick him into patrolling the mountain with your cunning words, and then you laugh at him." "I'm not laughing at him," said Monkey.

山，也不敢见妖怪，不知往那里去躲闪半会，捏一个谎来，哄我们也。”长老道：“你怎么就晓得他？”行者道：“我估出他是这等。不信，等我跟他去看看，听他一听：一则帮副他手段降妖，二来看他可有个诚心拜佛。”长老道：“好！好！好！你却莫去捉弄他。”行者应诺了。径直赶上山坡，摇身一变，变作个蟭蟟虫儿。其实变得轻巧。但见他：

翅薄舞风不用力，腰尖细小如针。穿蒲抹草过花阴，疾似流星还甚。眼睛明映映，声气渺喑喑。

昆虫之类惟他小，亭亭款款机深。儿番闲日歇幽林，一身浑不见，千眼莫能寻。

嘤的一翅飞将去，赶上八戒，钉在他耳朵后面鬃根底下。那呆子只管走路，怎知道身上有人，行有七八里路，把钉钯撇下，吊转头来，望着唐僧，指手画脚的骂道：“你罢软的老和尚，捉掐的弼马温，面弱的沙和尚！他都在那里自在，捉弄我老猪来跄路！大家取经，都要望成正果，偏是教我来巡甚么山！哈！哈！哈！晓得有妖怪，躲着些儿走。还不够一半，却教我去寻他，这等晦气哩！我往那里睡觉去，睡一觉回去，含含糊糊的答应他，只说是巡了山，就了其帐也。”那呆子一时间侥幸，搴着钯，又走。只见山凹里一弯红草坡，他一头钻得进去，使钉钯扑个地铺，毂辘的睡下。把腰

"My laugh means something. Just you see—he won't patrol the mountains or dare to visit any monsters. He'll hide up somewhere for a while then make up some story to fool us with." "How do you know so much about him?" asked Sanzang. "It's what I reckon he'll do," replied Monkey, "and if you don't believe me I'll go and take a look at him. I can help him subdue any demons and find out at the same time how sincere is his wish to see the Buddha." "Very good," said Sanzang, "very good. But don't you go making a fool of him." Monkey assented, and as he hurried up the mountainside he turned himself into the tiniest of insects with a shake of his body. He now looked very neat and small:

> On his delicate wings he could lightly dance in the breeze;
> His slim waist was as fine as a needle.
> As he darted through the reeds or passed under flowers
> He was faster than a shooting star.
> Bright were his eyes,
> Delicate his voice.
> Of all insects he was the smallest,
> Slim and elegant, but deeply clever.
> If he were resting in the woods on a day off,
> You would never see him,
> And a thousand eyes could never find him.

He flew off, soon caught up with Pig, and perched on a bristle behind his ear; but Pig walked on, unaware that he was carrying a passenger. After two or three miles Pig dropped his rake, turned back to look at the Tang Priest, and began to curse at him, gesticulating widely. "Soft-headed old monk," he said, "vicious Monkey, and weak-minded Friar Sand. They're all enjoying themselves back there while they fool me into walking off here. We're all going to fetch the scriptures and we all want our reward, so why should I be the one to reconnoitre these mountains? Hm! If they know there are monsters around we should hide up for a while. But that's not even half good enough for them. They have to send me off by myself to find them. What lousy luck. I'll go and have a sleep somewhere. When I go back I can give him some kind of vague answer and say I've reconnoitred the mountains. That'll pay them back." Feeling pleased with himself for the moment Pig grasped his rake and set off. When he saw a reddish grassy slope in a mountain hollow he went straight

伸了一伸，道声“快活！就是那弼马温，也不得像我这般自在！”原来行者在他耳根后，句句儿听着哩；忍不住，飞将起来，又捉弄他一捉弄。又摇身一变，变作个啄木虫儿。但见：

铁嘴尖尖红溜，翠翎艳艳光明。一双钢爪利如钉，腹饿何妨林静。

最爱枯槎朽烂，偏嫌老树伶仃。圜睛决尾性丢灵，辟剥之声堪听。

这虫鹭不大不小的，上秤称，只有二三两重。红铜嘴，黑铁脚，刷刺的一翅飞下来。那八戒丢倒头，正睡着了，被他照嘴唇上扢揸的一下。那呆子慌得爬将起来，口里乱嚷道：“有妖怪！有妖怪！把我戳了一枪去了！嘴上好不疼呀！”伸手摸摸，泱出血来了。他道：“蹭蹬啊！我又没甚喜事，怎么嘴上挂了红耶？”他看着这血手，口里絮絮叨叨的两边乱看，却不见动静，道：“无甚妖怪，怎么戳我一枪么？”忽抬头往上看时，原来是个啄木虫，在半空中飞哩。呆子咬牙骂道：“这个亡人！弼马温欺负我罢了，你也来欺负我！——我晓得了。他一定不认我是个人，只把我嘴当一段黑朽枯烂的树，内中生了虫，寻虫儿吃的，将我啄了这一下也。等我把嘴揣在怀里睡罢。”那呆子毂辘的依然睡倒。行者又飞来，着耳根后又啄了一下。呆子慌得爬起来道：“这个亡人，却打搅得我狠！想必这里是他的窠巢，生蛋布雏，怕我占了，故此这般打搅。罢！罢！罢！不睡他了！”搴着钯，径出红草坡，找路又走。可不喜坏了孙行者，笑倒个美猴

to it, made himself a bed with the help of his rake, and lay down to sleep, saying as he stretched himself out, "This is the life. Not even Monkey can be as comfortable as I am." Monkey, of course, had heard every word form behind his ear, and he could not resist the temptation to fly round and tease him. He shook himself and turned into a woodpecker.

His sharp iron beak was coloured red,
His greeny-blue feathers were glistening bright.
His steel claws were as sharp as nails,
And when hungry he broke the forest silence.
Dry and rotten timber was what he loved;
He hated lone and sturdy old trees.
His round eyes and flicking tail made him a lively creature,
And pleasant was the sound of his tapping.

This bird was neither too big nor too small, and would have weighed only two or three ounces. Its beak was copper-red, its legs were iron-black, and it came flying down with a swish of its wings. When it pecked at the lip of Pig, who was sleeping with his head down, the idiot scrambled to his feet and shouted, "A monster, a monster! It jabbed me with its spear. My mouth's hurting terribly." As he felt it with his hand he made the blood flow. "Dammit," he said, "nothing especially good has happened to me, so what's this lucky red doing on my lips?" At the sight of his bloody hand he started to look wildlyy about him, muttering on the while, and when he saw nothing he said, "There's no monster here, so how did I get jabbed?" Then he looked up and saw a woodpecker flying above him. "The wretch," he said, gnashing his teeth, "it's bad enough being put upon by Monkey, but now you're getting at me. I suppose you didn't realize I was human and thought my snout was a black, rotten old tree full of insects. You pecked me to find yourself some. I'll have to tuck my snout into my clothes." With that the idiot went back to sleep. Monkey flew down again and pecked him behind the ear, at which the idiot leapt up again and said, "This damned bird is really going for me. It must have a nest full of eggs or chicks here and be attacking me to stop me taking it. Very well then, I won't sleep here." He picked up his rake and left the red grassy slope to continue on his way. Monkey, beside himself with delight, thought, "Even with his eyes wide open the block-

王。行者道："这夯货大睁着两个眼，连自家人也认不得！"

好大圣，摇身又一变，还变做个蟭蟟虫，钉在他耳朵后面，不离他身上。那呆子入深山，又行有四五里，只见山凹中有桌面大的四四方方三块青石头。呆子放下钯，对石头唱个大喏。行者暗笑道："这呆子！石头又不是人，又不会说话，又不会还礼，唱他喏怎的，可不是个瞎帐？"原来那呆子把石头当着唐僧、沙僧、行者三人，朝着他演习哩。他道："我这回去，见了师父，若问有妖怪，就说有妖怪。他问甚么山，——我若说是泥捏的，土做的，锡打的，铜铸的，面蒸的，纸糊的，笔画的，他们见说我呆哩，若讲这话，一发说呆了；我只说是石头山。他问甚么洞，也只说是石头洞。他问甚么门，却说是钉钉的铁叶门。他问里边有多远，只说入内有三层。——十分再搜寻，问门上钉子有多少，只说老猪心忙记不真。此间编造停当，哄那弼马温去！"

那呆子捏合了，拖着钯，径回本路。怎知行者在耳朵后，一一听得明白。行者见他回来，即腾两翅预先回去。现原身，见了师父。师父道："悟空，你来了，悟能怎不见回？"行者笑道："他在那里编谎哩。就待来也。"长老道："他两个耳朵盖着眼，愚拙之人也。他会编甚么谎？又是你捏合甚么鬼话赖他哩。"行者道："师父，你只是这等护短。这是有对问的话。"把他那钻在草里睡觉，被啄木虫叮醒，朝石头唱喏，编造甚么石头山、石头洞、铁叶门、有妖精的话，预先说了。说毕，不多时，那呆子走将来。又怕忘了那谎，低着头，口里温习。被行者喝了一声道："呆子！念甚么哩？"八戒掀起耳朵来看看道："我到了地头了！"那呆子上

head can't recognize one of his own people."

With a shake the splendid Great Sage turned himself back into a tiny insect and perched himself behind Pig's ear. Another mile or so deeper into the mountains there were three square granite boulders the size of tables in a hollow. Pig put down his rake and chanted a "re-e-er" to them. "The idiot," grinned Monkey to himself, "those boulders aren't human. They can't talk or return his greeting. He's wasting his time being polite to them." In fact the idiot was pretending that they were Sangzang, Friar Sand and Monkey, and practising his speech to them. "When I go back," he said, "if the master asks me about monsters, I'll say that there are some here. When he asks what sort of mountain this is he'll think I'm talking nonsense if I say it's made of mud or earth or tin or copper or flour or paper or simply painted. I'll say it's a mountain made of rock, and if he asks about the caves I'll say there is a stone cave. What about the gates? I'll say they're iron-plated and studded. When he asks how deep the cave is I'll say it has three sections, one behind another. If he really interrogates me and wants to know how many studs there are in the gates I'll say I was too excited to notice. Now I've got my story off pat I'll be able to make a fool of Monkey."

