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# 西游记

## Journey to the West

### I



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*

*Translated by W.J.F. Jenner*



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Foreign Languages Press

湖南人民出版社

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# 西游记

## Journey to the West

### II



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*

*Translated by W.J.F. Jenner*



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# 西游记

## Journey to the West

### III



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*

*Translated by W.J.F. Jenner*



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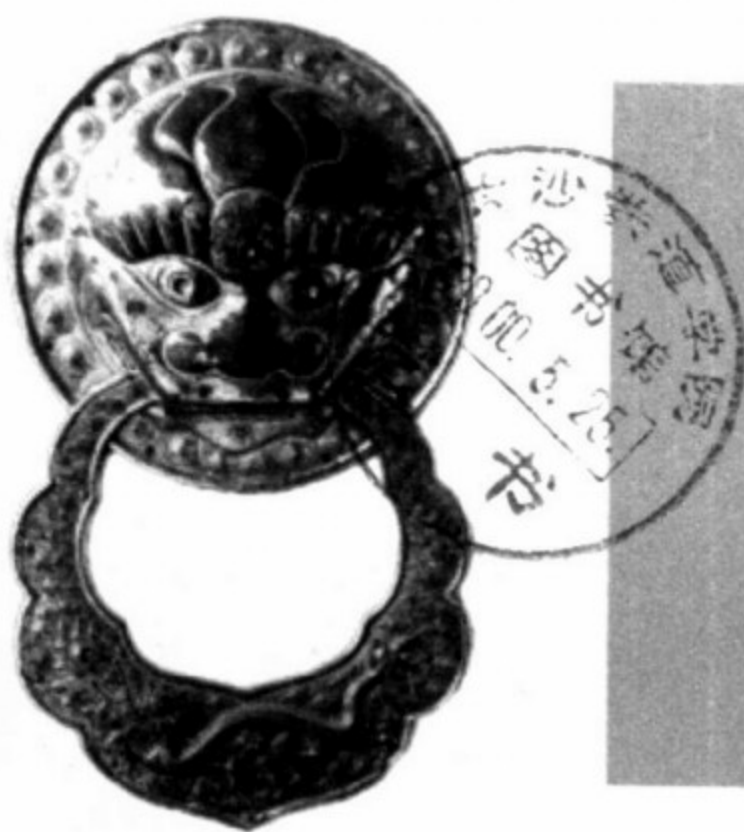
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# 西游记

## Journey to the West

### IV



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*

*Translated by W.J.F. Jenner*



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# 西游记

## Journey to the West

V



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*

*Translated by W.J.F. Jenner*



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# 西游记

## Journey to the West

VI



吴承恩 著

詹纳尔 译

*Attributed to Wu Cheng'en*



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## 总 序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

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

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

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

## 二

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

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

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





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

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

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

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

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

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



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

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

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

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

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

看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

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

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

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



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

### 三

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

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

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

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

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

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

杨牧之

1999 年 8 月 北京



## PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

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

### 1

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

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

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

## 2

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

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

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





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

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



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

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

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

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

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



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

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

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

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

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

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

## 3

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



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

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

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

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

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

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

**Yang Muzhi**

*August 1999, Beijing*





## 前 言

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

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

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

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

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

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

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

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

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





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

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

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

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

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



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

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

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

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

《西游证道书》影响极大，步其后尘的有《西游真诠》、



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

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

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

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

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



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

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

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

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

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





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

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

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

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

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

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

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

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

(2000年)。

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

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1999年8月4日 北京



## INTRODUCTION

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

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

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



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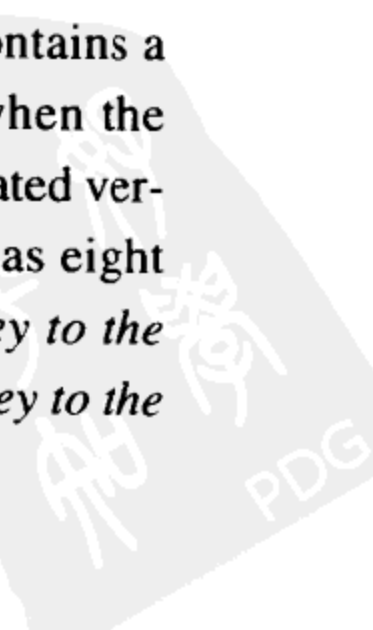


tained an account of "Xuanzang and the Recondite Scriptures." In it, the hazards of the journey are described; wild beasts appear and disappear; a mysterious old monk comes to Xuan Zhuang's assistance in the nick of time, etc. In this story already we can see the beginning of a gradual evolution from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

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

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

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







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

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

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



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

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



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

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



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

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

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

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



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

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



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

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



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

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





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

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



practices prevalent in contemporary Buddhist circles.

