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Journey to the West

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吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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Foreign Languages Press

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西游记

Journey to the West

II



吴承恩 著

詹纳尔 译

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西游记

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III



吴承恩 著

詹纳尔 译

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吴承恩 著

詹纳尔 译

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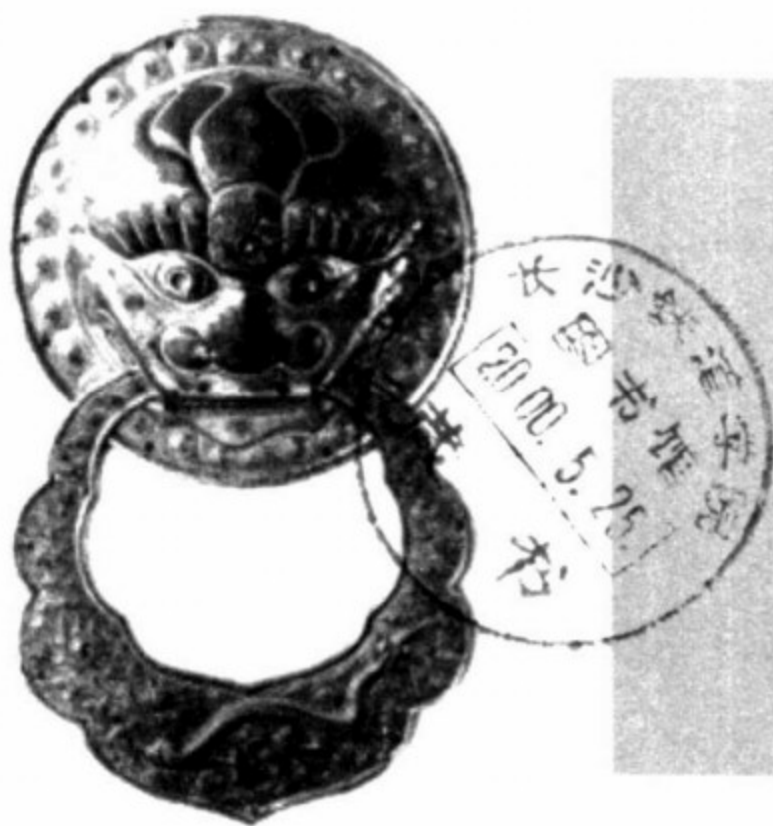
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西游记

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V



吴承恩 著

詹纳尔 译

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西游记

Journey to the West

VI



吴承恩 著

詹纳尔 译

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总 序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对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, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

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



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

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



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

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

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

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

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



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

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

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

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

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

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

3

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



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

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

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

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

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

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

Yang Muzhi

August 1999, Beijing





前 言

明末有人称《三国演义》、《水浒传》、《西游记》、《金瓶梅》为四大奇书。到清初，“四大奇书”之说已成为人们的共识。这“四大奇书”之一的《西游记》产生在16世纪明代嘉靖年间，它叙说的的是一个流传已久的唐僧西天取经的故事。但是它将这个故事魔幻化了，用明代中期的社会意识对原来的故事进行了改造和重组，使之具有全新的面貌。

《西游记》以它的新奇曲折的情节，鲜明生动的人物，深邃犀利的思想和幽默谐趣的风格，而引人入胜，四百多年来一直深受中国人民的喜爱。

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

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

《西游证道书》影响极大，步其后尘的有《西游真诠》、



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

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

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

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

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



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

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

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

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

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



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

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

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

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

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

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

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

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

其三为《新镌三藏出身全传》四卷。署“齐云阳至和编、天水赵毓真校、芝潭朱苍岭刊”。版式为上图下文。此本有清道光十年（1830）刊《绣像西游记全传》本，改题为《绣像西游记全传》，改编者名为“杨致和”，故又通称“杨本”。全书仅七万多字，是删节本中最简的简本。



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

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

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

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

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



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

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

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

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

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

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

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

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

(2000年)。

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

中国社会科学院
文学研究所教授 石昌渝

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INTRODUCTION

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

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

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



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.

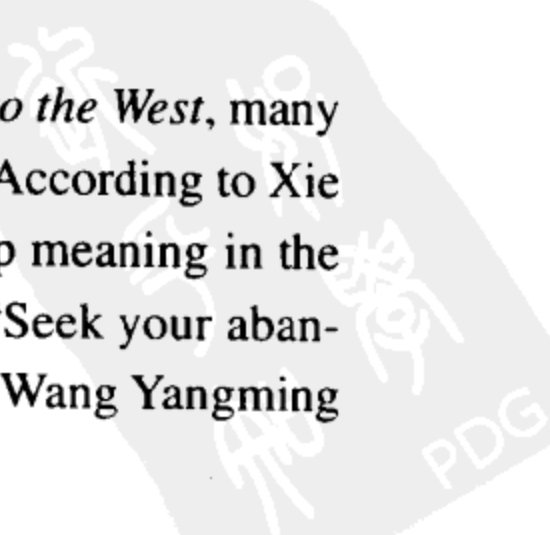
According to *Records of Huai'an* compiled during the Tianqi reign period of the Ming Dynasty, Wu Cheng'en was "lively and clever, erudite and an accomplished writer." He was on intimate terms with contemporary leading scholars, such as Li Chunfang, Wen Zhengming, Xu Zhongxing, Gui Youguang and Chen 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 Miefu wishes to slay 1,000 monks are reflections of the deluded and barbarous political reality of the Jiajing reign period, when the emperor lent his ear to Taoist sycophants and persecuted the Buddhists. Many of the monsters in the novel are connected with high officials in Heaven, for instance, the Yellow-Robed Monster who abducts the princess of Elephanta is the Strider, the Wooden Wolf



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

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



practices prevalent in contemporary Buddhist circles.

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

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



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

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



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

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

Second, *The Complete Illustrated Record of the Tang Monk's Journey to the West to Fetch the Scriptures*, in 20 volumes and 100 chapters. Inscribed "Proofread by the Master of Dongtian of Huayang. Blocks cut by Yang Minzhai of Baitang." Chapters 17 and 18 follow the Shidetang version. This version omits much of the verse in the original, as well as explanatory material concerning some of the plots and sub-plots, but it is still more comprehensive than *The Journey to the West of Sanzang of Tang*.

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

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



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

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

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



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

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

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

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

There had a been a translation into archaic Vietnamese in existence

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

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

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

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

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

Prof. Shi Changyu

Institute of Literature

Chinese Academy of Social Sciences

August 1999, Beijing





Teh Lord Buddha

知不足齋
PDFG

唐僧



Sanzang, the Tang Priest

大中华文库
人物绣像
PDG



Monkey (Sun Wukong)

鄭
子
知
館
藏
PDG



Pig (Zhu Bajie)

数字水印
PDG



Friar Sand (Sha Wujing)

沙僧
PDG

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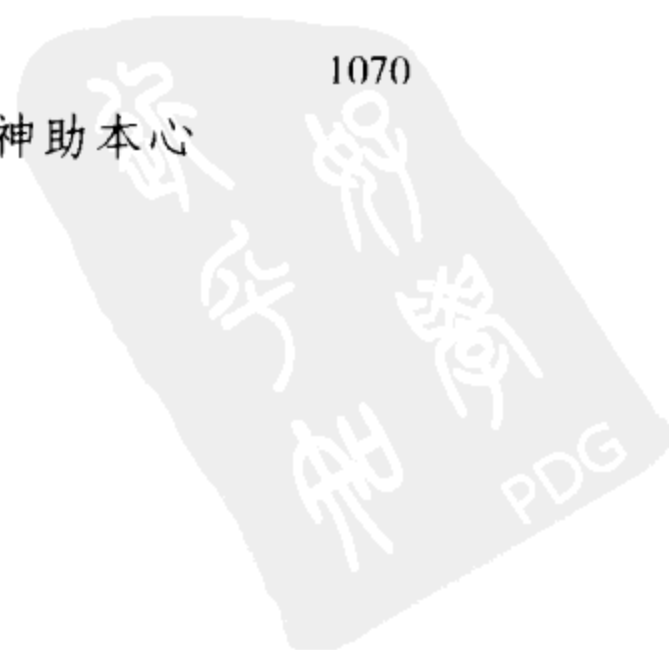
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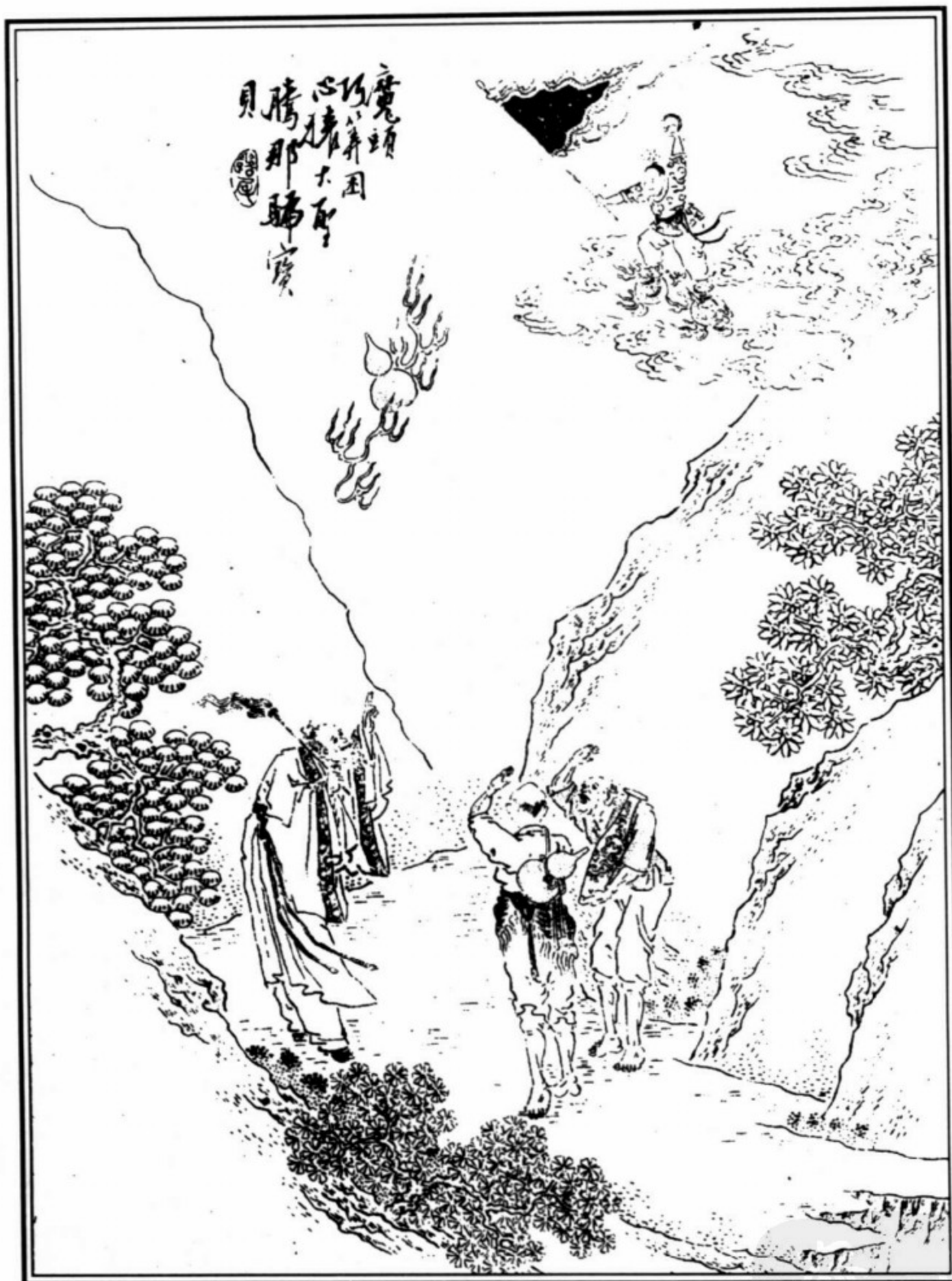
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第三十四回

魔王巧算困心猿 大圣腾那骗宝贝

却说那两个小妖，将假葫芦拿在手中，争看一会，忽抬头不见了行者。伶俐虫道：“哥啊，神仙也会打诳语。他说换了宝贝，度我等成仙，怎么不辞就去了？”精细鬼道：“我们相应便宜的多哩，他敢去得成？拿过葫芦来，等我装装天，也试演试演看。”真个把葫芦往上一抛，扑的就落将下来。慌得个伶俐虫道：“怎么不装！不装！莫是孙行者假变神仙，将假葫芦换了我们的真的去耶？”精细鬼道：“不要胡说！孙行者是那三座山压住了，怎生得出？拿过来，等我念他几句咒儿装了看。”这怪也把葫芦儿望空丢起，口中念道：“若有半声不肯，就上凌霄殿上，动起刀兵！”念不了，扑的又落将下来。两妖道：“不装！不装！一定是个假的！”

正嚷处，孙大圣在半空里听得明白，看得真实，恐怕他弄得时辰多了，紧要处走了风汛，将身一抖，把那变葫芦的毫毛，收上身来，弄得那两妖四手皆空。精细鬼道：“兄弟，拿葫芦来。”伶俐虫道：“你拿着的。——天呀！怎么不见了？”都去地下乱摸，草里胡寻，吞袖子，揣腰间，那里得

Chapter 34

The Demon King's Cunning Causes the Mind-Ape Trouble The Great Sage Wins the Treasures Through Improvisation

With the imitation gourd in their hands the two little devils were quarrelling over who should examine it when they looked up and saw that Monkey had disappeared. "Brother," said Skilful Beast, "even immortals tell lies sometimes. He said that when we'd swapped the treasures he would make us into immortals. How come he's vanished without a word?" "We got ourselves a very good bargain," said Dexterous Ghost, "and he would not dare disappear. Pass the gourd over—I want to put the sky in it and try it out." He tossed the gourd into the air, but it came crashing down again, to the distress of Skilful Beast, who asked, "Why won't it take in the sky? Could it be that it was Sun the Novice disguised as an immortal, and that he swapped an imitation gourd for our real one?" "Nonsense," said Dexterous Ghost. "Sun the Novice is crushed under those three mountains. How could he possibly have got out? Pass the gourd over. I'll say the words of the spell he made and we'll put the sky inside." He too then threw the gourd up into the air, saying, "If there's so much as a hint of a refusal I'll be coming up to the Hall of Miraculous Mist to give battle." The gourd hit the ground before he could even finish saying the spell. "The sky hasn't gone in," they both said. "it must surely be a fake."

Up in the sky the Great Sage Sun Wukong could hear every word they said and see all that was happening while they made this commotion. For fear that they would go on too long and let the news out where it mattered he shook himself and put the hair that had been turned into a gourd back on his body, leaving both the little devils completely empty-handed. "Give me the gourd, brother," said Dexterous Ghost. "You give it me," said Skilful Beast. "Heavens! It's disappeared!" They both started to search wildly on the ground and in the grass, putting their hands



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有？二妖吓得呆呆挣挣道：“怎的好！怎的好！当时大王将宝贝付与我们，教拿孙行者；今行者既不曾拿得，连宝贝都不见了。我们怎敢去回话？这一顿直直的打死了也！怎的好！怎的好！”伶俐虫道：“我们走了罢。”精细鬼道：“往那里走么？”伶俐虫道：“不管那里走罢。若回去说没宝贝，断然是送命了。”精细鬼道：“不要走，还回去。二大王平日看你甚好，我推一句儿在你身上。他若肯将就，留得性命；说不过，就打死，还在此间。莫弄得两头不着。去来！去来！”那怪商议了，转步回山。

行者在半空中见他回去，又摇身一变，变作苍蝇儿。飞下去，跟着小妖。你道他既变了苍蝇，那宝贝却放在何处？如丢在路上，藏在草里，被人看见拿去，却不是劳而无功？他还带在身上。带在身上啊，苍蝇不过豆粒大小，如何容得？原来他那宝贝，与他金箍棒相同；叫做如意佛宝，随身变化，可以大，可以小，故身上亦可容得。他嚶的一声飞下去，跟定那怪。不一时，到了洞里。

只见那两个魔头，坐在那里饮酒。小妖朝上跪下。行者就钉在那门柜上，侧耳听着。小妖道：“大王。”二老魔即停杯道：“你们来了？”小妖道：“来了。”又问：“拿着孙行者否？”小妖叩头，不敢声言。老魔又问，又不敢应，只是叩头。问之再三，小妖俯伏在地：“赦小的万千死罪！赦小的万千死罪！我等执着宝贝，走到半山之中，忽遇着蓬莱山一个





in their sleeves and in their tunics, but it was nowhere to be found. "Whatever shall we do," said the two horror-struck little devils, "whatever shall we do? His Supreme Majesty gave them to us to catch Sun the Novice with. Now we haven't caught him and the treasures have disappeared. We can't report this to him or he'll have us beaten to death. Whatever are we going to do?" "Let's run away," said Skilful Beast. "Where to?" asked Dexterous Ghost. "Anywhere," said Skilful Beast, "because if we go back and say that we've lost the treasures that'll obviously be the end of us." "No," said Dexterous Ghost, "don't let's run away. Let's go back. Both their majesties are usually very fond of you, and I'll put in a word for you. If they are prepared to make allowances they'll spare your life. Even if we can't talk them out of having us beaten to death, at least they'll do it there, and we won't be caught between two stools. Let's go back." Having made their minds up the two little demons set out back to their own mountain.

Monkey, watching them heading back from where he was up in the sky, shook himself and turned into a fly that flew down and followed them. Where, you may wonder, did he put his treasures now that he was a fly? Had he left them on the path or hidden them in the grass someone might have found them and taken them, and all his efforts would have been for nothing. So he kept them on his person. But a fly is only the size of a bean: how could he find room for them? Because those two treasures of his, like his gold-banded cudgel, were as-you-will Buddha treasures that grow or shrink with you. That was why he could keep them on. He went buzzing along after the devils. Before long he was inside the cave, where the two demon kings were sitting and drinking.

The two little devils went up to them and knelt down. Monkey perched on the doorframe, listening. "Your Majesties," said the little devils. "So you're back," said the Junior Demon King, putting down his cup. "Yes," said the little devils. "Have you got Sun the Novice?" was the next question. The two little devils banged their heads on the ground, not daring to reply. The old devils asked again, and still they dared not answer, but just kept banging their heads on the ground. Only when they had been asked this several more times did they prostrate themselves and say, "Forgive us. We deserve to die a thousand times. Forgive us. We were taking the

神仙。他问我们那里去，我们答道，拿孙行者去。那神仙听见说孙行者，他也恼他，要与我们帮功。是我们不曾叫他帮功，却将拿宝贝装人的情由，与他说了。那神仙也有个葫芦，善能装天。我们也是妄想之心，养家之意：他的装天，我的装人，与他换了罢。原说葫芦换葫芦，伶俐虫又贴他个净瓶。谁想他仙家之物，近不得凡人之手。正试演处，就连人都不见了。万望饶小的们死罪！”老魔听说，暴躁如雷道：“罢了！罢了！这就是孙行者假妆神仙骗哄去了！那猴头神通广大，处处人熟，不知那个毛神，放他出来，骗去宝贝！”

二魔道：“兄长息怒。叵耐那猴头着然无礼。既有手段，便走了也罢，怎么又骗宝贝？我若没本事拿他，永不在西方路上为怪！”老魔道：“怎生拿他？”二魔道：“我们有五件宝贝，去了两件，还有三件，务要拿住他。”老魔道：“还有那三件？”二魔道：“还有‘七星剑’与‘芭蕉扇’在我身边；那一条‘幌金绳’，在压龙山压龙洞老母亲那里收着哩。如今差两个小妖去请母亲来吃唐僧肉，就教他带幌金绳来拿孙行者。”老魔道：“差那个去？”二魔道：“不差这样废物去！”将精细鬼、伶俐虫一声喝起。二人道：“造化！造化！打也不曾打，骂也不曾骂，却就饶了。”二魔道：“叫那常随的伴当巴山虎、倚海龙来。”二人跪下。二魔吩咐道：“你却



treasures into the mountains when we met an immortal from Mount Penglai. He asked us where we were going and we told him we were off to catch Sun the Novice. When the immortal heard about the Sun the Novice he said he was angry with him too, and wanted to come along and help. We never asked him to, but we told him all about how we were going to put Sun into the treasure. The immortal had a gourd too that the whole sky could be put into. Because we were greedy to do our family a good turn we swapped our man-holder for his sky-holder. At first we offered a gourd for a gourd, but then Skilful Beast threw the vase in for good measure. But his immortal's treasure was not for the mortal likes of us. We were trying it out when gourd and immortal both disappeared. We beg you to spare us the deaths we deserve." At this the Senior Demon King thundered, "Damn it, damn it. It was Sun the Novice disguised as an immortal to trick them out of you. That monkey has enormous magic powers and has knows people everywhere. What hairy little god let him out to con our treasures out of us?"

"Please calm yourself, brother," said the Junior Demon King. "That ape is the bloody limit. With all those powers it should have been enough for him to escape. Why did he have to trick us out of our treasures? If I don't have the powers to catch him then I'll never be a monster on the road west again." "How are you going to get him?" asked the Senior King. "We had five treasures," said the Junior King, "so even after losing two we have three left with which we can and must capture him." "What three treasures?" asked the Senior King. "The Seven-star Sword and the Plantain Fan that I carry with me," the Junior King replied, "and the Dazzling Golden Cord that's kept at our old mother's place in the Crushed Dragon Cave in Crushed Dragon Mountain. We should now send a couple of little devils to invite our mother to a meal of the Tang Priest's flesh and ask her to bring the Dazzling Golden Cord to catch Sun the Novice with." "Which ones should we send?" asked the Senior King. "Not rubbish like those two," replied the Junior King, who then shouted at Dexterous Ghost and Skilful Beast to get up. "What luck," they said. "We weren't beaten and we weren't sworn at—we've been let off."

"Send for my regular attendants Mountain Tiger and Ocean Dragon," ordered the Junior King. The two of them knelt before him while he gave

要小心。”俱应道：“小心。”——“却要仔细。”俱应道：“仔细。”又问道：“你认得老奶奶家么？”又俱应道：“认得。”——“你既认得，你快早走动，到老奶奶处，多多拜上，说请吃唐僧肉哩；就着带幌金绳来，要拿孙行者。”

二怪领命疾走，怎知那行者在旁，一一听得明白。他展开翅，飞将去，赶上巴山虎，钉在他身上。行经二三里，就要打杀他两个；又思道：“打死他，有何难事？但他奶奶身边有那幌金绳，又不知住在何处。等我且问他一问再打。”好行者，嚶的一声，躲离小妖，让他先行有百十步，却又摇身一变，也变做个小妖儿，戴一顶狐皮帽子，将虎皮裙于倒插上来勒住，赶上道：“走路的，等我一等。”那倚海龙回头问道：“是那里来的？”行者道：“好哥啊，连自家人也认不得？”小妖道：“我家没有你。”行者道：“怎么没我？你再认认看。”小妖道：“面生，面生，不曾相会。”行者道：“正是。你们不曾会着我，我是外班的。”小妖道：“外班长官，是不曾会。你往那里去？”行者道：“大王说差你二位请老奶奶来吃唐僧肉，教他就带幌金绳来，拿孙行者。恐你二位走得缓，有些贪顽，误了正事，又差我来催你们快去。”小妖见说着海底眼，更不疑惑，把行者果认做一家人。急急忙忙，往前飞跑。一气又跑有八九里。行者道：“忒走快了些。我们离家有多少路了？”小怪道：“有十五六里了。”行者道：“还有多远？”倚海龙用手一指道：“乌林子里就是。”行



them his instructions. "You must be very cautious." "We'll be cautious," they replied. "And careful." "We'll be careful," they replied. "Do you know the way to our mother's home?" he asked. "We do," they replied. "In that case go as soon as you can. When you get to the old lady's place bow to her very respectfully, then invite her to a meal of the Tang Priest's flesh and ask her to bring the Dazzling Golden Cord with her to catch Sun the Novice."

The two demons obediently hurried off, unaware that Monkey had heard every single word. He spread his wings and flew till he caught up with Mountain Tiger and settled on him. After about a mile he was going to kill the pair of them when he reflected, "Killing them would be no problem, but I don't know where the old lady keeps her Dazzling Golden Cord. I'd better question them before killing them." Splendid Monkey! He flew buzzing away from the two little devils and let them get a good hundred paces ahead. He then changed himself with a shake into another little devil with a fox-skin cap and a tigerskin kilt worn upside-down, who hurried after them and called, "Wait a moment, travellers." Ocean Dragon looked back and asked, "Where are you from?" "My dear brother," Monkey replied, "don't you even recognize members of your own household?" "You're not one of us," said the little devils. "What do you mean?" said Monkey. "Take another look and see if you can recognize me." "You're a stranger," they replied, "and we've never met." "That's right," Monkey said, "you've never met me. I'm one of the outside staff." "Well then," the little devils replied, "we would never have met you, sir. Where are you going?" "His Majesty told me," Monkey said, "that he'd sent you two gentlemen to invite the old lady to a meal of the Tang Priest's flesh. You were to ask her to bring the Dazzling Golden Cord along to catch Sun the Novice. He's worried that you two would dawdle and misbehave yourselves and mess things up, so he sent me along too to hurry you up." As he knew all the details the two little devils were not at all suspicious: they believed that Monkey really was one of them. They rushed along in a great hurry for about three miles. "This is too fast," said Monkey. "How far have we gone?" "About five miles," said the little devils. "And how much further is there to go?" "Just to the black wood over there," said Ocean Dragon, pointing it out. Monkey

者抬头见一带黑林不远，料得那老怪只在林子里外。却立定步，让那小怪前走，即取出铁棒，走上前，着脚后一刮；可怜忒不禁打，就把两个小妖刮做一团肉饼。却拖着脚，藏在路旁深草科里。即便拔下一根毫毛，吹口仙气，叫“变！”变做个巴山虎，自身却变做个倚海龙。假妆做两个小妖，径往那压龙洞请老奶奶。这叫做七十二变神通大，指物腾那手段高。

三五步，跳到林子里，正找寻处，只见有两扇石门，半开半掩，不敢擅入。只得洋叫一声：“开门！开门！”早惊动那把门的一个女怪，将那半扇儿开了，道：“你是那里来的？”行者道：“我是平顶山莲花洞里差来请老奶奶的。”那女怪道：“进去。”到了二层门下，闪着头，往里观看，又见那正当中高坐着一个老妈妈儿。你道他怎生模样？但见：

雪鬓蓬松，星光晃亮。脸皮红润皱纹多，牙齿稀疏神气壮。貌似菊残霜里色，形如松老雨余颜。头缠白练攒丝帕，耳坠黄金嵌宝环。

孙大圣见了，不敢进去，只在二门外忤着脸，脱脱的哭起来，——你道他哭怎的，莫成是怕他？就怕也便不哭。况先哄了他的宝贝，又打杀他的小妖，却为何而哭？他当时曾下九鼎油锅，就爍了七八日也不曾有一点泪儿。只为想起唐僧



looked up to see a dark stretch of woodland not far away. The old demon must live somewhere nearby, he thought; so he stopped to let the little devils get ahead of him, pulled out his cudgel, rushed after them; and took a swipe at their legs. Unfortunately he hit them so hard that he turned the two little devils into mincemeat. He hid himself deep in the undergrowth beside the path, pulled out one of his hairs, blew on it, said "Change!" and turned it into Mountain Tiger. He turned himself into Ocean Dragon. Then the two imitation devils headed for the Crushed Dragon Cave to deliver the invitation to the old lady. Indeed,

Great are the powers of the seventy-two transformations;
Greatest of all is the art of improvisation.

With four or five bounds both of him was in the wood. He searched until he saw a pair of stone doors standing ajar. Not daring to charge in, he shouted, "Open the doors."

The little she-devil on the doors was so startled that she opened one of them wide. "Where are you from?" she asked. "We've been sent from the Lotus Flower Cave on Flat-top Mountain with an invitation for the old lady," said Monkey, and the little she-devil invited both of him in. When he reached the inner doors he peeped round them and saw an old woman sitting in the middle of the cave. Do you know what she looked like?

A map of snow white hair,
Star-shining bright.
A ruddy, wrinkled countenance,
Few teeth, and a majestic manner.
She looked like a chrysanthemum amid the frost,
With a face the colour of old pine-trees after rain.
A white silk scarf was wrapped around her head,
And jewels studded her golden ear-rings.

When Sun the Great Sage saw her he did not go in, but covered his face with his hands and started to sob outside the inner doors. Do you know why he was crying? Could it be because he was afraid of her? But even if he had been afraid, crying would have been no use. Besides, he had tricked them out of their treasures and killed the little demons, so what did he have to cry about? He had never shed a single tear the time when he had been put inside nine cauldrons and deep-fried in oil for eight

取经的苦恼，他就泪出痛肠，放眼便哭。——心却想道：“老孙既显手段，变做小妖，来请这老怪，没有个直直的站了说话之理，一定见他磕头才是。我为人做了一场好汉，止拜了三个人：西天拜佛祖；南海拜观音；两界山师父救了我，我拜了他四拜。为他使碎六叶连肝肺，用尽三毛七孔心。一卷经能值几何？今日却教我去拜此怪。若不跪拜，必定走了风汛。——苦啊！算来只为师父受困，故使我受辱于人！”到此际也没及奈何，撞将进去，朝上跪下道：“奶奶磕头。”

那怪道：“我儿，起来。”行者暗道：“好！好！好！叫得结实！”老怪问道：“你是那里来的？”行者道：“平顶山莲花洞，蒙二位大王有令，差来请奶奶去吃唐僧肉；教带幌金绳，要拿孙行者哩。”老怪大喜道：“好孝顺的儿子！”就去叫抬出轿来。行者道：“我的儿啊！妖精也抬轿！”后壁厢即有两个女怪，抬出一顶香藤轿，放在门外，挂上青绢纬幔。老怪起身出洞，坐在轿里。后有几个小女怪，捧着减妆，端着镜架，提着手巾，托着香盒，跟随左右。那老怪道：“你们来怎的？我往自家儿子去处，愁那里没人伏侍，要你们去献勤塌嘴？都回去！关了门看家！”那几个小妖果俱回去，止有两个抬轿的。老怪问道：“那差来的叫做甚么名字？”行者连忙答应道：“他叫做巴山虎，我叫做倚海龙。”老怪道：“你两个前走，与我开路。”行者暗想道：“可是晦气！经倒不曾



or nine days on end. It was only the thought of the Tang Priest's suffering in his quest for the scriptures that upset him so badly that he wept as he reflected thus: "I've used my powers to turn into a little demon and come with an invitation for this she-devil. It wouldn't do for me to stay upright when I talk to her: I'll have to kowtow to her. In my life I've been a real tough guy and only kowtowed to three people: Lord Buddha in the Western Heaven, Bodhisattva Guanyin in the Southern Ocean, and the Master—I kowtowed to him four times when he delivered me from the Double Boundary Mountain, and for him I'd wear out the six blades of my lungs and liver and the three hairs and seven apertures of my heart. But is it really worth banging my head on the ground before this she-devil for a roll of scripture? If I don't, I'll give the game away. This is terrible. I suppose it's only because the master is in trouble that I'll humiliate myself like this." As he had no choice he rushed in, knelt down, and announced that he was kowtowing to the old lady.

"Get up, my child," said the she-devil. Monkey was delighted that his announcement had worked. "Where are you from?" the old devil asked. "I have been sent at the command of the two kings of the Lotus Flower Cave in Flat-top Mountain to invite you, Ma'am, to a meal of the Tang Priest's flesh. They also ask you to bring your Dazzling Golden Cord to capture Sun the Novice with." The old devil was very pleased indeed. "What good, dutiful boys," she said, sending for her carrying-chair. "Good lord," said Monkey to himself, "fancy a demon being carried in a chair." Two she-devils came up from behind with a chair made of fragrant rattan. They set it down outside the doors, then lifted the green gauze curtain. The old devil left the cave and got into the chair. Some young she-devils followed her with comb-boxes, mirrors and stands, towels and a scent box. "What are all you here for? I'm going to visit my own sons, and there'll be no shortage of people to look after me there. I won't need you lot to fuss over me and natter. Go back in, shut the doors, and look after the place." All the little demons apart from the two chair-porters did indeed go back in. "What are you two messengers called?" asked the old she-devil. "He's called Mountain Tiger," Monkey quickly replied, "and I'm Ocean Dragon." "You two take the lead and clear the way for me," said the old she-devil. "Stinking luck," thought Monkey.

取得，且来替他做皂隶！”却又不敢抵强，只得向前引路，大四声喝起。

行了五六里远近，他就坐在石崖上。等候那抬轿的到了，行者道：“略歇歇如何？压得肩头疼啊。”小怪那知甚么诀窍，就把轿子歇下。行者在轿后，胸脯上拔下一根毫毛，变做一个大烧饼，抱着啃。轿夫道：“长官，你吃的是甚么？”行者道：“不好说。这远的路，来请奶奶，没些儿赏赐，肚里饿了，原带来的干粮，等我吃些儿再走。”轿夫道：“把些儿我们吃吃。”行者笑道：“来么，都是一家人，怎么计较？”那小妖不知好歹，围着行者，分其干粮，被行者掣出棒，着头一磨，一个盖着的，打得稀烂；一个擦着的，不死还哼。那老怪听得人哼，轿子里伸出头来看时，被行者跳到轿前，劈头一棍，打了个窟窿，脑浆迸流，鲜血直冒。拖出轿来看处，原是个九尾狐狸。行者笑道：“造孽畜！叫甚么老奶奶！你叫老奶奶，就该称老孙做上太祖公公是！”好猴王，把他那幌金绳搜出来，笼在袖里，欢喜道：“那泼魔纵有手段，已此三件儿宝贝姓孙了！”却又拔两根毫毛变做个巴山虎、倚海龙；又拔两根变做两个抬轿的；他却变做老奶奶模样，坐在轿里。将轿子抬起，径回本路。

不多时，到了莲花洞口，那毫毛变的小妖，俱在前道：“开门！开门！”内有把门的小妖，开了门道：“巴山虎、倚





“No scriptures yet, on top of which I’ve got to be her slave.” As there could be no question of refusing he had to lead the way, chanting loudly, “Lift the chair!”

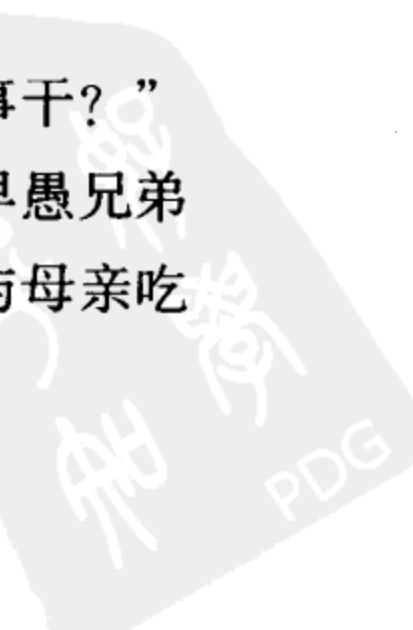
When he had covered a couple of miles or thereabouts he sat down on the edge of a precipice. When the chair-porters caught him up he suggested, “What about a little rest? Your shoulders must be aching under the weight.” Not realizing that this was a trick the little devils put the chair down. Standing behind it Monkey pulled a hair from his chest and turned it into a sesame bun that he ate as he held it. “What are you eating, sir?” the chair-porters asked. “It’s a bit awkward to explain,” replied Monkey. “We came a very long way to invite Her Highness, but as I’ve been given no food I’m hungry. When I’ve eaten some of these dry rations I brought with me we can be on our way.” “Give us a bit,” the porters pleaded. “Come over here, then,” said Monkey. “There’s no need to be too careful within the family.” Unaware of what was up, the little devils crowded round Monkey for a share of his dry rations, whereupon he produced his cudgel. The one he hit on the head was smashed to pulp when trying to ward the blow off; the other, who was only grazed, survived to groan aloud. Hearing these groans the old demon poked her head out from the chair to take a look. Monkey leapt round to the front of the chair and brought his cudgel down on her head, denting her skull and making blood and brains spurt out. Dragging her out of the chair for a good look he found she was really a nine-tailed vixen. “Vicious brute”, he said, “fancy you having yourself called ‘Your Highness’. If you’re a ‘your highness’ then you ought to address me as Supreme Ancestral Lord.” The splendid Monkey King then found her Dazzling Golden Cord, and gloated as he tucked it up his sleeve, “Those lousy demons may have their magical powers, but three of their treasure are mine now.” He then pulled out two more hairs that he turned into doubles of Mountain Tiger and Ocean Dragon, as well as two more that he turned into the chair-porters. He then made himself look like the old lady, sat in the chair, and had it carried straight back the way he had come.

It was not long before they were at the entrance to the Lotus Flower Cave and the two hairs turned chair-porters were clamouring for the doors to be opened. The little devil on the doors asked whether Mountain

海龙来了？”毫毛道：“来了。”——“你们请的奶奶呢？”毫毛用手指道：“那轿内的不是？”小妖道：“你且住，等我进去先报。”报道：“大王，奶奶来耶。”两个魔头闻说，即命排香案来接。行者听得，暗喜道：“造化！也轮到我为人了！我先变小妖，去请老怪，磕了他一个头；这番来，我变老怪，是他母亲，定行四拜之礼。虽不怎的，好道也赚他两个头儿！”好大圣，下了轿子，抖抖衣服，把那四根毫毛收在身上。那把门的小妖，把空轿抬入门里。他却随后徐行。那般娇娇啾啾，扭扭捏捏，就像那老怪的行动，径自进去。又只见大小群妖，都来跪接。鼓乐箫韶，一派响嘹；博山炉里，霏霏香烟。他到正厅中，南面坐下。两个魔头，双膝跪倒，朝上叩头，叫道：“母亲，孩儿拜揖。”行者道：“我儿起来。”

却说猪八戒吊在梁上，哈哈的笑了一声。沙僧道：“二哥，好啊！吊出笑来也！”八戒道：“兄弟，我笑中有故。”沙僧道：“甚故？”八戒道：“我们只怕是奶奶来了，就要蒸吃；原来不是奶奶，是旧话来了。”沙僧道：“甚么旧话？”八戒笑道：“弼马温来了。”沙僧道：“你怎么认得是他？”八戒道：“弯倒腰，叫‘我儿起来’，那后面就掬起猴尾巴子。我比你吊得高，所以看得明也。”沙僧道：“且不要言语，听他说甚么话。”八戒道：“正是，正是。”

那孙大圣坐在中间，问道：“我儿，请我来有何事干？”魔头道：“母亲啊，连日儿等少礼，不曾孝顺得。今早愚兄弟拿得东土唐僧，不敢擅吃，请母亲来献献生，好蒸与母亲吃





Tiger and Ocean Dragon were back. "Yes," replied the hairs. "Did you persuade Her Highness to come?" "Can't you see her in the chair?" asked the hairs, pointing. "Wait a moment while I report inside," said the little devil, who went in to announce, "Your Majesties, Her Highness is here." At this the two demon kings had a table of incense-sticks set out to greet her. Monkey was quietly delighted to hear all this. "What luck," he thought. "It's my turn to do it in style now. I had to kowtow with the invitation to the old she-devil when I turned myself into a little devil. Now that I've turned myself into her I'm their mother, and they'll have to kowtow four times to me. It may not mean much, but at least I'll be a couple of kowtow up." The splendid Great Sage got out of the carrying chair, straightened his clothes, and put the four hairs back on his body. The little devil on the doors carried the empty chair inside, and Monkey walked slowly in behind him, imitating the old she-devil's affected wiggles. As he went straight in devils big and small knelt in greeting. A drum and fife band started to play, and clouds of incense rose from the Boshan burners. On reaching the main hall he sat down, facing regally south, while the two demon kings kowtowed to him with the words, "Mother, your children kowtow to you." "Get up, my children," said Monkey.

Pig, still hanging from a roof-beam, began to roar with laughter. "You're a fine one, brother," said Friar Sand, "laughing while hung up." "I know what I'm doing," said Pig. "And what are you doing?" asked Friar Sand. "I was afraid that when the old woman came we'd be cooked and eaten. But it's not her: it's the old story." "What old story?" asked Friar Sand. "The Protector of the Horses is here," said Pig. "How can you tell?" asked Friar Sand. "When she leant forward and said, 'Get up, my children,' a monkey's tail stuck out behind her. I can see better than you because I'm hung up higher." "Stop talking," said Friar Sand. "Let's listen to what they say." "Yes, yes," said Pig.

"Well, boys, why have you asked me here?" asked Monkey as he sat between the two demon kings. "Mother," they replied, "we've been most discourteous to you for many days and not done our duty by you. But this morning we captured the Tang Priest from the East, and we wouldn't dream of eating him by ourselves. So we invited you over to present him to you live. We'll cook him and offer him to you to eat: he'll

了延寿。”行者道：“我儿，唐僧的肉，我倒不吃；听见有个猪八戒的耳朵甚好，可割将下来整治整治我下酒。”那八戒听见慌了道：“遭瘟的！你来为割我耳朵的！我喊出来不好听啊！”

噫！只为呆子一句通情话，走了猴王变化的风。那里有几个巡山的小怪，把门的众妖，都撞将进来，报道：“大王，祸事了！孙行者打杀奶奶，他妆来耶！”魔头闻此言，那容分说，掣七星宝剑，望行者劈脸砍来。好大圣，将身一幌，只见满洞红光，预先走了。似这般手段，着实好耍子。正是那聚则成形，散则成气。唬得个老魔头魂飞魄散，众群精噬指摇头。老魔道：“兄弟，把唐僧与沙僧、八戒、白马、行李都送还那孙行者，闭了是非之门罢。”二魔道：“哥哥，你说那里话？我不知费了多少辛勤，施这计策，将那和尚都摄将来；如今似你这等怕惧孙行者的诡譎，就俱送去还他，真所谓畏刀避剑之人，岂大丈夫之所为也？你且请坐勿惧。我闻你说孙行者神通广大，我虽与他相会一场，却不曾与他比试。取披挂来，等我寻他交战三合。假若他三合胜我不过，唐僧还是我们之食；如三战我不能胜他，那时再送唐僧与他未迟。”老魔道：“贤弟说得是。”教：“取披挂。”

众妖抬出披挂，二魔结束齐整。执宝剑，出门外，叫声“孙行者！你往那里走了？”此时大圣已在云端里，闻得叫他名字，急回头观看。原来是那二魔。你看他怎生打扮：





prolong your life.” “I won’t eat the Tang Priest’s flesh, dear boys,” Monkey replied, “but they do say that Pig’s ears are delicious. Could you cut them off and have them prepared? They’d go down well with a drink.” “A pox on you,” exclaimed Pig in panic when he heard. “So you’re here to cut my ears off. What I’ll have to say won’t make pleasant listening.”

Oh dear! Because the idiot’s remarks gave the game away the Monkey King’s cover was blown. In burst a crowd of little demons, mountain rangers and doorkeepers to report, “Disaster, Your Majesties. Sun the Novice has killed the old lady and disguised himself as her.” The moment the demon kings heard this there was no time for arguments: the Seven-star Sword was brought out, and it cut straight at Monkey’s face. The splendid Great Sage moved in a flash: the cave was full of red light, and he was gone. A trick like that really was fun: he could concentrate himself into solid form, or disperse into vapour. The Senior Demon King was out of his wits with terror, while all the other devils hit their fingers and shook their heads. “Brother,” said the senior king, “let’s give the Tang Priest, Friar Sand, Pig, the white horse and all their baggage back to Sun the Novice and end the quarrel between us.” “What a thing to say,” replied the Junior King. “Goodness only knows how much trouble we went to in our plan to capture all those monks. But now you’re so intimidated by Sun the Novice’s amazing transformations that you want to give everything back to him. You really are a coward. No man would act like that. You sit down and stop being so terrified. I’ve heard you tell of his tremendous magical powers, but I’ve never tried my skill against his although we did meet. Bring me my armour. I’m going to find him and fight three rounds with him. If he can’t beat me in those three rounds then the Tang Priest will be ours to eat; and if I can’t beat him we’ll give him back the Tang Priest.” “You’re right, brother,” said the older demon, who then ordered that the armour be brought out. This was done.

When the Junior Demon King was fully accoutred he took his sword in his hand and went outside calling, “Sun the Novice, where have you gone?” The Great Sage, who was now up in the clouds, turned round to look as soon as he heard his name called and saw that it was the Junior Demon King. This was how he was dressed:

头戴凤盔欺腊雪，身披战甲幌鎗铁。
腰间带是蟒龙筋，粉皮靴勒梅花摺。
颜如灌口活真君，貌比巨灵无二别。
七星宝剑手中擎，怒气冲霄威烈烈。

二魔高叫道：“孙行者！快还我宝贝与我母亲来，我饶你唐僧取经去！”大圣忍不住骂道：“这泼怪物，错认了你孙外公！赶早儿送还我师父、师弟、白马、行囊，仍打发我些盘缠，往西走路。若牙缝里道半个‘不’字，就自家搓根绳儿去罢，也免得你外公动手。”二魔闻言，急纵云，跳在空中，轮宝剑来刺。行者掣铁棒劈手相迎。他两个在半空中，这场好杀：

棋逢对手，将遇良才。棋逢对手难藏兴，将遇良才可用功。那两员神将相交，好便似南山虎斗，北海龙争。龙争处，鳞甲生辉；虎斗时，爪牙乱落。爪牙乱落撒银钩，鳞甲生辉支铁叶。这一个翻翻复复，有千般解



The phoenix-helmet on his head outdid the winter snow;
His battle armour shone with the glint of steel.
The girdle at his waist was woven from dragon sinews;
Soft leather boots had folds like plum blossom.
A face like a living True Lord of Guankou,
A countenance no different from the Mighty Miracle God.
The Seven-star Sword was brandished in his fist;
Great was his wrath that rose to the clouds.

“Sun the Novice,” roared the Junior King, “give back our treasures and our mother and we will free your Tang Priest to go to fetch the scriptures.” The Great Sage could not restrain himself from abusing him: “You revolting demon, you don’t know what you’re up against in me. Give me back my master, my brothers, the white horse and our baggage, and throw in some travelling expenses for our journey west too. If so much as the hint of a ‘no’ slips out between your teeth you’d better start making your own rope to save me the trouble of doing it myself.” On hearing this the Junior Demon King sent a cloud shooting up and sprang into mid-air, swinging his sword round to cut through Monkey, who struck at his face with his iron cudgel. The fight between them in the sky was magnificent:

Well-matched chess-players,
A general against a worthy foe.
A well-matched chess-player must show his mettle;
Only against a worthy foe can a general win glory.
When these divine warriors clashed
It was like tigers fighting in the southern hills,
Or dragons struggling in the northern seas.
Where dragons struggle
Their scales glisten.
When tigers fight
Claws and teeth wreak havoc.
The claws and teeth wreak havoc, falling like silver hooks;
The scales as they glisten are iron leaves.
The one twists and turns,
Performing a thousand manoeuvres;
The other moves to and fro,

数；那一个来来往往，无半点放闲。金箍棒，离顶门只隔三分；七星剑，向心窝惟争一趲。那个威风逼得斗牛寒，这个怒气胜如雷电险。

他两个战了有三十回合，不分胜负。

行者暗喜道：“这泼怪倒也架得住老孙的铁棒！我已得了他三件宝贝，却这般苦苦的与他厮杀，可不误了我的工夫？不若拿葫芦或净瓶装他去，多少是好。”又想到：“不好！不好！常言道：‘物随主便。’倘若我叫他不答应，却又不误了事业？且使幌金绳扣头罢。”好大圣，一只手使棒，架住他的宝剑；一只手把那绳抛起，刷喇的扣了魔头。原来那魔头有个《紧绳咒》，有个《松绳咒》。若扣住别人，就念《紧绳咒》，莫能得脱；若扣住自家人，就念《松绳咒》，不得伤身。他认得是自家的宝贝，即念《松绳咒》，把绳松动，便脱出来。反望行者抛将去，却早扣住了大圣。大圣正要使“瘦身法”，想要脱身，却被那魔念动《紧绳咒》，紧紧扣住，怎能得脱？褪至颈项之下，原是一个金圈子套住。那怪将绳一扯，扯将下来，照光头上砍了七八宝剑，行者头皮儿也不曾红了一红。那魔道：“这猴子，你这等头硬，我不砍你；且带你回去，再打你。将我那两件宝贝趁早还我！”行者道：“我拿你甚么宝贝，你问我要？”那魔头将身上细细搜检，却将那葫芦、净瓶都搜出来；又把绳子牵着，带至洞里道：“兄长，拿将来了。”老魔道：“拿了谁来？”二魔道：



Never relaxing for an instant.
The gold-banded cudgel
Comes within inches of the skull;
The Seven-star Sword
Strives for a thrust to the heart.
The one strikes fear into the stars;
The other's wrath is more terrible than lightning.

The two of them fought thirty rounds, but neither came out on top. Monkey was delighted, though without showing it. "So this vicious devil is a match for my iron cudgel. As I've already got his three treasures I'm only wasting my time slogging it out with him like this. It'd be much better to pop him into the gourd or the vase. But that's no good," he reflected further. "As the saying goes, 'a possession is at its owner's disposal.' If they don't do what I tell them, everything will be ruined. I'll have to lasso him with the Dazzling Golden Cord."

Using one hand to parry the magic sword with his cudgel, the splendid Great Sage raised the rope in the other and sent it whistling through the air to lasso the demon king. Now the king had a Rope-tightening Spell and a Rope-loosening Spell. When he lassoed others he would say the tightening spell, and nobody would be able to get free; and if he lassoed his own people he would say the loosening spell, and no one would be hurt. Recognizing this rope as one of his own family's treasures he said the loosening spell, at which the noose slid open. He got free and threw the rope back at Monkey, catching him. Before the Great Sage could apply some slimming magic to escape the demon had recited the tightening spell. Monkey was held fast, unable to free himself; he was locked tight by a gold ring at his neck. The demon jerked at the rope and pulled him over, then struck seven or eight blows at his head with the magic sword. This did not even redden Monkey's scalp. "If your head's that hard, you ape, I'll not hack at you any more," the demon said. "I'll take you back to kill later. Give me my two treasures back at once." "I haven't got any treasures of yours," Monkey replied, "so why ask me?" The demon king searched him very carefully, found the gourd and the vase, and dragged him back into the cave by the rope. "Brother, I've got him," he announced. "Who?" the Senior King asked. "Sun the Novice," re-

“孙行者。你来看，你来看。”老魔一见，认得是行者，满面欢喜道：“是他！是他！把他长长的绳儿拴在柱料上耍子！”真个把行者拴住，两个魔头，却进后面堂里饮酒。

那大圣在柱根下爬磋，忽惊动八戒。那呆子吊在梁上，哈哈的笑道：“哥哥啊，耳朵吃不成了！”行者道：“呆子！可吊得自在么？我如今就出去，管情救了你们。”八戒道：“不羞！不羞！本身难脱，还想救人，罢！罢！罢！师徒们都在一处死了，好到阴司里问路！”行者道：“不要胡说！你看我出去。”八戒道：“我看你怎么出去。”那大圣口里与八戒说话，眼里却抹着那些妖怪。见他在里边吃酒，有几个小妖拿盘拿盏，执壶酹酒，不住的两头乱跑，关防的略松了些儿。他见面前无人，就弄神通：顺出棒来，吹口仙气，叫“变！”即变做一个纯钢的锉儿；扳过那颈项的圈子，三五锉，锉做两段；扳开锉口，脱将出来，拔了一根毫毛，叫变做一个假身，拴在那里，真身却幌一幌，变做个小妖，立在旁边。八戒又在梁上喊道：“不好了！不好了！拴的是假货，吊的是正身！”老魔停杯便问：“那猪八戒吆喝的是甚么？”行者已变做小妖，上前道：“猪八戒撵道孙行者教变化走了罢，他不肯走，在那里吆喝哩。”二魔道：“还说猪八戒老实！原来这等不老实！该打二十多嘴棍！”

这行者就去拿条棍来打。八戒道：“你打轻些儿；若重了些儿，我又喊起。我认得你！”行者道：“老孙变化，也只为你们。你怎么倒走了风息？这一洞里妖精，都认不得，怎的

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plied the Junior King. "Come and see." When the Senior King saw that it was Monkey his face was wreathed in smiles. "It's him," he said, "it's him. Tie him to a pillar with a very long rope and we'll have some fun with him." And indeed Monkey was tied up while the two demon kings went into the back hall for a drink.

Monkey's fidgeting at the foot of the pillar disturbed Pig. As he hung from his beam the idiot mocked Monkey: "So you didn't manage to eat those ears." "Fool," said Monkey, "do you like hanging up there? If I get out I guarantee that I'll rescue you all." "You're shameless," said Pig, "quite shameless. You can't escape yourself, and you want to rescue others. I've had enough. Let's all die with the master, then at least we'll be able to ask the way for him in the Underworld." "Stop talking such nonsense," said Monkey, "and watch me get out." "How?" Pig asked. While the Great Sage told Pig he was keeping a sharp eye on the two demon kings, who were feasting inside while little demons brought them dishes of food and jugs of wine. The two of them were staggering all over the place, and security was very relaxed. Seeing that there was nobody in front of him Monkey used his magic powers to slide his cudgel out. He blew on it and said "Change!" turning it into a pure steel file. Tugging at the ring at his neck he filed it apart with four or five strokes of the file, then removed the file, freed himself, plucked out a hair, turned it into a replica of himself, and left it tied up there. Then in a flash he changed into a little devil and stood beside it. Up by the roof-beam Pig started to shout, "This is terrible, terrible. The one tied up is a fake. The genuine article is hanging up here." The Senior Demon King put his wine cup down to ask, "Why is Pig yelling?" Monkey, now in the guise of a little devil, came forward to report, "Pig was inciting Sun the Novice to transform himself and escape. Sun refused to do so, and so Pig is yelling." "Who said that Pig was well-behaved?" asked the Junior King. "Now we know just how cunning he is. He must be hit twenty times on the snout."

When Monkey fetched a rod to hit him with, Pig said, "Don't hit me hard, because if you do I'll start shouting again. I know who you are." "It's only for your sakes that I'm making all these transformations," replied Monkey. "Why ever did you have to give the game away? None

偏你认得？”八戒道：“你虽变了头脸，还不曾变得屁股。那屁股上两块红不是？我因此认得是你。”行者随往后面，演到厨中，锅底上摸了一把，将两臀擦黑，行至前边。八戒看见，又笑道：“那个猴子去那里混了这一会，弄做个黑屁股来了。”

行者仍站在跟前，要偷他宝贝。真个甚有见识：走上厅，对那怪扯个腿子道：“大王，你看那孙行者拴在柱上，左右爬蹉，磨坏那根金绳，得一根粗壮些的绳子换将下来才好。”老魔道：“说得是。”即将腰间的狮蛮带解下，递与行者。行者接了带，把假妆的行者拴住。换下那条绳子，一窝儿窝儿笼在袖内；又拔一根毫毛，吹口仙气，变作一根假幌金绳，双手送与那怪。那怪只因贪酒，那曾细看，就便收下。这个是大圣腾那弄本事，毫毛又换幌金绳。

得了这件宝贝，急转身跳出门外，现了原身。高叫：“妖怪！”那把门的小妖问道：“你是甚人，在此呼喝？”行者道：“你快早进去报与你那泼魔，说者行孙来了。”那小妖如言报告。老魔大惊道：“拿住孙行者，又怎么有个者行孙？”二魔道：“哥哥，怕他怎的？宝贝都在我手里，等我拿那葫芦出去，把他装将来。”老魔道：“兄弟仔细。”二魔拿了葫芦，走出山门，忽看见与孙行者模样一般，只是略矮些儿。问道：“你是那里来的？”行者道：“我是孙行者的兄弟。闻说你拿了我家兄，却来与你寻事的。”二魔道：“是我拿了，锁



of the demons in the cave knew who I was. It would have to be you who found out." "You may have altered your face," Pig replied, "but you can't change your backside. You have a patch of red on either cheek down there, don't you? That's how I know it's you." Monkey went through to the inner quarters, slipped into the kitchens, rubbed the underneath of a pan, smeared the soot on both his buttocks, and went back to the front part of the cave. "Where's that monkey been messing around?" mocked Pig when he saw him. "His bum's all black."

Monkey was still standing in front of them, trying to steal their treasures. Being extremely wise he entered the main hall, tugged at the old demon's leg, and said, "Your Majesty, Sun the Novice is fidgeting around where he's tied to the pillar, trying to wear his way through the golden rope. It would be best to change it for a thicker one." "You're right," said the Senior Demon King, taking off the belt of lion-hide he wore at his waist and handing it to Monkey, who used it to tie up the imitation Monkey. The golden rope he tucked loop by loop into his sleeve before plucking out a hair, blowing on it with magic breath, and turning it into a copy of the Dazzling Golden Cord, which he respectfully returned to the demon with both hands. The demon was too preoccupied with his drinking to look at it carefully as he accepted it. Thus it was that the Great Sage used his power of improvisation and turned a hair into the Dazzling Golden Cord.

Now that he had this treasure he bounded out of the cave as fast as he could, turned back into himself, and shouted, "You devils." "Who are you, yelling like that?" the devils on the doors asked. "Go inside at once and announce to your lousy demon kings that the Novice Sun is here." When the little devils passed on the message the Senior King was greatly shocked. "We've captured Sun the Novice, so how can there be another Novice Sun?" "He's nothing to be frightened of," said the Junior King. "We have all our treasures back. I'll fetch the gourd and put him inside it." "Do be careful, brother," said the Senior King.

The Junior King went outside carrying the gourd to see someone just like Sun the Novice except that he was a little shorter. "Where are you from?" he asked. "I'm Sun the Novice's brother," Monkey replied. "I've heard that you've captured him, which is why I'm here to have it

在洞中。你今既来，必要索战；我也不与你交兵，我且叫你一声，你敢应我么？”行者道：“可怕你叫上千声，我就答应你万声！”那魔执了宝贝，跳在空中，把底儿朝天，口儿朝地，叫声“者行孙”。行者却不敢答应，心中暗想道：“若是应了，就装进去哩。”那魔道：“你怎么不应我？”行者道：“我有些耳闭，不曾听见。你高叫。”那怪物又叫声“者行孙”。行者在底下掐着指头算了一算，道：“我真名字叫做孙行者，起的鬼名字叫做者行孙。真名字可以装得，鬼名字好道装不得。”却就忍不住，应了他一声。唵的被他吸进葫芦去，贴上帖儿。原来那宝贝，那管甚么名字真假，但绰个应的气儿，就装了去也。

大圣到他葫芦里，浑然乌黑。把头往上一顶，那里顶得动，且是塞得甚紧，却才心中焦躁道：“当时我在山上，遇着那两个小妖，他曾告诵我说：不拘葫芦、净瓶，把人装在里面，只消一时三刻，就化为脓了，敢莫化了我么？”一条心又想着道：“没事！化不得我！老孙五百年前大闹天宫，被太上老君放在八卦炉中炼了四十九日，炼成个金子心肝，银子肺腑，铜头铁背，火眼金睛，那里一时三刻就化得我？且跟他进去，看他怎的。”

二魔拿人里面道：“哥哥，拿来了。”老魔道：“拿了谁？”二魔道：“者行孙，是我装在葫芦里也。”老魔欢喜道：“贤弟，请坐。不要动，只等摇得响再揭帖儿。”行者听得到道：“我这般一个身子，怎么便摇得响？只除化成稀汁，才



out with you." "Yes, I have got him," said the Junior Demon King. "He's tied up in the cave. As you're here you must want a fight, and I'm willing to cross swords with you. But do you have the guts to answer if I call your name?" "If you call my name a thousand time," said Monkey, "I'll answer ten thousand times." The demon leapt into mid-air with his treasure, which he held upside-down as he called out, "Novice Sun." Monkey did not dare reply. "If I reply," he thought, "he'll have me inside." "Why don't you answer me?" the demon asked. "I can't hear you," replied Monkey, "I'm a bit deaf. Shout louder." "Novice Sun," the demon shouted again. Down below Monkey pinched his own fingers as he thought things out: "My real name is Sun the Novice. Novice Sun is only a false name I've made up. With my real name I could be put in the gourd, but I reckon that with a false name I can't be." Unable to restrain himself any longer he replied this time. With a roaring of wind he was sucked into the gourd and the label was put on it. As it happened it made no difference to that treasure whether a name was real or false: any response was enough to get you put inside.

The Great Sage found it pitch-black inside the gourd. When he tried to raise his head he could not move it at all, so tightly was he squeezed in it. He now began to feel very anxious. "The two little devils I met on the mountain," he thought, "told me that any one put in the gourd or the vase turns to pus in three and a half hours. Perhaps that's going to happen to me." Then he started on another line of thought: "No problem. I won't turn into pus. When I made havoc in the Palace of Heaven five hundred years ago Lord Lao Zi put me in his Eight Trigram Furnace and fired me for forty-nine days, and this gave me a heart and liver of gold, lungs of silver, a brazen head, an iron back, eyes of fire and golden pupils. I couldn't possibly be turned to pus in three and a half hours. I'll let him take me inside and see what he does."

Taking Monkey inside, the Junior Demon King said, "I've got him, brother." "Who?" the Senior King asked. "I've got the Novice Sun packed in my gourd," the Junior King replied. "Do sit down, dear brother," said the Senior King, "and don't move. We must shake the gourd till we hear him sloshing around inside before taking the label off." Hearing this, Monkey wondered, "How could they shake my body till they heard it

摇得响是。等我撒泡溺罢，他若摇得响时，一定揭帖起盖，我乘空走他娘罢！”又思道，“不好！不好！溺虽可响，只是污了这直裰。等他摇时，我但聚些唾津漱口，稀漓呼喇的，哄他揭开，老孙再走罢。”大圣作了准备，那怪贪酒不摇。大圣作个法，意思只是哄他来摇，忽然叫道：“天呀！孤拐都化了！”那魔也不摇。大圣又叫道：“娘啊！连腰截骨都化了！”老魔道：“化至腰时，都化尽矣。揭起帖儿看看。”

那大圣闻言，就拔了一根毫毛，叫“变！”变作个半截的身子，在葫芦底上。真身却变做个螭螬虫儿，钉在那葫芦口边。只见那二魔揭起帖子看时，大圣早已飞出。打个滚，又变做个倚海龙。倚海龙却是原去请老奶奶的那个小妖。他变了，站在旁边。那老魔扳着葫芦口，张了一张，见是个半截身子动耽，他也不认真假，慌忙叫：“兄弟，盖上！盖上！还不曾化得了哩！”二魔依旧贴上。大圣在旁暗笑道：“不知老孙已在此矣！”

那老魔拿了壶，满满的斟了一杯酒，近前双手递与二魔道：“贤弟，我与你递个盅儿。”二魔道：“兄长，我们已吃了这半会酒，又递甚盅？”老魔道：“你拿住唐僧、八戒、沙僧犹可；又索了孙行者，装了者行孙，如此功劳，该与你多递几盅。”二魔见哥哥恭敬，怎敢不接，但一只手托着葫芦，



sloshing around? They wouldn't hear anything unless I'd turned runny. I'll take a piss, then if they shake me and hear is sloshing around they're bound to take the label and the lid off, and I'll be able to get the hell out of here. No, that won't do. Piss would sound right but it would get my tunic filthy. When he shakes the gourd I'll have my mouth full of saliva that I can swish around noisily to fool him into opening up. Then I'll be off." The Great Sage got ready, but the demons were too thirsty for their wine to shake the gourd. So he thought of a way to trick them into shaking it. "Heavens," he shouted, "my knuckles have turned to pus." But the demons still did not shake it. Then he shouted, "Mother, my waist has gone now." At this the Senior Demon King said, "If he's turned to pus as far as the waist he's finished. Take the label off and let's have a look."

When the Great Sage heard this he plucked out another hair, told it to change, and turned it into half of his own body, which he left in the bottom of the gourd. He turned himself into a tiny insect that perched near the mouth of the gourd. As soon as the Junior Demon King took the paper cover off he flew out, did a roll, and turned into Ocean Dragon, the little devil who had gone with the invitation to the old lady. In this guise he stood beside the path while the Senior King removed the stopper from the gourd, craned his neck, and saw the half body still moving. Not realizing that it was a fake he called out in panic, "Shut it again, brother, shut it. He hasn't rotted down yet." The Junior King put the cover back on. The Great Sage was discreetly delighted that they did not realize where he actually was.

The Senior Demon King took the gourd, filled a cup to the brim with liquor, and offered it with both hands to the Junior King, saying, "Please accept this drink from me." "Elder brother," replied the Junior King, "I've drunk a great deal. I can't accept another." To this the Senior King said, "Your capture of the Tang Priest, Pig and Friar Sand was nothing special; but I insist on offering you some drinks to congratulate you on your achievement in tying up Sun the Novice and putting the Novice Sun into your gourd." As his elder brother was showing him so much honour and respect the Junior King would have to accept the cup. But he was still holding the magic gourd, and it would have been rude to

一只手不敢去接，却把葫芦递与倚海龙，双手去接杯，不知那倚海龙是孙行者变的。你看他端葫芦，殷勤奉侍。二魔接酒吃了，也要回奉一杯。老魔道：“不消回酒，我这里陪你一杯罢。”两人只管谦逊。行者顶着葫芦，眼不转睛，看他两个左右传杯，全无计较，他就把个葫芦摠入衣袖。拔根毫毛，变个假葫芦，一样无二，捧在手中。那魔递了一会酒，也不看真假，一把接过宝贝。各上席，安然坐下，依然叙饮。孙大圣撒身走过，得了宝贝，心中暗喜道：“饶这魔头有手段，毕竟葫芦还姓孙！”

毕竟不知向后怎样施为，方得救师灭怪，且听下回分解。



accept the cup in one hand. So he passed the gourd to Ocean Dragon to allow himself to receive the cup with both hands, unaware that Ocean Dragon was Monkey in disguise. Just watch Monkey respectfully holding the gourd as he stands in attendance. When the Junior King had drunk the liquor he wanted to return the courtesy. "No need," said the Senior King, "I'll drink one with you." They were both being very modest. Monkey held the gourd and fixed his gaze on the two of them as they lost count of how many drinks they were giving each other. He slipped the gourd up his sleeve, pulled out a hair, and turned it into an exact facsimile of the gourd that he offered to the kings. After giving each other so many drinks the two kings did not check its authenticity but simply took their treasure, went to their places, sat down, and carried on drinking. The Great Sage got away. He was very pleased at having captured the treasures. "In spite of these demon kings' magic powers, the gourd is now mine," he thought. If you don't know what he had to do to save his master and destroy the demons, listen to the explanation in the next instalment.







外極軟性氣密
運與正心便伏魔



鄭子學堂
PDG

第三十五回

外道施威欺正性 心猿获宝伏邪魔

本性圆明道自通，翻身跳出网罗中。
修成变化非容易，炼就长生岂俗同？
清浊几番随运转，辟开数劫任西东。
逍遥万亿年无计，一点神光永注空。

此诗暗合孙大圣的道妙。他自得了那魔真宝，笼在袖中。喜道：“泼魔苦苦用心拿我，诚所谓水中捞月；老孙若要擒你，就好似火上弄冰。”藏着葫芦，密密的溜出门外，现了本相，厉声高叫道：“精怪开门！”旁有小妖道：“你又是甚人，敢来吆喝？”行者道：“快报与你那老泼魔，吾乃行者孙来也。”

那小妖急入里报道：“大王，门外有个甚么行者孙来了。”老魔大惊道：“贤弟，不好了！惹动他一窝风了！幌金绳现拴着孙行者，葫芦里现装着者行孙，怎么又有个甚么行者孙？想是他几个兄弟都来了。”二魔道：“兄长放心。我这葫芦装下一千人哩。我才装了者行孙一个，又怕那甚么行者





Chapter 35

The Power of Heterodoxy Oppresses the True Nature The Mind-Ape Wins the Treasures and Beats the Demons

Lucid the true nature; the Way explains itself;
With one turn one jumps out of the net
To learn transformations is very hard indeed,
To become immortal is no common deed.

Pure yields to foul and foul to pure as fate's wheel turns;
Break through the kalpas and travel freely.
Wander at will through countless billion years,
A spot of sacred light ever shining in the void.

This poem is an apt but indirect description of how wonderful the Great Sage's powers were. Now that he had won the demons' treasure and had it tucked into his sleeve he thought with delight, "The damned demon went to such a lot of trouble to capture me, but it was, as they say, like trying to fish the moon out of water. But for me to try to capture you would be like melting ice on a fire." Concealing the gourd about him he slipped outside, reverted to his own form, and shouted at the top of his voice, "Open up, you devils." "Who do you think you are, shouting like that?" asked the devils who were there. "Tell your damned demon kings at once that Novice the Sun is here," he replied.

The demons rushed in to report, "Your Majesties, there's a Novice the Sun or something at the doors." The Senior King was shocked. "This is terrible, brother," he said. "We've stirred up a whole nest of them. Sun the Novice is tied up with the Dazzling Golden Cord, and the Novice Sun is inside the gourd, so how can there be a Novice the Sun as well? They must all be brothers and all have come." "Don't worry, brother," the Junior King replied. "I can put a thousand people into my gourd, and at present I've only got the Novice Sun inside. No need to be afraid of Novice the Sun or whoever. I'm going out to take a look and put him

孙！等我出去看看，一发装来。”老魔道：“兄弟仔细。”

你看那二魔拿着个假葫芦，还像前番，雄纠纠，气昂昂，走出门高呼道：“你是那里人氏，敢在此间吆喝？”行者道：“你认不得我？——

家居花果山，祖贯水帘洞。
只为闹天宫，多时罢争竞。
如今幸脱灾，弃道从僧用。
秉教上雷音，求经归觉正。
相逢野泼魔，却把神通弄。
还我大唐僧，上西参佛圣。
两家罢战争，各守平安境。
休惹老孙焦，伤残老性命！”

那魔道：“你且过来，我不与你相打，但我叫你一声，你敢应么？”行者笑道：“你叫我，我就应了；我若叫你，你可应么？”那魔道：“我叫你，是我有个宝贝葫芦，可以装人；你叫我，却有何物？”行者道：“我也有个葫芦儿。”那魔道：“既有，拿出来我看。”行者就于袖中取出葫芦道：“泼魔，你看！”幌一晃，复藏在袖中，恐他来抢。

那魔见了大惊道：“他葫芦是那里来的？怎么就与我的一般？……纵是一根藤上结的，也有个大小不同，偏正不一，却怎么一般无二？”他便正色叫道：“行者孙，你那葫芦是那里来的？”行者委的不知来历，接过口来，就问他一句道：





inside too." "Do be careful," said the Senior Demon King.

Watch as the Junior King goes out through the doors with his gourd, as heroic and impressive as the previous time. "Where are you from?" he shouted at the top of his voice, "and how dare you rant and roar here?" "Don't you know who I am?" Monkey said.

"My home is on the Mount of Flowers and Fruit;
Long have we lived in Water Curtain Cave.
For making havoc in the Heavenly Palace
For ages did I rest from war and strife.

Since my delivery from woe,
I've left the Way and now I serve a monk.
As a believer I go to Thunder Shrine
To seek the Scriptures and come back to Truth.

Now that I've met with you damned fiends,
All of my magic powers I've had to use.
Give back to us the priest who's come from Tang,
To travel west and visit the Lord Buddha.

The rival sides have fought for long enough:
Let all of us now live in peace together.
Don't make old Monkey lose his fiery temper,
For if he does he'll surely wipe you out."

"Come here," said the demon. "I won't hit you. I'll just call your name. Will you answer?" "If you call my name," said Monkey, "I'll reply. But will you answer if I call your name?" "If I call you," said the demon, "I have a miraculous gourd that people can be packed into. But if you call me, what have you got?" "I've got a gourd too," Monkey replied. "If you have, then show me," said the demon. Monkey then produced the gourd from his sleeve and said, "Look, damned demon." He flourished it then put it back in his sleeve in case the demon tried to snatch it.

The sight was a great shock to the demon. "Where did he get his gourd?" he wondered. "Why is it just like mine? Even gourds from the same vine are different sizes and shapes. But that one is identical." He then shouted angrily at Monkey, "Novice the Sun, where did you get your gourd?" As Monkey really did not know where it was from he answered

“你那葫芦是那里来的？”那魔不知是个见识，只道是句老实言语，就将根本从头说出道：“我这葫芦是混沌初分，天开地辟，有一位太上老祖，解化女娲之名，炼石补天，普救阎浮世界；补到乾宫夬地，见一座昆仑山脚下，有一缕仙藤，上结着这个紫金红葫芦，却便是老君留下到如今者。”大圣闻言，就绰了他口气道：“我的葫芦，也是那里来的。”魔头道：“怎见得？”大圣道：“自清浊初开，天不满西北，地不满东南，太上道祖解化女娲，补完天缺，行至昆仑山下，有根仙藤，藤结有两个葫芦。我得一个是雄的，你那个却是雌的。”那怪道：“莫说雌雄；但只装得人的，就是好宝贝。”大圣道：“你也说得是，我就让你先装。”

那怪甚喜，急纵身跳将起去，到空中，执着葫芦，叫一声“行者孙。”大圣听得，却就不歇气连应了八九声，只是不能装去。那魔坠将下来，跌脚捶胸道：“天那！只说世情不改变哩！这样个宝贝，也怕老公，雌见了雄，就不敢装了！”行者笑道：“你且收起，轮到老孙该叫你哩。”急纵筋斗，跳起去，将葫芦底儿朝天，口儿朝地，照定妖魔，叫声“银角大王”。那怪不敢闭口，只得应了一声，倏的装在里面，被行者贴上“太上老君急急如律令奉敕”的帖子。心中暗喜道：“我的儿，你今日也来试试新了！”

他就按落云头，拿着葫芦，心心念念，只是要救师父，



with another question: "Where did you get yours?" Not realizing that this was a trick Monkey had learnt from experience, the demon told the true story from the beginning: "When Chaos was first divided and heaven separated from earth there was this Lord Lao Zi who took the name of the Goddess Nūwa to smelt a stone to mend the heavens and save the Continent of Jambu. When he put in the missing part of the Heavenly Palace he noticed a magic vine at the foot of Mount Kunlun on which this gold and red gourd was growing. It has been handed down from Lord Lao Zi to the present day." Hearing this, Monkey carried on in the same vein: "That's where my gourd came from too." "How can you tell?" the demon king asked. "When the pure and the coarse were first divided," the Great Sage replied, "heaven was incomplete in the north-west corner, and part of the earth was missing to the south-east. So the Great Taoist Patriarch turned himself into Nūwa to mend the sky. As he passed Mount Kunlun there was a magic vine with two gourds growing on it. The one I've got is the male one, and yours is the female one." "Never mind about the sex," said the demon. "It's only a real treasure if it can hold people inside." "Quite right," said Monkey. "You try to put me inside first."

The overjoyed demon sprang into mid-air with a bound, held out his gourd, and called, "Novice the Sun." Without hesitation the Great Sage replied eight or nine times, but he was not sucked inside. The monster came down, stamping his feet, pounding his chest, and exclaiming, "Heavens! Who said that the world never changes? This treasure's scared of its old man! The female one hasn't the nerve to pack the male inside." "Put your gourd away now," said Monkey. "It's my turn to call your name." With a fast somersault he leapt up, turned his gourd upsidedown with its mouth facing the demon, and called, "Great King Silver Horn." The demon could not keep quiet; he had to answer, and he went whistling into the gourd. Monkey then attached a label reading:

To the Great Lord Lao: to be dealt with urgently in accordance with the Statutes and Ordinances.

"Well, my boy," he thought with pleasure, "today you've tried something new."

He landed his cloud, still carrying the gourd. His only thought was to

又往莲花洞口而来。那山上都是些洼踏不平之路，况他又是个圈盘腿，拐呀拐的走着，摇的那葫芦里漉漉索索，响声不绝。你道他怎么便有响声？原来孙大圣是熬炼过的身体，急切化他不得；那怪虽也能腾云驾雾，不过是些法术，大端是凡胎未脱，到于宝贝里就化了。行者还不当他就化了，笑道：“我儿子啊，不知是撒尿耶，不知是漱口哩。这是老孙干过的买卖。不等到七八日，化成稀汁，我也不揭盖来看。——忙怎的？有甚要紧？想着我出来的容易，就该千年不看才好！”他拿着葫芦，说着话，不觉的到了洞口，把那葫芦摇摇，一发响了。他道：“这个像发课的筒子响，倒好发课。等老孙发一课，看师父甚么时才得出门。”你看他手里不住的摇，口里不住的念道：“周易文王、孔子圣人、桃花女先生、鬼谷子先生。”

那洞里小妖看见道：“大王，祸事了！行者孙把二大王爷爷装在葫芦里发课哩！”那老魔闻得此言，唬得魂飞魄散，骨软筋麻，扑的跌倒在地，放声大哭道：“贤弟呀！我和你私离上界，转托尘凡，指望同享荣华，永为山洞之主；怎知为这和尚，伤了你的性命，断吾手足之情！”满洞群妖，一齐痛哭。

猪八戒吊在梁上，听得他一家子齐哭，忍不住叫道：“妖精，你且莫哭，等老猪讲与你听。先来的孙行者，次来的者行孙，后来的行者孙，反复三字，都是我师兄一人。他有七十二变化，腾那进来，盗了宝贝，装了令弟。令弟已是死



rescue his master as he headed for the Lotus Flower Cave. The mountain path was most uneven, and he was besides bow-legged, so as he lurched along the gourd was shaken, making a continuous sloshing sound. Do you know why this was? The Great Sage's body had been so thoroughly tempered that he could not be putrefied in a hurry. The monster, on the other hand, though able to ride the clouds only had certain magical powers. His body was still essentially that of an ordinary mortal, which putrefied as soon as it went into the gourd. Not believing that the demon had already turned to pus, Monkey joked, "I don't know whether that's piss or saliva, my lord, but I've played that game too. I won't take the cover off for another seven or eight days, by when yōu'll have turned to liquid. What's the hurry? What's so urgent? When I think how easily I escaped you deserve to be out of sight for a thousand years." As he was carrying the gourd and talking like this he was back at the doors of the cave before he realized it. He shook the gourd, and it kept making that noise. "It's like a fortune-telling tube that you shake a stick out of," he thought. "I'll do one and see when the Master will be coming out." Watch him as he shakes and shakes it, repeating over and over again the spell, "King Wen's Book of Changes, Confucius the Sage, Lady of the Peach Blossom, Master Ghostvalley."

When they saw him the little devils in the cave said, "Disaster, Your Majesty. Novice the Sun has put his Junior Majesty in the gourd and is shaking it." The news sent all the Senior King's souls flying and turned his bones and sinews soft. He collapsed, howling aloud, "You and I sneaked out of the world above to be reborn among mortals, brother. Our hope was to share glory for ever as rulers of this cave. We never dreamt that this monk would kill you and part us." All the devils in the cave wept and wailed.

The sound of all this howling was too much for Pig hanging from his beam. "Stop howling, demon," he could not help himself shouting, "and listen to me. Sun the Novice who came first, the Novice Sun who came next, and Novice the Sun who came last all have the same name shuffled around, and they are all my fellow disciple. He can do seventy-two transformations. He got in here by changing, stole your treasure and put your brother inside it. Now that he's dead there's no need for all this misery.

了，不必这等扛丧，快些儿刷净锅灶，办些香蕈、蘑菇、茶芽、竹笋、豆腐、面筋、木耳、蔬菜，请我师徒们下来，与你令弟念卷‘受生经’。”那老魔闻言，心中大怒道：“只说猪八戒老实，原来甚不老实！他倒作笑话儿打觑我！”叫：小妖，“且休举哀，把猪八戒解下来，蒸得稀烂，等我吃饱了，再去拿孙行者报仇。”沙僧埋怨八戒道：“好么！我说教你莫多话，多话的要先蒸吃哩！”那呆子也尽有几分悚惧。旁一小妖道：“大王，猪八戒不好蒸。”八戒道：“阿弥陀佛！是那位哥哥积阴德的？果是不好蒸。”又有一个妖道：“将他皮剥了，就好蒸。”八戒慌了道：“好蒸！好蒸！皮骨虽然粗糙，汤滚就烂。樵户！樵户！”

正嚷处，只见前门外一个小妖报道：“行者孙又骂上门来了！”那老魔又大惊道：“这厮轻我无人！”叫：“小的们，且把猪八戒照旧吊起，查一查还有几件宝贝。”管家的小妖道：“洞中还有三件宝贝哩。”老魔问：“是那三件？”管家的道：“还有‘七星剑’、‘芭蕉扇’与‘净瓶’。”老魔道：“那瓶子不中用：原是叫人，人应了就装得，转把个口诀儿教了那孙行者，倒把自家兄弟装去了。不用他，放在家里。快将剑与扇子拿来。”那管家的即将两件宝贝献与老魔。老魔将芭蕉扇插在后项衣领，把七星剑提在手中，又点起大小群妖，有三百多名，都教一个个拈枪弄棒，理索轮刀。这老魔却顶盔贯甲，罩一领赤焰焰的丝袍。群妖摆出阵去，要拿孙大圣。那孙大圣早已知二魔化在葫芦里面，却将他紧紧拴



Have your cooking pots scrubbed clean and cook some gill mushrooms and button mushrooms, tea shoots, bamboo shoots, beancurd, gluten, tree-fungus, and vegetables. Then you can invite my master, my fellow-disciple and me down to say a *Life Sutra* for your brother.” “I thought Pig was well-behaved,” roared the demon king in fury, “but he most certainly is not, mocking me like that.” He then called on the little devils, “Stop wailing, and let Pig down. Cook him till he’s nice and tender, and when I’ve had made a good meal of him I’ll go out and take my revenge on Sun the Novice.” “Wonderful,” grumbled Friar Sand at Pig. “I told you to keep your mouth shut. Your reward for blabbing will be to be cooked first.” The idiot was quite frightened by now. A little devil standing beside him said, “Your Majesty, Pig will be hard to cook.” “Thank heavens,” said Pig. “Is this brother winning himself some merit? It’s true I wouldn’t cook well.” Then another little devil said, “He’ll cook if he’s skinned first.” “Yes,” said Pig in desperation, “I’ll cook. My skin and bones may be coarse, but they’ll boil tender. I’m done for! I’m done for.”

Before Pig had finished shouting a little devil came in from outside to report that Novice the Sun was there again and being very abusive. “Damn him. He thinks we’re completely useless,” exclaimed the Senior Demon King with horror. “Hang Pig up again,” he told the little demons, “and check what treasures we have left.” “We still have three in the cave,” reported the steward devil. “Which three?” the demon king asked. “The Seven-star Sword, the Plantain Fan, and the Pure Vase,” replied the steward. “The vase is useless,” said the demon king. “All you used to need to do was to call someone’s name and get a reply for them to be put inside. But now Sun the Novice has learnt the words of the spell and put my brother in it. We won’t need that—leave it here. Fetch me the sword and the fan at once.” The steward immediately fetched them for the old demon, who tucked the fan inside the back of his collar and took the sword in his hand. Then he mustered all three hundred or more of his devils and drilled them in the use of spear, staff, rope and sword. The Senior Demon King then put on his helmet and breast plate, over which he threw a cloak of fiery red silk. The demons fell into battle formation, ready to capture the Great Sage Sun. The Great Sage meanwhile, now

扣停当，撒在腰间，手持着金箍棒，准备厮杀。只见那老妖红旗招展，跳出门来。却怎生打扮？

头上盔缨光焰焰，腰间带束彩霞鲜。
身穿铠甲龙鳞砌，上罩红袍烈火然。
圆眼睁开光掣电，钢须飘起乱飞烟。
七星宝剑轻提手，芭蕉扇子半遮肩。
行似流云离海岳，声如霹雳震山川。
威风凛凛欺天将，怒帅群妖出洞前。

那老魔急令小妖摆开阵势。骂道：“你这猴子，十分无礼！害我兄弟，伤我手足，着然可恨！”行者骂道：“你这讨死的怪物！你一个妖精的性命舍不得，似我师父、师弟、连马四个生灵，平白的吊在洞里，我心何忍！情理何甘！快快的送将出来还我，多多贴些盘费，喜喜欢欢打发老孙起身，还饶了你这个老妖的狗命！”那怪那容分说，举宝剑劈头就砍。这大圣使铁棒举手相迎。这一场在洞门外好杀！咦——

金箍棒与七星剑，对撞霞光如闪电。悠悠冷气逼人寒，荡荡昏云遮岭堰。那个皆因手足情，些儿不放善；这个只为取经僧，毫厘不容缓。两家各恨一般仇，二处





aware that the Junior Demon King had rotted down inside the gourd, tied it up very tight and fastened it to his belt, then prepared to fight, his gold-banded cudgel in his hand. The old demon, his red battle-flag unfurled behind him, leapt out through the doors of the cave. This was how he was dressed:

Dazzling bright the tassels on his helmet,
Brilliantly coloured the belt at his waist.
The armour he wore was made of dragon scales,
Covered with a cloak of burning fire.
Lightning flashed from his glaring eyes,
Smoke curled up from his bristles of steel.
Lightly he lifted the Seven-star Sword,
His shoulders covered by the Plantain Fan.
He moved like clouds drifting from an island,
Sounded like thunderbolts shaking the mountains.
His mighty prowess would oppress Heaven's warriors
As he wrathfully led his devils from the cave.

He ordered the little devils into battle positions at once, then started hurling abuse: "Thoroughly ill-mannered ape. You've murdered my brother and ruined our fraternal love. You're utterly loathsome." "Detestable monster," replied Monkey in kind. "You hang on to your devilish life for all you're worth, but how do you expect me to stand for my master, my fellow-disciples and horse all being hung up in your cave for no good reason at all? It's intolerable. Hand them over to me this moment and throw in some generous travelling expenses. Then I'll cheerfully be on my way and spare your rotten life." With no more ado the demon lifted his sword and struck at Monkey's head, while Monkey raised his iron cudgel to meet him. It was a fine battle they fought outside the gates. Indeed!

The Gold-Banded Cudgel and the Seven-star Sword,
Flashing like lightning as they meet.
The chill wind from them makes one cold,
While mighty banks of cloud blot out the ridges.
One, moved by brotherly love,
Would do no act of kindness;
The other, out to save the pilgrim,



每怀生怒怨。只杀得天昏地暗鬼神惊，日淡烟浓龙虎战。这个咬牙銼玉钉，那个怒目飞金焰。一来一往逞英雄，不住翻腾棒与剑。

这老魔与大圣战经二十回合，不分胜负。他把那剑梢一指，叫声“小妖齐来！”那三百余精，一齐拥上，把行者围在垓心。好大圣，公然无惧，使一条棒，左冲右撞，后抵前遮。那小妖都有手段，越打越上，一似绵絮缠身，搂腰扯腿，莫肯退后。大圣慌了，即使个身外身法，将左肋下毫毛，拔了一把，嚼碎喷去，喝声叫“变！”一根根都变做行者。你看他长的使棒，短的轮拳，再小的没处下手，抱着孤拐啃筋，把那小妖都打得星落云散，齐声喊道：“大王啊，事不谐矣！难矣乎哉！满地盈山，皆是孙行者了！”被这身外法把群妖打退，止撇得老魔围困中间，赶得东奔西走，出路无门。

那魔慌了，将左手擎着宝剑，右手伸于项后，取出芭蕉扇子，望东南丙丁火，正对离宫，唵喇的一扇子，搨将下来，只见那就地上，火光焰焰。原来这般宝贝，平白地搨出火来。那怪物着实无情：一连搨了七八扇子，燬天炽地，烈



Showed no touch of mercy.
The two sides seethed with equal hatred,
Each of them sharing the same loathing.
They fought so hard that
Heaven and earth were thrown into darkness,
Gods and demons were terrified,
The sun went pale in the dense smoke,
Dragons and tigers trembled.
One gnashed his teeth, as if filing nails of jade;
The other's glaring eyes burned with golden fire.
Moving to and fro they showed off their valour,
In an endless play of sword and cudgel.

When the old demon had fought twenty rounds with Monkey and neither had emerged the victor he waved the scabbard of his sword and called all his little devils forward. Over three hundred of them all rushed up and surrounded Monkey. The splendid Great Sage, quite unperturbed, used his cudgel to strike and parry to either side, before and behind. The little devils all had great skill, and they fought their way ever closer to him, tying him up as if in a tangle of silk floss as they tugged at his waist and legs. They would not retreat. The Great Sage was so alarmed by this that he used extracorporeal magic. Plucking a bunch of hairs from under his left ribs he chewed them to pieces that he blew out with the shout, "Change!" Every piece turned into another Monkey. Just watch as the biggest ones wield cudgels, the short ones use their fists, and the tiniest ones, with no other way of attacking grabbed knuckles and sank their teeth into muscles. The little devils were put to rout. "Your Majesty," they yelled, "it's going all wrong. We're in terrible trouble. The whole mountain and everywhere else is swarming with Sun the Novices." Now that his little devils had been thrown back by the extracorporeal magic the demon king was hard-pressed; rush around as he might, there was to escape for him.

In his alarm the demon took his precious sword in his left hand and reached behind his neck with right hand to bring out the Plantain Fan. Then he turned towards the fire-gods of the southeast and the Constellation Ligong he waved the fan. At once flames shot out of the ground, for such was the power of that treasure. The monster was truly ruthless. He

火飞腾。好火：

那火不是天上火，不是炉中火，也不是山头火，也不是灶底火，乃是五行中自然取出的一点灵光火。这扇也不是凡间常有之物，也不是人工造就之物，乃是自开辟混沌以来产成的珍宝之物。用此扇，搨此火，煌煌烨烨，就如电掣红绡；灼灼辉辉，却似霞飞绛绮。更无一缕青烟，尽是满山赤焰，只烧得岭上松翻成火树，崖前柏变作灯笼。那窝中走兽贪性命，西撞东奔；这林内飞禽惜羽毛，高飞远举。这场神火飘空燎，只烧得石烂溪干遍地红！

大圣见此恶火，却也心惊胆颤；道声“不好了！我本身可处，毫毛不济：一落这火中，岂不真如燎毛之易？”将身一抖，遂将毫毛收上身来。只将一根变作假身子，避火逃灾，他的真身，捻着避火诀，纵筋斗，跳将起去，脱离了大火之中，径奔他莲花洞里，想着要救师父。急到门前，把云头按落。又见那洞门外有百十个小妖，都破头折脚，肉绽皮开，原来都是他分身法打伤了的，都在这里声声唤唤，忍疼而立。大圣见了，按不住恶性凶顽，轮起铁棒，一路打将进



waved the fan seven or eight times, setting great fires burning heaven and earth. It was a fine blaze:

Not a heavenly fire,
Nor a fire in a furnace,
Nor a fire on the mountain,
Nor a fire under the pot.
But the miraculous fire that comes from the Five Elements.
The fan is no ordinary object,
Nor was it fashioned by human skill:
It is a treasure made when Chaos was first parted.
The fire caused by this fan
Shines and dazzles
Like red silk lightning;
Burns and blazes
Like crimson gauze sunsets.
Not a wisp of smoke,
Only a mountain covered in flame,
Turning the pines on its ridges into trees of fire,
And the cypresses by its crags into lanterns.
The beasts in their dens, fearful for their lives,
Rush hither and thither;
The birds in the woods, to save their feathers,
Fly far and high.
The magic fire that roars up to the sky,
Destroys the rocks, dries up the streams, and makes all red.

The Great Sage trembled with fear at the sight of this evil fire. "This is terrible," he said. "It may do me no harm, but I can't save those hairs of mine. If they are caught by the fire they'll burn the way hair does." So he shook himself and took the hair back on his body, leaving just one behind as a facsimile of himself. Then, to avoid disaster by fire, his real self somersaulted upwards, reciting a spell to ward off the fire, and escaped from the inferno. He went straight back to the Lotus Flower Cave in the hope of rescuing his master. He rushed to the cave doors, brought his cloud down to land, and found over a hundred little devils there with smashed heads, broken legs, and open wounds. They had all been wounded by his magical other selves and were now standing there howling in agony. At the sight of them the Great Sage could not restrain his

去。可怜把那苦炼人身的功果息，依然是块旧皮毛！

那大圣打绝了小妖，撞入洞里，要解师父，又见那内面有火光焰焰，唬得他手慌脚忙道：“罢了！罢了！这火从后门口烧起来，老孙却难救师父也！”正悚惧处，仔细看时，呀！原来不是火光，却是一道金光。他正了性，往里视之，乃羊脂玉净瓶放光，却自心中欢喜道：“好宝贝耶！这瓶子曾是那小妖拿在山上放光，老孙得了，不想那怪又复搜去；今日藏在这里，原来也放光。”你看他窃了这瓶子，喜喜欢欢，且不救师父，急抽身往洞外而走。才出门，只见那妖魔提着宝剑，拿着扇子，从南而来。孙大圣回避不及，被那老魔举剑劈头就砍。大圣急纵筋斗云，跳将起去，无影无踪的逃了不题。

却说那怪到得门口，但见尸横满地，——就是他手下的群精，——慌得仰天长叹，止不住放声大哭道：“苦哉！痛哉！”有诗为证。诗曰：

可恨猿乖马劣顽，灵胎转托降尘凡。

只因错念离天阙，致使忘形落此山。

鸿雁失群情切切，妖兵绝族泪潺潺。

何时孽满开愆锁，返本还原上御关？

那老魔惭惶不已，一步一声，哭入洞内。只见那什物家火俱在，只落得静悄悄，没个人形；悲切切，愈加凄惨。独自个

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evil and murderous nature; he laid into them, swinging his iron cudgel. The poor devils, who were the fruit of so much hard work to acquire human form, became so many pieces of worn and hairy hide once more.

Having wiped out all the little devils the Great Sage stormed into the cave to free his master. Seeing more dazzling flames inside he was struck by a thought that filled him with panic: "That's done it. The fire's come in through the back door. There's no way I'll be able to rescue the Master." Terrified though he was, he looked more carefully and saw that it was not flames but a golden glow. Pulling himself together he looked inside and saw that the light came from a vase in "muttonfat" jade. "What a beauty," he thought with glee. "That's the vase that shone on the mountain when those two little devils were carrying it. I took it off them, then the demon king found it when he searched me later. Now I see that it shines when they keep it here too." Watch him as he takes such pleasure in stealing the vase that instead of rescuing his master he gets out of the cave as fast as he can. He was just outside when the demon king appeared from the south, brandishing his magic sword and the fan. Before the Great Sage could take evasive action the demon raised the sword and hacked at his face. But the Great Sage immediately soared into the air on a somersault cloud and disappeared without trace.

Back at the cave mouth the demon king was so distressed by the sight of the corpses of his spirits all over the place that he threw back his head and groaned, and could not help wailing loudly at the pain of it. This is proved by a poem that goes:

Wicked the ape, and stubborn the evil horse,
That had their souls reborn in mortal form.
Because in their folly they left the halls of Heaven
They forgot themselves and landed in these hills.
Woeful the swan that loses the flock;
Tearful the demon soldiers whose race is destroyed.
When will their sin be done and their bonds released
So that they may return to their heavenly home?

Overcome with remorse, the Senior Demon King sobbed at every step as he went into the cave. Although all the objects and furniture were still in the cave it was silent and deserted. It made him even more lonely and

坐在洞中，踢伏在那石案之上，将宝剑斜倚案边，把扇子插于肩后，昏昏默默睡着了。这正是：人逢喜事精神爽，闷上心来瞌睡多。

话说孙大圣拨转筋斗云，伫立山前，想着要救师父，把那净瓶儿牢扣腰间，径来洞口打探。见那门开两扇，静悄悄的不闻消耗，随即轻轻移步，潜入里边。只见那魔斜倚石案，呼呼睡着，芭蕉扇褪出肩衣，半盖着脑后，七星剑还斜倚案边；却被他轻轻的走上前拔了扇子，急回头，呼的一声，跑将出去。原来这扇柄儿刮着那怪的头发，早惊醒他。抬头看时，是孙行者偷了，急慌忙执剑来赶。那大圣早已跳出门前，将扇子撒在腰间，双手轮开铁棒，与那魔抵敌。这一场好杀：

恼坏泼妖王，怒发冲冠志。恨不过捋来囫囵吞，难解心头气。恶口骂猢猻：“你老大将人戏！伤我若干生，还来偷宝贝。这场决不容，定见存亡计！”大圣喝妖魔：“你好不知趣！徒弟要与老孙争，累卵焉能击石碎？”宝剑来，铁棒去，两家更不留仁义。一翻二复赌



depressed. He sat alone in the cave, slumped on the stone table, the sword leaning against it, and the fan behind his neck again. Thus he drifted into sleep. Indeed,

Happiness braces the spirit;
Sorrow just sends you to sleep.

The story goes on to tell how the Great Sage Sun turned his somersault cloud round and brought it to a stop in front of the mountain. As he wanted to rescue his master he fastened the vase securely at his waist and went back to the cave to reconnoitre. The doors were wide open, and the silence was unbroken, so he crept stealthily inside to find the old demon slumped against the stone table, fast asleep. The Plantain Fan stick out from his clothes at his shoulder, half covering the back of his head, and the Seven-star Sword was still leaning against the table. Monkey made his way forward very quietly, pulled the fan out, then turned and whooshed out. This was because the fan had rubbed against the monster's hair, waking him up. As soon as he looked up and saw that Monkey had stolen the fan he grabbed for his sword and went after him. By now Monkey was already outside the doors, the fan safely tucked in his belt and his iron cudgel in his hands as he met the monster's onslaught. It was a splendid fight.

The angry demon king,
Beside himself with fury,
Angry enough to swallow Monkey whole.
Unable to let off his rage,
Viciously he cursed the ape;
"You're always trying to fool with me.
You've killed so many of my people,
And you've taken away my treasures.
There'll be no mercy in this fight:
We'll see who's to survive."
The Great Sage yelled back at the demon:
"You haven't a lick of sense.
For a beginner like you to fight against me
Would be like trying to smash a rock with eggs."
The sword was met by the iron cudgel
As both sides fought without giving quarter.



输赢，三转四回施武艺。盖为取经僧，灵山参佛位，致令金火不相投，五行拨乱伤和气；扬威耀武显神通，走石飞沙弄本事。交锋渐渐日将晡，魔头力怯先回避。

那老魔与大圣战经三四十合，天将晚矣，抵敌不住，败下阵来；径往西南上，投奔压龙洞去不题。

这大圣才按落云头，闯入莲花洞里，解下唐僧与八戒、沙和尚来。他三人脱得灾危，谢了行者，却问：“妖魔那里去了？”行者道：“二魔已装在葫芦里，想是这会子已化了；大魔才然一阵战败，往西南压龙山去讫。概洞小妖，被老孙分身法打死一半，还有些败残回的，又被老孙杀绝，方才得入此处，解放你们。”唐僧谢之不尽道：“徒弟啊，多亏你受了劳苦！”行者笑道：“诚然劳苦。你们还只是吊着受疼，我老孙再不曾住脚，比急递铺的铺兵还甚，反复里外，奔波无已。因是偷了他的宝贝，方能平退妖魔。”猪八戒道：“师兄，你把那葫芦儿拿出来与我们看看。只怕那二魔已化了也。”大圣先将净瓶解下，又将金绳与扇子取出，然后把葫芦儿拿在手道：“莫看！莫看！他先曾装了老孙，被老孙漱口，哄得他扬开盖子，老孙方得走了。我等切莫揭盖，只怕





In clash after clash they struggled for mastery,
Turning and twisting to show their skill in arms.
To rescue the pilgrim priest,
And visit the Buddha on Vulture Peak,
Metal and Fire would not yield to each other,
And the chaos of the elements destroyed their friendship.
As they showed their martial prowess and magic powers,
They sent stones and sand flying with their display of skill.
As they fought the sun was slowly setting;
The frightened demon was the first to quit.

After thirty or forty rounds of fighting against Monkey, by when the day was almost over, the demon king could hold out no longer and he broke away, defeated. He made off to the southwest, heading for the Crushed Dragon Cave.

Monkey then brought his cloud down to land and rushed straight back into the Lotus Flower Cave, where he freed the Tang Priest, Pig, and Friar Sand. The three of them thanked Monkey for delivering them from dire peril, then asked where the demons had gone. To this Monkey replied, "The Junior Demon King is inside the gourd, and I reckon he must have dissolved by now. I've just beaten the Senior King, and he's gone back to the Crushed Dragon Cave. As for the little devils from the cave, I killed half of them with my magical extra bodies, then wiped out the wounded survivors of the rout who came back here. That's how I was able to get in here to rescue you." The Tang Priest thanked him no end: "I'm so grateful to you for your great efforts, disciple." "You're telling me it was a great effort," laughed Monkey. "You lot only had to put up with the pain of being hung up, but I wasn't allowed to stand still for a moment. I was more rushed than a postal courier with an urgent message, having to charge around all over the place without stopping. I was only able to put the demons down because I stole their treasures." "Show us the gourd, brother," said Pig. "I think he must have dissolved by now." Monkey took the vase from his belt and then produced the Dazzling Golden Cord and the fan before bringing the gourd out in his hands. "Don't look inside," he said, "don't. When he put me in there I tricked him into taking the lid off and letting me get away by swilling saliva round in my mouth. We absolutely mustn't take the lid off in case he plays a trick on us and

他也会弄喧走了。”师徒们喜喜欢欢，将他那洞中的米面菜蔬寻出，烧刷了锅灶，安排些素斋吃了。饱餐一顿，安寝洞中，一夜无词。早又天晓。

却说那老魔径投压龙山，会聚了大小女怪，备言打杀母亲，装了兄弟，绝灭妖兵，偷骗宝贝之事。众女怪一齐大哭。哀痛多时道：“你等且休凄惨。我身边还有这口七星剑，欲会汝等女兵，都去压龙山后，会借外家亲戚，断要拿住那孙行者报仇。”说不了，有门外小妖报道：“大王，山后老舅爷帅领若干兵卒来也。”老魔闻言，急换了缟素孝服，躬身迎接。原来那老舅爷是他母亲之弟，名唤狐阿七大王。因闻得哨山的妖兵报道，他姐姐被孙行者打死，假变姐形，盗了外甥宝贝，连日在平顶山拒敌。他却帅本洞妖兵二百余名，特来助阵；故此先拢姐家问信。才进门，见老魔挂了孝服，二人大哭。哭久，老魔拜下，备言前事。那阿七大怒，即命老魔换了孝服，提了宝剑，尽点女妖，合同一处，纵风云，径投东北而来。

这大圣却教沙僧整顿早斋，吃了走路。忽听得风声，走出门看，乃是一伙妖兵，自西南上来。行者大惊，急抽身，



escapes too." In their happiness master and disciples found the rice, noodles and vegetables in the cave, cleaned up the stove and cooking pots, and made themselves a vegetarian meal. When they were full they went to sleep in the cave. Nothing worth recounting happened that night, and before long the new day dawned.

The Senior Demon King meanwhile had gone straight to the Crushed Dragon Mountain, where he called together all the she-devils and told them how his mother had been murdered, his brother put in the gourd, the devil soldiers all killed and the treasures stolen. At this the she-devils all wept. After they had been wailing for a long time he said, "Try not to upset yourselves. I still have my Seven-star Sword, and I'm going to parade all you women soldiers behind the Crushed Dragon Mountain, where I'll borrow some troops from my relatives. My mind is made up: I'll capture Sun the Novice and have my revenge on him." The words were not out of his mouth before a little devil from outside the doors reported, "Your Majesty, your lord uncle from the other side of the mountains is here with soldiers." At this news the Senior Demon King quickly put on white mourning garments and went out to greet him in person. This lord uncle was King Septimus Fox, the younger brother of the demon king's mother, and he had heard from devils of his who were out patrolling the mountains how Monkey had killed his sister then impersonated her to steal his nephew's treasures and was fighting him in the battle of Flat-top Mountain that same day. Septimus Fox was bringing over two hundred of his own devil troops to help in the battle when he called for news at his sister's place on the way. As soon as he stepped inside and saw the demon king in mourning for his mother the two of them started to weep aloud. After weeping for some time the demon king bowed to him and told him what had happened. In his anger Septimus told the demon king to change out of his mourning clothes, pick up his sword, call the roll of women soldiers and join forces with him. They then set off on winds and clouds towards the north-east.

The Great Sage had just told Friar Sand to get the breakfast ready as they would set off straight after eating it when he heard the sound of a wind. Going outside to look he saw a host of demon soldiers approaching

忙呼八戒道：“兄弟，妖精又请救兵来也。”三藏闻言，惊恐失色道：“徒弟，似此如何？”行者笑道：“放心！放心！把他这宝贝都拿来与我。”大圣将葫芦、净瓶系在腰间，金绳笼于袖内，芭蕉扇插在肩后，双手轮着铁棒，教沙僧保守师父，稳坐洞中；着八戒执钉钯，同出洞外迎敌。

那怪物摆开阵势，只见当头的是阿七大王。他生的玉面长髯，钢眉刀耳；头戴金炼盔，身穿锁子甲，手执方天戟，高声骂道：“我把你个大胆的泼猴！怎敢这等欺人！偷了宝贝，伤了眷族，杀了妖兵，又敢久占洞府！赶早儿一个个引颈受死，雪我姐家之仇！”行者骂道：“你这伙作死的毛团，不识你孙外公的手段！不要走！领吾一棒！”那怪物侧身躲过，使方天戟劈面相迎。两个在山头一来一往，战经三四回合，那怪力软，败阵回走。行者赶来，却被老魔接住。又斗了三合，只见那狐阿七复转来攻。这壁厢八戒见了，急掣九齿钯挡住。一个抵一个，战经多时，不分胜败。那老魔喝了一声，众妖兵一齐围上。

却说那三藏坐在莲花洞里，听得喊声振地，便叫：“沙和尚，你出去看你师兄胜负何如。”沙僧果举降妖杖出来，喝一声，撞将出去，打退群妖。阿七见事势不利，回头就走；被八戒赶上，照背后一钯，就筑得九点鲜红往外冒，可怜一



from the south-west. This alarmed him, so he ran back in a hurry and shouted to Pig, "Brother, that evil spirit is back again with reinforcements." Sanzang went pale with fright at the news. "Disciple," he asked, "what can this mean?" "Don't worry," chuckled Monkey, "don't worry. Fetch me all their treasures." The Great Sage then tucked the gourd and the vase in his belt, put the Dazzling Golden Cord in his sleeve, stuck the Plantain Fan behind his shoulder, and whirled the iron cudgel around with both his hands. Friar Sand he ordered to stay put inside the cave guarding the master, while he asked Pig to come outside with his rake to meet the enemy.

When the demons' line of battle was drawn up King Septimus Fox took command. He had a jade face and long whiskers, a brow of steel and ears like swords. His helmet was of refined gold, he wore chainmail armour and he held a heaven-square halberd. "I'll get you, you bold and impudent ape," he shouted. "How dare you treat people so badly? You've stolen the treasures, wounded my relations, killed the demon soldiers, and to top it all occupied their cave palace. All of you stretch your heads out to be executed while I avenge my sister's family." "You hairy crowd, you misery-makers," replied Monkey, "you can't realize what powers I have. Don't go—take this from my cudgel." The monster twisted round to avoid the blow, then struck back at his head with the heaven-square halberd. The two of them fought three or four rounds on the mountaintop until the monster was too weak to continue. He fled from the field, followed by Monkey until he was blocked by the Senior Demon King. When these two had fought three more rounds Septimus Fox came back into the attack. Seeing this from where he was at the edge of the battle Pig brandished his nine-toothed rake to stop him. The battle went on undecided for a long time with each fighter blocked by another until the demon king called up all the demon troops to surround Pig.

Sanzang meanwhile was sitting in the cave hearing the shouts and the shaking of the ground. He told Friar Sand to go outside and see whether or not his brother was winning. Friar Sand raised his demon-quelling staff and charged out with a roar, putting the devilish horde to flight. Seeing that things were going badly, Septimus turned to flee, only to be caught a blow on the back from Pig's rake as Pig came after him. At this nine jets



灵真性赴前程。急拖来剥了衣服看处，原来也是个狐狸精。

那老魔见伤了他老舅，丢了行者，提宝剑，就劈八戒。八戒使钯架住。正赌斗间，沙僧撞近前来，举杖便打。那妖抵敌不住，纵风云往南逃走。八戒、沙僧紧紧赶来。大圣见了，急纵云跳在空中，解下净瓶，罩定老魔，叫声“金角大王。”那怪只道是自家败残的小妖呼叫，就回头应了一声；腮的装将进去，被行者贴上“太上老君急急如律令奉敕”的帖子。只见那七星剑坠落尘埃，也归了行者。八戒迎着道：“哥哥，宝剑你得了，精怪何在？”行者笑道：“了了！已装在我这瓶儿里也。”沙僧听说，与八戒十分欢喜。

当时通扫净诸邪，回至洞里，与三藏报喜道：“山已净，妖已无矣，请师父上马走路。”三藏喜不自胜。师徒们吃了早斋，收拾了行李、马匹，奔西找路。

正行处，猛见路旁闪出一个瞽者，走上前扯住三藏马，道：“和尚，那里去？还我宝贝来！”八戒大惊道：“罢了！这是老妖来讨宝贝了！”行者仔细观看，原来是太上李老君，慌得近前施礼道：“老官儿，那里去？”那老祖急升玉局宝座，九霄空里伫立，叫：“孙行者，还我宝贝。”大圣起到空中道：“甚么宝贝？”老君道：“葫芦是我盛丹的，净瓶是我盛





of blood gushed out of him, and the poor spirit's true being carried on ahead of him. When Pig grabbed him and tore off his clothes he saw that Septimus was in fact a fox spirit.

At the sight of his uncle being wounded the demon king broke away from Monkey and raised his sword to strike at Pig, who parried with his rake. While the two of them were fighting it out Friar Sand came up and struck at the demon king with his staff. This was more than the demon could cope with, so he set off on his wind and cloud, fleeing south with Pig and Friar Sand close on his heels. Seeing this the Great Sage at once went soaring up into the sky on his cloud. He brought out the vase to catch the old demon in. "King Golden Horn," he shouted, and the old demon, imagining that one of his defeated little devils was calling, turned to reply. Into the vase he whistled, and Monkey put on a label reading:

To the Great Lord Lao: to be dealt with urgently
in accordance with the Statutes and Ordinances.

The Seven-star Sword fell to the ground, and it too was now Monkey's. "You've got the sword, brother," said Pig as he came towards him, "but where's the evil spirit?" "He's done for," laughed Monkey. "I've got him in this vase." Like Pig, Friar Sand was delighted when he heard.

Now that all the evil spirits had been wiped out the disciples went back into the cave to tell the good news to Sanzang: "The mountain has been cleaned up and the demons no longer exist. Please mount, Master, and we'll be on our way." Sanzang was beside himself with joy. Master and disciples ate their breakfast, got their baggage and horse ready, and hurried on their way west.

As they were walking along a blind man suddenly appeared beside the path, went up to them, and seized Sangzang's horse. "Where are you going, monk?" he asked. "Give me back my treasures." "That's done it," said Pig with horror. "It's the old demon here to demand his treasures back." When Monkey looked carefully and saw that it was the Supreme Lord Lao Zi he rushed up to him, greeted him and asked, "Where are you going, old fellow?" The venerable elder at once rose up to his throne in the realm of jade, drew himself upright amid the nine mists and called, "Sun the Novice, give me back my treasures." The Great Sage rose into the air and asked. "What treasures?"



水的，宝剑是我炼魔的，扇子是我搨火的，绳子是我一根勒袍的带。那两个怪：一个是我看金炉的童子，一个是我看银炉的童子。只因他偷了我的宝贝，走下界来，正无觅处，却是你今拿住，得了功绩。”大圣道：“你这老官儿，着实无礼。纵放家属为邪，该问个铃束不严的罪名。”老君道：“不干我事，不可错怪了人。此乃海上菩萨问我借了三次，送他在此托化妖魔，看你师徒可有真心往西去也。”大圣闻言，心中作念道：“这菩萨也老大惫懒！当时解脱老孙，教保唐僧西去取经，我说路途艰涩难行，他曾许我到急难处亲来相救；如今反使精邪搦害，语言不的，该他一世无夫！——若不是老官儿亲来，我决不与他；既是你这等说，拿去罢。”那老君收得五件宝贝，揭开葫芦与净瓶盖口，倒出两股仙气，用手一指，仍化为金银二童子，相随左右。只见那霞光万道。咦！

缥缈同归兜率院，逍遥直上大罗天。

毕竟不知此后又有甚事，孙大圣怎生保护唐僧，几时得到西天，且听下回分解。





“I use the gourd to keep cinnabar and the vase to hold water,” replied the Lord Lao. “The precious sword I use for refining demons, the fan for fanning my fire, and the cord for tying round my gown. One of those two demons was a servant boy who looked after my golden furnace, and the other a servant who looked after my silver furnace. They stole my treasures and came down to the mortal world. I could not find them anywhere. You have done a very good deed in capturing them.” “You’re very rude indeed, old fellow,” said the Great Sage. “You deserve to be charged with laxity for allowing members of your household to become evil spirits.” “Don’t blame the wrong person,” said Lord Lao. “It was nothing to do with me. It was the Bodhisattva from the sea who asked me for the loan of them three times, and sent them here to be turned into monsters to test whether your master and his disciples truly wanted to go to the west.” On hearing this the Great Sage thought, “That Bodhisattva is a terrible old liar. When she delivered me and told me to protect the Tang Priest on his journey to the west to fetch the scriptures I said that the journey would be tough and difficult. She promised to come and help me whenever things were really desperate. But so far from helping she’s sent evil spirits to play me up and give me a hard time. The liar. She deserves to be an old maid all her life. If the old fellow hadn’t come here himself I most certainly would not have given them back to him. But now that you’ve told me all this you’d better have them.” When the Lord Lao had his five treasures back he took the stoppers out of the gourd and the vase and tipped out two wisps of immortal vapour. As he pointed at them they turned into his two servants of the gold and silver furnace who waited on him on either side. Then a myriad rays of coloured light appeared and they floated back to the Tushita Palace and drifted straight on up to the Daluo Heaven. If you don’t know what happened afterwards, or how the Great Sage Sun protected the Tang Priest, or when they reached the Western Heaven, listen to the explanations in the next instalment.