His story now concocted, he headed back along the path, dragging his rake behind him, little knowing that Monkey had heard everything behind his ear and flown off ahead when he started back. Monkey resumed his real form to see his master, who said, "Ah, here you are. Why hasn't Pig come back?" "He's still cooking up his story," said Monkey, "he'll be here soon." "How could that stupid fool, whose ears cover his eyes, ever make up a story?" said Sanzang. "You must be the one who is lying." "You're covering up for him, master," replied Monkey. "I heard it all from his own mouth." He told Sanzang how Pig had been sleeping in the grass when he was woken up with a woodpeckers' peck, how he had expressed his homage to the boulders, and how he had concocted a story about the mountains being made of rock with a stone cave that had iron-plated gates and monsters living in it. It was not long before the idiot approached. He was going through his story again, his head bowed low, to make sure that he did not forget it when Monkey shouted, "Hey, idiot, what are you reciting?" Pig pricked up his ears, looked around, and said,

前跪倒。长老搀起道："徒弟，辛苦啊。"八戒道："正是。走路的人，爬山的人，第一辛苦了。"长老道："可有妖怪么？"八戒道："有妖怪！有妖怪！一堆妖怪哩！"长老道："怎么打发你来？"八戒说："他叫我做猪祖宗，猪外公，安排些粉汤素食，教我吃了一顿，说道，摆旗鼓送我们过山哩。"行者道："想是在草里睡着了，说得是梦话？"呆子闻言，就吓得矮了二寸道："爷爷呀！我睡他怎么晓得？……"行者上前，一把揪住道："你过来，等我问你。"呆子又慌了，战战兢兢的道："问便罢了，揪扯怎的？"行者道："是甚么山？"八戒道："是石头山。"——"甚么洞？"道："是石头洞。"——"甚么门？"道："是钉钉铁叶门。"——"里边有多远？"道："入内是三层。"行者道："你不消说了，后半截我记得真。恐师父不信，我替你说了罢。"八戒道："嘴脸！你又不曾去，你晓得那些儿，要替我说？"行者笑道："'门上钉子有多少，只说老猪心忙记不真。'可是么？"那呆子即慌忙跪倒。行者道："朝着石头唱喏，当做我三人，对他一问一答。可是么？又说：'等我编得谎儿停当，哄那弼马温去！'可是么？"那呆子连忙只是磕头道："师兄，我去巡山，你莫成跟我去听的？"行者骂道："我把你个馕糠的夯货！这般要紧的所在，教你去巡山，你却去睡觉！不是啄木虫叮你醒来，你还在那里睡哩。及叮醒，又编这样大谎，可不误了大事？你快伸过孤拐来，打五棍记心！"

八戒慌了道："那个哭丧棒重，擦一擦儿皮塌，挽一挽儿筋伤，若打五下，就是死了！"行者道："你怕打，却怎么扯

"I'm back." He fell to his knees and was picked up by Sanzang, who said, "You look exhausted, disciple." "I am," replied Pig. "With all that walking and climbing I'm completely whacked." "Are there monsters?" Sanzang asked. "Yes," said Pig, "there certainly are. There's a whole pile of them." "What sort of send-off did they give you?" "They called me Ancestor Pig and Grandfather Pig, gave me noodle soup and vegetarian dishes, talked to me, and sent me back over the mountain with drums and banners," Pig replied.

"This must be some dream you had while you were asleep in the grass," said Monkey, so frightening the idiot that he shrank two inches. "Lord Monkey," he said, "however did you know I had a sleep?" Monkey went up to him, grabbed hold of him, and said, "Come here, I've something to ask you." "Ask me if you must," said the idiot, now shaking with fright, "but why do you have to grab me like that?" "What sort of mountain was it?" asked Monkey. "A mountain of rock," replied Pig. "What sort of cave?" "Stone." "What sort of gates?" "Iron-plated." "How deep?" "There were three sections." "No need to say more," said Monkey, "I remember the rest. I'll say it all for you to make sure that the master believes it." "Cheek!" said Pig. "You've not been there, so you can't possibly know what to say for me." "'If he wants to know how many studs there are in the gates I'll say I was too excited to notice.' Isn't that right?" said Monkey. The panic-stricken idiot fell to his knees again as Monkey continued, "You chanted homage to those boulders and talked to them as if they were us three, didn't you? Then you said, 'Now I've got this story off pat I'll be able to make a fool of Monkey,' didn't you?" "Brother," pleaded the idiot, now kowtowing desperately, "you couldn't have heard all that while I was patrolling the mountains." "I'll get you, you chaff-guzzling moron," said Monkey, "sleeping when you'd been told to patrol the mountains. If the woodpecker hadn't pecked you awake you'd still be asleep now. When you'd been woken up you concocted this pack of lies that might have ruined our whole journey. Stretch your ankle out and I'll give you Five of my cudgel to teach you a lesson."

"A mere touch from that murderous cudgel," said Pig, "would break my skin, and the feel of it would crack my sinews. Five blows would kill

谎？”八戒道：“哥哥呀，只是这一遭儿，以后再不敢了。”行者道：“一遭便打三棍罢。”八戒道：“爷爷呀，半棍儿也禁不得！”呆子没计奈何，扯住师父道：“你替我说个方便儿。”长老道：“悟空说你编谎，我还不信。今果如此，其实该打。——但如今过山少人使唤，悟空，你且饶他，待过了山，再打罢。”行者道：“古人云：‘顺父母言情，呼为大孝。’师父说不打，我就且饶你。你再去与他巡山。若再说谎误事，我定一下也不饶你！”

那呆子只得爬起来又去。你看他奔上大路，疑心生暗鬼，步步只疑是行者变化了跟住他。故见一物，即疑是行者。走有七八里，见一只老虎，从山坡上跑过，他也不怕，举着钉钯道：“师兄来听说谎的？这遭不编了。”又走处，那山风来得甚猛，呼的一声，把颗枯木刮倒，滚至面前，他又跌脚捶胸的道：“哥啊！这是怎的起！一行说不敢编谎罢了，又变甚么树来打人！”又走向前，只见一个白颈老鸦，当头喳喳的连叫几声，他又道：“哥哥，不羞！不羞！我说不编就不编了，只管又变着老鸦怎的？你来听么？”原来这一番行者却不曾跟他去，他那里却自惊自怪，乱疑乱猜，故无往而不疑是行者随他身也。呆子惊疑且不题。

却说那山叫做平顶山，那洞叫做莲花洞。洞里两妖：一唤金角大王，一唤银角大王。金角正坐，对银角说：“兄弟，我们多少时不巡山了？”银角道：“有半个月了。”金角道：“兄弟，你今日与我去巡巡。”银角道：“今日巡山怎的？”金角道：“你不知。近闻得东土唐朝差个御弟唐僧往西方拜

me." "If you didn't want to be beaten," said Monkey, "why did you lie?" "I only did it once," said Pig, "and I'll never do it again." "As it was only once I'll give you three." "My lord," said Pig, "half a blow would be the death of me." The idiot's only recourse was to cling to Sanzang and beg him to put in a good word for him. "When Monkey told me you were concocting lies," said Sanzang, "I did not believe him, yet now you clearly deserve a beating. But as there are so few of you to serve me as we cross these mountains, you had better let him off, Monkey, until we are on the other side." "As the old saw goes," said Monkey, "'to obey parental instructions is great filial piety.' As the master tells me not to beat you I'll let you off. Go and reconnoitre again. I'll show you no mercy if you lie or mess things up this time."

The idiot rose to his feet and went off again. As he hurried along the path he suspected at every step that Monkey was following in some form or other, so he thought everything he saw might be Monkey. When after two or three miles a tiger came bounding up from the mountainside he raised his rake and said, "Come to see whether I'm lying, brother? This time I'm not." Further along a strong mountain wind blew a dead tree down and sent it tumbling towards him, at which he stamped, beat his chest and said, "What a way to treat me, brother. I said I wouldn't lie, but you go and turn yourself into a tree to attack me." A little later he saw a white-necked crow cawing in front of him. "You're shameless, brother," he said, "shameless. I meant it when I said I wouldn't lie, so why've you turned into a crow? Come to listen to me?" In fact Monkey was not following him this time, and Pig's crazed suspicions that Monkey was there wherever he went were the product of his own imagination. We will leave the idiot with his frights for the time being.

In this Flat-top Mountain there was a Lotus Flower Cave where there dwelt two fiends, the Senior King Gold Horn and the Junior King Silver Horn. Gold Horn sat in his chair of office and said to Silver Horn, "It's a long time since we patrolled the mountain." "A fortnight," replied Silver Horn. "You should make a patrol today," said Gold Horn. "Why today?" asked Silver Horn. "You can't have heard the news," said Gold Horn, "that the Tang Priest, the younger brother of the Tang Emperor in the East, has been sent to worship the Buddha in the West. He has three followers

佛，一行四众，叫做孙行者、猪八戒、沙和尚，连马五口。你看他在那处，与我把他拿来。”银角道：“我们要吃人，那里不捞几个。这和尚到得那里，让他去罢。”金角道：“你不晓得。我当年出天界，尝闻得人言：唐僧乃金蝉长老临凡，十世修行的好人，一点元阳未泄。有人吃他肉，延寿长生哩。”银角道：“若是吃了他肉就可以延寿长生，我们打甚么坐，立甚么功，炼甚么龙与虎，配甚么雌与雄？只该吃他去了。等我去拿他来。”金角道：“兄弟，你有些性急，且莫忙着。你若走出门，不管好歹，但是和尚就拿将来，假如不是唐僧，却也不当人子。我记得他的模样，曾将他师徒画了一个影，图了一个形，你可拿去。但遇着和尚，以此照验照验。”又将某人是某名字，一一说了。银角得了图像，知道姓名，即出洞，点起三十名小怪，便来山上巡逻。

却说八戒运拙。正行处，可可的撞见群魔，当面挡住道：“那来的甚么人？”呆子才抬起头来，掀着耳朵，看见是些妖魔，他就慌了，心中暗道：“我若说是取经的和尚，他就捞了去；只是说走路的。”小妖回报道：“大王，是走路的。”那三十名小怪，中间有认得的，有不认得的，旁边有听着指点说话的，道：“大王，这个和尚，像这图中猪八戒模样。”叫挂起影神图来。八戒看见，大惊道：“怪道这些时没精神哩！原来是他把我的影神传将来也！”小妖用枪挑着，银角用手指道：“这骑白马的是唐僧。这毛脸的是孙行者。”八戒听见道：“城隍，没我便也罢了，猪头三牲，清醮二十四分。……”口里唠叨，只管许愿。那怪又道：“这黑长的是沙

called Sun the Novice, Pig and Friar Sand, so with their horse there are five of them in all. Find them and bring them to me." "If we want to eat some humans," said Silver Horn, "we can catch a few anywhere. Why not let this monk go wherever he's going?" "You don't realize," replied Gold Horn, "that when I left Heaven a few years back I heard that the Tang Priest was a mortal incarnation of the Venerable Golden Cicada, and a holy man who had pursued goodness for ten lives and lost not a drop of his original essence. Anyone who eats his flesh will live for ever." "If you can live for ever by eating his flesh," said Silver Horn, "we won't have to bother with meditation, winning merit, refinish elixirs, or matching the male and female. All we need do is eat him. I'm off to fetch him." "You're too impatient, brother," said Gold Horn. "Don't be in such a hurry. It would be wrong to rush out and catch some monk who isn't the Tang Priest. I remember what he looks like and I once drew pictures of him and his disciples. Take them with you and check any monks you meet against them. " He went on to tell him all their names, and when Silver Horn had their pictures and knew their names he went out of the cave, mustered thirty underlings, and left to patrol the mountain.