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

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



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

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



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

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

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

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

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



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

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

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



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

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

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

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

There had a been a translation into archaic Vietnamese in existence



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

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

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

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

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

**Prof. Shi Changyu**

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*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  
書  
館  
PDG



Pig (Zhu Bajie)

数字水印  
PDG



Friar Sand (Sha Wujing)

数字图书馆  
PDG

# 目 录

第一回 2

灵根育孕源流出 心性修持大道生

第二回 38

悟彻菩提真妙理 断魔归本合元神

第三回 70

四海千山皆拱伏 九幽十类尽除名

第四回 102

官封弼马心何足 名注齐天意未宁

第五回 138

乱蟠桃大圣偷丹 反天官诸神捉怪

第六回 170

观音赴会问原因 小圣施威降大圣

第七回 202

八卦炉中逃大圣 五行山下定心猿



# CONTENTS

<i>CHAPTER 1</i>	3
The Divine Root Conceives and the Spring Breaks Forth	
As the Heart's Nature Is Cultivated, the Great Way Arises	
<i>CHAPTER 2</i>	39
He Becomes Aware of the Wonderful Truth of Enlight- enment	
By Killing the Demon He Realizes His Spirit-Nature	
<i>CHAPTER 3</i>	71
The Four Seas and Thousand Mountains All Submit	
In the Ninth Hell the Tenth Category Is Struck Off the Register	
<i>CHAPTER 4</i>	103
Dissatisfied at Being Appointed Protector of the Horses Not Content with the Title of Equal of Heaven	
<i>CHAPTER 5</i>	139
After Chaos Among the Peaches the Great Sage Steals the Pills	
In the Revolt Against Heaven the Gods Capture the Demons	
<i>CHAPTER 6</i>	171
Guanyin Comes to the Feast and Asks the Reason Why The Little Sage Uses His Might to Subdue the Great Sage	
<i>CHAPTER 7</i>	203
The Great Sage Escapes from the Eight Trigrams Furnace	
The Mind-Ape Is Fixed Beneath Five Elements Mountain	



第八回 230

我佛造经传极乐 观音奉旨上长安

第九回 266

陈光蕊赴任逢灾 江流僧复仇报本

第十回 296

老龙王拙计犯天条 魏丞相遗书托冥吏

第十一回 342

游地府太宗还魂 进瓜果刘全续配

第十二回 380

唐王秉诚修大会 观音显圣化金蝉

第十三回 432

陷虎穴金星解厄 双叉岭伯钦留僧

第十四回 464

心猿归正 六贼无踪

第十五回 498

蛇盘山诸神暗佑 鹰愁涧意马收缰

资源  
分享  
知识  
PDG

<i>CHAPTER 8</i>	231
Our Buddha Creates the Scriptures and Passes on Perfect Bliss	
Guanyin Obeys a Decree and Goes to Chang'an	
<i>CHAPTER 9</i>	267
Chen Guangrui Comes to Grief on His Way to His Post	
The Monk of the River Current Avenges His Parents	
<i>CHAPTER 10</i>	297
With a Stupid Plan the Dragon King Breaks the Laws of Heaven	
Minister Wei Sends a Letter to an Officer of Hell	
<i>CHAPTER 11</i>	343
After Touring the Underworld, Taizong Returns to Life	
By Presenting a Pumpkin Liu Quan Continues His Marriage	
<i>CHAPTER 12</i>	381
The Tang Emperor Keeps Faith and Holds a Great Mass	
Guanyin Appears to the Reincarnated Golden Cicada	
<i>CHAPTER 13</i>	433
He Falls into the Tiger's Den and Is Saved by the Planet Venus	
On Double-Forked Peak Boqin Entertains the Priest	
<i>CHAPTER 14</i>	465
The Mind-Ape Returns to Truth	
The Six Bandits Disappear Without Trace	
<i>CHAPTER 15</i>	499
On the Coiled Snake Mountain the Gods Give Secret Help	
In the Eagle's Sorrow Gorge the Thought-Hors Is Reined in	
<i>Notes</i>	529





## 目 录

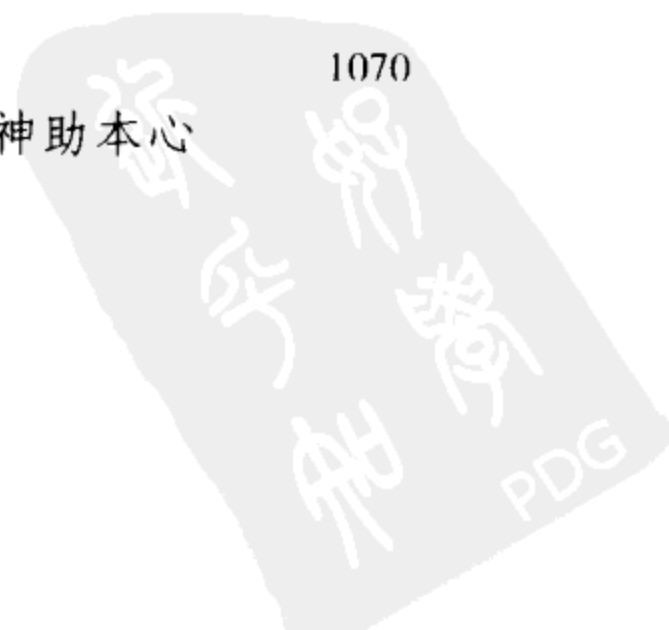
- 第十六回 532  
观音院僧谋宝贝 黑风山怪窃袈裟
- 第十七回 566  
孙行者大闹黑风山 观世音收伏熊黑怪
- 第十八回 608  
观音院唐僧脱难 高老庄大圣除魔
- 第十九回 632  
云栈洞悟空收八戒 浮屠山玄奘受心经
- 第二十回 664  
黄风岭唐僧有难 半山中八戒争先
- 第二十一回 694  
护法设庄留大圣 须弥灵吉定风魔
- 第二十二回 728  
八戒大战流沙河 木叉奉法收悟净
- 第二十三回 758  
三藏不忘本 四圣试禅心
- 第二十四回 790  
万寿山大仙留故友 五庄观行者窃人参