第三十六回

心猿正处诸缘伏 劈破傍门见月明

却说孙行者按落云头，对师父备言菩萨借童子，老君收去宝贝之事。三藏称谢不已，死心塌地，办虔诚，舍命投西。攀鞍上马，猪八戒挑着行李，沙和尚拢着马头，孙行者执了铁棒，剖开路，径下高山前进。说不尽那水宿风餐，披霜冒露。师徒们行罢多时，前又一山阻路。三藏在那马上高叫：“徒弟啊，你看那里山势崔巍，须是要仔细提防，恐又有魔障侵身也。”行者道：“师父休要胡思乱想，只要定性存神，自然无事。”三藏道：“徒弟呀，西天怎么这等难行？我记得离了长安城，在路上春尽夏来，秋残冬至，有四五个年头，怎么还不能得到？”行者闻言，呵呵笑道：“早哩！早哩！还不曾出大门哩！”八戒道：“哥哥不要扯谎。人间就有这般大门？”行者道：“兄弟，我们还在堂屋里转哩！”沙僧笑道：“师兄，少说大话吓我。那里就有这般大堂屋，却也没处买这般大过梁啊。”行者道：“兄弟，若依老孙看时，把这青天为屋瓦，日月作窗棂；四山五岳为梁柱，天地犹如一敞

Chapter 36

When the Mind-Ape Stands Correct All Evil Causes Submit When the Side-Gate Is Smashed the Moon Appears in Its Brightness

The story tells how Sun the Novice brought his cloud down to land and told the master and his fellow-disciples all about the Bodhisattva borrowing the two servant lads and Lord Lao recovering his treasures. Sanzang expressed his thanks at great length, then with great determination and pious sincerity prepared to head west for all he was worth. As he climbed into the saddle, Pig shouldered the luggage, Friar Sand held the horse's bridle, and Monkey cleared a path straight ahead down the mountainside with his iron cudgel. We can give no full account of how they slept in the rain, dined off the wind, were wrapped in frost and exposed to the dew. When they had been travelling for a long time they found the way forward blocked by another mountain. "Disciples," shouted Sanzang from the back of his horse, "just look at how high and craggy that mountain is. You must be very careful and on your guard; I'm afraid that monsters may attack us." "Stop your wild imaginings, Master," replied Monkey, "and calm yourself. Of course nothing will happen." "But why is the journey to the Western Heaven so hard, disciple?" asked Sanzang. "As I recall I have been through four or five years of springs, summers, autumns and winters since leaving the city of Chang'an. Why haven't I got there yet?" The question made Monkey chuckle: "It's early yet. We're not even out of the front door." "Stop lying, brother," said Pig. "There's no such front door on earth." "But we're still wandering around in the hall," said Monkey. "Don't try to intimidate us by talking so big," said Friar Sand. "There couldn't possibly be a hall as large as this: there's nowhere you could buy roof-beams big enough." "If you look at it my way, brother," said Monkey, "the blue sky is the roof tiles, the sun and the moon are the windows, and the Four Mountains and Five Peaks are the pillars and beams. Heaven and earth are just like a big



PDF

厅！”八戒听说道：“罢了！罢了！我们只当转些时回去罢。”行者道：“不必乱谈，只管跟着老孙走路。”

好大圣，横担了铁棒，领定了唐僧，剖开山路，一直前进。那师父在马上遥观，好一座山景。真个是：

山顶嵯峨摩斗柄，树梢仿佛接云霄。青烟堆里，时闻得谷口猿啼；乱翠阴中，每听得松间鹤唳。啸风山魅立溪间，戏弄樵夫；成器狐狸坐崖畔，惊张猎户。好山！看那八面崔巍，四围峻峻。古怪乔松盘翠盖，枯摧老树挂藤萝。泉水飞流，寒气透人毛发冷；巅峰屹屹，清风射眼梦魂惊。时听大虫哮吼，每闻山鸟时鸣。麋鹿成群穿荆棘，往来跳跃；獐狝结党寻野食，前后奔跑。伫立草坡，一望并无客旅；行来深凹，四边俱有豺狼。应非佛祖修行处，尽是飞禽走兽场。





hall." "That's enough of that," said Pig. "Why don't we just stroll around for a while then go back?" "Don't talk nonsense," said Monkey. "Keep going with me."

The splendid Great Sage shouldered his iron cudgel, calmed the Tang Priest down, and cleared their way forward through the mountains. As the master gazed at it from his horse he saw that it was a splendid mountain view. Indeed,

The towering peak touches the Dipper's handle;
The tops of the trees seem to reach the clouds.
From banked-up mists of blue
Comes the cry of the ape in the valley-mouth;
Deep in the turquoise shadows
Cranes call among the pines.
As the wind howls mountain sprites appear in the gullies,
Playing tricks on the wood-cutters;
Crafty foxes sit on the edge of rock-faces,
To the terror of hunters.
A splendid mountain,
Its every face towering and sheer.
Strange-shaped pines spread their bright green canopies;
From withered old trees hang vines of wisteria.
As spring waters fly through the air
The cold breeze cuts through and chills.
Where the crag towers aloft
A pure wind strikes the eye and startles the dreaming soul.
Sometimes the roar of the tiger is heard,
And often the songs of the mountain birds.
Herds of deer and muntjac make their way through the brambles,
Leaping and jumping;
River-deer and roebucks look for their food,
Rushing and scurrying.
Standing on the grassy slope,
No traveller can one see;
Walking deep in the hollows,
All around are jackals and wolves.
This is no place for a Buddha's self-cultivation,
But a haunt of birds and beasts.



那师父战战兢兢，进此深山，心中凄惨，兜住马，叫声“悟空啊！我——

自从益智登山盟，王不留行送出城。
路上相逢三棱子，途中催趲马兜铃。
寻坡转涧求荆芥，迈岭登山拜茯苓。
防己一身如竹沥，茴香何日拜朝廷？”

孙大圣闻言，呵呵冷笑道：“师父不必挂念，少要心焦。且自放心前进，还你个‘功到自然成’也。”师徒们玩着山景，信步行时，早不觉红轮西坠。正是：

十里长亭无客走，九重天上现星辰。
八河船只皆收港，七千州县尽关门。
六宫五府回官宰，四海三江罢钓纶。
两座楼头钟鼓响，一轮明月满乾坤。

那长老在马上遥观，只见那山凹里有楼台迭迭，殿阁重重。三藏道：“徒弟，此时天色已晚，幸得那壁厢有楼阁不远，想必是庵观寺院，我们都到那里借宿一宵，明日再行罢。”行者道：“师父说得是。不要忙，等我且看好歹如何。”那大圣跳在空中，仔细观看，果然是座山门。但见：

八字砖墙泥红粉，两边门上钉金钉。
迭迭楼台藏岭畔，层层宫阙隐山中。



The master trembled as he advanced deep into these mountains, his heart gripped with terror. Reining in his horse, he called out,

“After I grew in wisdom and took my vows,
His Majesty escorted me from the capital.
On my journey I met three wayward ones
To help me along as I rode in the saddle.

Over Hillside and gully I seek the scriptures,
Climbing many mountains to worship the Buddha.
Guarding myself as if behind a fence,
When will I return to visit the royal palace?”¹

Monkey’s reaction to hearing this was to say with a mocking laugh, “Don’t worry, Master, and don’t be so anxious. Just take it easy and carry on. Besides, you’re bound to succeed because you’re such a trier.” Master and disciples strode forward, enjoying the mountain scenery. Before they realized it the sun had sunk in the west. Indeed,

From the ten-mile pavilion no travellers leave,
In the ninefold heavens the stars appear,
On the eight streams the boats are all in harbour,
In seven thousand cities the gates have been shut.
From the six palaces and five departments the officials have gone;
On the four seas and three rivers the fishing lines rest.
In the two towers the drum and bell sound;
One bright moon fills the earth and sky.

Looking into the distance the venerable elder saw many lines of towers and great halls, one behind another. “Disciples,” said Sanzang, “it’s getting late now. Luckily there are those towers and halls nearby. I think they must belong to a Buddhist or Taoist monastery or convent. Let’s spend the night there and be on our way again in the morning.” “You’re right, Master,” said Monkey, “but be patient. Wait till I’ve had a look to see whether it’s a good or an evil place.” The Great Sage leapt up into the air and examined it very closely. It was indeed a Buddhist monastery. He could see

A tiled wall plastered with red,
Golden studs on both the gates.
Line behind line of towers, amid the hills,

Chinese characters and the letters 'PDG' are visible as a watermark or bleed-through from the reverse side of the page.

万佛阁对如来殿，朝阳楼应大雄门。
七层塔屯云宿雾，三尊佛神现光荣。
文殊台对伽蓝舍，弥勒殿靠大慈厅。
看山楼外青光舞，步虚阁上紫云生。
松关竹院依依绿，方丈禅堂处处清。
雅雅幽幽供乐事，川川道道喜回迎。
参禅处有禅僧讲，演乐房多乐器鸣。
妙高台上昙花坠，说法坛前贝叶生。
正是那林遮三宝地，山拥梵王宫。
半壁灯烟光闪烁，一行香霭雾朦胧。

孙大圣按下云头，报与三藏道：“师父，果然是一座寺院，却好借宿，我们去来。”

这长老放开马，一直前来，径到了山门之外。行者道：“师父，这一座是甚么寺？”三藏道：“我的马蹄才然停住，脚尖还未出镫，就问我是甚么寺，好没分晓！”行者道：“你老人家自幼为僧，须曾讲过儒书，方才去演经法；文理皆通，然后受唐王的恩宥；门上有那般大字，如何不认得？”长老骂道：“泼猢狲！说话无知！我才面西催马，被那太阳影射，奈何门虽有字，又被尘垢朦胧，所以未曾看见。”行者闻言，把腰儿躬一躬，长了二丈余高，用手展去灰尘道：“师





Hall upon hall concealed within the mountains.
The Building of Ten Thousand Buddhas faces the Tathagata Hall,
The Sunshine Terrace opposite the Hero Gate.
The seven-storeyed pagoda gathers night mists,
The three Buddha statues show their glory.
The Manjusri Tower next to the monks' dormitory,
The Maitreya Pavilion beside the Hall of Mercy.
Outside the Mountain Tower the green lights dance,
Purple clouds rise from the Void-pacing Hall.
The green of the pines joins the green of the bamboo,
All is purity in the abbot's meditation hall.
In quiet elegance the music is performed,
And all the streams rejoice as they return.
In the place of meditation dhyana monks teach;
Many instruments play in the music room.
On the Terrace of Wonder the epiphyllum flower falls,
Before the preaching hall the palm of scripture grows.
The place of the Three Treasures is shaded by the woods;
The mountains guard the Indian prince's palace.
Along the walls the burning lamps shine bright;
The air is thick with smoke from incense sticks.

Bringing his cloud down to land, Sun the Great Sage reported to Sanzang, "Master, it's a Buddhist monastery, and it will be a good place to spend the night. Let's go there." The venerable elder let his horse go forward again, and they went straight on till they were outside the monastery gate. "Master," asked Monkey, "what monastery is this?" "It's most unreasonable to ask that," Sanzang replied, "when my horse has only this moment stopped and I haven't even had the time to take my foot out of the stirrup." "But you've been a monk since childhood, venerable sir," said Monkey. "You were taught Confucian books before you studied the sutras and the dharma. You're very widely educated and on top of that you've been shown great kindness by the Tang Emperor. So how come you can't read those great big letters over the gate?" "You stupid macaque," cursed the venerable elder, "you don't know what you're talking about. I was urging my horse westwards and had the sun in my eyes. Besides, the letters are hidden by the dust. That's why I didn't see them." At this Monkey bowed, made himself over twenty feet

父，请看。”上有五个大字，乃是“敕建宝林寺”。行者收了法身。道：“师父，这寺里谁进去借宿？”三藏道：“我进去。你们的嘴脸丑陋，言语粗疏，性刚气傲，倘或冲撞了本处僧人，不容借宿，反为不美。”行者道：“既如此，请师父进去，不必多言。”

那长老却丢了锡杖，解下斗篷，整衣合掌，径入山门。只见两边红漆栏杆里面，高坐着一对金刚，装塑的威仪恶丑：

一个铁面钢须似活容，一个燥眉圆眼若玲珑。左边的拳头骨突如生铁，右边的手掌峻嶒赛赤铜。金甲连环光灿烂，明盔绣带映飘风。西方真个多供佛，石鼎中间香火红。

三藏见了，点头长叹道：“我那东土，若有人也将泥胎塑这等大菩萨，烧香供养啊，我弟子也不往西天去矣。”正叹息处，又到了二层山门之内。见有四大天王之相，乃是持国、多闻、增长、广目，按东北西南风调雨顺之意。进了二层门里，又见有乔松四树，一树树翠盖蓬蓬，却如伞状。忽抬头，乃是大雄宝殿。那长老合掌皈依，舒身下拜。拜罢起来，转过佛台，到于后门之下。又见有倒座观音普度南海之相。那壁上都是良工巧匠装塑的那些虾、鱼、蟹、鳖，出头



tall, wiped the dust away with his hand, and invited his master to read them. There were five words written large: IMPERIALLY FOUNDED PRECIOUS WOOD MONASTERY. Monkey resumed his normal size and asked the master which of them was to go into the monastery to ask for lodging. "I will," said Sanzang. "You are all so ugly, coarsely spoken, abrasive and overbearing that you might give the monks here such a fright that they refused to shelter us. That would be no good." "In that case, Master," replied Monkey, "enough said. Please go in."

Sanzang laid down his monastic staff, removed his cape, neatened up his clothes, put his hands together and went in through the monastery gates. Behind red lacquered railings on either side two vajrapani guardian gods sat on high. These statues were both majestic and hideous:

One's iron face and steel whiskers seemed to be alive,
The other's scorched brow and bulging eyes were exquisitely
carved.

On the left were fists knobbly like pig iron,
To the right were hands as rough as copper ore.
Their golden chainmail gleamed in the light,
Helmet and embroidered sash floated in the breeze.
Many worship the Buddha in the west;
Red glows the incense in stone tripods.

When Sanzang saw these statues he nodded, sighed and said, "If we had people in the East who could make big statues like these to burn incense to and worship I'd never have needed to go to the Western Heaven." With more sighs he went through the inner gates of the monastery, where could be seen statues of Four Heavenly Kings, Dhrtarastra, Vaisravana, Virudhaka and Virupaksa, set to the east, north, south and west to ensure the proper amounts of wind and rain. Once inside the inner gates he saw four lofty pines, each with a spreading canopy shaped like a parasol. He suddenly looked up to see the main Buddha hall. Placing his hands together in homage he prostrated himself before the images, then rose, walked round the platform on which the Buddha statues sat, and went out by the back door. He saw that at the back of the Buddha statues was one of the Bodhisattva Guanyin saving all beings in the Southern Sea. The craftsmanship was superb: there were figures of shrimps, fish, crabs,

露尾，跳海水波潮耍子。长老又点头三五度，感叹万千声道：“可怜啊！鳞甲众生都拜佛，为人何不肯修行！”

正赞叹间，又见三门里走出一个道人。那道人忽见三藏相貌稀奇，丰姿非俗，急趋步上前施礼道：“师父那里来的？”三藏道：“弟子是东土大唐驾下差来，上西天拜佛求经的。今到宝方，天色将晚，告借一宿。”那道人道：“师父莫怪，我做不得主。我是这里扫地撞钟打勤劳的道人。里面还有个管家的老师父哩，待我进去禀他一声。他若留你，我就出来奉请；若不留你，我却不敢羈迟。”三藏道：“累及你了。”

那道人急到方丈报道：“老爷，外面有个人来了。”那僧官即起身，换了衣服，按一按毗卢帽，披上袈裟，急开门迎接。问道人：“那里人来？”道人用手指定道：“那正殿后边不是一个人？”那三藏光着一个头，穿一领二十五条达摩衣，足下登一双拖泥带水的达公鞋，斜倚在那后门首。僧官见了，大怒道：“道人少打！你岂不知我是僧官，但只有城上来的士夫降香，我方出来迎接。这等个和尚，你怎么多虚少实，报我接他！看他那嘴脸，不是个诚实的，多是云游方上僧，今日天晚，想是要来借宿。我们方丈中，岂容他打搅！教他往前廊下蹲罢了，报我怎么！”抽身转去。



and turtles with heads and tails emerging from the composition as they leapt and played in the ocean waves. The venerable elder nodded several more times, and sighed over and over again, "Oh dear! If all the creatures of scale and shell worship the Buddha, why is it that man alone will not live virtuously?"

As he sighed a monk came out through the innermost gate. Seeing Sanzang's remarkable and distinguished appearance he hurried up to him, greeted him courteously, and said, "Where are you from, reverend sir?" "I have been sent by His Majesty the Tang Emperor," Sanzang replied, "to worship the Buddha in the Western Heaven and fetch the scriptures. As we have reached your illustrious monastery at evening I request that we be allowed to spend the night here." "Reverend Sir," said the monk, "please don't be angry with me, but it's not for me to decide. I'm just a lay brother who sweeps and strikes the bell and does menial duties. We have a reverend abbot inside who is in charge here and I'll have to report to him. If he allows you to stay I'll come out again with an invitation, but if he doesn't then I'm afraid I won't be able to waste any more of your time." "Thank you for your trouble," said Sanzang.

The lay brother hurried inside to report to the abbot, who was also the superintendent of ecclesiastical affairs, "There's someone outside, sir." The abbot rose, dressed himself in his mitre and his vestments, and quickly opened the doors to let him in. "Where is he?" he asked the lay brother. "Can't you see him over there, behind the main hall?" the lay brother replied. Sanzang, who was leaning against the gateway, was bareheaded and wearing a monastic habit made of twenty-five strips of cloth and a pair of dirty, water-stained Bodhidharma sandals. At the sight of him the abbot said to the lay brother, "You need a lot more floggings yet, brother. Don't you realize that I hold high office in this monastery and only receive the gentry who come from town to burn incense here? How could you be so empty-headed as to ask me to receive a monk like that? Just look at his face. You can see he isn't honest. He's probably a wandering mendicant monk asking for lodging here because it's late. Our lodgings are not to be disturbed by the likes of him. He can spend the night squatting under the eaves. Why tell me about him?" With that he turned and

长老闻言，满眼垂泪道：“可怜！可怜！这才是‘人离乡贱’！我弟子从小儿出家，做了和尚，又不曾拜忏吃荤生歹意，看经怀怒坏禅心；又不曾丢瓦抛砖伤佛殿，阿罗脸上剥真金。噫！可怜啊！不知是那世里触伤天地，教我今生常遇不良人！——和尚，你不留我们宿便罢了，怎么又说这等惫懒话，教我们在前道廊下去‘蹲’？此话不与行者说还好，若说了，那猴子进来，一顿铁棒，把孤拐都打断你的！”长老道：“也罢，也罢。常言道：‘人将礼乐为先。’我且进去问他一声，看意下如何。”

那师父踏足迹，跟他进方丈门里。只见那僧官脱了衣服，气呼呼的坐在那里，不知是念经，又不知是与人家写法事，见那桌案上有些纸札堆积。唐僧不敢深入，就立于天井里，躬身高叫道：“老院主，弟子问讯了！”那和尚就有些不耐烦他进里边来的意思，半答不答的还了个礼，道：“你是那里来的？”三藏道：“弟子乃东土大唐驾下差来，上西天拜活佛求经的。经过宝方，天晚，求借一宿，明日不犯天光就行了。万望老院主方便，方便。”那僧官才欠起身来道：“你是那唐三藏么？”三藏道：“不敢，弟子便是。”僧官道：“你既



walked away.

Sanzang, who heard all this, had tears running down his face. "Alas," he said, "alas. How true it is that 'a man away from home is dirt.' I have been a monk since I was a boy. I have never

Absolved the dead when eating meat
Or thought of doing harm,
Or read the Sutras angrily,
Or reflected without calm.

Nor have I

Thrown roof tiles, or heaved a brick
To harm a temple building,
Or ever scraped from arhat's face
The very precious gilding.

Oh dear! Goodness only knows in what existence I did such harm to Heaven and Earth that I should always be meeting evil people in this one. Even if you will not give us a night's lodging, monk, why did you have to say such disgraceful things, and tell us to squat under the front eaves? It's a good thing you said nothing like that to Wukong. If you had he would have come in here and smashed your feet with his iron cudgel." "Oh well, never mind," thought Sanzang. "As the saying goes, manners maketh man. I'll go in, ask him and see what he decides."

The Master walked in through the gate to the abbot's lodgings, where he saw the abbot sitting with his outer clothes off and seething with fury. Sanzang did not know from the pile of paper on his table whether he was reading scripture or writing out Buddhist pardons for somebody. Not venturing to go any further in, Sanzang stood in the courtyard, bowed, and called aloud, "My lord abbot, your disciple pays his respects." The monk, apparently very irritated that he had come in, barely acknowledged his greeting and asked, "Where are you from?" To this Sanzang replied, "I have been sent by His Majesty the Great Tang Emperor to worship the living Buddha in the Western Heaven and fetch the scriptures. It was because I have reached your illustrious monastery at nightfall that I have come to ask for lodging. I'll leave before first light tomorrow. I beg, venerable abbot, that you will show me kindness." Only then did the abbot make a slight bow and ask, "Are you Tang Sanzang?" "Yes, I

往西天取经，怎么路也不会走？”三藏道：“弟子更不曾走贵处的路。”他道：“正西去，只有四五里远近，有一座三十里店，店上有卖饭的人家，方便好宿。我这里不便，不好留你们远来的僧。”三藏合掌道：“院主，古人有云：‘庵观寺院，都是我方上人的馆驿，见山门就有三升米分。’你怎么不留我，却是何情？”僧官怒声叫道：“你这游方的和尚，便是有些油嘴油舌的说话！”三藏道：“何为油嘴油舌？”僧官道：“古人云：‘老虎进了城，家家都闭门。虽然不咬人，日前坏了名。’”三藏道：“怎么‘日前坏了名’？”他道：“向年有几众行脚僧，来于山门口坐下，是我见他寒薄，一个个衣破鞋无，光头赤脚，我叹他那般褴褛，即忙请入方丈，延之上坐；款待了斋饭，又将故衣各借一件与他，就留他住了几日。怎知他贪图自在衣食，更不思量起身，就住了七八个年头。住便也罢，又干出许多不公的事来。”三藏道：“有甚么不公的事？”僧官道：“你听我说：

闲时沿墙抛瓦，闷来壁上扳钉。冷天向火折窗棂，
夏日拖门拦径。

旛布扯为脚带，牙香偷换蔓青。常将琉璃把油倾，
夺碗夺锅赌胜。”



am.” “If you are going to the Western Heaven to fetch the scriptures, how is that you don’t know the way?” “I’ve never been here before,” said Sanzang. “About a mile and a half to the west is Ten Mile Inn.” said the abbot, “where they sell food and you can put up for the night. It would not be convenient for you monks from far away to stay here.” “There is a saying, abbot,” replied Sanzang, “that ‘Buddhist and Taoist monasteries and convents are all rest-houses for us monks; the sight of the temple gate is worth a big helping of rice.’ You can’t refuse us. What do you mean by it?” “You wandering monks,” roared the abbot in fury, “you’ve all got the gift of the gab, haven’t you?” “Why do you say that?” asked Sanzang, to which the abbot replied, “There’s an old saying that goes,

When the tiger came to town,
Every household shut its door.
Although he’d bitten no one yet,
Tiger’s name was bad before.”

“What do you mean, ‘Tiger’s name was bad before’?” asked Sanzang. “Some years ago,” the other replied, “a group of itinerant monks came and sat down at our gates. Seeing how wretched they were—their clothes all torn, barefoot and bareheaded—I was sorry for them being so ragged. So I asked them into my quarters, gave them the best places to sit, provided them with a meal, lent each of them an old habit, and let them stay for a few days. Little did I imagine that the free food and the free clothing would put all thought of leaving out of their minds. They stayed for seven or eight years. Staying wasn’t so bad, but it was all the terrible things they did.” “What terrible things?” asked Sanzang. “Listen while I tell you,” replied the abbot,

“When idle or bored they threw bricks around,
Or tore out the studs from the monastery walls.
On cold days they burnt all the window-frames up,
Slept outside in summer on dismantled doors.
“They ripped up the banners to make themselves foot-cloths,
Traded our incense and ivory for turnips,
Stole oil from the lamp that never goes out,
And gambled away all our cauldrons and dishes.”



三藏听言，心中暗道：“可怜啊！我弟子可是那等样没脊骨的和尚？”欲待要哭，又恐那寺里的老和尚笑他；但暗暗扯衣揩泪，忍气吞声，急走出去，见了三个徒弟。那行者见师父面上含怒，向前问：“师父，寺里和尚打你来？”唐僧道：“不曾打。”八戒说：“一定打来。不是，怎么还有些哭包声？”那行者道：“骂你来？”唐僧道：“也不曾骂。”行者道：“既不曾打，又不曾骂，你这般苦恼怎么？好道是思乡哩？”唐僧道：“徒弟，他这里不方便。”行者笑道：“这里想是道士？”唐僧怒道：“观里才有道士，寺里只是和尚。”行者道：“你不济事；但是和尚，即与我们一般。常言道：‘既在佛会下，都是有缘人。’你且坐，等我进去看看。”

好行者，按一按顶上金箍，束一束腰间裙子，执着铁棒，径到大雄宝殿上，指着那三尊佛像道：“你本是泥塑金装假像，内里岂无感应？我老孙保领大唐圣僧往西天拜佛求取真经，今晚特来此处投宿，趁早与我报名！假若不留我等，就一顿棍打碎金身，教你还现本相泥土！”

这大圣正在前边发狠，捣叉子乱说。只见一个烧晚香的道人，点了几枝香，来佛前炉里插；被行者咄的一声，唬了一跌；爬起来看见脸，又是一跌；吓得滚滚踉踉，跑入方丈里，报道：“老爷！外面有个和尚来了！”那僧官道：“你这伙道人都少打！一行说教他往前廊下去‘蹲’，又报甚么！再说打二十！”道人道：“老爷，这个和尚，比那个和尚不同：生得恶躁，没脊骨。”僧官道：“怎的模样？”道人道：“是个



“Oh dear,” thought Sanzang on hearing this, “I’m not a spineless monk like them.” He was on the point of tears, but then thought that the abbot might mock him, so he discreetly dried them with his clothes, held back his sobs, and hurried out to see his three disciples. At the sigh of his master’s angry expression Monkey asked him, “Master, did the monks in there beat you up?” “No,” replied Sanzang. “They must have done,” said Monkey, “or why else did I hear sobbing? Did they tell you off?” “No,” said Sanzang. “They did not tell me off.” “If they didn’t beat you or reproach you, why look so upset?” asked Monkey. “Don’t tell me it’s because you’re homesick.” “This is not a good place,” said the Tang Priest. “They must be Taoists here,” said Monkey with a grin. “You only get Taoists in a Taoist temple,” retorted Sanzang angrily. “In a Buddhist monastery there are Buddhist monks.” “You’re hopeless,” said Monkey. “If they’re Buddhist monks they’re like us. As the saying goes, ‘All in the Buddhist community are friends.’ You sit here while I take a look around.”

The splendid Monkey touched the gold band round his head, tightened his kilt, went straight into the main shrine-hall, pointed at the three Buddha statues and said, “You may only be imitations made of gilded clay, but you must have some feeling inside. I’m here this evening to ask for a night’s lodging because I’m escorting the holy Tang Priest to worship the Buddha and fetch the scriptures in the Western Heaven. Announce us this instant. If you don’t put us up for the night I’ll smash you gilded bodies with one crack of this cudgel and show you up for the dirt that you really are.”

While Monkey was indulging in this bad temper and bluster a lay brother responsible for burning the evening incense had lit several sticks and was putting them into the burner in front of the Buddhas. An angry shout from Monkey gave him such a fright that he fell over. Picking himself up he saw Monkey’s face, at which he collapsed again, then rolled and staggered to the abbot’s cell, where he reported, “Reverend sir, there’s a monk outside.” “You lay brothers really need more flogging,” said the abbot. “I’ve already said they can squat under the eaves, so why report again? Next time it will be twenty strokes.” “But, reverend sir,” said the lay brother, “this is a different monk. He looks thoroughly vicious, and

圆眼睛，查耳朵，满面毛，雷公嘴。手执一根棍子，咬牙恨恨的，要寻人打哩。”僧官道：“等我出去看。”

他即开门，只见行者撞进来了。真个生得丑陋：七高八低孤拐脸，两只黄眼睛，一个磕额头；獠牙往外生，就像属螃蟹的，肉在里面，骨在外面。那老和尚慌得把方丈门关了。行者赶上，扑的打破门扇，道：“赶早将干净房子打扫一千间，老孙睡觉！”僧官躲在房里，对道人道：“怪他生得丑么？原来是说大话，折作的这般嘴脸。我这里连方丈、佛殿、钟鼓楼、两廊，共总也不上三百间，他却要一千间睡觉。却打那里来？”道人道：“师父，我也是吓破胆的人了，凭你怎么答应他罢。”那僧官战索索的高叫道：“那借宿的长老，我这小荒山不方便，不敢奉留，往别处去宿罢。”

行者将棍子变得盆来粗细，直壁壁的竖在天井里，道：“和尚，不方便，你就搬出去！”僧官道：“我们从小儿住的寺，师公传与师父，师父传与我辈，我辈要远继子孙。他不知是那里勾当，冒冒实实的，教我们搬哩。”道人道：“老爷，十分不尴尬，搬出去也罢。——杠子打进门来了。”僧官道：“你莫胡说！我们老少众大四五百名和尚，往那里搬？搬出去，却也没处住。”行者听见道：“和尚，没处搬，便着一个出来打样棍！”老和尚叫：“道人你出去与我打个样棍



he's got no backbone either." "What's he like?" the abbot asked. "Round eyes, pointed ears, hair all over his cheeks, and a face as ugly as a thunder god," said the lay brother. "He's got a cudgel in his hand and he's gnashing his teeth in fury. He must be looking for someone to kill." "I'll go out and see him," said the abbot. No sooner had he opened his door than Monkey charged in. He really was ugly: an irregular, knobbly face, a pair of yellow eyes, a bulging forehead, and teeth jutting out. He was like a crab, with flesh on the inside and bone on the outside. The old monk was so frightened that he fastened the doors of his quarters.

Monkey, who was right behind him, smashed through the doors and said, "Hurry up and sweep out a thousand nice clean room for me. I want to go to sleep." The abbot, hiding in his room, said to the lay brother, "It's not his fault he's so ugly. He's just talking big to make up for that face. There are only three hundred rooms in the whole monastery, even counting my lodgings, the Buddha Hall, the drum and bell towers and the cloisters, but he's asking for a thousand to sleep in. We can't possibly get them." "Reverend sir," said the lay brother, "I'm terrified. You had better answer him, however you will."

"Venerable sir," called the abbot, shaking with fear, "you ask for lodging, but our little monastery would be most inconvenient, so we won't be able to entertain you. Please spend the night somewhere else." Monkey made his cudgel as thick as a rice-bowl and stood it on its end in the courtyard outside the abbot's cell. "If it would be inconvenient, monk," he said, "you'd better move out." "But I've lived here since I was a boy," the abbot said, "my master's master passed the monastery on to my master, who passed it on to my generation, and we'll hand it on in turn to our successors and our successors' successors. Goodness only knows what he's up to, charging in here and trying to move us out." "No problem at all, reverend sir," said the lay brother. "We can go. He's already brought his pole into the yard." "Stop talking nonsense," said the abbot. "There are four of five hundred of us monks, old and young, so where could we go? If we went there would be nowhere for us to stay." "If there's nowhere you can move to," said Monkey, who had heard the conversation, "you'll have to send someone out to take me on in a quarterstaff fight." "Go out and fight him for me," the abbot ordered the

来。”那道人慌了道：“爷爷呀！那等个大杠子，教我去打样棍！”老和尚道：“‘养军千日，用军一朝。’你怎么不出去？”道人道：“那杠子莫说打来，若倒下来，压也压个肉泥！”老和尚道：“也莫要说压，只道竖在天井里，夜晚间走路，不记得啊，一头也撞个大窟窿！”道人道：“师父，你晓得这般重，却教我出去打甚么样棍？”他自家里面转闹起来。

行者听见道：“是也禁不得，假若就一棍打杀一个，我师父又怪我行凶了。且等我另寻一个甚么打与你看看。”忽抬头，只见方丈门外有一个石狮子，却就举起棍来，乒乒一下，打得粉乱麻碎。那和尚在窗眼儿里看见，就吓得骨软筋麻，慌忙往床下拱；道人就往锅门里钻；口中不住叫：“爷爷！棍重，棍重！禁不得！方便，方便！”行者道：“和尚，我不打你。我问你：这寺里有多少和尚？”僧官战索索的道：“前后是二百八十五房头，共有五百个有度牒的和尚。”行者道：“你快去把那五百个和尚都点得齐齐整整，穿了长衣服出去，把我那唐朝的师父接进来，就不打你了。”僧官道：“爷爷，若是不打，便抬也抬进来。”行者道：“趁早去！”僧官叫：“道人，你莫说吓破了胆，就是吓破了心，便也去与我叫这些人来接唐僧老爷爷来。”

那道人没奈何，舍了性命，不敢撞门，从后边狗洞里钻将出去，径到正殿上，东边打鼓，西边撞钟。钟鼓一齐响





lay brother. "Reverend Sir," the lay brother protested, "you can't ask me to fight with a staff against a caber that size." "You must," the abbot replied, adding, "An army is built up for many years to be used in a single morning." "Never mind him hitting you with that caber," said the lay brother, "it would squash you flat if it just fell on you." "And even if it didn't fall on you and squash you," said the abbot, "with it standing out there in the yard you might be walking around at night, forget it was there, and give yourself a dent in the head just by bumping into it." "Now you realize how heavy it is, reverend sir, how can you expect me to go out and fight him with my staff?" said the lay brother. This was how the monks quarrelled among themselves.

"Yes," said Monkey, hearing all this, "you're no match for me. But if I were to kill just one of you with this cudgel my master would be angry with me for committing murder again. I'd better find something else to hit as a demonstration for you." Looking and seeing a stone lion outside the doors to the abbot's room, he raised his cudgel and smashed it to smithereens with a single resounding blow. When the abbot saw this through the window the fright turned his bones and muscles to jelly. He dived under the bed. The lay brother climbed into the cooking-stove and kept saying, "Sir, sir, that cudgel's too heavy, I'm no match for you. I beg you, I beg you." "I won't hit you, monk," said Monkey. "I've just got a question for you: how many monks are there in the monastery?" "We have two hundred and eighty-five cells all told," replied the abbot, shaking with fear, "and five hundred monks holding official ordination licenses." "I want you to draw those five hundred monks up on parade," said Monkey, "get them dressed in long habits, and receive my master. Then I won't hit you." "If you won't hit me, sir," said the abbot, "I'd gladly carry him in." "Hurry up then," said Monkey. "I don't care if the fright breaks your gallbladder, or even if it breaks your heart," said the abbot to the lay brother. "Go out and tell them all to come here and welcome His Grace the Tang Priest."

The lay brother had no choice but to take his life in his hands. Not daring to go through the front door, he squirmed out through a gap in the back wall and went straight to the main hall, where he struck the drum that was to the east and the bell that was to the west. The sound of the

处，惊动了两廊大小僧众，上殿问道：“这早还不晚哩，撞钟打鼓做甚？”道人道：“快换衣服，随老师父排班，出山门外迎接唐朝来的老爷。”那众和尚，真个齐齐整整，摆班出门迎接。有的披了袈裟；有的着了偏衫；无的穿着个一口钟直裰；十分穷的，没有长衣服，就把腰裙接起两条披在身上。行者看见道：“和尚，你穿的是甚么衣服？”和尚见他丑恶，道：“爷爷，不要打，等我说。——这是我们城中化的布。此间没有裁缝，是自家做的个‘一裹穷’。”

行者闻言暗笑，押着众僧，出山门下跪下。那僧官磕头高叫道：“唐老爷，请方丈里坐。”八戒看见道：“师父老大不济事。你进去时，泪汪汪，嘴上挂得油瓶。师兄怎么就有此獐智，教他们磕头来接？”三藏道：“你这个呆子，好不晓礼！常言道：‘鬼也怕恶人哩。’”唐僧见他们磕头礼拜，甚是不过意。上前叫：“列位请起。”众僧叩头道：“老爷，若和你徒弟说声方便，不动杠子，就跪一个月也罢。”唐僧叫：“悟空，莫要打他。”行者道：“不曾打；若打，这会已打断了根矣。”那些和尚却才起身，牵马的牵马，挑担的挑担，抬着唐僧，驮着八戒，挽着沙僧，一齐都进山门里去。却到后面方丈中，依叙坐下。

众僧却又礼拜。三藏道：“院主请起，再不必行礼，作践贫僧。我和你都是佛门弟子。”僧官道：“老爷是上国钦差，





two together startled all the monks young and old in the dormitories on both sides. They came to the main hall and asked, "Why are the drum and bell sounding now? It's too early." "Go and change at once," said the lay brother, "then get yourselves into your groups under the senior monk and go outside the main gates to welcome His Grace from the land of Tang." All the monks then went out through the gates in a most orderly procession to greet him. Some wore full cassocks, and some tunics; those who had neither wore a kind of sleeveless smock, and the poorest of all who had no proper garment draped the two ends of their loin-cloths over their shoulders. "Monks, what's that you're wearing?" demanded Monkey. "Sir, don't hit us," they said, seeing his ugly and evil face, "let us explain. This is cloth we beg for in town. We don't have any tailors here, so these are paupers' wrappers we make ourselves."

Monkey laughed inside at this, then escorted them all out through the gates to kneel down. The abbot kowtowed and called out, "Your Grace of Tang, please take a seat in my lodgings." Seeing all this, Pig said, "Master, you're completely useless. When you went in you were all tears and pouting so much you could have hung a bottle from your lips. How come that only Monkey knows how to make them welcome us with kowtows?" "Ill-mannered idiot," said Sanzang. "As the saying goes, even a devil's afraid of an ugly mug." Sanzang was most uncomfortable at the sight of them all kowtowing and bowing, so he stepped forward and invited them all to rise. They all kowtowed again and said, "Your Grace, if you would ask your disciple to show some mercy and not hit us with that caber we'll gladly kneel here for a month." "You must not hit them, Wukong," said the Tang Priest. "I haven't hit them," said Monkey. "If I had, I'd have wiped the lot of them out." Only then did all the monks rise to their feet. Leading the horse, shouldering the shoulder-poles with the luggage, carrying the Tang Priest, giving Pig a piggyback, and supporting Friar Sand they all went in through the main gates to the abbot's lodgings at the back, where they took their seats in due order.

The monks all started kowtowing again. "Please rise, lord abbot," Sanzang said. "There is no need for any more kowtows, which are oppressive for a poor monk like me. We are both followers of the Buddhist

小和尚有失迎接。今到荒山，奈何俗眼不识尊仪，与老爷邂逅相逢。动问老爷：一路上是吃素？是吃荤？我们好去办饭。”三藏道：“吃素。”僧官道：“徒弟，这个爷爷好的吃荤。”行者道：“我们也吃素。都是胎里素。”那和尚道：“爷爷呀，这等凶汉也吃素！”有一个胆量大的和尚，近前又问：“老爷既然吃素，煮多少米的饭方够吃？”八戒道：“小家子和尚！问甚么！一家煮上一石米。”那和尚都慌了，便去刷洗锅灶，各房中安排茶饭。高掌明灯，调开桌椅，管待唐僧。

师徒们都吃罢了晚斋，众僧收拾了家火，三藏称谢道：“老院主，打搅宝山了。”僧官道：“不敢，不敢。怠慢，怠慢。”三藏道：“我师徒却在那里安歇？”僧官道：“老爷不要忙，小和尚自有区处。”叫：“道人，那壁厢有几个人听使令的？”道人说：“师父，有。”僧官吩咐道：“你们着两个去安排草料，与唐老爷喂马；着几个去前面把那三间禅堂，打扫干净，铺设床帐，快请老爷安歇。”

那些道人听命，各各整顿齐备。却来请唐老爷安寝。他师徒们牵马挑担，出方丈，径至禅堂门首看处，只见那里面灯火光明；两梢间铺着四张藤屉床。行者见了，唤那办草料的道人，将草料抬来，放在禅堂里面，拴下白马，教道人都出去。三藏坐在中间。灯下，两班儿，立五百个和尚，都伺候着，不敢侧离。三藏欠身道：“列位请回，贫僧好自在安寝



faith." "Your Grace is an Imperial Commissioner," the abbot replied, "and I failed to greet you properly. You came to our wretched monastery, but when I met you my mortal eyes did not recognize your illustrious status. May I venture to ask, Your Grace, whether you are eating a vegetarian or a meat diet on your journey? We would like to prepare a meal." "Vegetarian food," replied Sanzang. "And I imagine that these reverend gentlemen," said the abbot, "like to eat meat." "No," said Monkey. "We are vegetarians, and have been all our lives." "Good Heavens," exclaimed the abbot, "can even creatures like these be vegetarians?" Then a very bold monk came forward to ask, "Sirs, as you eat vegetarian food, how much rice should we cook for you?" "Mean little monks," said Pig, "why ask? Cook us a bushel." The monks then moved as fast as they could to clean the stoves and the cauldrons and serve food and tea in all the cells. The lamps were hung high and tables and chairs brought to entertain the Tan Priest.

When master and disciples had eaten their supper the monks cleared the things away. Sanzang thanked the abbot: "Lord abbot, we have put your illustrious monastery to great trouble." "No, no," the abbot protested, "we have entertained you very poorly." "May my disciples and I spend the night here?" Sanzang asked. "Don't worry, Your Grace," the abbot replied, "we will arrange things." Then he called out, "Are there any lay brothers on duty over there?" "Yes, reverend sir," a lay brother replied. "Then send a couple of them to see to the fodder for His Grace's horse," the abbot instructed, "and have some sweep out and clean up the front meditation hall. Put beds in there for these venerable gentlemen to sleep in." The lay brothers did as they had been told and arranged everything, then invited the Tang Priest to go to bed. Master and disciples led the horse and carried their baggage out of the abbot's quarters to the meditation hall. Looking in through the doors they saw the lamp burning brightly and four rattan beds set up at the ends of the room. Monkey told the lay brother who was looking after the fodder to carry it inside, lay it in the meditation hall, and tie up the white horse; the lay brothers were then all dismissed. Sanzang sat in the middle, right under the lamp, while the five hundred monks stood in their two divisions waiting upon him, not daring to leave. "You may now leave, gentlemen," said Sanzang, bowing

也。”众僧决不敢退。僧官上前，吩咐大众：“伏侍老爷安置了再回。”三藏道：“即此就是安置了，都就请回。”众人却才敢散，去讫。

唐僧举步出门小解，只见明月当天，叫：“徒弟！”行者、八戒、沙僧都出来侍立。因感这月清光皎洁，玉宇深沉，真是一轮高照，大地分明。对月怀归，口占一首古风长篇。诗云：

“皓魄当空宝镜悬，山河摇影十分全。
琼楼玉宇清光满，冰鉴银盘爽气旋。
万里此时同皎洁，一年今夜最明鲜。
浑如霜饼离沧海，却似冰轮挂碧天。
别馆寒窗孤客闷，山村野店老翁眠。
乍临汉苑惊秋鬓，才到秦楼促晚奩。
庾亮有诗传晋史，袁宏不寐泛江船。
光浮杯面寒无力，清映庭中健有仙。
处处窗轩吟白雪，家家院宇弄冰弦。
今宵静玩来山寺，何日相同返故园？”

行者闻言，近前答曰：“师父啊，你只知月色光华，心怀故里，更不知月中之意，乃先天法象之规绳也。月至三十日，阳魂之金散尽，阴魄之水盈轮，故纯黑而无光，乃曰





to them from his chair, "as we would like to go to sleep." But the monks dared not withdraw. The abbot stepped forward and said to them, "Help Their Graces to bed, then leave." "You have done that already," said Sanzang, "so you may all now go." Only then did they disperse.

On going outside to relieve himself the Tang Priest saw the moon shining in the sky. He called his disciples, Monkey, Pig and Friar Sand, who came out to stand in attendance. He was moved by the brightness and purity of the moon as it shone from high in the jade firmament, making all in heaven and on earth clearly visible. He recited a long poem in the ancient style in the moonlight with a nostalgic feeling. It went:

A white soul hangs, a mirror in the sky,
Reflected whole in the mountain stream.
Pure light fills the towers of jade,
Cool air swirls round the silver bowls.

The same pure light shines on a thousand miles;
This is the clearest night of the year.
It rises from the sea like a frosty disk,
Hang in the heavens as a wheel of ice.

Sad the lonely traveller by the inn's cold window;
The old man goes to sleep in the village pub.
In the Han garden one is shocked by greying hair;
In the Qin tower the lady prepares herself for bed.

Yu Liang's lines on the moon are recorded by history;
Yuan Hong lay sleepless under the moon in a river boat.
The light that floats in the cup is cold and weak;
The purity shining in the court is strong and full of magic.

At every window are chanted poems to the snow,
In every courtyard the icy crescent is described.
Tonight we share quiet pleasure in the cloister;
When shall we ever all go home together?

Having heard the poem, Monkey went up to him and said, "Master, you only know about the moon's beauty, and you're homesick too. You don't know what the moon's really about. It's like the carpenter's line and compasses—it keeps the heavenly bodies in order. On the thirtieth of ev-

‘晦’。此时与日相交，在晦朔两日之间，感阳光而有孕。至初三日一阳现，初八日二阳生，魄中魂半，其平如绳，故曰‘上弦’。至今十五日，三阳备足，是以团圆，故曰‘望’。至十六日一阴生，二十二日二阴生，此时魂中魄半，其平如绳，故曰‘下弦’。至三十日三阴备足，亦当晦。此乃先天采炼之意。我等若能温养二八，九九成功，那时节，见佛容易，返故田亦易也。诗曰：

前弦之后后弦前，药味平平气象全。

采得归来炉里炼，志心功果即西天。”

那长老听说，一时解悟，明彻真言。满心欢喜，称谢了悟空。沙僧在旁笑道：“师兄此言虽当，只说的是弦前属阳，弦后属阴，阴中阳半，得水之金；更不道：

水火相搀各有缘，全凭土母配如然。

三家同会无争竞，水在长江月在天。”

那长老闻得，亦开茅塞。正是理明一窍通千窍，说破无生即



ery month the metal element of its male soul has all gone, and the water element of its female soul fills the whole disk. That is why it goes black and has no light. That's what is called the end of the old moon. This is the time, between the last day of the old moon and the first of the new, when it mates with the sun. The light makes it conceive. By the third day the first male light is seen, and on the eight day the second male light. When the moon's male and female souls each have half of it, the moon is divided as if by a string. That is why it is called the first quarter. On the fifteenth night, tonight, all three male lights are complete, and the moon is round. This is called the full moon. On the sixteenth the first female principle is born, followed on the twenty-second by the second. At this stage the two souls are matched again and the moon is again divided as if by a string. This is what is called the third quarter. By the thirtieth the three female principles are complete, and it is the last day of the old moon. This is what is meant by 'prenatal absorption and refinement'²." If we are all able gently to raise the "double eight"² and achieve it in nine by nine days, it will be easy to see the Buddha and easy to go home again too. As the poem goes:

After the first quarter and before the third,
Medicines taste bland, with all pneuma signs complete.
When it is gathered and refined in the furnace,
The achievement of the will is the Western Heaven."

On learning this the venerable elder was instantly enlightened and he fully comprehended the truth, and as he thanked Monkey his heart was filled with happiness. Friar Sand laughed as he stood beside them. "What my brother says is true, as far as it goes," he commented. "In the first quarter the male is dominant, and after the third quarter the female. When male and female are half and half the metal element obtains water. But what he did not say was this:

Fire and water support each other, each with its own fate;
All depend on the Earth Mother to combine them naturally.
The three meet together, without competing;
Water is in the Yangtze River, and the moon on the sky."

Hearing this removed another obstruction from the venerable elder's mind. Indeed,

Chinese characters and 'PDG' watermark.

是仙。八戒上前扯住长老道：“师父，莫听乱讲，误了睡觉。这月啊——

缺之不久又团圆，似我生来不十全。

吃饭嫌我肚子大，拿碗又说有粘涎。

他都伶俐修来福，我自痴愚积下缘。

我说你取经还满三涂业，摆尾摇头直上天！”

三藏道：“也罢，徒弟们走路辛苦，先去睡下。等我把这卷经来念一念。”行者道：“师父差了。你自幼出家，做了和尚，小时的经文，那本不熟？却又领了唐王旨意，上西天见佛，求取‘大乘真典’。如今功未完成，佛未得见，经未曾取，你念的是那卷经儿？”三藏道：“我自出长安，朝朝跋涉，日日奔波，小时的经文恐怕生了；幸今夜得闲，等我温习温习。”行者道：“既这等说，我们先去睡也。”他三人各往一张藤床上睡下。长老掩上禅堂门，高剔银缸，铺开经本，默默看念。

正是那：

楼头初鼓人烟静，野浦渔舟火灭时。

毕竟不知那长老怎么样离寺，且听下回分解。



When reason fathoms one mystery, a thousand are made clear;
The theory that breaks through non-life leads to immortality.

Whereupon Pig went up to his master, tugged at his clothes, and said,
“Pay no attention to all that nonsense, Master. We’re missing our sleep.
As for that moon, well:

Soon after it’s defective the moon fills up again,
Just as at birth I too was incomplete.
They complain my belly’s too big when I eat,
And say that I drool when I’m holding a bowl.
They are all neat and blessed by cultivation;
I was born stupid and have a baser fate.
You’ll achieve the Three Ways of existence by fetching the scrip-
tures,
And go straight up to the Western Heaven with a wag of your tail
and your head.”

“That will do,” said Sanzang. “Disciples, you’ve had a hard journey, so go to bed. I have to read this sutra first.” “You must be wrong, Master,” said Monkey. “You became a monk when you were very young and know all the sutras of your childhood by heart. Now you are going to the Western Heaven on the orders of the Tang Emperor to fetch the true scriptures of the Great Vehicle, but you haven’t succeeded yet. You haven’t seen the Buddha or got the scriptures. So what sutra will you read?” “Ever since leaving Chang’an,” Sanzang replied, “I have been travelling in such a rush every day that I have forgotten the scriptures of my youth. As I have some free time tonight I shall relearn them.” “In that case we’ll turn in first,” said Monkey. Each of the three of them went to sleep on his rattan bed while their master closed the door of the meditation hall, turned up the silver lamp, and opened out the scroll of scripture, which he silently read. Indeed,

When the first drum sounds in the tower the people are all silent.
In the fishing boat by the bank the fires have been put out.

If you don’t know how the venerable elder left the temple, listen to the explanation in the next instalment.

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第三十七回

鬼王夜谒唐三藏 悟空神化引婴儿

却说三藏坐于宝林寺禅堂中，灯下念一会《梁皇水忏》，看一会《孔雀真经》，只坐到三更时候，却才把经本包在囊里。正欲起身去睡，只听得门外扑刺刺一声响，浙零零刮阵狂风。那长老恐吹灭了灯，慌忙将偏衫袖子遮住。又见那灯或明或暗，便觉有些心惊胆战。此时又困倦上来，伏在经案上盹睡。虽是合眼朦胧，却还心中明白，耳内嚶嚶听着那窗外阴风飒飒。好风，真个那——

浙浙潇潇，飘飘荡荡。浙浙潇潇飞落叶，飘飘荡荡卷浮云。满天星斗皆昏昧，遍地尘沙尽洒纷。一阵家猛，一阵家纯。纯时松竹敲清韵，猛处江湖波浪浑。刮得那山鸟难栖声哽哽，海鱼不定跳喷喷。东西馆阁门窗脱，前后房廊神鬼瞋。佛殿花瓶吹堕地，琉璃摇落慧灯昏。香炉欹倒香灰迸，烛架歪斜烛焰横。幢幡宝盖都摇



Chapter 37

The Royal Ghost Visits the Tang Priest at Night Wukong's Magic Transformation Lures the Boy

Sanzang sat in the meditation hall of the Precious Wood Monastery reading the *Litany of Emperor Wu of Liang* and the *Peacock Sutra* until the third watch, when he finally put the scriptures back into their bags. Just when he was about to go to bed he heard a rushing noise and the whistling of a fiendish wind. Fearing that it would blow out his lamp, the venerable elder shielded the lamp with his sleeve as quickly as he could. To his consternation the lamp kept going on and off. By now he was so tired that he pillowed his head on the reading desk and took a nap. Although he had closed his eyes and was dozing, his mind stayed wide awake as he listened to the howling of the devil wind outside the window. It was a splendid wind. Indeed, there were

Soughs and whistles,
Much scudding away.
It soughs and whistles, carrying the fallen leaves,
Blows the clouds scudding away.
All the stars in the sky go dark,
And the earth is covered with flying dust.
Sometimes fierce,
Sometimes gentle.
When it blows gentle, pine and bamboo sound clear;
When it blows fierce, the lakes have turbid waves.
The mountain birds grieve, unable to reach their perches;
The fish jump restlessly in the ocean.
Doors and windows blow off the halls,
Spirits and demons glare in the side-rooms.
All the vases in the Buddha hall crash to the ground;
The glass lamp is shaken loose and the flame blows out.
Incense-ash scatters as the burner tilts,



拆，钟鼓楼台撼动根。

那长老昏梦中听着风声一时过处，又闻得禅堂外，隐隐的叫一声“师父！”忽抬头梦中观看，门外站着一条汉子：浑身上下，水淋淋的，眼中垂泪，口里不住叫：“师父！师父！”三藏欠身道：“你莫是魍魉妖魅，神怪邪魔，至夜深时，来此戏我？我却不是那贪欲贪嗔之类。我本是个光明正大之僧，奉东土大唐旨意，上西天拜佛求经者。我手下有三个徒弟，都是降龙伏虎之英豪，扫怪除魔之壮士。他若见了你，碎尸粉骨，化作微尘。此是我大慈悲之意，方便之心。你趁早儿潜身远遁，莫上我的禅门来。”那人倚定禅堂道：“师父，我不是妖魔鬼怪，亦不是魍魉邪神。”三藏道：“你既不是此类，却深夜来此何为？”那人道：“师父，你舍眼看我一看。”长老果仔细定睛看处，——呀！只见他：

头戴一顶冲天冠，腰束一条碧玉带，身穿一领飞龙舞凤赭黄袍，足踏一双云头绣口无忧履，手执一柄列斗罗星白玉珪。面如东岳长生帝，形似文昌开化君。

三藏见了，大惊失色。急躬身厉声高叫道：“是那一朝陛下？请坐。”用手忙搀，扑了个空虚，回身坐定。再看处，还是那个人。长老便问：“陛下，你是那里皇王？何邦帝主？想必是国土不宁，谗臣欺虐，半夜逃生至此。有何话说，说与我



The candles flare when their stand leans over.
All the banners and hangings are torn,
As bell and drum towers are shaken to their roots.

As the wind died down for a while, the elder in his dozy state heard a muffled call of "Master" from outside the meditation hall. He looked up, and in his dream he saw a man standing there soaking wet who was weeping and saying "Master" over and over again. Sanzang bowed towards him from his seat and said, "You must be a fiend, or a goblin, or an evil spirit or a monster trying to trick me in the middle of the night. But I'm not one given to desire or anger. I'm an upright monk on a pilgrimage to the West at the command of the Tang Emperor of the East to worship the Buddha and fetch the scriptures. I have three disciples who are all demon-quelling, monster-exterminating heroes. If they see you they will smash your body and bones to bits and pulverize you. But I am full of great compassion and will do what is expedient for you. Make yourself scarce this moment and never come into my meditation hall again."

The person stayed there and replied, "Master, I'm not a demon or a ghost or a fiend or an evil spirit." "If you're none of these," retorted Sanzang, "what are you doing here in the middle of the night?" "Take a good look at me, Master," he said. When Sanzang took a really careful look he saw to his surprise that

On his head he wore a heaven-touching hat,
And round his waist a belt of blue-green jade.
Dragons and phoenixes danced on his ochre robe;
His no-worry shoes were embroidered with clouds.
The white jade sceptre he held was arrayed with constellations.
His face was like the eternal Emperor of Mount Tai,
His form like Wenchang, god of officialdom.

At the sight of him Sanzang turned pale with shock. He bowed at once and called out at the top of his voice, "Which monarch are you, Your Majesty? Please be seated." He hurried over to support the monarch, only to find he was holding on to thin air. He looked again and saw that the man was still there. "Your Majesty," said Sanzang, "which king are you? What country do you rule? I suppose that you must have fled here



听。”这人才泪滴腮边谈旧事，愁攒眉上訴前因，道：“师父啊，我家住在正西，离此只有四十里远近。那厢有座城池，便是兴基之处。”三藏道：“叫做甚么地名？”那人道：“不瞒师父说，便是朕当时创立家邦，改号乌鸡国。”三藏道：“陛下这等惊慌，却因甚事至此？”那人道：“师父啊，我这里五年前，天年干旱，草子不生，民皆饥死，甚是伤情。”三藏闻言，点头叹道：“陛下啊，古人云：‘国正天心顺。’想必是你不慈恤万民。既遭荒歉，怎么就躲离城郭？且去开了仓库，赈济黎民；悔过前非，重兴今善，放赦了那枉法冤人；自然天心和合，雨顺风调。”那人道：“我国中仓廩空虚，钱粮尽绝。文武两班停俸禄，寡人膳食亦无荤。仿效禹王治水，与万民同受甘苦，沐浴斋戒，昼夜焚香祈祷。如此三年，只干得河枯井涸。正都在危急之处，忽然锺南山来了一个全真，能呼风唤雨，点石成金。先见我文武多官，后来见朕，当即请他登坛祈祷，果然有应，只见令牌响处，顷刻间大雨滂沱。寡人只望三尺雨足矣，他说久旱不能润泽，又多下了二寸。朕见他如此尚义，就与他八拜为交，以‘兄弟’





in the middle of the night because your country is in chaos or because you are being put upon by malicious ministers. Tell me your story.”

Only then did the man tell what had happened, the tears streaming down his cheeks and his forehead creased with frowns. “Father,” he said, “I live only some fifteen miles to the west of here, in the walled city where my dynasty was founded.” “What is it called?” Sanzang asked. “I’m telling you the truth, Father,” he replied. “When I established my regime I changed the name of the state to Wuji.” “But why is Your Majesty in this terrible distress?” Sanzang continued. “Father,” the other said, “there was a drought here five years ago so bad that no vegetation grew and the people were dying of starvation. It was appalling.” Hearing this Sanzang nodded and said with a smile, “Your Majesty, there’s an old saying that Heaven favours a well-governed country. I expect that you were not merciful towards your subjects. Even if there is a famine you have no business to flee from your city. Go back, open up your granaries, and give the people relief. Repent of your past sins and be good from now on. Pardon all those who have been wrongly condemned. Heaven’s heart will of itself be moved in harmony, and wind and rains will come as they should.”

“But our granaries were empty,” the other said. “We had no money or grain left. The salaries of the officials and the military were in default, and we were eating no meat with our royal meals. We followed the example of Yu the Great when he brought the waters under control, sharing weal and woe with our subjects, taking baths to purify ourself, fasting, burning incense and praying day and night. This went on for three years, but the drought continued to be so bad that the rivers and wells dried up. Just when the crisis was desperate a Quanzhen Taoist wizard came from the Zhongnan Mountains. He could summon wind and rain, and turn stones to gold with a touch. First he went to see our civil and military officials, and then he came to see us. We invited him to come to the altar to pray, and he got results. Wherever he pointed his magic wand there would be a torrential downpour. We thought that three feet of rain would be sufficient, but he said that it would not be enough to restore fertility after so long a time and gave an extra two inches of rain. Seeing how generous he was we kowtowed to him and took him as our sworn brother.” “Then

称之。”三藏道：“此陛下万千之喜也。”那人道：“喜自何来？”三藏道：“那全真既有这等本事，若要雨时，就教他下雨；若要金时，就教他点金。还有那些不足，却离了城阙来此？”那人道：“朕与他同寝食者，只得二年。又遇着阳春天气，红杏夭桃，开花绽蕊，家家士女，处处王孙，俱去游春赏玩。那时节，文武归衙，嫔妃转院。朕与那全真携手缓步，至御花园里，忽行到八角琉璃井边，不知他抛下些甚么物件，井中有万道金光。哄朕到井边看甚么宝贝，他陡起凶心，扑通的把寡人推下井内；将石板盖住井口，拥上泥土，移一株芭蕉栽在上面。——可怜我啊，已死去三年，是一个落井伤生的冤屈之鬼也！”

唐僧见说是鬼，唬得筋力酥软，毛骨耸然。没奈何，只得将言又问道：“陛下，你说的这话，全不在理。既死三年，那文武多官，三宫皇后，遇三朝见驾殿上，怎么就不寻你？”那人道：“师父啊，说起他的本事，果然世间罕有！自从害了朕，他当时在花园内摇身一变，就变做朕的模样，更无差别。现今占了我的江山，暗侵了我的国土。他把我两班文武，四百朝官，三宫皇后，六院嫔妃，尽属了他矣。”三藏道：“陛下，你忒也懦。”那人道：“何懦？”三藏道：“陛下，那怪倒有些神通，变作你的模样，侵占你的乾坤，文武不能识，后妃不能晓，只有你死的明白；你何不在阴司阎王处具告，把你的屈情伸诉，伸诉。”那人道：“他的神通广



Your Majesty is extremely fortunate," said Sanzang. "In what way?" the other asked. "If that Quanzhen wizard has the powers to make it rain whenever you like and you can get him to turn things to gold at will, then what is so terrible that you have to flee here from your city?" "We only ate at the same table and slept in the same room for two years. Then one spring day when the red apricot and the peach tree were in blossom all the gentlemen, ladies and princes went out to enjoy the beauty of the season. After the civil and military officials had returned to their offices and the royal spouses and concubines gone back to their quarters we were strolling hand-in-hand with the wizard in the palace garden. When we reached the eight-sided well with a glazed-tile top he threw something into the well—we don't know what it was—that made it shine with golden light. Luring us to the edge of the well to look at this treasure he had the murderous notion of pushing us in with a splash and placing a flagstone over the top of the well. He piled earth over this then put in a plantain on top of it. So we have already been dead for three years, alas. We are the ghost of one who was wickedly murdered by being pushed down a well."

On learning that he was a ghost the Tang Priest felt weak all over, and his hairs stood on end. But he had to bring himself to continue his questioning. "Your Majesty, what you say is all wrong. If you have been dead for three years, why didn't the civil and military officials or your queens go looking for you when they attended court for audiences with Your Majesty?" "Father," the ghost replied, "his powers are ones rarely seen in the world. As soon as he had killed us he shook himself and turned into an identical likeness of us. Now he is the master of our country, the secret thief of our territory. Our civil and military officials, the four hundred courtiers, the three queens and the consorts and concubines of the six compounds all now belong to him." "You are a coward, Your Majesty," said Sanzang. "How are we a coward?" the ghost asked. "Your Majesty," said Sanzang, "even if the monster has the magic powers to turn into your double and steal your kingdom, undetected by your civil and military officials or by your queens and consorts, so that only you know the truth and you are dead, why have you not brought a case against him in the Underworld court of King Yama? There you could lodge a com-

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，我也无门投告。”

三藏道：“陛下，你阴司里既没本事告他，却来我阳世间作甚？”那人道：“师父啊，我这一点冤魂，怎敢上你的门来？山门前有那护法诸天、六丁六甲、五方揭谛、四值功曹、一十八位护教伽蓝，紧随鞍马。却才被夜游神一阵神风，把我送将进来。他说我三年水灾该满，着我来拜谒师父。他说你手下有一个大徒弟，是齐天大圣，极能斩怪降魔。今来志心拜恳，千乞到我国中，拿住妖魔，辨明邪正。朕当结草衔环，报酬师恩也！”三藏道：“陛下，你此来是请我徒弟与你去除却那妖怪么？”那人道：“正是！正是！”三藏道：“我徒弟干别的事不济，但说降妖捉怪，正合他宜。陛下啊，虽是着他拿怪，但恐理上难行。”那人道：“怎么难行？”三藏道：“那怪既神通广大，变得与你相同；满朝文武，一个个言和心顺；三宫妃嫔，一个个意合情投；我徒弟纵有手段，决不敢轻动干戈。倘被多官拿住，说我们欺邦灭国，问一款大逆之罪，困陷城中，却不是画虎刻鹄也？”

那人道：“我朝中还有人哩。”三藏道：“却好！却好！想



plaint and complain of the wrongs you have suffered.” “But his magic powers are so extensive and he is so well in with all the relevant officials,” replied the ghost. “He’s always drinking with the city god, and he’s connected with all the dragon kings. The Heaven-equalling 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.”

“Your Majesty,” said Sanzang, “if you are powerless to bring a case against him in the Underworld then why come to the world of the living?” “Father,” the other replied, “as a ghost of a man unjustly killed I would never have dared call upon you. Outside the monastery gates are the Heavenly Kings who Protect the Law, the Six Dings and the Six Jias, the Protectors of the Four Quarters and the Centre, the Four Duty Gods, and the Eighteen Guardians of the Faith, all with their horses saddled up. It was only a magic wind created by the Patroller of the Night that brought me here. He said that my three years of suffering were due to end and sent me to pay my respects to you, Father. He told me that your senior disciple is the Great Sage Equalling Heaven and that he is a very powerful killer of monsters and subduer of demons. I am here tonight to plead with you and beg you to come to my country, capture the evil monster, and expose his wickedness. We will be deeply grateful and repay you, Master, for your great kindness.” “Your Majesty,” said Sanzang, “Have you come to ask that my disciple should go to rid you of this fiend?” “Yes, that’s right,” the other replied. “That disciple of mine is good for little else,” said Sanzang, “but subduing demons and capturing monsters is right up his street. The only thing is, Your Majesty, that even if he’s given the job he may not be able to carry it out.” “Why not?” the ghost asked. “Well,” said Sanzang, “That fiend must have stupendous magical powers if he can make himself so much like you that all the civil and military officials at court are happy with him and every one of the consorts and concubines in your harem is fond of him. Even though my disciple has some magic powers he should most certainly not resort to arms lightly. If he is captured and charged with high treason we will be thrown into jail. Then everything will be ruined.”

“But I still have someone I can trust at court,” the ghost said. “That’s

必是一代亲王侍长，发付何处镇守去了？”那人道：“不是；我本宫有个太子，是我亲生的储君。”三藏道：“那太子想必被妖魔贬了？”那人道：“不曾。他只在金銮殿上，五凤楼中，或与学士讲书，或共全真登位。自此三年，禁太子不入皇宫，不能够与娘娘相见。”三藏道：“此是何故？”那人道：“此是妖怪使下的计策。只恐他母子相见，闲中论出长短，怕走了消息；故此两不会面，他得永住常存也。”三藏道：“你的灾屯，想应天付，却与我相类。当时我父曾被水贼伤生。我母被水贼欺占，经三个月，分娩了我。我在水中逃了性命，幸金山寺恩师，救养成人。记得我幼年无父母，此间那太子失双亲，恹惶不已！”又问道：“你纵有太子在朝，我怎的与他相见？”那人道：“如何不得见？”三藏道：“他被妖魔拘辖，连一个生身之母尚不得见，我一个和尚，欲见何由？”那人道：“他明早出朝来也。”三藏问：“出朝作甚？”那人道：“明日早朝，领三千人马，架鹰犬，出城采猎，师父断得与他相见。见时肯将我的言语说与他，他便信了。”三藏道：“他本是肉眼凡胎，被妖魔哄在殿上，那一日不叫他几声父王？他怎肯信我的言语？”那人道：“既恐他不信，我留下一件表记与你罢。”三藏问：“是何物件？”那人把手中执的金厢白玉珪放下道：“此物可以为记。”三藏道：“此物何如？”那人道：“全真自从变作我的模样，只是少变了这件宝



splendid," said Sanzang, "quite splendid. No doubt it's a prince or a high official who was sent off to command a garrison somewhere." "No," replied the ghost, "it's my son the crown prince who lives in my own palace." "But surely the crown prince must have been banished by that fiend." "No, he hasn't been," the ghost replied. "He spends his time in the throne hall and the Tower of Five Phoenixes studying with learned scholars or sitting beside that wizard on the throne. For the last three years the crown prince has been banned from the queen's palace and prevented from seeing Her Majesty." "Why?" Sanzang asked. "It has all been planned by that fiend," said the ghost. "If the prince and his mother were to meet and start talking about things the truth would get out. He can only keep that throne if the two of them don't meet."

"Your troubles, like mine, must have been sent from Heaven," said Sanzang. "My father was murdered by pirates, one of whom seized my mother. Three months later I was born. I escaped with my life on the river and was rescued by my benefactor, the abbot of the Jinshan Monastery, who brought me up. I remember what it was like to be an orphan child, so I feel very sorry for a crown prince who has lost both his parents. But even though you still have your crown prince in the palace, how ever will I be able to see him?" "What would stop you?" the ghost asked. "If he is under such close control from the fiends," Sanzang replied, "that he can't even see his own mother, how will a mere monk like myself get to see him?" "He will be going out tomorrow," said the ghost. "Why?" Sanzang asked. "After tomorrow's dawn audience," said the ghost, "he will lead three thousand people riding out of the city with falcons and hounds to go hunting. You will certainly be able to see him. When you do, tell him everything that I have told you and he'll trust you."

"But he is only a mortal," replied Sanzang. "The fiend has him fooled in the palace, and he calls the fiend father several times a day. Why should he believe anything I say?" "In case he doesn't I'll give you something that will be visible proof," said the ghost. "What?" asked Sanzang. The ghost set down the gold-bordered white jade sceptre he was holding and said, "This will be proof." "Why?" asked Sanzang. "When the wizard made himself look just like me," the ghost replied,

贝。他到宫中，说那求雨的全真拐了此珪去了。自此三年，还没此物。我太子若看见，他睹物思人，此仇必报。”三藏道：“也罢，等我留下，着徒弟与你处置。——却在那里等什么？”那人道：“我也不敢等。我这去，还央求夜游神，再使一阵神风，把我送进皇宫内院，托一梦与我那正宫皇后，教他母子们合意，你师徒们同心。”三藏点头应承道：“你去罢。”

那冤魂叩头拜别，举步相送，不知怎么踢了脚，跌了一个筋斗，把三藏惊醒，却原来是南柯一梦。慌得对着那盏昏灯，连忙叫：“徒弟！徒弟！”八戒醒来道：“甚么‘土地土地’？——当时我做好汉，专一吃人度日，受用腥膻，其实快活；偏你出家，教我们保护你跑路！原说只做和尚，如今拿做奴才，日间挑包袱牵马，夜间提尿瓶务脚！这早晚不睡，又叫徒弟作甚？”三藏道：“徒弟，我刚才伏在案上打盹，做了一个怪梦。”行者跳将起来道：“师父，梦从想中来。你未曾上山，先怕妖怪；又愁雷音路远，不能得到；思念长安，不知何日回程；所以心多梦多。似老孙一点真心，专要西方见佛，更无一个梦儿到我。”三藏道：“徒弟，我这桩梦，不是思乡之梦。才然合眼，见一阵狂风过处，禅房门外有一朝皇帝，自言是乌鸡国王。浑身水湿，满眼泪垂。”这等这等，如此如此，将那梦中话一一的说与行者。行者笑



“there was one treasure he failed to copy. After he went back to the palace he said that the wizard has stolen it, and for the last three years it has been missing. If the crown prince sees it he will be reminded of me and I shall be able to take my revenge.” “Very well then,” said Sanzang, “I shall keep it and send my disciple to sort things out for you. Will you wait for the crown prince there?” “I dare not stay there myself,” said the ghost. “I shall have to ask the Patroller of the Night to send another magic wind to blow me into the palace harem to appear in a dream to my first queen to tell her to co-operate with our son, with you, Father, and with your disciples.” Sanzang nodded and agreed. “Off you go then.”

The ghost of the murdered monarch kowtowed to take his leave. Sanzang was just stepping forward to see the ghost out when he tripped and went sprawling, giving himself such a fright that he woke up. So it had all been a dream. In the dim lamplight he called, “Disciples!” with alarm. “What’s he going on about ‘trifles, trifles’ for?” muttered Pig as he woke up. “How happy I used to be in the old days. I was a real tough guy. I lived on nothing but human flesh and I always ate my fill of it. You would have to be a monk and make us protect you on your journey. You told me I’d be a monk, but now you treat me more like your slave. I have to carry your baggage and lead your horse all day, and empty your chamber-pot and lie at the foot of your bed to warm your feet by night. You never let me get any sleep. Why are you calling for me now?” “Disciple,” said Sanzang, “I had a strange dream when I dozed off with my head on the table just now.” “Master,” said Monkey, springing to his feet, “dreams come from the imagination. You get frightened of demons before you’ve even started to climb a mountain. You worry if you will ever reach the Thunder Monastery as it’s so far away; and you miss Chang’an and wonder when you’ll ever get back there. That’s why you’re so full of anxieties and dreams. Now I’m sincere and single-minded about going to the West to see the Buddha: no dreams ever come to me.”

“Disciple,” said Sanzang, “this dream of mine was no dream of home. No sooner had I closed my eyes than a great wind blew up and a king appeared outside the doors of the meditation hall. He said he was the monarch of the land of Wuji. He was soaking wet and in floods of tears.” Sanzang was just about to tell Brother Monkey all about the dream and

道：“不消说了，他来托梦与你，分明是照顾老孙一场生意。必然是个妖怪在那里篡位谋国。等我与他辨个真假。想那妖魔，棍到处，立业成功。”三藏道：“徒弟，他说那怪神通广大哩。”行者道：“怕他甚么广大！早知老孙到，教他即走无方！”三藏道：“我又记得留下一件宝贝做表记。”八戒答道：“师父莫要胡缠；做个梦便罢了，怎么只管当真？”沙僧道：“不信直中直，须防仁不仁。”我们打起火，开了门，看看如何便是。”

行者果然开门。一齐看处，只见星月光中，阶檐上，真个放着一柄金厢白玉珪。八戒近前拿起道：“哥哥，这是甚么东西？”行者道：“这是国王手中执的宝贝，名唤玉珪。师父啊，既有此物，想此事是真。明日拿妖，全都在老孙身上。只是要你三桩儿造化低哩。”八戒道：“好！好！好！做个梦罢了，又告诵他。他那些儿不会作弄人哩？就教你三桩儿造化低。”三藏回入里面道：“是那三桩？”行者道：“明日要你顶缸、受气、遭瘟。”八戒笑道：“一桩儿也是难的，三桩儿却怎么耽得？”唐僧是个聪明的长老，便问：“徒弟啊，此三事如何讲？”行者道：“也不消讲，等我先与你二件物。”

好大圣，拔了一根毫毛，吹口仙气，叫声“变！”变做一个红金漆匣儿，把白玉珪放在内盛着，道：“师父，你将此物捧在手中，到天晓时，穿上锦襴袈裟，去正殿坐着念经，等我去看看他那城池。端的是个妖怪，就打杀他，也在此间



everything he had been told in it. "No need to tell me any more," said Monkey. "He came to see you in a dream and was evidently bringing me some business. No doubt some fiend has usurped his throne. I'll have it out with the fiend. I'm sure I'll succeed the moment my cudgel hits him." "But he told me that the fiend has tremendous magic powers," warned Sanzang. "Tremendous, my eye!" said Monkey. "As soon as he realizes that I've arrived he'll regret having nowhere to flee to." "I remember that the king also left me a treasure as proof," said Sanzang. "Don't talk such nonsense," replied Pig. "If you had a dream, that was that. Why all this chitchat?" "Don't trust what seems to be straighter than straight, and beware that kindness is not really unkindness," put in Friar Sand. "Let's strike a light, open the doors, and see what we can see."

So Brother Monkey opened the doors, and when they all looked outside they saw by the light of the moon and the stars that a gold-bordered white jade sceptre was indeed lying by the side of the steps. "What's this, brother?" asked Pig as he went over and picked it up. "It's a treasure called a jade sceptre that a monarch holds in his hands," said Monkey, "and it makes me believe, Master, that the story's true. I'll take full responsibility for capturing the fiend tomorrow. But there are three favours I'll want you to do me." "This is great," said Pig, "really great. First you have a dream, then you have to tell him about it. He tricks people at every turn. Now he's asking you for three favours." Going back inside, Sanzang asked, "What three favours?" "Tomorrow I want you to suffer on my behalf, be put upon, and catch a fever," said Monkey. "Any one of them would be bad enough," smirked Pig. "I couldn't possible take on all three." Being an intelligent elder, the Tang Priest asked his disciple to explain why he wanted these three things done. "There'll be no need for explanations," said Monkey. "Let me first give you a couple of things."

The splendid Great Sage plucked out a hair, blew a magic breath on it, called "Change!" and turned it into a box of red and gold lacquer into which he placed the white jade sceptre. "Master," he said, "at dawn tomorrow you must put on your golden cassock and sit in the main hall of the monastery reciting scriptures with the box in your hands while I go and give that city the once-over. If he really is an evil spirit I'll kill him,

立个功绩；假若不是，且休撞祸。”三藏道：“正是！正是！”行者道：“那太子不出城便罢；若真个应梦出城来，我定引他来见你。”三藏道：“见了我如何迎答？”行者道：“来到时，我先报知，你把那匣盖儿扯开些，等我变作二寸长的一个小和尚，钻在匣儿里，你连我捧在手中。那太子进了寺来，必然拜佛；你尽他怎的下拜，只是不睬他。他见你不动身，一定教拿你；你凭他拿下去，——打也由他，绑也由他，杀也由他。”三藏道：“呀！他的军令大，真个杀了我，怎么办？”行者道：“没事，有我哩。若到那紧关处，我自然护你。他若问时，你说是东土钦差上西天拜佛取经进宝的和尚。他道：‘有甚宝贝？’你却把锦襕袈裟对他说一遍，说道：‘此是头等宝贝。还有头一等、第二等的好物哩。’但问处，就说这匣内有一件宝贝，上知五百年，下知五百年，中知五百年，共一千五百年过去未来之事，俱尽晓得。却把老孙放出来。我将那梦中话告诵那太子，他若肯信，就去拿了那妖魔，一则与他父王报仇，二来我们立个名节；他若不信，再将白玉珪拿与他看。——只恐他年幼，还不认得哩。”三藏闻言，大喜道：“徒弟啊，此计绝妙！但说这宝贝，一个叫做锦襕袈裟，一个叫做白玉珪；你变的宝贝却叫



and that will be one more good deed to my credit. If he isn't, then we won't get ourselves into trouble." "Excellent, excellent," said Sanzang. "If the prince doesn't ride out of the city, that will be that," said Monkey, "and if he does leave the city as your dream predicted I'll definitely bring him here to see you."

"If he does come to see me, what shall I say to him?" asked Sanzang. "I'll give you a tip-off just before he comes," said Monkey. "I want you to open the lid of that box a little while I turn myself into a tiny monk two inches high, then take me into your hands with the sceptre. When the prince comes into the monastery he's bound to worship the Buddhas. No matter how much he prostrates himself you are to pay no attention to him whatsoever. At the sight of you sitting there without moving he'll certainly have you arrested. Let him arrest you. Let him have you beaten, tied up or even killed if he likes." "Goodness!" exclaimed Sanzang. "With all his military authority he might really have me killed, and that would be terrible."

"No problem," said Monkey. "I'll be there. If things get sticky I'll look after you. If he questions you, tell him that you are the imperially commissioned monk sent from the East to go to the Western Heaven to worship the Buddha, fetch the scriptures and offer some treasures. When he asks you what treasures, tell him about the golden cassock and say, 'This is my third-grade treasure. I also have very fine treasures of the first and second grade.' When he asks you about them tell him that in this box you have a treasure that knows everything that has happened or will happen for five hundred years in the past, five hundred years in the present era, and another five hundred years after that—fifteen hundred years in all. Then let me out of the box and I'll tell the prince everything that you were told in your dream. If he believes me I'll go to capture the fiend. That will avenge his father and do our reputation a lot of good. But if he still doesn't believe you, show him the white jade sceptre. My only worry is that he may be too young to remember it."

Sanzang was delighted with Brother Monkey's suggestions. "Disciple," he said, "this is a superb plan. When I talk about my three treasures I can call one of them the golden cassock and another the white jade sceptre. But what shall I call the one you turn yourself into?" "Call

做甚名？”行者道：“就叫做‘立帝货’罢。”三藏依言，记在心上。师徒们一夜那曾得睡，盼到天明，恨不得点头唤出扶桑日，喷气吹散满天星。

不多时，东方发白。行者又吩咐了八戒、沙僧，教他两个：“不可搅扰僧人，出来乱走。待我成功之后，共汝等同行。”才别了唐僧，打了唿哨，一筋斗跳在空中。睁火眼平西看处，果见有一座城池。你道怎么就看见了？当时说那城池离寺只有四十里，故此凭高就望见了。

行者近前仔细看处，又见那怪雾愁云漠漠，妖风怨气纷纷。行者在空中赞叹道：

“若是真王登宝座，自有祥光五色云；
只因妖怪侵龙位，腾腾黑气锁金门。”

行者正然感叹。忽听得炮声响亮，又只见东门开处，闪出一路人马，真个是采猎之军，果然势勇。但见：

晓出禁城东，分围浅草中。
彩旗开映日，白马骤迎风。
鼙鼓冬冬擂，标枪对对冲。
架鹰军猛烈，牵犬将骁雄。
火炮连天振，粘竿映日红。



it the King-maker," said Monkey. Sanzang committed his instructions to memory. There was no way that the master and his disciples were going to sleep that night as they waited for the dawn. They only wished that by giving a nod they could make the sun rise, and blow away all the stars in the sky with a puff of breath.

Before long the eastern sky did grow lighter. Monkey gave his parting instructions to Pig and Friar Sand: "You mustn't disturb the monks or go rushing wildly about the place. As soon as we've succeeded in our mission we'll continue on the journey with you." No sooner had he taken his leave of them than he leapt up into mid-air with a whistling somersault. As he gazed due west with his fiery eyes he did indeed see the city. You may wish to ask how this was possible. We were told before that the city was only some fifteen miles away, so he would have been able to see it from that great height.

Brother Monkey went for a close look and saw thick clouds of demoniacal fog hanging over it, as well as an abundance of evil winds and vapours of injustice. Up in the air Monkey sighed and said,

*"Auspicious light would shine all around
If a true monarch now sat on the throne.
But black vapours hang over the gates of the palace
Now that a fiend has made it his own."*

As he was sighing Monkey heard the clear report of a cannon. The eastern gate of the city opened, and out poured a column of people and horses. It was indeed an impressive hunting party:

*Leaving the Forbidden City at dawn,
They fan out into the bush,
Their coloured flags bright in the sun,
White horses galloping into the wind.
Alligator-skin drums pound
As fencing spears clash together.
Ferocious the corps of falconers,
Martial the masters of the bounds.
Cannons shake the heavens,
While sticky-poles gleam red in the sun.
Each man carries a crossbow;*



人人支弩箭，个个挎雕弓。
张网山坡下，铺绳小径中。
一声惊霹雳，千骑拥貔貅。
狡兔身难保，乖獐智亦穷。
狐狸该命尽，麋鹿丧当终。
山雉难飞脱，野鸡怎避凶？
他都要捡占山场擒猛兽，
摧残林木射飞虫。

那些人出得城来，散步东郊，不多时，有二十里向高田地，又只见中军营里，有小小的一个将军：顶着盔，贯着甲，果肚花，十八札，手执青锋宝剑，坐下黄骠马，腰带满弦弓。真个是：

隐隐君王像，昂昂帝主容。
规模非小辈，行动显真龙。

行者在空暗喜道：“不须说，那个就是皇帝的太子了。等我戏他一戏。”好大圣，按落云头，撞入军中太子马前。摇身一变，变作一个白兔儿，只在太子马前乱跑。太子看见，正合欢心，拈起箭，拽满弓，一箭正中了那兔儿。

原来是那大圣故意教他中了，却眼乖手疾，一把接住那箭头，把箭翎花落在前边，丢开脚步跑了。那太子见箭中了玉兔，兜开马，独自争先来赶。不知马行的快，行者如风；



Everyone has a bow at his waist.
The nets are spread at the foot of the hills,
And snares are set along the paths.
With a noise more frightening than thunder
A thousand horsemen surround a bear.
The cunning hare cannot save itself,
And the crafty river-deer is at its wits' end.
The foxes are fated to meet their doom,
And death now faces the roebuck.
The mountain pheasant cannot fly away,
Nor can its cousin on the plain escape.
They have taken over the mountains to catch wild beasts,
And are destroying the forests to shoot the flying birds.

After they all left the city they ambled through the eastern outskirts and before long they were on high ground some six miles away where there was a military encampment. There was a very short general wearing a helmet, a breast plate, a sash round his waist, and eighteen metal plates. He held a blue-edged sword and sat astride a yellow charger. At his waist hung a ready-strung bow. Indeed,

He was the image of a monarch,
With an emperor's noble visage.
His manners were not those of a petty man;
He moved like a true dragon.

As Brother Monkey looked down from mid-air he was delighted. "It goes without saying that he must be the crown prince. I think I'll play a trick on him." The splendid Great Sage brought his cloud down to land and charged straight through the soldiers till he was before the crown prince's horse. Then he shook himself and turned himself into a white hare that started to run around frantically in front of the prince's horse, to the delight of the prince when he spotted it. Fastening an arrow to his bow, he drew it and hit the hare with his first shot.

Now the Great Sage had deliberately made the prince hit him, and with the quickness of his hand and eye he caught the arrowhead, dropped its feathers on the ground beside him, and started to run. Seeing his arrow hit the jade rabbit, the crown prince gave his horse its head and galloped ahead of the field in pursuit. He did not notice that when his horse gal-

马行的迟，行者慢走；只在他面前不远。看他一程一程，将太子哄到宝林寺山门之下，行者现了本身，——不见兔儿，只见一枝箭插在门槛上。——径撞进去，见唐僧道：“师父，来了！来了！”却又一变，变做二寸长短的小和尚儿，钻在红匣之内。

却说那太子赶到山门前，不见了白兔，只见门槛上插住一枝雕翎箭。太子大惊失色道：“怪哉！怪哉！分明我箭中了玉兔，玉兔怎么不见，只见箭在此间！想是年多日久，成了精魅也。”拔了箭，抬头看处，山门上有五个大字，写着“敕建宝林寺”。太子道：“我知之矣。向年间曾记得我父王在金銮殿上差官赍些金帛与这和尚修理佛殿佛像，不期今日到此。正是‘因过道院逢僧话，又得浮生半日闲’。我且进去走走。”

那太子跳下马来，正要进去。只见那保驾的官将与三千人马赶上，簇簇拥拥，都入山门里面。慌得那本寺众僧，都来叩头拜接。接入正殿中间，参拜佛像。却才举目观瞻，又欲游廊玩景，忽见正当中坐着一个和尚，太子大怒道：“这个和尚无礼！我今半朝銮驾进山，虽无旨意知会，不当远接，此时军马临门，也该起身；怎么还坐着不动？”教：“拿下



loped fast Monkey went like the wind, and that when the horse slowed down Monkey slowed down too, keeping only a little distance ahead. Watch as he leads the prince for mile after mile until he has lured him to the entrance of the Precious Wood Monastery. Here Monkey turned back into himself. The hare was no longer to be seen. There was only an arrow stuck into the lintel. Monkey rushed inside and told the Tang Priest, "He's here, Master, he's here." Then with another transformation he turned himself into a tiny monk only two inches tall and squeezed into the red box.

Having chased the jade here as far as the monastery entrance the prince was most surprised when it disappeared and all that could be seen was an arrow fletched with vulture feathers stuck in the lintel. "That's odd," he exclaimed, "very odd indeed. I'm quite sure that I hit the jade here. It can't have disappeared, leaving only my arrow here. I suppose that over the years the here must have become a spirit." Pulling his arrow out he saw the words ROYALLY FOUNDED PRECIOUS WOOD MONASTERY written large over the entrance. "I remember," he said to himself. "Some years ago when my father was in the palace's throne hall he sent officials with gifts of money and silk for the monks here to build a Buddha hall with Buddha statues. I didn't expect to come here today; but, as they say,

To hear the monk's words when you pass a shrine
Is half a day's rest from the vanity of life."

The crown prince dismounted and was just on the point of going inside when his personal guards and the three thousand horsemen galloped up in a great crowd, all pushing and shoving to get into the monastery. Deeply alarmed, the monks all came out to kowtow in greeting and lead the prince into the monastery's main hall, where he worshipped the statues of Buddhas. When he raised his head to look around before taking a stroll along the cloisters to see the sights he noticed a monk sitting right in the middle of the hall. "What effrontery!" he exclaimed. "I, the crown prince, have come to visit this monastery in person today, and although the monks did not have to travel to meet me as they were not notified by royal decree, this monk should at least have got up when I arrived with all my

来！”说声“拿”字，两边校尉，一齐下手，把唐僧抓将下来，急理绳索便捆。行者在匣里默默的念咒，教道：“护法诸天、六丁六甲，我今设法降妖，这太子不能知识，将绳要捆我师父，汝等即早护持；若真捆了，汝等都该有罪！那大圣暗中吩咐，谁敢不遵，却将三藏护持定了；有些人摸也摸不着他光头，好似一壁墙挡住，难拢其身。

那太子道：“你是那方来的，使这般隐身法欺我！”三藏上前施礼道：“贫僧无隐身法，乃是东土唐僧，上雷音寺拜佛求经进宝的和尚。”太子道：“你那东土虽是中原，其穷无比，有甚宝贝，你说来我听。”三藏道：“我身上穿的这袈裟，是第三样宝贝。还有第一等，第二等更好的物哩！”太子道：“你那衣服，半边苦身，半边露臂，能值多少物，敢称宝贝！”三藏道：“这袈裟虽不全体，有诗几句。诗曰：

佛衣偏袒不须论，内隐真如脱世尘。

万线千针成正果，九珠八宝合元神。

仙娥圣女恭修制，遗赐禅僧静垢身。

见驾不迎犹自可，你的父冤未报枉为人！”

太子闻言，心中大怒道：“这泼和尚胡说！你那半片衣，凭着





army. How dare he carry on sitting there?" He then ordered that the monk be arrested. At the word "arrest" the officers standing to either side of the prince all seized Sanzang at once and got ropes ready to tie him up with. Monkey was now silently praying in his box: "Heavenly Kings who protect the dharma, Six Dings and Six Jias, I have a plan to subdue a demon, but this prince doesn't know what he's doing, and he's going to have my master tied up. You must protect him at once. If you allow him to be tied up you'll all be in trouble." None of them dared disobey the Great Sage's secret instructions, and they did indeed protect Sanzang. The officers could not even touch Sanzang's shaven pate; it was as if he were surrounded by a wall, and they could get nowhere near him.

"Where are you from, and how dare you insult me with this self-protection magic?" asked the crown prince. Sanzang went up to him, greeted him respectfully, and said, "I have no self-protection magic. I am the Tang Priest from the East going to worship the Buddha, fetch scriptures and offer treasures in the Thunder Monastery." "Your Eastern lands may be in the central plains," replied the prince, "but they are extraordinarily poor. What treasures could you possibly have? Tell me." "The cassock I am wearing," said Sanzang, "is the third-grade treasure. I also have treasures of the first and second grade that are much better things." "But that cassock only half covers you," objected the prince. "It can't possibly be worth enough to deserve being called a treasure." "The cassock may not cover both shoulders," replied Sanzang, "but there is a poem about it that goes:

Of course a monk's habit leaves one shoulder bare,
But it covers a true Buddha free from worldly dust.
This was the True Achievement of thousands of needles;
Nine Pearls and Eight Treasures formed its spirit.
Fairies and holy women sewed it reverently
As a gift to a dhyana monk to purify his body.
Failure to greet Your Highness may be overlooked,
But what use is a man who avenges not his father?"

Hearing this put the crown prince into a fury. "You're talking nonsense, you impudent monk," he shouted. "You can use your gift of the



你口能舌便，夸好夸强。我的父冤从何未报，你说来我听。”三藏进前一步，合掌问道：“殿下，为人生在大地之间，能有几恩？”太子道：“有四恩。”三藏道：“那四恩？”太子道：“感天地盖载之恩，日月照临之恩，国王水土之恩，父母养育之恩。”三藏笑曰：“殿下言之有失。人只有天地盖载，日月照临，国王水土，那得个父母养育来？”太子怒道：“和尚是那游手游食削发逆君之徒！人不得父母养育，身从何来？”三藏道：“殿下，贫僧不知；但只这红匣内有一件宝贝，叫做‘立帝货’，他上知五百年，中知五百年，下知五百年，共知一千五百年过去未来之事，便知无父母养育之恩，令贫僧在此久等多时矣。”

太子闻说，教：“拿来我看。”三藏扯开匣盖儿，那行者跳将出来，趔趔的，两边乱走。太子道：“这星星小人儿，能知甚事？”行者闻言嫌小，却就使个神通，把腰伸一伸，就长了有三尺四五寸。众军士吃惊道：“若是这般快长，不消几日，就撑破天也。”行者长到原身，就不长了。太子才问道：“立帝货，这老和尚说你能知未来过去吉凶，你却有龟作卜？有蓍作筮？凭书句断人祸福？”行者道：“我一毫不用，





gab to overpraise your tatty little garment if you like. But you'll have to tell me what wrongs to my father I've failed to avenge." Sanzang took a step forward, joined his hands in front of his chest, and said, "Your Royal Highness, how many great kindnesses does a man receive on earth?" "Four," the prince replied. "What are they?" Sanzang asked. "There is the kindness that heaven and earth show by covering and supporting him," said the prince. "There is the kindness of the sun and moon in giving him light. There is the kindness of his monarch in giving him land and water. And there is the kindness of his parents who rear him." "Your Highness is mistaken," said Sanzang with a smile. "People are only covered and supported by heaven and earth, lit by sun and moon, and provided with land and water by their monarchs. They are not brought up by fathers and mothers." "Monk," roared the prince in anger, "you shaven-headed food-scrounging tramp, you rebel, where would people come from if they did not have parents to rear them?" "That is something, Your Highness," said Sanzang, "that I do not know. But I have in this box here a treasure called the King-maker who knows everything that has happened or will happen for five hundred years long ago, five hundred years in the present era, and five hundred years in the future after that, making fifteen hundred years in all. He will be able to tell us all about not knowing the kindness of being reared by parents. He has made me wait here for a very long time."

"Bring him out and let me see him," said the crown prince. As Sanzang opened the lid of the box Brother Monkey jumped out and started rushing around on both sides of it. "A tiny speck of a man like that couldn't possibly know anything," said the prince. As soon as Monkey heard this objection to his size he used his magic powers to stretch himself till he was three feet four or five inches tall, to the amazement of the soldiers, who said, "If he went on growing at that rate it would only be a day or two before he smashed through the sky." Once Brother Monkey was back to his original size he stopped growing. Only then did the prince address him: "King-maker, this old monk says that you know all the good and evil things of the past and the future. Do you use tortoise-shell or milfoil for your divinations? Or do you do it by interpreting sentences from books." "I don't use anything," said Monkey. "All I need is my

只是全凭三寸舌，万事尽皆知。”太子道：“这厮又是胡说。自古以来，《周易》之书，极其玄妙，断尽天下吉凶，使人知所趋避；故龟所以卜，蓍所以筮。听汝之言，凭据何理？妄言祸福，扇惑人心！”

行者道：“殿下且莫忙，等我说与你听。你本是乌鸡国王的太子。你那里五年前，年程荒旱，万民遭苦，你家皇帝共臣子，秉心祈祷。正无点雨之时，终南山来了一个道士，他善呼风唤雨，点石为金。君王忒也爱小，就与他拜为兄弟。这桩事有么？”太子道：“有！有！有！你再说说。”行者道：“后三年不见全真，称孤的却是谁？”太子道：“果是有个全真，父王与他拜为兄弟，食则同食，寝则同寝。三年前在御花园里玩景，被他一阵神风，把父王手中金厢白玉珪，摄回终南山去了。至今父王还思慕他。因不见他，遂无心赏玩，把花园紧闭了，已三年矣。做皇帝的，非我父王而何？”

行者闻言，哂笑不绝。太子再问不答，只是哂笑。太子怒道：“这厮当言不言，如何这等哂笑？”行者又道：“还有许多话哩；奈何左右人众，不是说处。”太子见他言语有因，将袍袖一展，教军士且退。那驾上官将，急传令，将三千人马，都出门外住扎。此时殿上无人，太子坐在上面，长老立



three inches of tongue to know everything about everything.” “You’re talking nonsense again,” said the prince. “Even since the olden days the *Book of Changes* has been the best book for predicting the good and bad things that will happen in the world. It tells you what to avoid. That’s why predictions can be made with tortoise-shell or yarrow. Why should I believe a word you say? You’ll be making unfounded predictions of blessings and disasters to stir up trouble.”

“Be patient, Your Highness,” said Monkey, “until you’ve heard what I have to say. You are the eldest son of the monarch of Wuji. Five years ago there was a disastrous drought in your country that caused your people terrible suffering. The king your father and his ministers prayed devoutly for rain, but not a drop fell until a Taoist wizard came from the Zhongnan Mountains who could summon up winds and rain and turn stone into gold. Because the monarch was too fond of the wizard he took the wizard as his sworn brother. Is this all true so far?” “Yes, yes,” said the crown prince, “go on.” “When the wizard disappeared three years later who was then on the throne?” “You’re quite right that there was a wizard,” said the prince, “and that His Majesty my father took him as his sworn brother. They slept in the same room and ate from the same table. Three years ago they were enjoying the beauty of the palace gardens when he used a gust of magic wind to seize my father’s gold-bordered white jade sceptre and carry it back with him to the Zhongnan Mountains. My father still misses him. Without him my father has no interest in any relaxation, and the palace gardens have been completely shut for the last three years. If the king isn’t my father I’d like to know who else he could be.”

Monkey smiled, and kept on smiling without answering when the prince asked more questions. “Damn you,” said the furious prince, “what do you mean by just grinning at me?” “I have a great deal more to say,” Brother Monkey finally replied, “but this is hardly the place to talk with so many people around.” Realizing that there must be something behind this remark the prince dismissed his soldiers with a wave of his sleeve. The officers in attendance passed the order on at once, sending the three thousand soldiers and their horses to pitch camp outside the monastery gates. Now that there was nobody else in the hall of the monastery the

在前边，左手旁立着行者。本寺诸僧皆退。行者才正色上前道：“殿下，化风去的是你生身之父母，见坐位的，是那祈雨之全真。”太子道：“胡说！胡说！我父自全真去后，风调雨顺，国泰民安。照依你说，就不是我父王了。还是我年孺，容得你；若我父王听见你这番话，拿了去，碎尸万段！”把行者啣的喝下来。行者对唐僧道：“何如？我说他不信。果然！果然！如今却拿那宝贝进与他，倒换关文，往西方去罢。”三藏即将红匣子递与行者。行者接过来，将身一抖，那匣儿卒不见了，——原是他毫毛变的，被他收上身去。——却将白玉珪双手捧上，献与太子。

太子见了道：“好和尚！好和尚！你五年前本是个全真，来骗了我家的宝贝，如今又妆做和尚来进献！”叫：“拿了！”一声传令，把长老唬得慌忙指着行者道：“你这弼马温！专撞空头祸，带累我哩！”行者近前一齐拦住道：“休嚷！莫走了风！我不叫做立帝货，还有真名哩。”太子怒道：“你上来！我问你个真名字，好送法司定罪！”

行者道：“我是那长老的大徒弟，名唤悟空孙行者。因与我师父上西天取经，昨宵到此觅宿。我师父夜读经卷，至三更时分，得一梦。梦见你父王道，他被那全真欺害，推在御



prince took the best seat. The venerable elder stood beside the prince with Monkey standing next to him. All the monks of the monastery withdrew.

Monkey then stopped smiling as he stepped forward and said. "Your Highness, it was in fact your very own parent that was carried away by the wind, and it is the rain-making wizard who now sits on the throne." "Nonsense," said the prince, "nonsense. Ever since the wizard went away my father has kept the weather well regulated, the country strong and the people contented. But you say that he isn't my father. As I'm of such tender years I'll spare you; but if His Majesty my father heard you uttering such treason he'd have you arrested and hacked into ten thousand pieces." He then shouted at Monkey to go away. "What did I say?" Monkey asked the Tang Priest. "I said he won't believe me. Oh, well. The only thing I can do now is to give him that treasure in the hope of obtaining a passport so that we can carry on towards the Western Heaven." Sanzang handed the red box to Monkey, who took it, shook himself, made it disappear—it was, after all, one of his own hairs transformed—and put it back on his body. He then presented the white jade sceptre with both hands to the prince.

"A splendid monk you are, I must say," exclaimed the crown prince on seeing it. "Five years ago you came here as a Quanzhen wizard to trick my family out of its treasure, and now you've come back as a Buddhist monk to present it to me." "Arrest him," the prince shouted, and as the order was passed on Sanzang pointed to Monkey in his terror and panic and said, "You wretched Protector of the Horses. All you can do is cause gratuitous trouble in which you get me involved." Monkey rushed forward to stop him. "Shut up," he said, "or you'll give the game away. I'm not called King-maker. I have a real name." "Come here," shouted the angry crown prince. "I want your real name so that I can hand you over to the legal authorities for sentence."

"I am this elder's senior disciple," said Monkey. "My name is Sun Wukong. As I'm going with my master on his way to fetch the scriptures from the Western Heaven, we took shelter here last night. My master was reading sutras late last night, and he had a dream in the third watch. In this dream His Majesty your father told my master that the wizard had



花园八角琉璃井内，全真变作他的模样。满朝官不能知，你年幼亦无分晓，禁你入宫，关了花园，大端，怕漏了消息。你父王今夜特来请我降魔，我恐不是妖邪；自空中看了，果然是个妖精。正要动手拿他，不期你出城打猎。你箭中的玉兔，就是老孙。老孙把你引到寺里，见师父，诉此衷肠，句句是实。你既然认得白玉珪，怎么不念鞠养恩情，替亲报仇？”那太子闻言，心中惨憾，暗自伤愁道：“若不信此言语，他却有三分儿真实；若信了，怎奈殿上见是我父王。”这才是进退两难心问口，三思忍耐口问心。行者见他疑惑不定，又上前道：“殿下不必心疑，请殿下驾回本国，问你国母娘娘一声，看他夫妻恩爱之情，比三年前如何。只此一问，便知真假矣。”

那太子回心道：“正是！且待我问我母亲去来。”他跳起身，笼了玉珪就走。行者扯住道：“你这些人马都回，却不走漏消息，我难成功？但要你单人独马进城，不可扬名卖弄。莫入正阳门，须从后宰门进去。到宫中见你母亲，切休高声大气，须是悄语低言：恐那怪神通广大，一时走了消息，你娘儿们性命俱难保也。”太子谨遵教命，出山门吩咐将官：





murdered him by pushing him into the eight-sided well with glazed tiles in the palace gardens. The wizard then turned himself into such a good likeness of your father that none of the officials at court could tell the difference. You were too young to know any better and banned from the harem. The garden was closed. This was because he was afraid that the truth would get out. His Majesty your father came last night specially to ask me to put the fiend down. I was worried in case the present king wasn't really an evil spirit, but when I took a look from up in the air I saw that he definitely is. I was just going to grab him when you rode out of the city to go hunting. The jade hare you hit with your arrow was me. I led you to this monastery to meet my master. Every word I have told you is the truth. You can recognize that white jade sceptre; so why don't you bow in gratitude to the father who reared you and avenge him?" At these words the crown prince was deeply distressed, and he said to himself in his grief, "Perhaps I shouldn't believe what he says, but it does seem to be rather convincing. But if I do believe him, however can I face my father in the palace?" He was indeed

Caught upon the horns of a dilemma,
Wondering what on earth he ought to do.

Seeing that he was unable to make up his mind, Monkey went up to him and said, "No need for all these doubts, Your Highness. Why don't you ride back to the capital and ask Her Majesty the queen how the love between her and your father is compared with three years ago. That's the only question that will prove that I'm telling the truth."

That changed the prince's mind for him. "That's it," he said, "I'll ask my mother." He sprang to his feet, put the sceptre in his sleeve and was just about to go when Monkey tugged at his clothes and said, "If all your men and horses go back it'll give the game away and make it much harder for me to succeed. You must ride back alone and not draw attention to yourself or make a fuss. Don't go in through the main gate; use one of the back gates instead. And when you enter the women's quarters in the palace to see your mother, don't shout or make a lot of noise. You must keep your voice down and talk very quietly. That fiend probably has tremendous magical powers, and once the cat is out of the bag your mum's life won't be worth tuppence." The crown prince accepted

“稳在此扎营，不得移动。我有一事，待我去了就来一同进城。”

看他：

指挥号令屯军士，上马如飞即转城。

这一去，不知见了娘娘，有何话说，且听下回分解。



these instructions with great respect, then went outside the monastery gates to give these orders to his officers: "Stay encamped here and do not move. I have some business to attend to. Wait till I come back and then we shall all return to the capital together." Watch him:

Giving his orders to the army to encamp,
He rides back to the city as if on wings.

If you don't know what was said when he met the queen, listen to the explanation in the next instalment.



第三十八回

婴儿问母知邪正 金木参玄见假真

逢君只说受生因，便作如来会上人。

一念静观尘世佛，十方同看降威神。

欲知今日真明主，须问当年嫡母身。

别有世间曾未见，一行一步一花新。

却说那乌鸡国王太子，自别大圣，不多时，回至城中。果然不奔朝门，不敢报传宣诏，径至后宰门首，见几个太监在那里把守。——见太子来，不敢阻滞，让他进去了。好太子，夹一夹马，撞入里面，忽至锦香亭下。只见那正宫娘娘坐在锦香亭上，两边有数十个嫔妃掌扇，那娘娘倚雕栏儿流泪哩。你道他流泪怎的？原来他四更时也做了一梦，记得一半，含糊了一半，沉沉思想。这太子下马，跪于亭下。叫：“母亲！”那娘娘强整欢容，叫声“孩儿，喜呀！喜呀！这二三年在前殿与你父王开讲，不得相见，我甚思量；今日如何得暇来看我一面？诚万千之喜！诚万千之喜！孩儿，你怎么声音悲惨？你父王年纪高迈，有一日龙归碧海，凤返丹霄，你就传了帝位，还有甚么不悦？”太子叩头道：“母亲，



Chapter 38

Questioning His Mother, the Boy Sorts Right from Wrong When Metal and Wood Join in the Mystery, Truth and Falsehood Are Clear

If you speak only of the causation arising from birth,
You can be present at the Buddha's assembly.
The Buddha of the dusty world thinks only peaceful thoughts;
People of all quarters watch while the spirit is subdued.
If you wish to know who is the true monarch,
You must ask the mother who bore you.
You have never yet seen another world;
At every step a new flower appears.

Soon after taking his leave of the Great Sage, the crown prince of Wuji was back in the city. As instructed, he did not make for the main palace gates or announce his arrival, but went straight to a back gate that was kept by some eunuchs. Not daring to stop him, they let him in. The splendid prince rode his horse straight to the foot of the Brocade Fragrance Pavilion, in which sat the queen attended by some dozens of consorts and concubines holding fans. The queen was in tears, leaning against a carved balustrade. Do you know why? It was because she half remembered but had half forgotten a dream she had had in the small hours of the morning. Now she was deep in thought.

The prince dismounted, knelt at the foot of the pavilion and called, "Mother." The queen forced herself to look cheerful and called to him, "What a pleasure to see you, my child, what a pleasure. I've been worried about you for two or three years. Despite all my requests to His Majesty your father in the hall of audience I haven't been able to see you. How ever were you able to get leave to see me today? I'm so, so happy. But why do you sound so sad, child? Your father is getting on now. One day the dragon will have to return to the jade-green sea and the phoenix to the crimson clouds. Then the throne will be yours. So why be



我问你：即位登龙是那个？称孤道寡果何人？”娘娘闻言道：“这孩儿发疯了！做皇帝的是你父王，你问怎的？”太子叩头道：“万望母亲赦子无罪，敢问；不赦，不敢问。”娘娘道：“子母家有何罪？赦你，赦你，快快说来。”太子道：“母亲，我问你三年前夫妻宫里之事与后三年恩爱同否，如何？”

娘娘见说，魂飘魄散，急下亭抱起，紧搂在怀，眼中滴泪道：“孩儿！我与你久不相见，怎么今日来宫问此？”太子发怒道：“母亲有话早说；不说时，且误了大事。”娘娘才喝退左右，泪眼低声道：“这桩事，孩儿不问，我到九泉之下，也不得明白。既问时，听我说：

三载之前温又暖，三年之后冷如冰。

枕边切切将言问，他说老迈身衰事不兴！”

太子闻言，撒手脱身，攀鞍上马。那娘娘一把扯住道：“孩儿，你有甚事，话不终就走？”太子跪在面前道：“母亲，不敢说。今日早朝，蒙钦差架鹰逐犬，出城打猎，偶遇东土驾下来的个取经圣僧，有大徒弟乃孙行者，极善降妖。原来我父王死在御花园八角琉璃井内，这全真假变父王，侵了龙位。今夜三更，父王托梦，请他到城捉怪。孩儿不敢尽信，



so miserable?" To this the prince replied with a kowtow, "Mother, who is it who now occupies the throne? Who is it who uses the royal 'we'?" "The boy's gone mad," exclaimed the queen. "It's your father who's king. Why do you ask?" "I beg you, Mother," said the prince, kowtowing again, "to forgive your son's crime so that I may ask once more. If you can't pardon me, I can't ask." "There can't be criminal proceedings between mother and son," the queen said. "You're forgiven. Now, hurry up and ask." "Mother," said the prince, "I want to ask you whether there is any difference in the affection between you and my father now compared with three years ago."

The moment the queen heard this her souls went flying and she rushed down to the foot of the pavilion to hug the prince close to her. "Child," she said as tears flowed from her eyes, "why do you come to the harem after we've been kept apart for such a long time to ask me this?" "Mother," said the prince in great anger, "tell me at once what you have to say or you will ruin everything." The queen ordered her attendants to withdraw, then said in a low and tearful voice, "If you hadn't asked me about it I would have taken the secret to the grave with me. Now that you have asked, listen while I tell you:

He used to be so passionate and tender,
But three years later on he's turned to frost.
If I whisper to him warmly on the pillow
He pleads old age and says the urge he's lost."

At this the crown prince broke away from his mother's embrace and remounted his horse. "What's up, child?" the queen asked, holding on to him. "Why are you off before we've even finished our conversation?" The prince then knelt before her and said, "I hardly dare tell you, Mother. When I went out hunting this morning with the falcons and hounds His Majesty kindly lent me I happened to meet a holy monk who was on his way to fetch the scriptures. His senior disciple is Sun the Novice, or Brother Sun. He is very good at exorcising demons. It appears that His Majesty my father is dead in the eight-sided well with glazed tiles in the palace gardens, and that the wizard turned himself into my father's double in order to usurp the throne. In the middle of last night my father came to him in a dream. He asked the priest to come here to capture the fiend. I

特来问母。母亲才说出这等言语，必然是个妖精。”那娘娘道：“儿啊，外人之言，你怎么就信为实？”太子道：“儿还不敢认实，父王遗下表记与他了。”娘娘问是何物，太子袖中取出那金厢白玉珪，递与娘娘。那娘娘认得是当时国王之宝，止不住泪如泉涌。叫声“主公！你怎么死去三年，不来见我，却先见圣僧，后来见我？”太子道：“母亲，这话是怎的说？”娘娘道：“儿啊，我四更时分，也做了一梦，梦见你父王水淋淋的，站在我跟前，亲说他死了，鬼魂儿拜请了唐僧，降假皇帝，救他前身。记便记得是这等言语，只是一半儿不得分明。正在这里狐疑，怎知今日你又来说这话，又将宝贝拿出。我且收下，你且去请那圣僧急急为之。果然扫荡妖氛，辨明邪正，庶报你父王养育之恩也。”

太子急忙上马，出后宰门，躲离城池。真个是噙泪叩头辞国母，含悲顿首复唐僧。不多时，出了城门，径至宝林寺山门前下马。众军士接着太子，又见红轮将坠。太子传令，不许军士乱动。他又独自个人入了山门，整束衣冠，拜请行者。只见那猴王从正殿摇摇摆摆走来。那太子双膝跪下道：

“师父，我来了。”行者上前搀住道：“请起，你到城中；可曾问谁么？”太子道：“问母亲来。”将前言尽说了一遍。行



came to ask you that question because I couldn't quite bring myself to believe them. From what you have just told me, Mother, I'm now sure he is an evil spirit." "You shouldn't believe what strangers tell you, my son," said the queen. "I wouldn't have believed him at all," replied the crown prince, "except that His Majesty my father left proof with him." When the queen asked what it was, the prince produced the gold-bordered white jade sceptre from his sleeve and handed it to her. The queen saw it and recognized it as the king's treasure. She could not hold back her tears. "My lord," she cried out, "why did you never come to me in the three years since you died? Why did you appear to the holy monk and then to the prince first?" "What do you mean, Mother?" the prince asked. "My child," said the queen, "I too had a dream in the small hours of the morning. I saw your father standing soaking wet in front of me. He told me himself that he had been killed and that his ghost had called on the Tang Priest to ask him to capture the impostor on the throne and rescue him. I can remember him saying all this, but only very vaguely. I was just wondering about it when you came, asked that question, and showed me the sceptre. I'll keep it, and you go and ask that holy monk to be as quick as possible. Then the evil mists can be swept away, truth can be separated from falsehood, and you can repay His Majesty your father for his kindness in raising you."