Pig's luck was out. He walked straight into the gang of monsters who blocked his way and said, "Who are you? Where are you from?" The idiot looked up, lifted his ears from over his eyes, and saw to his horror that they were evil ogres. "If I say I'm a pilgrim," he thought, "they'll catch me. I'll say I'm just a traveller." The junior demon reported to the king that he was a traveller. Among the thirty junior demons there were some who had recognized him and some who had not, and one of these who had recognized him remembered Silver Horn being given his instructions. He said, "This monk looks like Pig in the picture, Your Majesty." Silver Horn had the picture hung up, which made Pig think with horror, "No wonder, I'm in such low spirits these days—they've got my spirit here." As the junior devils held it up with their spears, Silver Horn pointed at it and said, "The one on the white horse is the Tang Priest, and the hairy-faced one is Sun the Novice." "City god," thought Pig, "you can leave me out. I'll offer you the triple sacrifice and 24 cups of pure wine..." He muttered prayers as the devil continued, "The tall dark one

和尚，这长嘴大耳的是猪八戒。”呆子听见说他，慌得把个嘴揣在怀里藏了。那怪叫：“和尚，伸出嘴来！”八戒道：“胎里病，伸不出来。”那怪令小妖使钩子钩出来。八戒慌得把个嘴伸出道：“小家形。罢了，这不是？你要看便就看，钩怎的？”

那怪认得是八戒，掣出宝刀，上前就砍。这呆子举钉钯按住道：“我的儿，休无礼！看钯！”那怪笑道：“这和尚是半路出家的。”八戒道：“好儿子！有些灵性！你怎么就晓得老爷是半路出家的？”那怪道：“你会使这钯，一定是在人家园圃中筑地，把他这钯偷将来也。”八戒道：“我的儿，你那里认得老爷这钯，我不比那筑地之钯。这是：

巨齿铸来如龙爪，渗金妆就似虎形。
若逢对敌寒风洒，但遇相持火焰生。
能替唐僧消障碍，西天路上捉妖精。
轮动烟霞遮日月，使起昏云暗斗星。
筑倒泰山老虎怕，掀翻大海老龙惊。
饶你这妖有手段，一钯九个血窟窿！”

那怪闻言，那里肯让。使七星剑，丢开解数，与八戒一往一来，在山中赌斗，有二十回合，不分胜负。八戒发起狠来，舍死的相迎。那怪见他捽耳朵，喷粘涎，舞钉钯，口里吆吆喝喝的，也尽有些悚惧，即回头招呼小怪，一齐动手。若是一个打一个，其实还好。他见那些小妖齐上，慌了手脚，遮架不住，败了阵，回头就跑。原来是道路不平，未曾细看，忽被蔴萝藤绊了个踉跄。挣起来正走，又被一个小妖，睡倒在地，扳着他脚跟，扑的又跌了个狗吃屎；被一群

is Friar Sand, and that's Pig with a long snout and big ears." At the mention of himself Pig tucked his snout into his clothes. "Bring your snout out, monk," said the monster. "I was born like this," said Pig, "so I can't bring it out." The monster ordered the junior devils to pull it out with hooks, at which Pig hastily thrust it out and said, "I just feel shy about it. Here it is. Look at it if you must, but don't hook it."

Recognizing Pig, the monster raised his sword and hacked at him. Pig parried him with his rake and said, "Behave yourself, my lad, and take this." "You took your vows quite late," said the monster with a smile. "Clever boy," replied Pig, "but how did you know?" "From the way you handle that rake," the monster said, "you used it to level up the ground in a vegetable garden. You must have stolen it." "You don't know this rake, my boy," said Pig. "It's not the sort used in ground-levelling:

> Its teeth are like a dragon's claws,
> Flecked with gold in tigerish shapes.
> Against a foe it blows a freezing wind,
> And in a battle it shoots out flame.
> It brushes away obstacles in the Tang Priest's path,
> Capturing devils on the way to the Western Heaven.
> When whirled, its vapours obscure the sun and moon,
> And its black clouds darken the stars.
> When it flattens Mount Tai the tigers tremble;
> Dragons are frightened when it overturns the ocean.
> Even if you have some tricks, you monster,
>
> One blow from this rake will leave nine bloody holes."

This made the monster more determined that ever, and with his Seven-starred Sword he battled thorough twenty inconclusive rounds with Pig on the mountain. Pig fought back with deadly fury, and at the sight of him pricking up his ears, spewing out saliva, and waving his rake with grunts and shouts, the frightened demon turned round to bring all his underlings into the battle beside him. Had he been fighting only the one enemy, Pig would have done fine, but when all the little devils rushed him he lost control, could no longer put up any resistance, and fled in defeat. As he was not paying attention to the uneven path he tripped over a creeper and fell over. He was just picking himself up and starting off again when a junior demon who was lying there tugged at his ankle and brought him

赶上按住，抓鬃毛，揪耳朵，扯着脚，拉着尾，扛扛抬抬，擒进洞去。

咦！正是：

一身魔发难消灭，万种灾生不易除。

毕竟不知猪八戒性命如何，且听下回分解。

tumbling down like a dog eating muck. A crowd of demons seized him and carried him back to the cave, holding him by the bristles, ears, legs and tail. Indeed,

> A single demon is hard enough to destroy;
> Countless disasters can barely be averted.

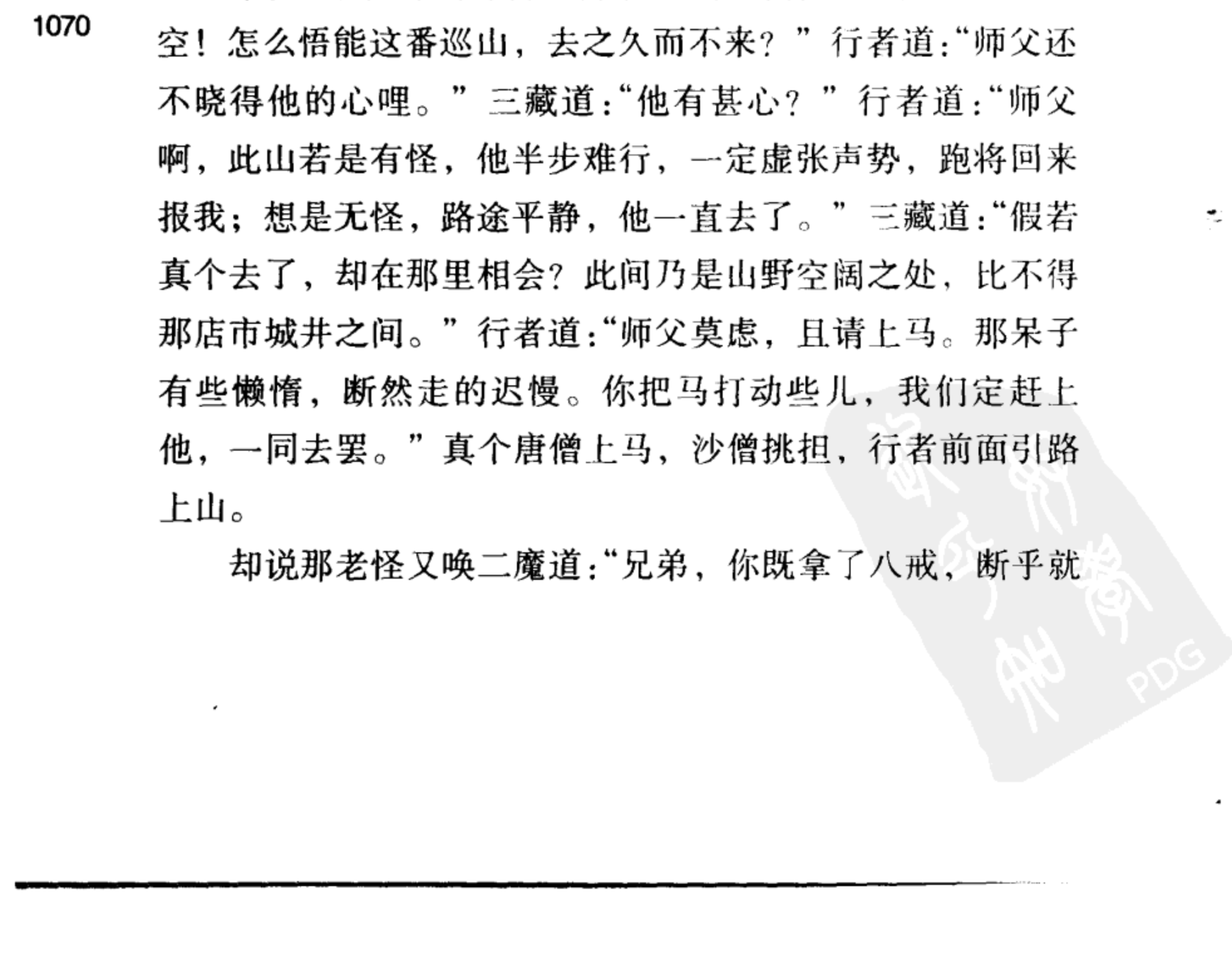
If you don't know whether Pig lived or not, listen to the explanation in the next instalment.