# CONTENTS

<i>CHAPTER 16</i>	533
The Monks of the Guanyin Monastery Plot to Take the Treasure	
The Monster of the Black Wind Mountain Steals the Cassock	
<i>CHAPTER 17</i>	567
Brother Monkey Makes Trouble on the Black Wind Mountain	
Guanyin Subdues the Bear Spirit	
<i>CHAPTER 18</i>	609
The Tang Priest Is Rescued in the Guanyin Temple	
The Great Sage Removes a Monster from Gao Village	
<i>CHAPTER 19</i>	633
In the Cloud Pathway Cave Sun Wukong Wins Over Zhu Bajie	
On Pagoda Mountain Xuanzang Receives the <i>Heart Sutra</i>	
<i>CHAPTER 20</i>	665
The Tang Priest Meets Trouble on the Yellow Wind Ridge	
Pig Wins Mastery Halfway up the Mountain	
<i>CHAPTER 21</i>	695
The Protectors of the Faith Build a Farm for the Great Sage	
Lingji from Sumeru Pacifies the Wind Devil	
<i>CHAPTER 22</i>	729
Pig Fights a Great Battle in the Flowing Sands River	
Moksa Obeys the Dharma and Wins Friar Sand Over	
<i>CHAPTER 23</i>	759
Sanzang Does Not Forget the Basic	
The Four Holy Ones Have Their Piety Tested	
<i>CHAPTER 24</i>	791
On the Mountain of Infinite Longevity a Great Immor- tal Entertains an Old Friend	
In the Wuzhuang Temple Monkey Steals Mapfruit	



- 第二十五回 822  
镇元仙赶捉取经僧 孙行者大闹五庄观
- 第二十六回 852  
孙悟空三岛求方 观世音甘泉活树
- 第二十七回 886  
尸魔三戏唐三藏 圣僧恨逐美猴王
- 第二十八回 914  
花果山群妖聚义 黑松林三藏逢魔
- 第二十九回 944  
脱难江流来国土 承恩八戒转山林
- 第三十回 974  
邪魔侵正法 意马忆心猿
- 第三十一回 1006  
猪八戒义激猴王 孙行者智降妖怪
- 第三十二回 1038  
平顶山功曹传信 莲花洞木母逢灾
- 第三十三回 1070  
外道迷真性 元神助本心



<i>CHAPTER 25</i>	823
The Immortal Zhen Yuan Captures the Pilgrim Priest	
Monkey Makes Havoc in the Wuzhuang Temple	
<i>CHAPTER 26</i>	853
Sun Wukong Looks for the Formula in the Three Islands	
Guanyin Revives the Tree with a Spring of Sweet Water	
<i>CHAPTER 27</i>	887
The Corpse Fiend Thrice Tricks Tang Sanzang	
The Holy Monk Angrily Dismisses the Handsome Monkey King	
<i>CHAPTER 28</i>	915
On the Mountain of Flowers and Fruit the Devils Rise	
Sanzang Meets a Monster in the Black Pine Forest	
<i>CHAPTER 29</i>	945
Sanzang, Delivered, Crosses a Border	
A Grateful Pig Tours Mountains and Forests	
<i>CHAPTER 30</i>	975
An Evil Monster Harms the True Law	
The Mind-Horse Remembers the Heart-Ape	
<i>CHAPTER 31</i>	1007
Pig Moves the Monkey King Through His Goodness	
Sun the Novice Subdues the Ogre Through Cunning	
<i>CHAPTER 32</i>	1039
On Flat-Top Mountain the Duty God Delivers a Message	
In Lotus Flower Cave Pig Runs into Trouble	
<i>CHAPTER 33</i>	1071
Heterodoxy Confuses the True Nature	
The Primal Deity Helps the Original Heart	
<i>Notes</i>	1103



## 目 录

- 第三十四回 1106  
魔王巧算困心猿 大圣腾那骗宝贝
- 第三十五回 1140  
外道施威欺正性 心猿获宝伏邪魔
- 第三十六回 1170  
心猿正处诸缘伏 劈破傍门见月明
- 第三十七回 1202  
鬼王夜谒唐三藏 悟空神化引婴儿
- 第三十八回 1238  
婴儿问母知邪正 金木参玄见假真
- 第三十九回 1268  
一粒金丹天上得 三年故主世间生
- 第四十回 1300  
婴儿戏化禅心乱 猿马刀归木母空
- 第四十一回 1332  
心猿遭火败 木母被魔擒
- 第四十二回 1368  
大圣殷勤拜南海 观音慈善缚红孩