The prince quickly remounted and went out through the back gate of the palace to get away from the city. Indeed.

With tears in his eyes he took leave of his mother;
Bowed down with grief he returned to Sanzang.

He was soon out of the city and back at the gate of the Precious Wood Monastery, where he dismounted amid the greetings of the whole army. It was now almost sunset. The crown prince ordered that the soldiers were to make no unnecessary movements. He then went back into the monastery, neatened up his clothes, and went to pay his respects to Brother Monkey just as he was swaggering out of the main hall. The prince fell to his knees and said, "Master, I'm back." Monkey went over to him to raise him to his feet and said, "Please get up. Who did you question when you went into town?" "I questioned my mother," the crown prince replied, going on to tell him everything that had happened. Monkey grinned

者微笑道：“若是那般冷啊，想是个甚么冰冷的东西变的。不打紧！不打紧！等我老孙与你扫荡。却只是今日晚了，不好行事。你先回去，待明早我来。”太子跪地叩拜道：“师父，我只在此伺候，到明日同师父一路去罢。”行者道：“不好！不好！若是与你一同入城，那怪物生疑，不说是我撞着你，却说是你请老孙，却不惹他反怪你也？”太子道：“我如今进城，他也怪我。”行者道：“怪你怎么？”太子道：“我自早朝蒙差，带领若干人马鹰犬出城，今一日更无一件野物，怎么见驾？若问我个不才之罪，监陷羸里，你明日进城，却将何倚？况那班部中更没个相知人也。”行者道：“这甚打紧？你肯早说时，却不寻下些等你。”

好大圣！你看他就在太子面前，显个手段，将身一纵，跳在云端里。捻着诀，念一声“唵蓝净法界”的真言，拘得那山神、土地在半空中施礼道：“大圣，呼唤小神，有何使令？”行者道：“老孙保护唐僧至此，欲拿邪魔，奈何那太子打猎无物，不敢回朝；问汝等讨个人情，快将獐犯鹿兔，走兽飞禽，各寻些来，打发他回去。”山神、土地闻言，敢不承命；又问各要几何。大圣道：“不拘多少，取些来便罢。”那各神即着本处阴兵，刮一阵聚兽阴风，捉了些野鸡山雉，角鹿肥獐，狐獾猪兔，虎豹狼虫，共有百千余只，献与行者。行者道：“老孙不要。你可把他都捻就了筋，单摆在



slightly as he said, "If he's that cold he must be a transformation of something icy. Never mind. It doesn't matter. I'll wipe him out for you. The only trouble is that it's a bit late to do anything today. Go back now and wait till I come to see you tomorrow." The prince knelt down again, kowtowed and said, "Let me stay here to be at your beck and call till I go in with you tomorrow." "No," said Monkey, "that would be no good. If we two went into town together the fiend would have his suspicions. He wouldn't think that I'd just met you by chance. He'd say that you'd asked me to come, and then be angry with you." "But he's going to be angry with me anyhow if I go back to the city now," replied the prince. "Why?" asked Monkey. "Because I'll have no way to face him when I go back without having caught a single thing after taking out so many men, horses, falcons and hounds on his orders this morning," said the prince. "If he punishes me for incompetence I'll be thrown into jail and you'll have nobody to help you when you go into town tomorrow. And in this whole force there isn't a single friend of mine." "No problem," said Monkey. "If you'd told me earlier I'd have a good bag ready for you now."

Splendid Great Sage. Watch him as he shows off his powers in front of the prince, leaping up into the clouds with a single bound, making the magic with his fingers, and saying the esoteric words, "*Om ram Pure Dharma World.*" He made the mountain gods and local deities of the place bow to him in mid-air and say, "Great Sage, what orders do you have for us humble deities?" To this Brother Monkey replied, "I've escorted the Tang Priest this far and now I want to capture a demon. The trouble is that the crown prince has caught nothing on his hunt, so he doesn't dare return to the palace. I'd like to ask a favour of you all. Will you fetch some river-deer, antelopes, deer, hares, other birds and beasts to send him back with?" None of the mountain gods or local deities dared not to accept this order. When they asked how many of each were wanted the Great Sage replied, "It doesn't matter. Just get some." The gods then mustered their invisible soldiers and made a magical animal-gathering wind blow. They caught hundreds and thousands of pheasants, deer, antelopes, river-deer, foxes, badgers, racoon dogs, hares, tigers, leopards and wolves, which they presented to Monkey. "I don't want them," he

那四十里路上两旁，教那些人不纵鹰犬，拿回城去，算了汝等之功。”众神依言，散了阴风，摆在左右。

行者才按云头，对太子道：“殿下请回，路上已有物了，你自收去。”太子见他在半空中弄此神通，如何不信，只得叩头拜别。出山门传了令，教军士们回城。只见那路旁果有无限的野物，军士们不放鹰犬，一个个俱着手擒捉，喝采，俱道是千岁殿下的洪福，怎知是老孙的神功？你听凯歌声唱，一拥回城。

这行者保护了三藏。那本寺中的和尚，见他们与太子这样绸缪，怎不恭敬？却又安排斋供，管待了唐僧，依然还歇在禅堂里。将近有一更时分，行者心中有事，急睡不着。他一轂辘爬起来，到唐僧床前，叫：“师父。”此时长老还未睡哩。他晓得行者会失惊打怪的，推睡不应。行者摸着他的光头，乱摇道：“师父怎睡着了？”唐僧怒道：“这个顽皮！这早晚还不睡，吆喝甚么？”行者道：“师父，有一桩事儿，和你计较计较。”长老道：“甚么事？”行者道：“我日间与那太子夸口，说我的手段比山还高，比海还深，拿那妖精如探囊取物一般，伸了手去就拿将转来，——却也睡不着，想起来，有些难哩。”唐僧道：“你说难，便就不拿了罢。”行者道：





said. "I'd like you to hamstring them and set them out on both sides of the fifteen miles of the road back so that the hunters can take them to the capital without having to use their falcons or hounds. That will redound to your credit." The gods did as they were told, put their magic wind away, and set the prey out beside the road.

Only then did Brother Monkey bring his cloud down to land and say to the prince, "You may go back now, Your Highness. Your bag is set out by the road for you to collect." After the mid-air display of Monkey's amazing powers the prince was utterly convinced that this had happened, so he could but kowtow and take his leave. He then went out of the monastery and ordered the soldiers back to the city. There were indeed no end of wild animals by the road that the soldiers could catch with their bare hands, not needing the falcons or dogs. They all cheered the prince and said that this was due to his very good luck, not realizing that it was Monkey's magical achievement. Just listen to the triumphant songs as they swarm back to the capital.

Monkey, meanwhile, was guarding Sanzang. Seeing how well the two of them were getting on with the prince, the monks of the monastery had to treat them with great respect. They provided them with vegetarian meals and looked after the Tang Priest, who was still resting in the meditation hall. For nearly a whole watch, or about two hours, Monkey was too troubled to sleep. He jumped up, went over to the Tang priest's bed and called, "Master." Sanzang was still awake too, but he pretended to be asleep because he knew that Monkey was someone who caused alarms and trouble. So Monkey rubbed Sanzang's shaven pate and shouted wildly, "Why are you asleep, Master?" "Wicked creature," said the Tang Priest angrily, "what are you shouting for at this time of night when you ought to be asleep?" "But Master," said Monkey, "there's something I want to talk about with you." "What?" Sanzang asked. "I can't sleep," Brother Monkey replied, "because when I was boasting to the crown prince yesterday about how my magical powers were higher than mountains and deeper than the sea I said that I could catch that fiend as easily as taking something out of a bag. I'd only have to stretch out my hand to grab him. Thinking about it I realise it would be difficult." "If it is difficult," said the

“拿是还要拿，只是理上不顺。”唐僧道：“这猴头乱说！妖精夺了人君位，怎么叫做理上不顺！”行者道：“你老人家只知念经拜佛，打坐参禅，那曾见那萧何的律法？常言道：‘拿贼拿赃。’那怪物做了三年皇帝，又不曾走了马脚，漏了风声。他与三宫妃后同眠，又和两班文武共乐，我老孙就有本事拿住他，也不好定个罪名。”唐僧道：“怎么不好定罪？”行者道：“他就是个没嘴的葫芦，也与你滚上几滚。他敢道：‘我是乌鸡国王。有甚逆天之事，你来拿我？’将甚执照与他折辩？”唐僧道：“凭你怎生裁处？”

行者笑道：“老孙的计已成了。只是干碍着你老人家，——有些儿护短。”唐僧道：“我怎么护短？”行者道：“八戒生得夯，你有些儿偏向他。”唐僧道：“我怎么向他？”行者道：“你若不向他啊，且如今把胆放大些，与沙僧只在这里。待老孙与八戒趁此时先入那乌鸡国城中，寻着御花园，打开琉璃井，把那皇帝尸首捞将上来，包在我们包袱里。明日进城，且不管甚么倒换文牒，见了那怪，掣棍子就打。他但有言语，就将骨槎与他看，说：‘你杀的是这个人！’却教太子上来哭父，皇后出来认夫，文武多官见主，我老孙与兄弟们动手；这才是有对头的官事好打。”唐僧闻言，暗喜道：“只怕八戒不肯去。”行者笑道：“如何？我说你护短。你



Tang Priest, "then give up the idea of catching the monster."

"He's certainly got to be caught," said Monkey, "but it isn't right." "You're talking nonsense, ape," said the Tang Priest. "The fiend has usurped a throne. What do you mean by 'it isn't right'?" "All you know about is reciting sutras, worshipping the Buddha, sitting in contemplation and seeking religious instruction," said Monkey. "You've never seen the Legal Code. As the saying goes, 'You can't arrest someone for theft without the loot as evidence.' That fiend has been king for three years now without giving the game away. He sleeps with the consorts and concubines in the harem and shares the pleasures of the civil and military officials at court. I have the power to catch him all right; but it'll be hard to make the charges against him stick." "What do you mean by that?" asked the Tang Priest. "Even if he normally kept his mouth as shut as an unopened gourd," said Monkey, "he'll brazen it out with you and say, 'I'm the monarch of Wuji. What crime have I committed against Heaven that you should come to arrest me?' What written documentation have you got to back up your case against him?" "How would you cope?" asked Sanzang.

"My plan's already made," said Brother Monkey with a laugh. "The only thing is that it affects Your Reverence and your favouritism." "How do I show favouritism?" the Tang Priest asked. "Because Pig is so stupid he's rather a pet of yours." "What do you mean by that?" the Tang Priest asked. "Well, if he's not your favourite, be a bit bolder today and agree to stay here with Friar Sand while Pig and I go ahead to the capital of Wuji, find the palace gardens, open up the glazed-tile well, fish out the remains of the dead king, and wrap them up in a carrying-cloth. Then when we go into town tomorrow never mind about the travel documents—as soon as I see the fiend I'll have my cudgel out to kill him. If he tries to argue, show him the remains and the clothes and say, 'This is the man you murdered.' Then bring the crown prince in to mourn his father and the queen to identify the remains of her husband. Let all the civil and military officials see their true lord, and then Pig and I will set to. That's the only way we'll be able to win a contested lawsuit afterwards." On hearing this the Tang Priest concealed his delight and said, "But Pig might not be willing to go." "There you are," said Monkey, "I said you showed

怎么就知他不肯去？你只像我叫你时不答应，半个时辰便了！我这去，但凭三寸不烂之舌，莫说是猪八戒，就是‘猪九戒’，也有本事教他跟着我走。”唐僧道：“也罢，随你去叫他。”

行者离了师父，径到八戒床边。叫：“八戒！八戒！”那呆子是走路辛苦的人，丢倒头，只情打呼，那里叫得醒。行者揪着耳朵，抓着鬃，把他一拉，拉起来，叫声“八戒。”那呆子还打掙挣。行者又叫一声，呆子道：“睡了罢，莫顽！明日要走路哩！”行者道：“不是顽，有一桩买卖，我和你做去。”八戒道：“甚么买卖？”行者道：“你可曾听得那太子说么？”八戒道：“我不曾见面，不曾听见说甚么。”行者道：

“那太子告诵我说，那妖精有件宝贝，万夫不当之勇。我们明日进朝，不免与他争敌；倘那怪执了宝贝，降倒我们，却不反成不美，我想着打人不过，不如先下手。我和你偷他的来，却不是好？”八戒道：“哥哥，你哄我去做贼哩。这个买卖，我也去得，果是晓得实实的帮寸，我也与你讲个明白：偷了宝贝，降了妖精，我却不奈烦甚么小家罕气的分宝贝，我就要了。”行者道：“你要作甚？”八戒道：“我不如你们乖巧能言，人面前化得出斋来；老猪身子又夯，言语又粗，不能念经，若到那无济无生处，可好换斋吃么？”行者道：“老孙只要图名，那里图甚宝贝，就与你罢便了。”那呆子听见说都与他，他就满心欢喜，一轂辘爬将起来，套上衣服，就和行者走路。这正是清酒红人面，黄金动道心。两个密密的开了门，躲离三藏，纵祥光，径奔那城。



favouritism. How do you know he won't want to go? It's just like the way you refused to respond for a whole hour when I kept trying to wake you. My three inches of tongue could make Pig come with me even if he were a Pig-and-a-half." "Very well," said Sanzang, "call him if you like."

Monkey then took his leave of the master, went straight to Pig's bed, and called his name. The idiot was lying with his head hanging down, snoring heavily after his exhausting journey. Mere calling was not going to wake him. Monkey grabbed him by his ears and his bristles, pulled him up, and shouted "Pig!" again. The idiot was still fast asleep. When Monkey called him again Pig said, "Go to sleep, and stop fooling around. We've got to be on our way again tomorrow." "I'm not fooling," said Monkey. "There's a piece of business for us two to do." "What sort of business?" Pig asked. "Didn't you hear the prince telling us?" said Monkey. "I didn't even see him," said Pig, "let alone hear him say anything." "The prince told me that the fiend has a treasure that makes him a match for ten thousand men in a fight," said Monkey. "When we go into town we'll have to fight him, and if he has that treasure he'll beat us. That would be terrible. I reckon that if the other side is stronger than you the best thing to do is to strike first. Wouldn't be best if the two of us went and stole his treasure?" "You're trying to trick me into thieving, brother," said Pig. "I'll come in on this bit of business, and I'll be very useful to you too, but first I want to get something clear with you. When we've stolen the treasure and captured the demon I won't stand for any mean, small-minded sharing out of the treasure. I want the lot." "Why?" Monkey asked. "I haven't got your gift of the gab. I can't wheedle food out of people. I'm clumsy and rough-spoken, and I can't recite sutras. When I'm really on my uppers I can always swap it for food." "All I'm interested in is fame," said Monkey. "I don't care about treasures. You can have it if you like." The idiot was so happy to be promised the treasure that he rolled himself out of bed, dressed, and set out with Monkey. It was a case of

Clear wine makes the cheeks go red;
Gold turns everybody's head.

The two of them opened the door very quietly, left Sanzang and took an

不多时到了，按落云头，只听得楼头方二鼓矣。行者道：“兄弟，二更时分了。”八戒道：“正好！正好！人都在头觉里正浓睡也。”二人不奔正阳门，径到后宰门首，只听得梆铃声响。行者道：“兄弟，前后门皆紧急，如何得人？”八戒道：“那见做贼的从门里走么？瞒墙跳过便罢。”行者依言，将身一纵，跳上里罗城墙。八戒也跳上去。二人潜入里面，找着门路，径寻那御花园。

正行时，只见有一座三檐白簇的门楼，上有三个亮灼灼的大字，映着那星月光辉，乃是“御花园”。行者近前看了，有几重封皮，公然将锁门锈住了。即命八戒动手，那呆子掣铁钯，尽力一筑，把门筑得粉碎。行者先举步趿入，忍不住跳将起来，大呼小叫。唬得八戒上前扯住道：“哥呀，害杀我也！那见做贼的乱嚷，似这般吆喝！惊醒了人，把我们拿住，送入官司，就不该死罪，也要解回原籍充军。”行者道：“兄弟啊，你却不知我发急为何？你看这：

彩画雕栏狼狽，宝妆亭阁欹歪。莎汀蓼岸尽尘埋，芍药荼蘼俱败。

茉莉玫瑰香暗，牡丹百合空开。芙蓉木槿草垓垓，异卉奇葩壅坏。





auspicious cloud straight to the city.

They were soon there, and as they brought their cloud down to land they heard the drum on the tower being beaten twice. "It's the second watch, brother," said Monkey. "Just right," said Pig, "just right. Everybody's fast asleep." The two of them avoided the main gate and went round to the back gate of the palace, where clappers and bells were being sounded. "Brother," said Monkey, "it sounds as though there's an alarm at both front and back gates. How are we going to get in?" "Who ever heard of burglars going in through the gates?" said Pig. "Let's go over the wall so that nobody sees us." Monkey accepted his suggestion, and with a bound he was on top of the inner wall. Pig jumped up too, then the pair of them crept inside and tried to find their way to the palace gardens.

As they walked along they saw a gate-tower in front of them with triple eaves and white ornaments. On it were two huge words, gleaming bright: ROYAL GARDENS. Going up to it for a closer look Brother Monkey saw that layer after layer of sealing paper had been pasted over the gates, and the locks on them had rusted hard. He then told Pig to get moving. The idiot raised his iron rake and brought it down with all his might on the gates, smashing them to splinters. Monkey was just going to step inside when he was seized with an irresistible urge to leap about and shout, to the horror of Pig who went up to him, grabbed him and said, "You'll be the death of me, brother. Who ever heard of burglars yelling like that? You'll wake them up and get us arrested and handed over to for trial. Then it'll be either a death sentence or being sent home as convicts. "Brother," said Monkey, "do you know why I'm so upset? Just look!

Carved and painted balustrades all in a mess,
Precious pavilions leaning awry.
The sedge and nutweed on the bank are buried.
The peonies and raspberries have been ruined.
Gone is the fragrance of rose and jasmine;
Tree peony and wild lily flower in vain.
Hibiscus and rose of Sharon are overgrown,
And all the precious flowers choked.



巧石山峰俱倒，池塘水涸鱼衰。青松紫竹似干柴，
满路茸茸蒿艾。

丹桂碧桃枝损，海榴棠棣根歪。桥头曲径有苍苔，
冷落花园境界！”

八戒道：“且叹他做甚？快干我们的买卖去来！”行者虽然感慨，却留心想起唐僧的梦来，说芭蕉树下方是井。正行处，果见一株芭蕉，生得茂盛，比众花木不同。真是：

一种灵苗秀，天生体性空。
枝枝抽片纸，叶叶卷芳丛。
翠缕千条细，丹心一点红。
凄凉愁夜雨，憔悴怯秋风。
长养元丁力，栽培造化工。
缄书成妙用，挥洒有奇功。
凤翎宁得似，鸾尾迥相同。
薄露浓浓滴，轻烟淡淡笼。
青阴遮户牖，碧影上帘栊。
不许栖鸿雁，何堪系玉骢。
霜天形槁悴，月夜色朦胧。
仅可消炎暑，犹宜避日烘。



The hillocks built from strange-shaped rocks have collapsed;
The fish are dead in the dried-up ponds.
Dry as tinder the pine and bamboo;
Mugwort and wormwood carpet the paths.
Broken the branches of peach and osmanthus,
Twisted the trunks of pomegranate and kerria.
Moss grows on the zig-zag way to the bridge:
A desolate garden scene.”

“What are you getting so upset about?” Pig asked. “Let’s get on with our bit of business.” Despite his distress Monkey remembered how in his dream the Tang Priest had been told that the well was under a plantain. As he went further he did indeed see a plantain that was most luxuriant, unlike all the other flowers and trees. Indeed,

It was a divine shoot
Born with an empty nature.
Papery strips came from every branch,
And all the leaves wrapped up fragrance.
A thousand fine stands of emerald green,
A touch of red at the heart.
It grieved in the cold of autumn rain;
It withered with fear of the autumn winds.
It was grown through the efforts of the gardener,
Raised through the Creator’s work.
Wonderful its value as writing paper,
Marvellous its use for dripping water.
Would that phoenix feathers could have compared;
A phoenix tail was no match for its leaves.
When the ample dew dripped gently
The tree was lightly wreathed in mist.
Its green shade covered the window,
Its jade shadow fell on the frame.
The wild goose could not perch in its fronds,
Nor the charger be tethered to its trunk.
On a frosty day it looked withered;
It was dim in the moonlight.
It could only refresh one in summer’s heat
And offer some shelter from the blazing sun.



愧无桃李色，冷落粉墙东。

行者道：“八戒，动手么！宝贝在芭蕉树下埋着哩。”那呆子双手举钯，筑倒了芭蕉，然后用嘴一拱，拱了有三四尺深，见一块石板盖住。呆子欢喜道：“哥呀！造化了！果有宝贝！是一片石板盖着哩！不知是坛儿盛着，是柜儿装着哩。”行者道：“你掀起来看看。”那呆子果又一嘴，拱开看处，又见有霞光灼灼，白气明明。八戒笑道：“造化！造化！宝贝放光哩！”又近前细看时，呀！原来是星月之光，映得那井中水亮。八戒道：“哥呀，你但干事，便要留根。”行者道：“我怎留根？”八戒道：“这是一眼井。你在寺里，早说是井中有宝贝，我却带将两条捆包袱的绳来，怎么作个法儿，把老猪放下去；如今空手，这里面东西，怎么得下去上来耶？”行者道：“你下去么？”八戒道：“正是要下去，只是没绳索。”行者笑道：“你脱了衣服，我与你个手段。”八戒道：“有甚么好衣服？解了这直裰子就是了。”

好大圣，把金箍棒拿出来，两头一扯，叫“长！”足有七八丈长。教：“八戒，你抱着一头儿，把你放下井去。”八戒道：“哥呀，放便放下去，若到水边，就住了罢。”行者道：“我晓得。”那呆子抱着铁棒，被行者轻轻提将起来，将他放下去。不多时，放至水边。八戒道：“到水了！”行者听见他说，却将棒往下一按。那呆子扑通的一个没头蹲，丢了铁棒，便就负水，口里喃喃的嚷道：“这天杀的！我说到水莫放，他却就把我一按！”行者掣上棒来。笑道：“兄弟，可有宝贝么？”八戒道：“见甚么宝贝，只是一井水！”行者道：



It lacked the beauty of peach or plum,
Standing lonely to the east of the whitewashed wall.

"Set to, Pig," said Monkey. "The treasure's buried under the plantain." The idiot raised his rake in both hands and sent the tree crashing down. Then he rooted in with his snout to a depth of three or four feet, revealing a stone cover. "We're in luck, brother," exclaimed the idiot with delight. "There really is a treasure here under this stone cover. I wonder whether it's inside a jar or a box." "Lift the cover and we'll see," said Monkey. With another root of his snout the idiot prized it open. There was a glow of multicoloured light, and a bright, white vapour. "We're in luck, we're in luck," chortled Pig. "The treasure's shining." Going nearer for a closer look they saw that it was in fact the starlight and the moonlight reflected by the water in a well. "Brother," said Pig, "you ought to think ahead." "What do you mean, think ahead?" asked Monkey. "This is a well," said Pig. "If you'd told me back in the monastery that the treasure was hidden in a well I'd have brought a couple of the luggage ropes along with me and we could have worked out a way of letting me down the well. But how am I going to go down there to fetch the thing empty-handed?" "Are you willing to go down?" Monkey asked. "I would if I could," said Pig, "but there's no rope." "Take that garment off—I know what to do," said Monkey with a grin. "I've got nothing good enough to be called a garment," said Pig. "The only thing I could take off is this tunic."

The splendid Great Sage brought out his gold-tipped cudgel, pulled it at both ends, and said, "Grow!" It grew seventy or eighty feet long. "You hold one end, Pig, and I'll lower you in," said Monkey. "Let me down till I reach the water, brother, and then stop," said Pig. "Understood," said Monkey. As the idiot clung to the tip of the cudgel Monkey lightly lifted him up and lowered him into the well. Before long Pig had reached the water. As soon as Monkey heard him call out that he was there, Monkey thrust the cudgel down, making the idiot let go of it and tumble in with a splash. "Heavens, I'm being murdered," Pig mumbled in the water. "I told you not to let me go when I got to the water, but you pushed me in." Monkey pulled his cudgel out and asked with a laugh, "Can you find the treasure, brother?" "What treasure?" said Pig. "There's only a wellful of water." "The treasure's at the bottom," said

“宝贝沉在水底下哩。你下去摸一摸来。”呆子真个深知水性，却就打个猛子，淬将下去。呀！那井底深得紧！他却着实又一淬，忽睁眼见有一座牌楼，上有“水晶宫”三个字。八戒大惊道：“罢了！罢了！错走了路了！蹯下海来也！海内有个水晶宫，井里如何有之？”原来八戒不知此是井龙王的水晶宫。

八戒正叙话处，早有一个巡水的夜叉，开了门，看见他的模样，急抽身进去报道：“大王，祸事了！井上落一个长嘴大耳的和尚来了！赤淋淋的，衣服全无，还不死，逼法说话哩。”那井龙王忽闻此言，心中大惊道：“这是天蓬元帅来也。昨夜夜游神奉上敕旨，来取乌鸡国王魂灵去拜见唐僧，请齐天大圣降妖。这怕是齐天大圣、天蓬元帅来了。却不可怠慢他，快接他去也。”

那龙王整衣冠，领众水族，出门来厉声高叫道：“天蓬元帅，请里面坐。”八戒却才欢喜道：“原来是个故知。”那呆子不管好歹，径入水晶宫里。——其实不知上下，赤淋淋的，——就坐在上面。龙王道：“元帅，近闻你得了性命，皈依释教，保唐僧西天取经，如何得到此处？”八戒道：“正为此说。我师兄孙悟空多多拜上，着我来问你取甚么宝贝哩。”龙王道：“可怜，我这里怎么得个宝贝！比不得那江、河、淮、济的龙王，飞腾变化，便有宝贝。我久困于此，日



Monkey, "so go down and have a feel around." The idiot, who really was a good swimmer, did a surface dive and plunged down. Wow! The well was extremely deep, so he thrust himself even further down, and was suddenly gazing in astonishment at an ornamental arch on which were written the word WATER CRYSTAL PALACE. "That's enough of this," said Pig with horror. "I've taken the wrong turning. I must have blundered into the sea. There are water crystal palaces in the sea, but there couldn't possibly be one in a well." What Pig did not realize was that this was the water crystal palace of the Dragon King of the Well.

As Pig was talking to himself a patrolling yaksha opened the gates and shot straight back inside again at the sight of him to report, "A disaster, Your Majesty. A monk with big ears and a long snout has just fallen into the well. He's dripping wet and stark naked. He's still alive and is talking for all he's worth." The news was a great shock to the Dragon King of the Well, who thought, "This must be Marshal Tian Peng. Yesterday evening the Patroller of the Night came with an edict ordering me to send the soul of the king of Wuji to visit the Tang Priest and ask that the Great Sage Equalling Heaven be sent to capture the fiend. I suppose that the Great Sage and the Marshal must be here now. I must be very polite to them and go straight out to welcome them."

The dragon king neatened up his clothes and went out through the gates at the head of his watery tribe. "Please come in and take a seat, Marshal Tian Peng," he called at the top of his voice. This made Pig feel a great deal happier. "So it's an old friend," he thought. Without any further thought the idiot went straight into the water crystal palace. He really had no sense of proper behaviour, and sat, stark naked as he was, in the place of honour. "Marshal," said the dragon king, "I hear that you have been given a new life, been converted to the Buddhist faith, and are escorting the Tang Priest on his journey west to fetch the scriptures. What bring you here?" "It's just as you say. My senior fellow-disciple Monkey sends his respects and has told me to come here to ask you for some kind of treasure." "Oh dear," said the dragon king, "we don't have any treasure here. I'm no match for the dragon kings of the Yangtse, Yellow, Huai or Ji rivers, who can fly around, do transformations, and get

月且不能长见，宝贝果何自而来也？”八戒道：“不要推辞，有便拿出来罢。”龙王道：“有便有一件宝贝，只是拿不出来；就元帅亲自来看看，何如？”八戒道：“妙！妙！妙！须是看看来也。”

那龙王前走，这呆子随后。转过了水晶宫殿，只见廊庑下，横躺着一个六尺长躯。龙王用手指定道：“元帅，那厢就是宝贝了。”八戒上前看了，呀！原来是个死皇帝，戴着冲天冠，穿着赭黄袍，踏着无忧履，系着蓝田带，直挺挺睡在那厢。八戒笑道：“难！难！难！算不得宝贝！想老猪在山为怪时，时常将此物当饭；且莫说见的多少，吃也吃够无数，那里叫做甚么宝贝。”龙王道：“元帅原来不知。他本是乌鸡国王的尸首；自到井中，我与他定颜珠定住，不曾得坏。你若肯驮他出去，见了齐天大圣，假有起死回生之意啊，莫说宝贝，凭你要甚么东西都有。”八戒道：“既这等说，我与你驮出去，只说把多少烧埋钱与我？”龙王道：“其实无钱。”八戒道：“你好白使人？果然没钱，不驮！”龙王道：“不驮，请行。”八戒就走。龙王差两个有力量的夜叉，把尸抬将出去，送到水晶宫门外，丢在那厢，摘了辟水珠，就有水响。

八戒急回头看，不见水晶宫门，一把摸着那皇帝的尸首，慌得他脚软筋麻，掙出水面，扳着井墙，叫道：“师兄！伸下棒来救我一救！”行者道：“可有宝贝么？”八戒道：





treasure that way. I've been stuck here for ages, and not been able to broaden my horizons for many a long month, so how could I possibly get any treasures?" "Stop trying to fob me off," said Pig. "Bring out whatever you've got." "It's true I do have one treasure," admitted the dragon king, "but I can't move it. Perhaps you would like to come and see it for yourself, Marshal." "Splendid, splendid, splendid," said Pig. "I really must have a look."

The idiot followed as the dragon king led the way. As they left the halls of the water crystal palace they saw a body six feet long lying in an open corridor. "There's the treasure," said the dragon king, pointing to it. When Pig took a closer look he saw to his astonishment that it was the body of a king stretched ramrod-straight and wearing a heaven-touching crown, a robe of yellow ochre, no-worry shoes and a belt of Lantain jade. "This is no good at all," chuckled Pig, "no good at all. Can't call that a treasure. I remember that when I was an ogre in the mountains I often used to make a meal out of things like that. Never mind how many of them I've seen—I've eaten a lot. There's no way you could call that a treasure." "There are some things you don't know, Marshal," said the dragon king. "It's the body of the king of Wuji. When he fell into the well I put a face-preserving pearl on him and he has not decomposed. If you were to carry the body up to see the Great Sage Equalling Heaven, and if it could be brought back to life, then you'd get anything you asked for, never mind just treasures." "If what you say is right and I carry him up for you, tell me how much you'll pay me for arranging his funeral," Pig said. "Honestly, I don't have any money," the dragon king replied. "So you like making people work for nothing, do you?" said Pig. "No money, no carriage." "If you won't, then please be on your way," replied the dragon king. Pig left with two hefty yakshas who carried the body outside the palace gates, where they put it down and removed the water-repelling pearl.

At once there was a watery noise. Pig turned straight back to look, but the water crystal palace had disappeared. After feeling the king's corpse he floundered around until he was weak from exhaustion, then surfaced and took hold of the wall of the well. "Brother," he yelled, "lower the cudgel and rescue me." "Got a treasure?" asked Monkey.

“那里有！只是水底下有一个井龙王，教我驮死人；我不曾驮；他就把我送出门来，就不见那水晶宫了，只摸着那个尸首。唬得我手软筋麻，挣搓不动了！哥呀！好歹救我救儿！”行者道：“那个就是宝贝，如何不驮上来？”八戒道：“知他死了多少时了，我驮他怎的？”行者道：“你不驮，我回去耶。”八戒道：“你回那里去？”行者道：“我回寺中，同师父睡觉去。”八戒道：“我就不去了？”行者道：“你爬得上来，便带你去，爬不上来，便罢。”八戒慌了：“怎生爬得动！你想，城墙也难上，这井肚子大，口儿小，壁陡的圈墙，又是几年不曾打水的井，团团都长的是苔痕，好不滑也，教我怎爬？哥哥，不要失了兄弟们和气，等我驮上来罢。”行者道：“正是。快快驮上来，我同你回去睡觉。”那呆子又一个猛子，淬将下去，摸着尸首，拽过来，背在身上，擗出水面。扶井墙道：“哥哥，驮上来了。”那行者睁睛看处，真个的背在身上。却才把金箍棒伸下井底，那呆子着了恼的人，张开口，咬着铁棒，被行者轻轻的提将出来。

八戒将尸放下，捞过衣服穿了。行者看时，那皇帝容颜依旧，似生时未改分毫。行者道：“兄弟啊，这人死了三年，怎么还容颜不坏？”八戒道：“你不知之。这井龙王对我说，他使了定颜珠定住了，尸首未曾坏得。”行者道：“造化！造化！一则是他的冤仇未报，二来该我们成功。兄弟快把他驮了去。”八戒道：“驮往那里去？”行者道：“驮了去见师父。”八戒口中作念道：“怎的起！怎的起！好好睡觉的人，被这猢猻花言巧语，哄我教做甚么买卖，如今却干这等事，



"No way," said Pig. "All I found under the water was the Dragon King of the Well who wanted me to carry a corpse up. When I refused he saw me out and the water crystal palace disappeared. I could only grasp that corpse. I was in such a panic that I went weak all over and I can't move it. Brother, for goodness' sake rescue me." "But that is the treasure," said Monkey. "Why didn't you bring it up?" "I knew he'd been dead for ages," said Pig, "so what would have been the point?" "If you won't bring it up I'm going back," said Monkey. "Where to?" Pig asked. "Back to the monastery and our master to go to bed," replied Monkey. "Can't I come?" said Pig. "You're welcome if you can climb out, but if you can't, tough luck," said Monkey. This threw Pig into a panic as he could not climb out. "Just think," he called, "a city wall is hard enough to climb. This well narrows towards the top. It's got round, overhanging walls, all overgrown with very slippery moss because nobody's drawn water from it for years. How d'you expect me to climb it? Brother, don't forget we're good friends. I'm going down to get it." "Good," said Monkey. "Bring it up quick and we'll go back to bed." The idiot then did another surface dive and plunged straight down. He groped around till he found the body, dragged it over and carried it up till he surfaced again. "I've brought it up, brother," Pig called as he supported himself at the side of the well. When Monkey took a good look and saw that Pig really had brought the body up he lowered the gold-banded cudgel back into the well. Pig was so angry that he opened his mouth and bit on the cudgel while Monkey gently lifted him out.

Pig put the corpse down, retrieved his own clothes, and put them back on. Monkey examined the king's face and saw that it was exactly as it had been in life. "Brother," he said, "he's been dead three years. Why is his face so well preserved?" "You wouldn't know about that," said Pig. "The Dragon King of the Well told me that he'd used a face-preserving pearl to stop the body from decomposing." "What luck," said Monkey, "what luck. He hasn't had his revenge yet, and we're going to succeed. Put him over your shoulder, brother." "Where shall I take him?" Pig asked. "Take him to see the master," Monkey replied. "What a way to treat me," grumbled Pig, "what a way. I was fast asleep when that baboon used his slippery tongue to fool me with that talk of a bit of business.



教我驮死人！驮着他，腌脏臭水淋将下来，污了衣服，没人与我浆洗。上面有几个补丁，天阴发潮，如何穿么？”行者道：“你只管驮了去，到寺里，我与你换衣服。”八戒道：

“不羞！连你穿的也没有，又替我换！”行者道：“这般弄嘴，便不驮罢！”八戒道：“不驮！”——“便伸过孤拐来，打二十棒！”八戒慌了道：“哥哥，那棒子重，若是打上二十，我与这皇帝一般了。”行者道：“怕打时，趁早儿驮着走路！”八戒果然怕打。没好气，把尸首拽将过来，背在身上，拽步出园就走。

好大圣，捻着诀，念声咒语，往巽地上吸一口气，吹将去，就是一阵狂风，把八戒撮出皇宫内院，躲离了城池，息了风头，二人落地，徐徐却走将来。那呆子心中暗恼，算计要恨报行者，道：“这猴子捉弄我，我到寺里也捉弄他捉弄，撵唆师父，只说他医得活；医不活，教师父念《紧箍儿咒》，把这猴子的脑浆勒出来，方趁我心！”走着路，再再寻思道：“不好！不好！若教他医人，却是容易：他去阎王家讨将魂灵儿来，就医活了。只说不许赴阴司，阳世间就能医活，这法儿才好。”

说不了，却到了山门前，径直进去，将尸首丢在那禅堂门前，道：“师父，起来看邪。”那唐僧睡不着，正与沙僧讲行者哄了八戒去久不回之事。忽听得他来叫了一声，唐僧连





Now I've done it for him I've got to carry this dead body. All this dirty water is dripping down on me and making my tunic filthy. There's nobody to wash it for me. The patches on the shoulders will get damp on overcast days. I won't possibly be able to wear it." "You carry him to the monastery," said Monkey, "and I'll give you something else to wear instead." "You're shameless," said Pig. "You have well-nigh nothing to wear yourself and you talk of giving me something else." "If you're going to moan like this then don't carry it," said Monkey. "I won't then," said Pig. "Then put your ankles out for twenty strokes of the cudgel," said Monkey. "But, brother, your cudgel hits very hard," protested Pig in panic. "Twenty strokes and I'll be like this king." "If you don't want a beating then get on with carrying him," said Monkey. As he really was afraid of a beating Pig dragged the body over, put it across his shoulder and walked out of the palace gardens with an ill grace.

The splendid Great Sage made magic with his hands, said a spell, and blew towards the direction of the wind trigram. At once a tremendous gust of wind plucked Pig out of the palace grounds and over the city wall and moat. The wind then fell, dropping the pair of them on the ground to continue on their way more slowly. The idiot, who was still feeling very hard done by and wanted to get his own back on Monkey, said to himself, "That ape put one over on me, and when we get back to the monastery I'm going to get my own back on him. I'll tell the master that Monkey can bring the body back to life. When he fails the master will say the Band-tightening Spell and all the brains will be squeezed out of that ape's head. That's the only way I'll be satisfied. No, that's no good," he went on to think as he walked along. "If I ask him to revive the body that'll be too easy for him. He'll only have to call on the King of Hell and ask for the king's soul back. The best way will be to ban him from going to the Underworld. He'll have to bring the king back to life in the world of the living."

While he was still thinking these thoughts he arrived back at the monastery gates. He went straight in, flung the corpse to the ground right in front of the doors to the meditation hall, and shouted, "Master, come and see a freak." The Tang Priest, unable to sleep, was talking to Friar Sand about how Monkey had tricked Pig into going and how long they'd been

忙起身道：“徒弟，看甚么？”八戒道：“行者的外公，教老猪驮将来了。”行者道：“你这馕糟的呆子！我那里有甚么外公。”八戒道：“哥，不是你外公，却教老猪驮他来怎么？也不知费了多少力了！”

那唐僧与沙僧开门看处，那皇帝容颜未改，似活的一般。长老忽然惨凄道：“陛下，你不知那世里冤家，今生遇着他，暗丧其身，抛妻别子，致令文武不知，多官不晓！可怜你妻子昏蒙，谁曾见焚香献茶？”忽失声泪如雨下。八戒笑道：“师父，他死了可干你事？又不是你家父祖，哭他怎的！”三藏道：“徒弟啊，出家人慈悲为本，方便为门。你怎的这等心硬？”八戒道：“不是心硬；师兄和我说来，他能医得活。若是医不活，我也不驮他来了。”那长老原来是一头水的，被那呆子摇动了，也便就叫：“悟空，若果有手段医活这个皇帝，正是‘救人一命，胜造七级浮图。’我等也强似灵山拜佛。”行者道：“师父，你怎么信这呆子乱谈！人若死了，或三七五七，尽七七日，受满了阳间罪过，就转生去了。如今已死三年，如何救得！”三藏闻其言道：“也罢了。”八戒苦恨不息。道：“师父，你莫被他瞒了。他有些夹脑风。你只念念那话儿，管他还你一个活人。”真个唐僧就念《紧箍儿咒》，勒得那猴子眼胀头疼。

毕竟不知怎生医救，且听下回分解。



gone when he heard Pig's shout. The Tang Priest got straight out of bed and said, "See what?" "Brother Monkey's grandpa, and I've had to carry him back," said Pig. "You dreg-guzzling idiot," said Monkey. "I've got no grandpa." "Well, brother," replied Pig, "if he isn't your grandpa, why did you make me carry him? It was damned hard work."

When Sanzang and Friar Sand opened the doors to look they saw that the king's face was quite unchanged from what it had been in life. "Your Majesty," said the Tang Priest sorrowfully, "who knows in what earlier life you earned the wizard's hatred? That must be why when you met in this one he murdered you and snatched you from your wives and children unbeknown to any of the civilian or military officials. What a pity it was that in their ignorance your wives and children should never have burnt incense and offered tea to your spirit." He broke into sobs and his tears poured down like rain. "What's his death to you?" asked Pig, laughing at Sanzang. "He's not your father or grandfather, so why weep for him?" "Disciple," sighed Sanzang, "compassion is the fundamental quality of a monk, and helping others is a monk's way. How can you be so hard-hearted?" "I'm not hard-hearted," said Pig. "Monkey told me that he could bring this body back to life. Otherwise I wouldn't have carried it here." The venerable elder, as easily swayed as ever, was taken in by the idiot. "Wukong," he called, "if you have the power to bring this king back to life, it would be a case of saving a single human life being better than building a seven-storeyed pagoda. For us it would be even better than worshipping the Buddha on Thunder Peak." "Don't believe that idiot's nonsense, Master," said Monkey. "By the time people have been dead for three weeks, then five weeks, and finally for seven hundred days, they've paid for all their sins in this life and go off to be reborn. He's been dead for three years now. He's beyond saving." At this the Tang Priest said, "Oh well, forget it." Pig was still burning with a sense of injustice. "Master," he said, "don't be taken in by him. He's talking rubbish. You just recite your spell and I guarantee he'll bring the king back to life for you." The Tang Priest did indeed say the Band-tightening Spell, which squeezed Monkey so badly that his eyes bulged and his head ached. If you don't know how the king was revived, listen to the explanation in the next instalment.

第三十九回

一粒金丹天上得 三年故主世间生

话说那孙大圣头痛难禁，哀告道：“师父，莫念！莫念！等我医罢！”长老问：“怎么医？”行者道：“只除过阴司，查勘那个阎王家有他魂灵，请将来救他。”八戒道：“师父莫信他。他原说不用过阴司，阳世间就能医活，方见手段哩。”那长老信邪风，又念《紧箍儿咒》，慌得行者满口招承道：“阳世间医罢！阳世间医罢！”八戒道：“莫要住！只管念！只管念！”行者骂道：“你这呆孽畜，撺道师父咒我哩！”八戒笑得打跌道：“哥耶！哥耶！你只晓得捉弄我，不晓得我也捉弄你捉弄！”行者道：“师父，莫念！莫念！待老孙阳世间医罢。”三藏道：“阳世间怎么医？”行者道：“我如今一筋斗云，撞入南天门里，不进斗牛宫，不入凌霄殿，径到那三十三天之上，离恨天宫兜率院内，见太上老君，把他‘九转还魂丹’求得一粒来，管取救活他也。”

三藏闻言，大喜道：“就去快来。”行者道：“如今有三更时候罢了，投到回来，好天明了。只是这个人睡在这里，冷

Chapter 39

A Pill of Red Cinnabar Is Brought from Heaven After Three Years the Monarch Is Revived



The story tells how the Great Sage Sun, his head aching unbearably, pleaded with his master: "Stop, stop, I'll bring him back to life." When Sanzang asked how, Monkey replied, "The only way is to go to the Underworld, find out which of the kings down there has his soul, and ask for it back to revive him with." "Don't trust Monkey, Master," said Pig. "He told me earlier there'd be no need to go to the Underworld because he could get him brought back to life in the world of the living. He thought that would be a good way of showing off his powers." The venerable elder, taken in once again by this breath of evil, started reciting the Band-tightening Spell, which threw Monkey into such a desperate state that he accepted the condition gladly: "I'll cure him within the world of the living, I really will." "Don't stop," said Pig, "carry on saying the spell." "You stupid, evil beast," railed Monkey, "inciting the master to say that spell." Pig was falling about with laughter. "Brother, brother, you thought you could put one over on me, but you never imagined I'd put one over on you." "Stop, Master, stop," pleaded Monkey. "I'll bring him back to life without leaving the world of the living." "And how are you going to do that?" Sanzang asked. "With a single somersault of my cloud I can rush in through the Southern Gate of Heaven," said Monkey. "I won't go to the Palace of the Dipper and the Bull or to the Hall of Miraculous Mist, but straight up to the Tushita Palace in the Lihen Heaven above the Thirty-third Heaven to see the Supreme Lord Lao Zi. I'll ask him for one of his Nine-cycle Soul-returning Pills and that, I guarantee, will bring him back to life."

"Off you go then," said Sanzang, delighted to hear this, "and be as quick as you can." "It's the third watch now; it'll be after dawn by the time I get back," said Brother Monkey. "But it's an awful shame to see

淡冷淡，不像个模样；须得举哀人看着他哭，便才好哩。”八戒道：“不消讲，这猴子一定是要我哭哩。”行者道：“怕你不哭！你若不哭，我也医不成！”八戒道：“哥哥，你自去，我自哭罢了。”行者道：“哭有几样：若干着口喊，谓之嚎；扭搜出些眼泪儿来，谓之啣。又要哭得有眼泪，又要哭得有心肠，才算着嚎啣痛哭哩。”八戒道：“我且哭个样子你看看。”他不知那里扯个纸条，拈作一个纸拈儿，往鼻孔里通了两通，打了几个涕喷，你看他眼泪汪汪，粘涎答答的，哭将起来。口里不住的絮絮叨叨，数黄道黑，真个像死了人的一般。哭到那伤情之处，唐长老也泪滴心酸。行者笑道：“正是那样哀痛，再不许住声。你这呆子哄得我去了，你就不哭。我还听哩！若是这等哭便罢；若略住住声儿，定打二十个孤拐！”八戒笑道：“你去！你去！我这一哭动头，有两日哭哩。”沙僧见他数落，便去寻几枝香来烧献。行者笑道：“好！好！好！一家儿都有些敬意，老孙才好用功。”

好大圣，此时有半夜时分，别了他师徒三众，纵筋斗云，只入南天门里。果然也不谒凌霄宝殿，不上那斗牛天宫，一路云光，径来到三十三天离恨天兜率宫中。才入门，只见那太上老君正坐在那丹房中，与众仙童执芭蕉扇搨火炼丹哩。他见行者来时，即吩咐看丹的童儿：“各要仔细。偷丹的贼又来也。”行者作礼笑道：“老官儿，这等没搭撒。防备



that king lying there dead and cold. There ought to be a mourner watching over him and weeping." "Don't tell me," said Pig, "that ape wants me to be the mourner." "You most certainly will be," said Monkey. "If you don't weep for him I won't be able to bring him back to life." "You go, brother," said Pig, "and leave the crying to me." "There's more than one way of crying," said Monkey. "Just yelling with your mouth is what they call wailing. Squeezing some tears out is weeping. What we need is sobbing and tears together, and sobbing as though your heart is broken, for really proper weeping and wailing." "Shall I give you a demonstration?" asked Pig. He tore a strip of paper from somewhere, twisted it into a spill, and pushed it up his nose twice, which made him sneeze several times. Just watch as the tears come streaming down and his nose runs as he starts to wail. He sobbed and sobbed uncontrollably, talking all sorts of nonsense as if someone really had just died.

It was so distressing a performance that the Tang Priest started to cry, so upset was he. "That's just the sort of grief I want," laughed Monkey, "and you're not to stop crying. It was you who tricked the master into sending me off, you idiot, and I'll hear if you stop wailing. Carry on like this and you'll be fine; but if you stop for even a few moments I'll give you twenty blows of my cudgel on your ankles." "Off you go," laughed Pig. "Once I get crying like this I can keep it up for a couple of days." Hearing all this fuss and bother, Friar Sand fetched some incense sticks and lit them as an offering. "Very good," said Monkey. "As you are all being so respectful I'll be able to do my best."

Thus the Great Sage left his master and two fellow-disciples in the middle of the night and shot up on a somersault cloud. He went in through the Southern Gate of Heaven, and was as good as his word: he did not go to the Hall of Miraculous Mist or the Palace of the Dipper and the Bull, but took his shining cloud straight up to the Tushita Palace in the Lihen Heaven. No sooner was he inside than he saw the Supreme Lord Lao Zi sitting in his elixir laboratory where immortal boys were using a plantain-leaf fan to fan the furnace where elixir was refined. When the Supreme Lord saw that Monkey was there he told the boys who were looking after the elixir, "Be very careful: the elixir thief is back." Monkey paid his respects with a smile: "How dreary of you, old man. No need to be on



我怎的？我如今不干那样事了。”老君道：“你那猴子，五百年前大闹天宫，把我灵丹偷吃无数，着小圣二郎捉拿上界，送在我丹炉炼了四十九日，炭也不知费了多少。你如今幸得脱身，皈依佛果，保唐僧往西天取经，前者在平顶山上降魔，弄刁难，不与我宝贝，今日又来做甚？”行者道：“前日事，老孙更没稽迟，将你那五件宝贝当时交还，你反疑心怪我？”

老君道：“你不走路，潜入吾宫怎的？”行者道：“自别后，西过一方，名乌鸡国。那国王被一妖精假妆道士，呼风唤雨，阴害了国王，那妖假变国王相貌，现坐金銮殿上。是我师父夜坐宝林寺看经，那国王鬼魂参拜我师，敦请老孙与他降妖，辨明邪正。正是老孙思无指实，与弟八戒，夜入园中，打破花园，寻着埋藏之所，乃是一眼八角琉璃井内。捞上他的尸首，容颜不改。到寺中见了我师，他发慈悲，着老孙医救，不许去赴阴司里求索灵魂，只教在阳世间救治。我想着无处回生，特来参谒。万望道祖垂怜，把‘九转还魂丹’借得一千丸儿，与我老孙，搭救他也。”老君道：“这猴子胡说！甚么一千丸，二千丸！当饭吃哩！是那里土块掇的，这等容易？——咄！快去！没有！”行者笑道：“百十丸儿也罢。”老君道：“也没有。”行者道：“十来丸也罢。”老





your guard against me. I don't do things like that any more." "Ape," said Lord Lao Zi, "you stole a lot of my magic pills five hundred years ago when you made havoc in Heaven. The Little Sage Erlang captured you and brought you up here to be refined for forty-nine days in my elixir furnace. Goodness only knows how much charcoal we used up. Since you've been lucky enough to escape and be converted to Buddhism, you've been escorting the Tang Priest on his journey to the Western Heaven to fetch the scriptures. When you subdued those monsters on Flat-top Mountain the other day you were very wicked; you refused to give me back my treasures. What are you here for now?" "I really wasn't being late with them," protested Monkey. "When the time came I gave you back your five treasures. What are you being so suspicious of me for?"

"Why have you come sneaking into my palace when you ought to be on your journey?" Lord Lao Zi asked. "Since last I saw you," said Monkey, "we've come to a country further west called Wuji, where an evil spirit disguised as a Taoist called up wind and rain, murdered the king, and turned himself into the king's double. Now he's sitting in the palace. Last night my master was reading sutras in the Precious Wood Monastery when he was visited by the king's ghost, who begged me to subdue the fiend for him and sort right from wrong. I didn't know whether to believe this, so I went with my fellow-disciple Pig into the palace gardens that night. We smashed our way in and found where he was buried in an eight-sided well with glazed-tile walls. We fished up his body, and it was in perfect condition. When we went back to the monastery to see my master he ordered me in his compassion to bring the king back to life. He won't let me go to the Underworld to ask for his soul back: I've got to find a way of saving him in the world of the living. The reason I've come to pay my respects to you is because there's no other place I can get him revived. I beg you, great Patriarch, in your mercy to lend me a thousand of your Nine-cycle Soul-returning Pills to save him with." "What outrageous nonsense, you ape," said Lord Lao Zi. "A thousand? Two thousand? Do you want to make a meal of them? They're not just pellets of dirt. Clear off! I've none left." "What about a hundred or thereabouts?" asked Monkey. "Not even that," said Lord Lao Zi. "Ten or so?" asked

君怒道：“这泼猴却也缠帐！没有，没有！出去，出去！”行者笑道：“真个没有，我问别处去救罢。”老君喝道：“去！去！去！”这大圣拽转步，往前就走。

老君忽的寻思道：“这猴子惫懒哩，说去就去，只怕溜进来就偷。”即命仙童叫回来道：“你这猴子，手脚不稳，我把这‘还魂丹’送你一丸罢。”行者道：“老官儿，既然晓得老孙的手段，快把金丹拿出来，与我四六分分，还是你的造化哩；不然，就送你个‘皮疔篙，——一捞个罄尽’。”那老祖取过葫芦来，倒吊过底子，倾出一粒金丹，递与行者道：“止有此了。拿去，拿去！送你这一粒，医活那皇帝，只算你的功果罢。”行者接了道：“且休忙，等我尝尝看。只怕是假的，莫被他哄了。”扑的往口里一丢，慌得那老祖上前扯住，一把揪着顶瓜皮，搭着拳头，骂道：“这泼猴若要咽下去，就直打杀了！”行者笑道：“嘴脸！小家子样！那个吃你的哩！能值几个钱！虚多实少的。在这里不是？”原来那猴子颊下有嚙袋儿。他把那金丹噙在嚙袋里，被老祖捻着道：“去罢！去罢！再休来此缠绕！”这大圣才谢了老祖，出离了兜率天宫。

你看他千条瑞霭离瑶阙，万道祥云降世尘。须臾间，下了南天门，回到东观，早见那太阳星上。按云头，径至宝林寺山门外，只听得八戒还哭哩。忽近前叫声：“师父。”三藏喜道：“悟空来了，可有丹药？”行者道：“有。”八戒道：“怎



Monkey. "Stop pestering me, you wretched ape," said Lord Lao Zi. "None at all. Clear off!" "If you really haven't got any," said Monkey with a laugh, "I'll have to ask for help elsewhere." "Get out! Get out! Get out!" roared Lord Lao Zi, at which Monkey turned away and went.

It then suddenly occurred to Lord Lao Zi that Monkey was so wicked that even after he had announced his departure and gone, he might slip back and steal some. So he sent some immortal boys to call Monkey back. "You're so light-fingered, you monkey," he said, "that I'd better give you a Soul-returning Pill." "Since you know my powers, old man," said Brother Monkey, "bring out all your golden elixir and split it forty-sixty with me. You can consider yourself lucky. I might have taken the lot of them, like scooping up water in a leather sieve." The patriarch produced the gourd and turned it upside-down. A solitary golden pill fell out. "It's the only one I have," said Lord Lao Zi, handing it to Monkey. "Take it. I'm giving it to you to revive the king with and you can take the credit for it." "Just a moment," thought Monkey as he accepted it. "Let me taste it. He might be trying to fool me with a fake." He popped it into his mouth, to the consternation of the patriarch, who grabbed him by the skullcap with one hand and seized his fist with the other. "Damned ape," roared Lord Lao Zi, "if you've swallowed that I'll have had you killed." "What a face," laughed Monkey. "How petty you look. I wouldn't want to eat your pill. It's not worth tuppence, and it's nothing like it's cracked up to be. Here it is." Monkey had a pouch under his chin in which he had been keeping the pill. Lord Lao Zi felt it, then said, "Clear off, and never come back here to pester me again." The Great Sage then thanked the patriarch and left the Tushita Palace.

Watch him as he leaves the jade gates in a thousand beams of light and comes down to earth amid ten thousand auspicious clouds. In an instant he was out through the Southern Gate of Heaven and back to the land in the east, where the sun was now rising. He brought his cloud straight down to land outside the gate of the Precious Wood Monastery, where Pig could still be heard wailing. He approached and called, "Master." "You're back, Wukong," said Sanzang with delight. "Have you got the pill?" "Yes," said Monkey. "Of course he would," said Pig, "even if

么得没有？他偷也去偷人家些来！”行者笑道：“兄弟，你过去罢，用不着你了。你揩揩眼泪，别处哭去。”教：“沙和尚，取些水来我用。”沙僧急忙往后面井上，有个方便吊桶，即将半钵盂水递与行者。行者接了水，口中吐出丹来，安在那皇帝唇里；两手扳开牙齿，用一口清水，把金丹冲灌下肚。有半个时辰，只听他肚里呼呼的乱响，只是身体不能转移。行者道：“师父，弄我金丹也不能救活，可是措杀老孙么？”三藏道：“岂有不活之理。似这般久死之尸，如何吞得水？此乃金丹之仙力也。自金丹入腹，却就肠鸣了；肠鸣乃血脉和动，但气绝不能回伸。莫说人在井里浸了三年，就是生铁也上锈了。只是元气尽绝，得个人度他一口气便好。”那八戒上前就要度气，三藏一把扯住道：“使不得！还教悟空来。”那师父甚有主张：原来猪八戒自幼儿伤生作孽吃人，是一口浊气；惟行者从小修持，咬松嚼柏，吃桃果为生，是一口清气。这大圣上前，把个雷公嘴，噙着那皇帝口唇，呼的一口气，吹入咽喉，度下重楼，转明堂，径至丹田，从涌泉倒返泥垣宫。呼的一声响亮，那君王气聚神归，便翻身，轮拳曲足，叫了一声：“师父！”双膝跪在尘埃道：“记得昨夜鬼魂拜谒，怎知道今朝天晓返阳神！”三藏慌忙搀起道：“陛下，不干我事，你且谢我徒弟。”行者笑





he had to steal it." "Brother," said Monkey, "you can go away now. We don't need you to do that any more. Dry your tears or go and weep somewhere else." Monkey then asked Friar Sand to fetch him some water. Friar Sand hurried to the well at the back where there was a convenient bucket and fetched Monkey half a bowlful of water. Monkey took the water, spat the pill out, and placed it between the king's lips. Then he prized the body's teeth apart with both hands and spurted the pill with a mouthful of clean water down into the king's stomach. For the next hour wild noises could be heard from the stomach, but still the body could not move. "Master," said Monkey, "not even fetching my golden elixir is going to save him. Are you really going to torture me to death?" "Of course he will come back to life," said Sanzang. "How else could a body so long dead swallow the water? This shows the miraculous power of the golden elixir. Once the golden elixir is in the stomach, the stomach starts singing; and when the stomach sings the blood-pulses move in harmony with it. The only thing is that the vital breath has been cut off and cannot extend itself. Iron would rust if it had been in a well for three years—how do you expect a human body to react? Now that his own vital breath has gone someone has to give him a mouthful of air." Pig stepped forward to do this, only to be grabbed by Sanzang, who said, "You won't do. Get Wukong to come." Why did the master insist on this? It was because Pig had been a vicious man-eater since childhood, which meant that his breath was impure; whereas Monkey had cultivated his conduct since he was young and lived off the fruits of pine, cypress and peach trees, which gave him pure breath. So the Great Sage stepped forward, made a terrible thunder-god face, put his mouth to the king's lips, and blew in. The breath went down the king's mouth, through the High Tower,¹ round the Bright Hall² and straight to the Cinnabar Field,³ then flowed back from the Bubbling Springs⁴ to the Mud-pill Palace.⁵ With a noisy rush of air the king's vital breath came together and his spirit refunded. He sat up flexed his hands and feet, and called out, "Master." Then he knelt in the dust and said, "I remember visiting you last night as a ghost, but I never expected to return to the world of the living today." Sanzang hastened to raise him to his feet and said, "Your Majesty, it was none of my doing. You should thank my disciple." "What a thing to say, Master,"

道：“师父说那里话？常言道：‘家无二主。’你受他一拜儿不亏。”

三藏甚不过意，搀起那皇帝来，同入禅堂。又与八戒、行者、沙僧拜见了，方才按座。只见那本寺的僧人，整顿了早斋，却欲来奉献；忽见那个水衣皇帝，个个惊张，人人疑说。孙行者跳出来道：“那和尚，不要这等惊疑。这本是乌鸡国王，乃汝之真主也。三年前被怪害了性命，是老孙今夜救活。如今进他城去，要辨明邪正。若有了斋，摆将来，等我们吃了走路。”众僧即奉献汤水，与他洗了面，换了衣服。把那皇帝赭黄袍脱了，本寺僧官，将两领布直裰，与他穿了；解下蓝田带，将一条黄丝绦子与他系了；褪下无忧履，与他一双旧僧鞋撒了；却才都吃了早斋，扣背马匹。

行者问：“八戒，你行李有多重？”八戒道：“哥哥，这行李日逐挑着，倒也不知有多重。”行者道：“你把那一担儿分为两担，将一担儿你挑着，将一担儿与这皇帝挑。我们赶早进城干事。”八戒欢喜道：“造化！造化！当时驮他来，不知费了多少力；如今医活了，原来是个替身。”

那呆子就弄玄虚，将行李分开，就问寺中取条匾担，轻些的自己挑了，重些的教那皇帝挑着。行者笑道：“陛下，着你那般打扮，挑着担子，跟我们走走，可亏你么？”那国王慌忙跪下道：“师父，你是我重生父母一般，莫说挑担，情愿执鞭坠镫，伏侍老爷，同行上西天去也。”行者道：“不要你去西天。我内中有一个缘故。你只挑得四十里进城。待捉了妖精，你还做你的皇帝；我们还取我们的经也。”八戒听言



laughed Monkey. As the saying goes, 'A house can't have two masters.' It's quite right that you should accept his thanks."

Sanzang, still uncomfortable about accepting this courtesy, helped the king to his feet and took him into the meditation hall. Here the king bowed in greeting to Pig, Monkey and Friar Sand before taking his seat. By now the monks of the monastery had prepared breakfast, and they were going to bring it in when they saw the dripping wet king to their general alarm and suspicion. Monkey leap out to say, "Don't worry, monks. This is the king of Wuji, your true sovereign. Three years ago he was murdered by a demon, and I brought him back to life last night. Today we'll be going to the capital to sort right from wrong. If you have any food, bring it in. We'll eat and then we'll be on our way." The monks then brought in hot water for the king to wash with and a change of clothes. They took off the king's yellow ochre robe and gave him two of the abbot's cloth habits, with a yellow silk cord to tie around the waist instead of the belt of Lantian jade. They slipped off his no-worry shoes and put a pair of old monastic sandals on his feet instead. Then they all ate breakfast and the horse was saddled up.

"How heavy's the luggage, Pig?" Monkey asked. "I've been carrying it for so long that I don't know any more," Pig replied. "Divide the stuff into two loads," said Monkey, "and give one to the king to carry. We must be in town early to get on with the job." "I'm in luck," said Pig. "It took me one heck of an effort to carry him here, but now that he's alive again he's doing my work for me."

The idiot asked the monastery for a carrying-pole and divided the luggage unfairly. He put all the light things into his load and the heavier ones into the king's. "Your Majesty," laughed Monkey, "don't you feel hard done by, dressed like that and having to walk with us carrying a load?" The monarch fell straight to his knees and replied, "Master, you're the father and mother who have given me a second life. Never mind carrying the baggage—I'd be your groom to serve you on your journey to the Western Heaven." "No need for you to go there," said Sanzang. "We are bound to by fate. You'll just have to carry the stuff the fifteen miles into town. Once we've captured the fiend you must go back to ruling again and we'll go on to fetch our scriptures." Pig's comment on

道：“这等说，他只挑四十里路，我老猪还是长工！”行者道：“兄弟，不要胡说：趁早外边引路。”

真个八戒领那皇帝前行，沙僧伏侍师父上马，行者随后。只见那本寺五百僧人，齐齐整整，吹打着细乐，都送出山门之外。行者笑道：“和尚们不必远送：但恐官家有人知觉，泄漏我的事机，反为不美。快回去！快回去！但把那皇帝的衣服冠带，整顿干净，或是今晚明早，送进城来，我讨些封赠赏赐谢你。”众僧依命各回讷。行者搀开大步，赶上师父，一直前来。正是：

西方有诀好寻真，金木和同却炼神。
丹母空怀懵懂梦，婴儿长恨机樗身。
必须井底求明主，还要天堂拜老君。
悟得色空还本性，诚为佛度有缘人。

师徒们在路上，那消半日，早望见城池相近。三藏道：“悟空，前面想是乌鸡国了。”行者道：“正是，我们快赶进城干事。”那师徒进得城来，只见街市上人物齐整，风光闹热，早又见凤阁龙楼，十分壮丽。有诗为证。诗曰：

海外宫楼如上邦，人间歌舞若前唐。
花迎宝扇红云绕，日照鲜袍翠雾光。
孔雀屏开香霭出，珍珠帘卷彩旗张。





this was, "That means he'll only carry it for those fifteen miles, and I'll have to continue as the permanent porter." "That's enough of that nonsense, brother," said Monkey. "Hurry out and lead the way." Pig then led the way forward with the king while Friar Sand helped the master mount and Monkey brought up the rear. The five hundred monks of the monastery drew themselves up in an orderly procession to see them off to the accompaniment of music. "There's no need for you to come any further to see us on our way," said Monkey with a smile. "It would be disastrous if any official heard about it and news of what we are going to do leaked out. Please please go straight back. I'd just like you to get His Majesty's clothes clean and tidy then send them into the capital this evening or tomorrow morning. I'll see to it that you're properly rewarded." The monks obediently returned, and Monkey hastened his pace to catch up with his master as they pressed ahead. Indeed,

In the West there was a magic spell to yield the truth;
Metal and Wood together refined the spirit.
The Mother of Cinnabar had a mysterious dream,
The boy grieved over the useless body.

The true ruler had to be found at the bottom of a well,
And a visit to Lord Lao Zi in Heaven was required.
Realizing that matter is void, he regained his nature;
The Buddha indeed saves those who are so predestined.

It took master and disciples less than a morning to make their journey, and they were soon near the city. "Wukong," said Sanzang, "I think that must be the capital of Wuji ahead of us." "You're right," said Monkey. "Let's get there soon and do our job." As they entered the city they saw that the people in the streets were well dressed and that there was an air of busy prosperity. The phoenix pavilions and dragon towers of the palace looked most magnificent, and there is a poem to prove it:

These palaces resemble those of a great state;
The singing and dancing here are like in Tang.
Flowers face precious fans, and red clouds sail above;
Robes shine emerald in the sun.
The peacock gates open on clouds of incense,
Coloured flags fly over the curtains of pearl.



太平景象真堪贺，静列多官没奏章。

三藏下马道：“徒弟啊，我们就此进朝倒换关文，省得又拢那个衙门费事。”行者道：“说得有理。我兄弟们都进去，人多才好说话。”唐僧道：“都进去，莫要撒村，先行了君臣礼，然后再讲。”行者道：“行君臣礼，就要下拜哩。”三藏道：“正是，要行五拜三叩头的大礼。”行者笑道：“师父不济。若是对他行礼，诚为不智。你且让我先走到里边，自有处置。等他若有言语，让我对答。我若拜，你们也拜；我若蹲，你们也蹲。”你看那惹祸的猴王，引至朝门，与阁门大使言道：“我等是东土大唐驾下差来，上西天拜佛求经者。今到此倒换关文，烦大人转达，是谓不误善果。”那黄门官即入端门，跪下丹墀，启奏道：“朝门外有五众僧人，言是东土唐国钦差上西天拜佛求经。今至此倒换关文，不敢擅入，现在门外听宣。”

那魔王即令传宣。唐僧却同人朝门里面。那回生的国主随行。正行，忍不住腮边堕泪，心中暗道：“可怜！我的铜斗儿江山，铁围的社稷，谁知被他阴占了！”行者道：“陛下切莫伤感，恐走漏消息。这棍子在我耳朵里跳哩，如今决要见功。管取打杀妖魔，扫荡邪物。这江山不久就还归你也。”



Truly an admirable picture of prosperity:
The officials stand silent with nothing to report.

Sanzang dismounted and said, "Disciple, I think we should go to the palace and submit our travel document so as to avoid trouble from petty officials." "You're right," said Monkey. "My brothers and I will all go in together. It'll be much easier to manage if there are several of us." "If you all go in," said Sanzang, "don't talk rough. Pay your respects to him as a subject would to his sovereign before you say anything." "Does that mean kowtowing?" Monkey asked. "Yes," said Sanzang, "the full obeisance with five bows and three kowtows." "You're useless, Master," laughed Brother Monkey. "It would be really stupid to do obeisance to him. You'd better let me go in first and sort things out. I'll see what he has to say before deciding how to reply. If I bow, you all bow; and if I squat, you all squat."

Watch as the trouble-making Monkey King leads them to the palace gates and says to the official on duty there, "We are pilgrims sent by the Great Tang Emperor in the East to worship the Buddha and fetch the scriptures from the Western Heaven. Today we have come to present our credentials and I would trouble you, distinguished sir, to pass them on for us. In this way you will not hinder our excellent achievement." The gate officer then went in through the southern gates of the palace, knelt on the steps, and reported, "There are five monks outside the gates who say that they are pilgrims sent by the Great Tang to worship the Buddha and fetch scriptures from the Western Heaven. They are now here to present their credentials, and rather than intrude uninvited they are awaiting they royal summons outside the gates."

The fiend-monarch sent for them at once. As he went in through the palace gates with the Tang Priest, the king who had been brought back to life could not hold back his tears, which flowed down his cheeks. "How awful it is," he thought, "that my kingdom, which is as strong as bronze and iron, has been secretly stolen from me." "Don't upset yourself, Your Majesty," said Monkey, "or you'll give the game away. My cudgel is dancing in my ear and it's absolutely bound to succeed. I guarantee that I'll kill the fiend and sweep away all his filth. The kingdom will soon be yours again." The king dared not disobey, so wiping away his tears with

那君王不敢违言，只得扯衣揩泪，舍死相从，径来到金銮殿下。

又见那两班文武，四百朝官，一个个威严端肃，像貌轩昂。这行者引唐僧站立在白玉阶前，挺身不动。那阶下众官，无不悚惧，道：“这和尚十分愚浊！怎么见我王便不下拜，亦不开言呼祝？喏也不唱一个，好大胆无礼！”说不了，只听得那魔王开口问道：“那和尚是那方来的？”行者昂然答道：“我是南赡部洲东土大唐国奉钦差前往西域天竺国大雷音寺拜活佛求真经者。今到此方，不敢空度，特来倒换通关文牒。”那魔王闻说，心中作怒道：“你东土便怎么！我不在你朝进贡，不与你国相通，你怎么见吾抗礼，不行参拜！”行者笑道：“我东土古立天朝，欠称上国，汝等乃下土边邦。自古道：‘上邦皇帝，为父为君；下邦皇帝，为臣为子。’你倒未曾接我，且敢争我不拜？”那魔王大怒，教文武官：“拿下这野和尚去！”说声叫“拿”，你看那多官一齐踊跃。这行者喝了一声，用手一指，教：“莫来！”那一指，就使个定身法，众官俱莫能行动。真个是校尉阶前如木偶，将军殿上似泥人。

那魔王见他定住了文武多官，急纵身，跳下龙床，就要





his clothes he took his life in his hands and followed them as they went into the main audience hall of the palace.

Next were to be seen the civil and military officials and the four hundred courtiers, all towering over them in majestic silence. Monkey led the Tang Priest to stand unmoving at the foot of the white jade steps. The officials below the steps all trembled with fear. "What a stupid monk," they said. "Fancy seeing our king without even bowing to him or saying anything polite. He hasn't even made a respectful chant. What brazen effrontery." Before the words were out of their mouths the fiend-king asked, "Where is that monk from?" To this Monkey boldly replied, "He is a pilgrim sent by imperial command from the land of Great Tang in the east of the Southern Jambu Continent to go to the Thunder Monastery in India in the West in order to worship the living Buddha and fetch the true scriptures. Now that he is here he does not wish to pass through your country without reporting his presence, which is why he has come today to submit his credentials." Hearing this, the fiend-king thought angrily, "What's so special about your eastern land? I don't pay tribute to your court or have any dealings with your monarch. So how dare you be so rude and not bow to me?" "We in the east have long had a Heavenly dynasty," said Monkey with a smile, "and been regarded as a superior country, while yours is just an inferior frontier state. As the old saying has it,

The emperor of a greater land
Is the father and the superior;
The ruler of a lesser state
Is the son and the inferior.

You didn't even come out to meet us. How dare you complain about us not bowing!" In a raging fury the fiend-king ordered his civil and military officials, "Arrest that uncouth monk." At the word "Arrest" the officials all rushed at Monkey, who gave a shout, pointed at them, and told them to keep back. By pointing at them he made magic that immobilized them. None of the officials could now move. Indeed,

The colonels before the steps became wooden figurines;
The generals in the hall were statues of clay.
Seeing that all his civil and military officials had been turned to stat-

来拿。猴王暗喜道：“好！正合老孙之意。这一来就是个生铁铸的头，盖着棍子，也打个窟窿！”正动身，不期旁边转出一个救命星来。你道是谁，原来是乌鸡国王的太子，急上前扯住那魔王的朝服，跪在面前道：“父王息怒。”妖精问：“孩儿怎么说？”太子道：“启父王得知。三年前闻得人说，有个东土唐朝驾下钦差圣僧往西天拜佛求经，不期今日才来到我邦。父王尊性威烈，若将这和尚拿去斩首，只恐大唐有日得此消息，必生嗔怒。你想那李世民自称王位，一统江山，心尚未足，又兴过海征伐；若知我王害了他御弟圣僧，一定兴兵发马，来与我王争敌。奈何兵少将微，那时悔之晚矣。父王依儿所奏，且把那四个和尚，问他个来历分明，先定他一段不参王驾，然后方可问罪。”

这一篇，原来是太子小心，恐怕来伤了唐僧，故意留住妖魔，更不知行者安排着要打。那魔王果信其言，立在龙床前面，大喝一声道：“那和尚是几时离了东土？唐王因甚事着你求经？”行者昂然而答道：“我师父乃唐王御弟，号曰三藏。因唐王驾下有一丞相，姓魏名征，奉天条梦斩泾河老龙。大唐王梦游阴司地府，复得回生之后，大开水陆道场，普度冤魂孽鬼。因我师父敷演经文，广运慈悲，忽得南海观



ues, the fiend-king leapt down from his dragon throne and was just about to seize Monkey, who thought gleefully, "Just what I want. Even if his head is made of iron, one touch of my cudgel will be enough to make a hole in it." But as the fiend started to move a rescuer came forward from beside him. Do you know who it was? It was the crown prince of Wuji, who rushed forward to grab the fiend's court robes, kneel before him, and say, "Please don't be angry, Your Majesty." "Why, my boy?" asked the fiend. "Let me tell you, father. Three years ago I heard tell that a holy monk had been sent by the Tang Emperor to worship the Buddha and fetch the scriptures from the Western Heaven. I never thought that he would be here in our country today. Your Majesty has a fiery temper, and I'm afraid that you will have the monk beheaded, and that the Great Tang Emperor will be furious when he eventually hears the news. Since making himself ruler the Tang Emperor Li Shimin has unified the country, but he isn't satisfied yet. He has sent military expeditions overseas already. If he learns, sir, that you have killed this holy priest who is his sworn brother he's bound to raise an army to wage war on you. Our forces are much too weak to cope, but by then it will be too late for regrets. If Your Majesty will accept your son's suggestion you should have the four monks arrested and thoroughly questioned. Hold them on the charge of not paying obeisance to the royal presence; sentence can be passed later."

All these suggestion to hold the fiend back were made because the crown prince was worried that the fiend would harm the Tang Priest. He did not realize that Monkey had deliberately done things in that way in order to get a crack at the fiend. The fiend accepted the prince's advice, stood before his throne, and roared, "Monk, when did you leave the East? Why did the Tang monarch send you to fetch scriptures?" Monkey stood proud as he replied, "My master is the Tang Emperor's sworn brother, and his title is Sanzang. The Tang Emperor has a minister called Wei Zheng who beheaded the old dragon of the Jing River in a dream because Heaven ordered him to. When the Tang Emperor came back to life after dreaming that he had toured the Underworld, he held a Great Water and Land Mass to save the souls of all those who had been unjustly slain. Because my master

世音菩萨指教来西。我师父大发弘愿，情欣意美，报国尽忠，蒙唐王赐与文牒。那时正是大唐贞观十三年九月望前三日。离了东土，前至两界山，收了我做大徒弟，姓孙，名悟空行者；又到乌斯国界高家庄，收了二徒弟，姓猪，名悟能八戒；流沙河界，又收了三徒弟，姓沙，名悟净和尚；前日在敕建宝林寺，又新收个挑担的行童道人。”魔王闻说，又没法搜检那唐僧，弄巧计盘诘行者，怒目问道：“那和尚，你起初时，一个人离东土，又收了四众，那三僧可让，这一道难容。那行童断然是拐来的。他叫做甚么名字？有度牒是无度牒？拿他上来取供。”唬得那皇帝战战兢兢道：“师父啊！我却怎的供？”孙行者捻他一把道：“你休怕，等我替你供。”

好大圣，趋步上前，对怪物厉声高叫道：“陛下，这老道是一个瘖症之人，却又有些耳聋。只因他年幼间曾走过西天，认得道路。他的一节儿起落根本，我尽知之，望陛下宽恕，待我替他供罢。”魔王道：“趁早实实的替他供来，免得取罪。”行者道：

“供罪行童年且迈，痴聋瘖症家私坏。

祖居原在此间人，五载之前遭破败。

天无雨，民干坏，君王黎庶都斋戒。





preached on the scriptures with such broad compassion the Bodhisattva Guanyin instructed him to travel west. My master made a solemn vow volunteering gladly to do this in order to express his full loyalty to his country, and was given a letter of credence by the Tang Emperor. This was three days before the full moon in the ninth month of the thirteenth year of the reign-period *Zhen Guan*. After leaving the lands of the East he came to the Double-boundary Mountain, where he took me to be his senior disciple; my name is Sun Wukong, Sun the Novice, or Brother Monkey. Then he came to Gao Village in the Land of Stubet, where he took his second disciple, called Zhu Bajie, Zhu Wuneng, or Pig. At the Flowing Sands River he took his third disciple, Sha Wujing, or Friar Sand. Then the day before yesterday he took on a lay brother at the Precious Wood Monastery to be our porter." On hearing all this the fiend, who had no way of searching the Tang Priest, or of using a crafty approach to questioning Monkey, glared angrily and said, "When you left the East you were travelling alone. Of the four followers you picked up the three regular monks are no problem. But I won't stand for your taking that lay brother. I'm sure the fellow was kidnapped. What's he called? Does he have an official ordination license? Bring him forward to make a statement." At this the real king began to tremble as the asked, "Master, what shall I say?" "Don't be afraid," said Monkey, giving him a pinch. "I'll speak for you."

The splendid Great Sage hurried forward and yelled to the fiend at the top of his voice, "Your Majesty, this old lay brother is dumb, and a bit deaf too. But when he was young he once went to the Western Heaven, so he knows the way. I'm very familiar with his background, so I beg Your Majesty in your mercy to allow me to speak on his behalf." "Unless you want to be punished you'd better make a full and frank statement at once," said the fiend. To this Monkey said,

"The brother now confessing is getting on in years,
Struck both deaf and dumb, and bankrupt too.
Long have his family lived in this region
Till five years ago catastrophe struck.
No rain fell, and the people suffered drought;
Monarch and commoners all kept and fast.



焚香沐浴告天公，万里全无云碍碍。
百姓饥荒若倒悬，锤南忽降全真怪。
呼风唤雨显神通，然后暗将他命害。
推下花园水井中，阴侵龙位人难解。
幸吾来，功果大，起死回生无挂碍。
情愿皈依作行童，与僧同去朝西界。
假变君王是道人，道人转是真王代。”

那魔王在金銮殿上，闻得这一篇言语，唬得他心头撞小鹿，面上起红云。急抽身就要走路，奈何手内无一兵器；转回头，只见一个镇殿将军，腰挎一口宝刀，被行者使了定身法，直挺挺如痴如症，立在那里，他近前，夺了这宝刀，就驾云头望空而去。气得沙和尚暴躁如雷，猪八戒高声喊叫，埋怨行者是一个急猴子：“你就慢说些儿，却不稳住他了？如今他驾云逃走，却往何处追寻？”行者笑道：“兄弟们且莫乱嚷。我等叫那太子下来拜父，嫔后出来拜夫。”却又念个咒语，解了定身法。“教那多官苏醒回来拜君，方知是真实皇帝。教诉前情，才见分晓，我再去寻他。”好大圣，吩咐八戒、沙僧：“好生保护他君臣父子嫔后与我师父！”只听说声去，就不见形影。

他原来跳在九霄云里，睁眼四望，看那魔王哩。只见那



Incense was burned amid their prayers to Heaven,
But for hundreds of miles no clouds could be seen.
When all of the people were in agonies of hunger,
A wizard from Zhongshan suddenly arrived.
He showed his great powers to bring the wind and rain,
Then secretly murdered the ruler of the country,
Pushed him down the well in the palace's garden,
Took the throne himself in the king's own likeness.
Luckily I came and did a great good deed,
Raising the dead and restoring him to life.
Then he volunteered to act as our porter
And go to the West together with us monks.
The false king is really a very evil wizard;
The lay brother is in fact the true king in disguise."

Hearing this as he sat in his palace's throne hall, the fiend was so frightened that his heart leapt like a little deer, and his face flushed. He drew away at once and was just about to flee, but he was unarmed. He turned round to see that one of the officers of the palace guard who had a sword at his waist was standing stock-still like an idiot because Monkey's magic had immobilized him. The fiend grabbed the sword and rose into the air on a cloud, to the thunderous fury of Friar Sand and loud complaints from Pig about Monkey's impatience: "If you'd taken it a bit more gently you could have calmed him down and got him. If he gets away on his cloud now, where ever will you find him?" "Stop that awful din, brothers," laughed Monkey. "Let's ask the prince to come down and pay his respects to his father, and invite the queen and the consorts to bow to their husband." He then recited the words to lift the immobilizing spell, and said, "When the officials come to, tell them all to come and pay homage to their sovereign. Then it will be known who is the real king. Tell everyone what has happened so that the truth can be known. I'm off to find the demon." The splendid Great Sage then gave Pig and Friar Sand his parting instructions: "Look after them all—king and ministers, father and son, queen and consorts, and our master." By the time he had finished speaking he had already disappeared.

He was already up in the ninth layer of cloud, looking all around for the fiend. He saw that the wretch had got away with his life and was

畜果逃了性命，径往东北上走哩。行者赶得将近，喝道：“那怪物，那里去！老孙来了也！”那魔王急回头，掣出宝刀，高叫道：“孙行者，你好惫憊！我来占别人的帝位，与你无干，你怎么来抱不平，泄漏我的机密！”行者呵呵笑道：“我把你大胆的泼怪！皇帝又许你做？你既知我是老孙，就该远遁；怎么还刁难我师父，要取甚么供状！适才那供状是也不是？你不要走！好汉吃我老孙这一棒！”那魔侧身躲过，掣宝刀劈面相还。他两个搭上手，这一场好杀，真是：

猴王猛，魔王强，刀迎棒架敢相当。

一天云雾迷三界，只为当朝立帝王。

他两个战经数合，那妖魔抵不住猴王，急回头复从旧路跳入城里，闯在白玉阶前两班文武丛中，摇身一变，即变得与唐三藏一般模样，并搀手，立在阶前。这大圣赶上，就欲举棒来打，那怪道：“徒弟莫打，是我！”急掣棒要打那个唐僧，却又道：“徒弟莫打，是我！”一样两个唐僧，实难辨认。——“倘若一棒打杀妖怪变的唐僧，这个也成了功果；假若一棒打杀我的真实师父，却怎么好！……”只得停手，叫八戒、沙僧问道：“果然那一个是怪，那一个是我的师父？你指与我，我好打他。”八戒道：“你在半空中相打相嚷，我瞥瞥眼就见两个师父，也不知谁真谁假。”

行者闻言，捻诀念声咒语，叫那护法诸天、六丁六甲、





fleeing back to the east. Monkey was soon close behind him and shouting, "Where do you think you're going, monster? Monkey's after you." The fiend turned to look, raised his sword, and shouted, "You scoundrel, Monkey. It was none of your business that I was sitting on someone else's throne. Why did you have to come here righting wrongs and giving my secret away?" "I'll get you, you cheeky monster," chuckled Monkey. "Don't imagine you'll ever be a king again. As you knew who I was you should have made yourself scarce instead of giving my master a bad time. What sort of confession were you trying to extort from him? The one you got just now? If you won't go, tough guy, try a taste of my cudgel." The fiend dodged the blow then struck back at Monkey's face with his sword. Once the two of them were in action it was a splendid fight. Indeed,

Fierce was the Monkey king, and strong the demon monarch,
As cudgel parried sword while they fought against each other.
For one whole day the Three Worlds are in cloud
Just because a monarch recovered his throne.

After a few rounds the fiend realized that he was no match for Monkey and fled back to the city by the way he had come. He rushed through the two lines of civil and military officials before the white jade steps, turned himself into the likeness of the Tang Priest with a shake of his body, and stood holding his hands together before the steps of the throne hall. When the Great Sage caught the monster up and had raised his cudgel to strike him down the monster said, "Disciple, it's me, don't hit me." Monkey then raised his cudgel to strike the real Tang Priest, who also said, "Disciple, it's me, don't hit me." Both Tang Priests were so alike as to be indistinguishable. "If I kill the Tang Priest who is really the demon in disguise, that will be a great achievement," thought Monkey. "But if I killed my real master that would be terrible." So he had to stay his hand while he asked Pig and Friar Sand, "Which one is the fiend and which is our master? Point the fiend out to me and I'll kill him." "You made such a noise when you were fighting up there," said Pig, "that I blinked, and when I opened my eyes again there were two masters. I don't know which is the real one."

As soon as he heard this Monkey made magic with his hands, said the

五方揭谛、四值功曹、一十八位护驾伽蓝、当坊土地、本境山神道：“老孙至此降妖，妖魔变作我师父，气体相同，实难辨认。汝等暗中知会者，请师父上殿，让我擒魔。”原来那妖怪善腾云雾，听得行者言语，急撒手跳上金銮宝殿。这行者举起棒望唐僧就打。可怜！若不是唤那几位神来，这一下，就是二十个唐僧，也打为肉酱！多亏众神架住铁棒道：“大圣，那怪会腾云，先上殿去了。”行者赶上殿，他又跳将下来扯住唐僧，在人丛里又混了一混，依然难认。

行者心中不快；又见那八戒在旁冷笑，行者大怒道：“你这夯货怎的？如今有两个师父，你有得叫，有得应，有得伏侍哩，你这般欢喜得紧！”八戒笑道：“哥啊，说我呆，你比我又呆哩！师父既不认得，何劳费力？你且忍些头疼，叫我师父念念那话儿，我与沙僧各搀一个听着。若不会念的，必是妖怪，有何难也？”行者道：“兄弟，亏你也。正是，那话儿只有三人记得。原是我佛如来心苗上所发，传与观世音菩萨，菩萨又传与我师父，便再没人知道。——也罢，师父，念念。”真个那唐僧就念起来，那魔王怎么知得，口里胡哼乱哼。八戒道：“这哼的却是妖怪了！”他放了手，举钯就筑。那魔王纵身跳起，踏着云头便走。

好八戒，喝一声，也驾云头赶上，慌得那沙和尚丢了唐





words of the spell, and called on all the devas who guard the dharma, the Six Dings, the Six Jias, the Protectors of the Four Quarters and the Centre, the Four Duty Gods, and the Eighteen Guardians of the Faith, as well as the local deities and mountain gods: "I'm here to subdue a demon, but the demon has turned himself into my master. They're so alike I can't tell them apart. As you have secret understanding, please invite my master to enter the throne hall so that I can capture the fiend." Now the fiend was good at cloud-jumping, and the moment he heard what Monkey was saying he got out by leaping on the roof of the throne hall, so that when Monkey raised his cudgel he struck at the Tang Priest. Oh dear! Had he not called in those gods he would have beaten twenty Tang Priests to pulp there and then. Luckily the gods blocked his cudgel and said, "Great Sage, the fiend is a cloud-jumper. He's got up on the roof." But as soon as Monkey went up on the roof after him the fiend jumped down again, grabbed hold of the real Tang Priest, and got the two of them muddled up again in the crowds. They were once again indistinguishable.

Monkey was most upset, and on hearing Pig's mocking laughter from beside him he burst into a fury: "What's wrong with you, cretin? You'll have to be at the beck and call of two masters now, so why are you looking so pleased?" "Call me stupid if you like, brother," laughed Pig, "but you're even sillier than me. If you can't tell which is the master, don't waste your effort trying. If you can bear the headache, ask our master to say the spell. Friar Sand and I will each stand by one of them and listen. The one who doesn't know the words will be the fiend. What's the problem?" "Good for you, brother," said Monkey. "Only three people know the words of that spell. They came from the heart of Lord Buddha and were taught to the Bodhisattva Guanyin, who passed them on to our master. Nobody else knows them. Very well then. Say the spell, Master." The Tang Priest then really did begin to recite it. The fiend, who could not possibly have known the words, could only mumble some gibberish. "This one here who's mumbling is the fiend," said Pig. Letting go of the monster and raising his rake to strike him with, the fiend leapt up into the air and flew away on a cloud.

With a great shout the splendid Pig mounted another cloud and went after him. Friar Sand too was so excited that he abandoned the Tang



僧，也掣出宝杖来打。唐僧才停了咒语。孙大圣忍着头疼，揩着铁棒，赶在空中。呀！这一场，三个狠和尚，围住一个泼妖魔。那魔王被八戒、沙僧使钉钯宝杖左右攻住了。行者笑道：“我要再去，当面打他，他却有些怕我，只恐他又走了；等我老孙跳高些，与他个捣蒜打，结果了他罢。”

这大圣纵祥光，起在九霄，正欲下个切手，只见那东北上，一朵彩云里面，厉声叫道：“孙悟空，且休下手！”行者回头看处，原来文殊菩萨。急收棒，上前施礼道：“菩萨，那里去？”文殊道：“我来替你收这个妖怪的。”行者谢道：“累烦了。”那菩萨袖中取出照妖镜，照住了那怪的原身。行者才招呼八戒、沙僧齐来见了菩萨。却将镜子里看处，那魔王生得好不凶恶：

眼似琉璃盏，头若炼炒缸。

浑身三伏靛，四爪九秋霜。

搭拉两个耳，一尾扫帚长。

青毛生锐气，红眼放金光。

匾牙排玉板，圆须挺硬枪。

镜里观真像，原是文殊一个狮狒王。

行者道：“菩萨，这是你坐下的一个青毛狮子，却怎么走将来成精，你就不收服他？”菩萨道：“悟空，他不曾走，他是佛旨差来的。”行者道：“这畜类成精，侵夺帝位，还奉佛旨差



Priest and brandished his own staff for battle. Only then did the Tang Priest stop saying the spell. The Great Sage Monkey grabbed his cudgel and joined in the aerial chase despite his headache. In this fight three ferocious monks had one wretched fiend surrounded. As the fiend was held in check by Pig's rake and Friar Sand's staff, Monkey laughed and said, "I can't go straight up to him and hit him head-on because he's so scared of me that he'd run away. I'll go up higher, turn myself upside-down, and hit him that way."

The Great Sage then sprang up in auspicious light to the ninth layer of cloud, and was just about to deliver his blow when a multicoloured cloud appeared to the northwest and a voice shouted loudly, "Don't hit him, Sun Wukong." Monkey turned round to see that this was the Bodhisattva Manjusri checked his blow at once, and did obeisance. "Where are you going, Bodhisattva?" he asked. "I'm here to collect that fiend for you," Manjusri replied. Monkey thanked him for his trouble. Manjusri produced the demon-revealing mirror from his sleeve to reveal the fiend's true form, then Monkey called Pig and Friar Sand to come to greet the Bodhisattva. When they all looked in the mirror they saw that the monster was quite appallingly ugly:

Eyes like glazed dishes,
A head like a steel cauldron.
His whole body blue as indigo in summer,
His claws as white as autumn frosts.
Two floppy ears,
A tail as long as a broom.
Blue hairs bristling with courage,
Red eyes shining with gold.
Flat teeth like jade flagstones,
Round whiskers sticking out like spears.
When his true image is shown in the mirror
He is Manjusri's Lion King.

"Bodhisattva," said Monkey, "he's the blue-haired lion from under your throne. Why did he run away here to be an evil spirit, and why didn't you subdue him before?" "Wukong," replied the Bodhisattva, "he didn't run away. He was sent here by the Lord Buddha." "How could the Lord





来。似老孙保唐僧受苦，就该领几道敕书！”

菩萨道：“你不知道。当初这乌鸡国王，好善斋僧，佛差我来度他归西，早证金身罗汉。因是不可原身相见，变做一种凡僧，问他化些斋供。被吾几句言语相难，他不识我是个好入，把我一条绳捆了，送在那御水河中，浸了我三日三夜。多亏六甲金身救我归西，奏与如来，如来将此怪令到此处推他下井，浸他三年，以报吾三日水灾之恨。‘一饮一啄，莫非前定。’今得汝等来此，成了功绩。”

行者道：“你虽报了甚么‘一饮一啄’的私仇，但那怪物不知害了多少人也。”菩萨道：“也不曾害人。自他到后，这三年间，风调雨顺，国泰民安，何害人之有？”行者道：“固然如此，但只三宫娘娘，与他同眠同起，点污了他的身体，坏了多少纲常伦理，还叫做不曾害人？”菩萨道：“点污他不得。他是个骗了的狮子。”八戒闻言，走近前，就摸了一把。笑道：“这妖精真个是‘糟鼻子不吃酒——枉担其名’了！”行者道：“既如此，收了去罢。若不是菩萨亲来，决不饶他性命。”那菩萨却念个咒，喝道：“畜生，还不皈正，更待何时！”那魔王才现了原身。菩萨放莲花罩定妖魔，坐在背上，踏祥光辞了行者。

咦！

径转五台山上，宝莲座下听谈经。

毕竟不知那唐僧师徒怎的出城，且听下回分解。





Buddha possibly have sent this beast here to become a spirit and usurp a throne? I could have done with some of his edicts to help me to put up with the misery of escorting the Tang Priest."

"There are some things you don't know," said Manjusri. "That king of Wuji was a benevolent man and used to feast monks. The Lord Buddha sent me here to bring him to the West, where he might become a golden arhat. Because I could not appear to him in my real form I turned into an ordinary monk and asked him for some vegetarian food. When he was unable to answer some questions I asked he took me for an evildoer, had me tied up, and immersed me in the palace moat for three days. Luckily the Six Jias saved me with their golden bodies and took me back to the West, where I reported to the Tathagata Buddha. It was he who ordered that the king be pushed into the well and soaked for three years as punishment for my three-day soaking. 'Every mouthful we eat or drink is predestined.' By coming here you have now won a great merit."

"You may have repaid your private grudge, like repaying every mouthful, but goodness only knows how many people that monster murdered," replied Monkey. "He never killed anyone," the Bodhisattva replied. "In the three years since his arrival the winds and rains have come at the right time, the state has been strong and the people have known peace. He did nobody any harm." "Even if all that is granted," said Monkey, "he's been sleeping with the queen and the consorts in the harem. Surely this has sullied them and been an affront to morality." "He has not sullied them at all," the Bodhisattva replied. "He's a gelded lion." Hearing this Pig went up to the creature and had a feel. "This evil spirit's got a bad reputation he doesn't deserve," he chuckled, "like a teetotaller with a red nose." "In that case," said Monkey, "take him with you. If you hadn't come, Bodhisattva, I'd never have spared his life." The Bodhisattva then said a spell and shouted, "Return to the Truth, beast. What are you waiting for?" Only then did the fiend-king return to his original form, Manjusri placed a lotus-blossom over the monster to tame him, sat on his back, and left Monkey amid golden light. Ah!

Manjusri returned to Wutai Mountain

To hear the scriptures taught beneath the lotus throne.

If you don't know how the Tang Priest and his disciples left the city, listen to the explanation in the next instalment.

第四十回

婴儿戏化禅心乱 猿马刀归木母空

却说那孙大圣，兄弟三人，按下云头，径至朝内。只见那君臣储后，几班儿拜接谢恩。行者将菩萨降魔收怪的那一节，陈诉与他君臣听了，一个个顶礼不尽。正都在贺喜之间，又听得黄门官来奏：“主公，外面又有四个和尚来也。”八戒慌了道：“哥哥，莫是妖精弄法，假捏文殊菩萨，哄了我等，却又变作和尚，来与我们斗智哩？”行者道：“岂有此理！”即命宣进来看。

众文武传令，着他进来。行者看时，原来是那宝林寺僧人，捧着那冲天冠、碧玉带、赭黄袍、无忧履进得来也。行者大喜道：“来得好！来得好！”且教道人过来，摘下包巾，戴上冲天冠；脱了布衣，穿上赭黄袍；解了绦子，系上碧玉带；褪了僧鞋，登上无忧履；教太子拿出白玉珪来，与他执在手里，早请上殿称孤。正是自古道：“朝廷不可一日无君。”那皇帝那里肯坐，哭啼啼，跪在阶心道：“我已死三年，今蒙师父救我回生，怎么又敢妄自称尊；请那一位师父为君，我情愿领妻子城外为民足矣。”那三藏那里肯受，一



Chapter 40

The Boy Fools with Transformations, Disturbing the Dhyana Heart Ape and Horse Return with a Knife; the Mother of Wood Is Empty

The story goes on to tell how the Great Sage Monkey and his two fellow-disciples landed their clouds and went straight into the palace. Here monarch, ministers, queen and prince bowed to them in thanks, a group at a time, and Monkey told everyone the story of how Manjusri had recovered the demon. They all knelt and bowed to the ground repeatedly. Amid all the congratulations the gatekeeper came to report, "My lord, there are four more monks at the gates." This news threw Pig into a panic. "Brother," he said, "has the fiend used his magic to make a false Manjusri to fool us? Perhaps he's turned into a monk now for another battle of wits with us." "Nonsense," said Monkey, ordering that they be summoned inside.

The civil and military officials passed on the order and the monks were sent in. Monkey saw that they were monks from the Precious Wood Monastery bringing the king's crown, jade belt, yellow ochre robe and no-worry shoes. "Splendid," said Monkey with delight, "splendid." He then asked the lay brothers to step forward, and made the king take off his monastic headcloth and put on his crown, remove his cotton habit and don his robe of yellow ochre, replace his silk belt with the jade belt, and kick off his monastic sandals for his no-worry shoes. Monkey then told the crown prince to fetch the white jade sceptre for his father to hold, and invited the king to enter the throne-hall to rule once more. As the old saying has it, "The court cannot be without a monarch for a single day." The king refused to sit on the throne, but knelt in the middle of the steps weeping and saying, "Now that you have brought me back to life after I was dead for three years, Master, I can't possibly go on acting as king. Please ask your master to be king. It will be enough for me to take my wives and children to live as a commoner outside the city." Sanzang



心只是要拜佛求经。又请行者，行者笑道：“不瞒列位说。老孙若肯要做皇帝，天下万国九州皇帝，都做遍了。只是我们做惯了和尚，是这般懒散。若做了皇帝，就要留头长发，黄昏不睡，五鼓不眠；听有边报，心神不安；见有灾荒，忧愁无奈。我们怎么弄得惯？你还做你的皇帝，我还做我的和尚，修行去也。”那国王苦让不过，只得上了宝殿，南面称孤，大赦天下，封赠了宝林寺僧人回去。却才开东阁，筵宴唐僧。一壁厢传旨宣召丹青，写下唐师徒四位喜容，供养在金銮殿上。

那师徒们安了邦国，不肯久停，欲辞王驾投西。那皇帝与三宫妃后、太子、诸臣，将镇国的宝贝，金银缎帛，献与师父酬恩。那三藏分毫不受，只是倒换关文，催悟空等背马早行。那国王甚不过意，摆整朝銮驾请唐僧上坐，着两班文武引导，他与三宫妃后并太子一家儿，捧毂推轮，送出城廓，却才下龙辇，与众相别。国王道：“师父啊，到西天经回之日，是必还到寡人界内一顾。”三藏道：“弟子领命。”那皇帝阁泪汪汪，遂与众臣回去了。

那唐僧一行四僧，上了羊肠大路，一心里专拜灵山。正





absolutely refused to take the throne, his heart being utterly set on worshipping the Buddha and fetching the scriptures.

The king then offered the throne to Monkey, who said with a laugh, "I tell you frankly, gentlemen, if I'd wanted to be a king I could have been the king of every country on earth. But we're all used to being monks now—it's an easy life. If I were a king I'd have to grow my hair and I wouldn't be able to sleep at dusk or when the drum is beaten for the fifth watch. Whenever there was a report from the frontier I'd be worried, and I'd be distressed and helpless at reports of famine and disaster. I'd never get used to it. No, you go back to being a king, and I'll carry on and win merit as a monk." No matter how hard the king tried to refuse he finally had to enter the throne-hall, sit facing south on the throne, and call himself king. He issued a general amnesty, sent the monks of the Precious Wood Monastery back with rich presents, and opened up the eastern hall of the palace to give a banquet for the Tang Priest. He also sent for painters to paint portraits of the Tang patriarch and his three disciples to hang in the throne hall.

Now that they had restored the country to peace the master and his disciples did not want to stay long; they were eager to take their leave of the king and carry on towards the West. The king, his queen and consorts, the crown prince and the ministers presented the country's greatest treasures as well as gold, silver, silk and satin to the patriarch as tokens of their thanks.

Sanzang accepted none of these gifts but only the return of his passport and urged Monkey and the other two to saddle the horse up and be on their way as soon as possible. The king was most upset. He ordered the state carriage brought out and invited the Tang Priest to ride in it. The two groups of civil and military officials led the way, while the king, his queen and consorts, and the crown prince pushed the wheels of the carriage. Only when they had passed through the outer walls of the city did Sanzang get down from the dragon carriage to take his leave of them all. "Master," said the king, "please visit our country on your way back after collecting the scriptures in the Western Heaven." "I hear and obey," replied Sanzang. The king then returned with his ministers, weeping. The Tang Priest and his three disciples made their way along a twisting road,



值秋尽冬初时节，但见：

霜凋红叶林林瘦，雨熟黄粱处处盈。

日暖岭梅开晓色，风摇山竹动寒声。

师徒们离了乌鸡国，夜住晓行，将半月有余。忽又见一座高山，真个是摩天碍日。三藏马上心惊，急兜缰忙呼行者。行者道：“师父有何吩咐？”三藏道：“你看前面又有大山峻岭，须要仔细堤防，恐一时又有邪物来侵我也。”行者笑道：“只管走路，莫再多心。老孙自有防护。”那长老只得宽怀，加鞭策马，奔至山岩，果然也十分险峻。但见得：

高不高，顶上接青霄；深不深，涧中如地府。山前常见骨都都白云，挖腾腾黑雾。红梅翠竹，绿柏青松。山后有千万丈挟魂灵台，台后有古古怪怪藏魔洞。洞中有叮叮当当滴水泉，泉下更有弯弯曲曲流水涧。又见那跳天搠地献果猿，丫丫叉叉带角鹿，呢呢痴痴看人獐。至晚巴山寻穴虎，待晓翻波出水龙。登得洞门唵喇的





single-minded in their determination to worship at the Vulture Peak. By now autumn was just giving way to winter.

Bare stand the woods as frost carves out red leaves;
Ample the yellow millet ripened after rain.
Sun-warmed plum trees blossom in the dawn;
Cold sounds the bamboo shaken by the wind.

Master and disciples had now left the kingdom of Wuji. Resting at night and travelling by day, they had been going for the best part of a month when they saw a mountain in front of them that touched the sky and blotted out the sun. Sanzang was alarmed. Reining in the horse he called urgently for Monkey, who asked, "What are your orders, Master?" "Do you see that big mountain in front of us?" said Sanzang. "It's so sheer that I'm sure there must be evil creatures lurking on it to catch us, so be on your guard." "Just keep going and don't worry," said Monkey with a laugh. "I'll protect you." With that the venerable elder relaxed and spurred his horse on. When they reached the craggy mountain they saw that it was indeed precipitous:

Is it high?
It touches the azure firmament.
It is deep?
Its chasms open down to hell.
Before the mountain white clouds always billow.
Swirling black mists,
Red-blossoming plums, emerald bamboo,
Green cypresses and bluish pines.
Behind the mountain is a lofty soul-gripping pillar,
Concealing the fantastic caves of monsters.
Springs flow from the caves with cheerful voice,
And down ravines that twist and wind.
Apes swing from the sky to offer fruit;
Stags carry many-branching antlers,
While river deer shyly watch the strangers.
At dusk the tigers climb to seek their dens;
Dragons emerge at dawn from out of the waters.
A sudden mighty roar at a cave's mouth
Sends birds noisily aloft with fright.





响，惊得飞禽扑鲁的起，看那林中走兽鞠律律的行。见此一伙禽和兽，吓得人心挖磴磴惊。堂倒洞堂堂倒洞，洞当当倒洞当仙。青石染成千块玉，碧纱笼罩万堆烟。师徒们正当悚惧，又只见那山凹里有一朵红云，直冒到九霄空内，结聚了一团火气。行者大惊，走近前，把唐僧掐着脚，推下马来，叫：“兄弟们，不要走了，妖怪来矣。”慌得个八戒急掣钉钯，沙僧忙轮宝杖，把唐僧围护在当中。

话分两头。却说红光里，真是个妖精。他数年前，闻得人讲：“东土唐僧往西天取经，乃是金蝉长老转生，十世修行的好人。有人吃他一块肉，延生长寿，与天地同休。”他朝朝在山间等候，不期今日到了。他在那半空里，正然观看，只见三个徒弟，把唐僧围护在马上，各各准备。这精灵夸赞不尽道：“好和尚！我才看着一个白面胖和尚骑了马，真是那唐朝圣僧，却怎么被三个丑和尚护持住了！一个个伸拳敛袖，各执兵器，似乎要与人打的一般。——噫！不知是那个有眼力的，想应认得我了。似此模样，莫想得那唐僧的肉吃。”沉吟半晌，以心问心的自家商量道：“若要倚势而擒，莫能得近；或者以善迷他，却到得手。但哄得他心迷惑，待我在善内生机，断然拿了。且下去戏他一戏。”





See how the woodland beasts skulk off.
At the sight of all these birds and beasts
The human heart beats hard in terror.
Spacious as halls are the caves,
All lined up along the peaks;
The granite rocks are coloured like pieces of jade;
Mist covers all as if with greenish gauze.

Master and disciples were already frightened enough when a red cloud emerged from a fold in the mountain and rose straight up into the sky, where it formed a ball of fire. Monkey was horrified. As he went to take a closer look he pushed the master's leg to get him off the horse and said, "Brothers, stay here. An evil spirit's coming." In their alarm Pig grabbed his iron rake and Friar Sand his staff as they stood guard on either side of the Tang Priest.

Here the story divides into two. The red light was indeed from an evil spirit who had heard tell some years earlier that a Tang Priest from the East, a reincarnation of the Venerable Golden Cicada and a holy man who had cultivated his conduct through ten successive lives, was going to the Western Heaven to fetch the scriptures. Anyone who ate a piece of his flesh would live as long as heaven and earth. The evil spirit had been longing day in and day out for him to arrive, and now he was here. As the evil spirit looked at them from mid-air he saw the three disciples ready for action as they guarded the Tang Priest on his horse. The spirit was full of admiration. "Now there's a monk for you," he said to himself. "I can just make out a fat, white-faced monk riding a horse. That must be the holy Tang Priest. But why is he surrounded by those three hideous monks? They've all clenched their fists, their sleeves are rolled up, and they're armed. They look as if they're ready for a fight. I wonder if any of them is sharp-eyed enough to see what I am? Looking the way that I do I haven't a hope of eating the Tang Priest's flesh." After he had been arguing it over for some time he said to himself, "If I try swooping down to grab him I won't get anywhere near him. I'll only get him if I trick him through cunning. Once I've hoodwinked him I can think of some crafty scheme that's bound to catch him. So I'll go down and try a

好妖怪，即散红光，按云头落下。去那山坡里，摇身一变，变作七岁顽童，赤条条的，身上无衣，将麻绳捆了手足，高吊在那松树梢头，口口声声，只叫“救人！救人！”

却说那孙大圣忽抬头再看处，只见那红云散尽，火气全无。便叫：“师父，请上马走路。”唐僧道：“你说妖怪来了，怎么又敢走路？”行者道：“我才然间，见一朵红云从地而起，到空中结做一团火气，断然是妖精。这一会红云散了，想是个过路的妖精，不敢伤人。我们去耶！”八戒笑道：

“师兄说话最巧，妖精又有个甚么过路的。”行者道：“你那里知道。若是那山那洞的魔王设宴，邀请那诸山各洞之精赴会，却就有东南西北四路的精灵都来赴会；故此他只有心赴会，无意伤人。此乃过路之妖精也。”

三藏闻言，也似信不信的，只得攀鞍在马，顺路奔山前进。正行时，只听得叫声“救人！”长老大惊道：“徒弟呀，这半山之中，是那里甚么人叫？”行者上前道：“师父只管走路，莫缠甚么‘人轿’、‘骡轿’、‘明轿’、‘睡轿’。这所在，就有轿，也没个人抬你。”唐僧道：“不是扛抬之轿，乃是叫唤之叫。”行者笑道：“我晓得，莫管闲事，且走路。”

三藏依言，策马又进。行不上一里之遥，又听得叫声“救人！”长老道：“徒弟，这个叫声，不是鬼魅妖邪；若是鬼魅妖邪，但有出声，无有回声。你听他叫一声，又叫一声，想必是个有难之人。我们可去救他一救。”行者道：

“师父，今日且把这慈悲心略收起收起，待过了此山，再发



few games with him.”

The splendid evil monster then dispersed his red light and brought his cloud down to land on the mountainside, where he turned himself with a shake of his body into a naughty boy of six, stark naked, tied hand and foot to the top of a pine tree, and shouting, “Help, help!”

When the Great Sage Monkey looked up again and saw that the red cloud and the fire had completely disappeared he told the master to remount and be on his way again. “But you said an evil spirit was here; I don’t dare move,” replied Sanzang. “Just now I saw a red cloud rise up from the ground,” said Monkey, “and turn into a ball of fire in mid-air. It was certainly an evil spirit. As the fire and the cloud have now gone I think it must just have been passing by and wasn’t going to do us any harm. Let’s go.” “You make it sound all very convincing,” said Pig, “but who ever heard of an evil spirit that just passed by?” “You wouldn’t know,” replied Monkey. “If the demon king of some mountain cave has invited the spirits from all the other caves in the mountains to a banquet, then the spirits from all around would be heading there. They’d be much more interested in the feast than in doing anyone any harm. That must have been a passing spirit.”

Sanzang was only half-convinced, but he remounted and continued along the path up the mountain. On his way he heard a shout of “Help!” and said to his disciple with chock, “Disciple, what’s that cheer in the middle of these mountains?” “You just keep going, Master,” said Monkey, coming up to him. “Stop worrying about chairs, whether they’re carried by people or mules, or whether they’re open-topped or litters. Even if there were a chair here there’d be nobody to carry it for you.” “I’m not talking about chairs for carrying but about cheers,” said Sanzang. “I know,” said Monkey, “but it’s no concern of yours. You just keep going.”

Sanzang did as he was told and whipped his horse forward. About a quarter of a mile later he heard another shout of “Help!” “Disciple,” he said, “that’s no goblin or demon shouting. If it were there’d be no echo. Listen to those shouts, one after another. I’m sure it’s someone in trouble. We must go to the rescue.” “Master,” said Monkey, “let’s have a bit less of that compassion until we’ve crossed the mountain. Then you can

慈悲罢。这去处凶多吉少。你知道那倚草附木之说，是物可以成精。诸般还可，只有一般蟒蛇，但修得年远日深，成了精魅，善能知人小名儿。他若在草科里，或山凹中，叫人一声，人不答应还可；若答应一声，他就把人元神绰去，当夜跟来，断然伤人性命。且走！且走！古人云：‘脱得去，谢神明。’切不可听他。”

长老只得依他，又加鞭催马而去。行者心中暗想：“这泼怪不知在那里，只管叫阿叫的；等我老孙送他一个“卯酉星法”，教他两不见面。”好大圣，叫沙和尚前来：“拢着马，慢慢走着，让老孙解解手。”你看他让唐僧先行几步，却念个咒语，使个移山缩地之法，把金箍棒往后一指，他师徒过此峰头，往前走了，却把那怪物撇下。他再拽开步，赶上唐僧，一路奔山。只见那三藏又听得那山背后叫声“救人！”长老道：“徒弟呀，那有难的人，大没缘法，不曾得遇着我们。我们走过他了；你听他在山后叫哩。”八戒道：“在便还在山前，只是如今风转了也。”行者道：“管他甚么转风不转风，且走路。”因此，遂都无言，恨不得一步趲过此山，不题话下。

却说那妖精在山坡里，连叫了三四声，更无人到。他心中思量道：“我等唐僧在此，望见他离不上三里，却怎么这半晌还不到？……想是抄下路去了。”他抖一抖身躯，脱了绳索，又纵红光，上空再看。不觉孙大圣仰面回观，识得是妖怪，又把唐僧撮着脚推下马来道：“兄弟们，仔细！仔细！那

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be as compassionate as you like. This is an evil place. You must have heard how things can become spirits just as creepers attach themselves to trees. Most of them are no trouble, but there's one kind of python that's developed its powers for so long that it's become a spirit. It's got an amazing knowledge of the names people had as children. If you don't reply when it calls your name out from the undergrowth or from a mountain hollow you'll be fine; but if you answer a single word it'll grab your soul and will surely come and kill you the next night. Move! If you get away you can thank you lucky stars, as the saying goes. Whatever you do, ignore it."