第三十三回

外道迷真性　元神助本心

却说那怪将八戒拿进洞去，道："哥哥啊，拿将一个来了。"老魔喜道："拿来我看。"二魔道："这不是？"老魔道："兄弟，错拿了，这个和尚没用。"八戒就绰经说道："大王，没用的和尚，放他出去罢。不当人子！"二魔道："哥哥，不要放他；虽然没用，也是唐僧一起的，叫做猪八戒。把他且浸在后边净水池中，浸退了毛衣，使盐腌着，晒干了，等天阴下酒。"八戒听言道："蹭蹬啊！撞着个贩腌腊的妖怪了！"那小妖把八戒抬进去，抛在水里不题。

却说三藏坐在坡前，耳热眼跳，身体不安，叫声"悟空！怎么悟能这番巡山，去之久而不来？"行者道："师父还不晓得他的心哩。"三藏道："他有甚心？"行者道："师父啊，此山若是有怪，他半步难行，一定虚张声势，跑将回来报我；想是无怪，路途平静，他一直去了。"三藏道："假若真个去了，却在那里相会？此间乃是山野空阔之处，比不得那店市城井之间。"行者道："师父莫虑，且请上马。那呆子有些懒惰，断然走的迟慢。你把马打动些儿，我们定赶上他，一同去罢。"真个唐僧上马，沙僧挑担，行者前面引路上山。



却说那老怪又唤二魔道："兄弟，你既拿了八戒，断乎就

Chapter 33

Heterodoxy Confuses the True Nature
The Primal Deity Helps the Original Heart

Taking Pig into the cave the monster said, "Here's one, brother." "Let me have a look at him," said the older demon with delight. "Isn't this the one?" asked the younger demon. "No," the other replied, "you've caught the wrong one. He's useless." "Your Majesty," said Pig, taking his chance, "I'm just a useless monk, so let me go. I'm scarcely human." "No, don't let him go, brother," said the younger monster. "He may be no use himself, but he's with the Tang Priest. Pig's his name. We can soak him in the drinking-water pool at the back till his bristles come out, salt him and dry him to eat with our wine some rain day." "Dammit," said Pig, "I would have to run into a devil who's salt-pork paddler." The junior demons carried Pig inside and threw him into the pool.

Sanzang meanwhile was sitting on the slope feeling uneasy. His ears were hot and his eyes twitched. "Wukong," he said, "Pig's been a long time patrolling the mountain. Why isn't he back?" "Don't you understand his mentality yet, Master?" said Monkey. "What mentality?" Sanzang asked. "If there were monsters in the mountains he'd be completely helpless," said Monkey. "He's make a tremendous fuss and come rushing back to tell me. I don't think that there can be any monsters. I expect he found the path easy and went straight ahead." "If he has gone ahead," said Sanzang, "where shall we meet him? This is a vast wilderness. It won't be like finding him in a city or a market-place." "Mount your horse and stop worrying," said Monkey. "That lazy idiot won't be walking fast, so you only have to make your horse get a move on. We're bound to catch him up and continue our journey together." The Tang Priest mounted his horse as asked, and Monkey led the way into the mountains as Friar Sand carried the baggage.

有唐僧，再去巡巡山来，切莫放过他去。”二魔道：“就行，就行。”你看他急点起五十名小妖，上山巡逻。

正走处，只见祥云缥缈，瑞气盘旋。二魔道：“唐僧来了。”众妖道：“唐僧在那里？”二魔道：“好人头上祥云照顶，恶人头上黑气冲天。那唐僧原是金蝉长老临凡，十世修行的好人，所以有这祥云缥缈。”众怪都不看见，二魔用手指道：“那不是？”那三藏就在马上打了一个寒噤；又一指，又打个寒噤。一连指了三指，他就一连打了三个寒噤。心神不宁道：“徒弟啊，我怎么打寒噤么？”沙僧道：“打寒噤想是伤食病发了。”行者道：“胡说，师父是走着这深山峻岭，必然小心虚惊。莫怕！莫怕！等老孙把棒打一路与你压压惊。”好行者，理开棒，在马前丢几个解数，上三下四，左五右六，尽按那六韬三略，使起神通。那长老在马上观之，真个是寰中少有，世上全无。

剖开路一直前行，险些儿不唬倒那怪物。他在山顶上看见，魂飞魄丧。忽失声道：“几年间闻说孙行者，今日才知话不虚传果是真。”众怪上前道：“大王，怎么长他人之志气，灭自己之威风？你夸谁哩？”二魔道：“孙行者神通广大，那唐僧吃他不成。”众怪道：“大王，你没手段，等我们着几个去报大大王，教他点起本洞大小兵来，摆开阵势，合力齐心，怕他走了那里去！”二魔道：“你们不曾见他那条铁棒，有万夫不当之勇。我洞中不过有四五百兵，怎禁得他那一棒？”众妖道：“这等说，唐僧吃不成，却不把猪八戒错拿了？如今送还他罢。”二魔道：“拿便也不曾错拿，送便也不

"Brother," said Gold Horn the senior demon king to Silver Horn the junior demon king, "as you've captured Pig we can be sure that the Tang Priest is here. Make another search and don't get the wrong one this time." "Right away," said Silver Horn, who immediately mustered fifty junior demons and set out on patrol.

As they went along they saw an auspicious cloud drifting and circling around. "The Tang Priest is here," said the junior demon king. "Where?" the other demons asked. "An auspicious cloud always shines above a good man's head and an evil effluence rises over a bad man," said Silver Horn. "The Tang Priest is an incarnation of the Venerable Golden Cicada. He's a holy man who has cultivated his conduct for ten lives. That's why he has that auspicious cloud." When the others still could not see it the junior demon king pointed again and said, "There it is." Sanzang shuddered thrice in the saddle, once each time the demon pointed. "Why did I shudder, disciples?" he asked uneasily. "Probably it's indigestion," said Friar Sand. "Nonsense," said Monkey, "it must be because these steep mountains make the master feel nervous. Don't be frightened. You'll feel better when I've cleared the path with my cudgel." Monkey then ran through all the routines in the military manuals as he swung his cudgel up and down and all around in front of his master's horse. The Tang Priest watched as he displayed divine powers unmatched on earth.

At the sight of Monkey hacking his way forward the demon almost died of terror; his souls went flying as he watched from the mountain top. "Well," he found himself saying, "now I know that all I've been hearing about Sun the Novice for years is absolutely true." "Your Majesty," said the junior demons, coming up to him, "you're boosting your enemy and making yourself small. Why? Who is it who's so terrific?" "With Monkey's magic powers we'll never be able to eat the Tang Priest," said Silver Horn. "If you're not up to it," said the junior demons, "we'll send some of us to ask the senior king to send all the troops in our cave into battle. If we all work together they can't possibly get away." "You've never seen that iron cudgel," said the junior king. "He's more than a match for a whole army, so with only four or five hundred of us we wouldn't have a hope against that cudgel of his." "In that case," said the other demons, "we'll never be able to eat the Tang Priest. There was no

好轻送。唐僧终是要吃，只是眼下还尚不能。”众妖道：“这般说，还过几年么？”二魔道：“也不消几年。我看见那唐僧，只可善图，不可恶取。若要倚势拿他，闻也不得一闻。只可以善去感他，赚得他心与我心相合，却就善中取计，可以图之。”众妖道：“大王如定计拿他，可用我等。”二魔道：“你们都各回本寨，但不许报与大王知道。若是惊动了他，必然走了风汛，败了我计策。我自有个神通变化，可以拿他。”

众妖散去，他独跳下山来，在那道路之旁，摇身一变，变做个年老的道者。真个是怎生打扮？但见他：

星冠晃亮，鹤发蓬松。羽衣围绣带，云履缀黄棕。神清目朗如仙客，体健身轻似寿翁。说甚么清牛道士，也强如素券先生。妆成假像如真像，捏作虚情似实情。

他在那大路旁妆做个跌折腿的道士，脚上血淋津，口里哼哼的，只叫“救人！救人！”

却说这三藏仗着孙大圣与沙僧，欢喜前来。正行处，只听得叫“师父救人！”三藏闻得，道：“善哉！善哉！这旷野山中，四下里更无村舍，是甚么人叫？想必是虎豹狼虫唬倒的。”这长老兜回俊马，叫道：“那有难者是甚人？可出来。”这怪从草科里爬出，对长老马前，乒乓的只情磕头。三藏在马上见他是个道者，却又年纪高大，甚不过意。连忙下马搀道：“请起，请起。”那怪道：“疼！疼！疼！”丢了手

point in capturing Pig. Let's free him." "We were right to capture him and shouldn't let him go," said the junior king. "We may not be able to eat the Tang Priest yet but sooner or later we will." "How many years will that take?" the others asked. "It won't be a matter of years," replied the junior king. "In my opinion we must catch him by cunning, not by being vicious. Try to grab him by force and we won't get so much as a smell of him. But if we make friends with him by kindness we'll be able to get him by trickery." "Please find a place for us in your plan, Your Majesty," said the little demons. "Go back to the camp," the junior demon king told them, "but don't let on to His Senior Majesty. If he gets alarmed and gives the games away our plan will be ruined. I can catch the Tang Priest through magical transformations." As the other demons went away he leapt down the mountainside to the path, shook himself and changed into a aged Taoist. This is what he looked like:

A gleaming star-hat,
Unkempt white hair.
An embroidered belt round a cloak of feathers,
Cloud sandals tied with yellow coir.
Clear of spirit and bright-eyed as an immortal,
Strong and light like one who will live for ever.
He could be compared to the Taoist Riding a Buffalo,
But is more like the Master of the White Scroll.
This false image could be a real one;
His deception appears to be the truth.

There he was, beside the path, pretending to be a Taoist who had broken his leg. His feet were covered in blood. "Help help," he shouted.

Just as Sanzang was happily walking along, supported by the Great Sage Monkey and Friar Sand, he heard a shout of "Help me, Father." "Well I never," said Sanzang. "Who could that be shouting in these wild and uninhabited mountains? It must be someone who's been frightened by tigers, leopards or wolves." Reining in his horse he called, "Who's that in trouble? Come out." The demon crawled out from the undergrowth and kowtowed noisily for all he was worth before the Tang Priest, who was most upset to see that he was a Taoist and of such advanced years at that. He dismounted rapidly and helped the old man to his feet,

看处，只见他脚上流血。三藏惊问道："先生啊，你从那里来？因甚伤了尊足？"那怪巧语花言，虚情假意道："师父啊，此山西去，有一座清幽观宇。我是那观里的道士。"三藏道："你不在本观中侍奉香火，演习经法，为何在此闲行？"那魔道："因前日山南里施主家，邀道众禳星，散福来晚，我师徒二人，一路而行。行至深衢，忽遇着一只斑斓猛虎，将我徒弟衔去。贫道战兢兢亡命走，一跤跌在乱石坡上，伤了腿足，不知回路。今日大有天缘，得遇师父，万望师父大发慈悲，救我一命。若得到观中，就是典身卖命，一定重谢深恩。"三藏闻言，认为真实，道："先生啊，你我都是一命之人，我是僧，你是道。衣冠虽别，修行之理则同。我不救你啊，就不是出家之辈。——救便救你，你却走不得路哩。"那怪道："立也立不起来，怎生走路？"三藏道："也罢，也罢。我还走得路，将马让与你骑一程，到你上宫，还我马去罢。"那怪道："师父，感蒙厚情，只是腿胯跌伤，不能骑马。"三藏道："正是。"叫沙和尚："你把行李捎在我马上，你驮他一程罢。"沙僧道："我驮他。"

那怪急回头，抹了他一眼，道："师父啊，我被那猛虎唬怕了，见这晦气色脸的师父，愈加惊怕，不敢要他驮。"三藏叫道："悟空，你驮罢。"行者连声答应道："我驮！我驮！"那妖就认定了行者，顺顺的要他驮，再不言语。沙僧笑道："这个没眼色的老道！我驮着不好，颠倒要他驮。他若

begging him to rise. "It's agony," said the demon, "agony."