# CONTENTS

<i>CHAPTER 34</i>	1107
The Demon King's Cunning Causes the Mind-Ape Trouble	
The Great Sage Wins the Treasures Through Improvisa- tion	
<i>CHAPTER 35</i>	1141
The Power of Heterodoxy Oppresses the True Nature	
The Mind-Ape Wins the Treasures and Beats the Demons	
<i>CHAPTER 36</i>	1171
When the Mind-Ape Stands Correct All Evil Causes Submit	
When the Side-Gate Is Smashed the Moon Appears in Its Brightness	
<i>CHAPTER 37</i>	1203
The Royal Ghost Visits the Tang Priest at Night	
Wukong's Magic Transformation Lures the Boy	
<i>CHAPTER 38</i>	1239
Questioning His Mother, the Boy Sorts Right from Wrong	
When Metal and Wood Join in the Mystery, Truth and Falsehood Are Clear	
<i>CHAPTER 39</i>	1269
A Pill of Red Cinnabar Is Brought from Heaven	
After Three Years the Monarch Is Revived	
<i>CHAPTER 40</i>	1301
The Boy Fools with Transformations, Disturbing the Dhyana Heart	
Ape and Horse Return with a Knife; the Mother of Wood Is Empty	
<i>CHAPTER 41</i>	1333
The Mind-Ape Is Defeated by Fire	
The Mother of Wood Is Captured by a Demon	
<i>CHAPTER 42</i>	1369
The Great Sage Reverently Visits the Southern Sea Guanyin in Her Mercy Binds the Red Boy	



- 第四十三回 1400  
黑河妖孽擒僧去 西洋龙子捉鼉回
- 第四十四回 1434  
法身元运逢车力 心正妖邪度脊关
- 第四十五回 1468  
三清观大圣留名 车迟国猴王显法
- 第四十六回 1502  
外道弄强欺正法 心猿显圣灭诸邪
- 第四十七回 1536  
圣僧夜阻通天水 金木垂慈救小童
- 第四十八回 1570  
魔弄寒风飘大雪 僧思拜佛履层冰
- 第四十九回 1602  
三藏有灾沉水宅 观音救难现鱼篮
- 第五十回 1636  
情乱性从因爱欲 神昏心动遇魔头



<i>CHAPTER 43</i>	1401
At the Black River a Monster Carries Off the Priest	
The Dragon Prince of the West Captures an Alligator	
<i>CHAPTER 44</i>	1435
The Primal Movement of the Dharma Body Encounters a Cart	
Evil in the Heart's Centre Crosses the Backbone Pass	
<i>CHAPTER 45</i>	1469
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	
<i>CHAPTER 46</i>	1503
False Faith Oppresses the True Dharma	
The Sage Mind-Ape Eliminates Evil	
<i>CHAPTER 47</i>	1537
The Holy Monk Is Stopped by the River of Heaven at Night	
Metal and Wood in Their Mercy Rescue a Child	
<i>CHAPTER 48</i>	1571
A Devilish Blizzard Makes the Snow Whirl	
The Monk Who Seeks to Worship Buddha Walks on Ice	
<i>CHAPTER 49</i>	1603
Sanzang's Great Misfortune Is to Fall into the River	
Guanyin's Fish Basket Saves the Tang Priest	
<i>CHAPTER 50</i>	1637
Feelings Run Wild and Nature Gets Loose Because of Desire	
In Confusion of Spirit the Heart Is Disturbed and the Demon Encountered	
<i>Notes</i>	1667





## 目 录

- 第五十一回 1670  
心猿空用千般计 水火无功难炼魔
- 第五十二回 1704  
悟空大闹金峯洞 如来暗示主人公
- 第五十三回 1738  
禅主吞餐怀鬼孕 黄婆运水解邪胎
- 第五十四回 1772  
法性西来逢女国 心猿定计脱烟花
- 第五十五回 1808  
色邪淫戏唐三藏 性正修持不坏身
- 第五十六回 1842  
神狂诛草寇 道昧放心猿
- 第五十七回 1874  
真行者落伽山诉苦 假猴王水帘洞誉文
- 第五十八回 1902  
二心搅乱大乾坤 一体难修真寂灭
- 第五十九回 1934  
唐三藏路阻火焰山 孙行者一调芭蕉扇
- 第六十回 1966  
牛魔王罢战赴华筵 孙行者二调芭蕉扇



# CONTENTS

<i>CHAPTER 51</i>	1671
In Vain Does the Mind-Ape Use a Thousand Tricks Fire and Water Fail to Harm the Demon	
<i>CHAPTER 52</i>	1705
Monkey Makes Havoc in the Jindou Cave The Buddha Gives a Hint about the Owner	
<i>CHAPTER 53</i>	1739
The Dhyana Master Conceives after Eating a Meal The Yellow-Wife Brings Water to Remove a Devil Foetus	
<i>CHAPTER 54</i>	1773
The Buddha-Nature Traveling West Enters Womanland The Mind-Ape Makes a Plan to Escape from the Beauties	
<i>CHAPTER 55</i>	1809
The Tang Priest Is Tempted with Sex and Debauchery Because His Nature Is Upright He Resists Unharmed	
<i>CHAPTER 56</i>	1843
The Spirit Goes Wild and Wipes Out the Bandits The Way in Confusion Sends the Mind-Ape Away	
<i>CHAPTER 57</i>	1875
The True Sun Wukong Makes His Complaint at Potaraka The False Monkey King Copies a Document in the Water Curtain Cave	
<i>CHAPTER 58</i>	1903
Two Minds Throw Heaven and Earth into Uproar One Body Cannot Achieve True Nirvana	
<i>CHAPTER 59</i>	1935
Sanzang's Way Is Blocked at the Fiery Mountains Monkey First Tries to Borrow the Plantain Fan	
<i>CHAPTER 60</i>	1967
The Bull Demon King Gives Up the Fight to Go to a Feast Monkey Tries the Second Time to Borrow the Plantain Fan	