The venerable elder still had no choice but to obey and whip his horse on. "I don't know where that damned monster is," thought Monkey. "He just keeps on shouting. I'll have to use separating magic to keep him and the master apart." The splendid Great Sage then called Friar Sand to him and said, "Lead the horse on slowly while I take a piss." Watch Monkey as he lets the Tang Priest get several paces ahead, says a spell to move mountains and make land shrink, and points behind him with his cudgel. Once master and disciples were over the peak they would have left this demon behind. He then hurried to catch up with the Tang Priest and press on up the mountain. But Sanzang heard another cry of "Help!" from the other side of the mountain. "Disciple," he said, "that poor person is very unlucky to have missed us. We've passed him now. Can't you hear him shouting on the other side of the mountain?" "If he's around he must still be on this side," said Pig. "It's just that the wind has changed." "Never you mind about whether the wind has changed or not," said Monkey. "Keep moving." From then on they all stopped talking and wished they could step over the mountain with a single stride.

The story switches back to the evil spirit, whose three or four shouts had found no response. "I've been waiting for the Tang Priest here," he thought, "and I saw that he was only about a mile away. I wonder why he's still not here after all this time. He must have taken a short cut." He then braced himself, slipped out of his bonds, and went up into the air again in his red light to take another look. He did not notice when the Great Sage looked up at him, recognized him as an evil spirit, and pushed the Tang Priest by his foot off the horse once more. "Brothers," said

妖精又来也！”慌得那八戒、沙僧各持兵刀，将唐僧又围护在中间。

那精灵见了，在半空中称羨不已道：“好和尚！我才见那白面和尚坐在马上，却怎么又被他三人藏了？这一去见面方知。先把那有眼力的弄倒了，方才捉得唐僧。不然啊，徒费心机难获物，枉劳情兴总成空。”却又按下云头，恰似前番变化，高吊在松树山头等候。这番却不上半里之地。

却说那孙大圣抬头再看，只见那红云又散，复请师父上马前行。三藏道：“你说妖精又来，如何又请走路？”行者道：“这还是个过路的妖精，不敢惹我们。”长老又怀怒道：

“这个泼猴，十分弄我！正当有妖魔处，却说无事；似这般清平之所，却又恐吓我，不时的嚷道有甚妖精。虚多实少，不管轻重，将我挡着脚，摔下马来，如今却解说甚么过路的妖精。假若跌伤了我，却也过意不去！这等，这等！……”

行者道：“师父莫怪。若是跌伤了你的手足，却还好医治；若是被妖精捞了去，却何处跟寻？”三藏大怒，眼眼的，要念《紧箍儿咒》，却是沙僧苦劝，只得上马又行。

还未曾坐得稳，只听又叫“师父救人啊！”长老抬头看时，原来是个小孩童，赤条条的，吊在那树上，兜住缰，便骂行者道：“这泼猴多大惫愆！全无有一些儿善良之意，心心只是要撒泼行凶哩！我那般说叫唤的是个人声，他就千言万语只嚷是妖怪！你看那树上吊的不是个人么？”大圣见师父怪下来了，却又觑面看见模样，一则做不得手脚，二来又怕



Monkey, "be very careful. The evil spirit's coming back." Again Pig and Friar Sand placed themselves on either side of the Tang Priest to protect him with their rake and staff.

The spirit was full of praise for all this as he noticed it from mid-air: "What fine monks! I saw the fat, white-faced one on the horse before: why have the other three hidden him? I'd better take a closer look to find out. I'll have to get rid of the sharp-eyed one first before I can catch the Tang Priest. Otherwise I'll have

Wasted my worry without any gain,
Been to that trouble, and yet all in vain."

Once more he brought the cloud down, made the same transformation that he had the previous time, and waited at the top of a pine tree. This time he was only a few hundred yards away from them.

When the Great Sage Sun looked up yet again and saw that the red cloud had dispersed he once more asked the master to remount and press on. "But you told me the evil spirit was back," said Sangzang, "so why do you want me to keep going?" "It was another passing one, and it won't dare try to harm us," Monkey replied. At this the venerable elder lost his temper. "Damned monkey. You keep trying to make a fool of me. When there really are evil monsters you say there's no problem, but in a quiet, peaceful place like this you keep giving me terrible frights by shouting about evil spirits. If I were to fall and injure myself I would certainly not forgive you. It's outrageous." "Don't be cross with me, Master," said Monkey. "Even if you did hurt a hand or a foot in a fall it could be cured easy enough. But if an evil spirit got you I wouldn't know where to look for you." Sanzang, who was by now in a raging fury, was only dissuaded from saying the Band-tightening Spell by Friar Sand's entreaties. Yet again he remounted to carry on with his journey.

He was not even settled in the saddle when he heard another call of "Help, master!" He looked up to see a little boy hanging naked in a tree. Reining in his horse he started to abuse Monkey again: "You damned scoundrel, ape. There's not a shred of kindness in you. All you can think of is wickedness and murder. I told you it was a human voice, but you kept yelling over and over again that it was a monster. Can't you see the boy in the tree?" As the master was so angry Monkey sneaked a glance

念《紧箍儿咒》，低着头，再也不敢回言。让唐僧到了树下。那长老将鞭梢指着问道：“你是那家孩儿？因有甚事，吊在此间？说与我，好救你。”——噫！分明他是个精灵，变化得这等，那师父却是个肉眼凡胎，不能相识。

那妖魔见他下问，越弄虚头，眼中噙泪，叫道：“师父呀，山西去有一条枯松涧。涧那边有一庄村。我是那里人家。我祖公公姓红，只因广积金银，家私巨万，混名唤做红百万。年老归世已久，家产遗与我父。近来人事奢侈，家私渐废，改名唤做红十万，专一结交四路豪杰，将金银借放，希图利息。怎知那无籍之人，设骗了去啊，本利无归。我父发了洪誓，分文不借。那借金银人，身贫无计，结成凶党，明火执杖，白日杀上我门，将我财帛尽情劫掠，把我父亲杀了；见我母亲有些颜色，拐将去做甚么压寨夫人。那时节，我母亲舍不得我，把我抱在怀里，哭哀哀，战兢兢，跟随贼寇；不期到此山中，又要杀我，多亏我母亲哀告，免教我刀下身亡，却将绳子吊我在树上，只教冻饿而死。那些贼将我母亲不知掠往那里去了。我在此已吊三日三夜，更没一个人来行走。不知那世里修积，今生得遇老师父。若肯舍大慈悲，救我一命回家，就典身卖命，也酬谢师恩。致使黄沙盖面，更不敢忘也。”

三藏闻言，认了真实，就教八戒解放绳索，救他下来。那呆子也不识人，便要上前动手。行者在旁，忍不住喝了一





at him and saw what sort of expression he was wearing. Then he bowed his head and made no reply, firstly because there was nothing he could do, and secondly because he was afraid that the master might say the spell. When the Tang Priest reached the foot of the tree he pointed at the boy with his riding crop and asked, "Who are your parents? Why are you hanging up there? Tell me and I will save you." Oh dear! He was truly an evil spirit to make himself look like that, but the master only had mortal, fleshly eyes and could not see what he was.

The evil spirit put on even more of an act on hearing these question. "Master," he called, tears pouring down, "I live in the village by Withered Pine Ravine to the west of the mountain. My grandfather was known as Millionaire Hong because he had such a huge fortune. He died a long time ago and left everything to my father. Nowadays we throw our money around and we're not nearly as rich any more. That's why my father's called Hundred Thousand Hong. All he likes doing is making friends with all the big shots around and lending his gold and silver out at interest. But they were crooks who swindled him out of the lot, and he lost both capital and interest. My father swore never to lend out another penny. Then the people who borrowed from him became so desperate with poverty that they formed a gang. They attacked us in broad daylight with fire and weapons, stole all our goods, and killed my father. Because my mother is so beautiful they carried her off to be the bandit chief's woman. She couldn't bear to leave me behind, so she hid me in her clothes and went weeping and trembling with the bandits. When they got to this mountain the bandits wanted to kill me. They only spared me from the sword because of my mother's desperate pleas. Instead they tied me to this tree to die of cold and hunger. I don't know where the bandits have taken my mother. I've been hanging up here for three days and nights, and you're the first people to come past. I must have earned merit in a previous life to have met you in this one, Master. If in your great compassion you can rescue me and take me home I'd gladly sell myself into slavery in order to repay you. I won't forget what you've done for me even when I'm buried."

Taking all this for the truth, Sanzang told Pig to undo the ropes and bring the boy down. The idiot, not realizing who he was, was just about to

声道：“那泼物！有认得你的在这里哩！莫要只管架空捣鬼，说谎哄人！你既家私被劫，父被贼伤，母被人掳，救你去交与谁人？你将何物与我作谢？这谎脱节了耶！”那怪闻言，心中害怕，就知大圣是个能人，暗将他放在心上；却又战战兢兢，滴泪而言曰：“师父，虽然我父母空亡，家财尽绝，还有些田产未动，亲戚皆存。”行者道：“你有甚么亲戚？”妖怪道：“我外公家在山南，姑娘住居岭北。涧头李四，是我姨夫；林内红三，是我族伯。还有堂叔、堂兄都住在本庄左右。老师父若肯救我，到了庄上，见了诸亲，将老师父拯救之恩，一一对众言说，典卖些田产，重重酬谢也。”

八戒听说，扛住行者道：“哥哥，这等一个小孩子家，你只管盘诘他怎的！他说得是，强盗只打劫他些浮财，莫成连房屋田产也劫得去？若与他亲戚们说了，我们纵有广大食肠，也吃不了他十亩田价。救他下来罢。”呆子只是想着吃食，那里管甚么好歹，使戒刀挑断绳索，放下怪来。那怪对唐僧马下，泪汪汪只情磕头。长老心慈，便叫：“孩儿，你上马来，我带你去。”那怪道：“师父啊，我手脚都吊麻了，腰胯疼痛，一则是乡下人家，不惯骑马。”唐僧叫八戒驮着，那妖怪抹了一眼道：“师父，我的皮肤都冻熟了，不敢要这位师父驮。他的嘴长耳大，脑后鬃硬，搠得我慌。”唐僧道：



start doing it. This was more than Monkey could bear. "Damned beast," he shouted, "there's someone here who can see what you are. Cut out all that nonsense, and stop trying to fool us. If all your family's goods have been stolen, your father has been murdered and your mother kidnapped, then who are we going to hand you to after we rescue you? What sort of reward will you give us? It doesn't hang together. It's a pack of lies." This frightened the evil spirit, who realized now that Monkey was an able opponent and was keeping an eye on him. So he trembled and wept as he continued, "Although I've lost both my parents and all my family's goods I've still got all our land and my other relations." "What relations?" Monkey asked. "My other grandfather lives to the south of the mountain," the evil spirit replied, "and my aunt's home is north of the ridge. Li the Fourth from the head of the ravine is married to my aunt, and Hong the Third in the woods is a distant uncle. I've also got cousins living around the village. If the venerable master will save me and take me back to the village and my relations I'll tell them all about the venerable master's kindness in rescuing me. I'll mortgage or sell some land, and reward you richly."

At this Pig blocked Monkey's way and said, "Brother, you can't interrogate a little boy like that. He told you that the bandits only took his moveable goods—how could they have possibly taken his houses and land? If he tells his relations all about it the most we'll eat will be an acre and a half's worth, no matter how big our appetites are. Let's save him." All the idiot could think about was his stomach. He did not care at all whether he was acting wisely as he cut through the ropes with his monk's knife and let the demon down from the tree. The demon then kept kowtowing and weeping copiously in front of the Tang Priest's horse. The tender-hearted priest said, "Come up on the horse, boy, and I'll carry you with me." "Master," said the boy, "my hands and feet are numb after hanging by them for so long, and my back is hurting too. Besides, we villagers don't know how to ride." The Tang Priest then told Pig to carry the evil spirit, who stole a quick look at Pig and said, "Master, my skin is so tender after being frozen that I couldn't bear to have this gentleman carrying me. His long snout, big ears and the bristles on the back of his head would stick into me something terrible." "Friar Sand," said the Tang

“教沙和尚驮着。”那怪也抹了一眼道：“师父，那些贼来打劫我家时，一个个都搽了花脸，带假胡子，拿刀弄杖的。我被他唬怕了，见这位晦气脸的师父，一发没了魂了，也不敢要他驮。”唐僧教孙行者驮着。行者呵呵笑道：“我驮！我驮！”

那怪物暗自欢喜。顺顺当当的要行者驮他。行者把他扯在路旁边，试了一试，只好有三斤十来两重。行者笑道：

“你这个泼怪物，今日该死了；怎么在老孙面前捣鬼！我认得你是个‘那话儿’呵。”妖怪道：“师父，我是好人家儿女，不幸遭此大难，我怎么是个甚么‘那话儿’？”行者道：“你既是好人家儿女，怎么这等骨头轻？”妖怪道：“我骨格儿小。”行者道：“你今年几岁了？”那怪道：“我七岁了。”行者笑道：“一岁长一斤，也该七斤。你怎么不满四斤重么？”那怪道：“我小时失乳。”行者说：“也罢，我驮着你；若要尿尿把把，须和我说。”三藏才与八戒、沙僧前走，行者背着孩儿随后，一行径投西去。有诗为证。诗曰：

道德高隆魔障高，禅机本静静生妖。

心君正直行中道，木母痴顽踣外趄。

意马不言怀爱欲，黄婆无语自忧焦。

客邪得志空欢喜，毕竟还从正处消。

孙大圣驮着妖魔，心中埋怨唐僧，不知艰苦，“行此险峻山场，空身也难走，却教老孙驮人。这厮莫说他是妖怪，就





Priest, "you carry him." The boy then took a glance at Friar Sand and said, "Master, when the bandits raided our house they gave me a terrible fright. They were all made up like actors, wore false beards, and carried sticks and swords. The sight of that evil-looking reverend gentleman scares the wits out of me. I wouldn't dare let him carry me." The Tang Priest then told Monkey to carry the boy, to which Monkey agreed with a chuckle.

The monster concealed his delight as he docilely let Monkey carry him. Monkey pulled him over to the side of the path and tried him for weight. The boy was only about three pounds ten ounces heavy. "Damn you, you demon," said Monkey, "you die today. How dare you try your tricks on me! I know that you're one of those." "I'm the son of a good family who's had the bad luck to meet with disaster," protested the demon. "What do you mean by calling me 'one of those'?" "If you're the son of a good family," said Monkey, "then why are your bones so light?" "I have very small bones," said the demon. "How old are you?" Monkey asked. "Six this year," the demon replied. "You still ought to put on at least a pound a year," said Monkey with a smile. "You should weight at least six pounds: how come you're less than four?" "I wasn't breast-fed as a baby," said the demon. "Very well then," said Monkey, "I'll carry you. But mind you warn me if you need to piss or shit." Sanzang then pressed ahead with Pig and Friar Sand while Monkey brought up the rear with the demon on his back. They carried on towards the west, as this poem proves:

High fiendish dangers face high virtue;
The stillness of meditation gives rise to evil spirits.
When the Heart Lord is upright and takes the middle way,
Wood's mother foolishly treads the wrong path.
The Thought-horse silently nurses desires,
The Yellow Wife wordlessly worries and grieves.
When the stranger prospers he rejoices in vain;
From just this place must one vanish.

As the Great Sage Monkey carried the evil spirit he felt very resentful of the Tang Priest for not realizing how hard the going was for him. "It would be bad enough to cross these high mountains empty-handed, but he has to make me carry someone else too. Even if this wretch is a good

是好人，他没了父母，不知将他驮与何人，倒不如攒杀他罢。”那怪物却早知觉了。便就使个神通，往四下里吸了四口气，吹在行者背上，便觉重有千斤。行者笑道：“我儿啊，你弄重身法压我老爷哩！”那怪闻言，恐怕大圣伤他，却就解尸，出了元神，跳将起去，伫立在九霄空里。这行者背上越重了。猴王发怒，抓过他来，往那路旁边赖石头上滑辣的一攒，将尸骸攒得像个肉饼一般。还恐他又无礼，索性将四肢扯下，丢在路两边，俱粉碎了。

那物在空中，明明看着，忍不住心头火起道：“这猴和尚，十分惫憊！就作我是个妖魔，要害你师父，却还不曾见怎么下手哩，你怎么就把我这等伤损！早是我有算计，出神走了。不然，是无故伤生也。若不趁此时拿了唐僧，再让一番，越教他停留长智。”好怪物，就在半空里弄了一阵旋风，呼的一声响亮，走石扬沙，诚然凶狠。好风：

淘淘怒卷水云腥，黑气腾腾闭日明。

岭树连根通拔尽，野梅带干悉皆平。

黄沙迷目人难走，怪石伤残路怎平。

滚滚团团平地暗，遍山禽兽发哮声。

刮得那三藏马上难存，八戒不敢仰视，沙僧低头掩面。孙大圣情知是怪物弄风，急纵步来赶时，那怪已骋风头，将唐僧



boy and not an evil spirit, he's lost his parents and I don't know who I should take him to. Best thing would be to dash him to the ground and finish him off." The demon knew what Monkey was thinking, so he drew in four deep breaths from all around then blew them out again on Monkey's back, which made Monkey feel he weighed a thousand pounds. "You're using extra-weight magic to weigh me down, my lad," laughed Monkey. This made the monster afraid that Monkey was going to kill him, so he got his spirit out of his body and sprang up into the ninth layer of cloud. Now that Monkey was finding the load on his back even heavier he grabbed the boy and smashed him so hard against a rock by the path that the boy's body looked like minced pork. Then, just to make sure that the boy would give no more trouble, Monkey tore off all four of his limbs and ripped them into little pieces that he scattered on both sides of the path.

At this the demon, who was watching from mid-air, could hold back his fiery temper no longer. "This ape of a monk is thoroughly vicious," he said. "Evil spirit wanting to kill your master I may be, but I've not yet laid my hands on him. How could you butcher me so atrociously? If I hadn't anticipated and got my spirit out you'd have slaughtered me in cold blood. I'm going to catch the Tang Priest here and now. If I delay any longer, he will become too clever."

The splendid evil spirit then conjured up a whirlwind in mid-air. It was a terrible one that sent stones and dust flying. What a splendid wind:

The bowling whirlwind carried a stench over clouds and water;

The sun and moon were blacked out by its pall.

The trees along the ridge were soon uprooted;

The flowering plums were flattened, trunks and all.

Sand-blinded travellers could barely walk along;

The paths were blocked by many a crashing rock.

Its swirling mass made all the earth seem dark;

The mountain creatures screamed and howled from shock.

It blew so hard that Sanzang could barely stay on his horse, Pig could not look straight ahead, and Friar Sand had to bend and cover his face. Realizing that this was a devil's wind, the Great Sage rushed forward to catch them up, but the demon had already scooped the Tang Priest up in his

摄去了，无踪无影，不知摄向何方，无处跟寻。

一时间，风声暂息，日色光明。行者上前观看，只见白龙马，战兢兢发喊声嘶；行李担，丢在路下；八戒伏于崖下呻吟，沙僧蹲在坡前叫唤。行者喊：“八戒！”那呆子听见是行者的声音，却抬头看时，狂风已静。爬起来，扯住行者道：“哥哥，好大风啊！”沙僧却也上前道：“哥哥，这是一阵旋风。”又问：“师父在那里？”八戒道：“风来得紧，我们都藏头遮眼，各自躲风，师父也伏在上面的。”行者道：“如今却往那里去了？”沙僧道：“是个灯草做的，想被一风卷去也。”

行者道：“兄弟们，我等自此就该散了！”八戒道：“正是，趁早散了，各寻头路，多少是好。那西天路无穷无尽，几时能到得！”沙僧闻言，打了一个失惊，浑身麻木道：

“师兄，你都说的是那里话。我等因为前生有罪，感蒙观世音菩萨劝化，与我们摩顶受戒，改换法名，皈依佛果，情愿保护唐僧上西方拜佛求经，将功折罪。今日到此，一旦俱休，说出这等各寻头路的话来，可不违了菩萨的善果，坏了自己的德行，惹人耻笑，说我们有始无终也！”行者道：

“兄弟，你说的也是。奈何师父不听人说。我老孙火眼金睛，认得好歹。才然这风，是那树上吊的孩儿弄的。我认得他是个妖精，你们不识，那师父也不识，认作是好人家的儿女，教我驮着他走，是老孙算计要摆布他，他就弄个重身法压我。是我把他攒得粉碎，他想是又使解尸之法，弄阵旋



wind. Sanzang had disappeared without a trace. Nobody could tell where he had been taken or where to start looking for him.

Before long the wind fell and the sun was shining again. Monkey went up and saw that the white dragon horse was trembling and neighing. The luggage had been thrown into the path, Pig was hiding under a crag and whimpering, and Friar Sand was squatting howling on the mountainside. "Pig!" shouted Monkey, and recognizing his voice the idiot looked up to see that the storm was over. He climbed to his feet, grabbed hold of Monkey, and said, "What a wind." Friar Sand came forward too and said, "That was a twister, brother. But where's the master?" "The wind blew so hard," said Pig, "that we all had to hide our heads, close our eyes and take cover. The master lay down on the horse's back." "But where's he gone now?" Monkey asked. "He must have been blown away by the wind as if he were made of rushes," replied Friar Sand.

"Well, brothers, we might as well split up here and now," said Monkey. "Yes," said Pig, "the sooner the better. It would be a very good idea if we all went our separate ways. This journey to the Western Heaven is endless. We'll never get there." Hearing them saying this made Friar Sand shudder and turn numb. "Brothers, what terrible things to say," he said. "We all committed crimes in our earlier lives and were converted by the Bodhisattva Guanyin who administered the vows to us and gave us our Buddhist names. We all adopted the Buddhist faith and volunteered to protect the Tang Priest on his journey to the West to worship the Buddha and fetch the scriptures. This is how we are going to atone for our crimes. If we give up here and talk about going our separate ways we'll fail to do the good deeds the Bodhisattva asked of us and we'll disgrace ourselves. People will jeer at us and say that we've got no staying power." "You're right, brother," said Monkey. "But why wouldn't the master do as he was told? My fiery eyes and golden pupils can tell good from evil. The whirlwind just now was caused by the boy who was hanging in the tree. I could see he was an evil spirit, but neither of you nor the master could. He thought the boy was the son of a good family and made me carry him. Just when I'd decided to get rid of him he used his magic to make himself heavier and weigh me right down, so I smashed him to bits. I reckon he must have used his powers to escape from his

风，把我师父摄去也。因此上怪他每每不听我说，故我意懒心灰，说各人散了。既是贤弟有此诚意，教老孙进退两难。——八戒，你端的要怎的处？”八戒道：“我才自失口乱说了几句，其实也不该散。哥哥，没及奈何，还信沙弟之言，去寻那妖怪救师父去。”行者却回嗔作喜道：“兄弟们，还要来结同心，收拾了行李、马匹，上山找寻怪物，搭救师父去。”

三个人附葛扳藤，寻坡转涧，行经有五七十里，却也没个音信。那山上飞禽走兽全无，老柏乔松常见。孙大圣着实心焦，将身一纵，跳上那巅岭峰头，喝一声叫“变！”变作三头六臂，似那大闹天宫的本像。将金箍棒，幌一幌，变作三根金箍棒，劈哩扑辣的，往东打一路，往西打一路，两边不住的乱打。八戒见了道：“沙和尚，不好了。师兄是寻不着师父，恼出气心风来了。”

那行者打了一会，打出一伙穷神来。都披一片，挂一片，褌无裆，裤无口的，跪在山前，叫：“大圣，山神、土地来见。”行者道：“怎么就有许多山神、土地？”众神叩头道：“上告大圣。此山唤做‘六百里钻头号山’。我等是十里一山神、十里一土地，共该三十名山神，三十名土地。昨日已此闻大圣来了，只因一时会不齐，故此接迟，致令大圣发怒。万望恕罪。”行者道：“我且饶你罪名。我问你：这山上有多少妖精？”众神道：“爷爷呀，只有得一个妖精，把我们



body, call up the whirlwind and carry the master off. If only the master hadn't always ignored my advice. That's why I was so discouraged and said that we ought to split up. I accept your sincere advice, brother, but I don't know what to do. What do you suggest, Pig?" "What I said just now was nonsense," said Pig. "I was talking off the top of my head. Of course we shouldn't split up. Brother, we'll just have to do as Friar Sand says, find the monster and save our master." "Yes, brother," said Monkey cheerfully, his anger now gone, "let's all pull together. Get the baggage and the horse ready, and we'll go up the mountain to find the demon and save our master."

The three of them pulled themselves up the mountainside and across ravines with the help of creepers, covering about twenty miles without finding any trace of the demon. The mountain was completely without birds and beasts, but there was many a tall pine. By now Monkey was really anxious, so he sprang up on a craggy peak, shouted, "Change!" and gave himself three heads and six arms, so that he looked just as he had when he made havoc in Heaven. Then he shook his gold-banded cudgel so that there were three of that too. With much whacking and thwacking he lashed out wildly to the east and to the west, clearing paths both ways. "This is terrible, brother," said Pig to Friar Sand. "Monkey'll never find the master this way—he's just in a furious temper."

Monkey's lashing about flushed out a whole crowd of poverty-stricken local gods dressed in rags and tatters, with no seats to their breeches or legs to their trousers. They all knelt on the mountain slope and said, "Great Sage, we mountain gods and local deities pay our respects." "Why are there so many of you?" Monkey asked. "Great Sage," they replied, kowtowing, "this mountain is known as Mount Hao. It measures two hundred miles around. As there is a mountain god and a local deity every three miles or so that makes thirty mountain gods and thirty local deities. We heard yesterday that you were coming, Great Sage, but we have been late greeting you because we could not all assemble quickly enough. That is why the Great Sage has been so angry. We beg him to forgive us." "I'll let you off this time," said Monkey, "but I've got something to ask you: how many evil spirits are there on this mountain?"

"Just one, lord and master," they replied, "but he's really beggared

头也摩光了；弄得我们少香没纸，血食全无，一个个衣不充身，食不充口，还吃得有多少妖精哩！”行者道：“这妖精在山前住，是山后住？”众神道：“他也不在山前山后。这山中有一条涧，叫做枯松涧。涧边有一座洞，叫做火云洞。那洞里有一个魔王，神通广大，常常的把我们山神、土地拿了去，烧火顶门，黑夜与他提铃喝号。小妖儿又讨甚么常例钱。”行者道：“汝等乃是阴鬼之仙，有何钱钞？”众神道：

“正是没钱与他，只得捉几个山獐、野鹿，早晚间打点群精；若是没物相送，就要来拆庙宇，剥衣裳，搅得我等不得安生！万望大圣与我等剿除此怪，拯救山上生灵。”行者道：“你等既受他节制，常在他洞下，可知他是那里妖精，叫做甚么名字？”众神道：“说起他来，或者大圣也知道。他是牛魔王的儿子，罗刹女养的。他曾在火焰山修行了三百年，炼成‘三昧真火’，却也神通广大。牛魔王使他来镇守号山，乳名叫做红孩儿，号叫做圣婴大王。”

行者闻言，满心欢喜。喝退了土地、山神，却现了本像，跳下峰头，对八戒、沙僧道：“兄弟们放心，再不须思念。师父决不伤生。妖精与老孙有亲。”八戒笑道：“哥哥，莫要说谎。你在东胜神洲，他这里是西牛贺洲，路程遥远，隔着万水千山，海洋也有两道，怎的与你有亲？”行者道：

“刚才这伙人都是本境土地、山神。我问他妖怪的原因，他道是牛魔王的儿子，罗刹女养的，名字唤做红孩儿，号圣婴





us. We get hardly any incense or paper offerings burnt for us now, and no food or blood at all. We have to go hungry and naked. How many evil spirits could we possibly support?" "Which side of the mountain does he live on?" Monkey asked. "Neither," they said. "In the middle of the mountain there's a ravine called the Withered Pine Ravine, and beside it there's a cave called the Fire-cloud Cave. In the cave lives a demon king who has tremendous magic powers. He's always capturing us mountain gods and local deities to tend his kitchen fire and watch his door, or to make us carry bells and shout to clear the way for him at night. And the little devils expect us to make regular payments to them too." "You are all gods from the spirit world, so where can you get money from?" Monkey asked. "We haven't any," the gods replied, "we have to muster all of us spirits morning and evening to catch a few deer, and if we haven't anything to offer, they'll come to tear down our shrines and take off our own clothes. He's made life impossible for us. We beg and beseech you to rid us of this monster and save all the spirits of these mountains." "As he controls you and you are always going to his cave you must know where he's from and what he's called," said Brother Monkey. "When we tell you we're sure you will have heard of him, Great Sage," they replied. "He's the son of the Bull Demon King by Raksasi. He cultivated his conduct for three hundred years in the Fiery Mountains and developed True Samadhi Fire. His powers are tremendous. The Bull Demon King sent him here to hold this mountain. His name is Red Boy, and his title is Boy Sage King."

This was good news for Monkey, who dismissed the local deities and mountain gods, resumed his original form, and jumped down from the peak. "Relax, brothers," he said to Pig and Friar Sand, "no need to worry any more. The master won't possibly be killed. The evil spirit is a relation of mine." "Stop lying, brother," said Pig. "This is the Western Continent of Cattle-gift, and you come from the Eastern Continent of Superior Body. They're a very long way apart, with thousands of mountains and rivers between them, to say nothing of a couple of oceans. So how could he possibly be a relation of yours?" "The crowd that turned up just now were the local deities and mountain gods from round here. When I asked them for some background on the demon they told me he is Red Boy, the

大王。想我老孙五百年前大闹天宫时，遍游天下名山，寻访大地豪杰，那牛魔王曾与老孙结七弟兄。一般五六个魔王，止有老孙生得小巧，故此把牛魔王称为大哥。这妖精是牛魔王的儿子，我与他父亲相识，若论将起来，还是他老叔哩。他怎敢害我师父？我们趁早去来。”沙和尚笑道：“哥啊，常言道：‘三年不上门，当亲也不亲’哩。你与他相别五六百年，又不曾往还杯酒，又没有个节礼相邀，他那里与你认甚么亲耶？”行者道：“你怎么这等量人！常言道：‘一叶浮萍归大海，为人何处不相逢！’纵然他不认亲，好道也不伤我师父。不望他相留酒席，必定也还我个囫囵唐僧。”三兄弟各办虔心，牵着白马，马上驮着行李，找大路一直前进。

无分昼夜，行了百十里远近，忽见一松林，林中有一条曲涧，涧下有碧澄澄的活水飞流，那涧梢头有一座石板桥，通着那厢洞府。行者道：“兄弟，你看那壁厢有石崖磷磷，想必是妖精住处了。我等从众商议：那个管看守行李、马匹，那个肯跟我过去降妖。”八戒道：“哥哥，老猪没甚坐性，我随你去罢。”行者道：“好！好！”教沙僧：“将马匹、行李俱潜在树林深处，小心守护，待我两个上门去寻师父耶。”那沙僧依命，八戒相随，与行者各持兵器前来。

正是：





son of the Bull Demon King by Raksasi, and he's also known as the Boy Sage King. When I made havoc in Heaven five hundred years ago I visited all the famous mountains and people of distinction in the world. The Bull Demon King took me as his seventh sworn younger brother. There were six demon kings altogether, and the only reason why I was prepared to call the Bull Demon King my elder brother was because I was a bit smaller than him. So as this devil is the Bull Demon King's son and I know his father, I'm his uncle. That means he couldn't possibly harm my master. I must be off straight away." "But, brother," said Pig with a laugh, "there years without paying a visit and relations are no longer relations, as the saying goes. You haven't seen him for five or six hundred years. You haven't even had a drink together or invited him over on holidays. There's no way he'll still treat you as a relation." "What a way to judge people," said Brother Monkey. "As another saying goes,

Every piece of duckweed floats down to the sea;
People will always meet each other somewhere.

Even if he doesn't regard me as a relation any more, at any rate he won't harm the master. I don't expect him to treat me to a slap-up meal, but he's bound to give me the Tang Priest back in one piece." The three brother-disciples, their minds once more turned to pious thoughts, led the white horse loaded with the luggage along the path.

Without caring whether it was day or night they had covered some forty miles when they saw a pine woods through which a stream flowed in a twisting ravine. The water was green and pure, and at the head of the ravine was a stone bridge leading to a cave. "Brother," said Monkey, "I'm sure the evil spirit must live in that rockface over there. Let's have a council of war to decide who looks after the luggage and the horse and who comes with me to subdue the demon." "Brother," said Pig, "I'm no good at hanging around. I'll come with you." "Fine," said Monkey, continuing, "Friar Sand, hide the horse and the luggage deep in the woods and guard them carefully while we two go there to look for the master." Friar Sand did as he was told, while Monkey and Pig went fully armed to the cave. Indeed,

未炼婴儿邪火胜，心猿木母共扶持。
毕竟不知这一去吉凶何如，且听下回分解。





The vicious fire of a raw child won;
Mind-ape and Mother of Wood both helped.

If you don't know whether things turned out for good or for ill, listen to
the explanation in the next instalment.



第四十一回

心猿遭火败 木母被魔擒

善恶一时忘念，荣枯都不关心。晦明隐现任浮沉，
随分饥餐渴饮。

神静湛然常寂，昏冥便有魔侵。五行蹭蹬破禅林，
风动必然寒凜。

却说那孙大圣引八戒别了沙僧，跳过枯松涧，径来到那
怪石崖前。果见有一座洞府，真个也景致非凡。但见：

回銮古道幽还静，风月也听玄鹤弄。

白云透出满川光，流水过桥仙意兴。

猿啸鸟啼花木奇，藤萝石蹬芝兰胜。

苍摇崖壑散烟霞，翠染松篁招彩凤。

远列巅峰似插屏，山朝涧绕真仙洞。

昆仑地脉发来龙，有分有缘方受用。

将近行到门前，见有一座石碣，上镌八个大字，乃是“号山
枯松涧火云洞”。那壁厢一群小妖，在那里轮枪舞剑的，跳



Chapter 41

The Mind-Ape Is Defeated by Fire The Mother of Wood Is Captured by a Demon

Good and evil are quickly forgotten,
Flowering and fading are of no concern.
When perception is half-revealed it may sink or swim;
Follow fate and take your food and drink when they come.
Divine peace is still and solitary;
Stupidity is open to devilish attack.
The Five Elements smash the woods of contemplation;
When the wind blows it is bound to be cold.

The story tells how the Great Sage Monkey took his leave of Friar Sand and led Pig with him as he sprang across the Withered Pine Creek and headed straight for the demon's crag. There was indeed a cave in it, and it was no ordinary sight.

When returning along one's old route in mysterious silence,
The call of the crane is heard in the wind and moonlight.
White clouds bathe the river in brightness;
The waters under the bridge make one think of immortals.
Apes and birds cry out amid exotic plants;
Creepers cover the steps; magic mushrooms flourish.
Dark green floats among crags as mists disperse;
Turquoise touches the pines when a phoenix alights.
The distant line of peaks looks just like a screen;
In the folds of the mountain an immortal's cave is formed.
In this branch of the Kunlun Range are dragons born;
Only those fated to do so can enjoy this beauty.

As they approached the gate they saw a stone tablet on which was carved in big letters, FIRE-WIND CAVE, WITHERED PINE RAVINE, MOUNT HAO. To the other side a crowd of little demons were sparring with sword and spear, leaping through the air, and generally enjoying them-

风顽耍。孙大圣厉声高叫道：“那小的们，趁早去报与洞主知道，教他送出我唐僧师父来，免你这一洞精灵的性命！牙迸半个‘不’字，我就掀翻了你的山场，蹶平了你的洞府！”那些小妖，闻得此言，慌忙急转身，各归洞里，关了两扇石门，到里边来报：“大王，祸事了！”

却说那怪自把三藏拿到洞中，选剥了衣服，四马攒蹄，捆在后院里，着小妖打干净水刷洗，要上笼蒸吃哩。急听得报声祸事，且不刷洗，便来前庭上问：“有何祸事？”小妖道：“有个毛脸雷公嘴的和尚，带一个长嘴大耳的和尚，在门前要什么唐僧师父哩。但若牙迸半个‘不’字，就要掀翻山场，蹶平洞府。”魔王微微冷笑道：“这是孙行者与猪八戒。他却也会寻哩。我拿他师父，自半山中到此，有百五十里，却怎么就寻上门来？”教：“小的们，把管车的，推出车去！”那一班几个小妖，推出五辆小车儿来，开了前门。八戒望见道：“哥哥，这妖精想是怕我们，推出车子，往那厢搬哩。”行者道：“不是，且看他放在那里。”只见那小妖将车子按金、木、水、火、土安下，着五个看着，五个进去通报。那魔王问：“停当了？”答应：“停当了。”教：“取过枪来。”有那一伙管兵器的小妖，着两个抬出一杆丈八长的火尖枪，递与妖王。妖王轮枪拽步，也无什么盔甲，只是腰间束一条锦绣战裙，赤着脚，走出门前。行者与八戒，抬头观看，但见那怪物：

面如傅粉三分白，唇若涂朱一表才。



selves. "Little ones," shouted Monkey at the top of his voice, "tell your ruler at once that if he brings my master the Tang Priest out I'll spare all your lives, but that if so much as a hint of a 'no' comes out between his teeth I'll turn your mountain upside-down and trample your cave flat." Hearing this, the little demons all scurried back into the cave, shut the doors, and went in to report, "Trouble, Your Majesty."

The monster had carried Sanzang into the cave, stripped him, tied his hands and feet together, and sent little devils to fetch clean water to wash him with. He was going to put Sanzang into a steaming tray to cook, but when the alarm was raised he forgot about washing Sanzang, rushed into the main hall, and asked, "What trouble?" "There's a monk with a hairy face as ugly as a thunder-god. He's got another monk with a long snout and big ears. He's demanding their master, who's called the Tang Priest or something, and he says that if there's so much as a hint of a 'no' he'll turn the mountain upside-down and trample the cave flat." "They must be Sun the Novice and Pig," said the demon king with a cruel laugh. "They were bound to come looking for their master. But I carried their master fifty miles from the middle of the mountains to here. How did they find their way here?" The monster then told his carters to push the carts out, and the little devils responsible did so, opening up the front gates. "Brother," said Pig when he saw them, "I think they're so scared of us that they've brought their carts out and are going to move away." "No," said Monkey. "Look—they're leaving them there." The little devils set the carts out in the order of the Five Elements—metal, wood, water, fire and earth—checked them over, and went back inside to report. "Ready?" the demon king asked. "Ready," they replied. "Fetch my spear," said the demon king, and two of the little devils from the armoury carried in an eighteen-foot long fire-tipped spear that they handed to their king. The king tried out a few swings and thrusts with the spear. He wore no helmet or armour, just a battle-kilt of embroidered brocade around his waist, as he went out barefoot through the gates. When Monkey and Pig looked up at him they saw that the monster had:

A face as pale as if powdered,
Lips as red as from lipstick.

鬓挽青云欺靛染，眉分新月似刀裁。
战裙巧绣盘龙凤，形比哪吒更富胎。
双手绰枪威凛冽，祥光护体出门来。
眼声响若春雷吼，暴眼明如掣电乖。
要识此魔真姓氏，名扬千古唤红孩。

那红孩儿怪，出得门来，高叫道：“是甚么人，在我这里吆喝！”行者近前笑道：“我贤侄，莫弄虚头。你今早在山路旁，高吊在松树梢头，是那般一个瘦怯怯的黄病孩儿，哄了我师父。我倒好意驮着你，你就弄风儿把我师父摄将来。你如今又弄这个样子，我岂不认得你？趁早送出我师父，不要白了面皮，失了亲情；恐你令尊知道，怪我老孙以长欺幼，不像模样。”那怪闻言，心中大怒，咄的一声喝道：“那泼猴头！我与你有甚亲情？你在这里满口胡柴，绰甚声经儿！那个是你贤侄？”行者道：“哥哥，是你也不晓得。当年我与你令尊做弟兄时，你还不知在那里哩。”那怪道：“这猴子一发胡说！你是那里人，我是那里人，怎么得与我父亲做兄弟？”行者道：“你是不知。我乃五百年前大闹天宫的齐天大圣孙悟空是也。我当初未闹天宫时，遍游海角天涯，四大部洲，无方不到。那时节，专慕豪杰。你令尊叫做牛魔王，称为平天大圣，与我老孙结为七弟兄，让他做了大哥；还有个蛟魔王，称为复海大圣，做了二哥；又有个大鹏魔王，称为混天大圣，做了三哥；又有个狮狒王，称为移山大圣，做了四哥；又有个猕猴王，称为通风大圣，做了五哥；又有个獬豸王，

大中华文库
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Hair in two tufts looking darker than indigo,
A clear-cut brow like a crescent moon.
His kilt was embroidered with phoenix and dragon,
He looked like Nezha, but a little plumper.
In his hands he wielded an awe-inspiring spear,
As he came out through the gates, protected by his aura.
When he roared it echoed like thunder,
And the glare of his eyes flashed like lightning.
If you would know this demon's true name,
He was the Red Boy of undying renown.

The Red Boy came out shouting, "Who's making that row?" Monkey went closer, smiled and said, "Don't put on such an act, dear nephew. At the top of that pine tree this morning you were a skinny, jaundiced little baby, and you fooled my master. I carried you in all kindness, but you made a whirlwind and took my master off. Now you're putting on this big show, but I know who you are. Bring my master out at once if you don't want me to forget our kinship and turn nasty. I wouldn't like your respected father to think of me as a disgraceful bully." These words threw the demon into a fury. "Vicious ape," he roared, "you're no relation of mine. You're talking a load of nonsense. You've got no reason to claim that I'm your nephew." "You wouldn't know about it, lad," said Monkey. "When your respected father and I were sworn brothers you hadn't even been thought of." "Rubbish, you baboon," said the demon. "Think where you come from and where I come from. How could you ever have been my father's sworn brother?" "You'd know nothing about it," said Monkey. "I'm Sun Wukong, the Great Sage Equalling Heaven who made havoc in Heaven five hundred years ago. Before that I roamed all over the seas and the sky and visited all of the four continents. In those days I was a great admirer of true heroes. Your respected father, the Bull Demon King, had the title of Great Sage Matching Heaven. He took me as his seventh brother, and I let him be the eldest brother. There were also the Salamander Demon King, the Great Sage Overturning the Sea, who was our second brother. The Roc Demon King was the Great Sage Throwing Heaven into Confusion and third brother. Fourth brother was the Camel King, the Great Sage Who Moves Mountains. The Macaque King, our fifth brother, was the Great Sage Who Travels with the Wind;

称为驱神大圣，做了六哥；惟有老孙身小，称为齐天大圣，排行第七。我老弟兄们，那时节耍子时，还不曾生你哩！”

那怪物闻言，那里肯信，举起火尖枪就刺。行者正是那会家不忙，又使了一个身法，闪过枪头，轮起铁棒，骂道：

“你这小畜生，不识高低！看棍！”那妖精也使身法，让过铁棒道：“泼猢狲，不达时务！看枪！”他两个也不论亲情，一齐变脸，各使神通，跳在云端里，好杀：

行者名声大，魔王手段强。一个横举金箍棒，一个直挺火尖枪。吐雾遮三界，喷云照四方。一天杀气凶声吼，日月星辰不见光。语言无逊让，情意两乖张。那一个欺心失礼仪，这一个变脸没纲常。棒架威风长，枪来野性狂。一个是混元真大圣，一个是正果善财郎。二人努力争强胜，只为唐僧拜法王。

那妖魔与孙大圣战经二十合，不分胜败。猪八戒在旁边，看得明白：妖精虽不败阵，却只是遮拦隔架，全无攻杀之能；行者纵不赢他，棒法精强，来往只在那妖精头上，不离了左右。八戒暗想道：“不好啊，行者溜撒，一时间丢个破绽，哄



and the sixth brother was the Lion King—his title was Great Sage Who Drives the Gods Away. As I was the smallest I was the seventh brother, the Great Sage Equalling Heaven. When we brothers were having a fine old time back in those days you hadn't even been born."

The demon, refusing to believe a word of this, raised his fire-tipped spear to thrust at Monkey. With the unhurried ease of a true expert Monkey avoided the spear-thrust, swung his iron cudgel, and insulted him: "You don't know when you're out-classed, you little demon. Take this!" The evil spirit also moved out of the way and said, "Times have changed and you've been left behind, vicious ape. Take this!" There was no more talk of their kinship as the pair of them showed their magic powers in great anger. They leapt into mid-air, and it was a fine duel:

Monkey was very famous,
The demon king was powerful.
One held a gold-banded cudgel before him,
The other thrust with a fire-tipped spear.
The fogs they breathed out darkened the three worlds;
They snorted out clouds that covered the four quarters.
It was a day of terror and of murderous shouts,
When sun, moon and stars could not be seen.
In speech neither yielded an inch;
Both were unreasonable by nature.
One was a discourteous bully,
The other forgot the obligations of kinship.
The parrying cudgel made one mightier;
The thrusting spear showed the other's savagery.
One was a true Great Sage from Primal Chaos,
The other was the page Sudhana.
The pair of them strove for supremacy,
All because the Tang Priest would worship the Buddha.

While the evil spirit fought twenty rounds with Monkey without result Pig could see clearly from the sidelines that although the demon had not been defeated he was only holding Monkey at bay and had no hope of making an attack on him. And although Monkey had not yet beaten the demon, he was wielding his cudgel with such consummate skill that he kept striking at the demon's head without ever missing his aim. "This is no good,"

那妖魔钻进来，一铁棒打倒，就没了我的功劳。……”你看他抖擞精神，举着九齿钯，在空中，望妖精劈头就筑。那怪见了心惊，急拖枪败下阵来。行者喝教八戒：“赶上！赶上！”

二人赶到他洞门前，只见妖精一只手举着火尖枪，站在那中间一辆小车儿上；一只手捏着拳头，往自家鼻子上捶了两拳。八戒笑道：“这厮放赖不羞！你好道捶破鼻子，淌出些血来，搽红了脸，往那里告我们去耶？”那妖魔捶了两拳，念个咒语，口里喷出火来，鼻子里浓烟迸出，闸闸眼，火焰齐生。那五辆车子上，火光涌出。连喷了几口，只见那红焰焰、大火烧空，把一座火云洞，被那烟火迷漫，真个是燄天炽地。八戒慌了道：“哥哥，不停当！这一钻在火里，莫想得活；把老猪弄做个烧熟的，加上香料，尽他受用哩！快走！快走！”说声走，他也不顾行者，跑过涧去了。

这行者神通广大，捏着避火诀，撞入火中，寻那妖怪。那妖怪见行者来，又吐上几口，那火比前更胜。好火：

炎炎烈烈盈空燎，赫赫威威遍地红。却似火轮飞上下，犹如炭屑舞西东。这火不是燧人钻木，又不是老子炮丹，非天火，非野火，乃是妖魔修炼成真三昧火。五辆车儿合五行，五行生化火煎成。肝木能生心火旺，心





thought Pig. "Monkey's a slippery customer, and if he shows the monster an opening and gets the demon to charge, Monkey'll finish him off with one blow of his cudgel and there'll be no glory for me." Watch Pig as he summons up his spirit, raises the nine-pronged rake, and brings it down from mid-air towards the demon's head. This gave the demon so bad a fright that he fled in defeat. "After him," shouted Monkey, "after him."

The pair of them chased him to the mouth of the cave, where the demon stood on the middle one of the five little carts, brandishing his fire-tipped spear with one hand, and clenching the other into a fist with which he punched himself twice on the nose. "Shameless thing," laughed Pig, "punching yourself on the nose to make it bleed, then wiping the blood all over your face. Are you going to bring a lawsuit against us?" But when the demon hit his nose twice he also said a spell and breathed out fire, while he snorted thick clouds of smoke from his nose. In the wink of an eye flames were everywhere. Fire poured from the five carts. After the demon had blown a few more times a great fire was leaping up to the sky, blotting out the Fire-cloud Cave. Heaven and earth were both engulfed in the blaze. "Brother," said Pig in horror, "this is terrible. Once in that fire that would be the end of you. I'd be baked, and he'd only need to add a few spices to make a meal of me. Let's get out of here." At that he fled back across the ravine, ignoring Monkey.

Monkey's magical powers really were very great. Making a fire avoidance spell with his fingers he plunged into the flames in pursuit of the demon. Seeing Monkey coming after him the demon breathed out yet more fire, which was even worse than ever. That fire

Fiercely blazing filled the sky,
Covered the earth with a terrible red,
Flew up and down like a fire-wheel,
Danced east and west like sparks.
This was not the fire of the Firemaker rubbing wood,
Or of Lao Zi heating his elixir furnace,
Not a heavenly fire,
Or a prairie fire,
But the True Samadhi Fire the demon had refined.
The five carts combined the Five Elements,



火致令脾土平。脾土生金金化水，水能生木彻通灵。生生化化皆因火，火遍长空万物荣。妖邪久悟呼三昧，永镇西方第一名。

行者被他烟火飞腾，不能寻怪，看不见他洞门前路径，抽身跳出火中。那妖精在门首，看得明白。他见行者走了，却才收了火具，帅群妖，转于洞内，闭了石门，以为得胜，着小的排宴奏乐，欢笑不题。

却说行者跳过枯松涧，按下云头。只听得八戒与沙僧朗朗的在松间讲话。行者上前喝八戒道：“你这呆子，全无人气！你就惧怕妖火，败走逃生，却把老孙丢下。早是我有些南北哩！”八戒笑道：“哥啊，你被那妖精说着了，果然不达时务。古人云：‘识得时务者，呼为俊杰。’那妖精不与你亲，你强要认亲；既与你赌斗，放出那般无情的火来，又不走，还要与他恋战哩！”行者道：“那怪物的手段比我何如？”八戒道：“不济。”——“枪法比我何如？”八戒道：“也不济。老猪见他撑持不住，却来助你一钯，不期他不识耍，就败下阵来，没天理，就放火了。”行者道：“正是你不该来。我再与



And the fire was formed from their transformations.
The wood of the liver can make the heart fire blaze;
The fire of the heart can settle the spleen's earth.
Spleen's earth gives rise to metal, which turns to water,
And water gives birth to wood, completing the magic cycle.
To fire are due all births and transformations;
It makes all things to flourish throughout space.
The evil spirit had long learned to breathe Samadhi Fire;
He was for ever the first lord of the West.

Monkey could not find the monster amid the raging flames, or even see the way to the mouth of the cave, so he sprang back out of the fire. The demon, who could see all this clearly from the entrance to the cave, put his fire-making equipment away when he knew Monkey had gone, led his devilish horde back inside the cave, and shut the stone doors. He felt he had won a victory, so he told his underlings to lay on a banquet. There was music and much rejoicing, of which we will not speak.

Instead we return to Monkey, who had leapt back across the Withered Pine Ravine and brought his cloud down to land where he could hear Pig and Friar Sand talking loudly and clearly among the pines. He went up to them and shouted at Pig, "You're no man, you cretin. You were so scared of the demon's fire that you ditched me and fled for your life. But I've long had a trick or two up my sleeve." "Brother," laughed Pig, "that monster was quite right when he said that you're not up to it any more. As the old saying goes,

Only the man who can meet today's need
May be acclaimed as a hero indeed.

That demon was no relation of yours, but you tried to force him to take you for one; and when it came to a fight he set off all that terrible fire. Instead of running away are you going to get stuck into another fight with him?"

"How do the monster's fighting powers compare with mine?" Monkey asked. "He's no match for you," said Pig. "What's he like with his spear?" "No good either," replied Pig. "When I saw that he was barely holding out I took a swipe at him to help you. He wouldn't play and ran away. Then he cheated and set that fire going." "You shouldn't have

他斗几合，我取巧儿捞他一棒，却不是好？”他两个只管论那妖精的手段，讲那妖精的火毒。沙和尚倚着松根，笑得发了。行者看见道：“兄弟，你笑怎么？你好道有甚手段，擒得那妖魔，破得那火阵？这桩事，也是大家有益的事。常言道：‘众毛攒毬。’你若拿得妖魔，救了师父，也是你的一件大功绩。”沙僧道：“我也没甚手段，也不能降妖。我笑你两个都着了忙也。”行者道：“我怎么着忙？”沙僧道：“那妖精手段不如你，枪法不如你，只是多了些火势，故不能取胜。若依小弟说，以相生相克拿他，有什难处？”行者闻言，呵呵笑道：“兄弟说得有理。果然我们着忙了，忘了这事。若以相生相克之理论之，须是以水克火；却往那里寻些水来，泼灭这妖火，可不救了师父？”沙僧道：“正是这般。不必迟疑。”行者道：“你两个只在此间，莫与他索战，待老孙去东洋大海求借龙兵，将些水来，泼息妖火，捉这泼怪。”八戒道：“哥哥放心前去，我等理会得。”

好大圣，纵云离此地，顷刻到东洋。却也无心看玩海景，使个逼水法，分开波浪。正行时，见一个巡海夜叉相撞，看见是孙大圣，急回到水晶宫里，报知那老龙王。敖广即率龙子、龙孙、虾兵、蟹卒一齐出门迎接，请里面坐。坐定，礼毕，告茶。行者道：“不劳茶，有一事相烦。我因师父唐僧往西天拜佛取经，经过号山枯松涧火云洞，有个红孩儿



come," said Monkey. "It would be best if I had a few more rounds with him and caught him a crafty one with my cudgel!" The two of them then fell to discussing the demon's skill and his terrible fire while Friar Sand leant against a pine trunk, grinning broadly. "What are you grinning at, brother," asked Monkey when he noticed. "Don't tell me you've got some power with which to capture the demon and defeat his magic fire. If you had, you'd be helping all of us. As the saying goes, 'many hands make light work.' If you can capture the demon and rescue the master you'll have something very fine to your credit." "I've got no magic powers," said Friar Sand, "and I can't subdue demons. I was just smiling at the way you two were getting so desperate."

"What do you mean?" Monkey asked. "The demon's no match for either you in magic or at fighting," said Friar Sand. "The only reason you can't beat him is because of his fire. If you took my advice you could catch him easily by using the principle of the elements overcoming each other." At this Monkey chuckled aloud and said, "You're right. We were so desperate we forgot about that. On the principle of the elements overcoming each other we'll have to beat fire with water. The question is, where do we get the water to put that fire out and rescue the master?" "Yes," said Friar Sand, "and we mustn't waste any time." "You two stay here," said Monkey, "but don't get into a fight with him. I'll go and borrow some dragon soldiers from the Eastern Ocean to bring water to douse the devil fire." "Off you go, brother," said Pig, "and don't worry. We know what to do."

The splendid Great Sage took his cloud far away. In a moment he was at the Eastern Ocean, but he had no interest in admiring the seascape as he parted the waves with water-repelling magic. As he was going through the water he met a patrolling yaksha, who hurried back into the water-crystal palace to report to the Senior Dragon King Ao Guang. Ao Guang came out to welcome Monkey at the head of his dragon sons and grandsons and his shrimp and crab soldiers. The dragon king invited Monkey to come in and sit down. When the courtesies were over the king offered Monkey some tea. "Please don't bother," said Monkey. "But there is something else I've come to trouble you with. My master the Tang Priest has been captured on his way to the Western Heaven to worship the

妖精，号圣婴大王，把我师父拿了去。是老孙寻到洞边，与他交战，他却放出火来。我们禁不得他，想着水能克火，特来向你求些水去，与我下场大雨，泼灭了妖火，救唐僧一难。”那龙王道：“大圣差了。若要求取雨水，不该来问我。”行者道：“你是四海龙王，主司雨泽，不来问你，却去问谁？”龙王道：“我虽司雨，不敢擅专；须得玉帝旨意，吩咐在那地方，要几尺几寸，什么时辰起住，还要三官举笔，太乙移文，会令了雷公、电母、风伯、云童。俗语云：‘龙无云而不行’哩。”行者道：“我也不用着风云雷电，只是要些雨水灭火。”龙王道：“大圣不用风云雷电，但我一人也不能助力；着舍弟们同助大圣一功如何？”行者道：“令弟何在？”龙王道：“南海龙王敖钦、北海龙王敖闰、西海龙王敖顺。”行者笑道：“我若再游过三海，不如上界去求玉帝旨意了。”龙王道：“不消大圣去，只我这里撞动铁鼓、金钟，他自顷刻而至。”行者闻其言道：“老龙王，快撞钟鼓。”

须臾间，三海龙王拥至，问：“大哥，有何事命弟等？”敖广道：“孙大圣在这里借雨助力降妖。”三弟即引进见毕，行者备言借水之事。众神个个欢从，即点起：

鲨鱼骁勇为前部，鱗痴口大作先锋。





Buddha and fetch the scriptures. He's been caught by an evil spirit called the Red Boy, the Boy Sage King, from the Fire-cloud Cave by Withered Pine Ravine on Mount Hao. I went into the cave to look for my master and fight the demon, but the demon started a great fire. It was too much for me. I thought that as water overcomes fire I'd come here to ask you for some water. Could you make a torrential downpour for me that would put the fire out and save the Tang Priest?"

"You've come to the wrong place," said the dragon king. "I'm not the person to ask for rain." "But you're the dragon king of the four oceans," said Monkey, "the lord of rain. If I don't ask you who else should I ask?" "I am in charge of rain," replied the dragon king, "but I can't do anything without authorization. I must have permission from the Jade Emperor as to where and when and how many inches of rain I should pour down, and I've to get a lot of official signatures before I can ask the help of Grandpa Thunder, Mother Lightning, Uncle Wind and the Cloud Boys. As the saying goes, dragons can't travel without cloud." "But I don't need wind, clouds, thunder or lightning," said Monkey. "All I want is some rain to put the fire out." "You may not need wind, clouds, thunder or lightning, Great Sage," said the dragon king, "but I can't help you alone. What would you say if I asked my younger brothers too?" "Where are they?" Monkey asked. "Ao Qin is Dragon King of the Southern Sea, Ao Run is Dragon King of the Northern Sea, and Ao Shun is Dragon King of the Western Sea." "It'd be easier to go up to Heaven and ask the Jade Emperor for an edict than to trek round all three seas," replied Monkey with a laugh. "No need for you to go, Great Sage," said the dragon king. "If I beat my iron drum and bronze bell they'll be here this instant." "Please sound them at once, Senior Dragon King," said Monkey.

A moment later the three other dragon kings came crowding in. "Elder brother," they asked, "what orders do you have for us?" "The Great Sage Monkey is here to borrow some rain to help him subdue a demon," said the Senior Dragon King. After the greetings were over Monkey explained why he needed water. The dragons were all delighted to comply. They mustered the following:

The brave Shark as the vanguard,

鲤元帅翻波跳浪，鳗提督吐雾喷风。
鲭太尉东方打哨，鲋都司西路催征。
红眼马郎南面舞，黑甲将军北下冲。
鱗把总中军掌号，五方兵处处英雄。
纵横机巧鼋枢密，妙算玄微龟相公。
有谋有智鼉丞相，多变多能鳖总戎。
横行蟹士轮长剑，直跳虾婆扯硬弓。
鲇外郎查明文簿，点龙兵出离波中。

诗曰：

四海龙王喜助功，齐天大圣请相从。
只因三藏途中难，借水前来灭火红。

那行者领着龙兵，不多时，早到号山枯松涧上。行者道：“敖氏昆玉，有烦远涉。此间乃妖魔之处，汝等且停于空中，不要出头露面。让老孙与他赌斗，若赢了他，不须列位捉拿；若输与他，也不用列位助阵；只是他但放火时，可听我呼唤，一齐喷雨。”龙王俱如号令。

行者却按云头，入松林里，见了八戒、沙僧，叫声“兄弟。”八戒道：“哥哥来得快啦！可曾请得龙王来？”行者道：“俱来了。你两个切须仔细，只怕雨大，莫湿了行李，待老孙与他打去。”沙僧道：“师兄放心前去，我等俱理会得了。”



With big-mouthed Hemibagrus to the fore;
Marshal Carp who plunges through the waves,
Commander Bream who spews out mists.
Colonel Mackerel to patrol the east,
Major Culter to advance to the west.
The Cavalryman Red Eye gallops to the south,
While General Black-shell breaks through in the north.
Brigadier Croaker commands the central force;
Every unit is a crack force of heroes.
A master of strategy is Chief of Staff Turtle;
Lord Tortoise excels in subtle predictions.
Prime Minister Alligator is full of wisdom,
Garrison Commander Terrapin has great ability.
Advancing sideways, crab soldiers wield their swords,
While leaping shrimp amazons draw their bows.
Secretary Catfish looks after the paperwork,
And calls the rolls of the dragon army.

There is a poem about this that goes:

The four ocean dragons were glad to give their help
When Monkey the Sage to seek assistance came.
As the priest Sanzang was in trouble on his journey
They all carried water to put out the flame.

Monkey was soon back at the Withered Pine Ravine on Mount Hao with his dragon army. "Worthy brothers of the Ao clan," he said, "I have brought you a long way. This is where the demon lives. Will you please stay up here in mid-air and not show your faces while I have it out with him. If I can beat him, I won't need to trouble you gentlemen to capture him for me. If he beats me, there'll be no need for you gentlemen to join in the fray. The only thing I'd like you to do is all to spurt out rain together when I call if he starts his fire." The dragon kings did as they had been told.

Monkey then brought his cloud down to land in the pine wood, saw Pig and Friar Sand, and called to them. "You were quick," said Pig. "Did you get the dragon king to come?" "They're all here," Brother Monkey replied. "You'd both better be very careful not to let the baggage get wet if it rains hard. I'm off to fight the demon." "Off you go, and don't

行者跳过涧，到了门首，叫声“开门！”那些小妖又去报道：“孙行者又来了。”红孩仰面笑道：“那猴子想是火中不曾烧了他，故此又来。这一来切莫饶他，断然烧个皮焦肉烂才罢！”急纵身，挺着长枪，教：“小的们，推出火车子来！”他出门前，对行者道：“你又来怎的？”行者道：“还我师父来。”那怪道：“你这猴头，忒不通变。那唐僧与你做得师父，也与我做得按酒，你还思量要他哩。莫想！莫想！”行者闻言，十分恼怒，掣金箍棒劈头就打。那妖精，使火尖枪，急架相迎。这一场赌斗，比前不同。好杀：

怒发泼妖魔，恼急猴王将。这一个专救取经僧，那一个要吃唐三藏。心变没亲情，情疏无义让。这个恨不得捉住活剥皮，那个恨不得拿来生蘸酱。真个忒英雄，果然多猛壮。棒来枪架赌输赢，枪去棒迎争下上。举手相轮二十回，两家本事一般样。

那妖王与行者战经二十回合，见得不能取胜，虚幌一枪，急抽身，捏着拳头，又将鼻子捶了两下，却就喷出火来。那门前车子上，烟火迸起；口眼中，赤焰飞腾。孙大圣回头叫道：“龙王何在？”那龙王兄弟，帅众水族，望妖精火光里喷下雨来。好雨！真个是：





worry," said Friar Sand. "We can cope."

Monkey leapt across the ravine to the cave entrance and shouted, "Open up!" The little devils ran back in to report, "Sun the Novice is here again." The Red Boy looked up with a smile and said, "The monkey thinks no fire can burn him, because none ever has. That's why he's here again. But this time we won't let him off: we'll burn him to cinders." He sprang up, grasped his spear, and ordered the little demons to wheel the fire carts out. Then he went out in front of the gates and asked Monkey, "Why are you here again?" "Give me back my master," Monkey replied. "Keep up with the times, ape," said the demon. "He may be a master to you, but to me he's something to eat with my drinks. You might as well forget about him." These words threw Monkey into a fury. He raised his gold-banded cudgel and struck at the monster's head. The demon quickly parried the blow with his fire-tipped spear. This fight was not like the one before:

A furious evil demon,
An enraged Monkey King.
One set on saving the pilgrim priest,
Whom the other intended to devour.
When the heart changes kinship disappears;
No concessions are made in the absence of feeling.
One would gladly have skinned his foe alive;
The other wanted his enemy pickled in sauce.
Such heroism,
What ferocity!
Spear parried cudgel in the struggle for mastery;
Cudgel blocked spear in the battle to win.
After twenty rounds of combat
Both sides were on equal terms.

When the demon king had fought twenty rounds with Monkey and could see that neither of them was going to win he fainted, pulled back, clenched his fist, punched himself twice on the nose, and started breathing out fire again. Flames roared from the carts in front of the entrance, and his mouth and eyes were full of the blaze. Monkey looked back to shout, "Where are you, dragon kings?" The dragon king brothers then led their watery hosts in spurting rain on the demon's fire. It was a splen-

潇潇洒洒，密密沉沉。潇潇洒洒，如天边坠落星辰；密密沉沉，似海口倒悬浪滚。起初时如拳大小，次后来瓮泼盆倾。满地浇流鸭顶绿，高山洗出佛头青。沟壑水飞千丈玉，涧泉波涨万条银。三叉路口看看满，九曲溪中渐渐平。这个是唐僧有难神龙助，扳倒天河往下倾。

那雨淙淙大小，莫能止息那妖精的火势。原来龙王私雨，只好泼得凡火；妖精的三昧真火，如何泼得？好一似火上浇油，越泼越灼。大圣道：“等我捻着诀，钻入火中！”轮铁棒，寻妖要打。那妖见他来到，将一口烟，劈脸喷来。行者急回头，燎得眼花雀乱，忍不住泪落如雨。原来这大圣不怕火，只怕烟。当年因大闹天宫时，被老君放在八卦炉中，煅过一番。他幸在那巽位安身，不曾烧坏。只是风搅得烟来，把他燎做火眼金睛，故至今只是怕烟。那妖又喷一口，行者当不得，纵云头走了。那妖王却又收了火具，回归洞府。

这大圣一身烟火，炮燥难禁，径投于涧水内救火。怎知被冷水一逼，弄得火气攻心，三魂出舍。可怜气塞胸堂喉舌



did rainstorm,

Mighty,

Heavy.

Mighty as stars falling from the heavens,

Heavy like waves crashing on the shore.

At first the drops are the size of fists,

Then each is a bowl of water upturned.

Flowing across the land, making duck's necks green;

Washing the mountainside to show it deep blue.

The waters in the ravine are a thousand fathoms of jade,

The spring stream swells to a myriad strands of silver.

Soon the crossroads is flooded,

And the meandering river flows straight.

The dragons help the Tang Priest in his trouble,

Making the Heavenly River overflow.

But heavy though it was, the downpour could not stop the demon's fire. Dragon king's private rain can only put out ordinary fires, not this demon's Samadhi Fire. The rain was like oil poured on the flames: the more there was, the fiercer the blaze. "I'll make a hand-spell and plunge into the fire," said Monkey, who went after the demon, swinging his cudgel. Seeing Monkey coming, the demon blew a cloud of smoke straight into his face. Turn away though he did, Monkey's eyes smarted terribly, and he could not stop the tears from pouring down. Although not bothered by fire, the Great Sage was vulnerable to smoke. Back at the time when he had made havoc in Heaven and been refined by Lord Lao Zi in the Eight Trigram Furnace he had saved himself from being burnt up by staying in the part of the furnace controlled by the Wind Trigram Xun. But the wind had blown smoke at him, and he had been so thoroughly cooked that his eyes turned fiery and his pupils golden. That was why he was still vulnerable to smoke. When the demon blew another cloud of smoke at him it was more than he could bear, and so he made off on his cloud. The demon king then had the fire-raising equipment put away and went back into the cave.

The flames and the smoke had made the Great Sage unbearably hot, so he plunged straight into the stream to put out the flames, not realizing that the shock of the cold water would make the fire attack his heart,

冷，魂飞魄散丧残生！慌得那四海龙王在半空里，收了雨泽，高声大叫：“天蓬元帅！卷帘将军！休在林中藏隐，且寻你师兄出来！”

八戒与沙僧听得呼他圣号，急忙解了马、挑着担奔出林来，也不顾泥泞，顺涧边找寻。只见那上溜头，翻波滚浪，急流中淌下一个人来。沙僧见了，连衣跳下水中，抱上岸来，却是孙大圣身躯。噫！你看他蜷蜷四肢伸不得，浑身上下冷如冰。沙和尚满眼垂泪道：“师兄！可惜了你，亿万年不老长生客，如今化作个中途短命人！”八戒笑道：“兄弟莫哭。这猴子佯推死，吓我们哩。你摸他摸，胸前还有一点热气没有？”沙僧道：“浑身都冷了，就有一点儿热气，怎的就得回生？”八戒道：“他有七十二般变化，就有七十二条性命。你扯着脚，等我摆布他。”真个那沙僧扯着脚，八戒扶着头，把他拽个直，推上脚来，盘膝坐定。八戒将两手搓热，忤住他的七窍，使一个按摩禅法。原来那行者被冷水逼了，气阻丹田，不能出声。却幸得八戒按摸揉擦，须臾间，气透三关，转明堂，冲开孔窍，叫了一声：“师父啊！”沙僧道：“哥啊，你生为师父，死也还在口里。且苏醒，我们在这里哩。”行者睁开眼道：“兄弟们在这里？老孙吃了亏也！”八戒笑道：“你才子发昏的，若不是老猪救你啊，已此了帐了，还不谢我哩！”行者却才起身，仰面道：“敖氏弟兄何





driving his three souls out of him. Alas,

When breathing stopped, cold went his mouth and tongue;
All his souls scattered and his life was done.

In their horror the dragon kings of the four seas who were watching from mid-air stopped making rain and shouted, "Marshal Tian Peng, Curtain-raising General, stop hiding in the woods. Go and find your brother."

Hearing their divine shouts Pig and Friar Sand immediately untied the horse, put the luggage-pole on their shoulders, and rushed out of the wood. They searched for Monkey along the stream, not caring about getting wet and muddy. Upstream they could see someone being carried by the rushing torrent and tossed around in the waves. The moment Friar Sand spotted this he leapt fully clothed into the water and hauled him to the bank. It was the body of the Great Sage. Alas! He was curled up, unable to stretch any of his limbs and as cold as ice all over. "Poor brother," said Friar Sand. "You who were once going to be immortal are now had your life cut short as a traveller." "Stop crying, brother," laughed Pig. "The ape's just shamming dead to give us a fright. Feel his chest and see if it's still warm." "He's cold all over," said Friar Sand, "with only a touch of warmth. How are we going to revive him?" "He knows how to do seventy-two transformations," said Pig, "and that means seventy-two lives. You grab his feet and I'll manipulate him. So Friar Sand pulled at Monkey's feet while Pig supported his head. They straightened him out, stood him up, then made him sit cross-legged. Pig warmed Monkey up by rubbing vigorously with the palms of his hands, covered his seven orifices, and gave him a dhyana massage. The shock of the cold water had blocked the breath in Monkey's abdomen, leaving him unable to speak. Thanks to Pig's massage and rubbing, the breath in Monkey's body soon flowed through the Three Passes¹ again, circulated in his Bright Hall,² and came out through his orifices with a shout of "Master". "Brother," said Friar Sand, "you live for the master, and his name is on your lips even when you're dying. Wake up. We're here." Monkey opened his eyes and asked, "Brothers, are you here? I've lost." "You passed out just now," said Pig with a laugh, "and if I hadn't saved you you'd have been done for. You owe me some thanks." Only then did Monkey get to his feet, look up and say, "Where are you, Ao brothers?" "We humble

在？”那四海龙王在半空中答应道：“小龙在此伺候。”行者道：“累你远劳，不曾成得功果，且请回去，改日再谢。”龙王帅水族，泱泱而回，不在话下。

沙僧搀着行者，一同到松林之下坐定。少时间，却定神顺气，止不住泪滴腮边。又叫：“师父啊——

忆昔当年出大唐，岩前救我脱灾殃。

三山六水遭魔障，万苦千辛割寸肠。

托钵朝餐随厚薄，参禅暮宿或林庄。

一心指望成功果，今日安知痛受伤！”

沙僧道：“哥哥，且休烦恼。我们早安计策，去那里请兵助力，搭救师父耶。”行者道：“那里请救么？”沙僧道：“当初菩萨吩咐，着我等保护唐僧，他曾许我们，叫天天应，叫地地应。那里请救去？”行者道：“想老孙大闹天宫时，那些神兵，都禁不得我。这妖精神通不小，须是比老孙手段大些的，才降得他哩。天神不济，地煞不能，若要拿此妖魔，须是去请观音菩萨才好。奈何我皮肉酸麻，腰膝疼痛，驾不起筋斗云，怎生请得？”八戒道：“有甚话吩咐，等我去请。”行者笑道：“也罢，你是去得。若见了菩萨，切休仰视，只可低头礼拜。等他问时，你却将地名、妖名说与他，再请救师父之事。他若肯来，定取擒了怪物。”八戒闻言，即便驾了云雾，向南而去。





dragons are in attendance up here,” the dragon kings of the four oceans replied from mid-air. “I’ve given you the trouble of this long journey for nothing,” said Monkey. “Would you like to go back now? I’ll come to thank you another day.” We will say no more about the dragon kings as they led their watery tribes home in majesty.

Friar Sand helped Monkey back into the woods, where they both sat down. Before long Monkey had recovered and was breathing normally as the tears poured down his cheeks. “Master,” he cried,

“I remember when you left Great Tang,
And saved me from my torture in the cliff.
Demons have plagued you at each mount and stream;
Your heart was torn by countless pains and woes.
Sometimes you have eaten well and sometimes not;
You’ve spent your nights in forests or in farms.
Your heart was always set on the Achievement;
Who knows what agonies you suffer now?”

“Don’t upset yourself so, brother,” said Friar Sand. “We’ll work out a plan to get reinforcements and rescue the master.” “Where from?” Monkey asked. “Long ago, when the Bodhisattva ordered us to protect the Tang Priest, she promised us that if we called on Heaven or earth for help there would always be a response,” replied Friar Sand. “Where shall we turn now?” “I remember that when I made havoc in Heaven,” said Monkey, “the Heavenly soldiers were no match for me. That evil spirit has tremendous magic. Only someone with more powers than I have will be able to subdue him. As the gods of Heaven and earth are useless the only way to catch the monster will be by going to ask the Bodhisattva Guanyin for her help. But I can’t ride my somersault cloud: my skin is much too sore and my body is aching. How are we going to get her help?” “Tell me what to say,” said Pig, “and I’ll go to ask her.” “All right,” said Monkey with a laugh, “you go. If the Bodhisattva receives you, you mustn’t look her in the face. Keep your head down and bow to her respectfully. When she asks you, tell her what this place and the demon are called, then ask her to save the master. If she agrees to come she’ll certainly capture the demon.” Pig set off south on his cloud.

却说那个妖王在洞里欢喜道：“小的们，孙行者吃了亏去了。这一阵虽不得他死，好道也发个大昏。——咦，只怕他又请救兵来也。快开门，等我去看他请谁。”

众妖开了门，妖精就跳在空中观看，只见八戒往南去了。妖精想着南边再无他处，断然是请观音菩萨，急按下云，叫：“小的们，把我那皮袋寻出来。多时不用，只恐口绳不牢，与我换上一条，放在二门之下，等我去把八戒赚将回来，装于袋内，蒸得稀烂，犒劳你们。”原来那妖精有一个如意的皮袋。众小妖拿出来，换了口绳，安于洞门内不题。

却说那妖王久居于此，俱是熟游之地。他晓得那条路上南海去近，那条去远。他从那近路上，一驾云头，赶过了八戒。端坐在壁岩之上，变作一个“假观世音”模样，等候着八戒。

那呆子正纵云行处，忽然望见菩萨。他那里识得真假？这才是见像作佛。呆子停云下拜道：“菩萨，弟子猪悟能叩头。”妖精道：“你不保唐僧去取经，却见我有何事干？”八戒道：“弟子因与师父行至中途，遇着号山枯松涧火云洞，有个红孩儿妖精，他把我师父摄了去。是弟子与师兄等，寻上他门，与他交战。他原来会放火，头一阵，不曾得赢；第二阵，请龙王助雨，也不能灭火。师兄被他烧坏了，不能行动，着弟子来请菩萨。万望垂慈，救我师父一难！”妖精道：“那火云洞洞主，不是个伤生的；一定是你们冲撞了他



Back in the cave the demon was saying with delight, "Sun the Novice is beaten, my little ones. I may not have killed him this time, but at any rate he passed out for a long time." He sighed, then added, "The only thing is that he might send for reinforcements. Open up, and I'll go out to see who he's sending for."

The demons opened the gates for the evil spirit to spring out and look around from mid-air. Seeing Pig heading south the spirit reckoned that he must definitely be going to ask the Bodhisattva Guanyin to come as there was nowhere else to the south where he might be going. The demon brought his cloud down quickly and said to his followers, "Little ones, fetch my leather bag. The string at the mouth may not be any good now as I haven't used it for ages, so please put a new string in it and leave it outside the inner gates. I'll lure Pig back here and pop him in the bag. Then we can steam him nice and tender as a reward for all of you." The little demons fetched their king's as-you-will leather bag, replaced the string in it, and put it inside the main gates.

As the demon king had lived there so long he was very familiar with the district, and knew which ways to the Southern Sea were quicker and which were longer. Riding his cloud by the quick route he overtook Pig and turned himself into an imitation Guanyin to sit on a crag and wait for him.

When the idiot suddenly saw Guanyin as he was hurtling along on his cloud he had no way of telling that this was a false one: it was a case of seeing the image and taking it for a Buddha. The idiot stopped his cloud, bowed down, and said, "Bodhisattva, your disciple Zhu Wuneng kowtows to you." "Why have you come to see me instead of escorting the Tang Priest to fetch the scriptures?" the Bodhisattva asked. "I was travelling with master," Pig replied, "when an evil spirit called the Red Boy carried my master off to the Fire-cloud Cave by Withered Pine Ravine on Mount Hao. Monkey and us two went to find the demon and fight him. Because he can make fire we couldn't beat him the first time. The second time we asked the dragon kings to help out with rain, but even that couldn't put it out. The flames have hurt Monkey so badly that he can't move, which is why he's sent me to ask for your help, Bodhisattva. I beg you in your mercy to save the master." "The lord of the Fire-cloud Cave



也。”八戒道：“我不曾冲撞他，是师兄悟空冲撞他的。他变作一个小孩子，吊在树上，试我师父。师父甚有善心，教我解下来，着师兄驮他一程。是师兄惯了他一惯，他就弄风儿，把师父摄去了。”妖精道：“你起来，跟我进那洞里见洞主，与你说个人情，你陪一个礼，把你师父讨出来罢。”八戒道：“菩萨呀，若肯还我师父，就磕他一个头也罢。”

妖王道：“你跟来。”那呆子不知好歹，就跟着他，径回旧路，却不向南洋海，随赴火云门。顷刻间，到了门首。妖精进去道：“你休疑忌。他是我的故人，你进来。”呆子只得举步入门。众妖一齐呐喊，将八戒捉倒，装于袋内。束紧了口绳，高吊在驮梁之上。妖精现了本像，坐在当中道：“猪八戒，你有什么手段，就敢保唐僧取经，就敢请菩萨降我？你大睁着两个眼，还不认得我是圣婴大王哩！如今拿你，吊得三五日，蒸熟了赏赐小妖，权为案酒！”八戒听言，在里面骂道：“泼怪物！十分无礼！若论你百计千方，骗了我吃，管教你一个个遭肿头天瘟！”呆子骂了又骂，嚷了又嚷，不题。

却说孙大圣与沙僧正坐，只见一阵腥风，刮面而过，他就打了一个喷嚏道：“不好！不好！这阵风，凶多吉少。想是猪八戒走错路也。”沙僧道：“他错了路，不会问人？”行者道：“想必撞见妖精了。”沙僧道：“撞见妖精，他不会跑回？”行





is no killer," said the evil spirit. "You must have offended him." "I never offended him," said Pig. "It was my brother Monkey who did. The demon turned himself into a little boy hanging at the top of a tree to tempt my master. My master is so kind-hearted that he told me to untie the boy and made Monkey carry him. It was Monkey who smashed him to bits and made him carry the master off in a wind." "Get up," said the evil spirit, "and come with me to the cave to see its lord. I shall ask him to be kind to you. You will just have to kowtow as an apology and ask for your master back." "Bodhisattva," said Pig, "I'll kowtow to him if I can get the master back that way."

"Come with me," said the demon king. Knowing no better, the idiot followed the demon back to the Fire-cloud Cave by the way he had come instead of going on to the Southern Sea. They were back at the entrance in an instant. "Do not worry," said the evil spirit as he went in, "he is an old acquaintance of mine. Come in." As soon as the idiot raised his foot to go inside the demons all captured him with a great shout, knocked him over, and pushed him into the bag. Then the cord at the mouth was drawn tight and Pig was hung up from a rafter. The evil spirit resumed his true form, took his seat in the midst of the demons, and said, "Pig, what powers do you think you have? How do you have the nerve to promise to protect the Tang Priest on his way to fetch the scriptures, or to ask the Bodhisattva here to subdue me? Take a good look. Can't you see I'm the Sage Boy King? Now I've got you I'm going to hang you up for four or five days, steam you, and give you as a treat to the little devils to nibble with their drinks." Hearing this, Pig started cursing inside the bag: "Damn you, monster. It's disgraceful behaviour. You may have used all your tricks and devices to be able to eat me, but I guarantee I'll give every one of you the head-swelling plague." The idiot kept on cursing and yelling, but we will say no more of him.

Monkey meanwhile had felt a stinking wind rush past him as he sat with Friar Sand. "That's bad," he said with a sneeze. "That's a thoroughly ill wind. I'm afraid Pig's got lost." "But wouldn't he ask the way if he got lost?" asked Friar Sand. "He must have run into the demon," said Monkey. "But wouldn't he have come rushing back here if he'd met a demon?" said Friar Sand. "Can't be sure," said Monkey. "You sit



者道：“不停当；你坐在这里看守，等我跑过涧去打听打听。”沙僧道：“师兄腰疼，只恐又着他手，等小弟去罢。”行者道：“你不济事，还让我去。”

好行者，咬着牙，忍着疼，捻着铁棒，走过涧，到那火云洞前，叫声“泼怪！”那把门的小妖，又急入里报：“孙行者又在门首叫哩！”那妖王传令叫拿，那伙小妖，枪刀簇拥，齐声呐喊，即开门，都道：“拿住！拿住！”行者果然疲倦，不敢相迎，将身钻在路旁，念个咒语叫“变！”即变做一个销金包袱。小妖看见，报道：“大王，孙行者怕了；只见说一声‘拿’字，慌得把包袱丢下，走了。”妖王笑道：

“那包袱也无什么值钱之物，左右是和尚的破偏衫，旧帽子，背进来拆洗做补衬。”一个小妖，果将包袱背进，不知是行者变的。行者道：“好了！这个销金包袱，背着了！”那妖精不以为事，丢在门内。

好行者，假中又假，虚里还虚：即拔一根毫毛，吹口仙气，变作个包袱一样；他的真身，却又变作一个苍蝇儿，钉在门枢上。只听得八戒在那里哼哩哼的，声音不清，却似一个瘟猪。行者嚶的飞了去寻时，原来他吊在皮袋里也。行者钉在皮袋，又听得他恶言恶语骂道，妖怪长，妖怪短，“你怎么假变作个观音菩萨，哄我回来，吊我在此，还说要吃我！有一日我师兄——

大展齐天无量法，满山泼怪登时擒！
解开皮袋放我出，筑你千钯方趁心！”



here and look after the things while I go over the ravine and see what's going on." "Let me go," said Friar Sand. "Your back is still aching and he might fight you again." "You'd be useless," said Monkey. "It'll have to be me."

Splendid Monkey gritted his teeth against the pain, took his cudgel in his hand, crossed the ravine, and shouted "Vicious monster!" at the mouth of the cave. The little devil at the gate rushed inside to report that Sun the Novice was yelling at the gates again. The demon king ordered Monkey's capture. With a great battle-cry a crowd of demons armed with swords and spears opened the gates and shouted, "Get him." Monkey was indeed too exhausted to fight them. He squeezed himself against the side of the path, shouted, "Change," and turned himself into a bundle wrapped in a gold-embroidered cloth. As soon as they saw it the little devils picked it up and took it inside. "Your Majesty," they reported, "Monkey's a coward. As soon as we shouted 'Get him' he was so scared he dropped his bundle and ran." "There won't be anything in there that's worth anything," smirked the demon king. "Probably just some worn-out monks' habits and old hats. Get them in, and wash and tear them up to use as rags." One of the little demons took the bundle right inside the cave, not realizing it was really Monkey. "Splendid," thought Monkey, "they're carrying the bundle in." The evil spirit dropped it inside the doors without paying any attention to it.

Splendid Monkey could work transformations within transformations and deceits within deceits. Pulling out one of his hairs he blew on it with magic breath and made it look just like the first bundle. He then turned himself into a fly that perched on the pivot of the door. He could hear Pig grumbling away rather indistinctly, like a hog with swine-fever. When Monkey buzzed over to look for him he found Pig hanging up in the leather sack. Monkey landed on the sack, where he could hear Pig cursing and swearing at the demon. "How dare you pretend to be the Bodhisattva Guanyin and trick me into coming here! Then you hang me up and say you're going to eat me. One day soon my elder brother

Will use his superlative Great Sage powers
And have all you demons caught in a shake.
He'll open this bag and let me get out

行者闻言，暗笑道：“这呆子虽然在这里面受闷气，却还不倒了旗枪。老孙一定要拿了此怪。若不如此，怎生雪恨！”

正欲设法拯救八戒出来，只听那妖王叫道：“六健将何在？”时有六个小妖，是他知己的精灵，封为健将，都有名字：一个叫做云里雾，一个叫做雾里云；一个叫做急如火，一个叫做快如风；一个叫做兴烘掀，一个叫做掀烘兴。六健将上前跪下。妖王道：“你们认得老大王家么？”六健将道：

“认得。”妖王道：“你与我星夜去请老大王来，说我这里捉唐僧蒸与他吃，寿延千纪。”六怪领命，一个个厮拖厮扯，径出门去了。行者嚶的一声，飞下袋来，跟定那六怪，躲离洞中。

毕竟不知怎的请来，且听下回分解。



To give you all thousands of thumps with my rake.”

Monkey was delighted to hear this. “The idiot may be a bit stuffy in there, but he’s not running down his colours. I’ll get that demon and have my revenge on him.”

Just as Monkey was working out how to rescue Pig he heard the demon king shouting, “Where are the six warriors?” Six of the little devils who were his friends had been given the title of Warrior. Each one had his own name. They were Mist in the Clouds, Clouds in the Mist, Fire-fast, Windspeedy, Heater and Cooker. The six warriors stepped forward and knelt down. “Do you know where the Old King lives?” the demon asked. “Yes,” the warriors replied. “Go tonight to invite His Majesty the Old King here. Tell him that I’ve caught a Tang Priest who I’m going to cook for him, and that this will make him live for another thousand ages.” The six monsters slouched around as they went out with their orders. Monkey flew down from the bag with a buzz and followed the six demons as they left the cave. If you don’t know how the Old King was invited there, listen to the explanation in the next instalment.

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第四十二回

大圣殷勤拜南海 观音慈善缚红孩

话说那六健将出洞门，径往西南上，依路而走。行者心中暗想道：“他要请老大王吃我师父，老大王断是牛魔王。我老孙当年与他相会，真个意合情投，交游甚厚。至如今我归正道，他还是邪魔。虽则久别，还记得他模样，且等老孙变作牛魔王，哄他一哄，看是何如。”好行者，躲离了六个小妖，展开翅，飞向前边，离小妖有十数里远近，摇身一变，变作个牛魔王；拔下几根毫毛，叫“变！”即变作几个小妖。在那山凹里，驾鹰牵犬，搭弩张弓，充作打围的样子，等候那六健将。

那一伙厮拖厮扯，正行时，忽然看见牛魔王坐在中间，慌得兴烘掀、掀烘兴扑的跪下道：“老大王爷爷在这里也。”那云里雾、雾里云、急如火、快如风都是肉眼凡胎，那里认得真假，也就一同跪倒，磕头道：“爷爷！小的们是火云洞圣婴大王处差来，请老大王爷爷去吃唐僧肉，寿延千纪哩。”行者借口答道：“孩儿们起来，同我回家去，换了衣服来也。”小妖叩头道：“望爷爷方便，不消回府罢。路程遥远，恐我大王见责。小的们就此请行。”行者笑道：“好乖儿女。也罢，也罢，向前开路，我和你去来。”六怪抖擞精神，向

Chapter 42

The Great Sage Reverently Visits the Southern Sea Guanyin in Her Mercy Binds the Red Boy

The story tells how the six warriors left the cave and headed southwest. Monkey thought, "They are going to invite the Old King to eat our master. I'm sure he must be the Bull Demon King. In the old days we got on very well and were the best of friends, but now I've gone straight and he's still an evil monster. Although it's a long time since I last saw him, I remember what he looks like. I think I'll turn myself into a Bull Demon King, try to fool them, and see how it goes." Splendid Monkey gave the six little demons the slip, spread his wings, flew about a dozen miles ahead of them, shook himself, and turned into a Bull Demon King. He pulled out some hairs, shouted, "Change," and turned them into little devils with dogs, falcons, bows and crossbows as if they were a hunting party in the mountain valley. He then waited for the six warriors.

As the six warriors were making their way sloppily along they suddenly noticed that the Bull Demon King was sitting in their midst. Heater and Cooker fell to their knees in a panic and said, "Your Majesty, you're here already." Mist in the Clouds, Clouds in the Mist, Fire-fast and Wind-speedy were also all common mortals with fleshly eyes, unable to tell the true from the false, and they too fell to their knees, kowtowed and said, "Your Majesty, we've been sent by the Sage Boy King of the Fire-cloud Cave to invite Your Senior Majesty to a meal of Tang Priest meat that will lengthen your life by a thousand ages." "Get up, children," said Monkey, "and come back to my cave with me while I change." "There will be no need for all that trouble, Your Majesty," said the little devils, still kowtowing. "You needn't go back. It's a long way, and I'm sure that our king would be angry with us if you did. Please come with us." "What good children," said Monkey. "Very well then, lead the way. I'm coming with you." The six little devils pulled themselves together and shouted to clear



前喝路。大圣随后而来。

不多时，早到了本处。快如风、急如火撞进洞里，报：“大王，老大王爷爷来了。”妖王欢喜道：“你们却中用，这等来的快。”即便叫：“各路头目，摆队伍，开旗鼓，迎接老大王爷爷。”满洞群妖，遵依旨令，齐齐整整，摆将出去。这行者昂昂烈烈，挺着胸脯，把身子抖了一抖，却将那架鹰犬的毫毛，都收回身上。拽开大步，径走入门里，坐在南面当中。红孩儿当面跪下，朝上叩头道：“父王，孩儿拜揖。”行者道：“孩儿免礼。”那妖王四大拜拜毕，立于下手。行者道：“我儿，请我来有何事？”妖王躬身道：“孩儿不才，昨日获得一人，乃东土大唐和尚。常听得人讲，他是一个十世修行之人，有人吃他一块肉，寿似蓬瀛不老仙。愚男不敢自食，特请父王同享唐僧之肉，寿延千纪。”行者闻言，打了个失惊道：“我儿，是那个唐僧？”妖王道：“是往西天取经的人也。”行者道：“我儿，可是孙行者师父么？”妖王道：“正是。”行者摆手摇头道：“莫惹他！莫惹他！别的还好惹，孙行者是那样人哩，我贤郎，你不曾会他？那猴子神通广大，变化多端。他曾大闹天宫。玉皇上帝差十万天兵，布下天罗地网，也不曾捉得他。你怎么敢吃他师父！快早送出去还他，不要惹那猴子。他若打听着你吃了他师父，他也不来和你打，他只把那金箍棒往山腰里拗个窟窿，连山都拗了



the way for the Great Sage, who was following them.

They were soon back at the cave. Wind-fast and Fire-speedy rushed in to report, "Your Majesty, His Senior Majesty is here." "You're capable lads to be back so soon," said the demon king with delight. He then ordered all his commanders to parade his forces with their banners and drums to greet the Old King. All the demon in the cave obediently went out on parade. Monkey threw out his chest and acted very haughtily, braced himself, took back all the hairs he had turned into falconers and huntsmen, then strode straight in through the gates and took the central seat facing south as a monarch. The Red Boy knelt and kowtowed to him, saying, "Your Majesty, your son pays obeisance." "No need for that," said Monkey. After making four sets of kowtows the demon king stood below his father. "What have you asked me here for, boy?" Monkey asked.

"Your stupid son," said the demon with a bow, "caught someone yesterday—a priest from the Great Tang in the East. I've often heard tell that he is someone who has cultivated his conduct for ten lives, and that if you eat a piece of his flesh you'll live as long as an immortal from Penglai or Yingzhou. I did not dare to eat him by myself, which is why I asked Your Majesty to share the Tang Priest's flesh and extend your life by a thousand ages." At this Monkey looked shocked and asked, "Which Tang Priest, my boy?" "The one going to fetch scriptures in the Western Heaven," the demon king replied. "But isn't he the master of Sun the Novice?" Monkey asked. "Yes," said the demon king. Monkey waved his hand, shook his head and said, "Don't start trouble with him. Pick a fight with anyone else you like, but not with him. My dear boy, don't you know what sort of person he is? That ape has vast magic powers and can do all sorts of transformations. When he made havoc in Heaven the Jade Emperor sent a hundred thousand Heavenly soldiers to spread out Heaven-and-earth nets, but they could not catch him. How could you have the nerve to eat his master? Send the priest out his moment, and don't start trouble with that monkey. If he heard that you'd eaten his master he wouldn't even need to fight you. He'd just have to poke a hole in the mountainside with that gold-banded cudgel of his to bring the whole mountain tumbling down. Then where would you be able to live,

去。我儿，弄得你何处安身，教我倚靠何人养老！”

妖王道：“父王说那里话，长他人志气，灭孩儿的威风。那孙行者共有兄弟三人，领唐僧在我半山之中，被我使个变化，将他师父摄来。他与那猪八戒当时寻到我的门前，讲什么攀亲托熟之言，被我怒发冲天，与他交战几合，也只如此，不见什么高作。那猪八戒刺邪里就来助战，是孩儿吐出三昧真火，把他烧败了一阵。慌得他去请四海龙王助雨，又不能灭得我三昧真火；被我烧了一个小发昏，连忙着猪八戒去请南海观音菩萨。是我假变观音，把猪八戒赚来，见吊在如意袋中，也要蒸他与众小的们吃哩。那行者今早又来我的门首吆喝，我传令教拿他，慌得他把包袱都丢下，走了。却才去请父王来看看唐僧活像，方可蒸与你吃，延寿长生不老也。”

行者笑道：“我贤郎啊，你只知有三昧火赢得他，不知他有七十二般变化哩！”妖王道：“凭他怎么变化，我也认得。谅他决不敢进我门来。”行者道：“我儿，你虽然认得他，他却不变大的，如狼狽大象，恐进不得你门；他若变作小的，你却难认。”妖王道：“凭他变甚小的。我这里每一层门上，有四五个小妖把守，他怎生得入！”行者道：“你是不知。他会变苍蝇、蚊子、虻蚤，或是蜜蜂、蝴蝶并螭螬虫等项，又会变我模样，你却那里认得？”妖王道：“勿虑；他就是铁胆铜心，也不敢近我门来也。”



my boy, and who would there be to support me in my old age?"

"What things to say, Your Majesty," said the demon king. "You're bolstering him and making me look small. That Monkey and a couple of his fellow disciples were crossing my mountains when I did a transformation and carried his master off. He and Pig traced me to the gates here and talked some nonsense about kinship. I got into such a raging fury that we fought a few rounds. That was all there was to it. He wasn't anything very special. Then Pig came charging in so I breathed out my True Samadhi Fire and routed him. Monkey was so desperate that he went to ask the dragon kings of the four seas for rain, but they couldn't put out my True Samadhi Fire. I burnt him so badly that he passed out, then sent Pig off in a great hurry to ask the Bodhisattva Guanyin of the Southern Seas to come. I turned myself into a Guanyin and tricked Pig into coming here: he's now hanging up in the as-you-will bag, and I'm going to steam him as a treat for all the underlings. That Monkey was back shouting at our gates again this morning. I ordered his arrest, and it threw him into such a panic that he dropped his bundle and fled. It was only then that I invited Your Majesty over to see what the Tang Priest looked like in life before we have him steamed for you to eat and become immortal."

"My dear boy," laughed Monkey, "you're only aware of how you beat him with your True Samadhi Fire. What you forget is that he can do seventy-two transformations." "No matter what he turns himself into I can always spot him," said the demon king, "and I'm sure he won't dare try another attack here." "My son," said Monkey, "you may be able to recognize him sometimes, but he won't turn into something big like a wolf, an orang-utan or an elephant. If he did he wouldn't be able to get inside the cave. You'd find it hard to recognize him if he turned into something small." "No matter how small he made himself we have four or five little devils on every door. He's never be able to get in." "You don't realize that he can turn himself into a fly, or a mosquito, or a flea, or a bee, or a butterfly, or the tiniest of insects. He could even make himself look just like me. You wouldn't possibly be able to tell." "Don't worry," said the demon king. "Even if he had guts of iron and a bronze heart he'd never dare come anywhere near here."

行者道：“既如此说，贤郎甚有手段，实是敌得他过，方来请我吃唐僧的肉；奈何我今日还不吃哩。”妖王道：“如何不吃？”行者道：“我近来年老，你母亲常劝我作些善事。我想无甚作善，且持些斋戒。”妖王道：“不知父王是长斋，是月斋？”行者道：“也不是长斋，也不是月斋，唤做‘雷斋’。每月只该四日。”妖王问：“是那四日？”行者道：“三辛逢初六。今朝是辛酉日，一则当斋，二来酉不会客。且等明日，我去亲自刷洗蒸他，与儿等同享罢。”

那妖王闻言，心中暗想道：“我父王平日吃人为生，今活彀有一千余岁，怎么如今又吃起斋来了？想当初作恶多端，这三四日斋戒，那里就积得过来。此言有假，可疑！可疑！”即抽身走出二门之下，叫六健将来问：“你们老大王是那里请来的？”小妖道：“是半路请来的。”妖王道：“我说你们来的快。不曾到家么？”小妖道：“是，不曾到家。”妖王道：“不好了！着了假也！这不是老大王！”小妖一齐跪下道：“大王，自家父亲，也认不得？”妖王道：“观其形容动静都像，只是言语不像。只怕着了假，吃了人亏。你们都要仔细：会使刀的，刀要出鞘；会使枪的，枪要磨明；会使棍的，使棍；会使绳的，使绳。待我再去问他，看他言语如何。若果是老大王，莫说今日不吃，明日不吃，便迟个月何妨！假若言语不对，只听我唵的一声，就一齐下手。”群魔





“In that case, dear son,” said Monkey, “what powers do you have that make you more than a match for him, so that you could invite me here today to eat the flesh of the Tang Priest? All the same, I don’t think I’ll have any today.” “Why not?” the demon king said. “I’m getting old,” said Monkey, “and your mother keeps nagging at me to do some good works. The only good deed I’m interested in is eating vegetarian food.” “Your Majesty,” said the demon king, “is this permanent or just for a month?” “Neither,” said Monkey. “It’s called ‘thunder vegetarianism’. You do it for four days each month.” “Which four?” the demon asked. “The three days each month with Xin in their names, and the sixth day too. Today is the day *Xin You*, so that means I ought to be on vegetarian food. Besides, *You* days are not good for having visitors. But tomorrow I could be back to scrub, wash and steam him myself, and enjoy him with you, my boy.”

This all made the demon king think, “My father usually lives on human flesh, and he’s already lived to be over a thousand. How come he’s now thinking about a vegetarian diet? When you consider all the evil things he’s done, three or four days of vegetarian food a month could never make up for them. There’s something wrong here. It’s very suspicious.” He withdrew and went out through the inner gates, sent for the six warriors, and asked them, “Where was His Senior Majesty when you gave him that invitation?” “Halfway here,” the little devils replied. “I thought you were quick,” said the demon king. “Didn’t you go to his place?” “No,” said the little devils, “we didn’t.” “This is bad,” said the demon king. “I’ve been fooled. It’s not His Senior Majesty.” The little devils all knelt before him and asked, “Your Majesty, can’t you recognize your own father?” “He looks and moves just like my father,” said the demon king, “but what he says doesn’t fit. I’m afraid I’ve been taken in and beaten by one of his transformations. I want you all to be very careful. The swordsmen among you must draw your swords, the spearmen sharpen your spears, and those of you who can use staves and ropes get ready to do so. I’m going to question him again and watch what he says. If he really is His Senior Majesty then it doesn’t matter whether we have the feast today, tomorrow or in a month’s time. But if what he says is wrong, then the moment I give a hum you’re all to attack

各各领命讫。

这妖王复转身到于里面，对行者当面又拜。行者道：“孩儿，家无常礼，不须拜；但有甚话，只管说来。”妖王伏于地下道：“愚男一则请来奉献唐僧之肉，二来有句话儿上请。我前日闲行，驾祥光，直至九霄空内，忽逢着祖延道龄张先生。”行者道：“可是做天师的张道龄么？”妖王道：“正是。”行者问曰：“有甚话说？”妖王道：“他见孩儿生得五官周正，三停平等，他问我是几年、那月、那日、那时出世。儿因年幼，记得不真。先生子平精熟，要与我推看五星。今请父王，正欲问此。倘或下次再得会他，好烦他推算。”行者闻言，坐在上面暗笑道：“好妖怪呀！老孙自归佛果，保唐师父，一路上也捉了几个妖精，不似这厮克剥。他问我什么家长礼短，少米无柴的话说，我也好信口捏脓答他。他如今问我生年月日，我却怎么知道！……好猴王，也十分乖巧：巍巍端坐中间，也无一些儿惧色，面上反喜盈盈的笑道：“贤郎请起。我因年老，连日有事不遂心怀，把你生时果偶然忘了。且等到明日回家，问你母亲便知。”

妖王道：“父王把我八个字时常不离口论说，说我有同天不老之寿，怎么今日一旦忘了！岂有此理！必是假的！”喂的一声，群妖枪刀簇拥，望行者没头没脸的扎来。这大圣使金





at once.”

When the little devils had all been given their orders the demon king turned on his heels, went back inside and bowed to Monkey, who said, “No need for all that formality within the family, my boy. Don’t bow. Just say whatever it is you have to say.” The demon king prostrated himself before Monkey and replied, “Your foolish son actually invited you for two reasons. One was to present you with Tang Priest meat, and the other was to ask you something. When I was out for a spin on my auspicious light the other day I went right up to the ninth level of clouds and bumped into the Taoist Master Zhang Daoling.” “Do you mean Zhang Daoling the Taoist pope?” Monkey asked. “Yes,” the demon king replied. “What did he say to you?” Monkey asked. “Seeing that your son is complete in all his organs and that the spacing between my forehead, nose and chin is auspiciously even,” the demon king replied, “he asked me the hour, day, month and year of my birth. Your child is too young to remember all that properly. Master Zhang is a brilliant astrologer, and he offered to cast my horoscope. That is what I wanted to inquire about, Your Majesty, so that I can ask him to cast my horoscope next time I meet him.”

This made Monkey chuckle to himself: “What a magnificent demon. I’ve captured quite a few since I became a Buddhist and started escorting the Tang Priest on this journey, but none of them was as sharp as this one. He’s asking me all trivial family details, and I’ll just have to fake up my answers. How could I possibly know when he was born?” The splendid Monkey King was extremely crafty. He continued to sit in majesty in the central position, showing not a trace of fear as he replied with his face wreathed in smiles, “Please get up, dear boy. I’m getting so old now that nothing goes the way I want it to any more. I can’t remember just now exactly when you were born. I’ll ask your mother when I go home tomorrow.”

“But Your Majesty is always reeling off the details of my birth-time,” the demon king said, “and telling me I’ll live as long as Heaven. You can’t have forgotten now. It’s outrageous. You’re a fake.” He then hummed the signal and all the demons rushed on Monkey and stabbed at him with their swords and spears. The Great Sage parried their thrusts

箍棒架住了，现出本像，对妖精道：“贤郎，你却没理。那里儿子好打爷的？”那妖王满面羞惭，不敢回视。行者化金光，走出他的洞府。小妖道：“大王，孙行者走了。”妖王道：“罢！罢！罢！让他走了罢！我吃他这一场亏也！且关了门，莫与他打话，只来刷洗唐僧，蒸吃便罢。”

却说那行者擎着铁棒，呵呵大笑，自涧那边而来。沙僧听见，急出林迎着道：“哥啊，这半日方回，如何这等哂笑，想救出师父来也？”行者道：“兄弟，虽不曾救得师父，老孙却得个上风来了。”沙僧道：“甚么上风？”行者道：“原来猪八戒被那怪假变观音哄将回来，吊于皮袋之内。我欲设法救援，不期他着什么六健将去请老大王来吃师父肉。是老孙想着他老大王必是牛魔王，就变了他的模样，充将进去，坐在中间。他叫父王，我就应他；他便叩头，我就直受。着实快活！果然得了上风！”沙僧道：“哥啊，你便图这般小便宜，恐师父性命难保。”行者道：“不须虑，等我去请菩萨来。”沙僧道：“你还腰疼哩。”行者道：“我不疼了。古人云：‘人逢喜事精神爽。’你看着行李、马匹，等我去。”沙僧道：“你置下仇了，恐他害我师父。你须快去快来。”行者道：“我来得快，只消顿饭时，就回来矣。”

好大圣，说话间躲离了沙僧，纵筋斗云，径投南海。在那半空里，那消半个时辰，望见普陀山景。须臾，按下云





with his cudgel, went back to looking like himself again, and said to the evil spirit, "You're the outrageous one, dear boy. It can't possibly be right for a son to attack his own father." The demon king was so overwhelmed with shame that he dared not return Monkey's look. Brother Monkey then turned into a golden glow and left the cave. "Your Majesty, Sun the Novice has gone," the little devils reported. "Oh well, that's that," said the demon king. "Good riddance. He beat me this time. Shut the gates and say nothing to him. Let's clean, cook and eat the Tang Priest."

Laughing aloud as he brandished his cudgel, Monkey went back across the ravine. Hearing this, Friar Sand hurried out of the woods to say to him, "Brother, you've been ages. Why are you laughing? I hope it's because you've rescued the master." "No, brother," Monkey replied. "But although I haven't rescued him yet, I won this time." "How?" Friar Sand asked. "The fiend disguised himself as Guanyin to lure Pig back here and hang him up in a leather bag. I was just trying to work out how to rescue Pig when the demon sent his six so-called warriors to invite the Old King to a meal of the master's flesh. I reckoned that the Old King was bound to be the Bull Demon King, so I turned myself into his double, went inside, and took the place of honour. He called me 'Your Majesty' and 'father', and I replied; and when he kowtowed I sat up straight. It was lovely. I really did win." "But while you've been scoring easy points the master's life is in terrible danger," said Friar Sand. "Don't worry about it," said Monkey. "I'm off to ask the Bodhisattva here." "But your back's still aching," said Friar Sand. "Now it isn't," said Monkey. "As the old saying goes, when things go well they raise the spirits. Look after the horse and the luggage. I'm off." "You've made such an enemy of him," said Friar Sand, "that I'm scared he'll murder the master. Be as quick as you can." "I'll be quick," said Monkey. "I'll be back in the time it takes to eat a meal."

Even as he was still speaking, the splendid Great Sage left Friar Sand and set off on the somersault cloud that took him straight towards the Southern Ocean. He had been flying for less than an hour when Potaraka Island came into view. He landed his cloud in an instant and went straight to Raka Crag, where the twenty-four devas asked him as he walked

头，直至落伽崖上。端肃正行，只见二十四路诸天迎着道：“大圣，那里去？”行者作礼毕，道：“要见菩萨。”诸天道：“少停，容通报。”时有鬼子母诸天来潮音洞外报道：“菩萨得知，孙悟空特来参见。”菩萨闻报，即命进去。大圣敛衣皈命，捉定步，径入里边，见菩萨倒身下拜。菩萨道：“悟空，你不领金蝉子西方求经去，却来此何干？”行者道：“上告菩萨。弟子保护唐僧前行，至一方，乃号山枯松涧火云洞。有一个红孩儿妖精，唤作圣婴大王，把我师父摄去。是弟子与猪悟能等寻至门前，与他交战。他放出三昧火来，我等不能取胜，救不出师父。急上东洋大海，请到四海龙王，施雨水，又不能胜火，把弟子都熏坏了，几乎丧了残生。”菩萨道：“既他是三昧火，神通广大，怎么去请龙王，不来请我？”行者道：“本欲来的，只是弟子被烟熏了，不能驾云，却教猪八戒来请菩萨。”菩萨道：“悟能不曾来呀。”行者道：“正是。未曾到得宝山，被那妖精假变做菩萨模样，把猪八戒又赚入洞中，现吊在一个皮袋里，也要蒸吃哩。”

菩萨听说，心中大怒道：“那泼妖敢变我的模样！”恨了一声，将手中宝珠净瓶往海心里扑的一贯，唬得那行者毛骨竦然，即起身侍立下面，道：“这菩萨火性不退，好是怪老孙说的话不好，坏了他的德行，就把净瓶贯了。可惜！可惜！早知送了我老孙，却不是一件大人事？”





solemnly towards them, "Great Sage, where are you going?" After Monkey had exchanged courtesies with them he replied, "I would like to see the Bodhisattva." "Please wait for a moment while we report to her," the devas said. Hariti and the other devas went to the entrance of the Tide Cave to report, "Bodhisattva, Sun Wukong has come for an audience." The Bodhisattva asked for him to be brought in.

The Great Sage tidied his clothes and obediently walked inside at a respectful pace. When he saw the Bodhisattva he prostrated himself before her. "Wukong," she said, "why are you here instead of taking Master Golden Cicada to the West to fetch the scriptures?" "Bodhisattva," Monkey replied, "your disciple humbly reports that while escorting the Tang Priest on his journey he has reached the Fire-cloud Cave in the Withered Pine Ravine on Mount Hao. An evil spirit called the Red Boy whose title is Sage Boy King has snatched my master. I and Pig found our way to his gates and fought him, but he started a True Samadhi Fire. This makes it impossible for us to beat him and rescue the master. I hurried to the Eastern Sea and asked the dragon kings of the four seas to make rain, but it couldn't control the flames, and I was badly hurt by the smoke, which all but killed me." "Why did you send for the dragon kings and not for me," the Bodhisattva asked, "if he has True Samadhi Fire and such great powers?" "I wanted to come," Monkey replied, "but I'd been so badly affected by the smoke that I couldn't ride a cloud. I sent Pig to come and ask you for help instead." "But he has not been here," the Bodhisattva replied. "That's just it," said Monkey. "Before Pig reached this island the evil spirit turned himself into your double, Bodhisattva, lured him into the cave, and has now hung him up in a leather bag ready to be steamed and eaten."

When the Bodhisattva heard this she said in a furious rage, "How dare that vicious demon turn himself into my double!" With a roar of anger she flung her precious pure vase into the sea. Monkey was so horrified that his hair stood on end. He rose to his feet, stood below the Bodhisattva's throne, and said, "If the Bodhisattva does not control her temper I'll be blamed for talking out of turn and ruining her conduct. This is terrible. You've thrown your vase away. Had I known you could have done me a big favour and given it to me."

说不了，只见那海当中，翻波跳浪，钻出个瓶来。原来是一个怪物驮着出来。行者仔细看那驮瓶的怪物，怎生模样：

根源出处号帮泥，水底增光独显威。
世隐能知天地性，安藏偏晓鬼神机。
藏身一缩无头尾，展足能行快似飞。
文王画卦曾元卜，常纳庭台伴伏羲。
云龙透出千般俏，号水推波把浪吹。
条条金线穿成甲，点点装成彩玳瑁。
九宫八卦袍披定，散碎铺遮绿灿衣。
生前好勇龙王幸，死后还驮佛祖碑。
要知此物名和姓，兴风作浪恶乌龟。

那龟驮着净瓶，爬上崖边，对菩萨点头二十四点，权为二十四拜。行者见了，暗笑道：“原来是看瓶的。想是不见瓶，就问他要。”菩萨道：“悟空，你在下面说什么？”行者道：“没说什么。”菩萨教：“拿上瓶来。”这行者即去拿瓶，——唉！莫想拿得他动。好便似蜻蜓撼石柱，怎生摇得半分毫？行者上前跪下道：“菩萨，弟子拿不动。”菩萨道：“你这猴头，只会说嘴。瓶儿你也拿不动，怎么去降妖缚怪？”行者道：“不瞒菩萨说。平日拿得动，今日拿不动。想是吃了妖精亏，筋力弱了。”菩萨道：“常时是个空瓶；如今是净瓶抛下



Before the words were all out of his mouth the waves of the sea started to dance and the vase emerged from them. It was being carried on the back of a monster. When Brother Monkey took a good look at the monster he saw what it was like:

Where he comes from he is known as Mud-carrier,
Shining in splendour alone beneath the sea,
Knowing Heaven and earth from his ancient obscurity,
And the ways of ghosts and gods from his peaceful hiding-place.
When concealed he withdraws his head and his tail,
But his legs can make him swim as fast as flying.
On him King Wen drew trigram and Zeng Yuan cast omens;
He always was offered at the court of Fu Xi.
All beauty is revealed by this primal dragon,
Calling up the breakers and making the waves.
Threads of gold sew his carapace together,
And brindling gives the colour to the tortoise-shell.
Its back carries the Eight Trigram' Ninefold Palace;
Scattered splendour flecks his coat of green.
The dragon king admires him for his courage when alive;
He carries the tablet of Lord Buddha after death.
If you want to know what this creature is called,
He is the wicked tortoise who causes wind and waves.