When the Tang Priest released his hold and looked down he saw that blood was pouring from the old man's foot. "Where have you come from, sir," asked a shocked Sanzang. "and how did you injure your foot?" "West of this mountain, Father," lied the demon, "there is a pure and quiet Taoist temple. I am a priest there." "What were you doing, wandering around here instead of looking after the incense and reciting the scriptures and the law in your temple?" Sanzang asked. "The other day a benefactor of ours from south of the mountain invited all us priests to perform a service for his natal star and spread blessings for him. I was about halfway there with my disciple—we were late—when a ferocious and strongly patterned tiger carried my disciple off. As I staggered along shaking with terror and not knowing where to go I lost my balance on a scree and injured my foot. I can't find my way back. Thank heavens I have met you today, Father. I beg you in your great mercy to save me. If we find our way back to the temple, I'd even sell myself into slavery to repay your kindness." "Sir," replied Sanzang, completely taken in, "you and I share a common destiny. I an a Buddhist priest and you are a Taoist. Although we wear different robes, we cultivate our conduct according to the same principles. Were I to fail to save you I would not be a true monk. But help you though I would, you can't walk." "I can't even stand, let alone walk," replied the demon. "Never mind, never mind," said Sanzang. "I can walk, so you can ride my horse for a while and give it back when we reach your temple." "You are very generous and I am most grateful," said the demon, "but I have hurt my thigh and couldn't ride." "Indeed," said Sanzang, who then instructed Friar Sand to put the luggage on the horse and carry the Taoist over his shoulders. Friar Sand assented.

The monster turned round at once and looked closely at Friar Sand. "Father," he said, "I got such a scare from that tiger, but this terrible-looking Father frightens me even more. I'd be too afraid to let him carry me." "Wukong, you carry him," said Sanzang. "Certainly, certainly," replied Monkey. The demon recognized him and docilely allowed himself to be carried by him, saying no more. "That old Taoist doesn't know what he's doing," chuckled Friar Sand. "Fancy refusing to let me carry

看不见师父时，三尖石上，把筋都掼断了你的哩！”行者驮了，口中笑道：“你这个泼魔，怎么敢来惹我！你也问问老孙是几年的人儿！你这般鬼话儿，只好瞒唐僧，又好来瞒我？我认得你是这山中的怪物！想是要吃我师父哩。我师父又非是等闲之辈，是你吃的！你要吃他，也须是分多一半与老孙是。”那魔闻得行者口中念诵，道：“师父，我是好人家儿孙，做了道士。今日不幸，遇着虎狼之厄，我不是妖怪。”行者道：“你既怕虎狼，怎么不念《北斗经》？”三藏正然上马，闻得此言，骂道：“这个泼猴！‘救人一命，胜造七级浮屠。’你驮他驮儿便罢了，且讲甚么‘北斗经’、‘南斗经’！”行者闻言道：“这厮造化哩！我那师父是个慈悲好善之人，又有些外好里枒槎。我待不驮你，他就怪我。驮便驮，须要与你讲开：若是大小便，先和我说。若在脊梁上淋下来，臊气不堪，且污了我的衣服，没人浆洗。”那怪道：“我这般一把子年纪，岂不知你的话说？”行者才拉将起来，背在身上。同长老、沙僧，奔大路西行。那山上高低不平之处，行者留心慢走，让唐僧前去。

行不上三五里路，师父与沙僧下了山凹之中，行者却望不见，心中埋怨道：“师父偌大年纪，再不晓得事体。这等远路，就是空身子也还嫌手重，恨不得捽了，却又教我驮着这个妖怪！——莫说他是妖怪，就是好人，这们年纪，也死得着了，掼杀他罢，驮他怎的？”这大圣正算计要掼，原来那怪就知道了。且会遣山，就使一个“移山倒海”的法术，就

you and wanting Monkey to instead. If it wasn't for our master he'd smash you against a sharp boulder and break all your sinews."

As Monkey carried the demon on his shoulders he muttered to himself with some amusement, "Wretched demon, how dare you try to provoke me? Do you think I'm a mere child? Your devilish nonsense may be good enough to hoodwink the Tang Priest but it won't fool me. I can see that you are a local mountain demon. I reckon you want to eat my master. He's no ordinary person—he's not for you to eat. Besides, if you want to eat him you'll have to give a good half to me." Hearing Monkey's mutterings the monster replied, "Father, I'm a Taoist monk from a decent family who was unlucky enough to meet that tiger today. I'm no evil spirit." "If you were afraid of the tiger why didn't you recite the Great Bear Scripture?" Monkey asked. Sanzang, hearing Monkey's grumbling just as he was mounting the horse, told him off: "Insolent ape. 'Better to save a human life than to build a seven-storeyed pagoda.' If you're carrying him, just get on with it. Stop talking about 'Great Bear Scriptures' or 'Little Bear Scriptures'." "You're in luck, damn you,"said Monkey. "Merciful and pious my master may be, but he's a bit rough under his kindly manner. He'll be angry if I don't carry you with me. I'll do it if I must, but there's something I want to tell you first: warn me if you want a piss or a shit. If you do it down my back the stench will be more than I can stand. Besides, there's nobody to wash my clothes if they get dirty." To which the demon replied, "Of course I'm old enough to understand that." At last Monkey hauled the demon up on his back and hastened westwards with the Tang Priest and Friar Sand. When the going became very uneven in the mountains Monkey walked slowly and carefully, letting the Tang Priest get ahead.

Before they had gone a couple of miles the Master and Friar Sand dropped out of Monkey's sight into a hollow on the mountainside. "The Master doesn't have any sense of how things should be done despite his great age," he grumbled to himself. "On this long journey I'd feel overloaded even if I were empty-handed. I wish I'd smashed this evil monster. I would have to carry him. Even he's not a monster but a good man he ought to die at his age. Why should I carry him? I'll fling him down and kill him." The demon realized that the Great Sage was deciding to kill

在行者背上捻诀，念动真言，把一座须弥山遣在空中，劈头来压行者。这大圣慌的把头偏一偏，压在左肩背上。笑道："我的儿，你使甚么重身法来压老孙哩？这个倒也不怕，只是'正担好挑，偏担儿难挨。'"那魔道："一座山压他不住！"却又念咒语，把一座峨眉山遣在空中来压。行者又把头偏一偏，压在右肩背上。看他挑着两座大山，飞星来赶师父！那魔头看见，就吓得浑身是汗，遍体生津道："他却会担山！"又整性情，把真言念动，将一座泰山遣在空中，劈头压住行者。那大圣力软筋麻，遭逢他这泰山下顶之法，只压得三尸神咋，七窍喷红。

好妖魔，使神通压倒行者，却疾驾长风，去赶唐三藏。就于云端里伸下手来，马上拽人。慌得个沙僧丢了行李，掣出降妖棒，当头挡住。那妖魔举一口七星剑，对面来迎。这一场好杀：

七星剑，降妖杖，万映金光如闪亮。这个圜眼凶如黑杀神，那个铁脸真是卷帘将。那怪山前大显能，一心要捉唐三藏。这个努力保真僧，一心宁死不肯放。他两个喷云嗳雾照天宫，播土扬尘遮斗象。杀得那一轮红日

him so he used his power to shift mountains and made mountain-moving sea-overturning magic on Monkey's back. He recited the words of the spell, bringing Mount Sumeru flying through the air to come crashing down on Monkey's head. The Great Sage twisted his head to one side in a flash, and the mountain landed on his left shoulder. "Tell me, son," said Monkey, "what magic have you used to make yourself so heavy? You're crushing me. I don't mind the weight, but 'a badly-balanced carrying-pole is much harder to manage than a well-balanced one'." "A mountain's not enough to crush him," thought the demon, and he recited another spell to bring Mount Emei hurtling down through the air on Monkey's head. Monkey turned aside again, so that the mountain landed on his right shoulder. Just watch him as, with the two mountains on his shoulders, he hurries like a shooting star after his master. The monster broke into a cold sweat all over when he saw that Monkey could carry mountains. Then he pulled himself together recited another spell, and brought Mount Tai down from the sky on Monkey's head. By now the Great Sage was so weak with exhaustion that this mountain landing on his head pinned him down: his three corpse-spirits exploded, and blood spurted from his seven orifices.

When he had crushed Monkey with his magical powers the splendid evil spirit mounted a fast wind and caught up with Sanzang. The monster reached down from his cloud and made a grab for the Tang Priest as he rode his horse. Friar Sand threw down the luggage in horror and rushed forward wielding his demon-subduing staff to stop him. The evil demon raised his Seven-star Sword to face Friar Sand. It was a fierce battle:

A sword of seven stars,
A demon-quelling staff,
Flash and gleam with golden light.
The one has glaring eyes, a black demon of death;
The iron-faced other is indeed a General of the Curtain.
Before the mountain the demon displays his powers,
Determined to capture Tang Sanzang.
His foe fights hard to save the worthy priest,
Ready to die before he lets him go.
Both belch fogs that Bide the heavenly palace,
And kick up clouds of dust to blot out stars.

淡无光，大地乾坤昏荡荡。来往相持八九回，不期战败沙和尚。

那魔十分凶猛，使口宝剑，流星的解数滚来，把个沙僧战得软弱难搪，回头要走；早被他逼住宝杖，轮开大手，挝住沙僧，挟在左胁下，将右手去马上拿了三藏，脚尖儿钩着行李，张开口，咬着马鬃，使起摄法，把他们一阵风，都拿到莲花洞里。厉声高叫道："哥哥！这和尚都拿来了！"

老魔闻言，大喜道："拿来我看。"二魔道："这不是？"老魔道："贤弟呀，又错拿来了也。"二魔道："你说拿唐僧的。"老魔道："是便就是唐僧，只是还不曾拿住那有手段的孙行者。须是拿住他，才好吃唐僧哩。若不曾拿得他，切莫动他的人。那猴王神通广大，变化多般。我们若吃了他师父，他肯甘心？来那门前吵闹，莫想能得安生。"二魔笑道："哥啊，你也忒会抬举人。若依你夸奖他，天上少有，地上全无；自我观之，也只如此，没甚手段。"老魔道："你拿住了？"二魔道："他已被我遣三座大山压在山下，寸步不能举移。所以才把唐僧、沙和尚连马、行李，都摄将来也。"那老魔闻言，满心欢喜道："造化！造化！拿住这厮，唐僧才是我们口里的食哩。"叫小妖："快安排酒来，且与你二大王奉一个得功的杯儿。"二魔道："哥哥，且不要吃酒，叫小的们把猪八戒捞上水来吊起。"遂把八戒吊在东廊，沙僧吊在

The red sun pales before their battle,
Heaven and earth are thrown into confusion.
But after nine clashes yielding no result
Friar Sand, alas, is suddenly defeated.