- 第六十一回 2000  
猪八戒助力败魔王 孙行者三调芭蕉扇
- 第六十二回 2034  
涤垢洗心惟扫塔 缚魔归正乃修身
- 第六十三回 2068  
二僧荡怪闹龙宫 群圣除邪获宝贝
- 第六十四回 2100  
荆棘岭悟能努力 木仙庵三藏谈诗
- 第六十五回 2134  
妖邪假设小雷音 四众皆遭大厄难
- 第六十六回 2168  
诸神遭毒手 弥勒缚妖魔
- 第六十七回 2200  
拯救驼罗禅性稳 脱离秽污道心清



<i>CHAPTER 61</i>	2001
Zhu Bajie Helps to Defeat a Demon King	
Monkey's Third Attempt to Borrow the Fan	
<i>CHAPTER 62</i>	2035
Cleansed and with a Washed Heart He Sweeps the Pagoda	
The Devils Are Captured and Converted; the Body Is Cultivated	
<i>CHAPTER 63</i>	2069
Two Monks Wipe Out the Demons in the Dragon Palace	
The Sages Destroy Evil and Recover the Treasure	
<i>CHAPTER 64</i>	2101
Wuneng Works Hard on Thorn Ridge	
Sanzang Talks of Poetry in the Wood Immortals' Hermitage	
<i>CHAPTER 65</i>	2135
A Demon Creates a False Thunder Peak	
All Four Pilgrims Meet with Disaster	
<i>CHAPTER 66</i>	2169
All the Gods Meet a Vicious Foe	
Maitreya Binds the Evil Monster	
<i>CHAPTER 67</i>	2201
The Dhyana-Nature Is Stable and Tuoluo Village Is Saved	
The Mind of the Way Is Purified as Corruption Is Removed	
<i>Notes</i>	2231



## 目 录

- 第六十八回 2234  
朱紫国唐僧论前世 孙行者施为三折肱
- 第六十九回 2266  
心主夜间修药物 君王筵上论妖邪
- 第七十回 2298  
妖魔宝放烟沙火 悟空计盗紫金铃
- 第七十一回 2334  
行者假名降怪狻 观音现像伏妖王
- 第七十二回 2372  
盘丝洞七情迷本 濯垢泉八戒忘形
- 第七十三回 2408  
情因旧恨生灾毒 心主遭魔幸破光
- 第七十四回 2444  
长庚传报魔头狠 行者施为变化能
- 第七十五回 2476  
心猿钻透阴阳窍 魔王还归大道真
- 第七十六回 2512  
心神居舍魔归性 木母同降怪体真
- 第七十七回 2548  
群魔欺本性 一体拜真如



PDF  
PDG

# CONTENTS

<i>CHAPTER 68</i>	2235
In the Land of Purpuria the Tang Priest Discusses History	
Sun the Pilgrim in His Charity Offers to Be a Doctor	
<i>CHAPTER 69</i>	2267
The Heart's Master Prepares Medicine in the Night	
The Monarch Discusses a Demon at the Banquet	
<i>CHAPTER 70</i>	2299
The Evil Monster's Treasures Emit Smoke, Sand and Fire	
Wukong Steals the Golden Bells by Trickery	
<i>CHAPTER 71</i>	2335
Under a False Name Monkey Beats the Demon Hound	
Guanyin Appears to Subdue the Demon King	
<i>CHAPTER 72</i>	2373
The Seven Emotions Confuse the Basic in Gossamer Cave	
At Filth-Cleansing Spring Pig Forgets Himself	
<i>CHAPTER 73</i>	2409
The Emotions Bear a Grudge and Inflict Disaster	
The Heart's Master Smashes the Light When He Meets the Demons	
<i>CHAPTER 74</i>	2445
Li Changgeng Reports the Demons' Vicious Nature	
The Novice Displays His Powers of Transformation	
<i>CHAPTER 75</i>	2477
The Mind-Ape Bores a Hole in the Male and Female Jar	
The Demon King Returns and the Way Is Preserved	
<i>CHAPTER 76</i>	2513
When the Heart Spirit Stays in the Home the Demons Submit	
The Mother of Wood Helps Bring Monsters to the Truth	
<i>CHAPTER 77</i>	2549
The Demon Host Mistreats the Fundamental Nature	
The One Body Pays His Respects to the Buddha	



第七十八回	2584
比丘怜子遣阴神	金殿识魔谈道德
第七十九回	2616
寻洞擒妖逢老寿	当朝正主救婴儿
第八十回	2648
姹女育阳求配偶	心猿护主识妖邪
第八十一回	2682
镇海寺心猿知怪	黑松林三众寻师
第八十二回	2718
姹女求阳	元神护道
第八十三回	2752
心猿识得丹头	姹女还归本性