Carrying the vase on his back, the tortoise crawled ashore, and made twenty-four nods to the Bodhisattva that counted as twenty-four kow-tows. Seeing this Monkey laughed to himself as he said, "He must be the vase-keeper. I suppose they ask him for the vase whenever it's lost." "What is that you are saying, Wukong?" "Nothing," Monkey replied. "Fetch the vase," the Bodhisattva ordered. Monkey went over to pick it up, but he had no more chance of moving it than a dragonfly has of shifting a stone pillar by even a fraction of an inch. Monkey went back to the Bodhisattva, knelt before her, and said, "Bodhisattva, your disciple cannot move it." "All you can do, you ape, is talk," said the Bodhisattva. "If you can't even move a vase how can you hope to subdue demons?" "To be honest, Bodhisattva, I would normally be able to move it, but today I just can't. I think that being beaten by the evil spirit must have weakened me." "It is usually an empty vase," said the Bodhisattva, "but

海去，这一时间，转过了三江五湖，八海四渎，溪源潭洞之间，共借了一海水在里面。你那里有架海的斤量，此所以拿不动也。”行者合掌道：“是弟子不知。”

那菩萨走上前，将右手轻轻的提起净瓶，托在左手掌上。只见那龟点点头，钻下水去了。行者道：“原来是个养家看瓶的夯货！”菩萨坐定道：“悟空，我这瓶中甘露水浆，比那龙王的私雨不同：能灭那妖精的三昧火。待要与你拿了去，你却拿不动；待要着善财龙女与你同去，你却又不是好心，专一只会骗人。你见我这龙女貌美，净瓶又是个宝物，你假若骗了去，却那有工夫又来寻你？你须是留些什么东西作当。”行者道：“可怜！菩萨这等多心。我弟子自秉沙门，一向不干那样事了。你教我留些当头，却将何物？我身上这件绵布直裰，还是你老人家赐的。这条虎皮裙子，能值几个铜钱？这根铁棒，早晚却要护身。但只是头上这个箍儿，是个金的，却又被你弄了个方法儿长在我头上，取不下来。你今要当头，情愿将此为当。你念个《松箍儿咒》，将此除去罢；不然，将何物为当？”菩萨道：“你好自在啊！我也不要你的衣服、铁棒、金箍；只将你那脑后救命的毫毛拔一根与我作当罢。”行者道：“这毫毛，也是你老人家与我的。但恐拔下一根，就拆破群了，又不能救我性命。”菩萨骂道：“你这猴子！你便一毛也不拔，教我这善财也难舍。”行者笑道：“菩萨，你却也多疑。正是‘不看僧面看佛面’。千万救我



when I threw it into the sea it went round the Three Rivers, the Five Lakes, the Eight Seas, the Four Streams, and all the brooks, springs, pools and caves to borrow a whole seaful of water. You are nowhere near strong enough to lift a sea up. That is why you can't move it." "Indeed," said Brother Monkey, his hands clasped before him, "your disciple didn't know that."

The Bodhisattva then stepped forward, gently lifted the vase with her right hand, and placed it on the palm of her left hand. The tortoise nodded to the Bodhisattva again and slipped back into the sea. "So you keep a domestic cretin to look after your vase," observed Monkey. "Wukong," said the Bodhisattva, seating herself, "the sweet dew in this flask of mine, unlike the dragon kings' private rain, can extinguish Samadhi Fire. I was going to let you take it, but you cannot move it. Then I thought of asking the Naga Maiden to go with you, but you have not got a kind heart and you are an inveterate deceiver. My Naga Maiden is very lovely, and the vase is precious; if you were to steal either of them I would be much too busy to go looking for you. So you will have to leave something as security." "How said," said Monkey, "that you should be so suspicious, Bodhisattva. I've never done anything like that since I was converted to the faith. What would you like me to leave as security? You yourself presented me with the brocade tunic I'm wearing. My tiger-skin kilt isn't worth tuppence, and I need this iron cudgel for self-defence. All that's left is the band round my head. It's gold, but you used magic to make it grow into my skull so that it can't be taken off. If you want security I'd like you to take that. Say a band-loosening spell and take it off. If that won't do, what else is there?"

"You are a cool customer," said the Bodhisattva. "I do not want your clothes, your cudgel or your band. Just pluck out one of the life-saving hairs from the back of your head and give me that as your security." "But you gave it to me, Your Reverence," protested Monkey. "Besides, if I pulled one out it would break up the set, and they'd not be able to save my life any more." "Ape," said the Bodhisattva angrily, "you refuse to pull out one little hair. I do not feel at all like parting with my Maiden." "Bodhisattva," pleaded Monkey, "you are being too suspicious. As they say, 'if you won't do it for the monk's sake do it for the Buddha's sake."

师父一难罢!”那菩萨:

逍遥欣喜下莲台,云步香飘上石崖。

只为圣僧遭障害,要降妖怪救回来。

孙大圣十分欢喜,请观音出了潮音仙洞。诸天大神都列在普陀岩上。菩萨道:“悟空,过海。”行者躬身道:“请菩萨先行。”菩萨道:“你先过去。”行者磕头道:“弟子不敢在菩萨面前施展。若驾筋斗云啊,掀露身体,恐菩萨怪我不敬。”菩萨闻言,即着善财龙女去莲花池里,劈一瓣莲花,放在石岩下边水上,教行者:“你上那莲花瓣儿,我渡你过海。”行者见了道:“菩萨,这花瓣儿,又轻又薄,如何载得我起!这一踉翻跌下水去,却不湿了虎皮裙?走了硝,天冷怎穿!”菩萨喝道:“你且上去看!”行者不敢推辞,舍命往上跳。果然先见轻小,到上面比海船还大三分。行者欢喜道:“菩萨,载得我了。”菩萨道:“既载得,如何不过去?”行者道:“又没个篙、桨、篷、桅,怎生得过?”菩萨道:“不用。”只把他一口气吹开吸拢,又着实一口气,吹过南洋苦海,得登彼岸。行者却脚踉实地,笑道:“这菩萨卖弄神通,把老孙这等呼来喝去,全不费力也!”

那菩萨吩咐众诸天各守仙境,着善财龙女闭了洞门,他却纵祥云,躲离普陀岩,到那边叫:“惠岸何在?”惠岸——乃托塔李天王第二个太子,俗名木叉是也。——乃菩萨亲传授的徒弟,不离左右,称为护法惠岸行者,即对菩萨合





Whatever you do, please, please save my master." The Bodhisattva

Stepped down with joy from her lotus seat,
Went amid incense to the crag by cloud.
Because the holy monk faced mortal peril
She would deliver him and catch the fiend.

Monkey was absolutely delighted. He invited the Bodhisattva to leave the Tide Cave where the devas were drawn up in line on Pota Cliff. "Let us cross the sea, Wukong," the Bodhisattva said. "After you, Bodhisattva," said Monkey with a bow. "No, after you," replied the Bodhisattva. "I would not dare to show off in front of the Bodhisattva" said Monkey, kowtowing. "Were I to ride my somersault cloud, Bodhisattva, I fear I might be somewhat exposed, and you'd accuse me of disrespect." At this the Bodhisattva sent the Naga Maiden to cut a lotus petal from the lotus pool and take it to the water beneath the cliff. "Stand on that petal," the Bodhisattva said to Brother Monkey, "and I will take you across the sea." "But that petal is much too light and thin to take my weight," said Monkey. "If I fall into the sea my tigerskin kilt will get soaked, and the saltpetre that keeps it soft will be washed out. Then I won't be able to wear it in cold weather." "Get on and see," shouted the Bodhisattva. Not daring to make any more excuses, Monkey obediently jumped on it. Although it looked so flimsy it was considerably bigger than a sea-going boat once he was aboard. "It can carry me, Bodhisattva," he exclaimed with delight. "Then over the sea with you," replied the Bodhisattva. "But there's no pole, oars, mast or sail," said Monkey, "so how can I get over?" "You will not need them," said the Bodhisattva, and with a single breath she blew the boat right across to the opposite shore of the Southern Sea of Suffering. Once his feet were on dry land Monkey smiled and said, "That Bodhisattva really showed off her magic powers by blowing me right across the sea with no trouble at all."

Instructing all the devas to guard her immortal realm, the Bodhisattva told the Naga Maiden to close the gates of the cave, left the Pota Cliff by auspicious cloud and went over to call, "Where are you, Huian?" Huian was Moksa, the second son of Heavenly King Li, the Pagoda-carrier; he was the disciple whom the Bodhisattva personally taught, and he never left her side. His full title was Huian the Novice, Protector of the Dharma.

掌伺候。菩萨道：“你快上界去，见你父王，问他借天罡刀来一用。”惠岸道：“师父用着几何？”菩萨道：“全副都要。”

惠岸领命，即驾云头，径入南天门里，到云楼宫殿，见父王下拜。天王见了，问：“儿从何来？”木叉道：“师父是孙悟空请来降妖，着儿拜上父王，将天罡刀借了一用。”天王即唤哪吒将刀取三十六把，递与木叉。木叉对哪吒说：“兄弟，你回去多拜上母亲：我事紧急，等送刀来再磕头罢。”忙忙相别，按落祥光，径至南海，将刀捧与菩萨。

菩萨接在手中，抛将去，念个咒语，只见那刀化作一座千叶莲台。菩萨纵身上去，端坐在中间。行者在旁暗笑道：“这菩萨省使俭用。那莲花池里有五色宝莲台，舍不得坐将来，却又问别人去借。”菩萨道：“悟空，休言语，跟我也。”却才都驾着云头，离了海上。白鹦哥展翅前飞，孙大圣与惠岸随后。

顷刻间，早见一座山头。行者道：“这山就是号山了。从此处到那妖精门首，约摸有四百余里。”菩萨闻言，即命住下祥云；在那山头上念一声“唵”字咒语，只见那山左山右，走出许多神鬼，却乃是本山土地众神，都到菩萨宝莲座下磕头。菩萨道：“汝等俱莫惊张。我今来擒此魔王。你与我把这团围打扫干净，要三百里远近地方，不许一个生灵在地。将那窝中小兽，窟内雏虫，都送在巅峰之上安生。”众



Huian placed his hands together and stood awaiting the Bodhisattva's orders. "Go straight up to Heaven," she said, "call on His Majesty your father, and ask him to lend me his Pole Star swords." "How many will you need, Mistress?" Huian asked. "The whole set," she replied.

Huian then went obediently straight up on his cloud, in through the Southern Gate of Heaven, and into the Cloud-tower Palace, where he kowtowed to his father. "Where have you come from?" Heavenly King Li asked after greeting him. "My mistress has been asked by Sun Wukong to subdue a demon," Huian—or Moksa—replied. "She has sent me to visit you and ask for the loan of your set of Pole Star swords." The Heavenly King then sent Nezha to fetch the thirty-six swords, which he gave to Moksa. "Brother," said Moksa to Nezha, "would you please pay my respects to our mother. I'm on a very urgent job, and I'll come to kowtow to her when I bring the swords back." Taking his leave in a great hurry he brought his auspicious light straight down to the Southern Sea, where he presented the swords to the Bodhisattva.

The Bodhisattva took the swords, threw them into the air, said a spell, and turned them into a thousand-petal lotus throne, on which she took her seat. Monkey grinned to himself and said, "That Bodhisattva is a real skinflint. She has a lotus throne of many colours in her lotus pool already, but she's too mean to sit on that. She would have to send him off to borrow someone else's instead." "Wukong," said the Bodhisattva, "be quiet and come with me." They then both left the coast by cloud. The white parrot flew ahead, while the Great Sage and Huian stood behind her.

Within moments they saw a mountain-top. "That's Mount Hao," said Monkey. "It's about a hundred and fifty miles from here to the demon's place." The Bodhisattva then ordered him to lower the auspicious cloud. She said the magic word "*Om*" above the summit, whereupon many a god and ghost—all the local spirits of the mountain—emerged from all around the mountain and gathered to kowtow to the Bodhisattva's lotus throne. "Don not be afraid," she said. "I am here to capture this demon king. I want this whole area swept completely clean, with not a living creature left behind within a hundred miles of here. All the baby animals in their dens and fledglings in holes in the trees must be put on the top of this high

神遵依而退。须臾间，又来回复。菩萨道：“既然干净，俱各回祠。”遂把净瓶扳倒，唵喇喇倾出水来，就如雷响。真个是：

漫过山头，冲开石壁。漫过山头如海势，冲开石壁似汪洋。黑雾涨天全水气，沧波影日幌寒光。遍崖冲玉浪，满海长金莲。菩萨大展降魔法，袖中取出定身禅。化做落伽仙境界，真如南海一般般。秀蒲挺出昙花嫩，香草舒开贝叶鲜。紫竹几竿鸚鵡歇，青松数簇鹧鸪喧。万迭波涛连四野，只闻风吼水漫天。

孙大圣见了，暗中赞叹道：“果然是一个大慈大悲的菩萨！若老孙有此法力，将瓶儿望山一倒，管什么禽兽蛇虫哩！”菩萨叫：“悟空，伸手过来。”行者即忙敛袖，将左手伸出。菩萨拔杨柳枝，蘸甘露，把他手心里写一个“迷”字。教他：“捏着拳头，快去与那妖精索战，许败不许胜。败将来我这跟前，我自有法力收他。”

行者领命。返云光，径来至洞口。一只手使拳，一只手使棒，高叫道：“妖怪开门！”那些小妖，又进去报道：“孙行者又来了！”妖王道：“紧关了门！莫睬他！”行者叫道：“好儿



crag for safety." Obediently the demons withdrew, and soon they were all back. "Now that the place is clean, you may all return to your shrines," said the Bodhisattva. She then turned her vase of purity upsidedown, letting the water roar out with a noise like thunder. Indeed, it

Flowed down from the peak,
Smashed through the rocks.
Flowed down from the peak with the force of the sea,
Smashed through the rocks like a mighty ocean.
Black spray rose to the watery heavens,
Great waves coldly reflected the sun.
Jade waves smashed through crags,
While the sea was covered with golden lotuses.
Guanyin displayed her demon-quelling magic,
Producing a fixing dhyana from her sleeve.
She made the mountain a Potaraka Island,
Just like the one in the Southern Sea
Tall grew the rushes, and the epiphyllum tender,
Flowers were everywhere, and the patra looked fresh.
Parrots perched in the purple bamboos,
And quails were calling amid the verdant pines.
Endless lines of waves as far as the eye could see,
And all that could be heard was the wind on the waters.

The Great Sage Monkey was full of silent admiration: "What great mercy and compassion. If I had that magic power I'd just have tipped the vase over, and to hell with the birds, beasts, reptiles and insects." "Stretch your hand out, Wukong," said the Bodhisattva. Monkey at once neatened his clothes and put out his left hand. The Bodhisattva drew out her sprig of willow, moistened it in the sweet dew, and wrote "Confusion" on his palm. "Make a fist," she told him, "and go to challenge the demon to battle. Let him beat you, then draw him back here. I have a Dharma power with which to subdue him."

Monkey obediently took his cloud straight back to the cave entrance. Brandishing his cudgel with one hand and clenching the other into a fist, he shouted, "Open up, evil spirits." The little devils scampered back inside to report, "Sun the Novice is here again." "Shut the doors tight and ignore him," said the demon king. "What a fine son you are," shouted

子!把老子赶在门外,还不开门!”小妖又报道:“孙行者骂出那话儿来了!”妖王只教:“莫睬他!”行者叫两次,见不开门,心中大怒,举铁棒,将门一下打了一个窟窿。慌得那小妖跌将进去道:“孙行者打破门了!”妖王见报几次,又听说打破前门,急纵身跳将出去,挺长枪,对行者骂道:“这猴子,老大不识起倒!我让你得些便宜,你还不知尽足,又来欺我!打破我门,你该个什么罪名?”行者道:“我儿,你赶老子出门,你该个什么罪名?”

那妖王羞怒,绰长枪劈胸便刺;这行者举铁棒,架隔相还。一番搭上手,斗经四五个回合,行者捏着拳头,拖着棒,败将下来。那妖王立在山前道:“我要刷洗唐僧去哩!”行者道:“好儿子,天看着你哩!你来!”那妖精闻言,愈加嗔怒,喝一声,赶到面前,挺枪又刺。这行者轮棒又战几合,败阵又走。那妖王骂道:“猴子,你在前有二三十合的本事,你怎么如今正斗时就要走了,何也?”行者笑道:“贤郎,老子怕你放火。”妖精道:“我不放火了,你上来。”行者道:“既不放火,走开些。好汉子莫在家门前打人。”那妖精不知是诈,真个举枪又赶。行者拖了棒,放了拳头。那妖王着了迷乱,只情追赶。前走的如流星过度,后走的如弩箭离弦。



Monkey, "driving your own father out of doors and refusing to open the doors to him." "Sun the Novice is being very abusive," the little devils came back in to report. "Ignore him," said the demon king. When the doors were still shut after he had called twice, Monkey grew very angry. He raised his iron cudgel and smashed a hole in them. This threw the little devils into such a panic that they ran tumbling and stumbling in to say, "Sun the Novice has broken the doors down." Hearing that the outer doors had been broken down after all the earlier reports the demon king now leapt up and sprang outside brandishing his spear and flinging insults back at Monkey: "You ape, you have no sense at all. I let you off lightly, but you don't know when enough is enough. You're trying to bully me again. I'll make you pay for the crime of smashing down my doors." "What about your crime in driving your own father away?" retorted Monkey.

In his humiliation and anger the demon king thrust his spear at Brother Monkey's chest. Monkey parried this with his cudgel and hit back. Once they started they fought four or five rounds in which Monkey, one hand holding the cudgel and the other clenched in a fist, gave ground. "I'm going back to get the Tang Priest scrubbed and cleaned," said the demon. "You be careful, my boy," said Monkey. "Heaven can see what you're doing. You come here." This stung the demon king into an even greater fury. Running after Monkey he caught him up and took another thrust at him with his spear. Monkey swung back with his cudgel, and after a few more rounds ran away in defeat again. The demon king started to taunt him once more: "Last time you were good for twenty or thirty rounds. But now you're running away each time we fight. What's wrong with you?" "My dear boy," grinned Monkey, "your father's afraid you'll start that fire again." "I won't," said the demon, "now, come here." "If you're not going to start a fire," said Monkey, "let's move away from here. A tough guy doesn't attack people in front of his own door." Not realizing that this was a trick, the evil spirit raised his spear and ran after him. Monkey trailed his cudgel and opened his other hand. The demon king then fell into confusion and chased Monkey for all he was worth. The quarry moved like a shooting star, and the pursuer like a bolt that had just been shot from a crossbow.



不一时，望见那菩萨了。行者道：“妖精，我怕你了。你饶我罢。你如今赶至南海观音菩萨处，怎么还不回去？”那妖王不信，咬着牙，只管赶来。行者将身一幌，藏在那菩萨的神光影里。这妖精见没了行者。走近前，睁圆眼，对菩萨道：“你是孙行者请来的救兵么？”菩萨不答应。妖王拈转长枪，喝道“咄！你是孙行者请来的救兵么？”菩萨也不答应。妖精望菩萨劈心刺一枪来。那菩萨化道金光，径走上九霄空内。行者跟定道：“菩萨，你好欺伏我罢了！那妖精再三问你，你怎么推聋装哑，不敢做声，被他一枪搠走了，却把那个莲台都丢下耶！”菩萨只教：“莫言语，看他再要怎的。”此时行者与木叉俱在空中，并肩同看。只见那妖呵呵冷笑道：“泼猴头，错认了我也！他不知把我圣婴当作个甚人。几番家战我不过，又去请个什么脓包菩萨来，却被我一枪，搠得无形无影去了；又把个宝莲台儿丢了。且等我上去坐坐。”好妖精，他也学菩萨，盘手盘脚的，坐在当中。行者看见道：“好！好！好！莲花台儿好送人了！”菩萨道：“悟空，你又说甚么？”行者道：“说甚！说甚！莲台送了人了！那妖精坐放臀下，终不得你还要哩？”菩萨道：“正要他坐哩。”行者道：“他的身躯小巧，比你坐得稳当。”菩萨叫：“莫言语，且看法力。”

他将杨柳枝往下指定，叫一声“退！”只见那莲台花彩俱无，祥光尽散，原来那妖王坐在刀尖之上。即命木叉：





Before long Monkey saw the Bodhisattva. "Evil spirit," he said to the demon, "I'm scared of you. Please spare me. I'm going to where the Bodhisattva Guanyin of the Southern Sea lives. You go home now." The demon king was not going to believe this, so he gritted his teeth and continued the pursuit. With a shake of his body Monkey hid himself in the Bodhisattva's divine radiance. Seeing that Monkey had disappeared, the evil spirit went up to the Bodhisattva, glared at her, and asked, "Are you reinforcements sent for by Monkey?" The Bodhisattva did not answer. The demon king then twirled his spear and roared, "Hey! Are you reinforcements sent for by Monkey?" The Bodhisattva again did not answer. The demon king then thrust his spear straight at the Bodhisattva's heart, at which she turned into a beam of golden light and rose straight up to the highest heavens. Monkey went up with her and complained, "Bodhisattva, you've tricked me again. Why did you act deaf and dumb and say nothing when that demon kept asking you? One thrust from his spear and you ran away. You've even ditched your lotus throne." "Keep quiet," the Bodhisattva said, "and see what he does next."

Monkey and Moksa stood next to each other up there watching while the demon said with a derisive jeer, "Insolent ape, you didn't know who you were up against. You didn't realize what sort of person I am. You fought me and lost several times, and then you sent for that putrid Bodhisattva. One thrust from my spear and she's disappeared. She's even left her lotus throne behind. Well, I'm going to sit on it now." The evil spirit then sat cross-legged in the middle of the throne, imitating the Bodhisattva. "That's just marvellous," said Monkey. "Now you've given your lotus throne away." "What are you saying now, Wukong?" the Bodhisattva asked. "What am I saying?" Monkey replied. "I'm saying you've given your lotus throne away. That fiend has just sat himself down on it. Would you care to get it back?" "But I want him to sit on it," the Bodhisattva said. "He's so small he'll sit on it much more safely than you did," Monkey replied. "Stop talking," said the Bodhisattva, "and watch the power of the Dharma."

She pointed downwards with her sprig of willow and called. "Turn back." The colours and auspicious glow of the lotus sea all disappeared, leaving the demon king sitting on the points of swords. "Drive the swords

“使降妖杵，把刀柄儿打去来。”那木叉按下云头，将降魔杵，如筑墙一般，筑了有千百余下。那妖精，穿通两腿刀尖出，血流成汪皮肉开。好怪物，你看他咬着牙，忍着痛，且丢了长枪，用手将刀乱拔。行者却道：“菩萨啊，那怪物不怕痛，还拔刀哩。”菩萨见了，唤上木叉，“且莫伤他生命。”却又把杨柳枝垂下，念声“唵”字咒语，那天罡刀都变做倒须钩儿，狼牙一般，莫能褪得。那妖精却才慌了，扳着刀尖，痛声苦告道：“菩萨，我弟子有眼无珠，不识你广大法力、千乞垂慈，饶我性命！再不敢恃恶，愿入法门戒行也。”

菩萨闻言，却与二行者、白鹦哥低下金光，到了妖精面前。问道：“你可受吾戒行么？”妖王点头滴泪道：“若饶性命，愿受戒行。”菩萨道：“你可入我门么？”妖王道：“果饶性命，愿入法门。”菩萨道：“既如此，我与你摩顶受戒。”就袖中取出一把金剃头刀儿，近前去，把那怪分顶剃了几刀，剃作一个太山压顶，与他留下三个顶搭，挽起三个窝角揪儿。行者在旁笑道：“这妖精大晦气！弄得不男不女，不知像个什么东西！”菩萨道：“你今既受我戒，我却也不慢你，称你做善财童子，如何？”那妖点头受持，只望饶命。菩萨却用手一指，叫声“退！”撞的一声，天罡刀都脱落尘埃，那童子身躯不损。

菩萨叫：“惠岸，你将刀送上天宫，还你父王，莫来接





in by hitting their handles with the demon-quelling pestle," she ordered Moksa. Moksa then took his cloud straight down and struck over a thousand times with the demon-quelling pestle as if he were ramming down earth to build a wall. The demon was now pouring with blood from his open wounds as the points of two swords both came out through his thighs. Watch the demon as he grits his teeth against the agony. Throwing his spear down he pulled furiously at the swords. "Bodhisattva," exclaimed Monkey, "that monster's not afraid of pain. He's trying to pull the swords out." Seeing this she called to Moksa, "Don't kill him." She then pointed her sprig of willow down once more, said the magic word "Om", and turned all Pole Star swords into halberds with inverted barbs like wolf's teeth that could not be pulled out. This finally made the demon desperate. Trying to bend the sword-points he pleaded in his agony, "Bodhisattva, your disciple was blind. I failed to recognize your great Dharma powers. I beg you in your mercy to spare my life. I shall never do evil again, and I vow to become a Buddhist and observe the rules of conduct."

On hearing this the Bodhisattva went down on her golden light with Moksa, Monkey and the white parrot till she was in front of the evil spirit. "Will you really accept my rules of conduct?" The demon king nodded and said amid tears, "I will accept the rules if you spare my life." "Will you join my faith?" the Bodhisattva asked. "If you spare my life I swear I will." said the demon king. "In that case," said the Bodhisattva, "I shall lay my hands on your head and administer the vows." From her sleeve she produced a golden razor, with a few strokes of which she shaved the demon's head into a Mount Tai tonsure, leaving him with a topknot and with three little tufts. "Poor evil spirit," laughed Monkey. "Now you can't tell whether he's a boy or a girl. Goodness knows what he's meant to be." "As you have accepted my rules of conduct," said the Bodhisattva to the demon, "I will not mistreat you. I shall call you Page Sudhana. Do you accept?" The demon bowed in assent, wanting only to have his life spared. The Bodhisattva then pointed at him and called, "Withdraw!" With a crashing sound the Pole Star swords all fell into the dust. The boy was now unharmed.

"Huian," said the Bodhisattva, "will you take the swords back to the



我，先到普陀岩会众诸天等候。”那木叉领命，送刀上界，回海不题。

却说那童子野性不定，见那腿疼处不疼，臀破处不破，头挽了三个揪儿，他走去绰起长枪，望菩萨道：“那里有甚真法力降我！原来是个掩样术法儿！不受甚戒！看枪！”望菩萨劈脸刺来。恨得个行者轮铁棒要打。菩萨只叫：“莫打，我自有惩治。”却又袖中取出一个金箍儿来道：“这宝贝原是我佛如来赐我往东土寻取经人的‘金紧禁’三个箍儿。紧箍儿，先与你戴了；禁箍儿，收了守山大神；这个金箍儿，未曾舍得与人，今观此怪无礼，与他罢。”好菩萨，将箍儿迎风一幌，叫声“变！”即变作五个箍儿，望童子身上抛了去，喝声“着！”一个套在他头顶上，两个套在他左右手上，两个套在他左右脚上。菩萨道：“悟空，走开些，等我念念《金箍儿咒》。”行者慌了道：“菩萨呀，请你来此降妖，如何却要咒我？”菩萨道：“这篇咒，不是《紧箍儿咒》，咒你的；是《金箍儿咒》，咒那童子的。”行者却才放心，紧随左右，听得他念咒。菩萨捻着诀，默默的念了几遍，那妖精搓耳揉腮，攒蹄打滚。

正是：

一句能通遍沙界，广大无边法力深。

毕竟不知那童子怎的皈依，且听下回分解。





Heavenly Palace and return them to His Majesty your father? You need not come back to meet me: wait with all the devas on the Pota Crag." As instructed, Moksa took the swords back to Heaven then returned to the Southern Sea.

Now the boy's savage nature had not yet been tamed. When he realized that the pain in his legs had gone, that his backside was no longer wounded, and that he had three little tufts of hair on his head he ran over to grab his spear and said to the Bodhisattva, "You don't have any real Dharma powers that can put me down. It was all just an illusion. I refuse to accept your rules. Take this!" He jabbed at her face with his spear, making Monkey so angry that he struck at the boy with his cudgel. "Don't hit him," the Bodhisattva called out. "I have a way of punishing him." From her sleeve she produced a gold band and continued, "This treasure is one of the three bands—a golden one, tightening one, and a prohibition one—that the Tathagata Buddha gave me when I went to the East to find the pilgrim who would fetch the scriptures. You are wearing the tightening band. The prohibition band was used to subdue the great god guarding the mountain. I have not been able to bring myself to give the golden one away before, but as this demon is being so outrageous he shall have it." The splendid Bodhisattva then waved the band in the wind, shouted "Change!" and turned it into five band that she threw at the boy with the command "Fix!" One went over his head, two on his hands, and two on his feet. "Stand clear, Wukong," the Bodhisattva ordered, "while I say the Gold-band Spell." "Bodhisattva," pleaded Monkey in panic, "I asked you here to subdue the demon, so why ever are you putting a curse on me?" "But this will not be the Band-tightening Spell that affects you," the Bodhisattva explained. "It will be the Gold-band Spell that works on the boy." Monkey felt easier in his mind as he stood beside the Bodhisattva and listened to her saying the spell. She made magic with her hands and recited the words silently several times over. The evil spirit twisted and tugged at his ears and cheeks, stamped his feet and rolled around. Indeed,

One phrase unites all the words without number;
Boundless and deep is the strength of the Dharma.

If you don't know how the boy was finally converted, listen to the explanation in the next instalment.

第四十三回

黑河妖孽擒僧去 西洋龙子捉鼉回

却说那菩萨念了几遍，却才住口，那妖精就不疼了。又正性起身看处，颈项里与手足上都是金箍，勒得疼痛，便就除那箍儿时，莫想褪得动分毫。这宝贝已此是见肉生根，越抹越痛。行者笑道：“我那乖乖，菩萨恐你养不大，与你戴颈圈镯头哩。”那童子闻此言，又生烦恼，就此绰起枪来，望行者乱刺。行者急闪身，立在菩萨后面，叫：“念咒！念咒！”

那菩萨将杨柳枝儿，蘸了一点甘露，洒将去，叫声“合！”只见他丢了枪，一双手合掌当胸，再也不能开放。至今留了一个“观音扭”，即此意也。那童子开不得手，拿不得枪，方知是法力深微。没奈何，才纳头下拜。

菩萨念动真言，把净瓶敲倒，将那一海水，依然收去，更无半点存留。对行者道：“悟空，这妖精已是降了，却只是野心不定，等我教他一步一拜，只拜到落伽山，方才收法。你如今快早去洞中，救你师父去来！”行者转身叩头道：“有劳菩萨远涉，弟子当送一程。”菩萨道：“你不消送，恐

Chapter 43

At the Black River a Monster Carries Off the Priest The Dragon Prince of the West Captures an Alligator

The story tell how the Bodhisattva recited the spell several times before stopping. Only then did the evil spirit's agony cease. When he recovered, stood up and looked at himself he found that he had gold bands round his neck, hands and feet. They were painfully tight, and try as he would he could not move them at all. The treasures had already taken root in his flesh, and the more he rubbed them the more they hurt. "There, there, little darling," mocked Monkey. "The Bodhisattva's put a lucky amulet ring round your neck to make sure you grow up safely." This jibe infuriated the boy, who grabbed his spear once more and started lunging wildly at Monkey. Monkey nimbly avoided it and went behind the Bodhisattva, yelling, "Say the spell, say the spell."

The Bodhisattva moistened her willow sprig with sweet dew, and flicked the ambrosial liquid at him with a call of "Together!" The boy dropped his spear and put his hands together in front of his chest, unable to pull them apart. The "Guanyin twist" that some people still have today is what he had. Only when he could not pick up his spear because his hands were inseparably joined did the boy appreciate the deep mystery of the power of the Dharma. He could do no other than lower his head in a kowtow.

The Bodhisattva then recited another true spell and turned her vase over to take back the whole seaful of water. Not half a drop was left behind. "Wukong," she said to Monkey, "this demon has now surrendered. The only thing is that he still has some wild ideas. He will only accept the Dharma after he has gone from here to Potaraka Island making a kowtow at every step of the journey. You must go straight back to the cave to rescue your master." "As your disciple has put you to the trouble of this long journey," said Monkey with a kowtow, "I should see



怕误了你师父性命。”行者闻言，欢喜叩别。那妖精早归了正果，五十三参，参拜观音。且不题善菩萨收了童子。

却说那沙僧久坐林间，盼望行者不到；将行李捎在马上，一只手执着降妖宝杖，一只手牵着缰绳，出松林向南观看，只见行者欣喜而来。沙僧迎着道：“哥哥，你怎么去请菩萨，此时才来！焦杀我也！”行者道：“你还做梦哩。老孙已请了菩萨，降了妖怪。”行者却将菩萨的法力，备陈了一遍。沙僧十分欢喜道：“救师父去也！”

他两个才跳过涧去，撞到门前，拴下马匹。举兵器齐打入洞里，剿净了群妖，解下皮袋，放出八戒来。那呆子谢了行者道：“哥哥，那妖精在那里？等我去筑他几钯，出出气来！”行者道：“且寻师父去。”

三人径至后边，只见师父赤条条，捆在院中哭哩。沙僧连忙解绳，行者即取衣服穿上。三人跪在面前道：“师父辛苦了。”三藏谢道：“贤徒啊，多累你等。怎生降得妖魔也？”行者又将请菩萨，收童子之言，备陈一遍。三藏听得，即忙跪下，朝南礼拜。行者道：“不消谢他，转是我们与他作福，收了一个童子。”——如今说童子拜观音，五十三参，参参见佛，即此是也。——教沙僧，将洞内宝物收了。且寻米粮，安排斋饭，管待了师父。那长老得性命全亏孙大圣，取



you some of your way back." "No need," said the Bodhisattva. "I am worried for your master's life." Brother Monkey then kowtowed to take his leave of her joyfully. The evil spirit was now converted to the True Achievement by Guanyin, who became his fifty-third religious teacher.

The story now turns from how the Bodhisattva won a page boy through her wisdom to Friar Sand, who had long been sitting in the woods waiting for Monkey. When Monkey did not come back he tied the luggage on the back of the horse, and leading it by its bridle with one hand and holding his demon-quelling staff in the other he went out of the pine woods to take a look to the south. Seeing Monkey returning in a very good mood, Friar Sand went up to him and said, "Brother, why has it taken you so long to get back from asking the Bodhisattva to come? I've been half dead from worry." "You must have been asleep and dreaming," said Monkey. "I've already brought her here and she has subdued the demon." Monkey then told him all about the Bodhisattva's Dharma power. "Let's go and rescue the master," said Friar Sand with delight.

The two of them then leapt across the ravine and rushed to the doors, where they tethered the horse. Then they charged in together, their weapons at the ready, and wiped out the devils. They let the leather bag down to release Pig, who thanked Monkey and asked, "Where's that evil spirit, brother? Just let me have a go at him with my rake; I want to get my own back." "Let's find the master," said Monkey.

The three of them went right to the back of the cave, where they found their master tied up stark naked and weeping in the rear courtyard. Friar Sand untied him while Monkey fetched his clothes to dress him. The three of them then knelt before him and said, "Master, you have suffered terribly." Sanzang thanked them and said, "Dear disciples, I have put you to great trouble. How was the demon subdued?" Monkey then told him how the Bodhisattva had been asked to come and had taken the boy as her page. (This is what people refer to nowadays when they talk about the page boy submitting to the Bodhisattva, and respecting her as his fifty-third teacher after visiting the Buddha on three occasions.) Monkey told Friar Sand to collect all the valuables in the cave then find some rice to prepare a vegetarian meal for the master. The venerable elder owed his life entirely to the Great Sage Sun; and it was on the

真经只靠美猴精。师徒们出洞来，攀鞍上马，找大路，笃志投西。

行经一个多月，忽听得水声振耳。三藏大惊道：“徒弟呀，又是那里水声？”行者笑道：“你这老师父，忒也多疑，做不得和尚。我们一同四众，偏你听见什么水声。你把那《多心经》又忘了也？”唐僧道：“《多心经》乃浮屠山鸟巢禅师口授，共五十四句，二百七十个字。我当时耳传，至今常念，你知我忘了那句儿？”行者道：“老师父，你忘了‘无眼耳鼻舌身意’。我等出家人，眼不视色，耳不听声，鼻不嗅香，舌不尝味，身不知寒暑，意不存妄想——如此谓之祛褪六贼。你如今为求经，念念在意；怕妖魔，不肯舍身；要斋吃，动舌；喜香甜，嗅鼻；闻声音，惊耳；睹事物，凝眸；招来这六贼纷纷，怎生得西天见佛？”三藏闻言，默然沉思道：“徒弟啊，我——

一自当年别圣君，奔波昼夜甚殷勤。
芒鞋踏破山头雾，竹笠冲开岭上云。
夜静猿啼殊可叹，月明鸟噪不堪闻。

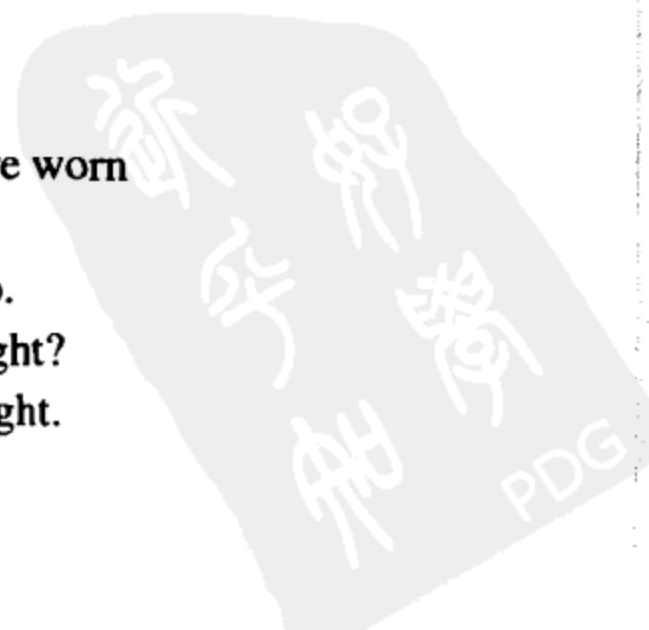


Handsome Monkey Spirit that he depended to fetch the scriptures. Master and disciples then left the cave. The horse was saddled up, and once they found the main trail they headed west with wholehearted determination.

One day when they had been travelling for over a month Sanzang heard the sound of a river. "Disciple," said Sangzang in great alarm, "what river is that?" "You're much too much of a worrier, old Master", laughed Monkey "ever to become a priest. Why should you alone among the four of us hear water? Have you forgotten your *Heart Sutra*?" "I was taught the fifty-four sentences and 270 words of that sutra on Pagoda Mountain by the Rook's Nest Hermit in person," replied Sanzang. "I learned them by ear and I constantly repeat them to myself. Which sentence of it have I forgotten?" "Master," said Brother Monkey, "you've forgotten the sentence, 'There is no sight, no sound, no smell, no taste, no touch and no mental process.' We men of religion should not look on beauty, hear music, smell sweet fragrances, or taste good flavours. We should not even notice whether we are hot or cold, and our minds should be free from delusion. This is the way to repel the Six Bandits that attack eye, ear, nose, tongue, body and mind. Because of your mission to fetch the scriptures you are constantly worrying. You are afraid of evil monsters because you cling to your body. When you ask for vegetarian food your tongue is moved. If you enjoy a pleasant aroma it stimulates your nose. Sounds startle your ears. By looking at things you fasten your eyes on them. If you will keep on inviting the Six Bandits in over and over again how can you ever expect to reach the Western Heaven and see the Buddha?"

At this Sanzang fell into deep and silent thought for a while, then said, "Disciple,

When many years ago from my emperor I was parted,
On endless days and nights of travelling I started.
In the mists upon the mountains my grass sandal were worn
through;
Many ridges have I climbed in my rain-hat of bamboo.
How often have I sighed when the gibbons call at night?
I cannot bear to listen to birds chirping in the moonlight.



何时满足三三行，得取如来妙法文！”

行者听毕，忍不住鼓掌大笑道：“这师父原来只是思乡难息！若要那三三行满，有何难哉！常言道：‘功到自然成’哩。”八戒回头道：“哥啊，若照依这般魔障凶高，就走上一千年也不得成功！”沙僧道：“二哥，你和我一般，拙口钝腮，不要惹大哥热擦。且只捱肩磨担，终须有日成功也。”

师徒们正话间，脚走不停，马蹄正疾，见前面有一道黑水滔天，马不能进。四众停立岸边，仔细观看。但见那：

层层浓浪，迭迭浑波。层层浓浪翻乌潦，迭迭浑波卷黑油。近观不照人身影，远望难寻树木形。滚滚一地墨，滔滔千里灰。水沫浮来如积炭，浪花飘起似翻煤。牛羊不饮，鸦鹊难飞。牛羊不饮嫌深黑，鸦鹊难飞怕渺弥。只是岸上芦荻知节令，滩头花草斗青奇。湖泊江河天下有，溪源泽洞世间多。人生皆有相逢处，谁见西方黑水河！

唐僧下马道：“徒弟，这水怎么如此浑黑？”八戒道：“是那家



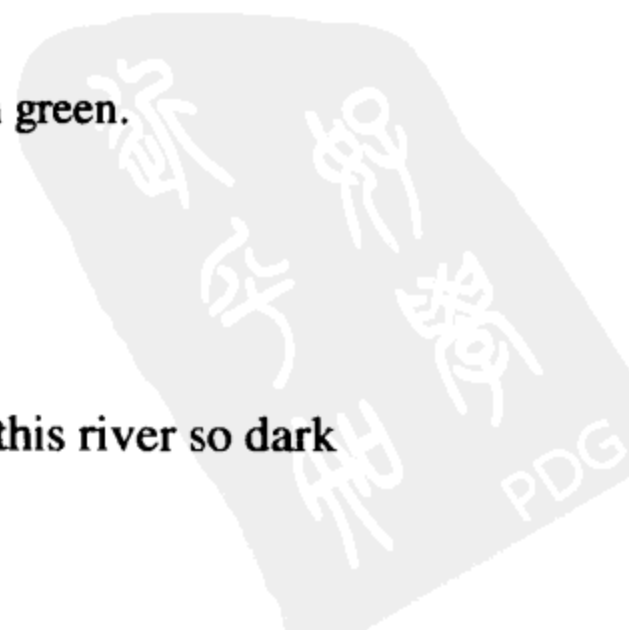
When will I achieve the three Samadhis, I implore,
And obtain the Tathagata's most wonderful Law?"

When he had heard this Monkey could not help clapping his hands and laughing aloud. "Master," he said, "you're suffering terribly from homesickness. If you really want to achieve the three Samadhis it isn't all difficult. As the saying goes, 'At the right time the achievement completes itself.'" "Brother," said Pig, looking back to him, "if we keep on coming up against such terrible demons we'll never succeed in a thousand years." "Brother Pig," said Friar Sand, "you're as coarse-tongued as I am. Stop irritating Monkey: he might lose his temper. Just keep on carrying your load and one day we'll finally succeed."

They walked on as they talked, and the horse's hoofs never rested until they came to a great black river stretching as far as the eye could see. When the four of them stood on the bank to take a close look they saw

Wave upon turbid wave,
Eddies and muddy whirls.
Wave upon turbid wave churns up the dark waters,
Eddies and muddy whirls looking like grease.
From close up it does not reflect the human image;
For far around not a tree can be seen.
Rolling ink,
Seething ash.
Bubbles that rise are charcoal;
The flying foam is like shovelled coal-dust.
Cattle and sheep will not drink,
Magpie and crow avoid it.
Cattle and sheep will not drink its blackness;
Magpie and crow avoid its vast expanse.
Only the reeds by the bank grow as they should,
While the flowers and grass by the sandbank flourish green.
The world is full of rivers and lakes,
And many are its streams and marshes and springs,
But of all the places that people have seen in life,
The Black River of the West is not among them.

"Disciples," asked Sanzang as he dismounted, "why is this river so dark



泼了靛缸了。”沙僧道：“不然，是谁家洗笔砚哩。”行者道：“你们且休胡猜乱道，且设法保师父过去。”八戒道：

“这河若是老猪过去不难；或是驾了云头，或是下河负水，不消顿饭时，我就过去了。”沙僧道：“若教我老沙，也只消纵云蹑水，顷刻而过。”行者道：“我等容易，只是师父难哩。”三藏道：“徒弟啊，这河有多少宽么？”八戒道：“约摸有十来里宽。”三藏道：“你三个计较，着那个驮我过去罢。”行者道：“八戒驮得。”八戒道：“不好驮。若是驮着腾云，三尺也不能离地。常言道：‘背凡人重若丘山。’若是驮着负水，转连我坠下水去了。”

师徒们在河边，正都商议，只见那上溜头，有一人棹下一只小船儿来。唐僧喜道：“徒弟，有船来了。叫他渡我们过去。”沙僧厉声高叫道：“棹船的，来渡人！来渡人！”船上人道：“我不是渡船，如何渡人？”沙僧道：“天上人间，方便第一。你虽不是渡船，我们也不是常来打搅你的。我等是东土钦差取经的佛子，你可方便方便，渡我们过去，谢你。”那人闻言，却把船儿棹近岸边，扶着桨道：“师父啊，我这船小，你们人多，怎能全渡？”三藏近前看了，那船儿原来是一段木头刻的，中间只有一个舱口，只好坐下两个人。三藏道：“怎生是好？”沙僧道：“这般啊，两遭儿渡罢。”八戒就使心术，要躲懒讨乖，道：“悟净，你与大哥在这边看着行李、马匹，等我保师父先过去，却再来渡马。教大哥跳过去罢。”行者点头道：“你说的是。”

那呆子扶着唐僧，那梢公撑开船，举棹冲流，一直而

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and turbid?" "Someone's washed out an indigo dyeing-vat in it," said Pig. "No," said Friar Sand, "somebody's been cleaning their inkstone in it." "Stop making silly guesses, you two," said Monkey, "and let's work out how we're going to get the master across." "I'd have no problem crossing that river," said Pig. "I could ride a cloud or swim and be over it before you'd had time to eat a meal." "And I could be across in an instant on a cloud or by walking on the water," said Friar Sand. "It's easy enough for us," said Monkey, "but the problem is the master." "Disciples," said Sanzang, "how wide is this river?" "Three or four miles," said Pig. "You three decide which of you will carry me across," said Sanzang. "Pig can carry you," said Monkey. "It'd be hard," said Pig. "If I tried carrying him by cloud we wouldn't get three feet above the ground. As the saying goes, mortals are heavier than mountains. And if I tried to swim with him on my back we'd both drown."

As they were talking on the bank a man appeared upstream rowing a little boat. "Disciples," said Sanzang with delight. "here's a boat. Let's ask the boatman to take us across." "Boatman," shouted Friar Sand, "ferry us over." "This isn't a ferry," replied the man on the boat, "and I couldn't possibly ferry you over." "Helpfulness first, in Heaven and earth," said Friar Sand. "You may not be a ferryman, but we don't keep coming to pester you. We are Buddhists from the East sent by the emperor to fetch the scriptures. If you could have a little consideration and ferry us over we'd show you our gratitude." At this the boatman brought his craft over to the bank and said as he rested on his oars, "Masters, this boat's too small to take all of you over." When Sanzang took a closer look he saw that the boat was carved from a single log with only enough room for two hollowed out in the middle. "What shall we do?" Sanzang asked. "This boat can take us over in two trips," said Friar Sand. At this Pig tried what he thought would be a clever way of saving himself some trouble and getting himself well in with the master. "Friar Sand," he said, "you and Brother Monkey look after the luggage and the horse while I take the master over first. Then the man can come back for the horse. Brother Monkey can jump over the river." "Good idea." nodded Monkey.

While the idiot supported the Tang Priest, the boatman pushed off and

去。方才行到中间，只听得一声响亮，卷浪翻波，遮天迷目。那阵狂风十分利害！好风：

当空一片炮云起，中溜千层黑浪高。
两岸飞沙迷日色，四边树倒振天号。
翻江搅海龙神怕，播土扬尘花木雕。
呼呼响若春雷吼，阵阵凶如饿虎哮。
蟹鳖鱼虾朝上拜，飞禽走兽失窝巢。
五湖船户皆遭难，四海人家命不牢。
溪内渔翁难把钩，河间梢子怎撑篙？
揭瓦翻砖房屋倒，惊天动地泰山摇。

这阵风，原来就是那棹船人弄的。他本是黑水河中怪物。眼看着那唐僧与猪八戒，连船儿淬在水里，无影无形，不知摄了那方去也。

这岸上，沙僧与行者心慌道：“怎么好？老师父步步逢灾，才脱了魔障，幸得这一路平安，又遇着黑水速遭！”沙僧道：“莫是翻了船，我们往下溜头找寻去。”行者道：“不是翻船；若翻船，八戒会水，他必然保师父负水而出。我才见那个棹船的有些不正气，想必就是这厮弄风，把师父拖下水去了。”沙僧闻言道：“哥哥何不早说！你看着马与行李，等我下水找寻去来。”行者道：“这水色不正，恐你不能去。”



rowed straight into the main stream. Once they reached the middle there was a great roar as huge waves blotted out the heavens, and a terrible storm blew up. What a wind!

The skies were filled with angry clouds;
Towering black waves were whipped up in the river.
The flying sand from the river's banks was blotting out the sun;
All around the trees went down with cries that rose to heaven.
The churned-up rivers and seas struck terror into dragons,
While trees and flowers perished in the dust.
The blows were like the crash of thunder;
The mighty gusts all roared like hungry tigers.
Crabs, fish and prawns lay down to pray to heaven,
While birds and beasts were driven from their nests.
Disaster struck all boatmen on the lakes;
No human life was safe upon the seas.
The fisherman by the stream could barely hold his spear;
The river boatman could not punt his ferry.
Houses collapsed as bricks and tiles flew;
In the universal terror Mount Tai was shaken.

This wind was the work of the boatman, who was in fact a monster from the Black River. Watch as the Tang Priest and Pig plunge into the waters, boat and all. They disappeared without a trace, and nobody knew where they had been carried off to.

On the river bank Friar Sand and Monkey were desperate. "What are we to do?" they said. "The master keeps running into disaster. Now he's in trouble here at the Black River after escaping from the last demon and having a peaceful stretch of his journey." "Perhaps the boat capsized," said Friar Sand. "let's look for him further downstream." "No," said Monkey, "it can't be that. If the boat had capsized Pig can swim and he'd certainly have saved the master and raised him above the water. I noticed there was something a bit wrong about the boatman just now, and I'm sure that he caused the wind and has taken the master down under the water." "Why didn't you say so before?" asked Friar Sand. "Look after the horse and the luggage while I go to look for him in the water." "But the water doesn't look right either," said Monkey. "I don't think you'll be able to." "It's nothing compared to the water in my

沙僧道：“这水比我那流沙河如何？去得！去得！”

好和尚，脱了褊衫，札抹了手脚，轮着降妖宝杖，扑的一声，分开水路，钻入波中。大踏步行将进去。正走处，只听得有人言语。沙僧闪在旁边，偷睛观看，那壁厢有一座亭台，台门外横封了八个大字，乃是“衡阳峪黑水河神府”。又听得那怪物坐在上面道：“一向辛苦，今日方能得物。这和尚乃十世修行的好人，但得吃他一块肉，便做长生不老人。我为他也等够多时，今朝却不负我志。”教：“小的们！快把铁笼抬出来，将这两个和尚囫囵蒸熟，具柬去请二舅爷来，与他暖寿。”沙僧闻言，按不住心头火起，掣宝杖，将门乱打。口中骂道：“那泼物，快送我唐僧师父与八戒师兄出来！”唬得那门内妖邪，急跑去报：“祸事了！”老怪问：“什么祸事？”小妖道：“外面有一个晦气色脸的和尚，打着前门骂，要人哩。”

那怪闻言，即唤取披挂。小妖抬出披挂，老妖结束整齐。手提一根竹节钢鞭，走出门来，真个是凶顽毒像。但见：

方面圆睛霞彩亮，卷唇巨口血盆红。
几根铁线稀髯摆，两鬓朱砂乱发蓬。
形似显灵真太岁，貌如发怒狠雷公。
身披铁甲团花灿，头戴金盔嵌宝浓。
竹节钢鞭提手内，行时滚滚拽狂风。
生来本是波中物，脱去原流变化凶。



Shifting Sands River," said Friar Sand, "I can do it."

The splendid monk took off his tunic, tied strips of cloth round his wrists and feet, and plunged into the waves with a great splash as he whirled his demon-quelling staff. As he strode through the waters he heard voices, so he drew aside to steal a look. He saw a pavilion, over the doors of which was written large PALACE OF THE GOD OF THE BLACK RIVER IN THE HENGYANG VALLEY. He could hear a monster saying to himself as he sat there, "It's been hard work getting him, but this priest is a holy man who has cultivated his conduct for ten lives. One piece of his flesh is enough to make you immortal. I've waited for him long enough, and now my ambition has been fulfilled." Then he issued his orders: "Little ones, fetch the metal steamer at once, cook those two monks whole, then write an invitation and deliver it to my second uncle asking him over to eat them as a birthday feast." This was too much for Friar Sand's temper. He beat on the doors with his staff, yelling abusively, "Damned monsters, give me back my master the Tang Priest and my brother Pig this minute!" This gave the demons inside the doors such a fright that they ran in to report, "Disaster!" "What disaster?" the old monster asked. "There's a very sinister-looking monk outside beating at the outer doors and yelling for them."

At this the monster sent for his armour, which the little demons brought in. When it was all properly tied on he went outside, holding his flail of steel pieces joined together by bamboo-shaped links. He was a vicious sight.

Round eyes gleamed fiery red in a square-cut face;
His blood-red lips were curled round an enormous mouth.
The whiskers of his beard were strands of wire;
The matted hair at his temples was cinnabar red.
He looked like the sinister Year Lord in his might,
With the angry face of furious thunder god.
The iron armour he wore was burnished with flowers,
And many a jewel was set in his golden helm.
Holding the flail of bamboo-shaped steel in his hand,
He stirred up a gale around him as he walked.
At birth he had been a creature of the waters,
But he left his native stream and turned to evil.



要问妖邪真姓字，前身唤做小鼍龙。

那怪喝道：“是甚人在此打我门哩？”沙僧道：“我把你个无知的泼怪！你怎么弄玄虚，变作梢公，架船将我师父摄来？快早送还，饶你性命！”那怪呵呵笑道：“这和尚不知死活！你师父是我拿了，如今要蒸熟了请人哩！你上来，与我见了雌雄！三合敌得我啊，还你师父；如三合敌不得，连你一发都蒸吃了，休想西天去也！”沙僧闻言大怒，轮宝杖，劈头就打。那怪举钢鞭，急架相迎。两个在水底下，这场好杀：

降妖杖，竹节鞭，二人怒发各争先。一个是黑水河中千载怪，一个是灵霄殿外旧时仙。那个因贪三藏肉中吃，这个为保唐僧命可怜。都来水底相争斗，各要功成两不然。杀得虾鱼对对摇头躲，蟹鳖双双缩首潜。只听水府群妖齐擂鼓，门前众怪乱争喧。好个沙门真悟净，单身独力展威权！跃浪翻波无胜败，鞭迎杖架两牵连。算来只为唐和尚，欲取真经拜佛天。

他二人战经三十回合，不见高低。沙僧暗想道：“这怪物是我的对手，枉自不能取胜，且引他出去，教师兄打他。”这沙僧虚丢了个架子，拖着宝杖就走。那妖精更不赶来，道：

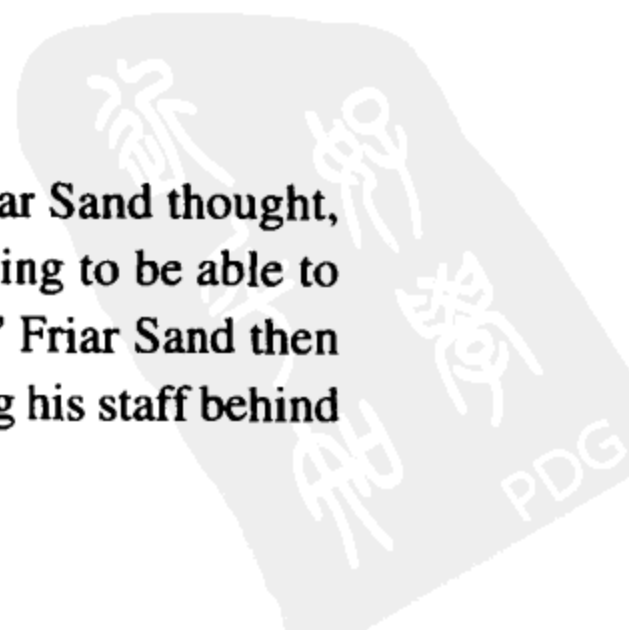


If you would like to know the true name of this spirit,
He used to be called the Little Alligator.

“Who’s that beating at my doors?” the demon roared. “I’ll get you, you ignorant damned devil,” said Friar Sand. “Deceitful monster, disguising yourself as a boatman and rowing over to snatch my master. Give him back at once and I’ll spare your life.” The demon roared with laughter at this. “Monk, you’re throwing your life away,” said the monster. “Your master’s mine now, and I’m going to steam him for a feast. Come here and see if you can beat me. If you can hold out for three rounds I’ll give you your master back; but if you can’t I’ll cook you with him and you can forget all about going to the Western Heaven.” Friar Sand was now in a towering rage, and he swung at the monster’s head with his staff, which the monster parried with his flail. The pair of them had a fine underwater battle:

The demon-quelling staff and the bamboo-link flail;
Two angry contenders fighting for mastery.
The millennial monster of the Black River,
And a former immortal from the Hall of Miraculous Mist.
One was greedy for Sanzang’s flesh,
The other longed to save the Tang Priest’s life.
As they fought beneath the waters
There was no way they both could succeed.
Frightened shrimps and fishes shook their heads and hid;
Crabs and turtles withdrew into their shells.
Then with a roll of drums the water palace demons
Joined in the fight and yelled before the gates.
The splendid monk, the true Friar Sand,
Stood all alone and let them see his might.
As they plunged through the waves no victor emerged;
Flail and staff were evenly matched.
All this was because the Tang Priest wanted
To visit the Buddha and fetch the scriptures.

When they had fought thirty rounds without result Friar Sand thought, “This monster is as good a fighter as I am. I’m not going to be able to beat him. I’ll have to lure him out for Monkey to kill.” Friar Sand then pretended to drop his guard and took to his heels trailing his staff behind



“你去罢，我不与你斗了。我且具柬帖儿去请客哩。”

沙僧气呼呼跳出水来，见了行者道：“哥哥，这怪物无礼。”行者问：“你下去许多时才出来，端的是甚妖邪？可曾寻见师父？”沙僧道：“他这里边，有一座亭台；台门外横书八个大字，唤做‘衡阳峪黑水河神府’。我闪在旁边，听着他在里面说话，教小的们刷洗铁笼，待要把师父与八戒蒸熟了，去请他舅爷来暖寿。是我发起怒来，就去打门。那怪物提一条竹节钢鞭走出来，与我斗了这半日，约有三十合，不分胜负。我却使个佯输法，要引他出来，着你助阵。那怪物乖得紧，他不来赶我，只要回去具柬请客，我才上来了。”行者道：“不知是个甚么妖邪？”沙僧道：“那模样像一个老鳖；不然，便是个鼃龙也。”行者道：“不知那个是他舅爷？”

说不了，只见那下湾里走出一个老人，远远的跪下，叫：“大圣，黑水河河神叩头。”行者道：“你莫是那棹船的妖邪，又来骗我么？”那老人磕头滴泪道：“大圣，我不是妖邪，我是这河内真神。那妖精旧年五月间，从西洋海，趁大潮来于此处，就与小神交斗。奈我年迈身衰，敌他不过，把我坐的那衡阳峪黑水河神府，就占夺去住了，又伤了我许多水族。我却没奈何，径往海内告他。原来西海龙王是他的舅舅，不准我的状子，教我让与他住。我欲启奏上天，奈何神微职小，不能得见玉帝。今闻得大圣到此，特来参拜投生。万望大圣与我出力报冤！”行者闻言道：“这等说，四海龙王



him. But instead of chasing him the evil monster said, "Off you go then. I won't fight you any more. I'm going to write invitations for my guests."

Friar Sand emerged from the waves snorting with fury. "Brother," he said when he saw Monkey, "that monster's outrageous." "You were down a long time," said Monkey. "Is there an evil spirit? Did you find the master?" "There's a pavilion down there," said Friar Sand, "with 'Palace of the God of the Black River in the Hengyang Valley' written over it. I hid there and listened to him talking. He told his underlings to wash the metal steamer ready to cook the master and Brother Pig and sent them to invite his uncle for a birthday feast. It made me so angry that I started beating at his doors. The monster came out with his flail of pieces of bamboo-shaped steel and fought me for ages. We must have gone thirty rounds without either of us coming out on top. I pretended to be beaten to lure him out here so that you could help me, but he was too clever to come after me. He went back in to write invitations, so I came out." "What sort of evil being is he?" Monkey asked. "He looks a bit like a big soft-shelled turtle," said Friar Sand. "If he's not one of those he's an alligator." "I wonder who his uncle is," said Monkey.

Before the words were out of his mouth an old man emerged from a bend in the river, knelt at a great distance from them, and said, "The God of the Black River kowtows to the Great Sage." "Weren't you the evil spirit who rowed the boat?" said Monkey. "Trying to fool us again, are you?" The old man wept and kowtowed as he replied, "I'm no monster, Great Sage. I'm the real god of this river. The evil spirit came here from the Western Ocean on a flood tide during the fifth month last year. He fought me, and as I'm so old I was no match for him, so he seized my Palace of the God of the Black River in the Hengyang Valley, and killed many of my watery tribe. I had to go to the sea to bring a case against him. But the Dragon King of the Western Sea is his uncle, so of course he threw my case out and told me to turn my palace over to the monster. I tried submitting a protest to Heaven, but I was too humble a river god to obtain an audience with the Jade Emperor. Now that you are here, Great Sage, I've come to pay my respects and submit to you. I beg you to avenge me." "From what you say the Dragon King of the Western Sea is in the wrong too," said Brother Monkey. "Now that the monster has

都该有罪。他如今摄了我师父与师弟，扬言要蒸熟了，去请他舅爷暖寿，我正要拿他，幸得你来报信。这等啊，你陪着沙僧在此看守，等我去海中，先把那龙王捉来，教他擒此怪物。”河神道：“深感大圣大恩！”

行者即驾云，径至西洋大海。按筋斗，捻了避水诀，分开波浪；正然走处，撞见一个黑鱼精捧着一个浑金的请书匣儿，从下流头似箭如梭钻将上来，被行者扑个满面，掣铁棒分顶一下，可怜就打得脑浆迸出，腮骨查开，嚼都的一声，飘出水面。他却揭开匣儿看处，里边有一张简帖，上写着：

“愚甥鼃洁，顿首百拜，启上二舅爷敖老大人台下：向承佳惠，感感。今因获得二物，乃东土僧人，实为世间之罕物。甥不敢自用。因念舅爷圣诞在迩，特设菲筵，预祝千寿。万望车驾速临，是荷！”

行者笑道：“这厮却把供状先递与老孙也！”正才袖了帖子，往前再行。早有一个探海的夜叉，望见行者，急抽身撞上水晶宫报大王：“齐天大圣孙爷爷来了！”那龙王敖顺即领众水族，出宫迎接道：“大圣，请入小宫少座，献茶。”行者道：“我还不曾吃你的茶，你倒先吃了我的酒也！”龙王笑道：

“大圣一向皈依佛门，不动荤酒，却几时请我吃酒来？”行者道：“你便不曾去吃酒，只是惹下一个吃酒的罪名了。”敖顺大惊道：“小龙为何有罪？”行者袖中取出简帖儿，递与龙王。





captured my master and my fellow-disciple, announced that he's going to steam them and invited his uncle, I've got to capture him. It's a good thing you came to tell me. Very well then, river god, you keep an eye on things with Friar Sand here while I go to the sea to arrest that dragon and make him capture the monster." "I'm very grateful, Great Sage," said the river god.

Monkey went by somersault cloud straight to the Western Ocean, where he landed, made water-repelling magic with his hands, and parted the waves. He saw a black fish spirit who was carrying a golden invitation box shoot upstream like an arrow. Monkey met him head-on and smashed his skull open with a single blow of his iron cudgel, sending the poor spirit's brains flying and splitting his cheeks apart, and with a loud noise it emerged from the water. Monkey opened the box and found in it an invitation that read:

Your Excellency Second Uncle Ao,

Your nephew Tuo Jie bows in greeting and is deeply grateful for your kind regards. Today I have captured two priests from the East who are great rarities. Not daring to consume them myself, and remembering that your birthday is imminent, I have arranged a simple banquet to wish you eternal life. I beg that you honour me with your illustrious presence.

"That fellow has given me all the evidence I need for my case," chuckled Monkey, tucking the invitation in his sleeve and carrying on his way. By then a yaksha patrolling the sea had noticed Monkey and rushed straight back to the crystal palace to report to the dragon king, "Lord Monkey, the Great Sage Equalling Heaven, is here." The dragon king Ao Shun led his watery tribe from the palace to welcome Monkey: "Great Sage, won't you come into my humble palace for a while and take a cup of tea?" "I've never had a single cup of your tea," said Monkey, "but you've drunk my wine before now." To this the dragon king replied with a smile, "Great Sage, you have always been a faithful follower of the Buddha and have never touched meat or alcohol. You've never invited me to drinks." "You may never have been over for drinks, but you're already in trouble for being a boozier," said Monkey. "How am I in trouble?" asked Ao Shun with horror. Monkey produced the invitation and handed it to the dragon king.

龙王见了，魂飞魄散，慌忙跪下，叩头道：“大圣恕罪！那厮是舍妹第九个儿子。因妹夫错行了风雨，刻减了雨数，被天曹降旨，着人曹官魏征丞相，梦里斩了。舍妹无处安身，是小龙带他到此，恩养成人。前年不幸，舍妹疾故，惟他无方居住，我着他在黑水河养性修真。不期他作此恶孽，小龙即差人去擒他来也。”行者道：“你令妹共有几个贤郎？都在那里作怪？”龙王道：“舍妹有九个儿子。那八个都是好的。第一个小黄龙，见居淮渚；第二个小骊龙，见住济渚；第三个青背龙，占了江渚；第四个赤髯龙，镇守河渚；第五个徒劳龙，与佛祖司钟；第六个稳兽龙，与神宫镇脊；第七个敬仲龙，与玉帝守擎天华表；第八个蜃龙，在大家兄处，砥据太岳。此乃第九个鼃龙，因年幼无甚执事，自旧年才着他居黑水河养性，待成名，别迁调用；谁知他不遵吾旨，冲撞大圣也。”

行者闻言，笑道：“你妹妹有几个妹丈？”敖顺道：“只嫁得一个妹丈，乃泾河龙王。向年已此被斩，舍妹孀居于此，前年疾故了。”行者道：“一夫一妻，如何生这几个杂种？”敖顺道：“此正所谓‘龙生九种，九种各别。’”行者道：“我才心中烦恼，欲将简帖为证，上奏天庭，问你个通同作怪，抢夺人口之罪；据你所言，是那厮不遵教诲，我且饶你这次：一





At the sight of this the dragon king was scared out of his wits. He fell to his knees in panic, kowtowed and said, "Forgive me, Great Sage. That awful boy is my younger sister's ninth son. My brother-in-law, her husband, sent the wrong amount of wind and cut down on the rain. A heavenly edict was sent to the human prime minister Wei Zheng, who beheaded him in a dream. I brought my sister here because she had nowhere else to live and bring the boy up. Two years ago a disease killed her, and as the boy was then homeless I sent him to nourish his nature and cultivate the truth in the Black River. I never imagined he'd commit such terrible sins, and now I'll send people to arrest him." "How many fine sons did your sister have?" asked Monkey. "Are they all monsters?" "Nine," the dragon king replied. "The other eight have turned out well. The eldest is the Little Yellow Dragon, and he lives in the Huai River. The second is the Little Black Dragon who lives in the River Ji. The third is the Blue-backed Dragon who occupies the Yangtse. The Red-whiskered Dragon is the fourth son, and he holds the Yellow River. The fifth is the Vain-effort Dragon who looks after the bell for the Lord Buddha. Guardian Dragon is the sixth, and he sits guarding the roof of the Heavenly Palace. Respectful Dragon is the seventh; he holds up the winged column at the Jade Emperor's court. The eighth is Clam Dragon who lives with my eldest brother on Mount Tai. The youngest, Alligator Dragon, has had no particular duties since he is still young. He was only sent to the Black River to nourish his nature last year. He hasn't yet won himself any fame or been transferred and given a job elsewhere. I never expected that he would disobey me by offending you, Great Sage."

When Monkey heard this he laughed and said, "How many husbands has your sister had?" "Only one," Ao Shun replied, "the Dragon King of the Jing River. After his execution she lived here as a widow until she died of an illness the year before last." "How could one husband and one wife have had so many little bastards?" Monkey asked. "It's as the saying goes, there are nine kinds of dragons born, and each one is different," Ao Shun replied. "I lost my patience just now," said Monkey. "With this invitation as evidence I was going to submit a complaint to the Heavenly Court and charge you with conspiring with a monster to kidnap. But from what you tell me the wretch refused to follow your advice, so I'll let

则是看你昆玉分上；二来只该怪那厮年幼无知，你也不甚知情。你快差人擒来，救我师父，再作区处。”熬顺即唤太子摩昂：“快点五百虾鱼壮兵，将小鼉捉来问罪。一壁厢安排酒席，与大圣陪礼。”行者道：“龙王再勿多心。既讲开饶了你便罢，又何须办酒？我今须与你令郎同回：一则老师父遭愆，二则我师弟盼望。”

那老龙苦留不住，又见龙女捧茶来献。行者立饮他一盏香茶，别了老龙，随与摩昂领兵，离了西海。早到黑水河中。行者道：“贤太子，好生捉怪，我上岸去也。”摩昂道：

“大圣宽心，小龙子将他拿上来先见了大圣，惩治了他罪名，把师父送上来，才敢带回海内，见我家父。”行者欣然相别。捏了避水诀，跳出波津，径到了东边崖上。沙僧与那河神迎着道：“师兄，你去时从空而去，怎么回来却自河内而回？”行者把那打死鱼精，得简帖，见龙王，与太子同领兵来之事，备陈了一遍。沙僧十分欢喜，都立在岸边，候接师父不题。

却说那摩昂太子着介士先到他水府门前，报与妖怪道：“西海老龙王太子摩昂来也。”那怪正坐，忽闻摩昂来，心中疑惑道：“我差黑鱼精投简帖拜请二舅爷，这早晚不见回话，怎么舅爷不来，却是表兄来耶？”正说间，只见那巡河的小怪，又来报：“大王，河内有一枝兵，屯于水府之西，旗

数字水印
PDG



you off this time, partly out of respect for your elder brother and partly because that wretch is too young to know any better. Besides, you didn't know what was happening. But you must send someone at once to arrest him and rescue my master. Then we'll decide what to do." Ao Shun then told his son Mo'ang, "Take five hundred of our strongest prawn and fish soldiers to arrest and charge Alligator immediately. At the same time arrange a banquet as an apology to the Great Sage." "There's no need to worry so, Your Majesty," said Monkey. "I've already told you I'll let you off, so why bother with the banquet? But I would like to go with your son as my master has been wronged and my fellow-disciples are waiting for me."

The dragon king tried hard to make him stay, but without success. Then a dragon maiden came in with tea, a cup of which Monkey drank standing up before taking his leave of the old dragon and leaving the Western Sea with Mo'ang and his troops. Soon they were back at the Black River, where Monkey said, "Catch the demon, Your Royal Highness, while I wait on the bank." "Don't worry, Great Sage," said Mo'ang. "I'll arrest him show him to you, Great Sage, to sentence and punish, and return your master to you. Only then will I take him back to the ocean and see my father." Monkey took leave of him cheerfully, recited the water-repelling spell and made it with his hands, sprang out of the waves, and made straight for the east bank, where Friar Sand and the river god said, "When you went it was by air, so why have you come back from under the water?" Monkey told them all about how he had killed the fish spirit, taken the invitation, charged the dragon king, and brought soldiers back with the dragon prince. Friar Sand was very pleased, and they all stood on the bank waiting.

Prince Mo'ang sent a herald to the gates of the underwater palace to announce to the evil spirit, "Prince Mo'ang, son of the Old Dragon King of the Western Sea, is here." This news aroused the suspicions of the evil spirit as he sat inside. "I sent a black fish spirit with an invitation to my uncle some time ago," he thought, "and I haven't had any answer yet. Why is my cousin here instead?" As he was thinking, a little demon came in from a river patrol to report, "Your Majesty, there's a detach-

号上书着‘西海储君摩昂小帅’。”妖怪道：“这表兄却也狂妄：想是舅爷不得来，命他来赴宴；既是赴宴，如何又领兵劳士？——咳！但恐其间有故。”教：“小的们，将我的披挂钢鞭伺候，恐一时变暴。待我且出去迎他，看是何如。”众妖领命，一个个擦掌摩拳准备。

这鼉龙出得门来，真个见一枝海兵扎营在右。只见：

征旗飘绣带，画戟列明霞。
宝剑凝光彩，长枪纓绕花。
弓弯如月小，箭插似狼牙。
大刀光灿灿，短棍硬沙沙。
鲸鳌并蛤蚌，蟹鳌共鱼虾。
大小齐齐摆，干戈似密麻。
不是元戎令，谁敢乱爬踏！

鼉怪见了，径至那营门前，厉声高叫：“大表兄，小弟在此拱候，有请。”有一个巡营的螺螺，急至中军帐，“报千岁殿下，外有鼉龙叫请哩。”太子按一按顶上金盔，束一束腰间宝带，手提一根三棱简，拽开步，跳出营去，道：“你来请我怎么？”鼉龙进礼道：“小弟今早有简帖拜请舅爷，想是舅爷见弃，着表兄来的，兄长既来赴席，如何又劳师动众？不入水府，扎营在此，又贯甲提兵，何也？”太子道：“你请舅爷



ment of troops camped in the river west of the palace. Their banner says 'Young Marshal Mo'ang, Crown Prince and Son of the Dragon King of the Western Sea'." "That cousin of mine is outrageous," said the monster. "Presumably my uncle couldn't come and sent him to the feast instead, but he didn't have to bring an army with him. Hmm. There must be something up." "Little ones," he said, "get my armour and my steel flail ready in case things turn rough while I go out to greet him and see what's happening." On hearing the orders all the devils rubbed their hands and got ready.

When the alligator came out he saw a whole force of sea soldiers camped there on the right:

Embroidered sashes and flying banners,
Coloured halberds brighter than the dawn,
Fine swords coldly gleaming,
Spears with many a handsome tassel,
Bows drawn back like the moon,
Arrows like teeth of wolves,
Dazzling broadswords,
Grit-hard maces.
There were whales, turtles, and clams,
Crabs, tortoises, fish and prawns,
All drawn up by size,
Their weapons as dense-packed as a field of hemp.
Unless ordered by a superior officer
None would dare advance upon them.

When the alligator demon saw them he went straight to the gates of their camp and shouted at the top of his voice, "Cousin, I'm waiting for you here with an invitation." A conch patrolling the camp went straight to the commander's tent to report, "Your Royal Highness, Alligator Dragon is outside with an invitation." The prince felt the helmet on his head, tightened the jewelled belt round his waist, picked up a three-edged mace, and hurried out of the camp. "What invitation do you have for me?" he asked. Alligator Dragon bowed and replied, "This morning I sent your father an invitation. No doubt he did not think it worth coming and sent you instead. But why did you have to bring an army with you? Why have you encamped here armed to the teeth?" "What did you invite my father

做甚？”妖怪道：“小弟一向蒙恩赐居于此，久别尊颜，未得孝顺。昨日捉得一个东土僧人，我闻他是十世修行的元体，人吃了他，可以延寿，欲请舅爷看过，上铁笼蒸熟，与舅爷暖寿哩。”太子喝道：“你这厮十分懵懂！你道僧人是谁？”妖怪道：“他是唐朝来的僧人，往西天取经的和尚。”太子道：“你只知他是唐僧，不知他手下徒弟利害哩。”妖怪道：“他有一个长嘴的和尚，唤做个猪八戒，我也把他捉住了，要与唐和尚一同蒸吃。还有一个徒弟，唤做沙和尚，乃是一条黑汉子，晦气色脸，使一根宝杖。昨日在这门外与我讨师父，被我帅出河兵，一顿钢鞭，战得他败阵逃生，也不见怎的利害。”

太子道：“原来是你不知！他还有一个大徒弟，是五百年前大闹天宫上方太乙金仙齐天大圣；如今保护唐僧往西天拜佛求经，是普陀岩大慈大悲观音菩萨劝善，与他改名，唤做孙悟空行者。你怎么没得做，撞出这件祸来？他又在我海内遇着你的差人，夺了请帖，径入水晶宫，拿捏我父子们，有‘结连妖邪，抢夺人口’之罪。你快把唐僧、八戒送上河边，交还了孙大圣，凭着我与他陪礼，你还好得性命；若有半个‘不’字，休想得全生居于此也！”那怪闻此言，心中大怒道：“我与你嫡亲的姑表，你倒反护他人！听你所言，就教把唐僧送出；天地间那里有这等容易事也！你便怕他，



to?" the crown prince asked.

"Since I have been living here as a result of his kindness I have not seen his illustrious countenance for a long time or done my duty by him," the alligator replied. "Yesterday I caught a priest from the East who has, they say, cultivated his conduct for ten lives in succession. If you eat his body you can live much longer. I wanted to invite uncle to have a look at the priest before I cook him in the steamer as a birthday treat." "Complete and utter fool," yelled the crown prince. "Do you know who that priest is?" "He's a priest from the Tang who's going to fetch scriptures from the Western Heaven," the demon replied. "All you know is that he's a Tang priest," said the crown prince. "What you don't realize is what powerful disciples he has." "He's got one long-snouted one called Pig who I've captured already and I'm going to steam with the Tang Priest," the alligator demon replied. "There's another disciple called Friar Sand, a dusky fellow with a sinister face who fights with the quarterstaff. He came to my gates yesterday demanding his master. I came out at the head of my river troops and it didn't take me long to see him off with my steel flail. I don't see what's so powerful about him."

"You still haven't got the message," the dragon prince replied. "His senior disciple is the Golden Immortal of the Supreme Ultimate, the Great Sage Equalling Heaven who made havoc in Heaven five hundred years ago. He's now escorting the Tang Priest on his way to worship the Buddha and fetch the scriptures in the Western Heaven. He was converted by the compassionate and merciful Bodhisattva Guanyin of Potaraka, who changed his name to Sun Wukong the Novice. Why ever did you have to bring this catastrophe on yourself? He came across a messenger of yours in our ocean, took the invitation, and went straight into our crystal palace to make things very awkward for my father and myself. He has us on a charge of conspiring with evil spirits to kidnap. You'd better bring the Tang Priest and Pig straight to the bank, hand them back to the Great Sage Monkey, and join me in making apologies to him if you want to keep alive. If you even hint at a 'no' you can forget about remaining here in one piece." This threw the alligator monster into a terrible rage. "My own cousin taking their side!" he exclaimed. "You'd have me hand the Tang Priest over, but nothing comes that easy in this world. Just be-

莫成我也怕他？他若有手段，敢来我水府门前，与我交战三合，我才与他师父；若敌不过我，就连他也拿来，一齐蒸熟，也没什么亲人，也不去请客，自家关了门，教小的们唱唱舞舞，我坐在上面，自自在在，吃他娘不是！”

太子见说，开口骂道：“这泼邪！果然无状！且不要教孙大圣与你对敌，你敢与我相持么？”那怪道：“要做好汉，怕什么相持！”教：“取披挂！”呼唤一声，众小妖跟随左右，献上披挂，捧上钢鞭。他两个变了脸，各逞英雄；传号令，一齐擂鼓。这一场比与沙僧争斗，甚是不同，但见那：

旌旗照耀，戈戟摇光。这壁厢营盘解散，那壁厢门户开张。摩昂太子提金简，鼉怪轮鞭急架偿。一声炮响河兵烈，三棒锣鸣海士狂。虾与虾争，蟹与蟹斗。鲸鳌吞赤鲤，鲛鮓起黄鲩。鲨鲛吃鲞鱼走，牡蛎擒蛭蛤蚌慌。少扬刺硬如铁棍，鲟司针利似锋芒。鲟鱓追白鳢，鲈鲙捉乌鳊。一河水怪争高下，两处龙兵定弱强。混战多时波浪滚，摩昂太子赛金刚。喝声金简当头重，拿住



cause you're scared of him it doesn't mean that I am. If he's really got such powers and he has the guts to go three rounds with me in front of my palace gates I'll give him his master back. If he's no match for me I'll capture him too and cook him with the others. And this time there'll be no guests or relations; I'll fasten the doors, my little ones will sing and dance for me, and I'll sit in the place of honour and have a fine old time bloody well eating them myself."

"Damned devil," the crown prince swore back at him, "you're a disgrace. Even if you're not going to regard the Great Sage Monkey as a worthy foe will you dare to fight me?" "A tough guy is afraid of nobody," the demon replied. He then called for his armour, at which a host of little devils came forward with his armour and his steel flail. The two of them were now glaring at each other and each wanted to play the hero. The orders were given, the drums rolled, and a fight ensued that was much harder than the one with Friar Sand. What could be seen were:

Dazzling banners,
Gleaming halberds.
The encampment was quickly broken up,
While the gates of the palace were opened wide.
Prince Mo'ang wielded his golden mace;
That alligator parried with his flail.
Fierce were the river soldiers as the cannon roared;
Wild were the ocean warriors as the gong was beaten.
Shrimp fought with shrimp,
And crab with crab.
Whales and giant turtles swallowed red carp;
Bream and carp set molluscs running.
The shark and mullet put the mackerel to flight;
The mussels all panicked when oysters captured clams.
The swordfish barbs were hard as iron rods;
The barracudas needles were sharper than spears.
Sturgeons chased the white eel;
Perch and herring seized the back pomfret.
The river was full of battling demons,
While both side's dragon warriors contended.
The long melée stirred up the waves,
And Crown Prince Mo'ang was better than a vajrapani,



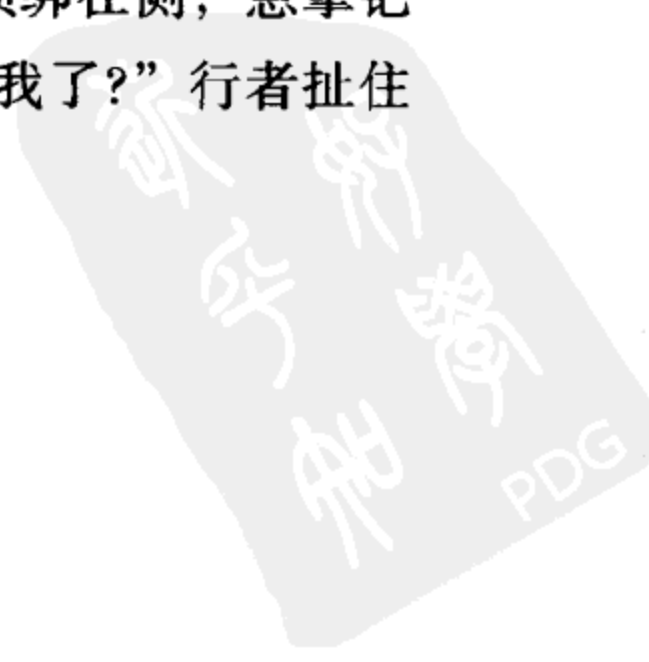
妖鼍作怪王。

这太子将三棱简闪了一个破绽，那妖精不知是诈，钻将进来；被他使个解数，把妖精右臂，只一简，打了个砣踵；赶上前，又一拍脚，跌倒在地。众海兵一拥上前，揪翻住，将绳子背绑了双手，将铁索穿了琵琶骨，拿上岸来。押至孙行者面前道：“大圣，小龙子捉住妖鼍，请大圣定夺。”

行者与沙僧见了道：“你这厮不遵旨令。你舅爷原着你在此居住，教你养性存身，待你名成之日，别有迁用；你怎么强占水神之宅，倚势行凶，欺心诳上，弄玄虚，骗我师父、师弟？我待要打你这一棒，奈何老孙这棒子甚重，略打打儿就了了性命。你将我师父安在何处哩？”那怪叩头不住道：

“大圣，小鼍不知大圣大名。却才逆了表兄，骋强背理，被表兄把我拿住。今见大圣，幸蒙大圣不杀之恩，感谢不尽。你师父还捆在那水府之间，望大圣解了我的铁索，放了我手，等我到河中送他出来。”摩昂在旁道：“大圣，这厮是个逆怪，他极奸诈；若放了他，恐生恶念。”沙和尚道：“我认得他那里，等我寻师父去。”

他两个跳入水中，径至水府门前。那里门扇大开，更无一个小卒。直入亭台里面，见唐僧、八戒，赤条条都捆在那里。沙僧即忙解了师父，河神亦随解了八戒，一家背着一个，出水面，径至岸边。猪八戒见那妖精锁绑在侧，急掣钯上前就筑，口里骂道：“泼邪畜！你如今不吃我了？”行者扯住





As he roared and struck at the head with his mace,
Capturing the alligator who caused the trouble.

The prince pretended to drop his guard with his three-bladed mace. Not realizing that this was a trick, the evil spirit rushed him, whereupon the crown prince skilfully first struck him a blow with the mace on the right arm that made him stumble, caught up with him, then struck at his feet and set him sprawling. The ocean soldiers rushed up, seized Alligator, tied both hands behind his back, put an iron chain through his collar bone, hauled him up on the bank, and took him to Monkey, where the prince reported, "Great Sage, I have arrested the alligator demon and am handing him over to you for judgement."

"You disobedient wretch," said Monkey when he and Friar Sand saw the demon, "your uncle sent you to live here, build up your nature, and look after yourself. Once you had made your name he was going to transfer you to duties somewhere else. Why did you have to seize the river god's home and become a bully? Why did you use deception to capture my master and my brother? I was going to hit you, but this cudgel of mine hits so hard that a mere touch of it would finish you off. Where have you put my master?" "Great Sage," replied the demon, kowtowing ceaselessly, "this humble alligator had never hear of your mighty name. But now I have been arrested by my cousin for my disobedience to him and for my flagrant offences against right. I am endlessly grateful to you, Great Sage, for sparing my life. Your master is still tied up in the water palace. If you would take off the chain and untie my hands I will return to the river and bring him back to you." "Great Sage," said Prince Mo'ang who was standing beside them, "he is a vicious and deceitful beast. If you were to release him he might have evil ideas." "I know where his place is," said Friar Sand. "I'll find the master."

He and the river god then leapt into the river and went straight to the doors of the water palace, which were wide open and not guarded by a single soldier. Inside the pavilion they saw the Tang Priest and Pig tied up stark naked. Friar Sand quickly untied the master while the river god released Pig. Next they each carried one up to the surface of the water and then to the bank. Seeing the evil spirit roped and in chains there Pig raised his rake to strike him and said abusively, "Evil beast, take this from

道：“兄弟，且饶他死罪罢。看敖顺贤父子之情。”摩昂进礼道：“大圣，小龙子不敢久停。既然救得你师父，我带这厮去见家父；虽大圣饶了他死罪，家父决不饶他活罪，定有发落处置，仍回复大圣谢罪。”行者道：“既如此，你领他去罢。多多拜上令尊，尚容面谢。”那太子押着那妖鼉，投水中，帅领海兵，径转西洋大海不题。

却说那黑水河神谢了行者，道：“多蒙大圣复得水府之恩！”唐僧道：“徒弟啊，如今还在东岸，如何渡此河也？”河神道：“老爷勿虑，且请上马，小神开路，引老爷过河。”那师父才骑了白马，八戒采着缰绳，沙和尚挑了行李，孙行者扶持左右，只见河神作起阻水的法术，将上流挡住。须臾，下流撤干，开出一条大路。师徒们行过西边，谢了河神，登崖上路。

这正是：

禅僧有救来西域，彻地无波过黑河。

毕竟不知怎生得拜佛求经，且听下回分解。



me." Monkey held him back, saying, "Spare his life, brother, out of consideration for Ao Shun and his son." Mo'ang then bowed and said, "Great Sage, I must not stay here any longer. As I have rescued your master I shall now take this wretch to see my father. You have spared him the death penalty, but my father will not let him off other kinds of punishment. When he has been sentenced he will be sent back to apologize to you again." "Very well then," said Monkey, "take him away. Give my respects to your father and tell him that I'll be back to thank him in person another time." The prince then plunged into the water with his prisoner and took his ocean troops straight back to the Western Sea.

The God of the Black River then thanked Brother Monkey for the recovery of his water palace. "Disciple," said the Tang Priest, "we're still on the eastern bank. How are we going to get across this river?" "Don't worry about that, my lord," said the river god. "Please mount your horse and I will lead you across the river." The master then rode his horse while Pig led it, Friar Sand carried the luggage, and Monkey supported Sanzang. The river god did water-stopping magic to hold the waters back. In an instant a broad road opened up where the waters had withdrawn; master and disciples crossed to the west bank, climbed it, thanked the river god, and continued on their way. Indeed,

To visit the West the priest they did save;
When the river was crossed there was never a wave.

If you don't know how they visited the Buddha and obtained the scriptures, listen to the explanation in the next instalment.



第四十四回

法身元运逢车力 心正妖邪度脊关

诗曰：

求经脱障向西游，无数名山不尽休。
兔走乌飞催昼夜，鸟啼花落自春秋。
微尘眼底三千界，锡杖头边四百州。
宿水餐风登紫陌，末期何日是回头。

话说唐三藏幸亏龙子降妖，黑头河神开路，师徒们过了黑水河，找大路一直西来。真个是迎风冒雪，戴月披星。行彀多时，又值早春天气。但见：

三阳转运，万物生辉。三阳转运，满天明媚开图画；万物生辉，遍地芳菲设绣茵。梅残数点雪，麦涨一川云。渐开冰解山泉溜，尽放萌芽没烧痕。正是那：太昊乘震，勾芒御辰；花香风气暖，云淡日光新。道旁杨

Chapter 44

The Primal Movement of the Dharma Body Encounters a Cart Evil in the Heart's Centre Crosses the Backbone Pass

There is a poem that goes:

They travel West escaping dangers to seek the scriptures;
Nor can they stop at all the famous mountains.
They press on night and day, starting crows and hares;
The seasons turn amid falling blossom and bird-song.
In the dust under one's eyes are three thousand worlds;
Four hundred prefectures rest on the head of a staff.
Sleeping in dew and dining on wind they climb the purple slope;
Never knowing when they will be able to start back.

The story tells how after the dragon prince had subdued the demon and the God of the Black River had divided the waters, master and disciples crossed the Black River and took the main trail west. They faced wind and snow, and travelled under the moon and the stars. After they had been going for a long time it was early spring again.

The sun returns;
All comes back to life.
The sun returns;
Beauty fills the sky like an opened scroll.
All comes back to life,
As flowers cover the earth with embroidered cushions.
A few snowflakes of plum blossom remain,
While the wheat spreads like a sea of cloud.
In the gentle thaw the mountain spring now flows;
The new shoots grow and cover the burnt-out stubble.
Tai Hao governs the east,
The Wood God rules the dawn.
Above the fragrance and the warming breeze
The clouds disperse and the sun shines anew.



柳舒青眼，膏雨滋生万象春。

师徒们在路上，游观景色，缓马而行，忽听得一声吆喝，好便似千万人呐喊之声。唐三藏心中害怕，兜住马不能前进，急回头道：“悟空，是那里这等响振？”八戒道：“好一似地裂山崩。”沙僧道：“也就如雷声霹雳。”三藏道：“还是人喊马嘶。”孙行者笑道：“你们都猜不着，且住，待老孙看是何如。”

好行者，将身一纵，踏云光，起在空中，睁眼观看，远见一座城池；又近觑，倒也祥光隐隐，不见什么凶气纷纷。行者暗自沉吟道：“好去处！如何有响声振耳？……那城中又无旌旗闪烁，戈戟光明，又不是炮声响振，何以若人马喧哗？……”正议间，只见那城门外，有一块沙滩空地，攒簇了许多和尚，在那里扯车儿哩。原来是一齐着力打号，齐喊“大力王菩萨”，所以惊动唐僧。

行者渐渐按下云头来看处，呀！那车子装的都是砖瓦木植土坯之类；滩头上坡坂最高，又有一道夹脊小路，两座大关；关下之路都是直立壁陡之崖，那车儿怎么拽得上去？虽是天色和暖，那些人却也衣衫蓝缕。看些像十分窘迫，行者心疑道：“想是修盖寺院。他这里五谷丰登，寻不出杂工人来，所以这和尚亲自努力。……”正自猜疑未定，只见那城门外，摇摇摆摆，走出两个少年道士来。你看他怎生打扮。但见他：

头戴星冠，身披锦绣。头戴星冠光耀耀，身披锦绣





Willows spread their green beside the path,
Enriching rain brings spring to all that lives.

Master and disciples were ambling along enjoying the view when all of a sudden they heard a mighty shout like a war-cry from a thousand throats. Sanzang was terrified. He reined in his horse, unable to take another step forward. "Wukong," he said, looking back at him, "where is that noise from?" "It sounded like an earthquake or a landslide," said Pig. "Or thunder," said Friar Sand. "Or people shouting and horses neighing," said Sanzang. "You're all wrong," laughed Monkey. "Just wait a moment while I go and take a look."

Splendid Monkey. With one bound he was on a cloud and up in the air looking all around. In the distance he could make out a walled city, and when he went close he could see that it had a haze of auspicious light over it with no sign of any evil emanations. "It's a good place," he sighed to himself, "but why was there that terrible noise? I can't see war banners or spears there, and there's no sound of cannos. So why was there a noise like shouting and neighing?"

Just as he was debating all this with himself he noticed a big crowd of Buddhist monks on a sandbank outside the city gates, pulling a cart. The noise that had startle Sanzang was them all shouting. "King Powerful Bodhisattva."

When he slowly lowered his cloud for a better look he saw that the cart was loaded with kiln bricks, tiles, wood and adobe bricks. Above the sandbank was a high ridge, along the top of which ran a narrow track between two great gates. Below the gates the paths all went straight down the steep sides of the ridge: the cart could not possibly be pulled up there. Although the weather was so mild and pleasant the monks were all dressed in rags and looked thoroughly poverty-stricken. "I suppose they must be building a monastery," thought Monkey, "and are having to do the work themselves because it's harvest-time here and they can't hire any labour." He was still not sure when he saw two young Taoist priests come swaggering out through the city gates. Just see how they were dressed:

Star crowns on their heads,
Brocade and embroidered clothes.

彩霞飘。足踏云头履，腰系熟丝绦。面如满月多聪俊，
形似瑶天仙客娇。

那些和尚见道士来，一个个心惊胆战，加倍着力，恨苦的拽那车子。行者就晓得了：“咦！想必这和尚们怕那道士；不然啊，怎么这等着力拽扯？我曾听得人言，西方路上，有个敬道灭僧之处，断乎此间是也。我待要回报师父，奈何事不明白，返惹他怪，敢道这等一个伶俐之人，就不能探个实信。且等下去问得明白，好回师父话。”

你道他来问谁？好大圣，按落云头，去郡城脚下，摇身一变，变做个游方的云水全真，左臂上挂着一个水火篮儿，手敲着渔鼓，口唱着道情词，近城门，迎着两个道士，当面躬身道：“道长，贫道起手。”那道士还礼道：“先生哪里来的？”行者道：“我弟子云游于海角，浪荡在天涯。今朝来此处，欲募善人家。动问二位道长，这城中那条街上好道？那个巷里好贤？我贫道好去化些斋吃。”那道士笑道：“你这先生，怎么说这等败兴的话？”行者道：“何为败兴？”道士道：“你要化些斋吃，却不是败兴？”行者道：“出家人以乞化为由，却不化斋吃，怎生有钱买？”道士笑道：“你是远方来的，不知我这城中之事。我这城中，且休说文武官员好道，富民长者爱贤，大男小女见我等拜请奉斋，——这般都不须





The star crowns on their heads shine bright,
The brocade and embroidered clothes float like sunset clouds.
On their feet are cloud-treading shoes,
Round their waists are silken belts.
Handsome and clever faces, round as the moon;
Bodies as elegant as the immortals in Heaven.

The approach of the Taoists made the Buddhist monks all shake with fear as they redoubled their efforts and pulled harder than ever at the cart. "Ah!" thought Monkey as he realized what was up. "The monks must be scared of the Taoists. Why else would they be pulling so hard? I've heard people tell of a place on the way to the West where they believe in Taoism and persecute Buddhist monks. This must be it. I was going to report back to the master, but he'll be angry with me if I don't discover what it's all about. He'll say that a clever chap like me ought to be able to find out the truth. I'll go down and ask what's happening so I can tell the master."

But whom was he to ask? The splendid Great Sage shook himself and turned into the likeness of a wandering Quanzhen Taoist with a food basket over his left arm as he beat on a bamboo drum and sang Taoist songs. Monkey walked towards the city gates and bowed in greeting to the two Taoists, saying, "Humble greetings, elders in the Way." "Where are you from, sir?" the Taoists asked, returning his greeting. "I wander and roam from the corners of the sea to the edge of the sky," Monkey replied. "I am here today to beg from some pious household. Could you two elders tell me which streets and which alleys in this city love the Way and its followers? I would like to beg for some food." "What a depressing way to talk, sir," said one of the Taoist priests with a laugh. "What's so depressing about it?" Monkey asked. "Isn't it depressing that you want to beg for food?" asked the priest. "But we men of religion have to live by begging," said Brother Monkey. "If we don't, we can't buy our food." The Taoist priest laughed again and replied, "You're a stranger here and you don't know about our city. Here it's not just the civil and military officials, the rich and the elderly who love the Way and its followers. Young and old, men and women alike, everyone offers us food when they see us. But all that is hardly worth mentioning. By far the most

挂齿，——头一等就是万岁君王好道爱贤。”行者道：“我贫道一则年幼，二则是远方乍来，实是不知。烦二位道长将这里地名、君王好道爱贤之事，细说一遍，足见同道之情。”道士说：“此城名唤车迟国。宝殿上君王与我们有亲。”

行者闻言，呵呵笑道：“想是道士做了皇帝？”他道：“不是。只因这二十年前，民遭亢旱，天无点雨，地绝谷苗，不论君臣黎庶，大小人家，家家沐浴焚香，户户拜天求雨。正都在倒悬捱命之处，忽然天降下三个仙长来，俯救生灵。”行者问道：“是那三个仙长？”道士说：“便是我家师父。”行者道：“尊师甚号？”道士云：“我大师父，号做虎力大仙；二师父，鹿力大仙；三师父，羊力大仙。”行者问曰：“三位尊师，有多少法力？”道士云：“我那师父，呼风唤雨，只在翻掌之间；指水为油，点石成金，却如转身之易；所以有这般法力，能夺天地之造化，换星斗之玄微，君臣相敬，与我们结为亲也。”行者道：“这皇帝十分造化。常言道：‘术动公卿。’老师父有这般手段，结了亲，其实不亏他。——噫，不知我贫道可有星星缘法，得见那老师父一面哩？”道士笑曰：“你要见我师父，有何难处！我两个是他靠胸贴肉的徒弟，我师父却又好道爱贤，只听见说个‘道’字，也就接出大门。若是我两个引进你，乃吹灰之力。”

行者深深的唱个大喏道：“多承举荐，就此进去罢。”道



important thing is that His Majesty the king is a devout lover of the Way and its followers." "I'm young," said Monkey, "and I'm a stranger from far away. I didn't know that. Could I trouble you two elders to do a fellow-believer a favour? Tell me more about what this place is called and how the king shows his love for the Way and its worthies." "This country is called Tarrycart," the Taoist priest replied, "and His Majesty is close to us."

When Monkey heard this he said with a chuckle, "Can it be that a Taoist priest is monarch?" "No," he replied. "For twenty years there was a drought here, and not a drop of rain fell. Nothing could grow. Everyone—king, ministers, commoners, the high and the humble—all bathed, burnt incense and prayed to Heaven for rain. When they were in really desperate straits three immortals were sent from Heaven to save all living beings." "Which three?" Monkey asked. "Our masters," the Taoist priest replied. "May I ask their titles?" Monkey asked. "Our senior master is the Great Immortal Tiger Power," the Taoist replied, "our second master is the Great Immortal Deer Power, and the third master is the Great Immortal Antelope Power." "What sort of magic can your three masters perform?" Monkey asked. "They can summon up wind and rain with a flick of the hand," the Taoist said, "and change water into oil or stone into gold as easily as turning around. Their magic arts enable them to control the creation of heaven and earth, or to alter the positions of the stars. Our king and his ministers treat them with great respect and they are now relations of ours." "Your king is very fortunate," said Monkey. "As the saying goes, magic moves ruler and minister alike. If your masters have those powers and the king treats them as his relations they must have been very good to him. Oh dear! I don't suppose that a poor Taoist like myself is fated to meet your venerable masters." "No, problem about meeting them," said the Taoist. "We two are his favourite disciples. Besides, our masters are such lovers of the Way and its followers that they only need to hear the word 'Way' to come right outside to welcome a visitor. For us to take you in there would be as easy as blowing away ashes."

Monkey chanted a deep and respectful "re-e-er" and then said, "I would be very grateful for an introduction. Let's go in." "Wait a mo-

士说：“且少待片时，你在这里坐下，等我两个把公事干了来，和你进去。”行者道：“出家人无拘无束，自由自在，有甚公干？”道士用手指定那沙滩上僧人：“他做的是我家生活，恐他躲懒，我们去点他一卯就来。”行者笑道：“道长差了；僧道之辈都是出家人，为何他替我们做活，伏我们点卯？”道士云：“你不知道。因当年求雨之时，僧人在一边拜佛，道士在一边告斗，都请朝廷的粮饷；谁知那和尚不中用，空念空经，不能济事。后来我师父一到，唤雨呼风，拔济了万民涂炭。却才恼了朝廷，说那和尚无用，拆了他的山门，毁了他的佛像，追了他的度牒，不放他回乡，御赐与我们家做活，就当小厮一般。我家里烧火的，也是他；扫地的，也是他；顶门的，也是他。因为后边还有住房，未曾完备，着这和尚来拽砖瓦，拖木植，起盖房宇。只恐他贪顽躲懒，不肯拽车，所以着我两个去查点查点。”

行者闻言，扯住道士滴泪道：“我说我无缘，真个无缘，不得见老师父尊面！”道士云：“如何不得见面？”行者道：“我贫道在方上云游，一则是为性命，二则也为寻亲。”道士问：“你有什么亲？”行者道：“我有一个叔父，自幼出家，削发为僧。向日年程饥谨，也来外面求乞。这几年不见回家，我念祖上之恩，特来顺便寻访。想必是羁迟在此等地方，不能脱身，未可知也。我怎的寻着他，见一面，才可与你进城。”道士云：“这般却是容易。我两个且坐下，即烦你去沙滩上替我一查。只点头目有五百名数目便罢。看内中那

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ment," said the Taoist. "You sit here while we finish the jobs we have to do, then we'll go in together." "Priests ought to be completely free and unconstrained," said Monkey. "What jobs do you have to do?" The Taoist pointed toward the Buddhist monks on the sandbank and said, "They're working for us, and we have to call the roll to make sure they don't start slacking." "You elders have got it wrong," said Monkey with a smile. "We Buddhist and Taoist monks are all men of religion. They shouldn't be working for us and answering roll-calls." "You wouldn't know that when we were all praying for rain the year the Buddhists were on one side praying to Buddha while we were on the other side praying to the Great Bear. We both asked the court for grain, but the Buddhists turned out to be useless. They got no results by reciting their sutras and didn't help in the least. It was our masters who came along, called up wind and rain, and saved the people from their distress. The king was so angry with those useless Buddhists that he had their monasteries torn down and their Buddha-statues smashed. He revoked their ordination licences and refused to let them go home. Instead he gave them to us to work for us as slaves. They do all our cooking and cleaning and they look after our gates. Because our residence out here hasn't been finished yet we've made the Buddhists drag the bricks, tiles and timber here to do the building for us. We two have been sent here to keep an eye on them and make sure they don't start slacking."

When Monkey heard this he held on to them and said through his tears, "I said I wasn't fated to meet your masters and I was right." "Why won't you meet them?" the Taoist asked. "I have come here on my wanderings for two reasons," said Monkey. "One is to make a living, and the other is to find a relation." "What relation?" the Taoist asked. "I have an uncle," Monkey replied, "who left home to have his head shaved and become a Buddhist monk when he was very young. During a famine years ago he went away to beg. He hasn't been back since, and I'm looking for him out of a sense of duty to our forebears. I expect he's been detained here and can't escape, but there's no way of knowing. If I could just have a look for him and see him I'd be able to go into town with you after that." "No problem," said the Taoist. "We'll sit here while you go down to the sand and check them over for us. Just make

个是你令叔。果若有呀，我们看道中情分，放他去了，却与你进城好么？”

行者顶谢不尽，长揖一声，别了道士，敲着渔鼓，径往沙滩之上。过了双关，转下夹脊，那和尚一齐跪下磕头道：

“爷爷，我等不曾躲懒，五百名半个不少，都在此扯车哩。”行者看见，暗笑道：“这些和尚，被道士打怕了，见我这假道士就这般悚惧。若是个真道士，好道也活不成了。”行者又摇手道：“不要跪，休怕。我不来监工的，我来此是寻亲的。”众僧们听说认亲，就把他圈子阵围将上来，一个个出头露面，咳嗽打响，巴不得要认出去。道：“不知那个是他亲哩。”行者认了一会，呵呵笑将起来。众僧道：“老爷不认亲，如何发笑？”行者道：“你们知我笑什么？笑你这些和尚全不长俊！父母生下你来，皆因命犯华盖，妨爷克娘，或是不招姊妹，才把你舍断了出家；你怎的不遵三宝，不敬佛法，不去看经拜忏，却怎么与道士佣工，作奴婢使唤？”众僧道：“老爷，你来羞我们哩！你老人家想是个外边来的，不知我这里利害。”行者道：“果是外方来的，其实不知你这里有甚利害。”

众僧滴泪道：“我们这一国君王，偏心无道，只喜得是老爷等辈，恼的是我们佛子。”行者道：“为何来？”众僧道：

“只因呼风唤雨，三个仙长来此处，灭了我等；哄信君王，把我们寺拆了，度牒追了，不放归乡，亦不许补役当差，赐与那仙长家使用，苦楚难当！但有个游方道者至此，即请拜



sure there are five hundred of them. See if your uncle is among them. If he is, we'll release him as you're a fellow Taoist. Then we can go into town together."

Monkey was very grateful indeed. He bowed to them with his hands raised and headed straight for the sandbank, playing his bamboo drum. Once he was through the two sets of gates and had gone down the ridge the monks all knelt and kowtowed to him. "Master," one of the monks said, "we're not slacking. Every one of the five hundred of us is here and all pulling that cart." At this Monkey smiled to himself and thought with a grin he did not show, "Those Taoists have got them so scared that they're even frightened of an imitation Taoist like me. If I were a real Taoist they'd die of fright." Then Monkey said aloud with a wave of his hands, "Don't kneel, and don't be afraid. I'm not the supervisor. I'm here to look for a relation." Once they heard him talk about looking for a relation, the monks all crowded round, craning forward, coughing and making other noises in their eagerness to be picked out. "Who's his relation?" they all wondered. Monkey looked them all over for a while then started chuckling aloud. "My lord," the monk said, "if you can't find your relation among us, what is there to laugh about?" "Do you know why I'm laughing?" Monkey asked. "It's because all you monks are failures. You were born under unlucky stars. Your parents were only prepared to let you become monks because you brought them bad luck or because you were destined to have no sisters. Why ever are you working for Taoists like slaves instead of honouring the Three Treasures, respecting the Buddha's Dharma, reading sutras and performing ceremonies of repentance?" "You put us to shame, my lord," the monk replied. "You must be a stranger here, sir, who doesn't understand the situation." "Indeed I am," Monkey replied, "and indeed I don't."

"Our king," said the Buddhist monk in tears, "is prejudiced and unreasonable. He only likes the followers of Lao Zi, and he hates us Buddhists." "Why?" Monkey asked. "Because three immortals came here to call up wind and rain," the monk replied. "They ruined everything for us and won the king's confidence. He has destroyed our monasteries, revoked our ordination licences, and refused to let us return to our homes. And the form of forced labour he imposed on us was to give us to the

王领赏；若是和尚来，不分远近，就拿来与仙长家佣工。”行者道：“想必那道士还有什么巧法术，诱了君王？——若只是呼风唤雨，也都是傍门小法术耳，安能动得君心？”众僧道：“他会抟砂炼汞，打坐存神，点水为油，点石成金。如今兴盖三清观宇，对天地昼夜看经忏悔，祈君王万年不老，所以就把君心感动了。”

行者道：“原来这般。你们都走了便罢。”众僧道：“老爷，走不脱！那仙长奏准君王，把我们画了影身图，四下里长川张挂。他这车迟国地界也宽，各府州县乡村店集之方，都有一张和尚图，上面是御笔亲题。若有官职的，拿得一个和尚，高升三级；无官职的，拿得一个和尚，就赏白银五十两，所以走不脱。——且莫说是和尚，就是剪鬃、秃子、毛稀的，都也难逃。四下里快手又多，缉事的又广，凭你怎么也是难脱。我们没奈何，只得在此苦捱。”

行者道：“既然如此，你们死了便罢。”众僧道：“老爷，有死的。到处捉来与本处和尚，也共有二千余众。到此熬不得苦楚，受不得熬煎，忍不得寒冷，服不得水土，死了有六七百，自尽了有七八百；只有我这五百个不得死。”行者



immortals to work for them. It's unbearably hard. When you come here, wandering Taoist, you will only have to call on the king to be richly rewarded. But any Buddhist monk who comes, whether from around here or from far away, is arrested and put to work for the immortals." "I suppose the Taoists must use some magic powers to worm their way into the king's confidence," said Monkey. "Calling up winds and rain is small-time magic used by unorthodox sects, and hardly enough to win a king's heart." "They can refine mercury from cinnabar, sit in meditation, turn water into oil, and change stones into gold," the monk replied. "They have now built a Temple of the Three Pure Ones where they read scriptures and perform ceremonies to heaven and earth night and day to obtain eternal life for His Majesty. That is why the king's heart has been moved."

"So it's like that, is it?" said Monkey. "You may all go now." "But, my lord, we can't get away," the monk replied. "The immortals persuaded the king to have pictures of monks painted, and these have been sent to be displayed in every ward and by every river. Tarrycart is a big country, but in every city, prefecture, county town, village, hamlet, inn and market-place there hangs a picture of Buddhist monks with this notice on it in the king's own handwriting:

Any official who captures a monk will be promoted three grades. Any commoner not holding office who captures a monk will receive a reward of fifty ounces of silver.

That's why we can't escape. It's not just us Buddhist monks. Anyone who's had a short haircut or who's bald or whose hair is thinning finds it hard not to get arrested. Agents and policemen are everywhere. There's no way we can possibly escape. We have no choice: we can only suffer here."

"In that case you'd all better die," said Monkey. "My lord," said the Buddhist monk, "many of us have already. There were over two thousand of us altogether, both us local monks and those arrested from elsewhere. Six or seven hundred of us have died and about the same number have killed themselves because they could not bear the pain, the searing heat, the bitter cold, or the local conditions. We five hundred are the only survivors."