The ferocious demon wielded his sword like a shooting star as he fought till Friar Sand was exhausted. Friar Sand turned to flee, but the monster parried his staff and brought a great hand wheeling round to grab him. Tucking the friar under his left arm, the demon pulled Sanzang from his horse with his right hand, hooked their luggage with his toes, opened his mouth to get his teeth into the horse's mane, and used his magic to levitate them and carry them in a puff of wind back to the Lotus Flower Cave. "Elder brother," he yelled, "I've got all the monks."

The older monster was delighted. "Bring them here; I want to see them," he said. "These are the ones, aren't they?" said the younger. "Brother," sighed the older monster, "you've got the wrong ones again." "But you told me to get the Tang Priest," said the younger. "This is the Tang Priest all right," said the older monster, "but you still haven't caught that very powerful Sun the Novice. We can't eat the Tang Priest before we get him. Until we've got him we must on no account touch any of his people. That Monkey King has enormous magical powers and can turn himself into all sorts of things. There's no way he'll let us eat his master. If he comes to our door looking for a fight you can forget all about a quiet life." "Elder brother," said the younger monster with a laugh, "you're overrating him. From the way you're going on about how marvellous he is anyone would think that there were none like him on earth and few enough in the heavens. As I see it he's nothing special: he hasn't any powers." "Did you catch him?" the elder demon asked. "He can't move an inch," the other replied. "He's crushed under three mountains I dropped on him. It was only when I'd done that to him I collected the Tang Priest, Friar Sand, the horse and the baggage and brought them all here."

The news filled the old monster's heart with pleasure. "What luck! What luck! Now you've dealt with that wretched Sun the Tang Priest is as good as food in our mouths." Saying this the older monster ordered the young devils, "Bring wine at once, and give the Junior King a drink to celebrate his success." "No, I won't have a drink," said the younger

西边，唐僧吊在中间，白马送在槽上，行李收将进去。

老魔笑道："贤弟好手段！两次捉了三个和尚。但孙行者虽是有山压住，也须要作个法，怎么拿他来凑蒸，才好哩。"二魔道："兄长请坐。若要拿孙行者，不消我们动身，只教两个小妖，拿两件宝贝，把他装将来罢。"老魔道："拿甚么宝贝去？"二魔道："拿我的'紫金红葫芦'，你的'羊脂玉净瓶'。"老魔将宝贝取出道："差那两个去？"二魔道："差精细鬼、伶俐虫二人去。"吩咐道："你两个拿着这宝贝，径至高山绝顶，将底儿朝天，口儿朝地，叫一声'孙行者！'他若应了，就已装在里面，随即贴上'太上老君急急如律令奉敕'的帖儿。他就一时三刻化为脓了。"二小妖叩头，将宝贝领出去拿行者不题。

却说那大圣被魔使法压住在山根之下，遇苦思三藏，逢灾念圣僧。厉声叫道："师父啊！想当时你到两界山，揭了压帖，老孙脱了大难，秉教沙门；感菩萨赐与法旨，我和你同住同修，同缘同相，同见同知，乍想到了此处，遭逢魔障，又被他遣山压了。可怜！可怜！你死该当，只难为沙僧、八戒与那小龙化马一场！这正是：树大招风风撼树，人为名高

demon. "Tell the little devils to pull Pig out of the water and hang him up." Pig was then hung up in the eastern wing of the cave, Friar Sand in the west, and Tang Priest in the middle. The white horse was sent off to the stables, and the luggage was stored away.

"You have great powers, my brother," said the older monster with a laugh. "You've caught the three monks twice. But even though you've crushed him under a mountain you'll need some magic to get that Sun into our cooking pot. That'll be the day." "Please sit down, elder brother," said the younger monster. "I can get Monkey without lifting a finger. I just need to send two little devils with a couple of treasures to bring him back in." "What treasures?" "My gold and red gourd and your vase of muttonfat jade." The older monster fetched the two treasures, handed them to him, and asked which two little devils were to be sent. "Send Dexterous Ghost and Skillful Beast," replied the younger monster. He then instructed them, "Take the two treasures straight to the top of a high mountain, put them there upside-down and call out to Sun. If he responds he'll go straight inside. You must immediately paste this label on: 'Supreme Lord Lao: to be dealt with urgently in accordance with the Statutes and Ordinances.' Within three and a half hours he'll just be pus." The two little devils kowtowed and went off with treasures to catch Monkey.

As he lay crushed under the three mountains the Great Sage thought in his distress of the holy priest Sanzang. "Master," he wailed, "I remember how you removed the paper sealing me under the Double Boundary Mountain, delivered me from terrible agony, and brought me into the Buddhist faith. The Bodhisattva ordered me to stay with you and improve myself, sharing you fate, your appearance, and your knowledge. I never thought I'd have this demon trouble here and be crushed by mountains again. Oh dear, oh dear. If you die it serves you right. But I do feel sorry about Friar Sand, Pig, and the little dragon who was turned into a horse. Indeed,

A tall tree invites the wind;
The wind then shakes the tree.
Whoever strives for fame

名丧人！”叹罢，那珠泪如雨。

早惊了山神、土地与五方揭谛神众。会金头揭谛道：“这山是谁的？”土地道：“是我们的。”——“你山下压的是谁？”土地道：“不知是谁。”揭谛道：“你等原来不知。这压的是五百年前大闹天宫的齐天大圣孙悟空行者。如今皈依正果，跟唐僧做了徒弟。你怎么把山借与妖魔压他？你们是死了。他若有一日脱身出来，他肯饶你！就是从轻，土地也问个摆站，山神也问个充军，我们也领个大不应是。”那山神、土地才怕道：“委实不知，不知。只听得那魔头念起遣山咒法，我们就把山移将来了。谁晓得是孙大圣？”揭谛道：“你且休怕。律上有云：‘不知者不坐。’我与你计较，放他出来，不要教他动手打你们。”土地道：“就没理了；既放出来又打？”揭谛道：“你不知。他有一条如意金箍棒，十分利害：打着的就死，挽着的就伤；磕一磕儿筋断，擦一擦儿皮塌哩！”

那土地、山神，心中恐惧，与五方揭谛商议了，却来到三山门外叫道：“大圣！山神、土地、五方揭谛来见。”好行者，他虎瘦雄心还在，自然的气象昂昂，声音朗朗道：“见我怎的？”土地道：“告大圣得知。遣开山，请大圣出来，赦小神不恭之罪。”行者道：“遣开山，不打你。”喝声“起去！”就如官府发放一般。那众神念动真言咒语，把山仍遣归本位，放起行者。行者跳将起来，抖抖土，束束裙，耳后

By fame destroyed is he."

Then he sighed and the tears flowed like rain.

All this had alarmed the mountain spirits, the local gods and the Protectors of the four quarters and the centre. "Whose mountains are these?" asked the Gold-headed Protector. "Ours," said the local gods. "And who is it pinned under your mountains?" "We don't know," said the local gods. "You lot wouldn't," said the Protector. "It's Sun Wukong, the Great Sage Equalling Heaven who made havoc in the palaces of Heaven five hundred years ago. Now he's found religion and become the Tang Priest's disciple. Why ever did you let that demon use your mountains to crush him? You've had it now. He'll not spare you if ever he gets free. Even if he decides to let you off lightly it'll be exile for the local gods and hard labour for the mountain spirits. And I'll get a severe reprimand."

"We didn't know, really we didn't," said the gods and spirits, now terrified. "When the chief demon recited the mountain-moving spell we just moved them here. We never knew it was the Great Sage Sun." "Don't be afraid," said the Protector. "The Legal Code says that you cannot be punished for what you are unaware of. We'll have to work out a plan to let him out in such a way that he won't kill us all." "It would be very unfair of him to kill us if we set him free," said the local gods. "There's something else you don't know," said the Protector. "He has a truly lethal as-you-will gold-banded cudgel. If he hits you with that you've dead, and just a touch of it will wound. A tap will shatter your sinews, and a graze from it rip your skin to shreds."

The terrified local gods and mountain spirits then conferred with the Protectors, approached the gates of the three mountains, and called, "Great Sage, the mountain spirits, local gods and Protectors from the four quarters and the centre have come to see you." Splendid Monkey. He was like a tiger who though skinny was as always full of spirit. "So what?" he called in a loud, clear voice. "We have a communication for the Great Sage," replied the local gods. "If we remove the mountains and set you free, Great Sage, will you forgive us humble spirits for our discourtesy?" "Move these mountains," said Monkey, "and I won't hit you." Then he shouted, "Get up." It was just like the authorities giving an order: the deities all said the magic words and the mountains went back to where

掣出棒来，叫山神、土地："都伸过孤拐来，每人先打两下，与老孙散散闷！"众神大惊道："刚才大圣已吩咐，恕我等之罪；怎么出来就变了言语要打？"行者道："好土地！好山神！你倒不怕老孙，却怕妖怪！"土地道："那魔神通广大，法术高强，念动真言咒语，拘唤我等在他洞里，一日一个轮流当值哩！"

行者听见"当值"二字，却也心惊。仰面朝天，高声大叫道："苍天！苍天！自那混沌初分，天开地辟，花果山生了我，我也曾遍访明师，传授长生秘诀。想我那随风变化，伏虎降龙，大闹天宫，名称大圣。更不曾把山神、土地欺心使唤。今日这个妖魔无状，怎敢把山神、土地唤为奴仆，替他轮流当值？天啊！既生老孙，怎么又生此辈？"

那大圣正感叹间，又见山凹里霞光焰焰而来。行者道："山神、土地，你既在这洞中当值，那放光的是甚物件？"土地道："那是妖魔的宝贝放光，想是有妖精拿宝贝来降你。"行者道："这个却好耍子儿啊！我且问你，他这洞中有甚人与他相往？"土地道："他爱的是烧丹炼药，喜的是全真道人。"行者道："怪道他变个老道士，把我师父骗去了。既这等，你都且记打，回去罢。等老孙自家拿他。"那众神俱腾空而散。

这大圣摇身一变，变做个老真人。你道他怎生打扮：

头挽双髻髻，身穿百衲衣。

they had come from. Monkey was free. He jumped up, shook the dirt off him, tightened his kilt, pulled out his cudgel from behind his ear, and said to the local gods and mountain spirits, "All hold out your feet. I'm going to give you two strokes each to work off my bad temper." "But you promised just a moment ago, Great Sage," said the deities in horror, "to forgive us. How can you go back on your word and hit us?" "My dear local gods and mountain spirits," said Monkey, "you're more afraid of that monster than of me." "But that demon has great and powerful magic arts. When he says his true spells he forces us to take it in turns to be on duty in his cave every day."