<i>CHAPTER 78</i>	2585
In Bhiksuland the Hidden Gods Are Sent on an Errand of Mercy	
In the Palace the Monster Is Revealed and the Way Discussed	
<i>CHAPTER 79</i>	2617
Searching the Cave to Capture the Fiend They Meet Longevity	
The Reigning Monarch Saves the Little Boys	
<i>CHAPTER 80</i>	2649
The Young Girl Seeks a Mate to Build Up the Male Protecting His Master The Mind-Ape Sees Through a Demon	
<i>CHAPTER 81</i>	2683
The Mind-Ape Recognizes a Monster in the Monastery The Three Search for Their Master in Black Pine Forest	
<i>CHAPTER 82</i>	2719
The Girl Seeks the Male The Primal Deity Guards the Way	
<i>CHAPTER 83</i>	2753
The Mind-Ape Recognizes the Refiner of Cinnabar The Girl Reverts to Her True Nature	
<i>Notes</i>	2785





## 目 录

- 第八十四回 2788  
难灭伽持圆大觉 法王成正体天然
- 第八十五回 2820  
心猿妒木母 魔主计吞禅
- 第八十六回 2856  
木母助威征怪物 金公施法灭妖邪
- 第八十七回 2894  
凤仙郡冒天止雨 孙大圣劝善施霖
- 第八十八回 2928  
禅到玉华施法会 心猿木母授门人
- 第八十九回 2960  
黄狮精虚设钉钯宴 金木土计闹豹头山
- 第九十回 2988  
师狮授受同归一 盗道缠禅静九灵
- 第九十一回 3020  
金平府元夜观灯 玄英洞唐僧供状
- 第九十二回 3054  
三僧大战青龙山 四星挟捉犀牛怪

# CONTENTS

- CHAPTER 84* 2789  
The Indestructible Protégés of the Buddha Complete Enlightenment  
The Dharma King Comes to the Truth Through His Own Nature
- CHAPTER 85* 2821  
The Mind-Ape Is Jealous of the Mother of Wood  
The Demon Chief Plots to Devour the Master of Dhyana
- CHAPTER 86* 2857  
The Mother of Wood Lends His Might in Defeating the Ogre  
The Metal Lord Uses His Magic to Wipe Out the Monster
- CHAPTER 87* 2895  
When Heaven Is Offended in Fengxian It Stops the Rain  
The Great Sage Urges Goodness and Brings a Downpour
- CHAPTER 88* 2929  
When the Dhyana Reaches Yuhua a Display of Magic Is Given  
The Mind-Ape and the Mother of Wood Take Their Own Disciples
- CHAPTER 89* 2961  
The Tawny Lion Spirit Arranges a Rake Feast in Vain  
Metal, Wood and Earth Make Havoc on Mount Leopard Head
- CHAPTER 90* 2989  
By Giving and Receiving the Master and the Lion Turn into One  
After Stealing the Way and Obstructing Dhyana Ninefold Numinosity Is Pacified
- CHAPTER 91* 3021  
Admiring the Moon Festival Lanterns in Jinping  
The Tang Priest Confesses in Dark Essence Cave
- CHAPTER 92* 3055  
Three Monks Wage a Great Fight on Green Dragon Mountain  
Four Stars Seize the Rhinoceros Monsters



第九十三回 3086  
给孤园问古谈因 天竺国朝王遇偶

第九十四回 3116  
四僧宴乐御花园 一怪空怀情欲喜

第九十五回 3152  
假合真形擒玉兔 真阴归正会灵元

第九十六回 3184  
寇员外喜待高僧 唐长老不贪富贵

第九十七回 3214  
金酬外护遭魔蛰 圣显幽魂救本原

第九十八回 3254  
猿熟马驯方脱壳 功成行满见真如

第九十九回 3292  
九九数完魔灭尽 三三行满道归根

第一百回 3320  
径回东土 五圣成真

数字水印  
PDG

<i>CHAPTER 93</i>	3087
In the Almsgiver's Garden Antiquity and Causes Are Discussed	
In the Court of India the King Meets the Monks	
<i>CHAPTER 94</i>	3117
The Four Monks Dine to Music in the Palace Gardens	
One Demon Loves in Vain and Longs for Bliss	
<i>CHAPTER 95</i>	3153
False and True Form Combine When the Jade Hare Is Captured	
The True Female Is Converted and Meets with Spiritual Origin	
<i>CHAPTER 96</i>	3185
Squire Kou Entertains the Lofty Monk	
The Tang Priest Does Not Covet Wealth and Honour	
<i>CHAPTER 97</i>	3215
The Monks and Their Supporters Meet With Demonic Attack	
The Sage Makes the Spirit Reappear to Save the Primal One	
<i>CHAPTER 98</i>	3255
When the Ape and the Horse Are Tamed They Cast Off Their Husks	
When All the Deeds Have Been Done Reality Is Seen	
<i>CHAPTER 99</i>	3293
When the Nine Nines Are Complete the Demons Are All Destroyed	
After the Triple Threes Are Fulfilled the Way Returns to Its Roots	
<i>CHAPTER 100</i>	3321
The Journey Back to the East Is Made	
The Five Immortals Achieve Nirvana	
<i>Notes</i>	3355
<i>Translator's Afterword</i>	3357
<i>About the Translator</i>	3375