道：“怎么不得死？”众僧道：“悬梁绳断，刀刎不疼；投河的飘起不沉，服药的身安不损。”行者道：“你却造化，天赐汝等长寿哩！”众僧道：“老爷呀，你少了一个字儿，是‘长受罪’哩！我等日食三餐，乃是糙米熬得稀粥。到晚就在沙滩上冒露安身。才合眼，就有神人拥护。”行者道：“想是累苦了，见鬼么？”众僧道：“不是鬼，乃是六丁六甲、护教伽蓝。但至夜，就来保护。但有要死的，就保着，不教他死。”行者道：“这些神却也没理；只该教你们早死早升天，却来保护怎的？”众僧道：“他在梦寐中劝解我们，教‘不要寻死，且苦捱着，等那东土大唐圣僧，往西天取经的罗汉。他手下有个徒弟，乃齐天大圣，神通广大，专秉忠良之心，与人间报不平之事，济困扶危，恤孤念寡。只等他来显神通，灭了道士，还敬你们沙门禅教哩。’”

行者闻得此言，心中暗笑道：“莫说老孙无手段，预先神圣早传名。”他急抽身，敲着渔鼓，别了众僧，径来城门口，见了道士。那道士迎着道：“先生，那一位是令亲？”行者道：“五百个都与我有亲。”两个道士笑道：“你怎么就有许多亲？”行者道：“一百个是我左邻，一百个是我右舍，一百个是我父党，一百个是我母党，一百个是我交契。你若肯把这五百人都放了，我便与你进去；不放，我不去了。”道士



“How have you managed to stay alive?” Monkey asked. “The rope broke when we tried to hang ourselves, or it did not even hurt when we tried to slit our own throats, or we floated and did not drown when we jumped into the river, or the poison we took didn’t harm us.” “You’re all very luck then,” said Monkey. “Heaven has given each of you perpetual life.” “Sir,” said the monk, “you’ve left one word out. It’s a perpetual life sentence. For our three meals every day all we get is a thin gruel of brown rice. At night we have to sleep on the sandbank in the open. Luckily spirits come to protect us when we close our eyes.” “I expect you see ghosts because you’re so exhausted,” said Monkey. “No,” said the Buddhist monk. “They’re the Six Dings, the Six Jias, and the Guardians of the Faith. But they can only protect us at night, except when they come to save the life of any of us who is on the point of death.” “That’s very wrong of the spirits,” said Brother Monkey. “They shouldn’t be protecting you like that. They should let you die and be reborn in the Western Heaven as soon as possible.” “They come to us in our dreams,” said the monk, “and give us advice like, ‘Don’t try to die. Hole out till a holy priest comes from the East, and arhat who will go to the Western Heaven to fetch the scriptures. He has a disciple of immense magical powers, the Great Sage Equalling Heaven. He has a good and loyal heart, he rights wrongs, he saves those in distress and he helps widows and orphans. Wait till he shows his divine powers, wipes out the Taoist priests, and restores our Dhyana faith to its proper respect.’”

This pleased Monkey, though he did not show it as he thought,

“Whoever said that Monkey had no powers to his name?
Before I even got here gods and spirits spread my fame.”

He then hurried off, taking his leave of the monks and beating his bamboo drum as he headed for the city gates to see the Taoist priests again. “Which of them is your respected uncle?” they asked. “All five hundred of them are my relations,” Monkey replied. “How can you possibly have so many?” they asked again. “A hundred were my neighbours who lived to the left of us,” Monkey replied, “and another hundred lived to the right. A hundred are my father’s kin, and a hundred are related to my mother. The last hundred are my own friends and acquaintances. If you are willing to release them all, I’ll go into the city with you; but if you

云：“你想有些风病，一时间就胡说了。那些和尚，乃国王御赐，若放一二名，还要在师父处递了病状，然后补个死状，才了得哩。怎么说都放了！此理不通！不通！且不要说我家没人使唤，就是朝廷也要怪。他那里长要差官查勘，或时御驾也亲来点札，怎么敢放？”行者道：“不放么？”道士说：“不放！”行者连问三声，就怒将起来，把耳朵里铁棒取出，迎风捻了一捻，就碗来粗细，幌了一幌，照道士脸上一刮，可怜就打得头破血流身倒地，皮开颈折脑浆倾！

那滩上僧人，远远望见他打杀了两个道士，丢了车儿，跑将上来道：“不好了！不好了！打杀皇亲了！”行者道：“那个是皇亲？”众僧把他簸箕阵围了。道：“他师父，上殿不参王，下殿不辞主，朝廷常称做‘国师兄长先生’。你怎么到这里闯祸？他徒弟出来监工，与你无干，你怎么把他来打死？那仙长不说是你来打杀，只说是来此监工，我们害了他性命。我等怎了？且与你进城去，会了人命出来。”行者笑道：“列位休嚷。我不是云水全真，我是来救你们的。”众僧道：“你倒打杀人，害了我们，添了担儿，如何是救我们的？”

行者道：“我是大唐圣僧徒弟孙悟空行者，特特来此救你们性命。”众僧道：“不是！不是！那老爷我们认得他。”行者



won't, I won't." "You must be off your head, talking such nonsense," the Taoist priests replied. "All those Buddhist monks were presented to us by His Majesty. Even if we released just one or two of them we'd have to cover up by handing in sick notes for them to our masters then filling out death certificates. We couldn't possibly release the whole lot of them. It would be outrageous, quite outrageous. We'd have no servants and the king would be very angry with us. The ward head is always sending officials to check up, and sometimes the king even comes to count them himself. We couldn't possibly let them go." "You couldn't?" said Monkey. "No," the priests replied. By the time he had asked this and been given the same answer three times he was in a terrible rage. He produced his iron cudgel from his ear, created a spell with his hands, made it as thick as a rice bowl, swung it, and brought it down on the Taoists' faces. The poor Taoists

Fell to the ground with their blood gushing out and their heads
split open,
Wounds that were gaping wide, brains scattered everywhere,
both necks broken.

When the Buddhist monks faraway on the strand saw Monkey kill the two Taoists they abandoned their cart and came running over saying, "This is awful, this is awful. You've killed the king's relations." "Who are the king's relations?" Monkey asked. The monks fenced him in with their earth-moving baskets and said, "Their masters don't have to greet the king when they enter the throne hall or take leave of him when they go. The king addresses them as 'Elder Brother Teacher'. Why did you have to come here to get us into this terrible trouble. It was nothing to do with you that their disciples came to supervise the work. What's to become of us now that they've been killed? We'll have to take you into town to report their deaths." "Do stop that yelling, gentlemen," said Monkey with a smile. "I'm not really a wandering Quanzhen Taoist. I'm here to rescue you." "But by killing them you've only made things worse for us," they said. "How can you say you're here to rescue us?"

"I'm Sun Wukong the Novice," Monkey replied, "the disciple of the holy priest from the Great Tang, and I've come here specially to save you." "No, you're not," the monk said. "We know what that great lord

道：“又不曾会他，如何认得？”众僧道：“我们梦中尝见一个老者，自言太白金星，常教诲我等，说那孙行者的模样，莫教错认了。”行者道：“他和你怎么说来？”众僧道：“他说那大圣——

磕额金睛幌亮，圆头毛脸无腮。咨牙尖嘴性情乖，
貌比雷公古怪。

惯使金箍铁棒，曾将天阙攻开。如今皈正保僧来，
专救人间灾害。”

行者闻言，又嗔又喜。喜道替老孙传名！嗔道那老贼惫懒，把我的元身都说与这伙凡人！忽失声道：“列位诚然认我不是孙行者。我是孙行者的门人，来此处学闯祸耍子的。那里不是孙行者来了？”用手向东一指，哄得众僧回头，他却现了本相。众僧们方才认得。一个个倒身下拜道：“爷爷！我等凡胎肉眼，不知是爷爷显化。望爷爷与我们雪恨消灾，早进城降邪从正也！”行者道：“你们且跟我来。”众僧紧随左右。

那大圣径至沙滩上，使个神通，将车儿拽过两关，穿过夹脊，提起来，摔得粉碎。把那些砖瓦木植，尽抛下坡坂。喝教众僧：“散！莫在我手脚边，等我明日见这皇帝，灭那道士！”众僧道：“爷爷呀，我等不敢远走；但恐在官人拿住解





looks like.” “But how could you?” Monkey asked. “You’ve never met him.” “We’ve seen an old man in a dream who told us he was the Great White Planet. He told us what Sun the Novice, or Monkey, looks like so that we wouldn’t confuse him with anyone else.” “How did the Planet describe him to you?” Monkey asked him. To this the Buddhist monk replied, “He told us that the Great Sage has

A brow that seems split open, two flashing of eyes of gold,
A head that’s round, a hairy face, and sunken cheeks, we’re
told.

Out of a pointed muzzle sharp little teeth protrude;
He looks much like a thunder god, and his Conduct’s very crude.
He wields a cudgel of iron with ends banded in gold
With which he smashed the Heavenly gates as a rebel in times of
old.

Now he has seen the light of the faith he’s escorting his master,
And saves whoever he can from death and disaster.”

Monkey was both angry and pleased to hear this. He was pleased that his fame had been spread, but thought angrily, “That old rascal, telling these ordinary mortals what I really look like.” Then he found himself speaking aloud and saying, “Gentlemen, you’re quite right that I’m not Sun the Novice. I’m only a servant of his who’s come here to fool around and practise making trouble. But Sun the Novice is coming—look over there!” He pointed east, tricking all the monks into turning away while he resumed his true appearance. Only then did they realize who he really was, and fell to the ground to kowtow and say, “My lord, because we have only mortal eyes we failed to recognize you in your disguise. We beg you to go into the city, subdue evil, and save and avenge us.” “Come with me then,” said Monkey, and the monks followed him closely.

The Great Sage went straight to the sandbank and used magic to make the cart go through the two gates and along the ridge then lift itself right up and smash itself to smithereens. The bricks, tiles and timber all went tumbling down the slope. “Scatter,” he told the monks, “and keep away from me until I’ve seen the king and wiped out those Taoists tomorrow.” “But, my lord,” the Buddhist monk said, “we dare not go far. We’re frightened of being arrested by officials and brought back here to

来，却又吃打发赎，返又生灾。”行者道：“既如此，我与你个护身法儿。”好大圣，把毫毛拔了一把，嚼得粉碎，每一个和尚与他一截。都教他：“捻在无名指甲里，捻着拳头，只情走路。无人敢拿你便罢；若有人拿你，攥紧了拳头，叫一声‘齐天大圣’，我就来护你。”众僧道：“爷爷，倘若去得远了，看不见你，叫你不应，怎么是好？”行者道：“你只管放心，就是万里之遥，可保全无事。”

众僧有胆量大的，捻着拳头，悄悄的叫声“齐天大圣！”只见一个雷公站在面前，手执铁棒，就是千军万马，也不能近身。此时有百十众齐叫，足有百十个大圣护持。众僧叩头道：“爷爷！果然灵显！”行者又吩咐：“叫声‘寂’字，还你收了。”真个是叫声“寂！”依然还是毫毛在那指甲缝里。众和尚却才欢喜逃生，一齐而散。行者道：“不可十分远遁。听我城中消息。但有招僧榜出，就进城还我毫毛也。”五百个和尚，东的东，西的西，走的走，立的立，四散不题。

却说那唐僧在路旁，等不得行者回话，教猪八戒引马投西，遇着些僧人奔走；将近城边，见行者还与十数个未散的和尚在那里。三藏勒马道：“悟空，你怎么来打听个响声，许久不回？”行者引了十数个和尚，对唐僧马前施礼，将上项事说了一遍。三藏大惊道：“这般啊，我们怎了？”那十数个





be flogged and punished in other ways. It would only make things worse for us.” “In that case I’ll give you some magical protection,” said Monkey. The splendid Great Sage then pulled out a handful of hairs and chewed them into little pieces, one of which he gave to each of the monks. “Keep it inside the nail of your third finger, bunch you fingers together, and just keep walking,” he told them. “Nothing will happen unless somebody tries to arrest you. If anyone does, clench your fist and shout, ‘Great Sage Equalling Heaven.’ Then I’ll come and protect you.” “But, my lord,” the monk said, “what if you’re far away and out of sight? What if you don’t come when we call? Whatever shall we do?” “Don’t worry yourselves,” said Monkey. “I’ll keep you completely safe even if I’m thousands of miles away.”

One of the bolder spirits among the monks clenched his fist and said “Great Sage Equalling Heaven” under his breath. A figure like a thunder god holding an iron cudgel appeared before him, so terrifying that not even a huge army would not have dared to approach him. Then over a hundred of the monks called out, and over a hundred Great Sages appeared to protect them. “Truly a miracle, my lord,” the monks all said, kowtowing. Monkey then told them to say “Quiet” for their protectors to disappear again. They then all said “Quiet”, and the pieces of hair were once more tucked behind their fingernails. Only then were the monks all happy to disperse and make their escapes. “Don’t go too far,” said Brother Monkey, “and keep your ears open for news of me. If a notice is issued recalling Buddhist monks, come to the city and return my hair.” The five hundred monks then scattered in all directions; some went away and some stayed where they were.

The story switches back to Sanzang, who gave up waiting beside the track for Monkey to report back and told Pig to lead the horse westward. They met monks hurrying away, and when they were close to the city wall they found Monkey with a dozen or so monks who had not yet gone. “Wukong,” said Sanzang, reining in his horse, “why did it take you so long to get back from investigating that noise?” Monkey led the dozen or so monks in performing obeisances before Sanzang’s horse and then told him everything that happened. Sanzang was horrified: “What are we to

和尚道：“老爷放心。孙大圣爷爷乃天神降的，神通广大，定保老爷无虞。我等是这城里敕建智渊寺内僧人。因这寺是先王太祖御造的，现有先王太祖神像在内，未曾拆毁。城中寺院，大小尽皆拆了。我等请老爷赶早进城，到我荒山安下。待明日早朝，孙大圣必有处置。”行者道：“汝等说得是；也罢，趁早进城去来。”

那长老却才下马，行到城门之下。此时已太阳西坠。过吊桥，进了三层门里，街上人见智渊寺的和尚牵马挑包，尽皆回避。正行时，却到山门前。但见那门上高悬着一面金字大匾，乃“敕建智渊寺”。众僧推开门，穿过金刚殿，把正殿门开了。唐僧取袈裟披起，拜毕金身，方入。众僧叫：

“看家的！”老和尚走出来，看见行者就拜，道：“爷爷！你来了？”行者道：“你认得我是那个爷爷，就是这等呼拜？”那和尚道：“我认得你是齐天大圣孙爷爷。我们夜夜梦中见你。太白金星常常来托梦，说道，只等你来，我们才得性命。今日果见尊颜与梦中无异。爷爷呀，喜得早来！再迟一两日，我等已俱做鬼矣！”行者笑道：“请起，请起。明日就有分晓。”众僧安排了斋饭，他师徒们吃了。打扫干净方丈，安寝一宿。



do if that's the way it is?" "Please don't worry, my lord," said the dozen or so monks. "His Honour the Great Sage Monkey is a god down from Heaven whose divine powers are tremendous. He will most certainly be able to protect you. We are monks from the Deep Wisdom Monastery, a royal foundation in the city. Because our monastery was founded by the great-grandfather of the present king and there is a statue of him there, the monastery has not been demolished, although all the others in the city, big and small alike, have been torn down. We would like to invite you to come straight into town to stay in our humble monastery. The Great Sage Monkey is bound to find some way of coping at court tomorrow morning." "You are right," said Monkey. "Very well then, let us go into the city without further delay."

The venerable elder then dismounted and went on foot to the city gate. The sun was setting in the west as they crossed the drawbridge and went in through the triple gates. People in the streets turned away when they saw the monks of the Deep Wisdom Monastery leading a horse and carrying luggage. When they reached the monastery gates the travellers saw a large sign over them reading DEEP WISDOM MONASTERY: FOUNDED BY ROYAL COMMAND. The monks pushed the gates open and led them through the Hall of the Vajrapanis before opening the doors of the main hall of the monastery. Sanzang covered himself with his cassock and worshipped the Buddha before entering. "Steward!" the monks called, and an old monk came out who kowtowed to Monkey the moment he saw him. "My lord, are you really here?" he said. "Do you know which lord I am, bowing like that?" Monkey asked. "I can see that you are Lord Sun, the Great Sage Equalling Heaven," the old monk replied. "We see you in our dreams every night; the Great White Planet is always coming in them to tell us that we will only be saved when you arrive. Now that I have beheld your distinguished countenance I know that it is the same as in our dreams. I am glad you are here so soon, my lord. Had you been a day or two later we would all have become ghosts by then." "Please get up," said Monkey. "Things will be sorted out tomorrow." The monks then laid on a vegetarian meal for the master and his disciples and tidied up the abbot's lodgings for them to stay in. They settled down for the night.

二更时候，孙大圣心中有事，偏睡不着。只听那里吹打，悄悄的爬起来，穿了衣服，跳在空中观看，原来是正南上灯烛荧煌。低下云头仔细再看，却是三清观道士禳星哩。但见那：

灵区高殿，福地真堂。灵区高殿，巍巍壮似蓬壶景；福地真堂，隐隐清如化乐宫。两边道士奏笙簧，正面高公擎玉简。宣理《消灾忏》，开讲《道德经》。扬尘几度尽传符，表白一番皆俯伏。咒水发檄，烛焰飘摇冲上界；查罡布斗，香烟馥郁透清霄。案头有供献新鲜，桌上有斋筵丰盛。

殿门前挂一联黄绫织锦的对句，绣着二十二个大字，云：

“雨顺风调，愿祝天尊无量法；河清海晏，祈求万岁有余年。”行者见三个老道士，披了法衣，想是那虎力、鹿力、羊力大仙。下面有七八百个散众，司鼓司钟，侍香表白，尽都侍立两边。行者暗自喜道：“我欲下去与他混一混，奈何‘单丝不线，孤掌难鸣。’且回去照顾八戒、沙僧，一同来



A little before midnight Monkey, who had too much on his mind to go to sleep, heard music outside, got up quietly, dressed, and sprang into the air to look around. To the south he saw lamps and candles burning bright, and when he brought his cloud lower for a close look he saw that in the Temple of the Three Pure Ones the Taoists were performing a star ritual. What he saw was

The high hall of the sanctum,
The true holy shrine.
The high hall of the sanctum
Was as majestic as Penghu's magic isle;
The true holy shrine
Was mysteriously pure like the Huale Temple.
On either side the Taoist priests played pan-pipes
While the celebrant in the centre held a tablet of jade.
They explained The Elimination of Disaster
And preached on The Way and its Power.
When the dust-raising dance was over the talismans were issued;
After making divine petition all lay down in respect.
When the water had been blessed and the spirits summoned,
The fluttering flames of the candles rose up to the sky.
When the Pole Star was located and the Dipper paced out,
Clouds of fragrant incense filled the void.
Fresh food was offered on the votive tables,
And a rich repast of meatless food laid out.

In front of the hall hung a pair of yellow brocade vertical scrolls on which were embroidered these words:

May winds and rains come as they should;
We pray for the boundless power of the Heavenly Honoured Ones.
May rivers and seas be pure and peaceful;
We beg for many a year of life for His Majesty.

Monkey saw three old Taoists wearing their religious robes; he took them to be the Great Immortals Tiger Power, Deer Power and Antelope Power. Standing below them to either side were a crowd of seven or eight hundred Taoists holding drums, bells, incense and divine petitions. Monkey was delighted. "I had meant to go down and fool around with them by myself," he thought, "but one strand of silk can't make a thread,

耍耍。”

按落祥云，径至方丈中。原来八戒与沙僧通脚睡着。行者先叫悟净。沙和尚醒来道：“哥哥，你还不曾睡哩？”行者道：“你且起来，我和你受用些来。”沙僧道：“半夜三更，口枯眼涩，有甚受用？”行者道：“这城里果有一座三清观。观里道士们修醮，三清殿上有许多供养：馒头足有斗大，烧果有五六十斤一个，衬饭无数，果品新鲜。和你受用去来！”那猪八戒睡梦里听见说吃好东西，就醒了，道：“哥哥，就不带挈我些儿？”行者道：“兄弟，你要吃东西，不要大呼小叫，惊醒了师父。都跟我来。”

他两个套上衣服，悄悄的走出门前，随行者踏了云头，跳将起去。那呆子看见灯光，就要下手。行者扯住道：“且休忙。待他散了，方可下去。”八戒道：“他才念到兴头上，却怎么肯散？”行者道：“等我弄个法儿，他就散了。”

好大圣，捻着诀，念个咒语，往巽地上吸一口气，呼的吹去，便是一阵狂风，径直卷进那三清殿上，把他些花瓶烛台，四壁上悬挂的功德，一齐刮倒，遂而灯火无光。众道士心惊胆战。虎力大仙道：“徒弟们且散。这阵神风所过，吹灭了灯烛香花，各人归寝，明朝早起，多念几卷经文补数。”众道士果各退回。

这行者却引八戒、沙僧，按落云头，闯上三清殿。呆子不论生熟，拿过烧果来，张口就啃。行者掣铁棒，着手便





and one hand can't clap. I think I'll go back and do Friar Sand and Pig a good turn by letting them join in the game with me."

Monkey then landed his auspicious cloud and went straight into the abbot's lodgings, where he found Pig and Friar Sand sleeping top to toe. Monkey first called Friar Sand, who woke up and said, "Aren't you asleep yet, brother?" "Get up," said Monkey. "We're going to have a good feed." "Whatever sort of good feed can I have in the middle of the night when my throat's dried out and my eyes are all bleary?" Friar Sand asked. "There's Temple of the Three Pure Ones in this city where the Taoist priests are holding a service," Brother Monkey replied. "The Hall of the Three Pure Ones is full of offerings: steamed buns as big as a bucket, cakes that must weight fifty or sixty pounds apiece, any amount of rice, and fresh fruit too. Let's go and have some." The talk of all this good food was enough to wake Pig up. "Won't you take me too, brother?" he asked. "If you want a feed," said Monkey, "keep you voice down and don't wake the master. Come with me."

The two of them dressed, slipped outside, and leapt up by cloud with Monkey. As soon as the idiot saw the lights he wanted to attack, but Monkey held him back and said, "Steady on. We'll go down when they've all gone." "But their recitations are only just warming up," said Pig. "They won't want to go." "I'll do some magic that will send them packing," said Monkey.

The splendid Great Sage said the words and made the hand movements of a spell, drew in a breath from the quarter of the wind, and blew a gale so terrible that as it tore into the Hall of the Three Pure Ones it knocked down all the vases, candlesticks, and offerings on the walls and put out all the lamps. The Taoists all shook with terror. "You had better go, disciples," said the Great Immortal Tiger Power. "This divine wind has blown out all the lamps and the incense, so you should all go back to bed. Get up early tomorrow morning and recite some more scriptures to make the numbers up." The Taoists then did indeed all withdraw.

Monkey then led Pig and Friar Sand to land their clouds, and they charged straight into the Hall of the Three Pure Ones. The idiot grabbed some food, not caring whether it was cooked or raw, and was just about to eat it when Monkey raised his iron cudgel to hit him. Pig pulled back

打。八戒缩手躲过道：“还不曾尝着甚么滋味，就打！”行者道：“莫要小家子行。且叙礼坐下受用。”八戒道：“不羞！偷东西吃，还要叙礼！若是请将来，却要如何！”行者道：“这上面坐的是什么菩萨？”八戒笑道：“三清也认不得，却认做什么菩萨！”行者道：“那三清？”八戒道：“中间的是元始天尊，左边的是灵宝道君，右边的是太上老君。”行者道：“都要变得这般模样，才吃得安稳哩。”那呆子急了，闻得那香喷喷供养，要吃，爬上高台，把老君一嘴拱下去道：“老官儿，你也坐得彀了，让我老猪坐坐。”八戒变做太上老君；行者变做元始天尊；沙僧变作灵宝道君。把原像都推下去。及坐下时，八戒就抢大馒头吃。行者道：“莫忙哩！”八戒道：“哥哥，变得如此，还不吃等甚？”

行者道：“兄弟呀，吃东西事小，泄漏天机事大。这圣像都推在地下，倘有起早的道士来撞钟扫地，或绊一个根头，却不走漏消息？你把他藏过一边来。”八戒道：“此处路生，摸门不着，却那里藏他？”行者道：“我才进来时，那右手下有一重小门儿，那里面秽气畜人，想必是个五谷轮回之所。你把他送在那里去罢。”

这呆子有些夯力量跳下来，把三个圣像，拿在肩膀上，扛将出来；到那厢，用脚登开门看时，原来是个大东厕。笑



his hand and said, "You're going to hit me before I've even tasted anything." "Don't act so low," said Monkey. "You must pay your respects and sit down before eating." "You're shameless," said Pig. "You steal food and expect me to pay my respects too. What would I have had to do if we'd been properly invited?" "Do you know who the three Bodhisattvas sitting up there are?" Monkey asked. "Can't you recognize the Three Pure Ones themselves?" asked Pig. "How could you possibly think they are Bodhisattvas?" "What about those Three Pure Ones?" Monkey asked. "Oh well," said Pig, "the one in the middle is the Original Celestial Pure One, the one on the left is the Precious Pure One, and the one on the right is the Supreme Lord Lao Zi." "We've got to make ourselves look like them before we can eat in safety," said Monkey. The delicious smells of the offerings were making the idiot desperate with hunger, so he climbed on the pedestal of the statue and knocked Lord Lao Zi off it with one shove of his snout. "You've sat here for long enough, old man," he said. "It's my turn now." Pig turned himself into the Supreme Lord Lao Zi, Monkey turned himself into the Original Celestial Pure One, and Friar Sand into the Precious Pure One. When the statues had all been pushed over and the three of them were sitting up there Pig grabbed a big steamed bun. "Not so fast," said Monkey. "But brother," protested Pig, "we've already made ourselves look like them. What are we waiting for?"

"Brother," said Monkey, "eating is much less important than not giving ourselves away. If one of the Taoists got up early to hit the bell or sweep the floor and tripped over a piece of one of the statues we've knocked over the news would be out. You'd better hide them." "But where?" asked Pig. "I'm a stranger here and I don't know my way around." "When we came in," said Monkey, "there was a little pair of double doors to the right with an awful stench coming out of them. It must be the place where the five kinds of grain prepare for reincarnation. Put them in there."

The idiot really did have some brute strength. When he leapt down he put the three statues over his shoulders and carried them out. On kicking those doors open he found that it was in fact a big lavatory. "That Protector of the Horses certainly knows how to talk," he said with a laugh.

道：“这个弼马温着然会弄嘴弄舌！把个毛坑也与他起个道号，叫做什么‘五谷轮回之所’！”那呆子扛在肩上且不丢了去，口里啾啾啾的祷告：

“三清，三清，我说你听：远方到此，惯灭妖精。欲享供养，无处安宁。借你坐位，略略少停。你等坐久，也且暂下毛坑。你平日家受用无穷，做个清净道士；今日里不免享些秽物，也做个受臭气的天尊！”

祝罢，烹的望里一摔，泼了半衣襟臭水，走上殿来。行者道：“可藏得好么？”八戒道：“藏便藏得好；只是泼起些水来，污了衣服，有些腌脏臭气，你休恶心。”行者笑道：“也罢，你且来受用；但不知可得个干净身子出门哩。”那呆子还变做老君。三人坐下，尽情受用。先吃了大馒头，后吃簇盘、衬饭、点心、拖炉、饼锭、油煤、蒸酥，那里管什么冷热，任情吃起。原来孙行者不大吃烟火食，只吃几个果子，陪他两个。那一顿如流星赶月，风卷残云，吃得罄尽。已此没得吃了，还不走路，且在那里闲讲，消食耍子。

噫！有这般事！原来那东廊下有一个小道士，才睡下，忽然起来道：“我的手铃儿忘记在殿上，若失落了，明日师父见责。”与那同睡者道：“你睡着，等我寻去。”急忙中不穿底衣，止扯一领直裰，径到正殿中寻铃，摸来摸去，铃儿摸着了。正欲回头，只听得有呼吸之声，道士害怕。急拽步往外



“He even made up a fancy Taoist name for the shithouse—‘the place where the five kinds of grain prepare for reincarnation’.” Before tipping in the three statues he was carrying he mumbled a prayer:

“Three Pure Ones, Three Pure Ones, hear my prayer. We have come here from afar to wipe out evil spirits. We wish to enjoy your offerings but there was nowhere we could sit. So we’ve had to borrow your pedestals for a while. You have been sitting there long enough, and now you can go into the cesspit. Normally you have no end of things to eat, and you are pure Taoists. But today you’ll have to taste some filth and be stinking Heavenly Honoured Ones.”

His prayer said, he threw them in with a great splash that covered half his tunic with evil-smelling liquid. When he went back into the hall Monkey asked him, “Did you hide them properly?” “I hid them well enough,” the idiot replied, “but I splashed some of that filthy water on my clothes. I hope the stench doesn’t make you feel sick.” “Never mind,” laughed Monkey, “come and eat now. But you’ll have to clean up before we go outside.” The idiot turned himself back into Lord Lao Zi and the three of them sat down to eat their fill. First they ate the steamed bread, and then they went on to the assorted cold dishes, the rice, the pastries, the buns, the biscuits, the pancakes, the doughnuts, and the steamed pies. They ate whatever they felt like, not caring whether it was hot or cold. Now Monkey was not much of a one for cooked food, so he just ate some fruit to keep the other two company. They cleaned everything up like shooting stars chasing the moon or a wind sweeping the clouds away. When there was nothing else left to eat they did not go, but stayed there chatting and entertaining themselves while they digested the meal.

What a thing to have done! There was a young Taoist priest who had just gone to bed in his dormitory by the eastern cloister when he suddenly got up. “I left my handbell in the hall,” he thought, “and if I lose it my master will be angry with me tomorrow. You go to sleep,” he said to other priest who shared his bed, “while I go to look for it.” He was in such a hurry that he did not put his underclothes back on but just pulled on his tunic and went straight to the main hall to look for his bell. He groped all around till he found it and was about to turn and leave when to his consternation he heard the sound of breathing. As he fled in alarm he

走时，不知怎的，蹶着一个荔枝核子，扑的滑了一跌。当的一声，把个铃儿跌得粉碎。猪八戒忍不住呵呵大笑出来，把个小道士唬走了三魂，惊回了七魄，一步一跌，撞到后方丈外，打着门叫：“师公！不好了！祸事了！”三个老道士还未曾睡，即开门问：“有甚祸事？”他战战兢兢道：“弟子忘失了手铃儿，因去殿上寻铃，只听得有人呵呵大笑，险些儿唬杀我也！”老道士闻言，即叫：“掌灯来！看是什么邪物？”一声传令，惊动那两廊的道士，大大小小，都爬起来点灯着火，往正殿上观看。

不知端的何如，且听下回分解。



tripped on a lichee stone and crashed to the ground, smashing his bell to pieces with a tremendous clang. Pig could not help roaring with laughter at this, which terrified the young Taoist out of his wits. He staggered to the abbots lodgings, knocked on the doors and said, "Masters, disaster."

The three senior Taoist were not yet in bed, so they opened the doors and asked, "What disaster?" "I'd lost my bell," said the young Taoist, shivering and shaking, "and was looking for it in the hall when I heard a loud laugh that all but scared me to death." "Fetch lanterns," said the senior Taoists on hearing this, "and see what evil creature it is." This order was passed on to the priests, young and old, in both cloisters, who all got up, lit lamps, and went to the main hall to look. If you don't know what they found, listen to the explanation in the next instalment.



第四十五回

三清观大圣留名 车迟国猴王显法

却说孙大圣左手把沙和尚捻一把，右手把猪八戒捻一把，他二人却就省悟。坐在高处，倥着脸，不言不语。凭那些道士点灯着火，前后照看。他三个就如泥塑金装一般模样。虎力大仙道：“没有歹人，如何把供献都吃了？”鹿力大仙道：“却像人吃的勾当，有皮的都剥了皮，有核的都吐出核，却怎么不见人形？”羊力大仙道：“师兄勿疑。想是我们虔心志意，在此昼夜诵经，前后申文，又是朝廷名号，断然惊动天尊。想是三清爷爷圣驾降临，受用了这些供养。趁今仙从未返，鹤驾在斯，我等可拜告天尊，恳求些圣水金丹，进与陛下，却不是长生永寿，见我们的功果也？”虎力大仙道：“说的是。”教：“徒弟们动乐诵经！一壁厢取法衣来，等我步罡拜祷。”那些小道士俱遵命，两班儿摆列齐整。当的一声磬响，齐念一卷《黄庭道德真经》。虎力大仙披了法

Chapter 45

In the Hall of the Three Pure Ones the Great Sage Leaves His Name In the Kingdom of Tarrycart the Monkey King Shows His Powers

The story tells how the Great Sage Monkey pinched Friar Sand with his left hand and Pig with his right. The two of them realized what was happening and sat there on high, their heads bowed in silence, while the Taoists lit their lamps and shone them all around as they searched. The three of them looked just as if they really were made of clay covered with gold leaf. "If no evildoers have been here," said the Great Immortal Tiger Power, "how have the offerings all been eaten?" "It looks as though people have eaten them," said the Great Immortal Deer Power. "The fruit with skins has all been peeled and the stones have all been spat out of the stone fruit. But why can't we see anybody?" "There is no need to be so suspicious, brother," said the Great Immortal Antelope Power. "I think that the Heavenly Honoured Ones must have been moved by our reverence and respect in reciting scriptures and making readings day and night, and by the name of His Majesty. Evidently the Three Pure Lords came down to the mortal world to enjoy these offerings. I suggest that we should worship the Heavenly Honoured Ones before they fly away on their cranes. We should beg them for some holy water and golden elixir pills that we can present to His Majesty and thereby win credit for giving him immortality." "A good idea," said Tiger Power. "Let there be music and recitation, my disciples," he ordered, "and bring me my ceremonial robes so that I may pace out the Dipper dance and pray for immortality for His Majesty."

The young Taoists did as they were told and were soon neatly drawn up in two groups. At the sound of a stone chime they all began to recite in unison the *True Classic of the Way and Its Power of the Yellow Court*. Throwing his religious cloak over his shoulders, Tiger Power took his jade tablet in his hands, performed the ritual dance raising the dust before the



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衣，擎着玉简，对面前舞蹈扬尘，拜伏于地，朝上启奏道：

“诚惶诚恐，稽首归依。臣等兴教，仰望清虚。灭僧鄙俚，敬道光辉。敕修宝殿，御制庭闱。广陈供养，高挂龙旗。通宵秉烛，镇日香菲。一诚达上，寸敬虔归。今蒙降驾，未返仙车，望赐些金丹圣水，进与朝廷，寿比南山。”

八戒闻言，心中忐忑，默对行者道：“这是我们的不是：吃了东西，且走路，只等这般祷祝，却怎么答应？”行者又捻一把，忽地开口，叫声：“晚辈小仙，且休拜祝。我等自蟠桃会上来的，不曾带得金丹圣水，待改日再来垂赐。”那些大小道士听见说出话来，一个个抖衣而战道：“爷爷呀！活天尊临凡，是必莫放，好歹求个长生的法儿！”鹿力大仙上前，又拜云：

“扬尘顿首，谨办丹诚。微臣归命，俯仰三清。自来此界，兴道除僧。国王心喜，敬重玄龄。罗天大醮，彻夜看经。幸天尊之不弃，降圣驾而临庭。俯求垂念，仰望恩荣。是必留些圣水，与弟子们延寿长生。”

沙僧捻着行者，默默的道：“哥呀，要得紧，又来祷告了。”行者道：“与他些罢。”八戒寂寂道：“那里有得？”行者道：





statues, prostrated himself in respect, and submitted the following memorial to the Pure Ones:

"In fear and trembling I bow my head in submission. We your subjects promote the faith and long for your pure emptiness. We are suppressing the low vulgarity of Buddhist monks and gaining respect for the brilliance of the Way. A holy temple has been built by command of His Majesty the King. Many an offering has been set out, and the dragon banners hang high; candles burn all night, and incense smokes throughout the day. We worship with complete sincerity, respect and devotion. Now that you have honoured us with your presence we beseech you before you go away in your immortal chariots to grant us tablets of golden elixir and holy water that we may present to His Majesty to bring him life as long as the Southern Hills."

Pig felt most uncomfortable at all this, and he murmured under his breath to Monkey, "We shouldn't have stayed to be prayed to after eating the stuff. How are we going to answer their prayers?" Monkey gave him another pinch, opened his mouth, and called out, "Cease your worship, young immortals. We have just come from a Peach Banquet, so we did not bring any golden elixir or holy water today. We will present you with some another day." When the priests young and old heard the statue speaking they all twitched at their clothes and trembled as they said, "My lord, a living Heavenly Honoured One has come down to earth. Don't let him go. Whatever you do get him to give us a recipe for eternal life." Tiger Power then stepped forward, bowed again, and said, "Raising the dust while kowtowing in the sincerity of my heart, your humble servant dutifully worships the Three Pure Ones. Since coming to this country we have promoted the Way and suppressed the Buddhist clergy. His Majesty adores the Way and respectfully wishes to prolong his years, which is why we held this great service to heaven and recited scriptures all night. We are most fortunate that you Heavenly Honoured Ones have not disdained from descending in your holy chariots and have appeared in person. We beg you in your mercy to grant us the great boon of a little holy water to lengthen the lives of your disciples."

"They must be desperate to get it, praying for it again," muttered Friar Sand under his breath to Monkey, giving him a pinch. "Then let's give them some," said Monkey. "But where will we get it?" mumbled

“你只看着我；我有时，你们也都有了。”那道士吹打已毕，行者开言道：“那晚辈小仙，不须伏拜。我欲不留些圣水与你们，恐灭了苗裔；若要与你，又忒容易了。”众道闻言，一齐俯伏叩头道：“万望天尊念弟子恭敬之意，千乞喜赐些须。我弟子广宣道德，奏国王普敬玄门。”行者道：“既如此，取器皿来。”那道士一齐顿首谢恩。虎力大仙爱强，就抬一口大缸，放在殿上；鹿力大仙端一砂盆安在供桌之上；羊力大仙把花瓶摘了花，移在中间。行者道：“你们都出殿前，掩上格子，不可泄了天机，好留与你些圣水。”众道一齐跪伏丹墀之下，掩了殿门。

那行者立将起来，掀着虎皮裙，撒了一花瓶臊溺。猪八戒见了，欢喜道：“哥啊，我把你做这几年兄弟，只这些儿不曾弄我。我才吃了些东西，道要干这个事儿哩。”那呆子揭衣服，忽喇喇，就似吕梁洪倒下坂来，沙沙的溺了一砂盆。沙和尚却也撒了半缸。依旧整衣端坐在上道：“小仙领圣水。”

那些道士，推开格子，磕头礼拜谢恩，抬出缸去，将那瓶盆总归一处，教：“徒弟，取个锺子来尝尝。”小道士即便拿了一个茶锺，递与老道士。道士舀出一锺来，喝下口去，只情抹唇咂嘴。鹿力大仙道：“师兄好吃么？”老道士努着嘴道：“不甚好吃，有些酣醅之味。”羊力大仙道：“等我尝



Pig. "Watch me," said Monkey. "When I get some, you'll have some too." The Taoists had by now finished playing their music. "Young immortals," said Brother Monkey, "there is no need to prostrate yourselves. I did not originally want to leave any holy water with you in case it destroyed your offspring of immortality, but there would be no difficulty at all about giving you some." When the Taoists heard this they all prostrated themselves, kowtowed and said, "We beg and implore the Heavenly Honoured One to grant your disciples some in recognition of the respectful devotion. We have widely taught the Way and its power and won the respect of the king for our sect of mystery." "Very well then," said Monkey, "fetch a vessel." The Taoists all once again kowtowed in thanks: Tiger Power, who liked to show off, carried in a great earthen jar that he placed in the hall. Deer Power put an earthenware dish on the table for offerings, and Antelope Power took the flowers out of a vase and put it between the other two containers. "Withdraw from the hall, all of you," ordered Monkey, "and screen us off. The secrets of Heaven must not be revealed. Then we can give you some holy water." The priests then all prostrated themselves below the steps outside the hall and shut the doors.

Monkey then stood up, lifted his tiger-skin kilt, and filled the vase with stinking piss, to the delight of Pig, who said, "In all the years we've been brothers we've never done this before. I've just eaten, and you ask me to do such a thing." The idiot then lifted his clothes and noisily filled the earthenware dish. The sound was like that of a torrent pouring down a mountainside. Friar Sand half filled the earthen jar. Then they all straightened their clothes, sat down again, and said, "Come and receive the holy water, young immortals."

The Taoist elders then pushed the screens aside and kowtowed in worship and gratitude. When the jar was carried out and put together with the vase and the dish they called, "Disciples, fetch me a cup to try some." The younger Taoists fetched a teacup and handed it to the elders. The elder filled the cup, drained it, and made a show of wiping his mouth and smacking his lips. "Is it good, brother?" asked Deer Power. Pursing his lips together, the most senior of the elders said, "Not very. Tastes a bit off." "Let me have a taste," said Antelope Power. When he had drunk a

尝。”也喝了一口，道：“有些猪溺臊气。”行者坐在上面，听见说出这话儿来，已此识破了，道：“我弄个手段，索性留个名罢。”大叫云：

“道号！道号！你好胡思！那个三清，肯降凡基？吾将真姓，说与你知。大唐僧众，奉旨来西。良宵无事，下降宫闱。吃了供养，闲坐嬉嬉。蒙你叩拜，何以答之？那里是什么圣水，你们吃的都是我一溺之尿！”

那道士闻得此言，拦住门，一齐动叉钯、扫帚、瓦块、石头，没头没脸，往里面乱打。好行者，左手挟了沙僧，右手挟了八戒，闯出门，驾着祥光，径转智渊寺方丈。不敢惊动师父，三人又复睡下。早是五鼓三点。那国王设朝，聚集两班文武，四百朝官，但见绛纱灯火光明，宝鼎香云爇馥。此时唐三藏醒来，叫：“徒弟，徒弟，伏侍我倒换关文去来。”行者与沙僧、八戒急起身，穿了衣服，侍立左右道：“上告师父。这昏君信着那些道士，兴道灭僧，恐言语差错，不肯倒换关文；我等护持师父，都进朝去也。”

唐僧大喜，披了锦斓袈裟。行者带了通关文牒，教悟净捧着钵盂，悟能拿了锡杖；将行囊、马匹，交与智渊寺僧看守。径到五凤楼前，对黄门官作礼，报了姓名。言是东土大





mouthful he said, "Tastes rather like pig's urine." When Monkey heard this from where he was sitting up there he realized that they had been rumbled. "I'm going to play a trick just for the hell of it for them to remember me by." Then he shouted:

"Oh, Way, Oh Way, what nonsense you imagine. What Three Pure Ones would ever descend to earth? Let me tell you our real names. We are Buddhist monks from the Great Tang, travelling west on imperial orders. Having nothing else to do this pleasant evening we decided to come down to your temple halls. We had eaten the offerings and were sitting here chatting when you started kowtowing to us and worshipping us. How did you expect us to reply. What you've been drinking there isn't holy water—it's our piss."

Hearing this the Taoist priests shut the doors and started throwing rakes, brooms, tiles and stones wildly into the hall. Splendid Brother Monkey tucked Friar Sand under his left arm and Pig under his right, rushed out through the door and rode his cloud straight back to the abbot's lodgings in the Deep Wisdom Monastery. The three of them went back to bed without disturbing their master.

It was soon the third quarter of the fifth watch, when the king held his dawn court audience, at which the civil and military officials and the four hundred courtiers were all assembled under the crimson light of the silken lanterns and amid clouds of smoke from the incense burners. At just this time the Tang Priest woke up and called, "Disciples, come with me when I go to show my passport and obtain an exit permit." Monkey, Pig and Friar Sand got out of bed and into their clothes quickly, then stood waiting in attendance on the master. "Master," Monkey reported, "the king here trusts those Taoist priests. He promotes the Way and persecutes Buddhist monks. I'm afraid that if you say the wrong thing he'll refuse you an exit permit. We had better escort you to the palace."

The Tang Priest was delighted with this suggestion. He put on his brocade cassock, Monkey took the passport, Pig carried the begging bowl and Friar Sand the monastic staff. The luggage and the horse were entrusted to the care of the monks of the Deep Wisdom Monastery. They went straight to the Tower of Five Phoenixes at the palace gate, where they bowed to the eunuch on duty and told him their names. They said

唐取经的和尚来此倒换关文，烦为转奏。那阁门大使，进朝俯伏金阶，奏曰：“外面有四个和尚，说是东土大唐取经的，欲来倒换关文，现在五凤楼前候旨。”国王闻奏道：“这和尚没处寻死，却来这里寻死！那巡捕官员，怎么不拿他解来？”旁边闪过当驾的太师，启奏道：“东土大唐，乃南赡部洲，号曰中华大国。到此有万里之遥，路多妖怪。这和尚一定有些法力，方敢西来。望陛下看中华之远僧，且召来验牒放行，庶不失善缘之意。”国王准奏，把唐僧等宣至金銮殿下。师徒们排列阶前，捧关文递与国王。

国王展开方看，又见黄门官来奏：“三位国师来也。”慌得国王收了关文，急下龙座，着近侍的设了绣墩，躬身迎接。三藏等回头观看，见那大仙，摇摇摆摆，后带着一双丫髻蓬头的小童儿，往里直进。两班官控背躬身，不敢仰视。他上了金銮殿，对国王径不行礼。那国王道：“国师，朕未曾奉请，今日如何肯降？”老道士云：“有一事奉告，故来也。那四个和尚是那国来的？”国王道：“是东土大唐差去西天取





that they were monks from Great Tang in the east on their way to fetch the scriptures who had come to show their papers and obtain an exit permit, and they asked him to pass the message on. The officer of the gate went straight to the throne hall where he prostrated himself by the steps and reported, "There are four monks outside awaiting Your Majesty's command by the Tower of Five Phoenixes. They say they are from the Great Tang in the east and going to fetch scriptures." To this the king replied, "Do they have to come looking for their deaths here? Can't they do it anywhere else? Why didn't the police capture them and bring them here under arrest?" The king's tutor slipped forward to submit this memorial: "Great Tang in the east is in the Southern Continent of Jambu. It is known as the great land of China. It is over three thousand miles from here, and the way is beset with many a demon. These monks must have some magic powers if they dared to travel west. I beg You Majesty to receive these monks who have come from the far country of China, inspect their travel papers, and let them proceed. Then you will be preserving good relations with China." The king approved this suggestion. The Tang Priest and his disciples were summoned to the throne hall, where they stood in a row before the steps and submitted their travel document to the king.

The king had just opened the document and started reading it when the eunuch gate officer came in to report again, "The three Teachers of the Nation are here." This threw the king into such a fluster that he put the paper away, hurried down from the throne, told his attendants to fetch embroidered stools, and went out to meet the Taoist masters. Sanzang and his disciples turned round to look and saw the three Great Immortals come majestically in, followed by a pair of page boys with their hair in bunches. They walked straight in while the civil and military officers all bowed low, not daring to look up. As they entered the throne hall they did not deign to bow to the king, who asked them, "Teachers of the Nation, why have you honoured us with your presence although we have not yet invited you?" "I have something to report," the most senior of the Taoists replied. "Where are those four Buddhist monks from?" "They have been sent from Great Tang in the east to fetch the scriptures from the Western Heaven," the king replied, "and they are here to obtain an exit

经的，来些倒换关文。”那三道士鼓掌大笑道：“我说他走了，原来还在这里！”国王惊道：“国师有何话说？他才来报了姓名，正欲拿送国师使用，怎奈当驾太师所奏有理，朕因看远来之意，不灭中华善缘，方才召人验牒；不期国师有此问。想是他冒犯尊颜，有得罪处也？”道士笑云：“陛下不知。他昨日来的，在东门外打杀了我两个徒弟，放了五百个囚僧，摔碎车辆，夜间闯进观来，把三清圣像毁坏，偷吃了御赐供养。我等被他蒙蔽了，只道是天尊下降；求些圣水金丹，进与陛下，指望延寿长生；不期他遗些小便，哄瞒我等。我等各喝了一口，尝出滋味，正欲下手擒拿，他却走了。今日还在此间，正所谓‘冤家路儿窄’也！”那国王闻言发怒，欲诛四众。

孙大圣合掌开言，厉声高叫道：“陛下暂息雷霆之怒，容僧等启奏。”国王道：“你冲撞了国师，国师之言，岂有差谬！”行者道：“他说我昨日到城外打杀他两个徒弟，是谁知证？我等且屈认了，着两个和尚偿命，还放两个去取经。他又说我摔碎车辆，放了囚僧，此事亦无见证，料不该死，再着一个和尚领罪罢了。他说我毁了三清，闹了观宇，这又是栽害我也。”国王道：“怎见栽害？”行者道：“我僧乃东土之





permit." The three Taoists clapped their hands with delight at this news. "We thought they had already gone, but they are still here." "What do you mean, Teachers?" the king asked in astonishment. "They have only just come to report their names. I was on the point of handing them over to you to use as you will when my tutor made a very sensible suggestion. Out of consideration for the great distance they have come and also to preserve good relations with the land of China I sent for them a moment ago and was just examining their papers when you three Teachers raised this question. Have they offended or harmed you?"

To this the Taoist replied with a smile, "What Your Majesty does not yet know is that they arrived yesterday, killed two of our disciples outside the East Gate, released the five hundred captive Buddhist monks, smashed our cart, broke into our temple at night, destroyed the statues of the Three Pure Ones, and stole their offerings. We were so deceived by them that we thought they were Heavenly Honoured Ones come down to earth and asked them for holy water and elixir pills to present to Your Majesty in the hope of securing eternal life for you. We never expected them to make fools of us by giving us urine. We each drank a mouthful to taste, but when we tried to capture them they escaped. If they are still here now it's a case of meeting your enemy on a narrow road." All this made the king so angry that he ordered the execution of the four monks.

The Great Sage Monkey put his hands together and began to yell at the top of his voice, "Please hold back your thunderous wrath for a moment, Your Majesty, and allow us Buddhist monks to make our submission." "You have offended the Teachers of the Nation," the king replied, "and what they say is always right." "He accuses me of coming here yesterday and killing two of his disciples," said Monkey. "What witnesses does he have? Even if we admitted the killing you need only execute two of us monks to pay for their lives and you could release the other two to fetch the scriptures. He doesn't have any witnesses either for his accusations that I smashed their cart and freed the captive monks. Even if I had done, that wouldn't be a capital offence. To punish one more of us would be enough. When he says I destroyed the statues of the Three Pure Ones and made havoc in the Taoist temple he's deliberately trying to frame and murder me." "Why?" the king asked. "We are all from the

人，乍来此处，街道尚且不通，如何夜里就知他观中之事？既遗下小便，就该当时捉住，却这早晚坐名害人。天下假名托姓的无限，怎么就说是我？望陛下回嗔详察。”那国王本来昏乱，被行者说了一遍，他就决断不定。

正疑惑之间，又见黄门官来奏：“陛下，门外有许多乡老听宣。”国王道：“有何事干？”即命宣来。宣至殿前，有三四十名乡老，朝上磕头道：“万岁，今年一春无雨，但恐夏月干荒，特来启奏，请那位国师爷爷祈一场甘雨，普济黎民。”国王道：“乡老且退，就有雨来也。”乡老谢恩而出。国王道：“唐朝僧众，朕敬道灭僧为何？只为当年求雨，我朝僧人，更未尝求得一点；幸天降国师，拯援涂炭。你今远来，冒犯国师，本当即时问罪，姑且恕你，敢与我国师赌胜求雨么？若祈得一场甘雨，济度万民，朕即饶你罪名，倒换关文，放你西去。若赌不过，无雨，就将汝等推赴杀场，典刑示众。”行者笑道：“小和尚也晓得些儿求祷。”

国王见说，即命打扫坛场；一壁厢教：“摆驾，寡人亲上五凤楼观看。”当时多官摆驾。须臾，上楼坐了。唐三藏随





east," Monkey replied, "and have only just arrived here. We don't even know our way round the streets, so how could we possibly know what happened in his temple in the middle of the night? If we had given them some piss they should have arrested us on the spot. They shouldn't make up these terrible accusations now. There are any number of people in the world who give false names. He could not possibly tell that it was me. I hope Your Majesty will turn your wrath aside and have these charges properly investigated." The king had been wild with fury before, but now that he had heard what Monkey had to say he could not make up his mind.

As the king was wondering what to do the eunuch gate officer came in once more to report, "Your Majesty, there is a crowd of village elders outside the gates awaiting your summons." "What do they want?" the king asked, and ordered them to be sent in. Thirty or forty of them were brought before the throne hall, where they kowtowed to the king and said, "Your Majesty, there has been no rain this spring and we fear a drought this summer. We have come here to submit a request to Your Majesty that you invite the Teachers of the Nation to pray for timely rain that will save the common people."

"You may withdraw," said the king. "There will be rain." The elders thanked him for his mercy and withdrew. "Tang monks," said the king, "do you know why we honour the Way and persecute Buddhist monks? When the Buddhist monks of this country prayed for rain some years ago they did not get a single drop. It was fortunate that Heaven sent down to us the Teachers of the Nation to bring help and deliverance. You have come from afar and offended the Teachers of the Nation, and you thoroughly deserve to be punished for it. If I spare you for the time being, will you enter a rainmaking competition with the Teachers of the Nation? If you can bring about a good fall of rain that saves the common people we shall pardon your crimes, return your paper, and let you go. If you fail you will all be taken to the place of execution and publicly executed." "We humble monks know how to pray for things," said Monkey with a smile.

Hearing this, the king ordered that the altars be swept clean and sent for his carriage as he was going to watch the ritual from the Tower of

着行者、沙僧、八戒，侍立楼下。那三道士陪国王坐在楼上。少时间，一员官飞马来报：“坛场诸色皆备，请国师爷爷登坛。”

那虎力大仙，欠身拱手，辞了国王，径下楼来。行者向前拦住道：“先生那里去？”大仙道：“登坛祈雨。”行者笑道：“你也忒自重了，更不让我远乡之僧。——也罢，这正是‘强龙不压地头蛇’。先生先去，必须对君前讲开。”大仙道：“讲甚么？”行者道：“我与你都上坛祈雨，知雨是你的，是我的？不见是谁的功绩了。”国王在上听见，心中暗喜道：“那小和尚说话，倒有些筋节。”沙僧听见，暗笑道：“不知一肚子筋节，还不曾拿出来哩！”大仙道：“不消讲，陛下自然知之。”行者道：“虽然知之，奈我远来之僧，未曾与你相会。那时彼此混赖，不成勾当。须讲开方好行事。”大仙道：“这一上坛，只看我的令牌为号：一声令牌响，风来；二声响，云起；三声响，雷闪齐鸣；四声响，雨至；五声响，云散雨收。”行者笑道：“妙啊！我僧是不曾见！请了！请了！”

大仙拽开步前进，三藏等随后，径到了坛门外。抬头观看，那里有一座高台，约有三丈多高。台左右插着二十八宿旗号，顶上放一张桌子，桌上有一个香炉，炉中香烟霭霭。两边有两只烛台，台上风烛煌煌。炉边靠着一个金牌，牌上





Five Phoenixes. The officials then moved him in his carriage to the tower, where he was soon seated. The Tang Priest stood at the foot of the tower with Monkey, Friar Sand and Pig, while the three Taoist masters sat with the king in the tower. Before long an official galloped in to report, "Everything is ready at the altar. Will the Teacher of the Nation please come to the altar?"

The Great Immortal Tiger Power bowed to take his leave of the king and descended from the tower. Brother Monkey blocked his way and said, "Where are you going, sir?" "To the altar to pray for rain," the immortal replied. "You're being too arrogant," said Monkey. "Why don't you show some courtesy to us monks from far away? Oh well, 'a mighty dragon can't crush a snake in its lair.' You go first, but you'll have to explain to His Majesty." "Explain what?" the Great Immortal asked. "If we both pray for rain at the altar," Monkey replied, "how will we know whether it's your rain or mine? It'll be hard to tell who should get the credit." When the king heard this up on his tower he was discreetly delighted as he said, "That little monk talks sense." Friar Sand too hid a smile as he thought, "The king doesn't realize that Monkey hasn't even started showing how much sense he has in him." "No explanations will be needed," said the immortal. "Of course His Majesty will know whose the rain is." "I'm sure he will," said Monkey, "but we monks from far away have never met you before. If later on both sides made false claims that would be terrible. We must have it all sorted out before we start." "When I go to the altar," said the Great Immortal, "this magic wand of mine will give the signal. When it first sounds, the wind will come. The second time the clouds will rise. The third time it will bring thunder and lightning. The fourth time it will rain. The fifth time the clouds will break up and the rain will finish." "Splendid," said Monkey with a laugh. "I've never seen anything like that. Please go ahead."

The Great Immortal then strode straight to the gates of the altar compound followed by Sanzang and his disciples. They looked up to see a raised terrace over thirty feet high. To the left and right of it were planted banners bearing the sign of the twenty-eight zodiacal constellations, and clouds of fragrant smoke rose from an incense-burner on a table set at the highest point on the altar. At each end of the table was a candle-

镌的是雷神名号。底下有五个大缸，都注着满缸清水，水上浮着杨柳枝。杨柳枝上，托着一面铁牌，牌上书的是雷霆都司的符字。左右有五个大桩，桩上写着五方蛮雷使者的名录。每一桩边，立两个道士，各执铁锤，伺候着打桩。台后面有许多道士，在那里写文书。正中间设一架纸炉，又有几个像生的人物，都是那执符使者，土地赞教之神。

那大仙走进去，更不谦逊，直上高台立定。旁边有个小道士，捧了几张黄纸书就的符字，一口宝剑，递与大仙。大仙执着宝剑，念声咒语，将一道符在烛上烧了。那底下两三个道士，拿过一个执符的像生，一道文书，亦点火焚之。那上面乒的一声令牌响，只见那半空里，悠悠的风色飘来。猪八戒口里作念道：“不好了！不好了！这道士果然有本事！令牌响了一下，果然就刮风！”行者道：“兄弟悄悄的，你们再莫与我说话，只管护持师父，等我干事去来。”

好大圣，拔下一根毫毛，吹口仙气，叫“变！”就变作一个“假行者”，立在唐僧手下。他的真身，出了元神，赶到半空中。高叫：“那司风的是那个？”慌得那风婆婆捻住布袋，巽二郎札住口绳，上前施礼。行者道：“我保护唐朝圣僧西天取经，路过车迟国，与那妖道赌胜祈雨，你怎么不助老孙，反助那道士？我且饶你，把风收了。若有一些风儿，把



holder with candles burning brightly. Beside the incense-burner was a golden tablet inscribed with the titles of the gods of thunder, and below the burner were five great vats all filled with clean water. Sprigs of willow floated on them, and on the willow was an iron plaque bearing the talisman of the Commander of Thunder. To the left and right of these were five stout posts on which were written the names of the five barbarian thunder heralds. By each post stood two Taoist priests ready to strike them with iron hammers. Behind the terrace many Taoist priests were writing things out, and in the middle of them was a stove for burning paper and some model figures representing the messengers who carried the charms and the local gods who supported the Taoist teachings.

The Great Immortal walked straight into the altar enclosure and without any show of modesty went straight up the altar mound and took his place. A young Taoist at his side handed him several yellow pieces of paper that had spells written on them and a precious sword. Holding the sword the Great Immortal recited a spell and burnt a spell on a candle. Two or three of the young Taoists standing below the altar mound passed him a model figure holding a spell and a written document, both of which he also lit and burnt. Then there was a loud report from the wand, and up in the sky the signs of a wind blowing up could be seen. "This is bad," muttered Pig. "The Taoist really has got some powers. He just had to sound his wand once to make the wind blow." "Keep quiet, brothers," said Monkey, "and don't say anything else to me. Look after the master while I get busy."

The splendid Great Sage then plucked out one of his hairs, blew on it with magic breath, called "Change!" and turned it into an imitation Monkey who stood by the Tang Priest while his true self escaped, rose up into the air and shouted, "Who's in charge of the wind?" This threw Granny Wind into such a fluster that she held her cloth bag closed while Young Master Xun tied the string round the mouth. They both came forward and bowed to him. "I'm protecting the holy priest from Tang on his journey to the Western Heaven to fetch the scriptures," Monkey said. "We're now having a rainmaking competition with an evil Taoist in the country of Tarrycart. Why are you helping him instead of me? If you put your wind away I'll let you off, but if there's even enough wind to move

那道士的胡子吹得动动，各打二十铁棒！”风婆婆道：“不敢！不敢！”遂而没些风气。八戒忍不住，乱嚷道：“那先儿请退！令牌已响，怎么不见一些风儿？你下来，让我们上去！”

那道士又执令牌，烧了符檄，扑的又打了一下，只见那空中云雾遮满。孙大圣又当头叫道：“布云的是那个？”慌得那推云童子、布雾郎君当面施礼。行者又将前事说了一遍。那云童、雾子也收了云雾，放出太阳星耀耀，一天万里更无云。八戒笑道：“这先儿只好哄这皇帝，搪塞黎民，全没些真实本事！令牌响了两下，如何又不见云生？”

那道士心中焦躁，仗宝剑，解散了头发，念着咒，烧了符，再一令牌打将下去，只见那南天门里，邓天君领着雷公、电母到当空，迎着行者施礼。行者又将前项事说了一遍。道：“你们怎么来的志诚！是何法旨！”天君道：“那道士五雷法是个真的。他发了文书，烧了文檄，惊动玉帝，玉帝掷下旨意，径至‘九天应元雷声普化天尊’府下。我等奉旨前来，助雷电下雨。”行者道：“既如此，且都住了，同候老孙行事。”果然雷也不鸣，电也不灼。

那道士愈加着忙，又添香、烧符、念咒、打下令牌。半空中，又有四海龙王，一齐拥至。行者当头喝道：“敖广！那里去？”那敖广、敖顺、敖钦、敖闰上前施礼。行者又将前项事说了一遍。道：“向日有劳，未曾成功；今日之事，望为助力。”龙王道：“遵命！遵命！”行者又谢了敖顺道：“前日亏

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a whisker in that Taoist's beard I'll give you twenty strokes each with my iron cudgel." "We wouldn't dare help him," said Granny Wind, and the wind then stopped. In his impatience Pig started to yell wildly, "Give up, give up. You've sounded your wand and there's not a breath of wind. Come down now and let us go up."

Once again the Taoist took his magic wand, burnt spells, and made a report with the wand. The sky filled with clouds. "Who's spreading the clouds out?" the Great Sage asked up overhead. Boy Cloudpusher and Young Lord Mistspreader bowed to him. Once again Monkey explained what had happened; Cloudpusher and Mistspreader put the clouds away, and the sun shone brightly once more in a clear sky. "This teacher has been fooling the king and hoodwinking the common people," laughed Pig. "He doesn't really have any powers at all. His wand has sounded for the second time, and there's not a cloud to be seen."

By now the Taoist was getting anxious. Leaning on his sword he let down his hair, said the words of a spell, and cracked his magic wand for the third time. From the Southern Gate of Heaven the Heavenly Lord Deng led Grandfather Thunder and Mother Lightning to bow to Monkey in mid-air. Monkey told them what had happened and asked, "Why are you being so dutiful? What sort of orders are they you're obeying?" "That Taoist really does know the Five Laws of Thunder," the Heavenly Lord Deng replied. "He issued the right document, burn the summons, and alarmed the Jade Emperor, who issued an edict to the offices of the Universal Honoured One of the Ninth Heaven Who Responds to the Primal with the Sound of Thunder. We are going on imperial orders to help Grandfather Thunder and Mother Lightning make rain." "In that case you'd better stay where you are and let me sort things out," said Monkey; and indeed the thunder did not sound, nor did the lightning flash.

The Taoist was becoming more anxious than ever. He lit more incense-sticks, burnt charms, said incantations, and sounded his wand once more. The dragon kings of the four seas all gathered in mid-air. "Where are you going, Ao Guang?" Monkey asked. The four dragon kings Ao Guang, Ao Shun, Ao Qin and Ao Run came up and bowed to him. He told them what had happened then said, "When I troubled you the other day you didn't succeed. I hope you will help me again today." "We hear



令郎缚怪，搭救师父。”龙王道：“那厮还锁在海中，未敢擅便，正欲请大圣发落。”行者道：“凭你怎么处治了罢。如今且助我一功。那道士四声令牌已毕，却轮到老孙下去干事了。——但我不会发符、烧檄、打甚令牌，你列位却要助我行行。”

邓天君道：“大圣吩咐，谁敢不从！但只是得一个号令，方敢依令而行；不然，雷雨乱了，显得大圣无款也。”行者道：“我将棍子为号罢。”那雷公大惊道：“爷爷呀！我们怎吃得这棍子？”行者道：“不是打你们，但看我这棍子往上一指，就要刮风。”那风婆婆、巽二郎没口的答应道：“就放风！”——“棍子第二指，就要布云。”那推云童子、布雾郎君道：“就布云！就布云！”——“棍子第三指，就要雷电皆鸣。”那雷公、电母道：“奉承！奉承！”——“棍子第四指，就要下雨。”那龙王道：“遵命！遵命！”——“棍子第五指，就要大日晴天，却莫违误。”

吩咐已毕，遂按下云头，把毫毛一抖，收上身来。那些人肉眼凡胎，那里晓得？行者遂在旁边高叫道：“先生请了。四声令牌俱已响毕，更没有风云雷雨，该让我了。”那道士无奈，不敢久占，只得下了台让他。努着嘴，径往楼上见驾。行者道：“等我跟他去，看他说些甚的。”只听得那国王





and obey," replied the dragon kings. Monkey then thanked Ao Shun: "I am very grateful to your son for capturing the monster and saving my master the other day." "That wretch is being kept in chains in the sea," the dragon king Ao Shun replied. "I have not ventured to deal with him on my own initiative, and I would like to ask you, Great Sage, to decide on his sentence." "Deal with him however you think fit," replied Monkey. "Now I would like you to do me a good turn. That Taoist has now sounded his wand four times, so it's my turn to perform now. As I don't know how to use charms, burn talismans, or sound a magic wand I'll have to ask you gentlemen to help me out."

"We would not dare disobey a command from the Great Sage," Heavenly Lord Deng replied. "But we can only act when proper orders are given. Otherwise the thunder and the rain will happen at the wrong times, and the Great Sage will lose his credibility." "I'll give the signs with my cudgel," said Monkey, to the horror of Grandfather Thunder, who protested, "But my lord, none of us can take your cudgel." "No," said Monkey, "I won't be hitting you with it. When I point up with it the first time I want wind." "We'll let the wind out," promised Granny Wind and Young Master Xun. "The second time I point up I want clouds." "We'll spread out the clouds," said Cloudpusher and Mistspreader. "The third time I point up with the cudgel I want thunder and lightning." "We shall obey, we shall obey," said Grandfather Thunder and Mother Lightning. "The fourth time I point up with the cudgel I want rain." "Your orders will be carried out," the dragon kings replied. "And the fifth time I point up with the cudgel I want the sun shining in a clear sky. I won't have any disobedience or mistakes."

Having given his orders Monkey brought his cloud down, shook his hair, and put it back on his body. None of those with mortal, fleshly eyes could see what had happened. Monkey then called out in a loud voice, "Please finish now, teacher. You have sounded your magic wand four times without producing any wind, clouds, thunder or rain. It's my turn now." The Taoist could stay at the altar no longer; he had to come down and allow Monkey to take his place while he went with a long face to climb the tower to see the king. "Wait while I go up with him and hear what he has to say," said Monkey. He heard the king asking, "Why was



问道：“寡人这里洗耳诚听，你那里四声令响，不见风雨，何也？”道士云：“今日龙神都不在家。”行者厉声道：“陛下，龙神俱在家；只是这国师法不灵，请他不来。等和尚请来你看。”国王道：“即去登坛，寡人还在此候雨。”

行者得旨，急抽身到坛所，扯着唐僧道：“师父请上台。”唐僧道：“徒弟，我却不会祈雨。”八戒笑道：“他害你了。若还没雨，拿上柴蓬，一把火了帐！”行者道：“你不会求雨，好的会念经。等我助你。”那长老才举步登坛，到上面，端然坐下，定性归神，默念那《密多心经》。正坐处，忽见一员官，飞马来问：“那和尚，怎么不打令牌，不烧符檄？”行者高声答道：“不用！不用！我们是静功祈祷。”那官去回奏不题。

行者听得老师父经文念尽，却去耳朵内取出铁棒，迎风幌了一幌，就有丈二长短，碗来粗细。将棍望空一指，那风婆婆见了，急忙扯开皮袋，巽二郎解放口绳；只听得呼呼风响，满城中揭瓦翻砖，扬砂走石。看起来，真个好风，却比那寻常之风不同也。但见：

折柳伤花，摧林倒树。

九重殿损壁崩墙，五凤楼摇梁撼柱。

天边红日无光，地下黄沙有翅。



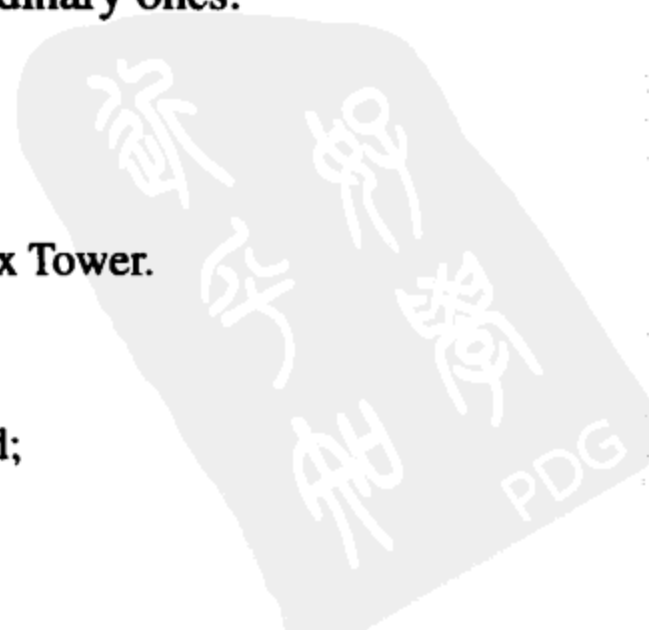


there no wind or rain when you sounded your magic wand four times? We are listening most carefully." "The dragons are all out today," the Taoist replied. "Your Majesty," yelled Monkey, "today the dragons are all in. It was just that the Teacher of the Nation's magic didn't work and he couldn't get them to come. Just watch how we Buddhist monks can make them come." "Climb to the altar then," said the king. "We shall remain here and await rain."

As soon as he received this command Brother Monkey hurried to the altar compound, tugged at the Tang Priest's clothes, and said, "Master, please climb the altar mound." "But I do not know how to pray for rain, disciple," said Sanzang. "He's trying to murder you," said Pig. "If there's still no rain they'll bring firewood along and send you up in flames." "You may not know how to pray for rain," said Monkey, "but you're good at reciting scriptures. I'll help you." Only then did the venerable elder start to climb to the altar. When he reached the top he sat down with great dignity, settled his nature, brought his spirit under control, and quietly recited the *Prajnaparamita Heart Sutra*. As he sat there an official messenger galloped up to him to ask, "Monk, why aren't you sounding a magic wand or burning charms and summonses?" "He doesn't need to," Monkey shouted back. "We pray in stillness and silence." The official returned to the king to report this reply.

When Monkey heard that his master had finished reciting the sutra he produced his cudgel from his ear, waved it in the breeze to make it about twelve feet long and as thick as a ricebowl, and pointed it towards the sky. As soon as Granny Wind saw it she opened her leather bag while Young Master Xun untied the rope round its mouth. There was then the howling of a wind that tore off tiles and sent bricks flying throughout the city. It was evidently a splendid wind, not at all like ordinary ones:

Willow were broken and flowers hurt,
Trees blown down in devastated woods.
The walls collapsed in halls of nine storeys;
Beams and columns were shaken in the Five Phoenix Tower.
In the sky the red sun turned dark,
And the yellow dust of the earth began to fly.
The officers before the reviewing stand were scared;



演武厅前武将惊，会文阁内文官惧。
三宫粉黛乱青丝，六院嫔妃蓬宝髻。
侯伯金冠落绣纓，宰相乌纱飘展翅。
当驾有言不敢谈，黄门执本无由递。
金鱼玉带不依班，象简罗衫无品叙。
彩阁翠屏尽损伤，绿窗朱户皆狼狈。
金銮殿瓦走砖飞，锦云堂门歪榻碎。
这阵狂风果是凶，刮得那君王父子难相会；
六街三市没人踪，万户千门皆紧闭！

正是那狂风大作，孙行者又显神通，把金箍棒钻一钻，望空又一指。只见那：

推云童子，布雾郎君。推云童子显神威，骨都都触石遮天；布雾郎君施法力，浓漠漠飞烟盖地。茫茫三市暗，冉冉六街昏。因风离海上，随雨出昆仑。顷刻漫天地，须臾蔽世尘。宛然如混沌，不见凤楼门。

此时昏雾朦胧，浓云叆叇。孙行者又把金箍棒钻一钻，望空

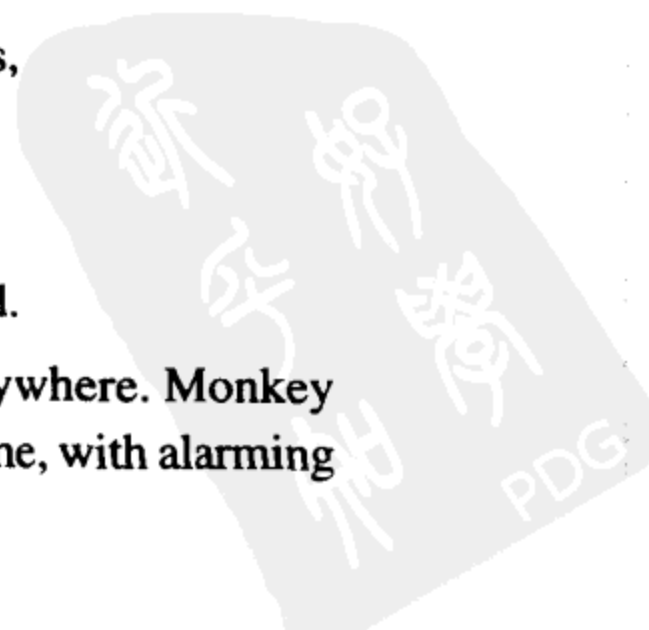


Terror struck the civil officials in their hall.
The beauties of the harem had their hair blown untidy;
The royal consorts' coiffures were all ruined.
Tassels fell from the coronets of nobles;
The black silk hat of the premier took wing.
The king was too terrified to speak,
The eunuchs could not hand in their reports.
Senior officials stood in disorder,
High-level functionaries broke ranks.
Coloured pavilions and turquoise screens were ruined;
Green windows and crimson doors were wrecked.
Bricks and tiles flew from the throne hall;
In the Brocade Cloud Chamber doors leaned and partition were
smashed.
Vicious indeed was this terrible gale,
Making hard for the king to see his sons,
And driving the people from streets and markets:
Every household firmly shut its doors.

Just as this gale was at its height Brother Monkey gave another display of his divine powers as he pointed his gold-banded cudgel up into the sky for the second time. What could then be seen was:

The Boy Cloudpusher,
Young Lord Mistspreader.
The Boy Cloudpusher showed his divine magic,
Making great rocklike heaps that hung down from the sky;
Young Lord Mistspreader used his powers
To cover the earth with thick, dense fog.
All was dark in the three markets;
Black were the six main streets of the city.
Leaving the sea together with the wind,
They appeared with the rain in the Kunlun Mountains,
Filled heaven and earth in an instant,
Immediately covered the mortal world.
All was reduced to obscurity
And the doors of the Five Phoenix Tower disappeared.

In an instant there was dense fog and thick clouds everywhere. Monkey then pointed his gold-banded cudgel into the air a third time, with alarming



又一指。慌得那：

雷公奋怒，电母生嗔。雷公奋怒，倒骑火兽下天关；电母生嗔，乱掣金蛇离斗府。唵喇喇施霹雳，振碎了铁叉山；浙沥沥闪红绡，飞出了东洋海。呼呼隐隐滚车声，烨烨煌煌飘稻米。万萌万物精神改，多少昆虫蛰已开。君臣楼上心惊骇，商贾闻声胆怯忙。

那沉雷护闪，乒乒乓乓，一似那地裂山崩之势，唬得那满城人，户户焚香，家家化纸。孙行者高呼：“老邓！仔细替我看那贪赃坏法之官，忤逆不孝之子，多打死几个示众！”那雷越发振响起来。行者却又把铁棒望上一指。只见那：

龙施号令，雨漫乾坤。
势如银汉倾天堑，疾似云流过海门。
楼头声滴滴，窗外响潇潇。
天上银河泻，街前白浪滔。
淙淙如瓮捡，滚滚似盆浇。
孤庄将漫屋，野岸欲平桥。



results:

Grandfather Thunder was angry,
 Mother Lightning was furious.
 Grandfather Thunder was angry
 As he rode backwards on his fire beast down from Heaven;
 Mother Lightning was furious
 As she left her Dipper Palace lashing out with her golden snake.
 The thunder crashed and roared,
 Shaking the Iron Fork Mountain;
 Brilliant flashes of red silk
 Flew from the Eastern Ocean.
 The noise rumbled like carts;
 The flashes were like rice plants gleaming in the wind.
 The spirit of all living shoots revived,
 Many a sleeping insect came to life.
 It terrified monarch and subject alike;
 The sound made merchants nervously active.

The thunder roared with the noise of an earthquake or a landslide, so frightening the people in the city that they all burnt incense and imitation money. "Deng," shouted Monkey familiarly, "make sure that you kill me a few more corrupt officials who twist the laws and disobedient sons who do not do their duty to their parents as an example to the people." The thunder became louder than ever, and Monkey pointed his cudgel upwards for the fourth time.

The dragons gave their orders
 And rain filled Heaven and earth,
 As if the river in the sky was filling the heavenly gulf,
 And as fast as clouds passing over the ocean's gates.
 It pattered on the roof of the tower,
 Splashed against the windows.
 Now that the river in the sky had flooded,
 White waves rolled along the streets.
 They moved around like a dish being picked up,
 Splashed like water being tipped from a bowl.
 The lonely farm's houses were almost covered by the flood,
 Which was nearly as high as the bridge across the river.
 The mulberry fields indeed were turning into sea,



真个桑田变沧海，霎时陆岸滚波涛。

神龙借此来相助，抬起长江望下浇。

这场雨，自辰时下起，只下到午时前后。下得那车迟城，里里外外，水漫了街衢。那国王传旨道：“雨够了！雨够了！十分再多，又淹坏了禾苗，反为不美。”五凤楼下听事官策马冒雨来报：“圣僧，雨够了。”行者闻言，将金箍棒往上又一指。只见霎时间，雷收风息，雨散云收。国王满心欢喜，文武尽皆称赞道：“好和尚！这正是‘强中更有强中手’！就是我国师求雨虽灵，若要晴，细雨儿还下半日，便不清爽；怎么这和尚要晴就晴，顷刻间杲杲日出，万里就无云也？”

国王教回銮，倒换关文，打发唐僧过去。正用御宝时，又被那三个道士上前阻住道：“陛下，这场雨全非和尚之功，还是我道门之力。”国王道：“你才说龙王不在家，不曾有雨；他走上去，以静功祈祷，就雨下来，怎么又与他争功，何也？”虎力大仙道：“我上坛发了文书，烧了符檄，击了令牌，那龙王谁敢不来？想是别方召请，风、云、雷、雨……五司俱不在，一闻我令，随赶而来；适遇着我下他上，一时撞着这个机会，所以就雨。从根算来，还是我请的龙，下的



And dry land was under water in an instant.
This was the help the dragons gave,
As they lifted the Yangtse and poured the water down.

The rain started at about eight in the morning and lasted till around noon, by when all the streets inside and outside the capital of Tarrycart were running with water. The king then issued a command: "Enough rain has fallen now. If there is any more the growing crops will be drowned and it will be a disaster." The officer on duty at the foot of the Tower of Five Phoenixes whipped his horse and rode through the rain to say, "Holy monk, that is enough rain." Hearing this, Monkey pointed his gold-banded cudgel towards the sky again, and at once the thunder stopped, the wind fell, the rain ceased and the clouds scattered. The king was delighted, and all the civil and military officials said in admiration, "What a marvellous monk. How true it is that however good you are at something there's always somebody better. Our Teachers of the Nation are very effective at making rain, but when they ask for fine weather the drizzle goes on for hours before clearing up. However can this monk make the skies clear the moment he gives the word, so that the sun shines bright on the instant and there isn't a cloud to be seen for miles around?"

The king ordered that his carriage be taken back to the court, where he would return the Tang Priest's Passport with an exit permit and allow him to go. Just when he was placing the royal seal on the document the three Taoists came in to stop him, saying, "Your Majesty, that rain was caused not by the monk but by our efforts." "But you told me earlier that it did not rain because the dragon kings were not at home," said the king. "When the Buddhist monk went up to the altar and prayed in stillness and silence the rain came. How can you possibly try to take the credit from him?" "When I went to the altar, burnt the charms and summonses and sounded my magic wand," the Great Immortal Tiger Power said, "the dragon kings would not have dared stay away. No doubt they had been called elsewhere, which was why the authorities in charge of wind, cloud, thunder and rain were all out. When they heard my order they hurried here, which happened to be just when I was coming down from the altar and he was going up to it. It was a coincidence that it rained then. Essentially it was I who summoned the dragons and made it rain. The credit

雨，怎么算作他的功果？”那国王昏乱，听此言，却又疑惑未定。

行者近前一步，合掌奏道：“陛下，这些傍门法术，也不成个功果，算不得我的他的；如今有四海龙王，现在空中，我僧未曾发放，他还不肯退。那国师若能叫得龙王现身，就算他的功劳。”国王大喜道：“寡人做了二十三年皇帝，更不曾看见活龙是怎么模样。你两家各显法力，不论僧道，但叫得来的，就是有功；叫不出的，有罪。”那道士怎么有那样本事？就叫，那龙王见大圣在此，也不敢出头。道士云：“我辈不能，你是叫来。”

那大圣仰面朝空，厉声高叫：“敖广何在？弟兄们都现原身来看！”那龙王听唤，即忙现了本身。四条龙，在半空中度雾穿云，飞舞向金銮殿上。但见：

飞腾变化，绕雾盘云。玉爪垂钩白，银鳞舞镜明。
髯飘素练根根爽，角耸轩昂挺挺清。磕额崔巍，圆睛幌亮。
隐显莫能测，飞扬不可评。祷雨随时布雨，求晴即便天晴。
这才是有灵有圣真龙像，祥瑞缤纷绕殿庭。



can't possibly go to him." In his confusion the king took this suggestion seriously and was once again unable to make up his mind.

Monkey took a step forward, put his hands together in front of his chest, and said, "Your Majesty, these heterodox magic tricks achieved nothing; the credit is neither his nor mine. But the dragon kings of the four seas are still in the sky here. I haven't sent them away, and they wouldn't dare leave on their own initiative. If the Teacher of the Nation can make the dragon kings appear he can take the credit." This delighted the king, who said, "In the twenty-three years we have been on the throne we have never seen what a live dragon looks like. You must both display your magic powers. Whoever can make them come, be he Taoist or Buddhist, will have the credit; and whoever fails will be punished." Of course that Taoists did not have the power. In the presence of the Great Sage the dragon kings would not have dared show their faces in response to a call from the Taoists. "We cannot do it," said the Taoists. "You summon them."

The Great Sage looked up to the sky and yelled at the top of his voice, "Where are you, Ao Guang? You and your brothers must show yourselves to me in your true forms." On hearing this summons the dragon kings soon appeared in their true forms; writhing through the mist and clouds in the sky they danced through the air to the throne hall. This was what could be seen.

Flying transformations,
Coiling through the clouds.
Their jade claws hung like white hooks,
Their silver scales danced with the brightness of mirrors.
Vigour was in every strand of their floating white beards;
And their horns rose proud and full of purity.
Lofty were their foreheads,
Bright shone their round, round eyes.
None can predict their appearance;
Their flight is beyond appraisal.
But when the rain was prayed for, it fell,
And the skies cleared as soon as requested.
These were holy and magical dragons,
Surrounding the palace with numinous radiance.



那国王在殿上焚香，众公卿在阶前礼拜。国王道：“有劳贵体降临，请回。寡人改日醮谢。”行者道：“列位众神各自归去，这国王改日醮谢哩。”那龙王径自归海，众神各各回天。

这正是：

广大无边真妙法，至真了性劈傍门。

毕竟不知怎么除邪，且听下回分解。

The king burnt incense in his palace hall and the ministers bowed low in worship before the steps. "Now that your noble selves have granted us your presence we need detain you no longer," said the king. "We shall have a thanksgiving mass said another day." "All you gods may now go too," said Monkey. "The king will have a thanksgiving mass said another day." The dragon kings went straight back to their oceans, and the gods all returned to Heaven. Indeed,

Great and boundless is the wonderful Dharma;
False faiths are smashed when its truth is revealed.

If you don't know how evil was eliminated, listen to the explanation in the next instalment.



第四十六回

外道弄强欺正法 心猿显圣灭诸邪

话说那国王见孙行者有呼龙使圣之法，即将关文用了宝印，便要递与唐僧，放行西路。那三个道士，慌得拜倒在金銮殿上启奏。那皇帝即下龙位，御手忙搀道：“国师今日行此大礼，何也？”道士说：“陛下，我等至此，匡扶社稷，保国安民，苦历二十年来，今日这和尚弄法力，抓了丢去，败了我们声名，陛下以一场之雨，就恕杀人之罪，可不轻了我等也？望陛下且留住他的关文，让我兄弟与他再赌一赌，看是何如。”那国王着实昏乱，东说向东，西说向西，真个收了关文，道：“国师，你怎么与他赌？”虎力大仙道：“我与他赌坐禅。”国王道：“国师差矣。那和尚乃禅教出身，必然先会禅机，才敢奉旨求经；你怎与他赌此？”大仙道：“我这坐禅，比常不同：有一异名，教做‘云梯显圣’。”国王道：“何为‘云梯显圣’？”大仙道：“要一百张果子，五十张作一

Chapter 46

False Faith Oppresses the True Dharma The Sage Mind-Ape Eliminates Evil

The story tells how when the king saw that Monkey had the power to summon dragons and order gods about he put his seal on the passports and handed them to the Tang Priest, whom he allowed to continue on his journey west. The three Taoist masters were so terrified that they prostrated themselves in the Hall of Golden Bells and submitted a memorial to the king, who came down from his dragon throne, helped them to their feet with his own hand, and said, "Why are you performing this obeisance to me today?" "Your Majesty," the Taoists replied, "we came here to help the country, protect the state and look after the people. We have toiled here for twenty years but now these Buddhist monks have put themselves ahead of us and ruined our reputation with a magic trick. Are you not insulting us by letting them off their death sentences just because of some rain? We implore you to keep their papers and allow us three brothers to challenge them to another competition. What do you think?"

The king of Tarrycart really was muddle-headed: when he heard advice from the east he inclined to the east, and when he was advised from the west he inclined to the west. "What sort of competition with them do you propose, Teachers of the Nation?" he asked. "We would like to compete with them in sitting in meditation," said the Great Immortal Tiger Power. "The Teacher of the Nation must have made a mistake," the king replied. "That monk comes from a sect that practises *dhyana* meditation. He must have mastered the art of meditation before his emperor sent him to fetch scriptures. Why would you want to compete with him at that?" "The way we sit in meditation," the Great Immortal replied, "is not the ordinary way. It has a special name: 'revealing one's holiness on a cloud ladder'" "What does that mean?" the king asked. "A hundred



PDF

禅台，一张一张迭将起去，不许手攀而上，亦不用梯凳而登，各驾一朵云头，上台坐下，约定几个时辰不动。”

国王见此有些难处，就便传旨问道：“那和尚，我国师要与你赌‘云梯显圣’坐禅，那个会么？”行者闻言，沉吟不答。八戒道：“哥哥，怎么不言语？”行者道：“兄弟，实不瞒你说。若是踢天弄井，搅海翻江，担山赶月，换斗移星，诸般巧事，我都干得；就是砍头剁脑，剖腹剜心，异样腾那，却也不怕；但说坐禅，我就输了。我那里有这坐性？你就把我锁在铁柱子上，我也要上下爬踏，莫想坐得住。”三藏忽的开言道：“我会坐禅。”行者欢喜道：“却好！却好！可坐得多少时？”三藏道：“我幼年遇方上禅僧讲道，那性命根本上，定性存神，在死生关里，也坐二三个年头。”行者道：“师父若坐二三年，我们就不取经罢；多也不上二三个时辰，就下来了。”三藏道：“徒弟呀，却是不能上去。”行者道：“你上前答应，我送你上去。”那长老果然合掌当胸道：“贫僧会坐禅。”国王教传旨，立禅台。国家有倒山之力，不消半个时辰，就设起两座台，在金銮殿左右。

那虎力大仙下殿，立于阶心，将身一纵，踏一朵席云，





tables are needed," said the Great Immortal. "Fifty of them are piled one on top of each other to make the meditation platform. Once must mount it not by using one's hands or a ladder, but by riding a cloud to take one's seat on it and sit motionless for the agreed number of hours."

Realizing that this was rather difficult he asked this question: "Monks, the Teacher of the Nation would like to compete with you in a way of sitting in meditation called 'revealing one's holiness on a cloud ladder'. Can any of you do that?" When Monkey heard this he kept silent and did not reply. "Brother," asked Pig, "why aren't you saying anything?" "I'll be honest with you," Monkey replied. "I can manage all sorts of tricks like kicking the sky into a well, stirring up the sea, turning rivers upside down, lifting mountains, chasing the moon away, and moving stars and constellations around. I'm not afraid of having my head chopped off, my brains sliced up, my entrails laid open, my heart cut out and being shifted about in other ways like that. But when it comes to sitting in meditation I'm beaten. I'm not a sitter by nature. Even if you chained me to an iron column I'd want to wriggle up and down. I'd never want to sit still." Then Sanzang cut in with, "I can sit in meditation." "That's splendid," said Monkey with delight, "splendid. But how long can you do it for?" "When I was young," Sanzang replied, "a monk of the Chan sect who came to my monastery taught the way of fastening one's being to the root, settling the nature, and fixing the spirit while on the boundary of life and death. I can sit for two or three years." "If you're going to sit there for two or three years, Master," said Monkey, "we can give up the idea of going to fetch the scriptures. You won't need to sit there for more than a few hours before coming down." "But I can't get up there, disciple," Sanzang protested. "Go forward and accept the challenge," said Monkey. "I'll get you up there." The venerable elder put his hands together in front of his chest and said, "This humble monk can sit in meditation." The king then ordered that the meditation platforms be built. The state had the resources to tear down mountains, and in less than an hour the two meditation platforms had been built, one to each side of the throne hall.

The Great Immortal Tiger Power then went down from the hall, stood in the middle of the steps, sprang into the air and went straight up on a

径上西边台上坐下。行者拔一根毫毛，变做假像，陪着八戒、沙僧，立于下面，他却作五色祥云，把唐僧撮起空中，径至东边台上坐下。他又敛祥光，变作一个螬螋虫，飞在八戒耳朵边道：“兄弟，仔细看着师父，再莫与老孙替身说话。”那呆子笑道：“理会得！理会得！”

却说那鹿力大仙在绣墩上坐看多时，他两个在高台上，不分胜负，这道士就助他师兄一功：将脑后短发，拔了一根，捻着一团，弹将上去，径至唐僧头上，变作一个大臭虫，咬住长老。那长老先前觉痒，然后觉疼。原来坐禅的不许动手，动手算输。一时间疼痛难禁，他缩着头，就着衣襟擦痒。八戒道：“不好了！师父羊儿风发了。”沙僧道：“不是，是头风发了。”行者听见道：“我师父乃志诚君子，他说会坐禅，断然会坐；说不会，只是不会。君子家，岂有谬乎？你两个休言，等我上去看看。”好行者，嚶的一声，飞在唐僧头上，只见有豆粒大小一个臭虫叮他师父。慌忙用手捻下，替师父挠挠摸摸。那长老不疼不痒，端坐上面。行者暗想道：“和尚头光，虱子也安不得一个，如何有此臭虫？……想是那道士弄的玄虚，害我师父。——哈哈！枉自也不见输赢，等老孙去弄他一弄！”这行者飞将去，金殿兽头上落下，摇身一变，变作一条七寸长的蜈蚣，径来道士鼻凹里叮了一下。那道士坐不稳，一个筋斗，翻将下去，几乎丧了性



cloud to the western platform and set down. Monkey plucked out one of his hairs and turned it into a double of himself that stood below with Pig and Friar Sand while he made his real self into a coloured auspicious cloud that lifted the Tang Priest up through the air to take his seat on the eastern platform. Then he put the cloud away, turned into the tiniest of insects, flow into Pig's ear, and said, "Brother, keep a very close eye on the master and don't talk to my double." "I understand, I understand," replied the idiot with a grin.

The Great Immortal Deer Power had been sitting on his embroidered cushion for a very long time watching the two of them sitting on their high platforms without either emerging as the winner. He decided to help his elder brother, so he plucked a hair from the back of his head, rolled it into a ball, and flicked it straight at the Tang Priest's head, where it turned into a huge bedbug that started biting the venerable elder. Sanzang first itched and then was in pain. When sitting in meditation movements of the hand are forbidden; if he moved his hand he would lose. The agony was soon unbearable, and he pulled his head down to scratch it against his collar. "This is bad," said Monkey. "The master's being driven mad by epilepsy." "No," said Friar Sand, "it's a migraine." When Monkey heard this he said, "Our master is sincere and a gentleman. If he says he can sit in meditation he most certainly can. Gentlemen don't lie. You two shut up while I go up there for a look." The splendid Monkey then flew with a buzz straight up to the Tang Priest's head, where he saw a bedbug the size of a bean biting the master. He immediately picked it off him then scratched and rubbed his head for him, so that the venerable elder did not itch or ache any more and sat up straight again. "Monks have bald heads," thought Brother Monkey, "and not even a louse could settle on one, let alone a bedbug. I think it must have been a trick by those Taoists to get the master killed. Hunh! Well, they haven't won yet, despite their cheating. I'll try a trick on them." Monkey then flew up and landed on the head of one of the ceramic animals on the roof of the palace hall. He shook himself and turned into a poisonous centipede seven inches long that went straight for the Taoist and stung him in the nose. The Taoist could sit still no longer, and tumbling head over heels he fell off the platform and would probably have died had not the senior and junior officials

命；幸亏大小官员人多救起。国王大惊，即着当驾太师领他往文华殿里梳洗去了。行者仍驾祥云，将师父驮下阶前，已是长老得胜。

那国王只教放行。鹿力大仙又奏道：“陛下，我师兄原有暗风疾，因到了高处，冒了天风，旧疾举发，故令和尚得胜。且留下他，等我与他赌‘隔板猜枚’。”国王道：“怎么叫做‘隔板猜枚’？”鹿力道：“贫道有隔板知物之法，看那和尚可能彀。他若猜得过我，让他出去；猜不着，凭陛下问拟罪名，雪我昆仲之恨，不污了二十年保国之恩也。”

真个那国王十分昏乱，依此谗言。即传旨，将一朱红漆的柜子，命内官抬到宫殿。教娘娘放上件宝贝。须臾抬出，放在白玉阶前，教僧道：“你两家各赌法力，猜那柜中是何宝贝。”三藏道：“徒弟，柜中之物，如何得知？”行者敛祥光，还变作蟪蛄虫，钉在唐僧头上道：“师父放心，等我去看看来。”好大圣，轻轻飞到柜上，爬在那柜脚之下，见有一条板缝儿。他钻将进去，见一个红漆丹盘，内放一套宫衣，乃是山河社稷袄，乾坤地理裙。用手拿起来，抖乱了，咬破舌尖上，一口血哨喷将去，叫声“变！”即变作一件破烂流丢一口钟；临行又撒上一泡臊溺，却还从板缝里钻出来，飞





saved him. The horrified king sent the royal tutor to take the Taoist to the Hall of Literary Splendour to comb his hair and clean himself up; meanwhile Monkey went up on his auspicious cloud to carry his victorious master down to before the steps of the throne hall.

The king ordered that Sanzang be allowed to leave the country, but the Great Immortal Deer Power made this submission: "Your Majesty, my elder brother has long suffered from rheumatism. The heavenly wind in that high place brought on a new attack of his illness, which was why the Buddhist monk won. Please keep him here so that I can compete with him at guessing objects through wooden boards?" "What is guessing objects through wooden boards?" the king asked. "This humble Taoist has the power of knowing what is on the other side of a board," Deer Power replied, "and I would like to see whether that Buddhist monk can too. If he is better at guessing than I am, let him go. But if he is not then I hope Your Majesty will decide what crime he is guilty of, avenge us brothers, and not allow our twenty years of protecting the country to be sullied."

The king was so utterly muddle-headed that he accepted this malicious suggestion and ordered that a red lacquered chest be carried by the eunuchs of the royal household into the harem, where his queen was told to put one of her treasures inside. The chest was carried out and set in front of the steps of the throne hall a few moments later. "You two faiths must each compete with your magical powers in guessing what treasure is in the chest," he told the Buddhist and the Taoist. "Disciple," asked Sanzang, "how can I tell what is inside?" Monkey put his cloud away, turned himself back into the smallest of insects, landed on Sanzang's face and said, "Don't worry, master. I'll go and take a look." The splendid Great Sage flew over to the chest, crawled under its legs, and saw a crack between the boards through which he squeezed inside. Here he saw a red lacquer tray in which was placed a set of court robes: a mountain, river and state jacket and a heaven, earth and land skirt. He picked them up, shook and crumpled them, bit the tip of his tongue, sprayed a mouthful of blood over them, called "Change!" and turned them into a worn-out cloak into which he pissed before crawling out through the crack between the boards. He then flew back to the Tang Priest's ear and said,

在唐僧耳朵上道：“师父，你只猜是破烂流丢一口钟。”三藏道：“他教猜宝贝哩，流丢是件甚宝贝？”行者道：“莫管他，只猜着便是。”

唐僧进前一步，正要猜，那鹿力大仙道：“我先猜，那柜里是山河社稷袄，乾坤地理裙。”唐僧道：“不是，不是，柜里是件破烂流丢一口钟。”国王道：“这和尚无礼！敢笑我国中无宝，猜什么流丢一口钟！”教：“拿了！”那两班校尉，就要动手，慌得唐僧合掌高呼：“陛下，且赦贫僧一时，待打开柜看。端的是宝，贫僧领罪；如不是宝，却不屈了贫僧也？”国王教打开看。当驾官即开了，捧出丹盘来看，果然是件破烂流丢一口钟。国王大怒道：“是谁放上此物？”龙座后面，闪上三宫皇后道：“我主，是梓童亲手放的山河社稷袄，乾坤地理裙，却不知怎么变成此物。”国王道：“御妻请退，寡人知之。——官中所用之物，无非是缎绢绫罗，那有此甚么流丢？”教：“抬上柜来，等朕亲藏一宝贝，再试如何。”

那皇帝即转后宫，把御花园里仙桃树上结得一个大桃子——有碗来大小——摘下，放在柜内，又抬下叫猜。唐僧道：“徒弟啊，又来猜了。”行者道：“放心，等我再去看看。”又嚶的一声，飞将去，还从板缝儿钻进去；见是一个桃子，正合他意，即现了原身，坐在柜里，将桃子一顿口啃得干干净净，连两边腮凹儿都啃净了，将核儿安在里面。仍变螭螬虫，飞将出去，钉在唐僧耳朵上道：“师父，只猜是个



“Master, say that it’s a worn-out cloak.” “But he told me to guess what treasure is inside,” said the Tang Priest. “What sort of treasure is an old cloak?” “Never mind about that,” said Monkey. “Just make that guess.”

The Tang Priest stepped forward and was just about to state his guess when Deer Power said, “I shall make the first guess. The chest contains a mountain, river and state jacket and a heaven, earth and land skirt.” “No,” said the Tang Priest, “it does not. The chest contains a rotten cloak.” “That monk is being outrageous,” said the king. “He has the effrontery to suggest that our country has no treasures by guessing that it contains a tattered old cloak. Execute him!” The two groups of guards officers were just about to fall upon the Tang Priest when he called out desperately, “Your Majesty, spare me for a moment while the chest is opened for you to look inside. If there really is a treasure there I shall accept my punishment; but if there is not you would be doing me an injustice.” The king then ordered that the chest be opened, and when the officials in attendance on him opened it and lifted out the red tray he saw that there really was a putrid old cloak on it. “Who put that there?” asked the king in a great fury. The queen then slipped forward from behind the dragon throne to say, “My lord, I put the mountain, river and state jacket and the heaven, earth and land skirt inside myself. I don’t know how they can have turned into that.” “You may retire, good wife,” said the king. “I believe you. All the things used in the harem are of the finest silks and gauzes. We would never have anything like that.” He then ordered that the chest be carried up to him so that he could put a treasure inside it himself for another test.

The king then went into the harem, picked a peach as big as a bowl from the magic peach tree in the palace gardens, placed it in the chest and had it carried down for the two of them to guess what it was. “Disciple,” said the Tang Priest, “I have to guess again.” “Don’t worry,” said Monkey, “I’ll take another look.” Once more he buzzed over, went in through the same crack, and saw a peach that was just to his liking. He turned back into himself and ate the peach clean up as he sat in the chest, nibbling every single piece of it, including the damaged parts of the skin, and leaving the stone there when he turned back into the tiniest of insects and flew back to land on Sanzang’s ear. “Master,” he said, “guess that

桃核子。”长老道：“徒弟啊，休要弄我。先前不是口快，几乎拿去典刑。这番须猜宝贝方好。桃核子是甚宝贝？”行者道：“休怕，只管赢他便了。”

三藏正要开言，听得那羊力大仙道：“贫道先猜，是一颗仙桃。”三藏猜道：“不是桃，是个光桃核子。”那国王喝道：“是朕放的仙桃，如何是核？三国师猜着了。”三藏道：

“陛下，打开来看就是。”当驾官又抬上去打开，捧出丹盘，果然是一个核子，皮肉俱无。国王见了，心惊道：“国师，休与他赌斗了，让他去罢。寡人亲手藏的仙桃，如今只是一核子，是甚人吃了？想是有鬼神暗助他也。”八戒听说，与沙僧微微冷笑道：“还不知他是会吃桃子的积年哩！”

正话间，只见那虎力大仙从文华殿梳洗了，走上殿道：“陛下，这和尚有搬运抵物之术，抬上柜来，我破他术法，与他再猜。”国王道：“国师还要猜甚？”虎力道：“术法只抵得物件，却抵不得人身。将这道童藏在里面，管教他抵换不得。”这小童果藏在柜里，掩上柜盖，抬将下去，教：“那和尚再猜，这三番是甚宝贝。”三藏道：“又来了！”行者道：“等我再去看看。”嚶的又飞去，钻入里面，见是一个小童儿。好大圣，他却有见识。果然是腾那天下少，似这伶俐世间稀！

他就摇身一变，变作个老道士一般容貌。进柜里叫声：





it a peach stone." "Don't make a fool of me, disciple," said Sanzang. "If I hadn't spoken up fast just now I would have been executed. This time I must guess that it is something precious, and there is nothing precious about a peach stone." "Don't be afraid," said Monkey. "All that matters is winning."

Before Sanzang could speak the Great Immortal Antelope Power said, "I shall make the first guess. It is a magic peach." "It is not a peach, only a peach stone," said Sanzang. "But we put the peach in there ourself," said the king. "It could not possibly be only a stone. The Third Teacher of the Nation is right." "Your Majesty," put in Sanzang, "open the chest up and look." Once more the officials in attendance carried the chest up to be opened, lifted out the dish, and revealed only a stone with no skin or flesh, a sight that shocked the king. "Teachers of the Nation," he said, "stop competing with him and let him go. We put the magic peach in there with our own hands. If there is only a stone there now, who can have eaten it? He must have gods or demons helping him in secret." When Pig heard this he said to Friar Sand with a touch of a sarcastic grin, "The king doesn't realize that Monkey is an expert when it comes to eating peaches."

As he was saying this the Great Immortal Tiger Power came back into the throne hall after combing his hair and washing himself in the Hall of Literary Splendour. "Your Majesty," he said, "this monk has the art of shifting and changing things. Have the chest brought up here. I will break his magic and have another divination contest with him." "What do you want to guess now?" the king asked. "Magic can change only things, not people," said Tiger Power. "Hide this boy Taoist in the chest, and I guarantee that the monk will not be able to change him." The boy got inside, the lid was put on, and the chest carried down. "Guess what treasure is inside it this third time, monk," the king said. "Again!" exclaimed Sangzang, to which Monkey replied, "Wait while I take another look." Once more he buzzed over and squeezed inside, this time to find a little boy inside.

Splendid Monkey knew what to do. How true it is that few in the world can do improvised transformations, and hardly any as skilfully as he. He shook himself, turned into the exact image of the old Taoist, went

“徒弟。”童儿道：“师父，你从那里来的？”行者道：“我使遁法来的。”童儿道：“你来有么教诲？”行者道：“那和尚看见你进柜来了，他若猜个道童，却不又输了？是特来和你计较计较，剃了头，我们猜和尚罢。”童儿道：“但凭师父处治，只要我们赢他便了。若是再输与他，不但低了声名，又恐朝廷不敬重了。”行者道：“说得是。我儿过来。赢了他，我重重赏你。”将金箍棒就变作一把剃头刀，搂抱着那童儿，口里叫道：“乖乖，忍着疼，莫放声，等我与你剃头。”须臾，剃下发来，窝作一团，塞在那柜脚纆络里。收了刀儿，摸着他的光头道：“我儿，头便像个和尚，只是衣裳不趁。脱下来，我与你变一变。”那道童穿的一领葱白色云头花绢绣锦沿边的鹤氅，真个脱下来，被行者吹一口仙气，叫“变！”即变做一件土黄色的直裰儿，与他穿了。却又拔下两根毫毛，变作一个木鱼儿，递在他手里道：“徒弟，须听着。但叫道童，千万莫出去；若叫和尚，你就与我顶开柜盖，敲着木鱼，念一卷佛经钻出来，方得成功也。”童儿道：“我只会念《三官经》、《北斗经》、《消灾经》，不会念佛家经。”行者道：“你可会念佛？”童儿道：“阿弥陀佛，那个不会念？”行者道：“也罢，也罢，就念佛，省得我又教你。切记着，我去也。”还变螭螬虫，钻出去，飞在唐僧耳轮边道：“师父，你只猜是个和尚。”三藏道：“这番他准赢



into the chest and said "Disciple." "Where have you come from, master?" the boy asked him. "I came by disappearing magic," Monkey replied. "What instructions do you have for me?" the boy asked. "The Buddhist monk saw you getting into the chest," said Monkey, "and if he says that there's a young Taoist in here we'll have lost. I've come here to work out a plan with you. We'll shave your head and guess that you're a Buddhist monk." "Do whatever you decide, master," said the boy, "as long as we win. If we lose to him again our reputation will be ruined and the king will have no more respect for us." "You are right," said Monkey. "Come here, my boy, and if we win I'll reward you richly." He then turned his gold-banded cudgel into a razor, put his arms firmly round the boy, and said, "Put up with the pain, there's a good boy, and don't make a sound while I shave your head." In an instant he had shaved off the boy's hair, which he stuffed into a ball and hid in a corner of the chest. Then he put the razor away and stroked the boy's shaven pate saying, "Your head looks like a Buddhist monk's now, my boy, but your clothes are wrong. Take them off and I'll transform them for you." The boy took off his greenish-white cloud-patterned crane cloak with embroidered brocade hems. Monkey blew on it with a magic breath, called "Change!" and turned it into a brown Buddhist monk's habit for the boy to put on. Monkey pulled out two more hairs and turned them into a wooden fish that he gave to the boy saying, "Listen carefully, disciple. Whatever happens don't come out when you hear a call of 'Taoist boy'. But when you hear someone say 'Buddhist monk', life the lid of the chest with your head, strike the wooden fish, and come out reciting a Buddhist sutra. Do that and we will win." "But I can only recite the *Classic of the Three Officials*, the *Classic of the Dipper*, and the *Classic of Elimination of Disaster*," said the boy, "I don't know any Buddhist scriptures." "Can you recite the name of a Buddha?" asked Monkey. "Anyone can recite 'Amitabha Buddha'," the boy replied. "That'll have to do then," said Monkey. "Recite the Buddha's name and save me the trouble of having to teach you a sutra. Remember what I've told you as I'm going now." Monkey then turned back into the tiniest of insects, squeezed out, flew back to beside the Tang Priest's ear, and said, "Master, say that there's a Buddhist monk inside." "This time we are certain to win,"

了。”行者道：“你怎么定得？”三藏道：“经上有云：‘佛、法、僧三宝。’和尚却也是一宝。”

正说处，只见那虎力大仙道：“陛下，第三番是个道童。”只管叫，他那里肯出来。三藏合掌道：“是个和尚。”八戒尽力高叫道：“柜里是个和尚！”那童儿忽的顶开柜盖，敲着木鱼，念着佛，钻出来。喜得那两班文武，齐声喝采。唬得那三个道士，拈口无言。国王道：“这和尚是有鬼神辅佐！怎么道士入柜，就变做和尚？纵有待诏跟进去，也只剃得头便了，如何衣服也能趁体，口里又会念佛？——国师啊！让他去罢！”

虎力大仙道：“陛下，左右是‘棋逢对手，将遇良材。’贫道将锺南山幼时学的武艺，索性与他赌一赌。”国王道：“有什么武艺？”虎力道：“弟兄三个，都有些神通。会砍下头来，又能安上；剖腹剜心，还再长完；滚油锅里，又能洗澡。”国王大惊道：“此三事都是寻死之路！”虎力道：“我等有此法力，才敢出此朗言，断要与他赌个才休。”那国王叫道：“东土的和尚，我国师不肯放你，还要与你赌砍头剖腹，下滚油锅洗澡哩。”

行者正变作螻蛄虫，往来报事。忽听此言，即收了毫毛，现出本相，哈哈大笑道：“造化！造化！买卖上门了！”八戒道：“这三件都是丧性命的事，怎么说买卖上门？”行者道：“你还不知我的本事。”八戒道：“哥哥，你只像这等变化腾





replied Sanzang. "How can you be so sure?" Monkey asked. "The sutras teach us that there are three treasures," said Sanzang, "the Buddha, the Dharma and the Clergy; so a monk must count as a treasure."

As Sanzang was saying this the Great Immortal Tiger Power said, "Your Majesty, this third time there is a Taoist boy inside." Tiger Power called and called but the boy would not come out. Sanzang then put his hands together and said, "There is a monk inside." "There's a monk inside the chest," shouted Pig at the top of his voice, at which the boy raised the lid of the chest with his head and stepped out, beating his wooden fish and repeating the name of the Buddha. The civil and military officials were so delighted that they all cheered; while the terrified Taoists were at a loss for words. "This monk is being helped by gods and demons," said the king. "How else could he have got into the chest as a Taoist boy and stepped out as a Buddhist monk? Even if a barber had got in with him he could only have shaved his head; but he's wearing a well-fitting habit and repeating the Buddha's name too. Teachers of the Nation, you must let those monks go."

To this the Great Immortal Tiger Power replied, "Your Majesty, this is a case of a chess-player meeting his match, or a general coming up against a master strategist. We would like to try the martial arts we learned as boys in the Zhongnan Mountains against him." "What martial arts?" the king asked. "We three brothers all have some divine powers," Tiger Power replied. "We can put our head back on when they have been cut off; open up our chests, cut out our hearts, and make ourselves whole again; and take a bath in boiling oil." "But those are all certain death," exclaimed the king in horror. "We have these powers," said Tiger Power, "which is why I can give you a clear undertaking that we will not give up until we have been allowed a tournament with him."

Monkey had just turned himself back into the tiniest of insects and gone over to investigate when he heard all this. Reverting to his real form he roared with laughter and said, "What luck, what marvellous luck. Business has brought itself to my front door." "But those are all ways of getting yourself killed," said Pig. "How can you talk about business coming to your front door?" "You still don't know my powers," said Monkey. "But all the transformations you can do are more than enough," said

挪也够了，怎么还有这等本事？”行者道：“我啊——

砍下头来能说话，剁了臂膊打得人。

扎去腿脚会走路，剖腹还平妙绝伦。

就似人家包匾食，一捻一个就囫圇。

油锅洗澡更容易，只当温汤涤垢尘。

八戒、沙僧闻言，呵呵大笑。行者上前道：“陛下，小和尚会砍头。”国王道：“你怎么会砍头？”行者道：“我当年在寺里修行，曾遇着一个方上禅和子，教我一个砍头法，不知好也不好，如今且试试新。”国王笑道：“那和尚年幼不知事。砍头那里好试新？头乃六阳之首，砍下即便死矣。”虎力道：

“陛下，正要他如此，方才出得我们之气。”那昏君信他言语，即传旨，教设杀场。

一声传旨，即有羽林军三千，摆列朝门之外。国王教：“和尚先去砍头。”行者欣然应道：“我先去！我先去！”拱着手，高呼道：“国师，恕大胆，占先了。”拽回头，往外就走。唐僧一把扯住道：“徒弟呀，仔细些。那里不是耍处。”行者道：“怕他怎的！撒了手，等我去来。”

那大圣径至杀场里面，被刽子手挝住了，捆做一团。按在那土墩高处，只听喊一声“开刀！”飏的把个头砍将下





Pig. "You can't have powers like that too." To this Monkey said,

"Cut off my head and I'll still go on talking,
Lop off my arms and I'll sock you another.
Chop off my legs and I'll carry on walking,
Carve up my guts and I'll put them together.
"When anyone makes a meat dumpling
I take it and down it in one.
To bath in hot oil is really quite nice,
A warm tub that makes all the dirt gone."

When Pig and Friar Sand heard this they roared with laughter. Monkey then stepped forward and said, "Your Majesty, this humble monk can be beheaded." "What do you mean, you can be beheaded?" the king asked. "When I was cultivating my conduct in the monastery many years ago," Monkey replied, "a dhyana monk who came there taught me a method of being beheaded. I don't know if it's any good, and I'd like to try it out today." "That monk is too young to have any sense," said the king with a smile. "Having your head cut off isn't something that you can try out for fun. Your head is the chief of the Six Positives, and when it's cut off you're dead." "Your Majesty," said the Great Immortal Tiger Power, "this is just the way I want him to act so that we can get our revenge on him." Believing him, the foolish monarch ordered that a place for public execution be prepared.