Monkey was shocked to hear them talk about being on duty. He looked up to the skies and shouted, "Heaven, Heaven, when the primal chaos was first differentiated and heaven divided from earth I was born on the Mountain of Flowers and Fruit. I visited many a wise teacher and learned the secrets of eternal life. I could change as swiftly as the winds, subdued tigers and dragons, and made great havoc in the palaces of Heaven. But never did I bully mountain spirits and local gods or make them run my errands. What a disgrace, when these evil monsters have the effrontery to treat mountain spirits and local gods as their slaves, and make them take turns to serve them. Heaven! If you created me, why ever did you created them?"

Just as the Great Sage was in the middle of his complaint a rosy light began to shine in the mountain hollow. "Mountain spirits, local gods," asked Monkey, "you serve in the cave, so what is it that's shining?" "The monsters' treasures," replied the local gods. "some of the demons must have brought them to catch you out with." "Just what I need to play a little trick on them," said Monkey: "Tell me, who comes to see them in the cave?" "What they're interested in is refining elixirs of immortality, and their best friends are Taoist masters of the Quanzhen School," replied the local gods. "No wonder he turned himself into an old Taoist priest to trick my master." said Monkey. "Very well then, I'll let you off for now. Back you go. I'll get them myself." The spirits all rose into the air and made off.

The Great Sage shook himself and turned himself into an old Taoist master. Do you know what he made himself like?

手敲渔鼓简，腰系吕公绦。
斜倚大路下，专候小魔妖。
顷刻妖来到，猴王暗放刁。

不多时，那两个小妖到了。行者将金箍棒伸开，那妖不曾防备，绊着脚，扑的一跌。爬起来，才看见行者，口里嚷道："惫懒！惫懒！若不是我大王敬重你这行人，就和比较起来。"行者陪笑道："比较甚么？道人见道人，都是一家人。"那怪道："你怎么睡在这里，绊我一跌？"行者道："小道童见我这老道人，要跌一跌儿做见面钱。"那妖道："我大王见面钱只要几两银子，你怎么跌一跌儿做见面钱？你别是一乡风，决不是我这里道士。"行者道："我当真不是。我是蓬莱山来的。"那妖道："蓬莱山是海岛神仙境界。"行者道："我不是神仙，谁是神仙？"那妖却回嗔作喜，上前道："老神仙，老神仙！我等肉眼凡胎，不能识认，言语冲撞，莫怪，莫怪。"行者道："我不怪你。常言道：'仙体不踏凡地'，你怎知之？我今日到你山上，要度一个成仙了道的好人。那个肯跟我去？"精细鬼道："师父，我跟你去。"伶俐虫道："师父，我跟你去。"

行者明知故问道："你二位从那里来的？"那怪道："自莲花洞来的。"——"要往那里去？"那怪道："奉我大王教命，拿孙行者去的。"行者道："拿那个？"那怪又道："拿孙行者。"孙行者道："可是跟唐僧取经的那个孙行者么？"那

His hair drawn into two tufts,
A motley robe of a hundred patches.
He tapped a fisherman's drum,
A Lord L¨[1] sash around his waist.
He leaned beside the path,
Awaiting the little devils.
Soon the devils arrived
To be prey for the Monkey King's tricks.

It was not long before the two little devils arrived. Monkey thrust his gold-banded cudgel out and tripped up the two demons, who were taken right off guard. It was only as they picked themselves up that they saw Monkey. "You villain. If our Great King weren't such an admirer of the likes of you we'd soon sort you out." "What do you mean, sort me out?" asked Monkey with a forced smile. "We're all Taoists—one big happy family." "Why are you lying here, and why did you trip us up?" asked the devils. "A little fall is a way for you boys to show your respect on meeting a Taoist elder like me," said Monkey. "Our Great King only demands a few ounces of silver when people first meet him," said the little devils, "so why do you expect us to fall over for you? That's not the custom here. You must be from somewhere else." "Indeed I am," said Monkey. "I'm from Mount Penglai." "But that's an island in the sea where immortals live," said the devils. "If I'm not an immortal," said Monkey, "I don't know who is." By now the devils' anger had given way to delight. "Venerable immortal," they said, "venerable immortal, please don't take offence at our rudeness. It was only because our common mortal eyes failed to recognize you." "I don't hold it against you," said Monkey. "As the saying goes, 'An immortal body does not tread the common ground.' You couldn't be expected to know. I've come to your mountain today to bring over a virtuous man who has become an immortal and completed the Way. Anyone want to come with me ?" "I'll go with you, Master," said Dexterous Ghost. "Me too," said Skilful Beast.

"Where have you two gentlemen come from?" asked Monkey, as if he did not know already. "From the Lotus Flower Cave," they said. "Where are you going?" "We are under orders from our Great King to capture Sun the Novice," the devils replied. "Who?" Monkey asked.

妖道："正是，正是。你也认得他？"行者道："那猴子有些无礼。我认得他。我也有些恼他。我与你同拿他去，就当与你助功。"那怪道："师父，不须你助功。我二大王有些法术，遣了三座大山把他压在山下，寸步难移，教我两个拿宝贝来装他的。"行者道："是甚宝贝？"精细鬼道："我的是'红葫芦'，他的是'玉净瓶'。"行者道："怎么样装他？"小妖道："把这宝贝的底儿朝天，口儿朝地，叫他一声，他若应了，就装在里面；贴上一张'太上老君急急如律令奉敕'的帖子，他就一时三刻化为脓了。"行者见说，心中暗惊道："利害！利害！当时日值功曹报信，说有五件宝贝，这是两件了；不知那三件又是甚么东西？……"行者笑道："二位，你把宝贝借我看看。"那小妖那知甚么诀窍，就于袖中取出两件宝贝，双手递与行者。行者见了，心中暗喜道："好东西！好东西！我若把尾子一抉，飕的跳起走了，只当是送老孙。"忽又思道："不好！不好！抢便抢去，只是坏了老孙的名头。这叫做白日抢夺了。"复递与他去，道："你还不曾见我的宝贝哩。"那怪道："师父有甚宝贝？也借与我凡人看看压灾。"

好行者，伸下手把尾上毫毛拔了一根，捻一捻，叫"变！"即变做一个一尺七寸长的大紫金红葫芦，自腰里拿将出来道："你看我的葫芦么？"那伶俐虫接在手，看了道："师父，你这葫芦长大，有样范，好看，——却只是不中用。"行者道："怎的不中用？"那怪道："我这两件宝贝，每一个可装千人哩。"行者道："你这装人的，何足稀罕？我这

"Sun the Novice," they repeated. "The Sun the Novice who's going with the Tang Priest to fetch the scriptures?" asked Monkey. "Yes, that one," the devils replied. "Do you know him?" "That ape's outrageous," said Monkey. "I know him, and I'm very angry with him too. Let me come along with you and help you catch him." "Thank you, Master," they replied, "but we won't be needing your help. Our Junior King used his magic arts to bring three mountains here to crush him. Now he can't move an inch. We two have been sent here with treasures to pack him into." "What treasures?" asked Monkey. "I've got the red gourd," said Dexterous Ghost, "and he's got the jade vase." "How are you going to fit him into them?" asked Monkey. "We'll set them upside down," said the little devils, "and call to him. If he responds we'll put him inside and stick on a label saying: 'Supreme Lord Lao: to be dealt with urgently in accordance with the Statutes and Ordinances.' Three and a half hours later he'll be just so much pus." This news shocked Monkey, who remarked to himself what a deadly plot this was. "The Duty God of the Day told me that there were five treasures altogether," he thought. "These are two of them. I wonder what the other three are." "Gentlemen," he said aloud, "would you let me have a look at your treasures?" Not realizing that this was a trick the two little devils produced them from their sleeves and offered them respectfully with both hands to Money. He was delighted, though he did now show it. "Splendid things," he thought, "splendid. I just have to flick my tail in the air and go whizzing off with a jump. They've given them to me." Then he had second thoughts: "No, that's no good. Stealing them would be easy enough, but it would destroy my reputation. It'd be daylight robbery." So he handed them back with the words, "But you haven't seen my treasure yet." "What is it?" the devils asked. "Would you let us common mortals see it? It'd bring us luck."

The splendid Monkey put his hand down, pulled a hair from his tail, made a spell, and called "Change!" It turned into a big gold and red gourd one foot seven inches long that he produced from his waist. "Would you like to see my gourd?" he asked. Skillful Beast took it, looked at it, and said, "It's a very big gourd, Master, shapely, and very fine to look at, but it's useless." "What do you mean, useless?" asked Monkey. "Each of our treasures can contain a thousand people," the devils replied.