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## 第八十四回

难灭伽持圆大觉 法王成正体天然

话说唐三藏固住元阳，出离了烟花苦套，随行者投西前进。不觉夏时，正值那熏风初动，梅雨丝丝。好光景：

冉冉绿阴密，风轻燕引雏。  
新荷翻沼面，修竹渐扶苏。  
芳草连天碧，山花遍地铺。  
溪边蒲插剑，榴火壮行图。

师徒四众，耽炎受热，正行处，忽见那路旁有两行高柳，柳阴中走出一个老母，右手下搀着一个小孩儿，对唐僧高叫道：“和尚，不要走了，快早儿拨马东回，进西去都是死路。”唬得个三藏跳下马来，打个问讯道：“老菩萨，古人云：‘海阔从鱼跃，天空任鸟飞。’怎么西进便没路了？”那老母用手朝西指道：“那里去，有五六里远近，乃是灭法国。那国王前生那世里结下冤仇，今世里无端造罪。二年前许下

## Chapter 84

### The Indestructible Protégés of the Buddha Complete Enlightenment The Dharma King Comes to the Truth Through His Own Nature

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The story tells how Tang Sanzang kept his masculine essence intact and escaped from the terrible snare of mist and flowers. As he headed westwards with Brother Monkey he did not notice that it was already summer: warm breezes were beginning to blow, and the early summer rain was falling. It was a beautiful sight:

Dark is the shade under tender green;  
In the gentle breeze the swallows lead their young.  
New lotus leaves are opening on the ponds;  
Elegant bamboo is gradually reviving.  
The fragrant plants join their blue to the sky;  
Mountain flowers carpet all the ground.  
Beside the stream the rushes are like swords;  
The fiery pomegranate blossom makes the picture even more magnificent.

As the master and his three disciples travelled along enduring the heat they suddenly noticed two rows of tall willows, from under the shade of which an old woman emerged, leaning on a small boy. "Don't go any further, monk," she called out. "Stop your horse and go back east as soon as you can. The road west leads nowhere." This gave Sanzang so bad a fright that he sprang off the horse, made a gesture of greeting and said, "Venerable Bodhisattva, in the words of the ancients,

'The sea's breadth allows the fish to leap;  
The sky's emptiness lets birds fly.'

How could there possibly be no way to the west?" To this the old woman replied, pointing westwards, "If you go that way you will come to the capital of Dharmadestructia in a couple of miles. The king formed a hatred of Buddhism in an earlier existence, and in his present life he is punishing it without just cause. Two years ago he made a monstrous vow

一个罗天大愿，要杀一万个和尚。这两年陆陆续续，杀彀了九千九百九十六个无名和尚，只要等四个有名的和尚，凑成一万，好做圆满哩。你们去，若到城中，都是送命王菩萨！”三藏闻言，心中害怕，战兢兢的道：“老菩萨，深感盛情，感谢不尽！但请问可有不进城的方便路儿，我贫僧转过去罢。”那老母笑道：“转不过去，转不过去。只除是会飞的，就过去了也。”八戒在旁边卖嘴道：“妈妈儿莫说黑话。我们都会飞哩。”

行者火眼金睛，其实认得好歹，——那老母搀着孩儿，原是观音菩萨与善财童子。——慌得倒身下拜。叫道：“菩萨，弟子失迎！失迎！”那菩萨一朵祥云，轻轻驾起，吓得个唐长老立身无地，只情跪着磕头。八戒、沙僧也慌跪下，朝天礼拜。一时间，祥云缥缈，径回南海而去。行者起来，扶着师父道：“请起来，菩萨已回宝山也。”三藏起来道：“悟空，你既认得是菩萨，何不早说？”行者笑道：“你还问话不了，我即下拜，怎么还是不早哩？”八戒、沙僧对行者道：“感蒙菩萨指示，前边必是灭法国，要杀和尚，我等怎生奈何？”行者道：“呆子休怕！我们曾遭着那毒魔狠怪，虎穴龙潭，更不曾伤损；此间乃是一国凡人，有何惧哉？只奈这里不是住处。天色将晚，且有乡村人家，上城买卖回来的，看见我们是和尚，嚷出名去，不当稳便。且引师父找下大路，





to kill ten thousand Buddhist monks. In that time he's killed 9,996 unknown monks in succession. He's just waiting for four famous monks to make up his ten thousand so that he will fulfil the vow. If you go into the city you will be throwing away your lives for nothing." At the sound of this Sanzang was so terrified that he shivered and shook as he replied, "Venerable Bodhisattva, I am deeply moved by your great kindness and infinitely grateful too. But, tell me, is there a suitable way I could take that does not go into the city?" "There's no way round," the old woman replied with a laugh, "no way round. The only way you'll get past it is if you can fly." At this Pig started shooting his mouth off from where he stood beside them: "Don't try to put us off. We can all fly."

Monkey's fiery eyes with their golden pupils really could distinguish good from evil, and he saw that the old woman and the little boy on whom she was leaning were in fact the Bodhisattva Guanyin and the page Sudhana. He hastily flung himself to the ground and began to kowtow, calling out, "Bodhisattva, your disciple failed to welcome you. I'm sorry." The Bodhisattva then rose slowly on her multicoloured cloud, so startling the venerable elder that his legs gave way under him and he kowtowed as he knelt there for all he was worth. Pig and Friar Sand also fell to their knees in alarm and kowtowed to heaven. A moment later she was heading straight back to the Southern Sea amid auspicious clouds.