As soon as the order was given, three thousand men of the royal guard were drawn up outside the palace gates. "The monk shall be beheaded first," said the king. Monkey cheerfully agreed: "I'll go first, I'll go first." Then he put his hands together and shouted, "Teacher of the Nation, I hope you'll forgive my effrontery in going first." Monkey then turned round and went outside. "Be careful, disciple," said Sanzang, catching hold of him as he passed, "this is no place for fooling about." "What's there to be afraid of?" said Monkey. "Stop holding me; let me go."

The Great Sage went straight to the execution ground, where the executioners grabbed him and tied him up so that he was like a ball. When he was placed high on the earthen mound a shout of "Behead him!" was heard, and his head was cut off as the sword whistled down. The executioners then kicked it and sent it rolling thirty or forty paces

来。又被刽子手一脚踢了去，好似滚西瓜一般，滚有三四十步远近。行者腔子中更不出血。只听得肚里叫声：“头来！”慌得鹿力大仙见有这般手段，即念咒语，教本坊土地神祇：

“将人头扯住，待我赢了和尚，奏了国王，与你把小祠堂盖作大庙宇，泥塑像改作正金身。”原来那些土地神祇因他有五雷法，也服他使唤，暗中真个把行者头按住了。行者又叫声：“头来！”那头一似生根，莫想得动。行者心焦，捻着拳，挣了一挣，将捆的绳子就皆挣断，喝声：“长！”腮的腔子内长出一个头来。唬得那刽子手，个个心惊；羽林军，人人胆战。那监斩官急走入朝奏道：“万岁，那小和尚砍了头，又长出一颗来了。”八戒冷笑道：“沙僧，那知哥哥还有这般手段。”沙僧道：“他有七十二般变化，就有七十二个头哩。”

说不了，行者走来，叫声“师父。”三藏大喜道：“徒弟，辛苦么？”行者道：“不辛苦，倒好耍子。”八戒道：“哥哥，可用刀疮药么？”行者道：“你是摸摸看，可有刀痕？”那呆子伸手一摸，就笑得呆呆睁睁道：“妙哉！妙哉！却也长得完全，截疤儿也没些儿！”

兄弟们正都欢喜，又听得国王叫领关文：“赦你无罪。快去！快去！”行者道：“关文虽领，必须国师也赴曹砍砍头，也当试新去来。”国王道：“大国师，那和尚也不肯放你哩。你与他赌胜，且莫唬了寡人。”虎力也只得去，被几个刽子手，也捆翻在地，幌一幌，把头砍下，一脚也踢将去，滚了有三十余步，他腔子里也不出血，也叫一声：“头来！”行者



away like a ripe watermelon. No blood came from Monkey's throat as a shout of "Come here, head" rose from his stomach. The Great Immortal Tiger Power was so appalled by this display of magical skill that he said a spell and ordered the local deity, "Hold on to that head. When I've beaten this monk I shall request His Majesty to rebuild you little shrine as a big temple and replace you clay statue with a gold one." Now the local deity was under Tiger Power's control because Tiger Power had the five-thunder magic, so he held Monkey's head down. "Come here, head," Monkey called again, but his head was no more able to move than if it had taken root there. Monkey was now feeling anxious, so he made a spell with his hands, burst out of the ropes that were binding him, and shouted, "Grow!" In a flash another head grew on his neck, so terrifying the executioners and the soldiers of the guard army that they all shivered and shook. The officer supervising the executions rushed into the palace to report, "Your Majesty, when the little monk's head was cut off he grew another one." "So that's another trick our brother can do," said Pig to Friar Sand with a mocking laugh. "As he can do seventy-two transformations," said Friar Sand, "he has seventy-two heads."

Before he had finished saying this Monkey came back and called, "Master!" "Was it painful, disciple?" asked a greatly relieved Sanzang. "No, it wasn't painful," said Monkey, "it was fun." "Brother," asked Pig, "do you need sword-wound ointment?" "Feel if there is a scar," said Monkey. The idiot put out his hand and said with a smile of wide-eyed astonishment, "Fantastic. It's completely whole—there's not even a scar."

While the brother-disciples were congratulating each other they heard the king calling on them to take their passport and saying, "We grant you a full pardon. Go at once." "We accept the passport, but we insist that the Teacher of the Nation must be beheaded too to see what happens," said Monkey. "Senior Teacher of the Nation," said the king, "that monk's not going to let you off. You promised to beat him, and don't give me another fright this time." Tiger Power then had to take his turn to go to be tied up like a ball by the executioners and have his head cut off with a flash of the blade and sent rolling over thirty paces when it was kicked away. No blood came from his throat either, and he too called out, "Come

即忙拔下一根毫毛，吹口仙气，叫“变！”变作一条黄犬，跑入场中，把那道士头，一口衔来，径跑到御水河边丢下不题。

却说那道士连叫三声，人头不到，怎似行者的手段，长不出来，腔子中，骨都都红光进出。可怜空有唤雨呼风法，怎比长生果正仙？须臾，倒在尘埃。众人观看，乃是一只无头的黄毛虎。

那监斩官又来奏：“万岁，大国师砍下头来，不能长出，死在尘埃，是一只无头的黄毛虎。”国王闻奏，大惊失色。目不转睛，看那两个道士。鹿力起身道：“我师兄已是命到禄绝了，如何是只黄虎！这都是那和尚惫懒，使的掩样法儿，将我师兄变作畜类！我今定不饶他，定要与他赌那剖腹剜心！”

国王听说，方才定性回神。又叫：“那和尚，二国师还要与你赌哩。”行者道：“小和尚久不吃烟火食，前日西来，忽遇斋公家劝饭，多吃了几个馍馍；这几日腹中作痛，想是生虫，正欲借陛下之刀，剖开肚皮，拿出脏腑，洗净脾胃，方好上西天见佛。”国王听说，教：“拿他赴曹。”那许多人，搀的搀，扯的扯。行者展脱手道：“不用人搀，自家走去。——但一件，不许缚手，我好用手洗刷脏腑。”国王传旨，教：“莫绑他手。”



here, head." Monkey instantly pulled out a hair, blew a magic breath on it, said, "Change!" and turned it into a brown dog that ran across the execution ground, picking the Taoist's head up with its teeth and dropping it into the palace moat.

The Taoist shouted three times but did not get his head to come back. As he did not have Monkey's art of growing a new one the red blood started to gush noisily from his neck.

No use were his powers to call up wind and rain;
He could not compete with the true immortal again.

A moment later his body collapsed into the dust, and everyone could see that he was really a headless yellow-haired tiger

The officer supervising the executions then came to report, "Your Majesty, the Senior Teacher of the Nation has had his head cut off and cannot grow a new one. He is lying dead in the dust and is now a headless yellow-haired tiger." This announcement made the king turn pale with shock. He stared at the other two Taoist masters, his eyes not moving. Deer Power then rose to his feet and said, "My elder brother's life is now over, but he was no tiger. That monk in his wickedness must have used some deception magic to turn my elder brother into a beast. I will never forgive him for this, and am resolved to compete with him in opening the stomach and cutting out the heart."

When the king heard this he pulled himself together and said, "Little monk, the Second Teacher of the Nation wants another competition with you." "I hadn't had a cooked meal for ages," said Monkey, "until the other day I was given a meal at a vegetarian's house on our journey west: I ate rather a lot of steamed bread, and my stomach has been aching recently. I think I must have worms, so I'd be glad to borrow Your Majesty's sword, cut my stomach open, take out my innards, and give my spleen and my stomach a good clean-out before going to the Western Heaven." When the king heard this he said, "Take him to the place of execution." A whole crowd of people fell upon Monkey, took hold of him, and began dragging him there. Monkey pulled his hands free and said, "No need to grab hold of me. I can walk there myself. There's just one condition: my hands mustn't be tied up as I will need them to wash my innards." The king then ordered that his hands be left free.

行者摇摇摆摆，径至杀场。将身靠着大桩，解开衣带，露出肚腹。那刽子手将一条绳套在他膊项上，一条绳札住他腿足，把一口牛耳短刀，幌一幌，着肚皮下一割，捌个窟窿。这行者双手爬开肚腹，拿出肠脏来，一条条理彀多时，依然安在里面。照旧盘曲，捻着肚皮，吹口仙气，叫“长！”依然长合。国王大惊，将他那关文捧在手中道：“圣僧莫误西行，与你关文去罢。”行者笑道：“关文小可，也请二国师剖剖剜剜，何如？”国王对鹿力说：“这事不与寡人相干，是你要与他对头的。请去，请去。”鹿力道：“宽心，料我决不输与他。”

你看他也像孙大圣，摇摇摆摆，径入杀场，被刽子手套上绳，将牛耳短刀，唿喇的一声，割开肚腹，他也拿出肝肠，用手理弄。行者即拔一根毫毛，吹口仙气，叫“变！”即变作一只饿鹰，展开翅爪，飕的把他五脏心肝，尽情抓去，不知飞向何方受用。这道士弄做一个空腔破肚淋漓鬼，少脏无肠浪荡魂。那刽子手蹬倒大桩，拖尸来看，呀！原来是一只白毛角鹿！

慌得那监斩官又来奏道：“二国师晦气，正剖腹时，被一只饿鹰将脏腑肝肠都刁去了，死在那里。原身是个白毛角鹿也。”国王害怕道：“怎么是个角鹿？”那羊力大仙又奏道：



Monkey walked with a swagger straight to the execution ground, where he leant against the stake, undid his clothes, and exposed his stomach. The executioners tied ropes round his neck and his legs, then made a quick cut in his stomach with a knife shaped like a cow's ear. This made a hole into which Monkey thrust both his hands to open it further as he brought out his entrails. He spent a long time checking them over carefully before putting them all back inside. Then he bent over again, pinched the skin of his stomach together, breathed a magic breath on it, called out, "Grow!" and made it join up again. The king was so shocked that he gave Monkey the passport with his own hands, saying, "Here is your passport. Please don't let me delay you holy monks on your journey west any longer." "Never mind the passport," said Monkey, "but what about asking the Second Teacher of the Nation to be cut open?" "This is nothing to do with me," the king said to Deer Power. "You wanted a match with him, and now you must go ahead." "Don't worry," said Deer Power. "I cannot possibly lose to him."

Watch him as he swaggers like the Great Sage Monkey to the execution ground to be tied up by the executioners and have his stomach cut open with a whistle of the cow's-ear knife. He too took out his entrails and sorted them out with his own hands. Monkey meanwhile pulled out one of his hairs, blew on it with a magic breath, shouted, "Change!" and turned it into a hungry eagle that spread its wings, stretched out its claws, swooped down, grabbed the Taoist's internal organs, heart, liver and all, and flew off nobody knew where to devour them. The Taoist was

*Left as an empty, eviscerated ghost,
With no entrails or stomach as he wanders around lost.*

The executioners kicked the wooden stake down and dragged the body over to look at it. To their surprise they found it was that of a white-haired deer.

The officer supervising the executions came to make another shocked report: "The Second Teacher of the Nation has met with disaster. He died when his stomach was cut open and a hungry eagle carried off all his entrails and internal organs in its claws. He turns out to have been a white-haired deer." "How could he have been a deer?" asked the king in terror. To this the Great Immortal Antelope Power submitted the follow-

“我师兄既死，如何得现兽形？这都是那和尚弄术法坐害我等。等我与师兄报仇者。”国王道：“你有甚么法力赢他？”羊力道：“我与他赌下滚油锅洗澡。”国王便教取一口大锅，满着香油，教他两个赌去。行者道：“多承下顾。小和尚一向不曾洗澡，这两日皮肤燥痒，好歹荡荡去。”

那当驾官果安下油锅，架起干柴，燃着烈火，将油烧滚，教和尚先下去。行者合掌道：“不知文洗，武洗？”国王道：“文洗如何？武洗如何？”行者道：“文洗不脱衣服，似这般叉着手，下去打个滚，就起来，不许污坏了衣服，若有一点油腻算输。武洗要取一张衣架，一条手巾，脱了衣服，跳将下去，任意翻筋斗，竖蜻蜓，当耍子洗也。”国王对羊力说：“你要与他文洗，武洗？”羊力道：“文洗恐他衣服是药炼过的，隔油。武洗罢。”行者又上前道：“恕大胆，屡次占先了。”你看他脱了布直裰，褪了虎皮裙，将身一纵，跳在锅内，翻波斗浪，就似负水一般顽耍。

八戒见了，咬着指头，对沙僧道：“我们也错看了这猴子了！平时间言剿讪语，斗他耍子，怎知他有这般真实本事！”他两个唧唧啾啾，夸奖不尽。行者望见，心疑道：“那呆子笑我哩！正是‘巧者多劳拙者闲’。老孙这般舞弄，他倒自在。等我作成他捆一绳，看他可怕。”正洗浴，打个水花，



ing reply: "How could my elder brother possibly look like an animal after his death? This is all the result of that monk using magic to ruin us. Let me avenge my elder brother." "What magic arts do you have at which you might beat him?" the king asked. "I will compete with him at bathing in boiling oil," Antelope Power replied. The king then ordered that a great cauldron be brought out and filled with sesame oil for the two of them to have their competition. "I'm most grateful for your consideration," said Monkey. "I haven't had a bath for a very long time, and these last couple of days my skin has begun to itch. I need a good, hot soak."

The officials in attendance on the king then set the cauldron of oil in position, built up a pile of dry firewood, set it burning fiercely, and heated the oil till it boiled and bubbled. Monkey was told to go in first. He put his hands together in front of his chest and said, "Is it to be a gentle bath or a rough one?" When the king asked him what they were, Monkey replied, "For a gentle bath you keep your clothes on, stretch your hands wide out, do a roll and come up again without getting your clothes at all dirty. If there is even a spot of oil on them you have lost. For a rough bath you need a clothes rack and a wash towel. You take your clothes off, jump in and somersault or do dragonfly-stands as you play around and wash yourself." "Do you want to compete with him at gentle baths or rough ones?" the king asked Antelope Power. "If it is gentle baths," said Antelope Power, "he might have treated his clothes with some drug that will keep the oil off. Let it be rough baths then." Monkey then stepped forward and said, "Excuse my impertinence in always going first." Watch him while he takes off his tunic and tigerskin kilt, jumps into the cauldron, and dives through the waves, enjoying himself as much as if he were swimming in water.

At the sight of this Pig bit his finger and said to Friar Sand, "We've underestimated that Monkey. I usually say nasty things about him as if he just liked fooling about. I never realized he had powers like this." When Monkey saw the two of them whispering his praises to each other, he thought suspiciously, "The idiot's mocking me again. How true it is that the clever have to do all the work and the clumsy stay idle. Here's me leaping around like this while he's standing there at his ease. Right, then. I'll get him tied up in knots and give him a real scare." In the middle of

淬在油锅底上，变作个枣核钉儿，再也不起来了。

那监斩官近前又奏：“万岁，小和尚被滚油烹死了。”国王大喜，教捞上骨骸来看。刽子手将一把铁笊篱，在油锅里捞，原来那笊篱眼稀，行者变得钉小，往往来来，从眼孔漏下去了，那里捞得着！又奏道：“和尚身微骨嫩，俱札化了。”

国王教：“拿三个和尚下去！”两边校尉，见八戒面凶，先揪翻，把背心捆了。慌得三藏高叫：“陛下，赦贫僧一时。我那个徒弟，自从归教，历历有功；今日冲撞国师，死在油锅之内，奈何先死者为神，——我贫僧怎敢贪生！正是天下官员也管着天下百姓。陛下若教臣死，臣岂敢不死。——只望宽恩，赐我半盏凉浆水饭，三张纸马，容到油锅边，烧此一陌纸，也表我师徒一念，那时再领罪也。”国王闻言道：“也是，那中华人多有义气。”命取些浆饭、黄钱与他。果然取了，递与唐僧。

唐僧教沙和尚同去。行至阶下，有几个校尉，把八戒揪着耳朵，拉在锅边，三藏对锅祝曰：“徒弟孙悟空！——

自从受戒拜禅林，护我西来恩爱深。

指望同时成大道，何期今日你归阴！



washing himself he made a great splash and plunged down to the bottom of the cauldron where he turned himself into a jujube stone. He did not come up again.

The officer supervising the executions went up to the king and reported, "Your Majesty, the little monk has been fried to death in the boiling oil." The king in his delight ordered that the bones be fished out for him to see. The executioners fetched an iron strainer on a long handle with which they fished around in the cauldron, but its mesh was so coarse that Monkey, who was now as small as a nail, kept slipping through the holes in it and they could not fish him out. They then reported that the monk was so small and his bones so soft that they had been fried right away.

"Arrest the three monks," the king ordered. The guard officers in attendance grabbed Pig first as he looked dangerous, pushed him down, and tied him up with his hands behind his back. Sanzang was so terrified that he shouted, "Your Majesty, grant this poor monk a couple of hours' reprieve. My disciple achieved countless good deeds after he was converted. Today he has died in the cauldron of boiling oil because he offended Your Majesty. Those who die first become gods, and I am not greedy to stay alive. Indeed, those in authority in the world look after the world's people. If Your Majesty tell me to die, your subject will not dare disobey. I only ask you in your mercy to grant me a bowl of cold gruel and three paper horses that I can place in front of the cauldron. I would like to burn the paper as a mark of my feeling for my disciple, and I will then be ready to go to my execution." "Very well," said the King. "What a fine sense of honour these Chinese have." He then ordered that some gruel and yellow paper be given to the Tang Priest, which was done.

Sanzang told Friar Sand to come with him as the two of them went to the foot of the steps while several guard officers dragged Pig by his ears to the cauldron. Sanzang said this invocation before the cauldron: "Disciple Sun Wukong,

Since being ordained and then joining our order
You cared for and guarded me travelling west.
We hoped to complete our great journey together.
Who would have thought you would here to go rest?

生前只为求经意，死后还存念佛心。

万里英魂须等候，幽冥做鬼上雷音！”

八戒听见道：“师父，不是这般祝了。——沙和尚，你替我奠浆饭，等我祷。”那呆子捆在地下，气呼呼的道：

“闯祸的泼猴子，无知的弼马温！该死的泼猴子，油烹的弼马温！猴儿了帐，马温断根！”

孙行者在油锅底上，听得那呆子乱骂，忍不住现了本相。赤淋淋的，站在油锅底道：“饕糟的夯货！你骂那个哩！”唐僧见了道：“徒弟，唬杀我也！”沙僧道：“大哥干净推佯死惯了！”慌得那两班文武，上前来奏道：“万岁，那和尚不曾死，又打油锅里钻出来了。”监斩官恐怕虚诬朝廷，却又奏道：“死是死了，只是日期犯凶，小和尚来显魂哩。”

行者闻言大怒，跳出锅来，揩了油腻，穿上衣服，掣出棒，挝过监斩官，着头一下，打做了肉团，道：“我显甚么魂哩！”唬得多官连忙解了八戒，跪地哀告：“恕罪！恕罪！”国王走下龙座。行者上殿扯住道：“陛下不要走，且教你三国师也下下油锅去。”那皇帝战战兢兢道：“三国师，你救朕之



Your life's only aim was collecting the scriptures,
And even when dead on the Buddha you ponder.
Now far, far away you true spirit is waiting;
As a ghost will you climb to the temple of Thunder."

"Master," said Pig when he heard this, "there's no need for an invocation like that. Friar Sand, fetch me some gruel and I'll make an invocation." Then the idiot said, snorting with anger as he lay tied up on the ground,

"Trouble-making monkey,
Ignorant Protector of the Horses.
The monkey deserved to die,
The Protector had to fry.
The Monkey found it too hot,
The Protector's had his lot."

When Monkey at the bottom of the cauldron heard the idiot abusing him like that he could not restrain himself from turning back into himself, standing up in the cauldron, and saying, "Dreg-guzzling moron! Who do you think you're swearing at?" "Disciple," said Sanzang on seeing him, "you gave me a terrible fright." "Big Brother's used to shamming dead," said Friar Sand. The civil and military officials were thrown into such a panic that they went forward to report to the king. "Your Majesty, the monk did not die. He has just stood up in the cauldron." The officer supervising the executions was afraid that he would be in trouble for having earlier made a false report to the king, so he submitted a new one: "The monk did die, but as this is an ill-omened day he has come back as a ghost to haunt us."

This made Monkey so angry that he sprang out of the cauldron, wiped the oil off himself, put on his clothes, pulled out his cudgel, and hit the supervisor of the executions so hard that his head turned to a meatball. "A ghost, indeed," he said, giving the officers such a fright that they untied Pig, fell to their knees, and pleaded, "Forgive us, forgive us." As the king came down from his dragon throne Monkey went into the hall, seized hold of him, and said, "Don't go, Your Majesty. Make the Third Teacher of the Nation get into the cauldron of oil now." "Third Teacher of the Nation," said the king with much trembling, "you must get into the cauldron at once to save my life.

命，快下锅去，莫教和尚打我。”

羊力下殿，照依行者脱了衣服，跳下油锅，也那般支吾洗浴。

行者放了国王，近油锅边，叫烧火的添柴，却伸手探了一把，——呀！——那滚油都冰冷，心中暗想道：“我洗时滚热，他洗时却冷。我晓得了，这不知是哪个龙王，在此护持他哩。”急纵身跳在空中，念声“唵”字咒语，把那北海龙王唤来：“我把你这个带角的蚯蚓，有鳞的泥鳅！你怎么助道士冷龙护住锅底，教他显圣赢我！”唬得那龙王喏喏连声道：“敖顺不敢相助。大圣原来不知。这个孽畜，苦修行了一场，脱得本壳，却只是五雷法真受，其余都蹊了傍门，难归仙道。这个是他小茅山学来的‘大开剥’。那两个已是大圣破了他法，现了本相。这一个也是他自己炼的冷龙，只好哄瞞世俗之人耍子，怎瞞得大圣！小龙如今收了他冷龙，管教他骨碎皮焦，显甚么手段。”行者道：“趁早收了，免打！”那龙王化一阵旋风，到油锅边，将冷龙捉下海去不题。

行者下来，与三藏、八戒、沙僧立在殿前，见那道士在滚油锅里打挣，爬不出来。滑了一跌，霎时间骨脱皮焦肉烂。

监斩官又来奏道：“万岁，三国师煤化了也。”那国王满眼垂泪，手扑着御案，放声大哭道：





Don't let the monk hit me." Antelope Power then went down from the throne hall and like Monkey took off his clothes, jumped into the oil, and went through the motions of washing himself.

Monkey let the king go, went up to the cauldron, and told those tending the fire to add more fuel. Then he put out his hand to feel and found to his astonishment that the bubbling oil was icy cold. "It was boiling hot when I had my bath," he thought, "but it's cold for his. I'm sure that one of the dragon kings must be protecting him." He leap straight up into mid-air, said the magic word "*Om*", and summoned the Dragon King of the Northern Ocean. "I'll get you, you horned worm, you loach with scales on," said Monkey. "How dare you help the Taoist by protecting the bottom of the cauldron as a cold dragon and letting him beat me in this display of divine powers!" The dragon king was so frightened that he kept making respectful noises as he replied, "I'd never have dared help him. There is more to this than you realize, Great Sage. That evil beast has strenuously cultivated his conduct, shaken off his original shell, and has only really kept his five-thunder magic. In all other respects he has taken the path of heresy and could never return to the true Way. This is the 'Great Opening-up' that he learned on Lesser Mount Mao. The other two have already had their powers defeated by you, Great Sage, and reverted to their true appearances. The cold dragon this one uses is one that he created for himself, but it is only a trick with which to fool common mortals: it could not deceive you, Great Sage. I shall now take that cold dragon under my control, and guarantee that his skin and bones will now be fried to a crisp." "Hurry up about it if you don't want a beating," said Monkey, at which the dragon king changed into a fierce gust of wind that seized the cold dragon and carried it off to the sea.

Monkey now came down to earth and stood beside Sanzang, Pig and Friar Sand in front of the throne hall watching the Taoist struggling without success to climb out of the boiling oil. Then the Taoist slipped back into the cauldron, and in an instant his bones came apart as his skin was fried crisp and his flesh cooked tender.

The official supervising the executions came in again to report, "Your Majesty, the Third Teacher of the Nation has been deep-fried to death." The tears gushed from the king's eyes as he struck the table by the

“人身难得果然难，不遇真传莫炼丹。
空有驱神咒水术，却无延寿保生丸。
圆明混，怎涅槃？徒用心机命不安。
早觉这般轻折挫，何如秘食稳居山！”

这正是：

点金炼汞成何济，唤雨呼风总是空！
毕竟不知师徒们怎的维持，且听下回分解。



throne and cried aloud,

“Hard is the gaining of life and hard is its end;
Elixir never refine without true instruction.
Vainly the spirits are raced and water-spells made;
Pills that can make you immortal are only a fiction.
Nirvana can never be won by a mind in disorder;
Cunning is useless when all it can cause is destruction.
Had I been warned that all could so easily fail,
I’d have kept to the diet and chosen a life of inaction.”

Indeed,

There was no use in the golden touch and in making elixir;
Calling up wind and summoning rain all ended in failure.

If you do not know how the master and his disciples continued, listen to
the explanation in the next instalment.



第四十七回

圣僧夜阻通天水 金木垂慈救小童

却说那国王倚着龙床，泪如泉涌，只哭到天晚不住。行者上前高呼道：“你怎么这等昏乱！见放着那道士的尸骸，一个是虎，一个是鹿，那羊力是一个羚羊。不信时，捞上骨头来看。那里人有那样骷髅？他本是成精的山兽，同心到此害你。因见气数还旺，不敢下手。若再过二年，你气数衰败，他就害了你性命，把你江山一股儿尽属他了。幸我等早来，除妖邪救了你命。你还哭甚！哭甚！急打发关文，送我出去。”国王闻此，方才省悟。那文武多官俱奏道：“死者果然是白鹿、黄虎；油锅里果是羊骨。圣僧之言，不可不听。”国王道：“既是这等，感谢圣僧。今日天晚，”教：“太师，且请圣僧至智渊寺。明日早朝，大开东阁，教光禄寺安排素净筵宴酬谢。”果送至寺里安歇。

次日五更时候，国王设朝，聚集多官，传旨：“快出招僧榜文，四门各路张挂。”一壁厢大排筵宴，摆驾出朝，至智渊寺门外，请了三藏等，共入东阁赴宴，不在话下。

Chapter 47

The Holy Monk Is Stopped by the River of Heaven at Night Metal and Wood in Their Mercy Rescue a Child

The king collapsed on his throne in tears and cried till nightfall. Then Monkey stepped forward and called out, "Don't be so silly. Look at those Taoists' bodies. One was a tiger and the other was a deer. Antelope Power was an antelope. If you don't believe me, have his bones fished out and take a look at them. Is that a human skeleton? They were all mountain beasts who became spirits and came here to destroy you. The only reason they had not struck yet was because your life force is still strong; but in another couple of years when your life force was weaker they would have murdered you and your whole kingdom would have been theirs. You are very lucky that we came here in time to destroy their evil and save your life. What are you crying for? Give us our passport at once and let us go." This finally brought the king to his senses, and then the civil and military officials reported together, "The first two who died were indeed a white deer and a yellow tiger; and the cauldron contains the bones of an antelope. The holy monk must be believed." "If that is the case I must thank the holy monk," said the king, who then said to his tutor, "it is late now, so please take the holy monks to the Deep Wisdom Monastery. Tomorrow morning the eastern hall of the palace shall be opened up and the royal kitchens shall lay on a vegetarian banquet as a mark of our thanks." They were then taken to the monastery, where they slept that night.

Shortly before dawn the next morning the king held an audience at which he ordered the officials to issue a notice to be posted at the four gates of the city and on every road recalling Buddhist monks. While the banquet was being set out the king went in his carriage to the gates of the Deep Wisdom Monastery to invite the Tang Priest and his disciples to the banquet in the eastern hall of the palace.



却说那脱命的和尚闻有招僧榜，个个欣然，都入城来寻孙大圣，交纳毫毛谢恩。这长老散了宴，那国王换了关文，同皇后嫔妃，两班文武，送出朝门。只见那些和尚跪拜道旁，口称：“齐天大圣爷爷！我等是沙滩上脱命僧人。闻知爷爷扫除妖孽，救拔我等，又蒙我王出榜招僧，特来交纳毫毛，叩谢天恩。”行者笑道：“汝等来了几何？”僧人道：“五百名，半个不少。”行者将身一抖，收了毫毛。对君臣僧俗人说道：“这些和尚，实是老孙放了。车辆是老孙运转双关，穿夹脊，摔碎了。那两个妖道也是老孙打死了。今日灭了妖邪，方知是禅门有道。向后来，再不可胡为乱信。望你把三教归一：也敬僧，也敬道，也养育人才。我保你江山永固。”国王依言，感谢不尽，遂送唐僧出城去讫。

这一去，只为殷勤经三藏，努力修持光一元。晓行夜住，渴饮饥餐，不觉的春尽夏残，又是秋光天气。一日，天色已晚。唐僧勒马道：“徒弟，今宵何处安身也？”行者道：“师父，出家人莫说那在家人的话。”三藏道：“在家人怎么？出家人怎么？”行者道：“在家人，这时候温床暖被，怀中抱子，脚后蹬妻，自自在在睡觉；我等出家人，那里能够！便是要带月披星，餐风宿水，有路且行，无路方住。”八戒



When the Buddhist monks who had escaped learned of the notice they all returned in delight to the city to find the Great Sage Monkey, return his hairs, and thank him. When the banquet was over the king returned Sanzang the passport and escorted him out through the gates of the palace with his queen, consorts and concubines and the civil and military officials, The Buddhist monks could be seen kneeling beside the road and calling out, "Great Sage Equalling Heaven, we are the monks your lordship saved on the sandbank. Now that we have heard that you lordship has destroyed those evil beings and saved us, and His Majesty has issued a notice recalling us monks, we have come to return your hairs and kowtow in gratitude." "How many of you are there here?" Monkey asked. "All five hundred: we are not one short." Monkey then shook himself and took the hairs back before saying to king, subjects, monks and lay people alike, "It was I who released these monks, it was I who took the cart through the two gates and along the ridge before smashing it, and it was I who killed those evil Taoists. Now that the evil has been destroyed you will realize that there is a Way in the Buddha's faith. From now on you must have no more foolish beliefs. I hope that you will combine the three teachings by honouring both the Buddhist clergy and the Way of Taoism, and by also educating men of talent in the Confucian tradition. I can guarantee that this will make you kingdom secure for ever." The king accepted this advice and expressed his gratitude at great length as he accompanied the Tang Priest out of the city.

Because they were seriously seeking the scriptures,
They strove to maintain their brightness of spirit.

Setting out at dawn and not stopping till nightfall, they drank when thirsty and ate when hungry. Before they realized it spring and summer were over and it was autumn again. Late one day the Tang Priest reined in his horse and asked, "Where shall we spend the night, disciples?" "Master," said Monkey, "a man of religion shouldn't talk like a layman." "What is the difference in the way they talk?" Sanzang asked. "At a time like this," said Monkey, "a layman would be fast asleep in a warm bed wrapped up in a quilt with his child in his arms and a wife to keep his feet warm. We monks can't expect anything like that. We have only the moon and the stars to cover us with. We dine on the wind and sleep in the dew. We

道：“哥哥，你只知其一，不知其二。如今路多峻峻，我挑着重担，着实难走，须要寻个去处，好眠一觉，养养精神，明日方好捱担；不然，却不累倒我也？”行者道：“趁月光再走一程，到有人家之所再住。”师徒们没奈何，只得相随行者往前。

又行不多时，只听得滔滔浪响。八戒道：“罢了！来到尽头路了！”沙僧道：“是一股水挡住也。”唐僧道：“却怎生得渡？”八戒道：“等我试之，看深浅何如。”三藏道：“悟能，你休乱谈。水之浅深，如何试得？”八戒道：“寻一个鹅卵石，抛在当中。若是溅起水泡来，是浅；若是骨都都沉下有声，是深。”行者道：“你去试试看。”那呆子在路旁摸了一块顽石，望水中抛去，只听得骨都都泛起鱼津，沉下水底。他道：“深！深！深！去不得！”唐僧道：“你虽试得深浅，却不知有多少宽阔。”八戒道：“这个却不知，不知。”行者道：“等我看看。”好大圣，纵筋斗云，跳在空中，定睛观看，但见那：

洋洋光浸月，浩浩影浮天。
灵派吞华岳，长流贯百川。
千层汹浪滚，万迭峻波颠。
岸口无渔火，沙头有鹭眠。
茫然浑似海，一望更无边。

急收云头，按落河边道：“师父，宽哩！宽哩！去不得！老孙火眼金睛，白日里常看千里，凶吉晓得是。夜里也还看三五百



travel when we can find a way and only stop when there's no way forward." "Brother," said Pig, "you only know half of the story. The trail is very steep now and I can barely manage my heavy load. We've got to find somewhere where I can get a good night's sleep and build myself up to carry my load tomorrow. Otherwise I'm going to collapse from exhaustion." "Let's go a little further in the moonlight," said Monkey. "When we reach a house we can stay there." Master and disciples had no choice but to carry on with Monkey.

They had not been going for long when they heard the sound of waves. "That's done it," said Pig. "We've come to the end of the road." "There's a river in our way," said Friar Sand. "How are we going to get across?" asked the Tang Priest. "Let me test it for depth," said Pig. "Don't talk nonsense, Wuneng," said Sanzang. "How could you test the water for depth?" "Find a pebble the size of a goose egg and throw it in," Pig replied. "If it makes a big splash the water's shallow; and if it goes down with bubbles the water's deep." "Test it then," said Monkey. The idiot then picked up a stone and threw it into the water; they heard the bubbles rising as the stone sunk. "It's deep, too deep," he said, "we'll never get across." "You have tested for depth," said the Tang Priest, "but we don't know how wide it is." "I can't tell that," said Pig. "Let me have a look," said Monkey. The splendid Great Sage sprang up into mid-air on his cloud and took a good look. What he saw was:

The light of the moon immersed in the vastness,
The floating reflection of the limitless sky.
The magical stream has swallowed Mount Hua;
Hundreds of rivers flow into its waters.
Waves in their thousands rise and then fall,
Towering breakers crash without number.
No fisherman burns his fire by the shore;
The herons are all now asleep on the sand.
It is as turbid and huge as the ocean,
And there is no end to its water in sight.

Monkey brought his cloud quickly down, put it away, and reported, "It's wide, Master, very wide. We'll never get across it. My fiery eyes with their golden pupils can see there hundred miles by day and distinguish



里。如今通看不见边岸，怎定得宽阔之数？”

三藏大惊，口不能言，声音哽咽道：“徒弟啊，似这等怎了？”沙僧道：“师父莫哭。你看那水边立的，可不是个人么？”行者道：“想是扳罾的渔人，等我问他去来。”拿了铁棒，两三步，跑到面前看处，呀！不是人，是一面石碑。碑上有三个篆文大字，下边两行，有十个小字。三个大字，乃“通天河”。十个小字，乃“径过八百里，亘古少人行。”行者叫：“师父，你来看看。”三藏看见，滴泪道：“徒弟呀，我当年别了长安，只说西天易走；那知道妖魔阻隔，山水迢遥！”

八戒道：“师父，你且听，是那里鼓钹声音？想是做斋的人家。我们且去赶些斋饭吃，问个渡口寻船，明日过去罢。”三藏马上听得，果然有鼓钹之声。“却不是道家乐器，足是我僧家举事。我等去来。”行者在前面引马，一行闻响而来。那里有甚正路，没高没低，漫过沙滩，望见一簇人家住处，约摸有四五百家，却也都住得好。但见：

倚山通路，傍岸临溪。处处柴扉掩，家家竹院关。
沙头宿鹭梦魂清，柳外啼鹃喉舌冷。短笛无声，寒砧不





good from evil too. By night they can see a hundred to a hundred and fifty miles. If even I can't see the other bank goodness only knows how wide it is."

Sanzang was speechless with shock, then he sobbed, "What are we to do, disciples?" "Don't cry, Master," said Friar Sand. "There's someone standing by the river over there." "I expect it's a fisherman working his nets," said Monkey. "I'll go and ask him." Monkey took his iron cudgel in his hand and was before the man in two or three bounds, only to discover that it was in fact a stone tablet on which was inscribed in an ancient script three words in large letters and nine words in two rows of little ones underneath. The three words written large were RIVER OF HEAVEN, and the words in small writing were "250 miles across; few travellers have ever been here." "Master," called Monkey, "come and take a look." When Sanzang read this he said through his tears, "Disciple, when I left Chang'an all those years ago I thought that the Western Heaven would be easy to get to. I never knew that so many evil monsters would block my way, or that there would be such enormous mountains and rivers to cross."

"Listen, Master," said Pig. "Where is that sound of drums and cymbals coming from? It must be people holding a religious feast. Let's go and get some of the food to eat and find out where there is a boat that will ferry us across tomorrow." When Sanzang listened as he sat on the horse he could hear that it really was the sound of drums and cymbals. "Those aren't Taoist instruments," he said. "It must be some Buddhist monks performing a ceremony. Let's go there." Monkey led the horse as they headed towards the music. There was no track to follow as they climbed and then lost height again and crossed sand banks until a village of some four or five hundred households came into sight. It was a fine settlement:

Protected by hills, beside the main road,
On the bank of the river, and watered by a stream.
All the wicket gates were shut;
Every household's bamboo fence was closed.
Clear were the dreams of the egrets on the strand,
Silent the song of the birds by the willows.
No sound came from the flute,



韵。红蓼枝摇月，黄芦叶斗风。陌头村犬吠疏篱，渡口老渔眠钓艇。灯火熅，人烟静，半空皎月如悬镜。忽闻一阵白蘋香，却是西风隔岸送。

三藏下马，只见那路头上有一家儿，门外竖一首幢幡，内里有灯烛荧煌，香烟馥郁。三藏道：“悟空，此处比那山凹河边，却是不同。在人间屋檐下，可以遮得冷露，放心稳睡。你都莫来，让我先到那斋公门首告求。若肯留我，我就招呼汝等；假若不留，你却休要撒泼。汝等脸嘴丑陋，只恐唬了人，闯出祸来，却倒无住处矣。”行者道：“说得有理。请师父先去，我们在此守待。”

那长老才摘了斗笠，光着头，抖抖褊衫，拖着锡杖，径来到人家门外。见那门半开半掩，三藏不敢擅入。聊站片时，只见里面走出一个老者，项下挂着数珠，口念阿弥陀佛，径自来关门，慌得这长老合掌高叫：“老施主，贫僧问讯了。”那老者还礼道：“你这和尚，却来迟了。”三藏道：“怎么说？”老者道：“来迟无物了。早来啊，我舍下斋僧，尽饱吃饭，熟米三升，白布一段，铜钱十文。你怎么这时才来？”三藏躬身道：“老施主，贫僧不是赶斋的。”老者道：“既不赶斋，来此何干？”三藏道：“我是东土大唐钦差往西



Nothing was heard of the chopping-board's rhythm.
The moon was rocked in stalks of knotweed;
The leaves of the rushes trembled in the wind.
Beside the fields the dogs barked through the fence;
The fisherman slept in his boat moored by the ford.
Few were the lights amid the stillness,
And the moon hung like a mirror in the sky,
A smell of duckweed wafted over
Carried by the wind from the western bank.

When Sanzang dismounted he saw a house at the end of the road outside of which hung a silken banner. Inside it was bright with candles and lanterns, and there were clouds of incense. "Wukong," said Sanzang, "this is much better than a mountain hollow or the bank of a stream. Under the eaves we will be able to relax and sleep soundly, protected from the chilly dew. You all keep out of the way while I go to the gates of the believer's house that is giving the religious feast to ask for shelter. If they invite me in I shall call you over. But don't start playing up if they don't invite me in. If you show your ugly faces you might give them a terrible fright and cause trouble, and then we would have nowhere to stay." "You're right," said Monkey. "You go ahead, Master, while we wait here."

The venerable elder then took off his rain hat, straightened his habit, took his monastic staff in his hand and went bareheaded to the gates, which were ajar. Not venturing to walk in uninvited, Sanzang stood there for a while until a very old man with prayer-beads round his neck who was repeating the name of Amitabha Buddha came out to shut the gate. Sanzang at once put his hands together before his chest and said, "I salute you, benefactor." The old man returned his greeting then said, "You're too late, monk." "What do you mean?" Sanzang asked. "You're too late to get anything," the old man said. "If you had been here earlier we were giving each monk a good meal, three pints of polished rice, a piece of white cloth, and ten copper cash. Why have you only come now?" "Benefactor," Sanzang replied, "I am not here to collect offerings." "If you're not here for offerings, what are you here for then?" the old man asked. "I have been sent by the Emperor of the Great Tang



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天取经者。今到贵处，天色已晚。听得府上鼓钹之声，特来告借一宿，天明就行也。”那老者摇手道：“和尚，出家人休打诳语。东土大唐，到我这里，有五万四千里路。你这等单身，如何来得？”三藏道：“老施主见得最是。但我还有三个小徒，逢山开路，遇水迭桥，保护贫僧，方得到此。”老者道：“既有徒弟，何不同来？”教：“请，请，我舍下有处安歇。”三藏回头，叫声“徒弟，这里来。”

那行者本来性急，八戒生来粗鲁，沙僧却也莽撞，三个人听得师父招呼，牵着马，挑着担，不问好歹，一阵风，闯将进去。那老者看见，唬得跌倒在地，口里只说是“妖怪来了！妖怪来了！”三藏搀起道：“施主莫怕。不是妖怪，是我徒弟。”老者战兢兢道：“这般好俊师父，怎么寻这样丑徒弟！”三藏道：“虽然相貌不终，却倒会降龙伏虎，捉怪擒妖。”老者似信不信的，扶着唐僧慢走。

却说那三个凶顽，闯入厅房上，拴了马，丢下行李。那厅中原有几个和尚念经。八戒掬着长嘴，喝道：“那和尚，念的是甚么经？”那些和尚，听见问了一声，忽然抬头：

观看外来人，嘴长耳朵大，
身粗背膊宽，声响如雷咋。
行者与沙僧，容貌更丑陋。
厅堂几众僧，无人不害怕。





in the east to fetch the scriptures from the Western Heaven," Sanzang replied. "It was already late when I reached this village, and I have come here to beg for a night's shelter because I heard the drums and cymbals. I will be on my way at dawn." The old man shook his hand at him as he replied, "Monk, men of religion should not tell lies. Great Tang in the east is 18,000 miles from here. How could you have come from there by yourself?" "You are quite right, benefactor," said Sanzang. "I have only been able to reach here because I have three disciples who protect me. They clear paths across mountains and build bridges across rivers." "If you have these disciples," the old man said, "why aren't they with you? But do come in. We have room for you to stay here." Sanzang then looked back and called, "Come here, disciples."

As Monkey was impatient by nature, Pig coarse, and Friar Sand impetuous, the moment they heard their master calling they grabbed the horse's bridle and the luggage and ran there hell for leather. The sight of them gave the old man such a shock that he collapsed, muttering, "Demons, demons." "Please don't be afraid, benefactor," said Sanzang. "They're not demons, they are my disciples." "But how could so handsome a master have such hideous disciples?" asked the old man, still shivering and shaking. "They may not be much to look at," said Sanzang, "but they certainly know how to subdue dragons and tigers and capture monsters and demons." The old man was not entirely convinced as he helped the Tang Priest inside.

The three ferocious disciples rushed to the main hall, tied the horse up outside and put the baggage down. Several monks were reciting sutras inside. Covering his long snout with his hands, Pig shouted, "What's that sutra you're reciting, monks?" The monks looked up when they heard his question.

They looked at the stranger and saw a long snout,
As well as a pair of big ears that stuck out.
His body was rough and his shoulders were broad;
When he opened his muzzle, like thunder he roared.
But as for our Monkey and good Friar Sand,
Their faces were more than a person could stand.
The monks saying their sutras within the main hall
Were terribly frightened and scared one and all.



阁黎还念经，班首教行罢。
难顾磬和铃，佛像且丢下。
一齐吹息灯，惊散光乍乍。
跌跌与爬爬，门槛何曾跨！
你头撞我头，似倒葫芦架。
清清好道场，翻成大笑话。

这兄弟三人，见那些人跌跌爬爬，鼓着掌哈哈大笑。那些僧越加悚惧，磕头撞脑，各顾性命，通跑净了。三藏搀那老者，走上厅堂，灯火全无，三人嘻嘻哈哈的还笑。唐僧骂道：“这泼物，十分不善！我朝朝教诲，日日叮咛。古人云：‘不教而善，非圣而何！教而后善，非贤而何！教亦不善，非愚而何！’汝等这般撒泼，诚为至下至愚之类！走进门不知高低，唬倒了老施主，惊散了念经僧，把人家好事都搅坏了，却不是堕罪与我？”说得他们不敢回言。那老者方信是他徒弟，急回头作礼道：“老爷，没大事，没大事，才然关了灯，散了花，佛事将收也。”八戒道：“既是了帐，摆出满散的斋来，我们吃了睡觉。”老者叫：“掌灯来！掌灯来！”家里人听得，大惊小怪道：“厅上念经，有许多香烛，如何又教掌





The teacher continued the text to recite,
Until the head monk said they should stop for the night.
They paid no more heed to the chimes and the bell,
And the Buddha's own images from their hands fell.
They all blew at once to put out every light,
And tried in their terror to scatter in flight.
They crawl on the ground as they stumble and fall,
And all of them trip getting out of that hall.
One old monk's head with another one clashes
Just like the collapse of piled-up calabashes.
What once was a pure and a most holy rite
Was all now reduced to a comical sight.

The sight of the monks stumbling and crawling about made the three disciples clap their hands and laugh aloud, at which the monks were more terrified than ever. Colliding with each other's heads they all fled for their lives and disappeared. By the time Sanzang helped the old man into the hall the lights had all been put out and the three of them were still chuckling away.

"Damned creatures," said Sanzang, "you are all thoroughly evil, despite my daily teaching and advice. As the ancients said,

Only the saintly can become good without instruction;
Only the worthy can become good after instruction;
Only idiots will not become good even with instruction.

The disgraceful scene you've just made is one of the lowest and most stupid things I could possibly imagine. You charge in through the gates without any respect, make our elderly benefactor collapse in fright, send all the monks fleeing for their lives, and completely ruin their service. I shall have to take the blame for all of this." None of them could find a word to say in their defence. Only then did the old man believe that they really were Sanzang's disciples, turn back, and say, "It's nothing, sir, nothing. The lamps have just been put out and the flowers scattered as the service is ending anyhow." "If it's over," said Pig, "bring out the food and wine for the completion feast. We need a meal before we go to bed." The old man called for oil lamps to be lit. The servants could not understand why. "There are lots of incense sticks and candles where they're saying sutras in the main hall, so why does he want oil lamps lit?"



灯？”几个僮仆出来看时，这个黑洞洞的，即便点火把灯笼，一拥而至。忽抬头见八戒、沙僧，慌得丢了火把，忽抽身关了中门。往里嚷道：“妖怪来了！妖怪来了！”

行者拿起火把，点上灯烛，扯过一张交椅，请唐僧坐在上面。他兄弟们坐在两旁。那老者坐在前面。正叙坐间，只听得里面门开处，又走出一个老者，拄着拐杖，道：“是甚么邪魔，黑夜里来我善门之家？”前面坐的老者，急起身迎到屏门后道：“哥哥莫嚷，不是邪魔，乃东土大唐取经的罗汉。徒弟们相貌虽凶，果然是山恶人善。”那老者方才放下拄杖，与他四位行礼。礼毕，也坐了面前，叫：“看茶来。排斋。”连叫数声，几个僮仆，战战兢兢，不敢拢帐。

八戒忍不住问道：“老者，你这盛价，两边走怎的？”老者道：“教他们捧斋来侍奉老爷。”八戒道：“几个人伏侍？”老者道：“八个人。”八戒道：“这八个人伏侍那个？”老者道：“伏侍你四位。”八戒道：“那白面师父，只消一个人；毛脸雷公嘴的，只消两个人；那晦气脸的，要八个人；我得二十个人伏侍方彀。”老者道：“这等说，想是你的食肠大些。”八戒道：“也将就看得过。”老者道：“有人，有人。”七大八小，就叫出有三四十人出来。

那和尚与老者，一问一答的讲话，众人方才不怕。却将上面排了一张桌，请唐僧上坐；两边摆了三张桌，请他三位





When some servants came out to look they found everything in darkness, so they lit torches and lanterns and rushed in together. When they looked inside and suddenly saw Pig and Friar Sand they dropped their torches in terror and fled, shutting the doors behind them, and fleeing to the inner part of the house with shout of "Demons, demons!"

Monkey picked up a torch, lit some lamps and candles, and pulled up an armchair for the Tang Priest to sit in while the disciples sat on either side of him. As they were sitting there talking they heard a door leading from the inner part of the house being opened. Another old man came in leaning on a stick and asking, "What evil spirits are you, coming to this pious household in the middle of the night?" The first old man, who was sitting in front of them, rose and went to meet him behind the screen saying, "Stop shouting, elder brother. These aren't demons. This is an arhat sent from Great Tang in the east to fetch the scriptures. His disciples may look evil but really they are very good." Only then did the old man put his stick down and bow in greeting to the four of them, after which he too sat down in front of them and called for tea and vegetarian food. He shouted several times, but the servants were still quaking with terror and too frightened to come in.

This was more than Pig could put up with. "Old man," he said, "you have an awful lot of servants. What have they all gone off to do?" "I have sent them to fetch food to offer to you gentlemen," the old man replied. "How many of them will be serving the food?" asked Pig. "Eight," said the old man. "Who will they be waiting on?" asked Pig. "You four gentlemen," the old man replied. "Our master, the one with the white face, only needs one person to wait on him," said Pig. "The one with hair cheeks whose mouth looks like a thunder god only needs two. That vicious-looking creature needs eight, and I must have twenty." "From what you say must be rather a big eater," the old man remarked. "You're about right," said Pig. "We have enough servants," the old man said, and by bringing together servants of all ages he produced thirty of forty of them.

As the monks talked to the old men the servants lost their fear and set a table in front of the Tang Priest, inviting him to take the place of honour. They then put three more tables on both sides of him, at which they asked



坐；前面一张桌，坐了二位老者。先排上素果品菜蔬，然后是面饭、米饭、闲食、粉汤，排得齐齐整整。唐长老举起箸来，先念一卷《启斋经》。那呆子一则有些急吞，二来有些饿了，那里等唐僧经完，拿过红漆木碗来，把一碗白米饭，扑的丢下口去，就了了。旁边小的道：“这位老爷忒没算计，不笼馒头，怎的把饭笼了，却不污了衣服？”八戒笑道：“不曾笼，吃了。”小的道：“你不曾举口，怎么就吃了？”八戒道：“儿子们便说谎！分明吃了；不信，再吃与你看。”那小的们，又端了碗，盛一碗递与八戒。呆子幌一幌，又丢下口去就了了。众僮仆见了道：“爷爷呀！你是‘磨砖砌的喉咙，着实又光又溜！’”那唐僧一卷经还未完，他已五六碗过手了。然后却才同举箸，一齐吃斋。呆子不论米饭面饭，果品闲食，只情一捞乱噎，口里还嚷：“添饭！添饭！”渐渐不见来了！行者叫道：“贤弟，少吃些罢。也强似在山凹里忍饿，将就彀得半饱也好了。”八戒道：“嘴脸！常言道：‘斋僧不饱，不如活埋’哩。”行者教：“收了家火，莫睬他！”二老者躬身道：“不瞒老爷说。白日里倒也不怕，似这大肚子长老，也斋得起百十众；只是晚了，收了残斋，只蒸得一石面饭、五斗米饭与几桌素食，要请几个亲邻与众僧们散福；不期你列位来，唬得众僧跑了，连亲邻也不曾敢请，尽数都供





the three disciples to sit, and another in front of these for the two old men. On the tables were neatly arranged some fruit, vegetables, pasta, rice, refreshments and pea-noodle soup. Sanzang raised his chopsticks and started to say a grace over the food, but the idiot, who was impatient and hungry to boot, did not wait for him to finish before grabbing a red lacquered wooden bowl of white rice that he scooped up and gulped down in a single mouthful. "Sir," said the servant standing beside him, "you didn't think very carefully. If you are going to keep food in your sleeves shouldn't you take steamed bread instead of rice that will get your clothes dirty?" "I didn't put it in my sleeve," chuckled Pig, "I ate it." "But you didn't even open your mouth," they said, "so how could you have eaten it?" "Who is lying then?" said Pig. "I definitely ate it. If you don't believe me I'll eat another to show you." The servants carried the rice over, filled a bowlful, and passed it to Pig, who had it down his throat in a flash. "Sir," said the astonished servants, "you must have a throat built of whetstones, it's so smooth and slippery." Pig had downed five or six bowls before the master could finish the short grace; only then did he pick up his chopsticks and start eating with them. The idiot grabbed whatever he could and bolted it, not caring whether it was rice or pasta, fruit or refreshments. "More food, more food," he shouted, until it gradually began to run out. "Brother," said Monkey, "don't eat so much. Make do with being half full. Anyhow, it's better than starving in a mountain hollow." "What a horrible face you're making," said Pig. "As the saying goes,

The monk at a banquet who can't eat his fill
Would rather be buried alive on the hill."

"Clear the things away and pay no more attention to him," said Monkey. "We will be frank with you, reverend sirs," said the two old men with bows. "We would have no problem in feeding a hundred or more reverend gentlemen with big bellies like him in the daytime, but it is late now and the remains of the maigre-feast have been put away. We only cooked a bushel of noodles, five bushels of rice and a few tables of vegetarian food to feed our neighbours and the clergy at the end of the service. We never imagined that you reverend gentlemen would turn up and put the monks to flight. We have not even been able to offer any food to our relations and neighbours as we have given it all to you. If you are still

奉了列位。如不饱，再教蒸去。”八戒道：“再蒸去！再蒸去！”

话毕，收了家火桌席。三藏拱身，谢了斋供。才问：“老施主，高姓？”老者道：“姓陈。”三藏合掌道：“这是我贫僧华宗了。”老者道：“老爷也姓陈？”三藏道：“是，俗家也姓陈。请问适才做的甚么斋事？”八戒笑道：“师父问他怎的！岂不知道？必然是‘青苗斋’、‘平安斋’、‘了场斋’罢了。”老者道：“不是，不是。”三藏又问：“端的为何？”老者道：“是一场‘预修亡斋’。”八戒笑得打跌道：“公公忒没眼力！我们是扯谎架桥，哄人的大王，你怎么把这谎话哄我！和尚家岂不知斋事？只有个‘预修寄库斋’、‘预修填还斋’，那里有个‘预修亡斋’的？你家人又不曾有死的，做甚亡斋？”

行者闻言，暗喜道：“这呆子乖了些也。——老公公，你是错说了。怎么叫做‘预修亡斋’？”那二位欠身道：“你等取经，怎么不走正路，却蹉到我这里来？”行者道：“走的是正路，只见一股水挡住，不能得渡；因闻鼓钹之声，特来造府借宿。”老者道：“你们到水边，可曾见些甚么？”行者道：“止见一面石碑，上书‘通天河’三字，下书‘径过八百里，亘古少人行’十字，再无别物。”老者道：“再往上岸走走，好的离那碑记只有里许，有一座灵感大王庙，你不曾见？”行者道：“未见。请公公说说，何为灵感？”那两个老者一齐垂泪道：“老爷啊！那大王——



hungry we can have some more cooked.” “Yes,” said Pig, “cook some more.”

After this exchange the tables and other things used for the banquet were tidied away. Sanzang bowed to his hosts to thank them for the meal, then asked them their surname. “We ate called Chen,” they replied. “Then you are kinsmen of mine,” said Sanzang, putting his hands together in front of his chest. “Is your surname Chen as Well?” the old men asked. “Yes,” Sanzang replied, “Chen was my surname before I became a monk. May I ask why you were holding that religious feast just now?” “Why brother to ask, Master?” said Pig with a laugh. “Anyone could tell you that it’s bound to have been a feast for the new crops, or for safety, or for the end of funeral ceremonies.” “No, it was not,” the old men said. “Then what was it for?” Sanzang asked. “It was a feast to prepare for death,” the old men replied. “You don’t know who you’re talking to,” said Pig, falling about with laughter. “We could build a bridge out of lies. We’re kings of deception. Don’t try to fool us. As monks we know all about maigre-feasts. There are only preparatory maigre-feasts for transferring money to the underworld and for fulfilling vows. Nobody’s died here, so why have a funeral feast?”

“This idiot’s learning a bit of sense,” chuckled Monkey to himself. “Old man,” he said aloud, “what you said must be wrong. How can you have a feast to prepare for death?” At this the two old men bowed and replied, “And if you were going to fetch the scriptures why did you come here instead of taking the main route?” “We were on the main route,” replied Monkey, “but a river was in our way and we weren’t able to cross it. We came to your distinguished residence to ask for a night’s shelter because we heard the drums and cymbals.” “What did you see by the side of the river?” one of the old men asked. “Nothing but a stone tablet on which was written ‘River of Heaven’ above and ‘250 miles across; few travellers have ever been here’ underneath,” Monkey replied. “Less than half a mile along the bank from the stone tablet is the Temple of the Great King of Miraculous Response,” the old man said. “Did you not see it?” “No,” Monkey replied. “Would you old gentlemen tell me why he’s called ‘Miraculous Response’?” The two old men burst into tears as they replied, “My lord, as for the Great King,

感应一方兴庙宇，威灵千里祐黎民。

年年庄上施甘露，岁岁村中落庆云。”

行者道：“施甘雨，落庆云，也是好意思，你却这等伤情烦恼，何也？”那老者跌脚捶胸，恨了一声道：“老爷啊！——

虽则恩多还有怨，纵然慈惠却伤人。

只因要吃童男女，不是昭彰正直神。”

行者道：“要吃童男女么？”老者道：“正是。”行者道：

“想必轮到你家了？”老者道：“今年正到舍下。我们这里，有百家人家居住。此处属车迟国元会县所管，唤做陈家庄。这大王一年一次祭赛，要一个童男，一个童女，猪羊牲醴供献他。他一顿吃了，保我们风调雨顺；若不祭赛，就来降祸生灾。”行者道：“你府上几位令郎？”老者捶胸道：“可怜！可怜！说甚么令郎，羞杀我等！这个是我舍弟，名唤陈清。老拙叫做陈澄。我今年六十三岁，他今年五十八岁，儿女上都艰难。我五十岁上还没儿子，亲友们劝我纳了一妾，没奈何，寻下一房，生得一女。今年才交八岁，取名唤做一秤金。”八戒道：“好贵名！怎么叫做一秤金？”老者道：“我因儿女艰难，修桥补路，建寺立塔，布施斋僧，有一本帐目，那里使三两，那里使五两；到生女之年，却好用过有三十斤黄金。三十斤为一秤，所以唤做一秤金。”

行者道：“那个的儿子么？”老者道：“舍弟有个儿子，也是偏出，今年七岁了，取名唤做陈关保。”行者问：“何取此





Because he responded a temple we built;
His miracles greatly the common folk helped.
He sends timely rain to the farms all about;
His clouds give their moisture to keep us from drought.”

“But if he sends timely rain and clouds he’s being kind to you,” said Brother Monkey, “so why are you so upset and miserable?” At this the old man stamped on the ground, beat his chest and wailed, “Master,

Great is our gratitude, greater our anger:
Although he is kind he is also a danger.
He is not one of the gods true and right—
To eat boys and girls is his evil delight.”

“He likes eating boys and girls?” Brother Monkey exclaimed. “Yes,” replied the old man. “I suppose it’s your family’s turn now,” said Monkey. “Yes, this year it is our turn,” the old man said. “There are a hundred households living here. This place is called Chen Village, and it is in Yuanhui County of the Kingdom of Tarrycart. There is a sacrifice to the Great King every year at which a boy, a girl, pigs, sheep, oxen and wine have to be offered. If he gets his meal he gives us wind and rain at the right time; but if there is no sacrifice he sends disaster.” “How many sons are there in your household?” Monkey asked. The old man beat his breast and said, “Alas, alas, we die of shame when you speak of sons. This is my brother, Chen Qing, who is fifty-seven. I am Chen Cheng and am sixty-two. We have both found great difficulty in having children. As I had no son my friends and relations persuaded me to take a concubine when I was nearly fifty. I had no option but to find one and we had a daughter. She is just seven this year, and we call her Pan of Gold.” “That’s a very grand name,” said Pig. “But why Pan of Gold?” “Because we were childless we built bridges, repaired roads, contributed to putting up monasteries and pagodas, gave donations and fed monks. We kept an account of all this, and what with three ounces spent here and five spent there it added up to thirty pounds of gold by the time the girl was born. Thirty pounds is a pan of gold, and hence the name.”

“What about sons?” Monkey asked. “My brother has a son who was also by a concubine. He is six this year, and we call him Chen Guan-given.” “Why did you call him that?” Monkey asked. “In our family we

名？”老者道：“家下供养关圣爷爷，因在关爷之位下求得这个儿子，故名关保。我兄弟二人，年岁百二，止得这两个人种，不期轮次到我家祭赛，所以不敢不献。故此父子之情，难割难舍，先与孩儿做个超生道场。故曰‘预修亡斋’者，此也。”

三藏闻言，止不住腮边泪下道：“这正是古人云：‘黄梅不落青梅落，老天偏害没儿人。’”行者笑道：“等我再问他。老公公，你府上有多大家当？”二老道：“颇有些儿，水田有四五顷，旱田有六七十顷，草场有八九十处；水黄牛有二百头，驴马有三二十匹，猪羊鸡鹅无数。舍下也有吃不着的陈粮，穿不了的衣服。家财产业，也尽得数。”行者道：

“你这等家业，也亏你省将起来的。”老者道：“怎见我省？”行者道：“既有这家私，怎么舍得亲生儿女祭赛？拚了五十两银子，可买一个童男；拚了一百两银子，可买一个童女。连绞缠不过二百两之数，可就留下自己儿女后代，却不是好？”二老滴泪道：“老爷！你不知道。那大王甚是灵感，常来我们人家行走。”行者道：“他来行走，你们看见他是甚么嘴脸？有几多长短？”二老道：“不见其形，只闻得一阵香风，就知是大王爷爷来了，即忙满斗焚香，老少望风下拜。他把我们这人家，匙大碗小之事，他都知道。老幼生时年月，他都



worship Lord Guan Yu, and we called him Guan-given as it was from the statue of Lord Guan that we begged and obtained this son. My brother and I are 120 between us if you add our ages together, and these are our only two offspring. We never imagined that it would fall to us to provide the sacrificial offerings this year, and this is a duty we cannot escape. It is because as fathers we cannot bear to part from our children that we held this service to bring about rebirth, this maigre-feast to prepare for death."

This brought the tears pouring down Sanzang's cheeks as he replied, "This is what the ancients mean when they said,

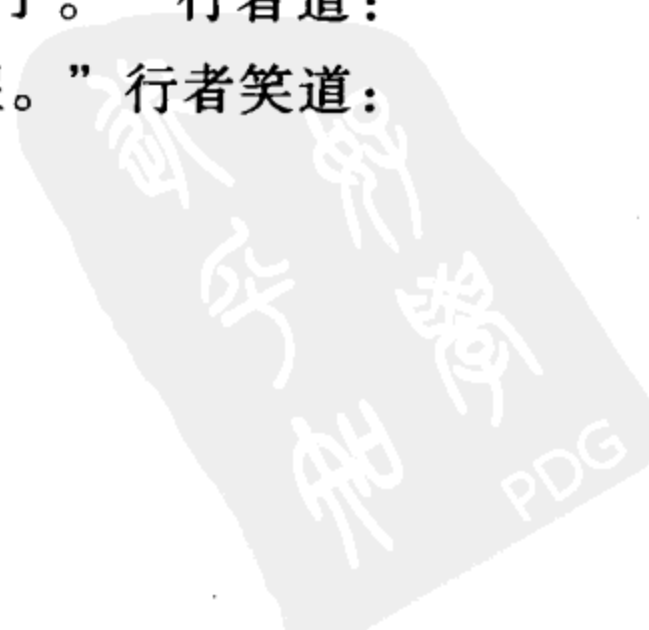
Long before the ripe ones the green plums always fall;
The harshness of heaven hits the childless worst of all."

Monkey smiled at this and said, "Let me ask some more questions. Tell me, sir, how much property does your family have?" "Quite a lot," the younger old man replied. "About seven hundred acres of paddy fields, a thousand acres of dry fields, eighty or ninety fields of hay, two or three hundred water-buffalo and oxen, twenty or thirty donkeys and horses, and goodness only knows how many pigs, sheep, chickens and geese. We have more old grain piled up at home than we can eat, and more clothes than we can wear. That is the extent of our family's property." "It's a pity you're so stingy with all your wealth," said Monkey. "How can you accuse us of being stingy?" the old man asked. "If you're so rich," said Monkey, "why give your own children to be sacrificed? You could buy a boy for fifty ounces and a girl for a hundred. With all the other expenses together it shouldn't cost you more than two hundred ounces of silver to keep your own children. Wouldn't that be better?" To this the younger old man replied through his tears, "My lord, you don't realize that the Great King is miraculously responsive, and that he often calls on this household." "If he comes here have you seen what he looks like and how tall he is?" asked Brother Monkey. "We don't see him," the younger old man replied, "we just know that the Great King is coming when we smell a fragrant wind. Then we burn huge amounts of incense and all of us, young and old alike, prostrate ourselves in the direction of the wind. He knows every trifling detail about our household—even about our spoons and the bowls we use—and remembers all our dates of birth.

记得。只要亲生儿女，他方受用。不要说二三百两没处买，就是几千万两，也没处买这般一模一样同年同月的儿女。”

行者道：“原来这等。也罢，也罢，你且抱你令郎出来，我看看。”那陈清急入里面，将关保儿抱出厅上，放在灯前。小孩儿那知死活，笼着两袖果子，跳跳舞舞的，吃着耍子。行者见了，默默念声咒语，摇身一变，变作那关保儿一般模样。两个孩儿，挽着手，在灯前跳舞，唬得那老者慌忙跪着唐僧道：“老爷，不当人子！不当人子！这位老爷才然说话，怎么就变作我儿一般模样，叫他一声，齐应齐走！——却折了我们年寿！请现本相！请现本相！”行者把脸抹了一把，现了本相。那老者跪在面前道：“老爷原来有这样本事。”行者笑道：“可像你儿子么？”老者道：“像！像！像！果然一般嘴脸，一般声音，一般衣服，一般长短。”行者道：“你还没细看哩，取秤来称称，可与他一般轻重。”老者道：“是，是，是；是一般重。”行者道：“似这等可祭赛得过么？”老者道：“忒好！忒好！祭得过了！”

行者道：“我今替这个孩儿性命，留下你家香烟后代，我去祭赛那大王去也。”那陈清跪地磕头道：“老爷果若慈悲替得，我送白银一千两，与唐老爷做盘缠往西天去。”行者道：“就不谢谢老孙？”老者道：“你已替祭，没了你也。”行者道：“怎的得没了？”老者道：“那大王吃了。”行者道：“他敢吃我？”老者道：“不吃你，好道嫌腥。”行者笑道：





He will only accept our own son and daughter. Never mind two or three hundred ounces of silver: we could not buy identical-looking children of exactly the same age for tens of thousands of ounces."

"So it's like that," said Monkey. "Very well then, bring your son out for me to take a look at him." Chen Qing hurried to the inner part of the house, brought Guan-given back with him into the hall, and set the boy down in front of the lamp. Not realizing the mortal danger he was in the little boy leapt about, filled his sleeves with fruit, ate and played around. Monkey looked at him, said a spell silently, shook himself, and made himself look just like Guan-given. Then the two boys started to jump and dance in front of the lamp, giving the two old men such a shock that they fell to their knees. "That was a terrible thing for him to do, venerable sirs," said Sanzang. "But the gentleman was talking to us a moment ago," said the old man. "How can he have turned into the exact likeness of my son? When you call them they respond and move together. This shock has shortened our lives. Please return to your normal appearance!" Monkey rubbed his face and was himself once more. "What powers you have, my lord," said the old man, still on his knees. "Was I like your son?" Monkey asked. "Yes, just like him," the old man replied. "Same face, same voice, same clothes, same height." "You didn't look carefully enough," said Monkey. "Get some scales and weigh me to see if I'm the same weight as him." "Yes, yes, the same weight," the old man said. "Would I do for the sacrifice like that?" asked Monkey. "Perfect," said the old man, "just perfect. You would be accepted."

"I shall take the child's place and keep him alive for your family to have descendants to burn incense to you," said Monkey. "I shall be offered to the Great King instead." At this Chen Qing kowtowed as he knelt there, saying, "My lord, if in your mercy you were to take his place I will give His Reverence the Tang Priest a thousand ounces of silver towards the cost of his journey to the Western Heaven." "Aren't you going to reward me?" asked Monkey. "But if you are sacrificed in the boy's place it will be the end of you," said the old man. "What do you mean?" Monkey asked. "The Great King will eat you," the old man replied. "He'd dare to eat me?" said Monkey. "The only reason he might not eat you would be if he thought you would taste too high," the

“任从天命。吃了我，是我的命短；不吃，是我的造化。我与你祭赛去。”

那陈清只管磕头相谢，又允送银五百两；惟陈澄也不磕头，也不说谢，只是倚着那屏门痛哭。行者知之，上前扯住道：“老大，你这不允我，不谢我，想是舍不得你女儿么？”陈澄才跪下道：“是，舍不得。敢蒙老爷盛情，救替了我侄子也彀了。但只是老拙无儿，止此一女，就是我死之后，他也哭得痛切，怎么舍得！”行者道：“你快去蒸上五斗米的饭，整治些好素菜，与我那长嘴师父吃。教他变作你的女儿，我兄弟同去祭赛。索性行个阴骘，救你两个儿女性命，如何？”那八戒听得此言，心中大惊，道：“哥哥，你要弄精神，不管我死活，就要攀扯我。”行者道：“贤弟，常言道：‘鸡儿不吃无工之食。’你我进门，感承盛斋，你还嚷吃不饱哩，怎么就不与人家救些患难？”八戒道：“哥啊，你便会变化，我却不会哩。”行者道：“你也有三十六般变化，怎么不会？”唐僧叫：“悟能，你师兄说得最是，处得甚当。常言‘救人一命，胜造七级浮屠。’一则感谢厚情，二来当积阴德。况凉夜无事，你兄弟耍耍去来。”八戒道：“你看师父说的话！我只会变山，变树，变石头，变癞象，变水牛，变大胖汉还可；若变小女儿，有几分难哩。”行者道：“老大莫信



old man said. "Let Heaven do as it will," said Monkey. "If I'm eaten up it'll be because I'm fated to have a short life; and if I'm not eaten it'll be because I'm lucky. Take me to the sacrifice."

While Chen Qing kowtowed, expressed his thanks, and presented them with five hundred ounces of silver Chen Cheng neither kowtowed nor thanked Monkey, but leant against the doorway sobbing. As soon as Brother Monkey noticed this he went up to him, took hold of his clothes, and said, "Old man, is it because you can't bear to lose your daughter that you're not giving me anything or thanking me?" Only then did Chen Cheng fall to his knees and reply, "Yes, I cannot bear to lose her. It is enough that in your great kindness you are saving my nephew by taking his place. But I have no son. She is my only child and she would weep for me bitterly after my death. I cannot bear to lose her." "Then you'd better go along at once and cook five bushels of rice and some good vegetarian dishes for that long-snouted venerable gentleman to eat. Then I'll make him turn into the likeness of your daughter and the two of us will be able to take part in the sacrifice. We'll see if we can do a meritorious deed and save your children's lives."

These words came as a great shock to Pig, who said, "Brother, if you turn yourself into a spirit and leave me to die you'll be dragging me into disaster." "Brother," said Monkey, "as the saying goes, a chicken doesn't eat what it doesn't earn. We came in here and were given an ample meal, but you had to complain that you were still hungry. Why aren't you willing to help them in their crisis?" "But, brother," protested Pig, "I can't do transformations." "You can do thirty-six transformations," said Monkey. "How can you possibly deny that?" "Wuneng," Sanzang said to Pig, "what your brother says is absolutely correct, and he has made the right decision. As the saying goes, to save a human life is better than building a seven-storeyed pagoda. If you do this you will be thanking our hosts for their generous hospitality and accumulating good karma for yourself. Besides, it will be fun for you and your brother on this cool night when you have nothing else to do." "What are you saying, Master?" said Pig. "I can only change into a hill, a tree, a rock, a scabby elephant, a water-buffalo or a big, fat man. It'd be pretty hard for me to turn into a little girl." "Pay no attention to him,"

他，抱出你令爱来看。”那陈澄急入里边，抱将一秤金孩儿，到了厅上。一家子，妻妾大小，不分老幼内外，都出来磕头礼拜，只请救孩儿性命。那女儿头上戴一个八宝垂珠的花翠箍；身上穿一件红闪黄的绉丝袄，上套着一件官绿缎子棋盘领的披风；腰间系一条大红花绢裙；脚下踏一双虾蟆头浅红绉丝鞋；腿上系两只绉金膝裤儿；也袖着果子吃哩。行者道：“八戒，这就是女孩儿。你快变的像他，我们祭赛去。”八戒道：“哥呀，似这般小巧俊秀，怎变？”行者叫：“快些！莫讨打！”八戒慌了道：“哥哥不要打，等我变了看。”

这呆子念动咒语，把头摇了儿摇，叫“变！”真个变过头来，就也像女孩儿面目，只是肚子胖大，郎伉不像。行者笑道：“再变变！”八戒道：“凭你打了罢！变不过来，奈何？”行者道：“莫成是丫头的头，和尚的身子？弄的这等不男不女，却怎生是好？你可布起罡来。”他就吹他一口仙气，果然即时把身子变过，与那孩儿一般。便教：“二位老者，带你宝眷与令郎令爱进去，不要错了。一会家，我兄弟躲懒讨乖，走进去，转难识认。你将好果子与他吃，不可教他哭叫；恐大王一时知觉，走了风讯。等我两人耍子去也！”

好大圣，吩咐沙僧保护唐僧，他变作陈关保，八戒变作





said Monkey to Chen Cheng, "but bring your daughter out for me to see."

Chen Cheng then hurried inside and came back into the hall with Pan of Gold in his arms; and everyone in the household, young and old, wives and concubines, members of the family and other relations, all came in to kowtow and beg Monkey to save the child's life. Round her hair the little girl was wearing a patterned turquoise headband from which hung ornaments representing the eight precious things. Her jacket was of red and yellow shot ramie, and over it she wore a cape in green imperial satin with a checked collar. Her skirt was of scarlet flowered silk, her shoes were of pink ramie and shaped like frogs' heads, and her trousers were of raw silk with gold thread. She was holding a piece of fruit in her hand and eating it.

"There's the girl," said Monkey. "Make yourself like her at once. We're off to the sacrifice." "But she's much too small and delicate for me to turn into, brother," said Pig. "Hurry up if you don't want me to hit you," said Monkey. "Don't hit me," pleaded Pig in desperation. "I'll see if I can make the change."

The idiot then said the words of a spell, shook his head several times, called "Change!" and really did make his head look like the little girl's. The only trouble was that his belly was still much too fat and disproportionately big. "Change some more," said Monkey with a laugh. "Hit me then," said Pig. "I can't change any more, and that's that." "But you can't have a little girl's head on a monk's body," said Monkey. "You won't do at all like that—you're neither a man nor a girl. Do the Dipper star-steps." Monkey then blew on him with magic breath and in fact did change his body to make it look like the little girl's. "Will you two old gentlemen please take the young master and the young lady inside and make no mistake about who they are," said Monkey. "My brother and I will be trying to dodge the monster and fooling around, and we may come in here, so that it will be hard to tell us from the real children. Have some fruit ready for them to eat and don't let them cry, in case the Great King notices and our secret gets out. Now we're off to see if we can fool him."

The splendid Great Sage then told Friar Sand to look after the Tang

一秤金。二人俱停当了，却问：“怎么供献？还是捆了去，是绑了去？蒸熟了去，是剁碎了去？”八戒道：“哥哥，莫要弄我。我没这个手段。”老者道：“不敢！不敢！只是用两个红漆丹盘，请二位坐在盘内，放在桌上，着两个后生抬一张桌子，把你们抬上庙去。”行者道：“好！好！好！拿盘子出来，我们试试。”那老者即取出两个丹盘。行者与八戒坐上，四个后生，抬起两张桌子，往天井里走走儿，又抬回放在堂上。行者欢喜道：“八戒，像这般子走走耍耍，我们也是上台盘的和尚了。”八戒道：“若是抬了去，还抬回来，两头抬到天明，我也不怕；只是抬到庙里，就要吃哩，这个却不是耍子！”行者道：“你只看着我。划着吃我时，你就走了罢。”八戒道：“知他怎么吃哩？如先吃童男，我便好跑；如先吃童女，我却如何？”老者道：“常年祭赛时，我这里有胆大的，钻在庙后，或在供桌底下，看见他先吃童男，后吃童女。”八戒道：“造化！造化！”兄弟正然谈论，只听得外面锣鼓喧天，灯火照耀，同庄众人打开前门，叫：“抬出童男童女来！”这老者哭哭啼啼，那四个后生将他二人抬将出去。

端的不知性命何如，且听下回分解。





Priest while Pig and he changed into Chen Guan-given and Pan of Gold. When the two of them were ready Monkey asked, "How are the victims presented? Tied up in a bundle, or with their hands roped together? Are they steamed or chopped up into little bits?" "Brother," pleaded Pig, "don't do me down. I haven't got those magic powers." "We would never dare to," said the old men. "We would just like you two gentlemen each to sit in a red lacquer dish that would be put on a table. You would then be carried into the temple on the tables by a pair of youngsters." "Fine, fine," said Monkey. "Bring the dishes in here for us to try out." The old men sent for the two red dishes, in which Monkey and Pig sat while four young men carried them for a few steps in the courtyard before setting them down again in the hall. "Pig," said Monkey with delight, "being carried around on dishes like this makes us like abbots sitting in the seats of honour." "I wouldn't be at all scared of being carried in and out of here till dawn," said Pig, "but being carried into the temple to be eaten is no joke." "Just watch me," said Brother Monkey, "and run away then he eats me." "How do you know who he'll eat first?" said Pig. "If he eats the boy first I'll be able to get away; but what shall I do if he eats the girl first?" At this one of the old men said, "During the sacrifices in other years some of the bolder of us have slipped into the back of the temple or hidden under the tables on which the offerings were made. They have seen that he eats the boy first and the girl afterwards." "Thank goodness," said Pig, "thank goodness."

While the two brother-disciples were talking they heard a mighty noise of gongs and drums and a blaze of lights outside as the villagers opened the front gates and poured in, shouting, "Bring out the boy and the girl." The four young men then carried Monkey and Pig out to the sobs and wails of the old men. If you do not know whether they lost their lives or not, listen to the explanation in the next instalment.







魔弄寒風
飄六雲
聖僧拜
佛殘
層冰



新
知
學
堂
PDG

第四十八回

魔弄寒风飘大雪 僧思拜佛履层冰

话说陈家庄众信人等，将猪羊牲醴与行者、八戒，喧喧嚷嚷，直抬至灵感庙里排下。将童男女设在上首。行者回头，看见那供桌上香花蜡烛，正面一个金字牌位，上写“灵感大王之神”，更无别的神像。众信摆列停当，一齐朝上叩头道：“大王爷爷，今年、今月、今日、今时，陈家庄祭主陈澄等众信，年甲不齐，谨遵年例，供献童男一名陈关保，童女一名陈一秤金，猪羊牲醴如数，奉上大王享用。保佑风调雨顺，五谷丰登。”祝罢，烧了纸马，各回本宅不题。

那八戒见人散了，对行者道：“我们家去罢。”行者道：“你家在那里？”八戒道：“往老陈家睡觉去。”行者道：“呆子又乱谈了。既允了他，须与他了这愿心才是哩。”八戒道：“你倒不是呆子，反说我是呆子！只哄他耍耍便罢，怎么就与他祭赛，当起真来！”行者道：“莫胡说。为人为彻。一定等那大王来吃了，才是个全始全终；不然，又教他降灾贻害，反为不美。”

正说间，只听得呼呼风响。八戒道：“不好了！风响是那



Chapter 48

A Devilish Blizzard Makes the Snow Whirl The Monk Who Seeks to Worship Buddha Walks on Ice



The story tells how the believers in Chen Village noisily carried Monkey and Pig with pork, mutton, beef and wine straight to the Temple of Miraculous Response, where they set them all out with the young boy and girl in the most prominent place. Monkey looked around and saw that the offertory tables were covered with fragrant flowers and wax candles. In front of him was a tablet on which were inscribed in letters of gold, GREAT KING OF MIRACULOUS RESPONSE. There were no statues of any other gods. When the believers had set everything out properly they all kowtowed and made this prayer:

“Great King, our lord, at this hour of this day of this month of this year Chen Cheng, the master of the sacrifice, and all the other faithful of different ages beg to offer in accordance with annual custom the little boy Chen Guan-given, the little girl Pan of Gold, pork, mutton, beef and wine for the delectation of the Great King. We beg you to give us the right amounts of wind and rain and to grant a good harvest for all our crops.” After praying they burnt paper horses and all went home.

When they had all gone Pig said to Monkey, “Let’s go home.” “Where’s your home?” Monkey asked. “Let’s go back to old Chen’s place for a sleep,” Pig replied. “You’re talking nonsense again, idiot.” said Monkey. “You’ve made them a promise and now you’ve got to fulfil their wish.” “You’re the idiot, not me, despite what you’ve always saying,” replied Pig. “Why don’t we just take him for a ride. You can’t be serious about us being sacrificed for them.” “Always finish what you begin,” said Monkey. “We’ll only be able to tidy this business up if we stay here till the Great King comes to eat us up. Otherwise we’ll make him cause disasters, which would be terrible.”

As they were talking they heard the howling of a wind outside. “This

话儿来了!”行者只叫:“莫言语,等我答应。”顷刻间,庙门外来了一个妖邪。你看他怎生模样:

金甲金盔灿烂新,腰缠宝带绕红云。
眼如晚出明星皎,牙似重排锯齿分。
足下烟霞飘荡荡,身边雾霭暖熏熏。
行时阵阵阴风冷,立处层层煞气温。
却似卷帘扶驾将,犹如镇寺大门神。

那怪物拦住庙门问道:“今年祭祀的是那家?”行者笑吟吟的答道:“承下问,庄头是陈澄、陈清家。”那怪闻答,心中疑似道:“这童男胆大,言谈伶俐。常来供养受用的,问一声不言语;再问声,唬了魂;用手去捉,已是死人。怎么今日这童男善能应对?……”怪物不敢来拿,又问:“童男女叫甚名字?”行者笑道:“童男陈关保,童女一秤金。”怪物道:“这祭赛乃上年旧规,如今供献我,当吃你。”行者道:“不敢抗拒,请自在受用。”怪物听说,又不敢动手,拦住门喝道:“你莫顶嘴!我常年先吃童男,今年倒要先吃童女!”八戒慌了道:“大王还照旧罢,不要吃坏例子。”

那怪不容分说,放开手,就捉八戒。呆子扑的跳下来,现了本相,掣钉钯,劈手一筑,那怪物缩了手,往前就走,只听得当的一声响。八戒道:“筑破甲了!”行者也现本相看





is terrible," said Pig. "What made the wind come?" "Shut up," said Monkey, "while I cope." A moment later an evil creature came in through the temple doors. Look at him:

Gold armour, golden helmet, shining bright;
Red clouds enfold the jade belt at his waist.
His eyes were gleaming like the stars at night,
His teeth resembled those on a pair of saws.
Under his feet wafted sunset clouds;
Warm and scented were the mists all around.
Cold blew the negative winds as he walked;
Heavy lay the air of death where he stood.
He was just like an officer guarding an emperor,
Or a god at the gateway protecting a monastery.

The monster stood blocking the entrance to the temple and asked, "Who is making the sacrifice this year?" "Thank you for asking," Monkey replied. "This year the village heads are the family of Chen Cheng and Chen Qing." This reply struck the monster as very odd. "That boy has a lot of courage," he thought, "and he's a good talker too. Usually the children who are offered say nothing the first time I ask them a question and are frightened out of their wits the second time. Before I've even grabbed them in my hand they are already dead. So why's this boy today so good at answering?" Instead of seizing him the monster asked another question: "What is your name, boy?" "My name is Chen Guan-given, and the girl is called Pan of Gold." "According to the old custom of this sacrifice I should eat you first," said the monster. "I have no objection," said Brother Monkey. "Enjoy your meal." Hearing this the monster was once more afraid to grab Monkey, so instead he blocked the doorway and shouted, "I'll have none of your answering back. Usually I eat the boy first, but this year I shall start with the girl." "Better to follow the old custom," said Pig in a panic. "Don't break with tradition."

Without any more discussion the monster made a grab for Pig, who leapt down, turned back into himself, and struck at the monster's hand with his rake. The monster pulled his hand back and fled. All that could be heard was a mighty clang. "I've smashed his armour," exclaimed Pig. Monkey, who had resumed his own true form as well, looked, saw



处，原来是冰盘大小两个鱼鳞。喝声“赶上！”二人跳到空中。那怪物因来赴会，不曾带得兵器，空手在云端里问道：

“你是那方和尚，到此欺人，破了我的香火，坏了我的名声！”行者道：“这泼物原来不知。我等乃东土大唐圣僧三藏奉钦差西天取经之徒弟。昨因夜寓陈家，闻有邪魔，假号灵感，年年要童男女祭赛，是我等慈悲，拯救生灵，捉你这泼物！趁早实实供来！一年吃两个童男女，你在这里称了几年大王，吃了多少男女？一个个算还我，饶你死罪！”那怪闻言就走，被八戒又一钉耙，未曾打着。他化一阵狂风，钻入通天河内。

行者道：“不消赶他了。这怪想是河中之物。且待明日设法拿他，送我师父过河。”八戒依言，径回庙里，把那猪羊祭醴，连桌面一齐搬到陈家。此时唐长老、沙和尚，共陈家兄弟，正在厅中候信，忽见他二人将猪羊等物都丢在天井里。三藏迎来说道：“悟空，祭赛之事何如？”行者将那称名赶怪钻入河中之事，说了一遍。二老十分欢喜，即命打扫厢房，安排床铺，请他师徒就寝不题。

却说那怪得命，回归水内，坐在宫中，默默无言。水中大小眷族问道：“大王每年享祭，回来欢喜，怎么今日烦恼？”那怪道：“常年享毕，还带些余物与汝等受用，今日连





two fish scales the size of an ice dish, and gave a shout of "After him!" The two of them sprang up into the air, where the monster, who had come unarmed to his feast, asked them from a cloud, "Where are you from, monks, and why have you come here to bully me, spoil my offerings, and ruin my reputation?" "What you don't realize, damned monster," Monkey replied, "is that we are disciples of the holy priest Sanzang from Great Tang in the east who has been sent by his emperor to fetch the scriptures from the Western Heaven. We were spending last night at the Chen household when we were told that an evil spirit pretending to be Miraculous Response demands the sacrifice of a boy and a girl every year. In our mercy we decided to save life and capture you, damned monster. You'd better make a full and true confession at once. How long have you been here calling yourself 'Great King', and at two a year how many little boys and girls have you eaten? Given me a full account and return them to me if you want your life spared." At that the monster fled, avoiding another blow that Pig struck at him with his rake. He turned into a wild wind and went straight into the River of Heaven.

"No need to chase him," said Monkey. "I'm sure the monster's a river creature. We'll have to work out a way of catching him and getting the master across the river tomorrow." Pig accepted this suggestion and went straight back to the temple, from where he carried the offerings of pork, mutton and wine, tables and all, back to the Chen house. The Tang Priest, Friar Sand and the Chen brothers were waiting for news in the hall when they saw Monkey and Pig burst in and put all the pork, mutton and other offerings in the courtyard. "What happened in the sacrifice, Wukong?" Sanzang asked Monkey, who related how he had told the monster who he was and chased him into the river, to the immense delight of the two old gentlemen, who ordered that the side rooms were to be swept out and furnished with beds. Here the master and his disciples were invited to spend the night.

Having escaped with his life back to the river the monster sat brooding silently in his palace while his river clansmen asked him, "Why are you so upset this year, Your Majesty? Usually you are very happy when you come back from eating your sacrifice." "In ordinary years I bring

我也不曾吃得。造化低，撞着一个对头，几乎伤了性命。”众水族问：“大王，是那个？”那怪道：“是一个东土大唐圣僧的徒弟，往西天拜佛求经者，假变男女，坐在庙里。我被他现出本相，险些儿伤了性命。一向闻得人讲：唐三藏乃十世修行好人，但得吃他一块肉延寿长生。不期他手下有这般徒弟。我被他坏了名声，破了香火，有心要捉唐僧，只怕不能够。”

那水族中，闪上一个斑衣鳧婆，对怪物跄跄拜拜，笑道：“大王，要捉唐僧，有何难处！但不知捉住他，可赏我些酒肉？”那怪道：“你若有谋，合同用力，捉了唐僧，与你拜为兄妹，共席享之。”鳧婆拜谢了道：“久知大王有呼风唤雨之神通，搅海翻江之势力，不知可会降雪？”那怪道：“会降。”又道：“既会降雪，不知可会作冷结冰？”那怪道：“更会！”鳧婆鼓掌笑道：“如此，极易！极易！”那怪道：“你且将极易之功，讲来我听。”鳧婆道：“今夜有三更天气，大王不必迟疑，趁早作法，起一阵寒风，下一阵大雪，把通天河尽皆冻结。着我等善变化者，变作几个人形，在于路口，背包持伞，担担推车，不住的在冰上行走。那唐僧取经之心甚急，看见如此人行，断然踏冰而渡。大王稳坐河





you back some left-overs after the sacrifice," said the monster, "but I did not even have anything to eat myself today. My luck was out. I met enemies who all but killed me." "Who, Your Majesty?" "Disciples of a holy priest from Great Tang in the east who is going to the Western Heaven to worship the Buddha and fetch the scriptures. They had turned themselves into a boy and a girl and were sitting in my temple. When they turned back into themselves they almost killed me. I've long heard people tell of Tang Sanzang, a holy man who has cultivated his conduct for ten lifetimes: one piece of his flesh will make you immortal. But I never expected he would have disciples such as those. He's ruined my reputation and stopped them worshipping me any more. I wish I could capture that Tang Priest, but I don't think I can."

From among the watery tribe there slipped forward a female mandarin fish in patterned clothes. She advanced with small, respectful steps towards the monster, bowing frequently as she said, "Your Majesty, there will be no problem about catching the Tang Priest. But if you do capture him will you reward me with a feast?" "If you have a plan we shall combine our efforts to catch the Tang Priest," the monster said. "I shall take you as my sworn sister, and we shall eat his flesh together." The mandarin fish bowed in thanks then said, "I have long known that Your Majesty has the powers to call up wind and rain, or to throw rivers and sea into turmoil. But can you make it snow?" "Yes," the monster replied. "As you can make it snow," the mandarin fish continued, "can you also cause cold and make ice?" "I'm even better at that," the monster said. The fish then clapped her hands with delight and said, "In that case it will be very, very easy." "Will you tell me this very easy way of succeeding?" the monster asked. "Your Majesty must lose no time," the fish replied. "It's now the third watch, about midnight. You must make magic to cause a cold wind and a heavy fall of snow at once. The River of Heaven must be frozen solid. Those of us who are good at transformations will make ourselves look like people and appear at the end of the track with packs on our backs, carrying umbrellas and luggage poles and pushing carts. We shall walk across the ice in an endless stream. That Tang Priest is so impatient to fetch the scriptures that when he sees all those people walking along he's bound to want to cross the ice himself.

心，待他脚踪响处，迸裂寒冰，连他那徒弟们一齐坠落水中，一鼓可得也！”那怪闻言，满心欢喜道：“甚妙！甚妙！”即出水府，踏长空兴风作雪，结冷凝冻成冰不题。

却说唐长老师徒四人，歇在陈家。将近天晓，师徒们衾寒枕冷。八戒咳嗽打战睡不得，叫道：“师兄，冷啊！”行者道：“你这呆子，忒不长俊！出家人寒暑不侵，怎么怕冷？”三藏道：“徒弟，果然冷。你看，就是那——

重衾无暖气，袖手似揣冰。

此时败叶垂霜蕊，苍松挂冻铃。

地裂因寒甚，池平为水凝。

渔舟不见叟，山寺怎逢僧。

樵子愁柴少，王孙喜炭增。

征人须似铁，诗客笔如菱。

皮袄犹嫌薄，貂裘尚恨轻。

浦团僵老衲，纸帐旅魂惊。

绣被重裋褐，浑身战抖铃。”

师徒们都睡不得，爬起来穿了衣服。开门看处，呀！外面白茫茫的，原来下雪哩！行者道：“怪道你们害冷哩。却是这般大雪！”四人眼同观看，好雪！但见那：





All Your Majesty needs to do is to sit quietly in the middle of the river until you hear his footsteps, then crack the ice apart so that he and his disciples all fall into the water. They'll all be caught in one package." "Marvellous, marvellous," exclaimed the monster, who was utterly delighted at the suggestion. He left his watery palace and went up into the sky, where he caused winds and snow, and made it so cold that the river froze.

The Tang Priest and his three disciples slept in the Chen house. Shortly before dawn they all began to feel very cold in their bedding. Pig was shivering, unable to get back to sleep, so he called, "Brother, it's cold." "Idiot," said Monkey, "you've got no sense of how to behave. Monks are not affected by summer or winter. You shouldn't mind the cold." "Disciple," said Sanzang, "it really is cold. Look:

Double quilts now give no warmth,
Hands put in sleeves find only ice.
Strands of frost grow from withered leaves,
Frozen bells hang from frozen pines.
The cold is so intense the earth splits open;
The water in the pond is a solid block.
No old man can be seen in the fisherman's boat;
No monk is to be met with in the mountain temple.
The woodman wishes he could gather more fuel;
The prince is glad to pile more charcoal on the flames.
Travellers' beards are turned to iron;
The poet's brush is water-chestnut hard.
Even a fur jacket now seems too thin;
A marten coat feels much too light.
The monk on his hassock is frozen rigid;
Behind the paper screen the traveller is scared.
Even in many a layer of bedding
One shivers and shakes from top to toe.

As neither master nor disciples could sleep they rose and dressed. When they opened the door to look outside they saw to their astonishment a vast expanse of white. It was snowing. "No wonder we were so cold," said Monkey, "if it's been snowing so heavily." When the four of them looked they saw that it was a splendid fall:

PDF

彤云密布，惨雾重浸。彤云密布，朔风凛凛号空；
惨雾重浸，大雪纷纷盖地。真个是：六出花，片片飞
琼；千林树，株株带玉。须臾积粉，顷刻成盐。白鹦歌
失素，皓鹤羽毛同。平添吴楚千江水，压倒东南几树
梅。却便似战退玉龙三百万，果然如败鳞残甲满天飞。
那里得东郭履，袁安卧，孙康映读；更不见子猷舟，王
恭币，苏武餐毡。但只是几家村舍如银砌，万里江山似
玉团。好雪！柳絮漫桥，梨花盖舍。柳絮漫桥，桥边渔
叟挂蓑衣；梨花盖舍，舍下野翁煨骨柈。客子难沽酒，
苍头苦觅梅。洒洒潇潇裁蝶翅，飘飘荡荡剪鹅衣。团团



Dark masses of cloud,
Chilling, dreary mists.
Under dark masses of cloud
The north wind howls cold;
Through chilling, dreary mists
A heavy snowfall blankets the ground.
Indeed,
The six-sided snowflakes
Are flying jewels;
In the great forest
Jade hangs from every tree.
First like flour, then like salt.
The white parrot loses its whiteness,
The crane's feathers no longer stand out.
It adds to the waters of a thousand rivers,
Outdoes the plum-trees in the southeast.
As if three million dragons of jade were defeated,
The sky is filled with fragments of armour and scales.
Here you will not find Dongguo's soleless sandals,
The bed where Yuan An froze to death,
The place where Sun Kang studied in the snow's reflected light,
The boat that Wang Ziyou took one snowy night,
Wang Gong's cloak,
Or the rug that Su Wu had to eat.
All you will see are village houses set like inlaid silver,
Three thousand miles of jade-like river and hills.
What splendid snow,
Sprinkling the bridge with willow catkins,
Covering the cottage with pear blossom.
When the bridge is sprinkled with willow catkins,
The fisherman beside it dons his cape of straw;
When the cottage is covered with pear blossom
The old man inside burns his firewood.
The traveller is hard put to it to buy a drink;
The slave cannot find the plum blossom for which he is sent.
The heavy fall of snow takes off the butterfly's wings,
The howling blizzard strips the goose of its feathers.
Rolling drifts are blown by the winds;



滚滚随风势，迭迭层层道路迷。阵阵寒威穿小幙，飕飕冷气透幽帟。丰年祥瑞从天降，堪贺人间好事宜。

那场雪，纷纷洒洒，果如剪玉飞绵。师徒们叹玩多时，只见陈家老者，着两个僮仆，扫开道路，又两个送出热汤洗面。须臾，又送滚茶乳饼，又抬出炭火；俱到厢房，师徒们叙坐。长老问道：“老施主，贵处时令，不知可分春夏秋冬？”陈老笑道：“此间虽是僻地，但只风俗人物，与上国不同，至于诸凡谷苗牲畜，都是同天共日，岂有不分四时之理？”三藏道：“既分四时，怎么如今就有这般大雪，这般寒冷？”陈老道：“此时虽是七月，昨日已交白露，就是八月节了。我这里常年八月间就有霜雪。”三藏道：“甚比我东土不同。我那里交冬节方有之。”

正话间，又见僮仆来安桌子，请吃粥。粥罢之后，雪比早间又大，须臾，平地有二尺来深。三藏心焦垂泪。陈老道：“老爷放心，莫见雪深忧虑。我舍下颇有几石粮食，供养得老爷们半生。”三藏道：“老施主不知贫僧之苦。我当年蒙圣恩赐了旨意，摆大驾亲送出关，唐王御手擎杯奉饯，问道：‘几时可回？’贫僧不知有山川之险，顺口回奏：‘只消三年，可取经回国。’自别后，今已七八个年头，还未见佛面，恐违





Layer upon layer hides the road.
Freezing gusts come through the curtains,
A chilly wind blows into the bed.
This is Heaven's promise of a good harvest,
Good news that is cause for celebration.

The snow was falling in abundance like fragments of jade or cotton wool. When master and disciples had sighed in admiration of it for a long time the two old Chen brothers told two servants to sweep a way through the snow and two more to bring the monks hot water with which to wash their faces. A little later boiling hot tea, cheesecakes and a charcoal stove were all carried out to the side room, where master and disciple sat around them. "Venerable benefactor," the Tang Priest asked, "could you tell me if you distinguish between the seasons of the year here?" "This may be a remote place," said the old man, "and our customs and people may be different from those in your distinguished land, but our crops and animals grow under the same sky, so of course we distinguish between the four seasons." "In that case why is there such heavy snow today, and why is it so cold?" Sanzang asked "Although it has been August," the old man replied, "the frost last night marked the beginning of September. We generally have frost and snow here in September." "That is different from the east," said Sanzang. "We have frost and snow in the winter."

As they were talking servants came in with tables and invited them to take some porridge. By the time they had finished eating the snow was heavier than ever and before long it lay two feet deep. Sanzang began to weep with anxiety. "Please don't worry so," said old Mr Chen, "and don't be upset because the snow is deep. We have plenty of grain here, enough to feed you venerable gentlemen for half a lifetime." "You do not know why I am suffering, benefactor," Sanzang replied. "When all those years ago His Majesty the Tang Emperor graciously commanded me to make this journey and escorted me in person by carriage to the frontier pass he offered me a parting meal with his own hands, asking me when I would be back. I did not realize how many difficult mountains and rivers would lie in my way, so I casually replied that I could be back with the scriptures in three years. It is now already seven or eight years since I left and I have yet to gaze on the face of the Buddha. I am worried that

了钦限；又怕的是妖魔凶狠，所以焦虑。今日有缘得寓潭府，昨夜愚徒们略施小惠报答，实指望求一船只渡河；不期天降大雪，道路迷漫，不知几时才得功成回故土也！”陈老道：“老爷放心，正是多的日子过了，那里在这几日。且待天晴，化了冰，老拙倾家费产，必处置送老爷过河。”

只见一僮又请进早斋。到厅上吃毕。叙不多时，又午斋相继而进。三藏见品物丰盛，再四不安道：“既蒙见留，只可以家常相待。”陈老道：“老爷，感蒙替祭救命之恩，虽逐日设筵奉款，也难酬难谢。”

此后大雪方住，就有人行走。陈老见三藏不快，又打扫花园，大盆架火，请去雪洞里闲耍散闷。八戒笑道：“那老儿忒没算计，春二三月好赏花园；这等大雪，又冷，赏玩何物！”行者道：“呆子不知事！雪景自然幽静。一则游赏，二来与师父宽怀。”陈老道：“正是，正是。”遂此邀请到园。但见：

景值三秋，风光如腊。苍松结玉蕊，衰柳挂银花。
阶下玉苔堆粉屑，窗前翠竹吐琼芽。巧石山头，养鱼池



I have exceeded His Majesty's time limit and afraid of all the evil monsters and other vicious creatures ahead. Today I have had the good fortune to stay in your great mansion, and last night my disciples were able to thank you by doing you a small favour. I was hoping to ask for a boat to ferry us across the river, never expecting that Heaven would send this heavy fall of snow. Now the roads are blocked and I do not know when I shall complete my mission and return home." "Do not worry, sir," said old Mr Chen. "Most of the time for your journey has already passed. You will only have to wait here a few days for the skies to clear and the ice to melt, then we will spend everything we have to see you across the river."

A servant then came in to invite them to breakfast, which they ate in the main hall, followed not long afterwards by lunch. Sanzang felt embarrassed by all this lavish hospitality, so he said repeatedly, "As you are being so kind as to let us stay we must insist on eating more ordinary fare." "Venerable sir," Mr Chen replied, "we are so grateful for having the children saved from the sacrifice that we could not thank you enough even if we gave you banquets every day."

After this the snow stopped and people began to move around. Seeing how unhappy Sanzang was, old Mr Chen had the garden swept and a fire made in a brazier, then invited them to the snow-cave to cheer themselves up by enjoying the snow view. "What a silly idea," laughed Pig. "Spring is the time for enjoying gardens. It's much too cold in all this snow, and anyhow there's nothing to be seen now." "You don't know anything, you idiot," said Monkey. "Snowscapes are very peaceful and elegant. It will be a pleasure to see them and it will make the master feel better too." "That's right, that's right," said old Mr Chen. The visitors were then taken into the garden and this is what they saw:

Although it was autumn
The scenery was winter's.
Jade stamens formed on the hoary pine,
Silvery flowers hung from the dying willow.
Powder was piled on the lichen by the steps,
Jewelled shoots sprang from the bamboo at the window.
The craggy mountain tops,
The fishpond.



内。巧石山头，削削尖峰排玉笋；养鱼池内，清清活水作冰盘。临岸芙蓉娇色浅，傍崖木槿嫩枝垂。秋海棠，全然压倒；腊梅树，聊发新枝。牡丹亭、海榴亭，丹桂亭，亭亭尽鹅毛堆积；放怀处、款客处、遣兴处，处处皆蝶翅铺漫。两篱黄菊玉绡金，几树丹枫红间白。无数闲庭冷难到，且观雪洞冷如冰。那里边放一个兽面像足铜火盆，热烘烘炭火才生；那上下有几张虎皮搭苦漆交椅，软温温纸窗铺设。

四壁上挂几轴名公古画，却是那：

七贤过关，寒江独钓，迭嶂层峦团雪景；苏武餐毡，折梅逢使，琼林玉树写寒文。说不尽那：家近水亭鱼易买，雪迷山径酒难沽。真个可堪容膝处，算来何用访蓬壶？



On the craggy mountain tops
The sharp and pointed peaks were like jade bamboo.
In the fishpond
The clear and living water now was ice,
Gone was the beauty of the lotus by the bank;
The rose of Sharon's delicate fronds hung low.
The autumn begonia
Was weighed right down;
The winter plum
Was just putting out new growth.
The Peony Pavilion,
The Pomegranate Pavilion,
The Osmanthus Pavilion,
All piled deep in goose-down;
The Place for Forgetting Cares,
The Place for Entertaining Visitors,
The Place for Recreation,
All covered as if with butterflies' wings.
The yellow chrysanthemums by the fence were woven of jade and gold;
A few maples were dappled white and red.
Many a courtyard was too cold to enter:
The sight of the snow-cave made one feel like ice.
Here was set a brazier of bronze,
With heads of animals and legs like elephants,
Where a toasting-hot fire of charcoal burnt,
And some lacquered armchairs
With cushions of tigerskin
And screens of paper set all around for warmth.

On the walls were hung ancient paintings by famous artists, showing:
The Seven Worthies going out through the pass,
A solitary fisherman on a cold river,
Amid a landscape of snowy peaks and mountains.
Su Wu eating his rug,
Breaking off plum branches to meet the envoys,
And writing in the cold of a frozen forest.
There was no end of
Houses near a river pavilion where fish can be bought,
Mountain tracks buried in snow where no wine is on sale.



众人观玩良久，就于雪洞里坐下，对邻叟道取经之事。又捧香茶饮毕。陈老问：“列位老爷，可饮酒么？”三藏道：“贫僧不饮，小徒略饮几杯素酒。”陈老大喜，即命：“取素果品，炖暖酒，与列位盪寒。”那僮仆即抬桌围炉，与两个邻叟，各饮了几杯，收了家火。

不觉天色将晚，又仍请到厅上晚斋。只听得街上行人都说：“好冷天啊！把通天河冻住了！”三藏闻言道：“悟空，冻住河，我们怎生是好？”陈老道：“乍寒乍冷，想是近河边浅水处冻结。”那行人道：“把八百里都冻的似镜面一般，路口上有人走哩！”三藏听说有人走，就要去看。陈老道：“老爷莫忙。今日晚了，明日去看。”遂此别却邻叟。又晚斋毕，依然歇在厢房。

及次日天晓，八戒起来道：“师兄，今夜更冷，想必河冻住也。”三藏迎着门，朝天礼拜道：“众位护教大神，弟子一向西来，虔心拜佛，苦历山川，更无一声报怨；今至于此，感得皇天祐助，结冻河水，弟子空心权谢，待得经回，奏上唐皇，竭诚酬答。”礼拜毕，遂教悟净背马，趁冰过河。陈老又道：“莫忙，待几日雪融冰解，老拙这里办船相送。”沙



Were it big enough to live in
Who would need to go to magical Penghu?

After they had admired the scenery for a long time they sat down in the snow-cave and told the elderly neighbours about their mission to fetch the scriptures. When they had drunk the fragrant tea old Mr Chen said, "Venerable gentlemen, may I offer you some wine?" "As a monk I do not drink," replied Sanzang, "but my disciples may drink a few cups." The old man was delighted. "Bring vegetarian food," he ordered, "and warm some wine to keep the cold out of these gentlemen." Servants then carried out tables that were set round the brazier. They all drank several cups with the two elderly neighbours, then everything was tidied away.

By now it was getting late, and the visitors were invited back into the hall for an evening meal. They could hear passers-by in the street saying, "Oh! It's cold today. The River of Heaven is frozen solid." "That's terrible," said Sanzang to Brother Monkey. "The river's frozen." "In a sudden cold snap like this I think that only the shallow water near the bank can have frozen," said old Mr Chen. Then another passer-by said, "The whole 250 miles of it are frozen as smooth as a mirror, and some people are setting out across it from where the road ends." Hearing that people were walking across, Sanzang wanted to go out and take a look. "Do not be in such a hurry, venerable sir," said old Mr Chen. "It's late now. Wait till morning." He then said good-bye to the two elderly neighbours, and after supper the visitors slept in the side room once more.

Pig rose at dawn and said, "Brother, it was even colder last night. I think the river really must have frozen solid." Sanzang went to the door, bowed low to Heaven, and prayed, "All you gods who protect the teachings, on my journey west I have faithfully worshipped the Buddha and crossed many a river and mountain with great suffering and never a word of complaint. I am deeply grateful for Heaven's help in bringing me this far, and I also give most humble thanks that the river has now frozen. When I bring the scriptures back I shall report all this to the Tang Emperor and reward you sincerely." When he had finished his prayer he told Friar Sand to saddle the horse so that they could cross the river while it was frozen. "Please do not be in such a hurry," said old Mr Chen. "Stay

僧道：“就行也不是话，再住也不是话。口说无凭，耳闻不如眼见。我背了马，且请师父亲去看看。”陈老道：“言之有理。”教：“小的们，快去背我们六匹马来！且莫背唐僧老爷马。”

就有六个小价跟随。一行人径往河边来看，真个是：

雪积如山耸，云收破晓晴。
寒凝楚塞千峰瘦，冰结江湖一片平。
朔风凜凜，滑冻棱棱。
池鱼偃密藻，野鸟恋枯槎。
塞外征夫俱坠指，江头梢子乱敲牙。
裂蛇腹，断鸟足，果然冰山千百尺。
万壑冷浮银，一川寒浸玉。
东方自信出僵蚕，北地果然有鼠窟。
王祥卧，光武渡，一夜溪桥连底固。
曲沼结棱层，深渊重迭沍。
通天阔水更无波，皎洁冰漫如陆路。

三藏与一行人到了河边，勒马观看。真个那路口上有人行

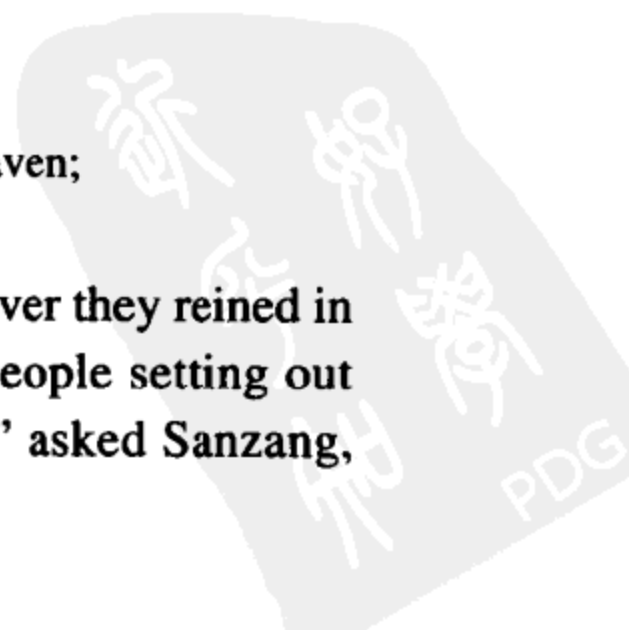


here a few more days until the ice has melted and I shall arrange for a boat to carry you across." "I don't know whether we should go or stay," said Friar Sand. "You can't rely on what people say, and you can only believe what you see with your own eyes. I'll saddle the horse and you can take a look for yourself." "A good suggestion," said old Mr Chen. "Servants," he ordered, "saddle six of our horses, but not the Tang Priest's horse."

Then with six young pages in attendance they went in line to the bank of the river to look. Indeed,

The snow is piled up like mountains,
When the clouds disappear the dawn is bright.
A thousand pinnacles soar above the ice-locked pass;
Frozen rivers and lakes are completely smooth.
The north wind chills to the bone,
The slippery ice is bitterly cold.
The fish stay by the plants in the pond,
The wild birds linger in the stubble.
Beyond the frontier fingers are lost to frostbite;
The boatman on the river breaks his teeth with shivering.
Snakes' stomachs split,
Birds' legs break:
The ice forms mountains thousands of feet high.
The flowing silver stops in ten thousand valleys;
Cold is the river's liquid jade.
The east produces frozen silkworms,
And mice make their holes in the northern ice.
Wang Xiang lay on the ice to melt it
And caught a carp for his mother to eat.
When the Emperor Guangwu crossed the river
A bridge of ice formed overnight for him.
Many are the layers of ice on the pond,
And the deep pool is frozen solid.
There are no more waves on the mighty River of Heaven;
The gleaming ice stretches out as hard as a road.