葫芦，连天都装在里面哩！”那怪道：“就可以装天？”行者道：“当真的装天。”那怪道：“只怕是谎。就装与我们看看才信；不然，决不信你。”行者道：“天若恼着我，一月之间，常装他七八遭。不恼着我，就半年也不装他一次。”伶俐虫道：“哥啊，装天的宝贝，与他换了罢。”精细鬼道：“他装天的，怎肯与我装人的相换？”伶俐虫道：“若不肯啊，贴他这个净瓶也罢。”行者心中暗喜道：“葫芦换葫芦，余外贴净瓶：一件换两件，其实甚相应！”即上前扯住那伶俐虫道：“装天可换么？”那怪道：“但装天就换；不换，我是你的儿子！”行者道：“也罢，也罢，我装与你们看看。”

好大圣，低头捻诀，念个咒语，叫那日游神、夜游神、五方揭谛神：“即去与我奏上玉帝，说老孙皈依正果，保唐僧去西天取经，路阻高山，师逢苦厄。妖魔那宝，吾欲诱他换之，万千拜上，将天借与老孙装闭半个时辰，以助成功。若道半声不肯，即上灵霄殿，动起刀兵！”

那日游神径至南天门里，灵霄殿下，启奏玉帝，备言前事。玉帝道：“这泼猴头，出言无状。前者观音来说，放了他保护唐僧，朕这里又差五方揭谛、四值功曹，轮流护持，如今又借天装，天可装乎？”才说装不得，那班中闪出哪吒

"What's so special about being able to contain people?" said Monkey. "Mine can hold the sky itself." "The sky?" asked the devils. "Yes, it really can," Monkey replied. "You must be lying," said the little devils. "We could only believe that if we saw you do it. There's no way we're going to believe you otherwise." "If the sky annoys me," said Monkey, "I pack it in here seven or eight times a month; but if it doesn't annoy me I might leave it alone for half a year." "Let's see if he'll swap his sky-holding treasure with us," said Skilful Beast to the other demon. "But he'd never swap his sky-holder for our one that can only hold people," replied Dexterous Ghost. "If he won't swap we can throw our vase in too," said Skilful Beast. Concealing his delight, Monkey thought, "A gourd for a gourd and the vase too is two for one: I'll certainly agree to that." So he went up to Skilful Beast, clutched him, and asked, "Will you swap them if it can hold the sky?" "Yes, we'll swap them as long as it can hold the sky," said the devil, "and I'll be your son if we don't." "Very well then," said Monkey, "I'll put the sky in it to show you."

The splendid Great Sage bowed his head to make the spell and say the words of it. He called on the Patroller of the Day, the Patroller of the Night together with the Protector of the Four Quarters and the Centre: "Report on my behalf to the Jade Emperor that I have now found the true faith and am escorting the Tang Priest to the Western Heaven to fetch the Scriptures. We are now hold up on a high mountain and my master is in dire distress. I want to trick the devils into swapping their treasures with me, so I most humbly beg that I be lent the sky to put away for an hour. This will enable me to succeed. If there's so much as a hint of a refusal then I'll be coming up to the Hall of Miraculous Mist to give battle."

The Patroller of the Day went straight in through the Southern Gate of Heaven to the Hall of Miraculous Mist, where he reported everything to the Jade Emperor. "Outrageous ape," said the Jade Emperor. "This is insolence. Previously it was Bodhisattva Guanyin who persuaded us to release him to escort the Tang Priest. We sent the Protectors of the Four Quarters and the Centre and the Four Duty Gods to take it in turns to protect him. Now he wants to put the sky away. It can't be done." As soon as he had said that the sky could not be put away Prince. Nezha

三太子，奏道："万岁，天也装得。"玉帝道："天怎样装？"哪吒道："自混沌初分，以轻清为天，重浊为地。天是一团清气而扶托瑶天宫阙，以理论之，其实难装；但只孙行者保唐僧西去取经，诚所谓泰山之福缘，海深之善庆，今日当助他成功。"玉帝道："卿有何助？"哪吒道："请降旨意，往北天门问真武借皂雕旗在南天门上一展，把那日月星辰闭了。对面不见人，捉白不见黑，哄那怪道，只说装了天，以助行者成功。"玉帝闻言："依卿所奏。"那太子奉旨，前来北天门，见真武，备言前事。那祖师随将旗付太子。

早有游神急降大圣耳边道："哪吒太子来助功了。"行者仰面观之，只见祥云缭绕，果是有神。却回头对小妖道："装天罢。"小妖道："要装就装，只管'阿绵花屎'怎的？"行者道："我方才运神念咒来。"那小妖都睁着眼，看他怎么样装天。这行者将一个假葫芦儿抛将上去。你想，这是一根毫毛变的，能有多重？被那山顶上风吹去，飘飘荡荡，足有半个时辰，方才落下。只见那南天门上，哪吒太于把皂旗拨喇喇展开，把日月星辰俱遮闭了。真是乾坤墨染就，宇宙靛装成。二小妖大惊道："才说话时，只好向午，却怎么就黄昏

stepped forward from the officials at court and submitted a memorial: "Your Majesty, it is possible to contain the sky." "How?" the Jade Emperor asked. "When the primal chaos was first differentiated," Prince Nezha replied, "the light and pure became the sky, and the heavy and dirty became the earth. The sky is a ball of pure vapour that holds up the palaces of Heaven, and by rights it should be impossible to contain it. But now that Sun the Novice is escorting the Tang Priest to fetch the Scriptures from the Western Heaven this will be a source of blessings as great as Mount Tai, a good deed as profound as the ocean. Today we ought to help him succeed." "How would you help him?" the Jade Emperor asked. "I beg for the issue of an Imperial Edict to the Northern Gate of Heaven asking the True Martial God to lend us his Black Vulture Banner to spread outside the Southern Gate and block out the sun, moon and starts. Down there they will be unable to see each other and not even able to tell back from white. That will fool the devils into thinking that the sky has been packed into the gourd, and enable Sun the Novice to succeed." The Jade Emperor ordered that this suggestion be implemented. Bearing the imperial command Prince Nezha went to see the True Martial God at the Northern Gate of Heaven and tell him what had happened. The True Martial God handed the prince the banner.

By now a patroller had hurried down to whisper in the Great Sag's ear, "Prince Nezha is coming to help you." Monkey looked up to see swirling clouds of good omen, a sure sign of the presence of a god, then turned to the little devils and said, "We'll put the sky away then." "Put it away if you like," said the little devils, "but why all this playing for time?" "I was just saying the spell and calling up the magic powers," said Monkey. The little devils gazed wide-eyed, wondering how he was going to put the sky away. Monkey threw his imitation gourd up into the air. It was only a hair really, so you can imagine how light it was. As the winds round the mountain peak caught it, it floated in the air for an hour before landing. Meanwhile Prince Nezha was noisily spreading the Black Vulture Banner out at the Southern Gate of Heaven, obscuring the sun, the moon and the stars. Indeed,

> Heaven and earth were dyed as black as ink;
> The cosmos into darkness then did sink.

了？”行者道：“天既装了，不辨时候，怎不黄昏！”——“如何又这等样黑？”行者道：“日月星辰都装在里面，外却无光，怎么不黑！”小妖道：“师父，你在那厢说话哩？”行者道：“我在你面前不是？”小妖伸手摸着道：“只见说话，更不见面目。师父，此间是甚么去处？”行者又哄他道：“不要动脚，此间乃是渤海岸上。若塌了脚，落下去啊，七八日还不得到底哩！”小妖大惊道：“罢！罢！罢！放了天罢。我们晓得是这样装了。若弄一会子，落下海去，不得归家！”

好行者，见他认了真实，又念咒语，惊动太子，把旗卷起，却早见日光正午。小妖笑道：“妙啊！妙啊！这样好宝贝，若不换啊，诚为不是养家的儿子！”那精细鬼交了葫芦，伶俐虫拿出净瓶，一齐儿递与行者。行者却将假葫芦儿递与那怪。行者既换了宝贝，却又干事找绝：脐下拔一根毫毛，吹口仙气，变作一个铜钱。叫道：“小童，你拿这个钱去买张纸来。”小妖道：“何用？”行者道：“我与你写个合同文书。你将这两件装人的宝贝换了我一件装天的宝贝，恐人心不平，向后去日久年深，有甚反悔不便，故写此各执为照。”小妖道：“此间又无笔墨，写甚文书？我与你赌个咒罢。”行者道：“怎么样赌？”小妖道：“我两件装人之宝，贴换你一件装大之宝，若有反悔，一年四季遭瘟。”行者笑道：“我是决不反悔；如有反悔，也照你四季遭瘟。”说了誓，将身一纵，把尾子趋了一趋，跳在南天门前，谢了哪吒

The two little devils were terrified. "When we were talking a moment ago," they said, "it was midday. How could it be dusk now?" "When the sky is put away," said Monkey, "distinctions of time disappear. Of course it's murky." "But why's it so dark now?" "The sun and the moon and the stars have all been put inside, so there's no light outside. It's bound to be dark." "Master," said the little devils, "where is your voice coming from?" "I'm just in front of you, aren't I?" said Monkey. The little devils stretched their hands out and felt him. "We can hear you but we still can't see you. Where are we, Master?" "Don't fidget," said Monkey, hoodwinking them, "you're on the coast of the Bohai Sea. One slip and you'd fall for seven or eight days before hitting the bottom." The little devils were panic-struck. "Enough, enough. Let the sky out again. Now we know how it's put away. If you go on a moment too long and we fall into the sea we'll never get home."

Splendid Monkey. As they were both convinced he said another spell that had an impact on Prince Nezha, who rolled the banner up again, revealing the noonday sun once more. "Fantastic," exclaimed the little devils in delight, "fantastic. If we don't do a swap for this treasure we won't be looking after our family's interest." Dexterous Ghost handed over the gourd and Skilful Beast produced the vase. When they gave them both to Monkey he gave them his imitation gourd. The exchange had now been made, but Monkey wanted it to be final, so he plucked a hair from under his navel, blew a magic breath on it, and turned it into a copper coin. "Boys," he said, "take this coin and buy a sheet of paper." "Why?" they asked. "We'll write a legal contract for the exchange of your two man-holding treasures for my sky-holder," said Monkey. "We each need a written agreement to prevent later regrets with the passage of time." "But there's no brush or ink here to write a contract with," said the two little devils. "Let's swear an oath instead." "What sort of oath? " asked monkey. "We exchange our two man-holding treasures for your sky-holder," said the devils, "and if we ever have any regrets may we be struck with pestilence in all four seasons." "I certainly won't have any regrets," chuckled Monkey. "If I do, may I too be struck with pestilence in all four seasons." Having sworn his oath he leapt up, his tail in the air, and landed in front of the Southern Gate of Heaven, where he

太子麾旗相助之功。太子回宫缴旨，将旗送还真武不题。这行者伫立霄汉之间，观看那个小妖。

毕竟不知怎生区处，且听下回分解。

thanked Prince Nezha for helping him with the banner. The prince reported back to the palace and returned the banner to the True Martial God, leaving Monkey standing amid the stars and clouds, gazing at the little devils. If you don't know how things turned out, listen to the explanation in the next instalment.

NOTES

Chapter 19

[1]Avalokitesvara has many different forms of incarnation. In China *he* is usually worshipped in the form of a woman, but in India she is a man. In order to avoid this confusion the first sentence of the *Heart Sutra* may also be translated as:

While meditating on the profound prajna-paramita, the Bodhisattva Avalokitesvara perceived that all the five aggregates are void and empty, and was thereupon freed from all sufferings and calamities.

Chapter 23

[1] A pun on "false"

[2] A pun on "nobody".

Chapter 28

[1] The insect *Lycorma delicatula*.

PDG