When Sanzang and his party reached the bank of the river they reined in their horses to look and saw that there really were people setting out from where the road reached the bank. "Benefactor," asked Sanzang,



走。三藏问道：“施主，那些人上冰往那里去？”陈老道：

“河那边乃西梁女国。这起人都是做买卖的。我这边百钱之物，到那边可值万钱；那边百钱之物，到这边亦可值万钱。利重本轻，所以人不顾生死而去。常年家有五七人一船，或十数人一船，飘洋而过。见如今河道冻住，故舍命而步行也。”三藏道：“世间事惟名利最重。似他为利的，舍死忘生；我弟子奉旨全忠，也只是为名，与他能差几何！”教：

“悟空，快回施主家，收拾行囊，叩背马匹，趁此层冰，早奔西方去也。”行者笑吟吟答应。

沙僧道：“师父啊，常言道：‘千日吃了千升米。’今已托赖陈府上，且再住几日，待天晴化冻，办船而过。忙中恐有错也。”三藏道：“悟净，怎么这等愚见！若是正二月，一日暖似一日，可以待得冻解。此时乃八月，一日冷似一日，如何可便望解冻！却不又误了半载行程？”

八戒跳下马来：“你们且休讲闲口，等老猪试看有多少厚薄。”行者道：“呆子，前夜试水，能去抛石；如今冰冻重漫，怎生试得？”八戒道：“师兄不知。等我举钉钯筑他一下。假若筑破，就是冰薄，且不敢行；若筑不动，便是冰厚，如何不行？”三藏道：“正是，说得有理。”那呆子撩衣拽步，走上河边，双手举钯，尽力一筑，只听扑的一声，筑了九个白迹，手也振得生疼。呆子笑道：“去得！去得！连底都钯住了。”



“where are those people going to across the ice?” “On the other side of the river,” said old Mr Chen, “is the Womanland of Western Liang. Those people are all traders. What costs a hundred cash on this side can be worth ten thousand over there and vice versa, and it’s because such big profits can be made for such a small expenditure that people risk their lives to go there. Normally they form groups of five to a dozen or so and sail across, but now that the river has frozen over they are prepared to walk over at mortal peril.” “Fame and profit are what make the world go round,” said Sanzang. “They are risking their lives for profit, and my disciples loyally obey orders for the sake of fame: there’s not much to choose between them.” He then told Monkey to go back to their benefactors’ house, pack the luggage, and bridle and saddle the horse so that they could head west while the ice held. Monkey agreed with a chuckle.

“Master,” said Friar Sand, “there’s a saying that goes, ‘For a thousand days you need a thousand pints of rice.’ Now that we are staying at the Chen house why don’t we wait here a few days longer till the skies have cleared and the ice melted then get a boat to take us across? Rushing like this will only lead to trouble.” “Wujing,” Sanzang replied, “how can you be so stupid? If it were March and the weather were warming up every day we could wait for it to thaw. But now it is September and it is getting cooler very day, so it would be absurd to wait for the thaw. It would set our journey a long time back.”

“Stop all that idle chatter,” said Pig, jumping down from his horse. “I’m going to find out how thick the ice is.” “You idiot,” said Monkey, “you could test the depth of the water the other evening by throwing a stone into it, but you could never do that now that the ice is so thick.” “What you don’t understand, brother,” said Pig, “is that I can hit it with my rake. If I smash through it, it’s too thin for us to walk on; but if I don’t move it at all that’ll show it’s thick enough for us to cross.” “What you say is right,” observed Sanzang. The idiot hitched up his clothes, strode to the edge of the river, raised his rake with both hands, and brought it down with all his might. There was a hollow thump as nine white scars appeared on the ice. His hand had been painfully jarred. “We can go,” said the idiot with a grin, “we can go. It’s frozen solid right down to the bottom.”

三藏闻言，十分欢喜，与众同回陈家。只教收拾走路。那两个老者苦留不住，只得安排些干粮烘炒，做些烧饼馍馍相送。一家子磕头礼拜，又捧出一盘子散碎金银，跪在面前道：“多蒙老爷活子之恩，聊表途中一饭之敬。”三藏摆手摇头，只是不受道：“贫僧出家人，财帛何用？就途中也不敢取出。只是以化斋度日为正事。收了干粮足矣。”二老又再三央求，行者用指尖儿捻了一小块，约有四五钱重，递与唐僧道：“师父，也只当些衬钱，莫教空负二老之意。”

遂此相向而别。径至河边冰上，那马蹄滑了一滑，险些儿把三藏跌下马来。沙僧道：“师父，难行！”八戒道：“且住！问陈老官讨个稻草来我用。”行者道：“要稻草何用？”八戒道：“你那里得知？要稻草包着马蹄方才不滑，免教跌下师父来也。”陈老在岸上听言，急命人家中取一束稻草，却请唐僧上岸下马。八戒将草包裹马足，然后踏冰而行。

别陈老离河边，行有三四里远近，八戒把九环锡杖递与唐僧道：“师父，你横此在马上。”行者道：“这呆子奸诈！锡杖原是你挑的，如何又叫师父拿着？”八戒道：“你不曾走过冰凌，不晓得；凡是冰冻之上，必有凌眼；倘或踹着凌眼，脱将下去，若没横担之物，骨都的落水，就如一个大锅盖盖住，如何钻得上来！须是如此架住方可。”行者暗笑道：





The news delighted Sanzang, who took them all back to the Chen house and told them to prepare to travel. Seeing that repeated pleas were not going to make their visitors stay the two old men gave them some dry cooked grain, buns and steamed bread. The whole household kowtowed to the monks in respect then carried out a tray of silver and gold pieces and knelt before them. "We are so grateful to you gentlemen for saving the lives of our children that we would like to offer you this towards the cost of a meal on the journey." Sanzang shook his head and waved his hand as he refused to accept it. "I am a monk," he said, "and what would I want with money? I would never be able to produce it on the journey. We have to beg for what we eat. The food you have given us will be plenty." When the old men repeatedly implored them to accept it Monkey took just under half an ounce of it between his fingers that he handed to Sanzang with the words, "Master, accept this offering so as not to be ungrateful to the two old gentlemen."

Only then did they take their leave. Once the horse's hoofs slipped on the ice at the edge of the river, so that Sanzang almost fell off. "It's hard going, Master," said Friar Sand. "Wait," said Pig. "Ask old Mr Chen for some rice straw." "What for?" Brother Monkey asked. "You wouldn't know," said Pig. "If you wrap rice straw round the horse's hoofs it won't slip and the master won't fall off." When old Mr Chen heard this from the bank he at once sent someone back to fetch a bundle of rice straw from the house, then invited Sanzang to dismount while Pig wrapped the straw round the horse's hoofs, after which they set out across the ice.

When they had taken their leave of the old Chen brothers and gone a mile or so from the bank Pig handed the nine-ringed monastic staff to Sanzang. "Master," he said, "hold this staff sticking out sideways as you ride." "You idiot," said Monkey, "you're trying another dirty trick. You're meant to be carrying the staff, so why are you giving it to the master to carry?" "You've never walked across ice," said Pig, "so you wouldn't know that there are always crevasses. Step on one and you'll go in. If you don't have something like a carrying-pole sticking out sideways then you'll fall into the water and have no more chance of climbing out than if you were in a big pot with a lid on it. You've got to have a prop like this

“这呆子倒是个积年走冰的！”果然都依了他。长老横担着锡杖，行者横担着铁棒，沙僧横担着降妖宝杖，八戒肩挑着行李，腰横着钉钯，师徒们放心前进。这一直行到天晚，吃了些干粮，却又不肯久停，对着星月光华，映的冰冻上亮灼灼、白茫茫，只情奔走，果然是马不停蹄。师徒们莫能合眼，走了一夜。天明又吃些干粮，望西又进。

正行时，只听得冰底下扑喇喇一声响，险些儿唬倒了白马。三藏大惊道：“徒弟呀，怎么这般响？”八戒道：“这河忒也冻得结实，地凌响了。或者这半中间连底通锢住了也。”三藏闻言，又惊又喜，策马前进，趲行不题。

却说那妖邪自从回归水府，引众精在于冰下。等候多时，只听得马蹄响处，他在底下弄个神通，滑喇的进开冰冻，慌得孙大圣跳上空中。早把那白马落于水内，三人尽皆脱下。

那妖邪将三藏捉住，引群精径回水府。厉声高叫：“鲛妹何在？”老鲛婆迎门施礼道：“大王，不敢！不敢！”妖邪道：“贤妹何出此言！‘一言既出，驷马难追。’原说听从汝计，捉了唐僧，与你拜为兄妹。今日果成妙计，捉了唐僧，就好味了前言？”教：“小的们，抬过案桌，磨快刀来，把这



to be safe." "This idiot must have years of experience of walking on ice," thought Monkey, smiling to himself, and they took Pig's advice: the venerable elder held his monastic staff sideways, Monkey his iron cudgel, Friar Sand his demon-quelling staff and Pig, who had the luggage on a carrying-pole over his shoulder, held his rake sideways at waist height. Thus master and disciples pressed ahead without worry until nightfall, when they ate some of their dry rations. Not daring to delay, they hurried on over the ice that glistened and reflected the light of the moon and the stars across its white expanses. The horse never rested for a moment nor did master and disciples close their eyes as they kept going all night. They ate some more dry rations at dawn and pressed on towards the west.

As they were walking they heard a loud creaking noise from under the ice which so frightened the white horse that it almost fell over. "Disciples," asked Sanzang with horror, "what was that noise?" "The river has frozen so solid that it's made the earth rumble," said Pig. "Or perhaps the river's frozen right to the bottom here in the middle." Half reassured but still half terrified, Sanzang whipped the horse forward and they carried on.

Since coming back to his watery palace the evil monster had been waiting under the ice with all his spirits for a long time. As soon as he heard the horse's hoofs he used his magic to make the ice burst noisily open, giving Monkey such a fright that he sprang up into mid-air. The other three and the white horse sank into the water, where the evil monster captured Sanzang and took him back to his underwater palace with all his spirits. "Where is my sister the mandarin fish?" he shouted stridently, at which she came forward, did obeisance, and said, "Your Majesty, I am not worthy to be your sister." "How can you say such a thing, good sister?" the monster replied. "Once a word is spoken a four-horse chariot can't bring it back. I said that if I caught the Tang Priest by following your plan I would take you as my sworn sister. Today your plan has proved itself to have been a superb one and the Tang Priest has been caught. I could not possibly go back on my word. Little ones," he ordered his underlings, "bring a table, whet a sharp knife, open this monk up, cut

和尚剖腹剜心，剥皮刮肉；一壁厢响动乐器，与贤妹共而食之，延寿长生也。”鳧婆道：“大王，且休吃他，恐他徒弟们寻来吵闹。且宁耐两日，让那厮不来寻，然后剖开，请大王上坐，众眷族环列，吹弹歌舞，奉上大王，从容自在享用，却不好也？”那怪依言，把唐僧藏于宫后，使一个六尺长的石匣，盖在中间不题。

却说八戒、沙僧，在水里捞着行囊，放在白马身上驮了。分开水路，涌浪翻波，负水而出。只见行者在半空中看见，问道：“师父何在？”八戒道：“师父姓‘陈’，名‘到底’了。如今没处找寻，且上岸再作区处。”原来八戒本是天蓬元帅临凡，他当年掌管天河八万水兵大众；沙和尚是流沙河内出身；白马本是西海龙孙；故此能知水性。大圣在空中指引。须臾，回转东崖，晒刷了马匹，珍掠了衣裳，大圣云头按落，一同到于陈家庄上。早有人报与二老道：“四个取经的老爷，如今只剩了三个来也。”兄弟即忙接出门外，果见衣裳还湿，道：“老爷们，我等那般苦留，却不肯住，只要这样方休。——怎么不见三藏老爷？”八戒道：“不叫做三藏了，改名叫做‘陈到底’也。”二老垂泪道：“可怜！可怜！我说等雪融备船相送，坚执不从，致令丧了性命！”行者道：“老儿，莫替古人耽忧。我师父管他不死长命。老孙知





out his heart, skin him, and slice up his flesh. I also want music played while I share him with my sister and we both obtain eternal life." "Your Majesty," said the mandarin fish, "don't eat him yet. His disciples may make trouble if they come here searching for him. It would be better to wait a couple of days until we know those damned wretches won't come looking for him before we cut him up. Then Your Majesty will sit in the place of honour while we, your kinsfolk, play music, sing and dance around you and wait on you; and you will be able to take your pleasure at your ease. Wouldn't that be best?" The monster accepted the suggestion and had Sanzang stored away in a six-foot-long stone chest behind the palace.

Pig and Friar Sand meanwhile recovered the luggage in the river, loaded it on the back of the white horse, and swam up through the waves as they parted the waters. When Monkey saw them from up in the air he asked, "Where's the master?" "He's not the Tang Priest now," said Pig. "He's the Drowned Priest. We can't find him anywhere, so let's go back ashore and decide what to do." Now Pig was a mortal incarnation of Marshal Tian Peng who had once commanded eighty thousand sailors on the Heavenly River in the sky, Friar Sand had come from the Flowing Sands River, and the white horse was the grandson of the Dragon King of the Western Ocean, so they were all good swimmers. With the Great Sage showing them the way from mid-air they were soon back at the eastern bank, where they dried and brushed the horse and wrung out their clothes.

Monkey then landed his cloud, and they went back together to the Chen household, where a messenger had already reported that only three of the four venerable gentlemen who were going to fetch the scriptures were now returning. The two aged brothers hurried outside to meet them. "Gentlemen," they said, seeing their wet clothes, "we tried so hard to persuade you to stay longer, and look what has come of your refusal. Where is the venerable Tang Priest?" "He isn't the Tang Priest any more," said Pig. "He's the Drowned Priest." "Alas, alas," said the aged brothers, bursting into tears. "We said that you should wait until the snow had melted and we could send you all across in a boat, but he refused to agree, and now he's dead." "Old men," said Monkey, "don't upset yourselves over your friend. I can assure you that the master will not die.

道，决然是那灵感大王弄法算计去了。你且放心，与我们浆浆衣服，晒晒关文，取草料喂着白马，等我弟兄寻着那厮，救出师父，索性剪草除根，替你一庄人除了后患，庶几永得安生也。”陈老闻言，满心欢喜，即命安排斋供。

兄弟三人，饱餐一顿。将马匹、行囊，交与陈家看守。各整兵器，径赴道边寻师擒怪。

正是：

误踏层冰伤本性，大丹脱漏怎周全？
毕竟不知怎么救得唐僧，且听下回分解。



I'm certain that the Great King of Miraculous Response has captured him by magic. So stop worrying, have our clothes washed and starched, our passport dried out, and the white horse fed. My brothers and I will find the damned creature, rescue the master, and wipe this evil monster out. Then he'll give you village no more trouble and you will, I hope, have a safe and peaceful future." Old Mr Chen, greatly encouraged to hear this, ordered a vegetarian meal to be provided.

The three brothers ate their fill, handed the horse and the luggage over to the care of the Chen household, got their weapons ready, and hurried off to find their master and catch the monster. Indeed,

The true nature was harmed by treading on the ice;
How could they be complete without the Cinnabar?

If you do not know how they rescued the Tang Priest listen to the explanation in the next instalment.



第四十九回

三藏有灾沉水宅 观音救难现鱼篮

却说孙大圣与八戒、沙僧辞陈老来至河边，道：“兄弟，你两个议定，那一个先下水。”八戒道：“哥啊，我两个手段不见怎的，还得你先下水。”行者道：“不瞒贤弟说，若是山里妖精，全不用你们费力；水中之事，我去不得。就是下海行江，我须要捻着避水诀，或者变化什么鱼蟹之形，才去得；若是那般捻诀，却轮不得铁棒，使不得神通，打不得妖怪。我久知你两个乃惯水之人，所以要你两个下去。”沙僧道：“哥啊，小弟虽是去得，但不知水底如何。我等大家都去。哥哥变作什么模样；或是我驮着你，分开水道，寻着妖怪的巢穴，你先进去打听打听。若是师父不曾伤损，还在那里，我们好努力征讨；假若不是这怪弄法，或者泮杀师父，或者被妖吃了，我等不须苦求，早早的别寻道路何如？”行者道：“贤弟说得有理。你们那个驮我？”八戒暗喜道：“这猴子不知捉弄了我多少，今番原来不会水，等老猪驮他，也捉弄他捉弄！”呆子笑嘻嘻的叫道：“哥哥，我驮你。”行者就知有意，却便将计就计道：“是，也好，你比悟净还有些膂力。”八戒就背着他。

沙僧剖开水路，弟兄们同入通天河内。向水底下行有百



Chapter 49

**Sanzang's Great Misfortune Is to
Fall into the River**

Guanyin's Fish Basket Saves the Tang Priest

The story tells how the Great Sage Monkey took his leave of the old Chen brothers, went with Pig and Friar Sand to the bank of the river, and told the two of them to decide which of them would go into the water first. "Brother," said Pig, "you should go first; neither of us two has very special powers." "To be frank with you, brother," replied Monkey. "I wouldn't need any help from either of you in dealing with mountain spirits, but I can't cope in the water. If I go into rivers or seas I have to make hand spells to keep the water away, or else change into something like a fish or a crab. But if I'm making a hand spell I can't get a good swing with my cudgel, use my powers, or kill evil spirits. I asked you two to go in because I've long known that you're both good swimmers." "Brother," said Friar Sand, "I'll go, but I don't know what we'll find at the bottom of the river. I think we should all go. You should turn yourself into something or else let me carry you through the water to find the monster's den. You go first and discover what's been happening. If the master hasn't been hurt and is still there we can do our best to attack the monster. But if the monster has used magic on the master and he's has been drowned or eaten there will be no point in searching too hard; we'd better find something else to do instead." "You're right, brother," said Monkey. "Which of you will carry me?" "Pig was secretly delighted at this question. "Goodness only knows how many times that ape has put one over on me," he thought. "As he can't swim I'll carry him and put one over on him this time." "Brother," he said, chuckling, "I'll carry you." Realizing that Pig was up to something Monkey decided to beat him at his own game and replied, "Very well, you're stronger than Friar Sand." Pig then took Monkey on his back.

Friar Sand parted a way through the waters of the River of Heaven



十里远近，那呆子要捉弄行者，行者随即拔下一根毫毛，变做假身，伏在八戒背上，真身变作一个猪虱子，紧紧的贴在他耳朵里。八戒正行，忽然打个趔趄，得故子把行者往前一攔，扑的跌了一跤。原来那个假身本是毫毛变的，却就飘起去，无影无形。沙僧道：“二哥，你是怎么说？不好生走路，就跌在泥里，便也罢了，却把大哥不知跌了那里去了！”八戒道：“那猴子不禁跌，一跌就跌化了。兄弟，莫管他死活，我和你且去寻师父去。”沙僧道：“不好，还得他来。他虽不知水性，他比我们乖巧。若无他来，我不与你去。”行者在八戒耳朵里，忍不住高叫道：“悟净！老孙在这里也。”沙僧听得，笑道：“罢了！这呆子是死了！你怎么就敢捉弄他！如今弄得闻声不见面，却怎是好？”八戒慌得跪在泥里磕头道：“哥哥，是我不是了。待救了师父，上岸陪礼。你在那里做声？就影杀我也！你请现原身出来。我驮着你，再不敢冲撞你了。”行者道：“是你还驮着我哩。我不弄你，你快走！快走！”那呆子絮絮叨叨，只管念诵着陪礼，爬起来与沙僧又进。

行了又有百十里远近，忽抬头望见一座楼台，上有“水鼋之第”四个大字。沙僧道：“这厢想是妖精住处，我两个不知虚实，怎么上门索战。”行者道：“悟净，那门里外可有水么？”沙僧道：“无水。”行者道：“既无水，你再藏隐在左右，待老孙去打听打听。”

好大圣，爬离了八戒耳朵里，却又摇身一变，变作个长





for the brother-disciples. When they had covered thirty or forty miles on the riverbed the idiot made a grab for Monkey, who pulled out one of his hairs and turned it into a double of himself that he put on Pig's back, while changing his real self into a pig louse that clung firmly to the idiot's ear. Pig suddenly stumbled as he walked along, threw Monkey forward and made him fall. Now as the double was only a hair transformed it floated up and disappeared. "Brother," said Friar Sand to Pig, "what are you doing? Why have you fallen over in the mud instead of walking along properly? And even if you have to do that, where have you dropped Monkey?" "He couldn't stop himself falling," Pig replied, "and he's vanished. Never mind whether he's alive or dead. We two will go and find the master." "No," said Friar Sand, "we need him. He's no swimmer but he's cleverer than us. If he not coming I won't go with you." Monkey could restrain himself no longer. "Pig!" he shouted at the top of his voice from inside the ear. "I'm here." When Friar Sand heard this he said with a laugh, "That's done it. You're the one that's had it, you idiot. You had a nerve, trying to put one over on him. What are we going to do now? We can hear him but he's disappeared." Pig knelt in the mud and started to kowtow desperately, saying, "I did wrong, brother, I did wrong. When we've rescued the master I'll apologize to you properly on shore. Where did you talk to us from? You scared me to death. Please, please turn back into yourself. I'll carry you, and I promise not to knock you about any more." "You've been carrying me all the time," said Monkey. "I won't play any tricks on you. Now, get going, and fast." The idiot staggered to his feet still mumbling apologies and pressed on with Friar Sand.

After another thirty or forty miles they looked up to see a tall building on which was written in large letters RESIDENCE OF THE RIVER TURTLE. "This must be where the monster lives," said Friar Sand. "We two can't go up to the doors and challenge him to battle without finding out how things stand." "Wujing," said Brother Monkey to Friar Sand. "is there water inside and outside the door?" "No," said Friar Sand. "In that case you two hide near here while I take a look round," said Monkey.

The splendid Great Sage climbed out of Pig's ear, shook himself, turned into a female shrimp with long legs. and reached the doors with two or

脚虾婆，两三跳跳到门里。睁眼看时，只见那怪坐在上面，众水族摆列两边，有个斑衣鳊婆坐于侧手，都商议要吃唐僧。行者留心，两边寻找不见，忽看见一个大肚虾婆走将来，径往西廊下立定。行者跳到面前，称呼道：“姆姆，大王与众商议要吃唐僧，唐僧却在那里？”虾婆道：“唐僧被大王降雪结冰，昨日拿在宫后石匣中间，只等明日，他徒弟们不来吵闹，就奏乐享用也。”

行者闻言，演了一会，径直寻到宫后，看果有一个石匣，却像人家槽房里的猪槽，又似人间一口石棺材之样，量量足有六尺长短；却伏在上面，听了一会，只听得三藏在里面嚶嚶的哭哩。行者不言语，侧耳再听，那师父挫得牙响，恨了一声道：

“自恨江流命有愆，生时多少水灾缠。
出娘胎腹淘波浪，拜佛西天堕渺渊。
前遇黑河身有难，今逢冰解命归泉。
不知徒弟能来否，可得真经返故园？”

行者忍不住叫道：“师父莫恨水灾。《经》云：‘土乃五行之母，水乃五行之源。无土不生，无水不长。’老孙来了！”三藏闻得道：“徒弟啊，救我耶！”行者道：“你且放心，待我们擒住妖精，管教你脱难。”三藏道：“快些儿下手！再停一日，足足闷杀我也！”行者道：“没事！没事！我去也！”急回头，跳将出去，到门外现了原身，叫：“八戒！”那呆子与沙





three jumps. When he took a good look around he saw the monster sitting up above the door with all his watery tribe drawn up around him and the female mandarin fish sitting at his side. They were all discussing how to eat the Tang Priest. Monkey looked carefully around but could see the master nowhere. Then he noticed another female shrimp coming over and standing in the portico to the west. Monkey leapt forward and called, "Sister-in-law, where is this Tang Priest that His Majesty and everyone else are talking about eating?" "His Majesty caught him yesterday when he made all that snow and ice," the female shrimp replied. "He's now in a stone chest behind the palace. If his disciples don't come here to make trouble we'll have music and feast on him tomorrow."

When Monkey heard this he kept up his act for a little longer then went straight round to the back of the palace where he found a stone chest just like a stone pig-trough in a sty or a stone coffin. He measured it, found that it was six feet long, lay on it and listened. He could hear Sanzang sobbing inside. Monkey said nothing but put his ear against the lid, listened more carefully, and could make out Sanzang gnashing his teeth and saying amid moans,

"If only my fate had not always been so bad:
Disasters in rivers all my life have I had.
Soon after I was born I was floated on the water,
And now that have I drowned never I will not see Lord Buddha.
Not so long ago the Black River made me weep,
And now the breaking ice has consigned me to the deep.
I wonder if at any time my followers will come
To let me fetch the scriptures and complete my journey home."

Monkey could not restrain himself from calling to him, "Master, don't be so upset about troubles by water. As the Classic of Water Disaster has it, 'Earth is the mother of the Five Elements, and water is their origin. Without earth there can be no life, and without water there can be no growth.' I'm here." "Save me, disciple," said Sanzang, hearing Monkey's voice. "Don't worry," said Monkey, "I promise we'll save you when we've captured the monster." "Act fast," said Sanzang. "If I'm here for another day I'll die of suffocation." "No problem," said Monkey, "no problem. I'm off." He turned, sprang out through the main doors, turned

僧近道：“哥哥，如何？”行者道：“正是此怪骗了师父。师父未曾伤损，被怪物盖在石匣之下。你两个快早挑战，让老孙先出水面。你若擒得他就擒；擒不得，做个佯输，引他出水，等我打他。”沙僧道：“哥哥放心先去，待小弟们鉴貌辨色。”这行者捻着避水诀，钻出波中，停立岸边等候不题。

你看那猪八戒行凶，闯至门前，厉声高叫：“泼怪物！送我师父出来！”慌得那门里小妖，急报：“大王，门外有人要师父哩！”妖邪道：“这定是那泼和尚来了。”教：“快取披挂兵器来！”众小妖连忙取出。妖邪结束了，执兵器在手，即命开门，走将出来。八戒与沙僧对列左右，见妖邪怎生披挂。好怪物！你看他：

头戴金盔晃且辉，身披金甲掣虹霓。
腰围宝带团珠翠，足踏烟黄靴样奇。
鼻准高隆如峤耸，天庭广阔若龙仪。
眼光闪烁圆还暴，牙齿钢锋尖又齐。
短发蓬松飘火焰，长须潇洒挺金锥。
口咬一枝青嫩藻，手拿九瓣赤铜锤。
一声咿哑门开处，响似三春惊蛰雷。
这等形容人世少，敢称灵显大王威。





back into himself, and called for Pig. "What's happening?" asked the idiot and Friar Sand as they came up to him. "The monster caught the master with that trick," Monkey replied. "He's unhurt, but the monster has put him inside a stone chest. You two challenge the monster to battle at once while I get out of the water. Capture him if you can, and if you can't then pretend to be beaten and lure him out of the water for me to kill." "Out you go, brother, and don't worry," said Friar Sand. "We'll find out what the monster's really like." Monkey then made a water-averting spell with his hands, shot up through the waves, and stood on the bank to wait.

Watch while Pig charges at the doors in a murderous mood yelling, "Damned monster, give us our master back." The little devils inside the doors rushed back in panic to report, "Your Majesty, there are people outside asking for their master." "It must be those bloody monks here," said the monster. "Fetch my armour and weapons at once." The little devils ran to fetch them, and when the monster was in his armour and holding his weapons in his hand he ordered that the doors be opened. As he came out Pig and Friar Sand, who were standing one to each side, could see how he was dressed and equipped. He was a fine monster. Just look:

On his head a gleaming helmet of gold,
On his body golden armour that made a rainbow.
His belt was studded thick with pearls and jade;
The strange boots on his feet were of smoky yellow leather.
His nose was as high as a mountain ridge,
His brow as majestically broad as a dragon's.
Fierce and round were his eyes that flashed,
Spikes of steel were his sharp, neat teeth.
His short, matted hair seemed to be ablaze,
And his long whiskers bristled like golden spikes.
In his mouth he was chewing a tender reed
While he wielded a nine-knobbed mace of copper.
The noise when the doors were opened wide
Rivalled the crashing of thunder in spring.
Few such could be seen in the world of mortals:
The Great King truly deserves his title.



妖邪出得门来，随后有百十个小妖，一个个轮枪舞剑，摆开两哨，对八戒道：“你是那寺里和尚？为甚到此喧嚷？”八戒喝道：“我把你这打不死的泼物！你前夜与我顶嘴，今日如何推不知来问我？我本是东土大唐圣僧之徒弟，往西天拜佛求经者。你弄玄虚，假做什么灵感大王，专在陈家庄要吃童男童女，我本是陈清家一秤金，你不认得我么？”那妖邪道：“你这和尚，甚没道理！你变做一秤金，该一个冒名顶替之罪。我倒不曾吃你，反被你伤了我手背。已此让了你，你怎么又寻上我的门来？”八戒道：“你既让我，却怎么又弄冷风，下大雪，冻结坚冰，害我师父？快早送我师父出来，万事皆休！牙进半个‘不’字，你只看看手中钯！决不饶你！”妖邪闻言，微微冷笑道：“这和尚卖此长舌，胡夸大口。果然是我作冷下雪冻河，摄你师父。你今嚷上门来，思量取讨，只怕这一番不比那一番了。那时节，我因赴会，不曾带得兵器，误中你伤。你如今且休要走，我与你交敌三合。三合敌得我过，还你师父；敌不过，连你一发吃了。”

八戒道：“好乖儿子！正是这等说！仔细看钯！”妖邪道：“你原来是半路上出家的和尚。”八戒道：“我的儿，你真个有些灵感，怎么就晓得我是半路出家的？”妖邪道：“你会使钯，想是雇在那里种园，把他钉钯拐将来也。”八戒道：“儿子，我这钯，不是那筑地之钯。你看：

巨齿铸就如龙爪，逊金妆来似蟒形。



The evil spirit came outside accompanied by a hundred or more of his little devils, who brandished their swords and spears as they formed themselves up into two companies. "Where are you from, monks," he asked Pig, "and why are you making this horrible noise here?" "You got away before, but I'll get you now, damned monster," Pig shouted back. "Stop pretending you don't know who I am—we've had words already. I'm a disciple of the holy priest from the Great Tang who's going to worship the Buddha and collect the scriptures in the Western Heaven. You and your little tricks, calling yourself the Great King of Miraculous Response, and eating boys and girls in Chen Village. Can't you recognize me? I was the Chen family's little girl, Pan of Gold." "Monk," said the monster, "you're a disgrace. You deserve to be punished for fraudulent impersonation if you turned yourself into that girl. You wounded the back of my hand although I never ate you. I let you off that time, so why have you come to my front door looking for me?" "What do you mean, let me off?" said Pig. "You made that cold wind and the snow, froze the river, and are going to kill the master. As soon as you give him back there'll be no more trouble, but if you so much as start to say no you'll get it from this rake of mine, and it'll show you no mercy." The evil spirit's response to this was a mocking laugh. "That's fancy talk, monk," he said, "but it's a load of nonsense, except that I did make the cold, the snow and the ice and I have captured you master. You may think you can get him back by coming here and shouting, but this time things are different. Last time I was unarmed as I was going to a banquet, which was why you took me by surprise and wounded me. This time I'll fight three rounds with you if you don't make yourself scarce. If you're a match for me I'll give you back your master, but if you're not, you'll be eaten too."

"What a good little boy," said Pig. "Just what I expected to hear from you. Watch out for my rake!" "So you only became a monk in middle life," said the monster. "You really do have some miraculous responsiveness, my boy," Pig replied. "How did you know that?" "If you fight with a rake that must mean you used to be a hired hand in a vegetable garden and stole it," said the monster. "My boy," said Pig, "this isn't a farming rake. Just look at it:

Its mighty prongs are like dragon claws

若逢对敌寒风洒，但遇相持火焰生。
能与圣僧除怪物，西方路上捉妖精。
轮动烟云遮日月，使开霞彩照分明。
筑倒太山千虎怕，掀翻大海万龙惊。
饶你威灵有手段，一筑须教九窟窿！”

那个妖邪，那里肯信，举铜锤劈头就打。八戒使钉钯架住道：“你这泼物，原来也是半路上成精的邪魔！”那怪道：“你怎么认得我是半路上成精的？”八戒道：“你会使铜锤，想是雇在那个银匠家扯炉，被你得了手，偷将出来的。”妖邪道：“这不是打银之锤。你看：

九瓣攒成花骨朵，一竿虚引万年青。
原来不比凡间物，出处还从仙苑名。
绿房紫萼瑶池老，素质清香碧沼生。
因我用功抟炼过，坚如钢锐彻通灵。
枪刀剑戟浑难赛，钺斧戈矛莫敢经。
纵让你钯能利刃，汤着吾锤迸折钉！”

沙和尚见他两个攀话，忍不住近前高叫道：“那怪物！休得浪言！古人云：‘口说无凭，做出便见。’不要走！且吃我一杖！”妖邪使锤杆架住道：“你也是半路里出家的和尚。”沙僧道：“你怎么认得？”妖邪道：“你这个模样，像一个磨博士





Set with gold in the form of serpents.
In battle with a foe it makes cold winds
Till it gives off flames in a longer fight.
It kills off demons for the holy priest
Subduing evil spirits on the journey west.
When it stirs up clouds it bolts out sun and moon,
Making the colours of sunset brightly shine.
It could knock down Mount Tai, to the terror of the tigers,
Turn the oceans upside down, alarming all the dragons.
I could spare you for the sake of your mighty powers,
But if I struck you with the rake it would make nine holes.”

Refusing to believe this the monster raised his copper mace and struck at Pig's head. Pig parried the blow with his rake and said, “Damn you, you're just an evil creature turned spirit in middle life.” “How can you tell that?” the monster asked. “As you fight with a mace I think you must have worked as a furnaceman for a silversmith, got your hands on that hammer, and stolen it,” Pig replied. “It's no silversmith's hammer,” the monster said. “Look at it:

Its nine knobs all are like the buds of flowers
Growing on a sprig of an evergreen plant.
This never was a product of the earthly world,
For it came from the gardens of immortal beings.
Its green and purple fruit matured by the Jade Pool;
Its pure fragrance was formed beside the Nephrite Pond.
Because I worked and tempered it with diligence and skill
It now is hard as steel and miraculously sharp.
Spears, swords and halberds are not its worthy rivals;
Battleaxe and partisan do not dare approach.
No matter how sharp are the prongs of your rake,
If they touch my hammer they'll bend and they'll break.”

This conversation between the two of them was too much for Friar Sand, who came forward and said, “Monster, stop all that empty talk. As the saying goes, actions speak louder than words. Wait there and see how you like my staff.” The monster parried it with his mace and replied, “You're another one who became a monk in middle life.” “How can you tell?” Friar Sand asked. “From the look of you you must have been

出身。”沙僧道：“如何认得我像个磨博士？”妖邪道：“你不是磨博士，怎么会使赶面杖？”沙僧骂道：“你这孽障，是也不曾见——

这般兵器人间少，故此难知宝杖名。
出自月宫无影处，梭罗仙木琢磨成。
外边嵌宝霞光耀，内里钻金瑞气凝。
先日也曾陪御宴，今朝秉正保唐僧。
西方路上无知识，上界宫中有大名。
唤做降妖真宝杖，管教一下碎天灵！”

那妖邪不容分说，三家变脸，这一场，在水底下好杀：

铜锤宝杖与钉钯，悟能悟净战妖邪。一个是天蓬临世界，一个是上将降天涯。他两个夹攻水怪施威武，这一个独抵神僧势可夸。有分有缘成大道，相生相克秉恒沙。土克水，水干见底；水生木，木旺开花。禅法参修归一体，还丹炮炼伏三家。土是母，发金芽，金生神水产婴娃；水为本，润木华，木有辉煌烈火霞。攒簇五行



a miller before,” the monster replied. “What makes you think that?” Friar Sand asked. “Why would you fight with a noodle-making pole if you weren’t a miller?” the monster asked. “You evil thing,” said Friar Sand, “What you can’t see is that

Few are the weapons like this one in the world
Which is why you do not know what this staff of mine is called.
It grew in a shadeless part of the moon,
Was shaped from the trunk of a Sala-tree.
The jewels set around it shine with many colours,
And solid is the blessing that is packed inside.
Once it was present at the Jade Emperor’s banquets
Now it protects the priest from the Tang.
On this road to the west it is utterly unknown,
But great is its fame in the palaces of Heaven.
It is known as the precious demon-quelling staff,
And with a single blow it could pulverize your brow.”

The evil spirit allowed no more arguments and the three of them now became deadly foes. They fought a fine battle under the water:

Mace, staff and rake,
Wuneng and Wujing against the monster.
One was Marshal Tian Peng come to earth,
One a great general down from Heaven.
Both showed their prowess in attacking the water monster,
Who put up a good fight against the heavenly monks.
They had the good fortune to complete the great Way,
Overcoming each other in an endless sequence.
Earth defeated water;
When water was dried out the river-bed showed.
Water gave birth to wood,
Which blossomed when it was growing well.
Dhyana and meditation were all the same;
Refining cinnabar and alchemy submitted to the Three Schools.
Earth was the mother,
Yielding sprouts of metal,
And metal yielded the liquid that gave birth to the babe.
Water was the root
That nurtured wood’s flourishing,



皆别异，故然变脸各争差。看他那铜锤九瓣光明好，宝杖千丝彩绣佳。钯按阴阳分九曜，不明解数乱如麻。捐躯弃命因僧难，舍死忘生为释迦。致使铜锤忙不坠，左遮宝杖右遮钯。

三人在水底下斗经两个时辰，不分胜败。猪八戒料道不得赢他，对沙僧丢了个眼色，二人诈败佯输，各拖兵器，回头就走。那怪物教：“小的们，扎住在此，等我赶上这厮，捉将来与汝等凑吃哑！”你看他如风吹败叶，似雨打残花，将他两个赶出水面。

那孙大圣在东岸上，眼不转睛，只望着河边水势。忽然见波浪翻腾，喊声号吼，八戒先跳上岸道：“来了！来了！”沙僧也到岸边道：“来了！来了！”那妖邪随后叫：“那里走！”才出头，被行者喝道：“看棍！”那妖邪闪身躲过，使铜锤急架相还。一个在河边涌浪，一个在岸上施威。搭上手未经三合，那妖遮架不住，打个花，又淬于水里，遂此风平浪息。

行者回转高崖道：“兄弟们，辛苦啊。”沙僧道：“哥啊，这妖精，他在岸上觉到不济，在水底也尽利害哩！我与二哥





Which rivalled in its glory the glow of sunset.
Because the elements were crowded together
They all turned hostile and started to fight.
See how bright are the nine knobs on the mace
While the staff is decorated with many-coloured silks.
The rake crushed positive and negative,
Divided the Nine Bright Shiners,
And swung in a tangle without any order.
They were ready to die to save the Tang Priest,
Prepared to give their lives for Sakyamuni Buddha.
They kept the mace of copper busy without respite
Parrying the blows of the staff and the rake.

When the three of them had been fighting under the water for four full hours without either side emerging as victor Pig realized that they were not going to beat the monster and gave Friar Sand a nod. Pretending that they were beaten, the two of them turned and fled, trailing their weapons behind them. "Hold your ground here, little ones," said the monster to his underlings, "while I go after those wretches. When I catch those damned monks I'll bring them back for you all to eat." Watch him as he emerges above the water in pursuit of the two of them like the wind driving fallen leaves or a rainstorm beating down withered blossoms.

Monkey meanwhile had been standing on the bank watching the water with unwavering eyes. Suddenly he saw the waves thrown into turmoil as with a great roar Pig leapt ashore. "He's coming," he said, "he's coming." Next Friar Sand reached the bank saying, "He's coming, he's coming." Then came the monster after them shouting, "Where've you gone?" No sooner had his head come into view than Monkey struck with his cudgel, shouting, "Take that!" The evil spirit swerved to avoid it then parried with his copped mace. While the one stirred up the waves in the river the other showed his prowess on the shore. Before three rounds of the fight had been fought the monster, unable to keep up his resistance, did a feint and plunged back into the water, whereupon the wind fell and the waves subsided.

"Thank you, brothers," said Monkey, going back up the high bank. "Brother," said Friar Sand, "you may not think that monster is up to much on the shore, but he's a real terror underwater. Pig and I attacking

左右齐攻，只战得个两平，却怎么处置，救师父也？”行者道：“不必疑迟，恐被他伤了师父。”八戒道：“哥哥，我这一去哄他出来，你莫做声，但只在半空中等候。估着他钻出头来，却使个捣蒜打，照他顶门上着着实实一下！纵然打不死他，好道也护疼发晕，却等老猪赶上一钯，管教他了帐！”行者道：“正是！正是！这叫做‘里迎外合’，方可济事。”他两个复入水中不题。

却说那妖邪败阵逃生，回归本宅。众妖接到宫中，鰲婆上前问道：“大王赶那两个和尚到那方来？”妖邪道：“那和尚原本还有一个帮手。他两个跳上岸去，那帮手抡一条铁棒打我，我闪过与他相持。也不知他那棍子有多少斤重，我的铜锤莫想架得住。战未三合，我却败回来也。”鰲婆道：“大王，可记得那帮手是甚相貌？”妖邪道：“是一个毛脸雷公嘴，查耳朵，折鼻梁，火眼金睛和尚。”鰲婆闻说，打了一个寒噤道：“大王啊！亏了你识俊，逃了性命！若再三合，决然不得全生！那和尚我认得他。”妖邪道：“你认得他是谁？”鰲婆道：“我当年在东洋海内，曾闻得老龙王说他的名誉，乃是五百年前大闹天宫，混元一气上方太乙金仙美猴王齐天大圣。如今归依佛教，保唐僧往西天取经，改名唤做孙悟空行者。他的神通广大，变化多端。大王，你怎么惹他！今后再莫与他战了。”

说不了，只见门里小妖来报：“大王，那两个和尚又来门



together were only as good as him alone. How are we going to deal with him and rescue the master?" "We've no time to lose," said Monkey. "He may kill the master." "I'll trick him into coming out," said Pig. "You wait up in the air and say nothing at all. When you reckon his head is above the water, hit him a good hard one on the forehead from upside-down. Even if that doesn't kill him his head will ache and he'll feel faint. When I catch him one with my rake that'll settle his score." "Good idea," said Monkey, "good idea. That's what they call a co-ordinated attack, and it will do the trick." The two of them went back into the water.

The evil monster fled to his palace in defeat, where the other demons greeted him and the mandarin fish asked, "Where did Your Majesty chase those two monks to?" "They have an accomplice," the monster replied. "When they jumped ashore he swung an iron cudgel at me. I dodged it and fought back. Goodness only know how heavy that cudgel is: I couldn't keep it off me with my mace. He sent me back here beaten in less than three rounds." "Can you remember what their accomplice looks like, Your Majesty?" the mandarin fish asked. "He's a monk with a hairy face that looks like a thunder god's," the monster replied, "pointed ears, a broken nose, and fiery eyes with golden pupils." At this the mandarin fish shuddered. "Thank goodness Your Majesty could see how good a fighter he was and ran away," she said. "You would never have survived another three rounds. I know who that monk is." "Who is he then?" the monster asked. "When I was in the Eastern Ocean many years ago I once heard the old dragon king talk of his fame. He's the Handsome Monkey King, the Great Sage Equalling Heaven who made himself into a golden Immortal of the Supreme Monad and made havoc in Heaven five hundred years ago. Now he has submitted to the Buddha's teachings, changed his name to Sun Wukong the Novice, and is protecting the Tang Priest on his journey to the Western Heaven to fetch the scriptures. He has enormous divine powers and can do all sorts of transformations. Your Majesty, you must not provoke him or have any more fights with him."

Before these remarks were out of her mouth the little devils from by the door came back to report, "Your Majesty, those two monks are back

前索战哩！”妖精道：“贤妹所见甚长，再不出去，看他怎么。”急传令，教：“小的们，把门关紧了。——正是‘任君门外叫，只是不开门。’——让他缠两日，性摊了回去时，我们却不自在受用唐僧也？”那小妖一齐都搬石头，塞泥块，把门闭杀。八戒与沙僧连叫不出，呆子心焦，就使钉钯筑门。那门已经紧闭牢关，莫想能毅；被他七八钯，筑破门扇，里面却都是泥土石块，高迭千层。沙僧见了道：“二哥，这怪物惧怕之甚，闭门不出，我和你且回上河崖，再与大哥计较去来。”八戒依言，径转东岸。

那行者半云半雾，提着铁棒等哩。看见他两个上来，不见妖怪，即按云头，迎至岸边，问道：“兄弟，那话儿怎么不上来？”沙僧道：“那怪物紧闭宅门，再不出来见面；被二哥打破门扇看时，那里面都使些泥土石块实实的迭住了。故此不能得战，却来与哥哥计议，再怎么设法去救师父。”行者道：“似这般却也无法可治。你两个只在河岸上巡视着，不可放他往别处走了，待我去来。”八戒道：“哥哥，你往那里去？”行者道：“我上普陀岩拜问菩萨，看这妖怪是那里出身，姓甚名谁。寻着他的祖居，拿了他的家属，捉了他的四邻，却来此擒怪救师。”八戒笑道：“哥啊，这等干，只是忒费事，担搁了时辰了。”行者道：“管你不费事，不担搁！我去就来！”

好大圣，急纵祥光，躲离河口，径赴南海。那里消半个





here challenging you to battle again." "Good sister," said the monster, "you are very wise. I won't go out, but I'll see what happens." He sent this urgent order: "Little ones, shut the doors firmly. As they say,

You can stand outside and roar,
But we won't unlock the door.

They can hang around for a couple of days, and when they can't take any more and go away we'll feast on the Tang Priest at our ease." The little demons piled up rocks and made a clay cement to seal the doors firmly shut. When the repeated shouts of Pig and Friar Sand failed to bring the monster out the idiot lost his patience and started to smash the doors with his rake, but they were so firmly barricaded that even though he broke up the doors themselves with seven or eight blows there were still so many layers of clay and rocks behind them that he had no hope of getting through. "Brother," said Friar Sand when he saw this, "that demon is so scared that he's barricaded his doors and won't come out. We'd better go back to the shore and discuss it with Monkey." Pig agreed and they returned to the eastern bank.

When Monkey, who was waiting up in the mist and clouds with his cudgel in his hand, saw the two of them emerge with no demon after them he landed his cloud on the bank to meet them. "Brothers," he asked, "why haven't you brought him up with you?" "The monster has barricaded his doors and won't show himself," said Friar Sand. "When Brother Pig smashed his doors down he saw that the doorway was strongly blocked up with clay and rocks, and as we can't fight him we've come back to discuss with you some other way of saving the master." "It sounds hopeless," said Monkey. "You two patrol the bank and don't let the monster escape while I'm away." "Where are you going, brother?" asked Pig. "I'm going to Potaraka to call on the Bodhisattva," Monkey replied, "and find out about the monster's name and background. When I've found his ancestral home and captured his relations and neighbours I'll come back to get him and rescue the master." "But doing all that will be too much trouble and take far too long," laughed Pig. "I assure you it won't take any time or trouble," replied Brother Monkey. "I'll soon be back."

The splendid Great Sage set off from the river bank at high speed on

时辰，早望见落伽山不远。低下云头，径至普陀崖上。只见那二十四路诸天与守山大神、木叉行者、善财童子、捧珠龙女，一齐上前，迎着施礼道：“大圣何来？”行者道：“有事要见菩萨。”众神道：“菩萨今早出洞，不许人随，自入竹林里观玩。知大圣今日必来，吩咐我等在此候接大圣，不可就见。请在翠岩前聊坐片时，待菩萨出来，自有道理。”

行者依言，还未坐下，又见那善财童子上前施礼道：“孙大圣，前蒙盛意，幸菩萨不弃收留，早晚不离左右，专侍莲台之下，甚得善慈。”行者知是红孩儿，笑道：“你那时节魔业迷心，今朝得成正果，才知老孙是好人也。”

行者久等不见，心焦道：“列位与我传报传报，但迟了，恐伤吾师之命。”诸天道：“不敢报。菩萨吩咐，只等他自出来哩。”行者性急，那里等得，急纵身往里便走。噫！

这个美猴王，性急能鹊薄。

诸天留不住，要往里边躐。

拽步入深林，睁眼偷觑着。

远观救苦尊，盘坐衬残箬。



his auspicious cloud and headed for the Southern Sea. Within an hour Potaraka Island was in view, and he landed the cloud on Pota Cliff, where the twenty-four devas, the guardian god of the island, Moksa the Novice, the boy Sudhana, and the Naga Maiden Pengzhu all came forward to bow in greeting and ask, "Why have you come, Great Sage?" "There is something about which I would like to see the Bodhisattva," Monkey replied. "The Bodhisattva left her cave this morning to go to her bamboo grove," the devas replied. "She allowed nobody to accompany her, but as she knew that you would be coming today she told us to wait here to greet you. Since you will not be able to see her at once would you please sit under the Turquoise Cliff until the Bodhisattva comes out and decides what to do."

Brother Monkey did as they suggested, but before he had sat down the page Sudhana came up to him and said with a bow, "Great Sage Sun, thanks to you earlier kindness the Bodhisattva deigned to keep me. I never leave her side, and am always at the foot of her lotus throne. She has been very good to me." Monkey, who knew that he had previously been the Red Boy, laughed as he said, "You were so confused by evil then that you only realize I'm a good person now you've been converted."

When he had been waiting for a long time but the Bodhisattva had still not appeared Monkey said anxiously. "Will you please report that I'm here? Time's being lost, and I'm worried that my master may be killed." "We would not dare," the devas replied. "The Bodhisattva told us to wait till she came herself." Monkey, who was much too impatient to wait a moment longer, rushed inside.

The Handsome Monkey King
Was impatient and very snide.
The devas could not hold him back,
When he wanted to go inside.
He strode deep into the grove,
Eyes wide as he peered around.
He saw the Saviour sitting on
Bamboo leaves on the ground.
She was not washed or combed,



懒散怕梳妆，容颜多绰约。
散挽一窝丝，未曾戴缨络。
不挂素蓝袍，贴身小袄缚。
漫腰束锦裙，赤了一双脚。
披肩绣带无，精光两臂膊。
玉手执钢刀，正把竹皮削。

行者见了，忍不住厉声高叫道：“菩萨，弟子孙悟空志心朝礼。”菩萨教：“外面俟候。”行者叩头道：“菩萨，我师父有难，特来拜问通天河妖怪根源。”菩萨道：“你且出去，待我出来。”

行者不敢强，只得走出竹林，对众诸天道：“菩萨今日又重置家事哩。怎么不坐莲台，不妆饰，不喜欢，在林里削篾做甚？”诸天道：“我等却不知。今早出洞，未曾妆束，就入林中去了。又教我等在此接候大圣，必然为大圣有事。”行者没奈何，只得等候。

不多时，只见菩萨手提一个紫竹篮儿出林，道：“悟空，我与你救唐僧去来。”行者慌忙跪下道：“弟子不敢催促，且请菩萨着衣登座。”菩萨道：“不消着衣，就此去也。”那菩萨撇下诸天，纵祥云腾空而去。孙大圣只得相随。

顷刻间，到了通天河界。八戒与沙僧看见道：“师兄性



And her face was free of care.
There were no tassels to hold in place
The silken strands of her hair.
She did not wear her plain blue robe,
But only a clinging vest,
A skirt of brocade round her waist,
And both arms left undressed.
There was no shawl for her shoulders;
On her foot she wore no shoe.
Her jade hand held a knife of steel
With which she peeled bamboo.

When Monkey saw her he could not restrain himself from shouting, "Bodhisattva, your disciple Sun Wukong offers his pious respects." "Wait outside," said the Bodhisattva. "Bodhisattva," Monkey replied, "my master is in trouble and I have come to inquire respectfully about the background of the evil monster in the River of Heaven." "Get out," said the Bodhisattva, "and wait till I come out."

Not daring to push his demands any harder, Monkey had to leave the bamboo grove and say to all the devas, "The Bodhisattva seems to be spring cleaning. Why is she cutting strips of bamboo in the grove, and not properly dressed, instead of sitting on her lotus throne?" "We don't know," said the devas. "She left the cave and went into the grove this morning before dressing, telling us to receive you here. It must be something to do with you, Great Sage." Monkey could do nothing but wait.

Before long the Bodhisattva emerged from the grove carrying a basket made from purple bamboo. "Wukong," she said, "you and I are going to rescue the Tang Priest." Monkey fell to his knees and replied, "Your disciple has the temerity to suggest that you should dress and take your seat on your lotus throne." "There will be no need to dress; I shall go as I am," the Bodhisattva replied, after which she dismissed the devas and set off on an auspicious cloud. Monkey could only follow.

In a moment they were on the banks of the River of Heaven. When Pig and Friar Sand saw them they said to each other, "That brother of ours is too impatient. Goodness only knows what sort of row he must have made in the Southern Sea to make the Bodhisattva come rushing

急，不知在南海怎么乱嚷乱叫，把一个未梳妆的菩萨逼将来也。”说不了，到于河岸。二人下拜道：“菩萨，我等擅干，有罪！有罪！”菩萨即解下一根束袄的丝绦，将篮儿拴定，提着丝绦，半踏云彩，抛在河中，往上溜头扯着，口念颂子道：“死的去，活的住！死的去，活的住！”念了七遍，提起篮儿，但见那篮里亮灼灼一尾金鱼，还斩眼动鳞。菩萨叫：

“悟空，快下水救你师父耶。”行者道：“未曾拿住妖邪，如何救得师父？”菩萨道：“这篮儿里不是？”八戒与沙僧拜问道：“这鱼儿怎生有那等手段？”菩萨道：“他本是我莲花池里养大的金鱼。每日浮头听经，修成手段。那一柄九瓣铜锤，乃是一枝未开的菡萏，被他运炼成兵。不知是那一日，海潮泛涨，走到此间。我今早扶栏看花，却不见这厮出拜。掐指巡纹，算是他在此成精，害你师父，故此未及梳妆，运神功，织个竹篮儿擒他。”

行者道：“菩萨，既然如此，且待片时，我等叫陈家庄众信人等，看看菩萨的金面：一则留恩，二来说此收怪之事，好教凡人信心供养。”菩萨道：“也罢，你快去叫来。”那八戒与沙僧，一齐飞跑至庄前，高呼道：“都来看活观音菩萨！都来看活观音菩萨！”一庄老幼男女，都向河边，也不顾泥水，都跪在里面，磕头礼拜。内中有善图画者，传下影神，





here before she was even properly dressed." Before these words were out of their mouths Guanyin reached the bank, and the two of them bowed low to her saying, "Bodhisattva, we shouldn't have done it, we were wrong, forgive us." The Bodhisattva undid the silken sash around her waistcoat, tied one end to the basket, and rose on a coloured cloud. Holding the other end of the sash she threw the basket into the river then pulled it up through the current, reciting, "Die if you go, live if you stay, die if you go, live if you stay." When she had said this seven times she raised the basket again, and this time it contained a glistening goldfish, blinking its eyes and moving its scales. "Wukong," said the Bodhisattva, "go down into the water and rescue your master."

"How can I?" Monkey said. "The monster hasn't been caught yet." "Isn't that him in the basket?" the Bodhisattva asked. Pig and Friar Sand then bowed low and asked, "How could that fish have had such great powers?" "It originally was a goldfish that I raised in my lotus pool," the Bodhisattva replied. "Every day it would swim up to listen to sutras, and it trained itself to have magic powers. Then nine-knobbed copper mace was an unopened lotus bud that it tempered and made into a weapon. One day, I do not know when, a high tide reached the pool and carried it here. When I was leaning on the balustrade looking at the lotuses this morning I noticed that the wretch had not come to pay his respects, so I examined my fingers and the palms of my hands and worked out that it must have become a spirit and be planning to kill your master. That was why I did not wait to dress before using my divine powers to weave a bamboo basket in which to catch him."

"In that case," said Monkey, "could you stay here a moment longer? We would like to let the faithful in Chen Village gaze upon your golden countenance, Bodhisattva. This would be a great kindness, and it would also teach common folk to believe and make offerings by showing them how that demon was subdued." "Very well," said the Bodhisattva. "Call them here." Pig and Friar Sand then ran to the village shouting, "Come and see the living Bodhisattva Guanyin, come and see the living Bodhisattva Guanyin." All the villagers, young and old, men and women, rushed to the edge of the river and fell to their knees and kowtowed in worship despite the mud and the water. Among them was a good painter who left to

这才是鱼篮观音现身。当时菩萨就归南海。

八戒与沙僧，分开水道，径往那水鼋之第，找寻师父。原来那里边水怪鱼精，尽皆死烂。却入后宫，揭开石匣，驮着唐僧，出离波津，与众相见。那陈清兄弟，叩头称谢道：

“老爷不依小人劝留，致令如此受苦。”行者道：“不消说了。你们这里人家，下年再不用祭赛。那大王已此除根，永无伤害。陈老儿，如今才好累你，快寻一只船儿，送我们过河去也。”那陈清道：“有！有！有！”就教解板打船。众庄客闻得此言，无不喜舍。那个道，我买桅篷；这个道，我办篙桨。有的说，我出绳索；有的说，我雇水手。

正都在河边上吵闹，忽听得河中间高叫：“孙大圣不要打船，花费人家财物。我送你师徒们过去。”众人听说，个个心惊，胆小的走了回家，胆大的战兢兢贪看。须臾，那水里钻出一个怪来，你道怎生模样：

方头神物非凡品，九助灵机号水仙。

曳尾能延千纪寿，潜身静隐百川渊。

翻波跳浪冲江岸，向日朝风卧海边。

养气含灵真有道，多年粉盖癞头鼋。

那老鼋又叫：“大圣，不要打船，我送你师徒过去。”行者轮着铁棒道：“我把你这个孽畜！若到边前，这一棒就打死你！”



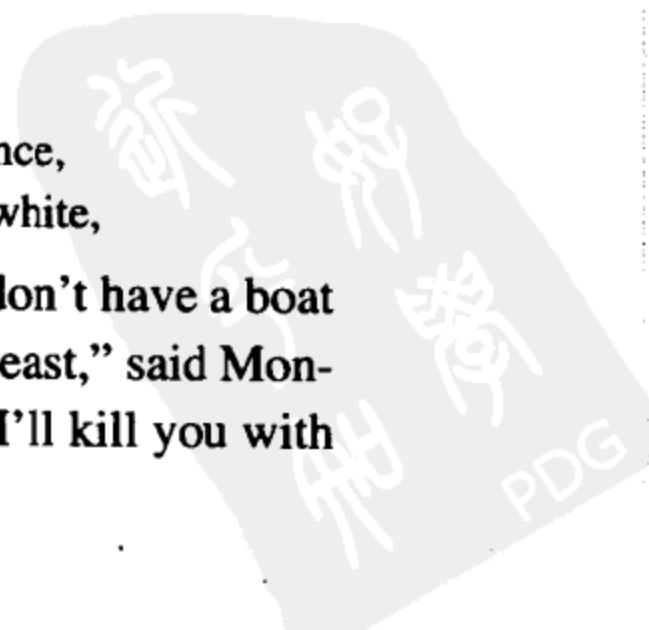
posterity the painting of the Bodhisattva Guanyin appearing with a fish-basket. The Bodhisattva then returned to the Southern Sea.

Pig and Friar Sand cleared a way through the water straight to the River Turtle's Residence, where they searched for their master. All the water monsters and fish spirits there were now dead and rotten. They went round to the back of the palace, opened the stone chest, carried the Tang Priest up out of the water, and showed him to the crowds. The Chen brothers kowtowed and expressed their thanks, saying, "My lord, if only you had accepted our advice and stayed longer you would have been spared all this trouble." "Say no more about it," replied Monkey. "From next year onwards you people here won't need to make any more sacrifices. The Great King has been removed, and will never do you any harm again. Old Mr Chen, I'd now like to trouble you to find a boat as soon as you can to take us across the river." "Yes, I can, I can," said Chen Qing, ordering people to saw wood into planks to build a boat. When his retainers heard this they were all delighted to make offerings, and there were many cries of "I'll pay for the mast and the sail," "I'll fix the oars," "I'll provide the rigging," and "I'll hire the boatmen."

Amid all the noisy yelling on the bank a great shout came from the river, "Great Sage Sun, don't waste other people's money building a boat. I shall carry you all, master and disciples, across the river." When the crowd heard this they were all terrified. The more timid among them slipped home, while the bolder stayed to watch, shivering and shaking. A moment later a monster emerged from the water. This is what it was like:

A divine square-headed and extraordinary beast,
The miraculous creature, the immortal of the waters.
Wagging his tail he can live for many an age,
Hiding still and silent in the depths of the rivers.
Leaping through the waves he rushes to the bank,
Or lies beside the sea facing sun and wind.
He has mastered the true Way of nourishing his essence,
The Ancient Soft-shelled Turtle with his carapace of white,

"Great Sage," called the Ancient Soft-shelled Turtle, "don't have a boat built. I'll take you four across." "I'll get you, you evil beast," said Monkey, swinging his iron cudgel. "Come to the bank and I'll kill you with



老鼋道：“我感大圣之恩，情愿办好心送你师徒，你怎么反要打我？”行者道：“与你有甚恩惠？”老鼋道：“大圣，你不知这下水鼋之第，乃是我的住宅。自历代以来，祖上传留到我。我因省悟本根，养成灵气，在此处修行，被我将祖居翻盖了一遍，立做一个水鼋之第。那妖邪乃九年前海啸波翻，他赶潮头，来于此处，仗逞凶顽，与我争斗；被他伤了我许多儿女，夺了我许多眷族。我斗他不过，将巢穴白白的被他占了。今蒙大圣至此搭救唐师父，请了观音菩萨扫净妖氛，收去怪物，将第宅还归于我，我如今团圞老小，再不须挨土帮泥，得居旧舍。此恩重若丘山，深如大海。——且不但我等蒙惠，只这一庄上人，免得年年祭赛，全了多少人家儿女，此诚所谓‘一举而两得’之恩也！敢不报答？”

行者闻言，心中暗喜，收了铁棒道：“你端的是真实之情么？”老鼋道：“因大圣恩德洪深，怎敢虚谬？”行者道：“既是真情，你朝天赌咒。”那老鼋张着红口，朝天发誓道：“我若真情不送唐僧过此通天河，将身化为血水！”行者笑道：

“你上来，你上来。”老鼋却才负近岸边，将身一纵，爬上河崖。众人近前观看，有四丈围圆的一个大白盖。行者道：

“师父，我们上他身，渡过去也。”三藏道：“徒弟呀，那层冰厚冻，尚且遭迤，况此鼋背；恐不稳便。”老鼋道：“师父



this." "I am grateful to you, Great Sage, and have offered in good faith to carry you master and you disciples across the river, so why do you want to kill me?" the monster asked. "What good turn have I ever done you?" Brother Monkey asked.

"Great Sage," said the Soft-shelled Turtle, "you may not realize that the River Turtle's Residence at the bottom of the river is my home, which was handed down to me by many generations of ancestors. Because I acquired awareness of the fundamental and developed a divine spirit by cultivating my conduct I had my ancestral home rebuilt as the River Turtle's Residence. Nine years ago, on a day when the sea was roaring and the waves were crashing, that evil monster came here on the tide and used his power to make a vicious attack on me. He killed many of my children and captured many of my clan. As I was no match for him I had to let him take my home for nothing. Now that you have come to rescue the Tang Priest, Great Sage, and have asked the Bodhisattva Guanyin here to sweep away evil and capture the monster my house has been returned to me and my family reunited. We can now live in our old home instead of having to make mud shelters. That is why my gratitude to you is as great as a mountain and as deep as the sea. And it is not only my family that is grateful. The whole village will now be spared from the annual sacrifice, and the sons and daughters of many a family will be spared. You have indeed brought double benefits with a single action, and that kindness is one that I have to repay."

Monkey's heart was warmed to hear this, so he put his cudgel away and asked, "Is all that really true?" "How could I possibly lie to the Great Sage who has done me so very great a kindness?" the Ancient Soft-shelled Turtle asked. "If it's the truth you must swear an oath to Heaven," Monkey said, whereupon the Ancient Soft-shelled Turtle opened his red mouth and swore to Heaven, "If I do not faithfully carry the Tang Priest across the River of Heaven may my whole body be turned to blood." "Come ashore, come ashore," said Monkey with a smile. Only then did the Ancient soft-shelled Turtle approach the shore, give a jump, and climb up the bank. When they all went close they saw that he had a huge white shell about forty feet around. "Master," said Monkey, "let's climb on his back and cross over." "But, disciple," said Sanzang, "we could not get

放心。我比那层冰厚冻，稳得紧哩。但歪一歪，不成功果！”行者道：“师父啊，凡诸众生，会说人话，决不打诳语。”教：“兄弟们，快牵马来。”

到了河边，陈家庄老幼男女，一齐来拜送。行者教把马牵在白鼋盖上，请唐僧站在马的颈项左边，沙僧站在右边，八戒站在马后，行者站在马前；又恐那鼋无礼，解下虎筋绦子，穿在老鼋的鼻之内，扯起来，像一条缰绳；却使一只脚踏在盖上，一只脚登在头上；一只手执着铁棒，一只手扯着缰绳，叫道：“老鼋，慢慢走啊。歪一歪儿，就照头一下！”老鼋道：“不敢！不敢！”他却蹬开四足，踏水面如行平地。众人都在岸上，焚香叩头，都念“南无阿弥陀佛”。这正是真罗汉临凡，活菩萨出现。众人只拜的望不见形影方回，不题。

却说那师父驾着白鼋，那消一日，行过了八百里通天河界，干手干脚的登岸。三藏上崖，合手称谢道：“老鼋累你，无物可赠，待我取经回谢你罢。”老鼋道：“不劳师父赐谢。我闻得西天佛祖无灭无生，能知过去未来之事。我在此间，整修行了一千三百余年；虽然延寿身轻，会说人语，只是难脱本壳。万望老师父到西天与我问佛祖一声，看我几时得脱本壳，可得一个人身。”三藏响允道：“我问，我问。”那老鼋才淬水中去了。行者遂伏侍唐僧上马。八戒挑着行囊，沙



across that ice even though it was frozen so thick. I'm afraid that we would be even less safe on a turtle's back." "Do not be afraid, Master," said the Ancient Soft-shelled Turtle. "I'm much safer than those thick layers of ice. I'll only fail in my spiritual endeavours if I roll to the side." "Master," said Monkey, "no creature that can speak human language will tell a lie." He then told Pig and Friar Sand to lead the horse forward.

When they reached the banks everyone in the village came to see them off with deep bows. Monkey led the animal on to the turtle's white shell and asked the Tang Priest to stand to the horse's right, Pig to its left, and Friar Sand behind it while he stood in front. Just in case the Soft-shelled Turtle tried to misbehave, Monkey undid his belt of tiger sinew, threaded it through the turtle's nose, and held it like a halter. Then with one foot on the turtle's shell and one on its head, and with his iron cudgel in one hand and the halter in the other, he shouted, "Take it easy, Ancient Soft-shelled Turtle. One roll from you and I'll hit you on the head." "I'd never dare, I'd never dare," the turtle said, and he started to walk across the water on his four feet as if going across dry land. All the people on the bank burnt incense, kowtowed, and recited, "Namo Amitabha Buddha." This had indeed been a case of a true arhat coming down to the mortal world, and the appearance of a living Bodhisattva. Everyone bowed, watched them until they could be seen no more, and then went home.

In less than a day the master rode the White Soft-shelled Turtle across the 250 miles of the River of Heaven and landed on the other side with hands and feet still dry. When he had climbed ashore Sanzang put his hands together in thanks, and said, "Ancient Soft-shelled Turtle, I have put you to a great effort but I have nothing I can give you. I shall have to express my gratitude when I come back with the scriptures." "There is no need for any presents, venerable sir," said the turtle. "I hear that the Lord Buddha in the Western Heaven has gone beyond death and life and knows everything in the past and the future. I have been cultivating my conduct here for over 1,300 years, and although I have prolonged my life and learnt human speech I cannot escape from my shell. I beg you, venerable sir, to ask the Lord Buddha on my behalf when I will be rid of this shell and able to take human form. "I shall ask, I shall ask," Sanzang promised, at which the Ancient Soft-shelled Turtle plunged back into the

僧跟随左右。师徒们找大路，一直奔西。

这的是：

圣僧奉旨拜弥陀，水远山遥灾难多。

意志心诚不惧死，白鼋驮渡过天河。

毕竟不知此后还有多少路程，还有什么凶吉，且听下回分解。



water and Monkey helped Sanzang to mount the horse. With Pig shouldering the luggage and Friar Sand walking alongside, master and disciples took the main trail west. Indeed,

The emperor sent the priest on his journey to visit the Buddha;
Great were the hardships and long was the road over river and
hill.

Firm was his will and sincere was his heart: for him death held
no terror.

The River of Heaven he crossed standing high on the old turtle's
shell.

If you don't know how much further they had to go, or what other terrible trials faced them, listen to the explanation in the next instalment.



第五十回

情乱性从因爱欲 神昏心动遇魔头

诗曰：

心地频频扫，尘情细细除，莫教坑堑陷毗卢。本体常清净，方可论元初。

性烛须挑剔，曹溪任吸呼，勿令猿马气声粗。昼夜绵绵息，方显是功夫。

这一首词，牌名《南柯子》，单道着唐僧脱却通天河寒冰之灾，踏白鼋负登彼岸。四众奔西，正遇严冬之景，但见那林光漠漠烟中淡，山骨棱棱水外清。师徒们正当行处，忽然又遇一山，阻住去道。路窄崖高，石多岭峻，人马难行。三藏在马上兜住缰绳，叫声“徒弟”。时有孙行者引八戒、沙僧近前侍立道：“师父，有何吩咐？”三藏道：“你看那前面山高，只恐有虎狼作怪，妖兽伤人，今番是必仔细！”行者道：“师父放心莫虑。我等兄弟三人，性和意合，归正求真，使出荡怪降妖之法，怕什么虎狼妖兽！”三藏闻言，只得放怀



Chapter 50

Feelings Run Wild and Nature Gets Loose Because of Desire In Confusion of Spirit the Heart Is Disturbed and the Demon Encountered

The poem goes:

The heart must be frequently swept,
The dust of emotions removed,
Lest the Buddha be trapped in the pit.
Only when the essence is pure
Can the origin then be discussed.
Trim the candle of nature,
Breathe in the way that Master Caoxi taught,
Control the ape and horse of the mind.
Only when breath is calm by day and night
Can one achieve the true adept's skill.

This poem is set to the tune *Nan Ke Zi* and it tells how the Tang Priest escaped disaster under the ice of the River of Heaven and crossed to the other bank on the shell of the white turtle. As the four pilgrims headed west it was now the depths of winter, but the mists in the forests were still light, and the bony shapes of the mountains could be seen rising in their purity above the waters. As master and disciples carried on along their way, they were obstructed by a big mountain. The road was rocky, and they and the horse found the going rough. Sanzang reined the horse in and called for his disciples. Monkey led Pig and Friar Sand forward to stand in attendance and asked, "Master, what are your instructions?" "You can see how high the mountain in front of us is," said Sanzang. "I am worried that there may be tigers, wolves, monsters and demon beasts who will kill us. You must be very careful." "Don't worry, Master," said Monkey. "We three brothers have got on very well together since we were converted to the pursuit of the truth. With our magic powers to put down demons and monsters we've got nothing to fear from tigers, wolves

前进。到于谷口，促马登崖，抬头观看，好山：

嵯峨矗矗，峦削巍巍。嵯峨矗矗冲霄汉，峦削巍巍碍碧空。怪石乱堆如坐虎，苍松斜挂似飞龙。岭上鸟啼娇韵美，崖前梅放异香浓。涧水潺湲流出冷，巖云黯淡过来凶。又见那飘飘雪，凛凛风，咆哮饿虎吼山中。寒鸦拣树无栖处，野鹿寻窝没定踪。可叹行人难进步，皱眉愁脸把头蒙。

师徒四众，冒雪冲寒，战淅淅，行过那巅峰峻岭，远望见山凹中有楼台高耸，房舍清幽。唐僧马上欣然道：“徒弟啊，这一日又饥又寒，幸得那山凹里有楼台房舍，断乎是庄户人家，庵观寺院；且去化些斋饭，吃了再走。”行者闻言，急睁睛看，只见那壁厢凶云隐隐，恶气纷纷，回首对唐僧道：“师父，那厢不是好处。”三藏道：“见有楼台亭宇，如何不是好处？”行者笑道：“师父啊，你那里知道？西方路上多有妖怪邪魔，善能点化庄宅。不拘什么楼台房舍，馆阁亭宇，俱能指化了哄人。你知道‘龙生九种’，内有一种名‘蜃’。蜃气放出，就如楼阁浅池。若遇大江昏迷，蜃现此



or demons.” This greatly reassured Sanzang, who pressed ahead. When he reached the mouth of a gully and urged the horse up the slope he raised his head and saw that it was a splendid mountain:

Towering crags,
A steep and lofty range.
Towering crags pierced the heavens,
The steep and lofty range blocked out the azure sky.
Grotesque rocks were piled like sitting tigers,
Twisted, slanting pines seemed to fly like dragons,
Beautifully sang the birds on the ridge,
Heavy hung the scent of plum blossom by the scar.
Cold was the sluggish flow of the stream,
And menacing hung the dark clouds over the peak.
They saw whirling snow,
And an icy wind
Howling with the roar of hungry mountain tigers.
Cold rocks could find no perches in the trees
And wild deer did not know the way back home.
Hard it was indeed for the traveller to make progress
As he frowned with worry and covered up his head.

The four of them were trembling in the cold and the snow as they crossed that high ridge and saw in a distant hollow high towers and elegant houses. “Disciples,” said a relieved Sanzang from the back of his horse, “we have gone cold and hungry today, but there are many buildings in that hollow that I am sure must be a farm or a Buddhist or Taoist monastery. Let us go there and beg some food before we continue on our way.” Monkey’s immediate response was to take a good look. He saw that evil-looking clouds and vapours hung over the place, so he turned back to the Tang Priest and said, “Master, that’s a bad place.” “How could it possibly be a bad place with all those towers, pavilions and fine buildings?” Sanzang asked. “You wouldn’t know, Master,” Monkey replied. “There are any number of evil spirits and monsters along this road to the west who are good at making buildings by magic. They can make anything from towers and houses to halls and pavilions, and all just as bait. As you know, one of the nine kinds of dragon is called the clam-dragon. Its breath comes out looking like fine buildings and pools. Clam-

势。倘有鸟鹊飞腾，定来歇翅。那怕你上万论千，尽被他一气吞之。此意害人最重。那壁厢气色凶恶，断不可入。”

三藏道：“既不可入，我却着实饿了。”行者道：“师父果饥，且请下马，就在这平处坐下，待我别处化些斋来你吃。”三藏依言下马。八戒采定缰绳，沙僧放下行李，即去解开包裹，取出钵盂，递与行者。行者接钵盂在手，吩咐沙僧道：“贤弟，却不可前进。好生保护师父稳坐于此，待我化斋回来，再往西去。”沙僧领诺。行者又向三藏道：“师父，这去处少吉多凶，切莫要动身别往。老孙化斋去也。”唐僧道：“不必多言，但要你快去快来。我在这里等你。”行者转身欲行，却又回来道：“师父，我知你没甚坐性，我与你个安身法儿。”即取金箍棒，幌了一幌，将那平地下周围画了一道圈子，请唐僧坐在中间；着八戒、沙僧侍立左右，把马与行李都放在近身。对唐僧合掌道：“老孙画的这圈，强似那铜墙铁壁。凭他什么虎豹狼虫，妖魔鬼怪，俱莫敢近。但只不许你们走出圈外，只在中间稳坐，保你无虞；但若出了圈儿，定遭毒手。千万，千万！至嘱，至嘱！”三藏依言，师徒俱端然坐下。

行者才起云头，寻庄化斋，一直南行，忽见那古树参天，乃一村庄舍。按下云头，仔细观看，但只见：

雪欺衰柳，冰结方塘。疏疏修竹摇青，郁郁乔松凝翠。几间茅屋半装银，一座小桥斜砌粉。



dragon buildings appear when there is a heavy mist over a great river. Birds flying by will perch on them for a rest. The clam-dragon eats everyone up, even if there are thousands of them. It's a really lethal trick. The atmosphere over there looks thoroughly vicious: whatever you do don't go there."

"Even if I may not I am still very hungry indeed," said Sanzang. "Yes, Master, you really must be," replied Monkey. "Would you like to dismount and sit on this level ground here while I go somewhere else to beg food for you?" Sanzang followed this suggestion. While Pig held the halter Friar Sand put the luggage down, opened up one of the bundles, and took out a begging bowl that he handed to Monkey, who gave him these parting instructions as he took it: "Don't go any further. Guard the master and make sure he stays sitting here until I come back with some food. Then we can carry on west." Friar Sand promised to do so. Monkey then spoke to Sanzang again: "Master, this is a very dangerous place. Whatever you do you mustn't move away from here. I'm off now to beg for food." "No need to say any more," replied Sanzang. "Be back as soon as you can. I shall wait for you here." Monkey turned and was about to go when he turned back to add, "Master, I know that you haven't the patience to sit still, but I'll make a spell to keep you safe here." With that he took out his gold-banded cudgel and in a flash he drew a circle on the ground with it. He asked the Tang priest to sit in the circle with Pig and Friar Sand standing on either side and the horse and luggage nearby. Then he put his palms together and said to the Tang Priest, "The circle I've drawn is stronger than a wall of bronze or iron. No tiger, leopard, wolf, demon, fiend or monster will dare come anywhere near it. But you must not step outside it. I guarantee that you'll come to no harm as long as you sit inside the circle; but once you leave it very nasty things will happen to you. Please, please, please stay inside it whatever happens." Sanzang did as he was told and they all sat down. Only then did Monkey set off due south on his cloud to beg for some food. When he saw the ancient trees of another farmhouse reaching up to the sky he brought his cloud down for a closer look. This is what he saw:

Willows bent down by cruel snow,
A square pool frozen hard.

PDF
PDG

篱边微吐水仙花，檐下长垂冰冻筋。飒飒寒风送异香，雪漫不见梅开处。

行者随步观看庄景，只听得呀的一声，柴扉响处，走出一个老者，手拖藜杖，头顶羊裘，身穿破衲，足踏蒲鞋，拄着杖，仰身朝天道：“西北风起，明日晴了。”说不了，后边跑出一个哈巴狗儿来，望着行者，汪汪的乱吠。老者却才转过头来，看见行者捧着钵盂，打个问讯道：“老施主，我和尚是东土大唐钦差上西天拜佛求经者。适路过宝方，我师父腹中饥馁，特造尊府募化一斋。”老者闻言，点头顿杖道：“长老，你且休化斋，你走错路了。”行者道：“不错。”老者道：“往西天大路，在那直北下。此间到那里有千里之遥，还不去找大路而行？”行者笑道：“正是直北下。我师父现在大路上端坐，等我化斋哩。”那老者道：“这和尚胡说了。你师父在大路上等你化斋，似这千里之遥，就会走路，也须得六七日；走回去又要六七日，却不饿坏他也？”行者笑道：“不瞒老施主说。我才然离了师父，还不上一盏热茶之时，却就走到此处。如今化了斋，还要趁去作午斋哩。”老者见说，心中害怕道：“这和尚是鬼！是鬼！”急抽身往里就走。行者一





A few sparse bamboos waving green,
The turquoise of a lofty and elegant pine.
Thatched cottages that looked covered with silver,
A slanting bridge that seemed paved with flour.
Daffodils by the fence were beginning to open,
While icicles hung low beneath the eaves.
The icy wind carried many a strange fragrance;
The plum blossom was lost amid the driving snow.

As Monkey walked towards the farm to take a look at it he heard the creak of a wicker gate opening as an old man came out. He was leaning on a wooden stick and wearing a sheepskin hat, a tattered tunic, and rush sandals. He looked up to the sky and said. "The northwest wind in blowing, so the sky will be clear tomorrow." Before the words were out of his mouth a Pekinese dog came bounding out from behind him and started barking wildly at Monkey. Only then did the man turn to see Monkey carrying his begging bowl. "Venerable benefactor," said Monkey, "I'm with the monk sent to the Western Heaven by the emperor of Great Tang in the east to worship the Buddha and fetch the scriptures. As we were passing this way and my master is very hungry I have come to your honourable residence to beg for a vegetarian meal." The old man nodded, hit the ground with his stick and said, "Reverend sir, don't beg here. You've lost your way." "No, I haven't," said Monkey. "The main trail west is over three hundred miles north of here," said the old man, "so why aren't you on that?" "That's where I've come from," Monkey replied. "My master is now sitting by the main trail waiting for me to bring him some food." "You're talking nonsense, monk," the old man replied. "How could your master be waiting by the main trail for you to bring him some food? Even if you could walk this far it would take you six or seven days to cover over three hundred miles and as long again to get back. By then he would have starved to death."

"Honestly, benefactor," replied Brother Monkey with a smile. "I have only just left my master, and it took me less time to get here than it would to drink a cup of tea. When I've been given the food I'll take it back for his lunch." This alarmed the old man, who drew back at once, saying, "That monk's a demon, a demon." He was just about to go back inside

把扯住道：“施主那里去？”有斋快化些儿。”老者道：“不方便！不方便！别转一家儿罢！”行者道：“你这施主，好不会事！你说我离此有千里之遥，若再转一家，却不又有千里？真是饿杀我师父也。”那老者道：“实不瞒你说。我家老小六七口，才淘了三升米下锅，还未曾煮熟。你且到别处去转转再来。”行者道：“古人云：‘走三家不如坐一家。’我贫僧在此等一等罢。”那老者见缠得紧，恼了，举藜杖就打。行者公然不惧，被他照光头上打了七八下，只当与他拂痒。那老者道：“这是个撞头的和尚！”行者笑道：“老官儿，凭你怎么打，只要记得杖数明白。一杖一升米，慢慢量来。”那老者闻言，急丢了藜杖，跑进去把门关了，只嚷：“有鬼！有鬼！”慌得那一家儿战战兢兢，把前后门俱关上。行者见他关了门，心中暗想：“这老贼才说淘米下锅，不知是虚是实。常言道：‘道化贤良释化愚。’且等老孙进去看看。”好大圣，捻着诀，使个隐身遁法，径走入厨中看处，果然那锅里气腾腾的，煮了半锅干饭。就把钵盂往里一掬，满满的掬了一钵盂，即驾云回转不题。

却说唐僧坐在圈子里，等待多时，不见行者回来，欠身怅望道：“这猴子往那里化斋去了！”八戒在旁笑道：“知他往那里耍子去来！化什么斋，却教我们在此坐牢！”三藏道：“怎





when Monkey took hold of him and asked, "Where are you going, benefactor? Give me some food at once." "It's very difficult," the old man said, "very difficult. Try somewhere else." "You really don't understand, benefactor," Monkey replied. "Just think, I've had to come over three hundred miles to get here, so it would probably be another three hundred miles to another house. You're trying to make my master starve to death."

"I tell you frankly," the old man said, "that we can only put three pints of rice in the pot for the six or seven members of the family, and it's still cooking. Try somewhere else first." "There is an old saying," Monkey replied, "that it's better to stay in one house than to call on three. I'm staying put." The old man lost his temper with Monkey for being so persistent and raised his stick to hit him. This did not worry Monkey at all, who allowed the old man to hit him on his shaven pate seven or eight times: it felt like having the itches on his head scratched.

"You're a monk who likes being hit on the head," said the old man. "Hit me as much as you like, oldy," said Monkey. "I'm keeping the score and you'll have to give me a pint of rice for every blow." When the old man heard this he dropped his stick, rushed inside, shut the gate and shouted. "A demon, a demon." This made the whole household shake with fear as they shut the front and back gates in a great hurry. Watching the gates being shut Monkey thought, "I wonder if the old villain was telling the truth about the amount of rice they cook. As the saying goes, the good are converted by Taoism and the stupid by Buddhism. I'm going in to take a look round." With that the splendid Great Sage made a spell with his hands to make himself invisible and went straight to the kitchen to look. He saw that the pot was steaming and half filled with grain, so he thrust his begging bowl into it, filled it to the brim, and went back on his cloud.

The Tang priest meanwhile, who had been sitting in the circle for a long time waiting for Monkey to come back, stretched, looked around and said, "Where has that ape gone to beg for food?" "Goodness only knows where he is — probably fooling around," said Pig with a laugh beside him. "Begging for food, indeed! He's left us here in a pen." "What

么谓之坐牢？”八戒道：“师父，你原来不知。古人划地为牢。他将棍子划个圈儿，强似铁壁铜墙，假如有虎狼妖兽来时，如何挡得他住？只好白白的送与他吃罢了。”三藏道：

“悟能，凭你怎么处治。”八戒道：“此间又不藏风，又不避冷，若依老猪，只该顺着路，往西且行。师兄化了斋，驾了云，必然来快，让他赶来。如有斋，吃了再走。如今坐了这一会，老大脚冷！”

三藏闻此言，就是晦气星进宫：遂依呆子，一齐出了圈外。沙僧牵了马，八戒担了担，那长老顺路步行前进。不一时，到了那楼阁之所，原来是坐北向南之家。门外八字粉墙，有一座倒垂莲升斗门楼，都是五色装的。那门儿半开半掩。八戒就把马拴在门枕石鼓上。沙僧歇了担子。三藏畏风，坐于门限之上。八戒道：“师父，这所在想是公侯之宅，相辅之家。前门外无人，想必都在里面烘火。你们坐着，让我进去看看。”唐僧道：“仔细耶！莫要冲撞了人家。”呆子道：“我晓得。自从归正禅门，这一向也学了些礼数，不比那村莽之夫也。”

那呆子把钉钯撒在腰里，整一整青锦直裰，斯斯文文，走入门里。只见是三间大厅，帘栊高探，静悄悄全无人迹，也无桌椅家火。转过屏门，往里又走，乃是一座穿堂。堂后有一座大楼，楼上窗格半开，隐隐见一顶黄绫帐幔。呆子道：“想是有人怕冷，还睡哩。”他也不分内外，拽步走上楼





do you mean, in a pen?" Sanzang asked. "That's something else you wouldn't know, Master," Pig replied. "In the old days people used to draw circles on the ground to make pens. He draws a circle with his cudgel and says it's stronger than a wall of bronze or iron. But how could it possibly keep out any tigers, wolves or evil monsters that came here? We'd be a meal served up to them on a plate." "What should we do about it, Wuneng?" Sanzang asked him. "We're not sheltered from the wind or the cold here," Pig said. "If you ask me we should carry on west along the trail. Monkey went off begging on his cloud, so he's bound to be back soon. He'll catch up with us. If he's got any food we can eat it before going on. All we've got from sitting here so long is cold feet."

These words were to be Sanzang's undoing: he followed the idiot's advice and they all left the circle. The Tang Priest walked along the trail with Pig leading the horse and Friar Sand carrying the luggage. They soon reached the house with high towers, which was a south-facing compound. Outside the gates was a whitewashed wall, above which rose a multicoloured gatetower shaped like lotuses leaning together. The gates stood half open. While Pig tethered the horse to a stone drum by the threshold Friar Sand put the luggage down and Sanzang sat on the door-sill out of the wind. "Master," said pig, "this looks like a nobleman or a minister's house. There's nobody at the gates, so I suppose they're all inside warming themselves up by the fire. Sit down and let me take a look." "Do be careful," said the Tang Priest. "Don't go charging into their house." "I know," said the idiot. "I'm a lot better mannered now I'm a Buddhist. I'm not a village yokel any more."

The idiot tucked his rake in his belt, straightened his black brocade tunic, and went in through the gate in a very affected way. He saw a large hall with high, curtained windows that was completely quiet and deserted. There were no tables, chairs or other furniture. When he went round the screen and further into the house he found himself in a passageway at the end of which stood a multi-storeyed building with upstairs windows half open through which yellow damask bed-curtains could be glimpsed. "I suppose they're still in bed because it's so cold," thought Pig, whereupon he marched up the stairs without worrying about the propriety of invading the private quarters of the house. When the idiot

来。用手掀开看时，把呆子唬了一个踉跄。原来那帐里，象牙床上，白媵媵的一堆骸骨，骷髅有巴斗大，腿挺骨有四五尺长。呆子定了性，止不住腮边泪落，对骷髅点头叹云：“你不知是——

那代那朝元帅体，何邦何国大将军。
当时豪杰争强胜，今日凄凉露骨筋。
不见妻儿来侍奉，那逢士卒把香焚？
漫观这等真堪叹，可惜兴王霸业人。”

八戒正才感叹，只见那帐幔后有火光一幌。呆子道：“想是有侍奉香火之人在后面哩。”急转步过帐观看，却是穿楼的窗扇透光。那壁厢有一张彩漆的桌子，桌子上乱搭着几件锦绣绵衣。呆子提起来看时，却是三件纳锦背心儿。

他也不管好歹，拿下楼来，出厅房，径到门外道：“师父，这里全没人烟，是一所亡灵之宅。老猪走进里面，直至高楼之上，黄绫帐内，有一堆骸骨。串楼旁有三件纳锦的背心，被我拿来了，也是我们一程儿造化。此时天气寒冷，正当用处。师父，且脱了褊衫，把他且穿在底下，受用受用，免得吃冷。”三藏道：“不可！不可！律云：‘公取窃取皆为盗。’倘或有人知觉，赶上我们，到了当官，断然是一个窃盗之罪。还不送进去与他搭在原处！我们在此避风坐一坐，等悟空来时走路。出家人不要这等爱小。”八戒道：“四顾无



lifted the curtain and looked inside he almost collapsed with shock: on the ivory bed inside the curtains was a pile of gleaming white bones, with a skull the size of a bushel measure and thighbones some four or five feet long. When the idiot calmed himself the tears poured down his cheeks as he nodded to the skeletons and said with a sigh, "I wonder

For what great dynasty you once were a marshal
In what country's service did you hold high command?
Then you were a hero fighting for mastery,
But now you are only a pile of old bones.
Where are the widow and child making offerings?
Do no soldiers burn incense to honour your memory?
The sight is enough to make one sigh deeply:
Alas for the man who once was a conqueror."

As pig was sighing with grief there was a flicker of fire behind the curtain, "I suppose there must be attendants at the back to offer him incense," the idiot thought. When he rushed round the bed-curtain to look he saw that it was the daylight shining through the windows, beside which stood a coloured lacquer table. On it were thrown some padded clothes in brocade and embroidery. When the idiot picked them up to look at them he saw that they were three quilted brocade waistcoats.

Not worrying about whether it was right to do so the idiot took them downstairs and went out through the main hall and the gates. "Master," he shouted, "there's no sign of life here — it's house of the dead. I went inside and went upstairs, where I found a pile of bones behind a yellow bed-curtain. On one side of the upper floor were three quilted brocade waistcoats, look — I've brought them back with me. We're really in luck as they're just what we need now that the weather has turned cold. Take your habit off, Master, and put one of these on underneath. You'll be a lot more comfortable: it'll keep the cold out." "No," said Sanzang, "it's forbidden. The law says, 'Taking, whether openly or in secret, is always theft.' If anyone found out, came after us and handed us over to the authorities we would definitely be found guilty of theft. You had better take them back in and put them where you found them. We shall just sit here for a while to shelter from the wind and carry on along our way as soon as Wukong is back. Monks should not be looking out for easy

人，虽鸡犬亦不知之，但只我们知道，谁人告我？有何证见？就如拾到的一般，那里论什么公取窃取也！”三藏道：“你胡做啊！虽是人不知之，天何盖焉！玄帝垂训云：‘暗室亏心，神目如电。’趁早送去还他，莫爱非礼之物。”

那呆子莫想肯听，对唐僧笑道：“师父啊，我自为人，也穿了几件背心，不曾见这等纳锦的。你不穿，且待老猪穿一穿，试试新，晤晤脊背。等师兄来，脱了还他走路。”沙僧道：“既如此说，我也穿一件儿。”两个齐脱了上盖直裰，将背心套上。才紧带子，不知怎么立站不稳，扑的一跌。原来这背心儿赛过绑缚手，霎时间，把他两个背剪手贴心捆了。慌得个三藏跌足报怨，急忙上前来解，那里便解得开？三个人在那里吆喝之声不绝，却早惊动了魔头也。

话说那座楼房果是妖精点化的，终日在此拿人。他在洞里正坐，忽闻得怨恨之声，急出门来看，果见捆住几个人了。妖魔即唤小妖，同到那厢，收了楼台房屋之形，把唐僧搀住，牵了白马，挑了行李，将八戒、沙僧一齐捉到洞里。老妖魔登台高坐，众小妖把唐僧推近台边，跪伏于地。妖魔问道：“你是那方和尚？怎么这般胆大，白日里偷盗我的衣服？”三藏滴泪告曰：“贫僧是东土大唐钦差往西天取经的。因腹中饥馁，着大徒弟去化斋未回，不曾依得他的言语，误



pickings like that." "But there's nobody around who could know," said Pig, "not even a chicken or a dog. The only people who know are ourselves. Who's going to sue us? There's no evidence. It's just the same as if we'd picked it up. Taking or stealing just doesn't come into it." "Nonsense," said the Tang Priest. "Even if nobody else knew about it Heaven cannot be fooled. As the Lord of Origin teaches us, 'Do no evil in a dark house: the eyes of the gods are like lightning.' Take it back at once and stop hankering after what you have no right to."

The idiot was having none of this. "Master," he said to the Tang Priest with a grin, "I've worn several waistcoats in my life, but never have I seen quilted brocade ones like this before. Even if you don't want to wear one, please let me just try one on to warm my back up. When Monkey comes back I'll take it off and we can be on our way again." "In that cast," said Friar Sand, "I'd like to try one too." The two of them took off their outer tunics and put the waistcoats on instead. As soon as they had tightened the belts they collapsed, unable to stay on their feet. The waistcoats were even worse than bonds. In an instant both of them had their hands tied together behind their backs. Sanzang stamped his foot in despair and indignation and rushed forward to untie them, but to no avail. The three of them set up endless yells that soon disturbed a demon king.

Now these buildings had indeed been created by the magic of an evil spirit who spent all his life lying in wait there to catch people. Hearing the howls of anger as he sat in his cave he rushed out to find that he had several victims tied up. The monster called for his little demons to go there with him as he made all the enchanted buildings vanish. They returned to the cave holding the Tang Priest, leading the horse, and dragging Pig and Friar Sand. The old demon took his seat on his throne while the little devils pushed Sanzang to the foot of the steps and forced him to kneel on the floor. "Where are you from, monk," the demon asked, "and how can you have the effrontery to steal my clothes in broad daylight?" "I have been sent to fetch the scriptures from the Western Heaven by the emperor of Great Tang in the east," replied Sanzang. "As I was hungry I sent my senior disciple to beg for food. He has not come back yet, and it was because I ignored his good advice that I blundered into

撞仙庭避风。不期我这两个徒弟爱小，拿出这衣物。贫僧决不敢坏心，当教送还本处。他不听吾言，要穿此晤晤脊背，不料中了大王机会，把贫僧拿来。万望慈悯，留我残生，求取真经，永注大王恩情，回东土千古传扬也！”那妖魔笑道：“我这里常听得人言：有人吃了唐僧一块肉，发白还黑，齿落更生。幸今日不请自来，还指望饶你哩！你那大徒弟叫做什么名字？往何方化斋？”八戒闻言，即开口称扬道：“我师兄乃五百年前大闹天宫齐天大圣孙悟空也。”

那妖魔听说是齐天大圣孙悟空，老大有些悚惧，口内不言，心中暗想道：“久闻那厮神通广大，如今不期而会。”教：“小的们，把唐僧捆了；将那两个解下宝贝，换两条绳子，也捆了。且抬在后边，待我拿住他大徒弟，一发刷洗，却好凑笼蒸吃。”众小妖答应一声，把三人一齐捆了，抬在后边。将白马拴在槽头，行李挑在屋里。众妖都磨兵器，准备擒拿行者不题。

却说孙行者自南庄人家摄了一钵盂斋饭，驾云回返旧路；径至山坡平处，按下云头，早已不见唐僧，不知何往。棍划的圈子还在，只是人马都不见了。回看那楼台处所，亦俱无矣，惟见山根怪石。行者心惊道：“不消说了！他们定是遭那毒手也！”急依路看着马蹄，向西而赶。



your immortal hall to shelter from the wind, never imagining that my disciples would be so grasping as to steal your clothes. As I have no such wicked thoughts I told them to take the clothes straight back, but they paid no attention and insisted on putting them on to warm their backs. Never did I imagine that we would fall into Your Majesty's trap and be captured. I beg you in your mercy to spare our lives so that we can fetch the scriptures. We will be eternally indebted to Your Majesty and your praises will be sung for ever after we return to the east." "But I'm always hearing people say that if you eat the flesh of the Tang Priest, white hair can be turned black, and teeth that have fallen out will grow again," said the demon with a grin. "You've come along today without even having been asked, and now you expect me to spare you! What's your senior disciple called, and where has he gone begging?" This question started Pig bragging: "My elder brother is Sun Wukong, the Great Sage Equalling Heaven who made havoc in Heaven five hundred years ago."

This news shocked the demon speechless. "I've long heard of that damned ape's enormous powers," he thought, "and now I'm meeting him when I least expected to. Little ones," he ordered, "tie the Tang Priest up, take my precious coats off the other two, and fetch a couple of ropes to bind them. Take them to the back, and when I've caught the senior disciple we can scrub them all clean, put them in the steamer and cook them." The little demons acknowledged his orders then bound the three of them together and carried them to the back. They tethered the white horse by the trough, took the luggage indoors, and sharpened their weapons ready to capture Monkey.

Monkey, meanwhile, who had filled his begging bowl with rice in the farmhouse to the south, rode his cloud back and landed it on a stretch of level ground on the mountainside to find the Tang Priest gone he knew not where. The circle he had drawn with his cudgel was still there, but travellers and horse had disappeared. When he looked towards where the buildings had been they had vanished too: all that could be seen were mountains and grotesquely shaped rocks. "Don't tell me!" he thought with horror. "They've been caught." He rushed after them, following

行有五六里，正在凄怆之际，只闻得北坡外有人言语。看时，乃一个老翁，毡衣苦体，暖帽蒙头，足下踏一双半新半旧的油靴，手持着一根龙头拐棒，后边跟一个年幼的僮仆，折一枝腊梅花，自坡前念歌而走。行者放下钵盂，靛面道个问讯，叫：“老公公，贫僧问讯了。”那老翁即便回礼道：“长老那里来的？”行者道：“我们东土来的，往西天拜佛求经。一行师徒四众。我因师父饿了，特去化斋，教他三众坐在那山坡平处相候。及回来不见，不知往那条路上去了。动问公公，可曾看见？”老者闻言，呵呵冷笑道：“你那三众，可有一个长嘴大耳的么？”行者道：“有！有！有！”——“又有一个晦气色脸的，牵着一匹白马，领着一个白脸的胖和尚么？”行者道：“是！是！是！”老翁道：“你们走错路了。你休寻他，各人顾命去也。”行者道：“那白脸者是我师父，那怪样者是我师弟。我与他共发虔心，要往西天取经，如何不寻他去！”老翁道：“我才然从此过时，看见他错走了路径，闯入妖魔口里去了。”行者道：“烦公公指教指教，是个什么妖魔，居于何方，我好上门取索他等，往西天去也。”老翁道：“这座山，叫做金岫儿。山前有个金岫洞。那洞中有个独角兕大王。那大王神通广大，威武高强。那三众此回断没命



the horse's prints westwards.

About two miles later, when he was feeling thoroughly gloomy, he heard voices on the other side of the slope to the north of him. When he looked he saw an old man in felt clothes, a warm hat and a pair of worn oiled cloth boots holding a dragon-headed stick and followed by a slave boy. The old man had broken off a sprig of plum blossom and was singing a song as he came down the slope. Monkey put down his begging bowl and looked the old man in the face as he put his hands together and said, "Greetings, grandfather." "Where are you from, reverend sir?" replied the old man, returning his bow.

"We are monks from the east going to the Western Heaven to worship the Buddha and fetch the scriptures," said Monkey. "There are four of us altogether, a master and three disciples. I went off to beg for some food as my master was hungry, so I told the other three to wait for me at a stretch of level ground on that mountainside. When I came back they had gone, and I don't know which way they went. May I ask you if you have seen them, grandfather?" The question made the old man chortle. "Did one of the three have a long snout and big ears?" he asked. "Yes, yes, yes," Monkey replied. "And was there another with an evil-looking mug leading a white horse, and a fat monk with a white face?" "That's right, that's right," said Monkey. "Then you've all lost your way," said the old man. "Don't bother looking for them: It's every man for himself."

"The white-faced one is my master and the funny-looking ones are my brother disciples," Monkey replied. "We're all set on going to the Western Heaven to fetch the scriptures. Of course I've got to look for them." "When I came this way just now I saw that they had lost their way and were heading straight into the demon's mouth," the old man said. "I would be very grateful, grandfather," replied Monkey, "if you could tell me which demon it is and where he lives. I want to call on him and ask for them back so that we can go on with our journey to the Western Heaven." "This mountain is called Mount Jindou and there is a Jindou Cave in front of it," the old man replied. "In the cave lives the Great King Rhinoceros. His magic abilities are enormous and he is very powerful. All three of your people must be dead by now. If you go look-

了。你若去寻，只怕连你也难保，不如不去之为愈也。我也不敢阻你，也不敢留你，只凭你心中度量。”

行者再拜称谢道：“多蒙公公指教。我岂有不寻之理！”把这斋饭倒与他，将这空钵盂自家收拾。那老翁放下拐棒，接了钵盂，递与僮仆，现出本像，双双跪下，叩头叫：“大圣，小神不敢隐瞒。我们两个就是此山山神、土地，在此候接大圣。这斋饭连钵盂，小神收下，让大圣身轻好施法力。待救唐僧出难，将此斋还奉唐僧，方显得大圣至恭至孝。”行者喝道：“你这毛鬼讨打！既知我到，何不早迎？却又这般藏头露尾，是甚道理？”土地道：“大圣性急，小神不敢造次，恐犯威颜，故此隐像告知。”行者息怒道：“你且记打！好生与我收着钵盂！待我拿那妖精去来！”土地、山神遵领。

这大圣却才束一束虎筋绦，拽起虎皮裙，执着金箍棒，径奔山前，找寻妖洞。转过山崖，只见那乱石磷磷，翠崖边有两扇石门，门外有许多小妖，在那里轮枪舞剑。真个是：

烟云凝瑞，苔藓堆青。峻嶒怪石列，崎岖曲道
萦。猿啸鸟啼风景丽，鸾飞凤舞若蓬瀛。向阳几树梅
初放，弄暖千竿竹自青。陡崖之下，深涧之中，陡崖



ing for them you might not even be able to keep yourself alive. The best thing would be not to go there. I won't try to stop you or to keep you here — I simply leave you to think it over.”

Monkey bowed again to thank the old man and said, “Thank you, venerable sir, for your advice. But I have to search for them.” Tipping the rice out and giving it to the old man he put his begging bowl away, at which the old man put down his stick to accept the bowl, which he handed to his slave. Then they both resumed their normal form, fell to their knees, and kowtowed saying, “Great Sage, we dare not try to deceive you. We two are the mountain deity and local god of this place, and we've been waiting here to receive you, Great Sage. We'll look after the rice and your begging bowl to make it easier for you to use your magic powers. When you've rescued the Tang Priest you can do your duty to him by giving him the food.” “Hairy devils,” shouted Monkey, “you deserve a flogging. If you knew I was here why didn't you meet me earlier, instead of skulking around in disguise? It's a disgrace!” “Because you have such a quick temper, Great Sage, we did not want to rush in and offend you,” the local god replied. “That was why we disguised ourselves to tell you all that.” “Very well,” said Monkey, “we'll postpone that beating. Look after my bowl while I capture that evil spirit.”

The Great Sage then tightened his belt of tiger sinew, hitched up his tigerskin kilt, took his gold-banded cudgel in his hands, and headed straight for the mountain in search of the cave. As he rounded a sheer wall he saw a pair of stone doors set among rocks beside the blue-green rockface. Outside the doors a crowd of little devils were practising with sword and spear. Indeed, there were,

Auspicious clouds,
Green lichens,
Rows of strange and craggy rocks,
Steep paths winding around.
Apes howled and birds sang in the beauty of nature;
Phoenixes flew and danced in this land of immortals.
The first blooms were open on plum trees facing south;
A thousand bamboos were green in the sun's warmth.
Under the cliff,
Deep in the gorge:



之下雪堆粉，深涧之中水结冰。两林松柏千年秀，几族山茶一样红。

这大圣观看无尽，拽开步径至门前，厉声高叫道：“那小妖，你快进去与你那洞主说，我本是唐朝圣僧徒弟齐天大圣孙悟空。快教他送我师父出来，免教你等丧了性命！”

那伙小妖，急入洞里报道：“大王，前面有一个毛脸勾嘴的和尚，称是齐天大圣孙悟空，来要他师父哩。”那魔王闻得此言，满心欢喜道：“正要他来哩！我自离了本宫，下降尘世，更不曾试试武艺。今日他来，必是个对手。”即命：“小的们取出兵器。”那洞中大小群魔，一个个精神抖擞，即忙抬出一根丈二长的点钢枪，递与老怪。老怪传令，教：“小的们，各要整齐。进前者赏，退后者诛！”众妖得令，随着老怪，腾出门来。叫道：“那个是孙悟空？”行者在旁闪过，见那魔王生得好不凶丑：

独角参差，双眸幌亮。
顶上粗皮突，耳根黑肉光。
舌长时搅鼻，口阔版牙黄。
毛皮青似靛，筋挛硬如钢。
比犀难照水，像牯不耕荒。
全无喘月梨云用，倒有欺天振地强。





Under the cliff the snow was piled up white;
Deep in the gorge the stream had turned to ice.
Stands of cypress and pine preserved ancient beauty;
Camellia bushes all bloomed with the same red.

Without waiting to have a thorough look the Great Sage made straight for the doors and shouted at the top of his voice, "Little devils, go straight in and tell your master that I'm Sun Wukong, the Great Sage Equalling Heaven and the disciple of the holy Tang Priest, Tell him to send my master out at once if you lot don't all want to be killed."

The little devils all hurried in to report, "Your Majesty, there's a monk at the gate with a hairy face and a crooked mouth. He's called the Great Sage Equalling Heaven Sun Wukong and he's asking for his master back." The demon was delighted to hear this. "Just the person I wanted to come," he said. "Ever since leaving my palace and coming down to the mortal world I've had no chance to try out my martial skills. Now that he's here I'll have a worthy foe. Bring me my weapons, little ones," he ordered. All the big and little devils in the cave braced themselves and carried out as quickly as they could a twelve-foot-long steel spear that they handed to the old demon, who gave them their instructions: "Little ones, you must keep in neat formation. Those who advance will be rewarded, and anyone who retreats will be executed." Having been given their orders the little devils charged out through the doors behind the old demon, who shouted, "Who is Sun Wukong?" Monkey stepped across from beside the entrance to see how ugly and murderous the demon king looked:

A single jagged horn,
A pair of bright eyes.
The thick skin protruded above his head,
Black flesh shone by his ears.
When he stretched his tongue he could lick his snout;
His mouth when opened wide showed yellow teeth.
His hair was indigo-blue,
His muscles hard as steel.
He was like a rhinoceros, but could not see through water,
Resembled a buffalo but could not plough.
Not useful like the ox who lows at the moon,
He could easily scare the sky and shake the earth.



两只焦筋蓝靛手，雄威直挺点钢枪。

细看这等凶模样，不枉名称兕大王！

孙大圣上前道：“你孙外公在这里也！快早还我师父，两无毁伤！若道半个‘不’字，我教你死无葬身之地！”那魔喝道：“我把你这个大胆泼猴精！你有些什么手段，敢出这般大言！”行者道：“你这泼物，是也不曾见我老孙的手段！”那妖魔道：“你师父偷盗我的衣服，实是我拿住了，如今待要蒸吃。你是个什么好汉，就敢上我的门来取讨！”行者道：“我师父乃忠良正直之僧，岂有偷你什么妖物之理？”妖魔道：“我在山路边点化一座仙庄，你师父潜入里面，心爱情欲，将我三领纳锦绵装背心儿偷穿在身，见有赃证，故此我才拿他。你今果有手段，即与我比势。假若三合敌得我，饶了你师之命；如敌不过我，教你一路归阴！”

行者笑道：“泼物！不须讲口！但说比势，正合老孙之意。走上来，吃吾之棒！”那怪物那怕什么赌斗，挺钢枪劈面迎来。这一场好杀！你看那：

金箍棒举，长杆枪迎。金箍棒举，亮霍霍似电掣金蛇；长杆枪迎，明幌幌如龙离黑海。那门前小妖擂鼓，排开阵势助威风；这壁厢大圣施功，使出纵横逞本事。他那里一杆枪，精神抖擞；我这里一条棒，武艺高强。





His purple hands were knotted with muscle,
As he stood erect with his spear of steel.
One only had to consider his hideous looks
To see why he deserved to be called Rhinoceros King.

“Your grandpa Monkey is here,” said the Great Sage Monkey, stepping forward. “Give me back my master and neither of us will be hurt. But if there’s so much as half a ‘no’ from you I’ll kill you, and there’ll be nowhere to bury your remains.” “I’ll get you, you impudent devil of an ape,” the demon roared back. “What powers do you have that give you the nerve to talk like that?” “Evidently you’ve not seen them yet,” Monkey replied. “Your master stole my clothes,” said the demon, “and now I’ve caught him and am going to cook and eat him. What sort of tough guy do you think you are, daring to come here to ask for him back?” “My master is a loyal, upright and good monk: he couldn’t possibly have stolen any of your devilish goods,” Monkey replied. “I made a magic villa by the mountain path,” the demon said, “and your master crept inside. He was so carried away by his greed that he stole three quilted brocade waistcoats. I caught him red-handed. If you really have any powers I’ll give you a fight. Hold out against me for three rounds and I’ll spare your master’s life; fail and you go to the underworld with him.” “Shut up, damned beast,” Monkey replied. “A fight would suit me fine. Come here and try a taste of my cudgel.” The monster was not at all afraid to fight, and he thrust his spear at Monkey’s head, It was a superb battle. Just watch:

The gold-banded cudgel was raised,
The long-handled spear parried.
The gold-banded cudgel was raised,
Flashing like a golden snake of lightning.
The long-handled spear parried,
Glistening like a dragon emerging from the sea.
Outside the doors the little devils beat their drums,
Drawn up in battle order to add to his might,
While the Great Sage showed his skill,
Displaying his abilities freely all around.
On one side a spear and spirits braced,
Against it a cudgel and martial prowess.



正是英雄相遇英雄汉，果然对手才逢对手人。那魔王口喷紫气盘烟雾，这大圣眼放光华结绣云。只为大唐僧有难，两家无义苦争抡。

他两个战经三十合，不分胜负。那魔王见孙悟空棍法齐整，一往一来，全无些破绽，喜得他连声喝采道：“好猴儿！好猴儿！真个是那闹天宫的本事！”这大圣也爱他枪法不乱，右遮左挡，甚有解数，也叫道：“好妖精！好妖精！果然是一个偷丹的魔头！”二人又斗了一二十合。

那魔王把枪尖点地，喝令小妖齐来。那些泼怪，一个个拿刀弄杖，执剑轮枪，把个孙大圣围在中间。行者公然不惧，只叫：“来得好！来得好！正合吾意！”使一条金箍棒，前迎后架，东挡西除。那伙群妖，莫想肯退。行者忍不住焦躁，把金箍棒丢将起去，喝声“变！”即变作千百条铁棒，好便似飞蛇走蟒，盈空里乱落下来。那伙妖精见了，一个个魄散魂飞，抱头缩颈，尽往洞中逃命。老魔王唏唏冷笑道：“那猴不要无礼！看手段！”即忙袖中取出一个亮灼灼白森森的圈子来，望空抛起，叫声“着！”唿喇一下，把金箍棒收做一条，套将去了。弄得孙大圣赤手空拳，翻筋斗逃了性命。那妖魔得胜回归洞，行者朦胧失主张。

这正是：

道高一尺魔高丈，性乱情昏错认家。





Indeed it was hero set against hero,
A pair of well-matched foes.
The demon king breathed out coiling purple mists
While the gleam of the Great Sage's eyes formed coloured clouds
Only because the Tang Priest was in trouble
Did both of them fight so bitterly without quarter.

After thirty inconclusive rounds the demon king could see that Sun Wukong was a complete master of the cudgel who could advance or retreat without leaving any openings. "What a splendid ape," he kept saying with admiration, "what a splendid ape. This was the skill that made havoc in Heaven." Monkey too was impressed by the demon king's neat spearwork as he parried to left and right with great skill. "What a splendid spirit," he said, "what a splendid spirit. He really is a demon who would know how to steal elixir pills." The two of them then fought another ten or twenty rounds.

The demon king touched the ground with the tip of his spear and ordered his little devils forward. All those wretched fiends surrounded the Great Sage with their cutlasses, staves, swords and spears. Monkey was completely unafraid. "I'm glad you've come along," he shouted, "glad you've come along. Just what I wanted." With his gold-banded cudgel he blocked and parried them in front and behind and to both sides, but the devils would not give ground. Losing his patience, Monkey threw his cudgel into the air, shouted, "Change!" and turned it into over a thousand cudgels that came raining down from the sky like flying snakes, terrifying the devils out of their wits and sending them scurrying back to their cave for their lives with their hands over their heads. "Behave yourself, ape," said the demon with a mocking laugh, "and watch this trick." He immediately pulled out from his sleeve a gleaming white ring that he threw up into the air with a shout of "Get them!" It came whirling down, catching all the gold-banded cudgels inside it, and forcing Monkey to somersault away for his life as he was now disarmed. While the demon king returned to his cave in triumph Brother Monkey was at his wits' end. Indeed,

The Way grew by one foot but the demon grew by ten.
Blind and confused, they failed to see that the house was fake.

可恨法身无坐位，当时行动念头差。
毕竟不知这番怎么结果，且听下回分解。





Alas there was no place to be found for the dharma body:
In action and in thoughts they had made a great mistake.

If you don't know how all this ended, listen to the explanation in the next
instalment.







NOTES

Chapter 36

¹ These verses contain many plays on the names of traditional Chinese medical drugs that cannot be kept in translation.

² Taoist jargon for physical exercises to gain longevity.

Chapter 39

¹ The throat.

² The circulatory system.

³ The abdomen.

⁴ The soles of the feet.

⁵ The spot between the eyebrows.

Chapter 41

¹ There are various definitions of the Three Passes, but they generally refer to the ears, the eyes and the mouth.

² The nose.