Monkey then got up and supported his master as he said, "Get up please. The Bodhisattva's already gone back to her island." "Wukong," Sanzang said, "if you knew she was the Bodhisattva why did you not say so before?" "You ask too many questions," Monkey replied with a grin. "When I started kowtowing wasn't that early enough?" "It was lucky the Bodhisattva told us that Dharmadestructia, where they kill monks, is ahead of us," Pig and Friar Sand said to Monkey. "Whatever are we to do?" "Don't be afraid, idiot," Monkey replied. "We've come to no harm from any of the vicious demons and evil monsters we've met already or in the tigers' dens and dragons' pools we've been in. This is just a country of ordinary people. What's there to be so scared of? The only thing is that we can't stay here. It's getting late in the day and some of the villagers are coming back from market in the town. It will be no good if they see we're monks and raise a hue and cry. We'd better take the

寻个僻静之处，却好商议。”真个三藏依言，一行都闪下路来，到一个坑坎之下，坐定。行者道：“兄弟，你两个好生保守师父，待老孙变化了，去那城中看看，寻一条僻路，连夜去也。”三藏叮嘱道：“徒弟啊，莫当小可。王法不容。你须仔细！”行者笑道：“放心！放心！老孙自有道理。”

好大圣，话毕，将身一纵，唿哨的跳在空中。怪哉：

上面无绳扯，下头没棍撑，  
一般同父母，他便骨头轻。

伫立在云端里，往下观看。只见那城中喜气冲融，祥光荡漾。行者道：“好个去处！为何灭法？”看一会，渐渐天昏，又见那：

十字街灯光灿烂，九重殿香蔼钟鸣。  
七点皎星照碧汉，八方客旅卸行踪。  
六军营，隐隐的画角才吹；  
五鼓楼，点点的铜壶初滴。  
四边宿雾昏昏，三市寒烟蔼蔼。  
两两夫妻归绣幕，一轮明月上东方。

他想着：“我要下去，到街坊打看路径，这般个嘴脸，撞见人，必定说是和尚；等我变一变了。”捻着诀，念动真言，摇身一变，变做个扑灯蛾儿：



master away from the main road to some quiet and secluded spot where we can discuss things.” Sanzang accepted Monkey’s suggestion and they slipped away from the main road to a hollow in the ground where they sat down. “Brother,” said Monkey, “you two look after the master while I turn myself into something and go into town to take a look around. I’ll find a side road that we can get away along tonight.” “Disciple,” said Sanzang, “don’t take this lightly. The royal law is implacable. You must be careful.” “Don’t worry,” said Monkey with a smile, “don’t worry. I can cope.”

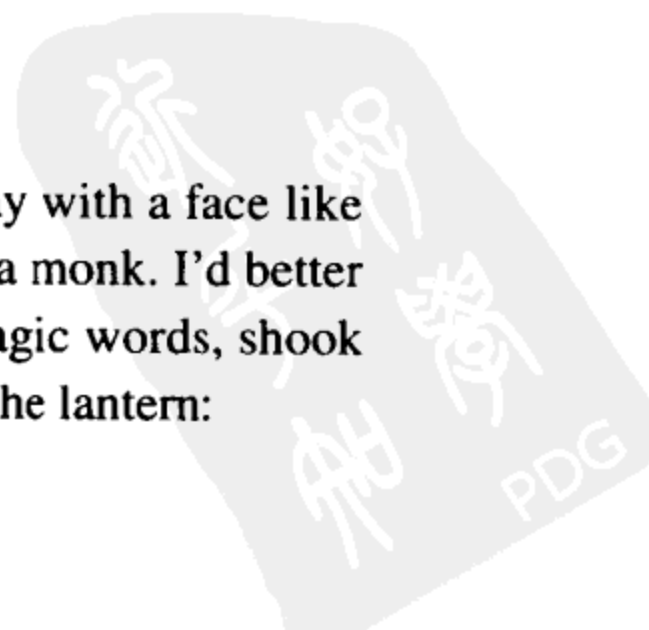
This said, the Great Sage leapt whistling up into the air. It was very strange:

No rope to hold on to above,  
No pole to support him below.  
Others are all like their parents,  
But the weight of his bones was low.

As he stood in the clouds looking down he saw that the city was full of the most happy and auspicious atmosphere. “What a splendid place,” Monkey said. “Why are they trying to destroy the Dharma here?” He looked around for a while, and in the gathering dusk he saw

Bright lights at the crossroads,  
Incense and bells in the ninefold hall.  
The seven brightest stars shone in the blue heavens,  
And the travellers stopped moving in all eight directions.  
From the army barracks  
The painted bugle could just be heard;  
In the drum tower  
The copper water-clock began to drip.  
All around the evening mists were dense;  
Cold fog was thick in the markets.  
Two by two the couples went to their beds  
As the bright moon’s disk was rising in the east.

“If I went down into the streets to look for our way with a face like this,” he thought, “anyone I saw would be sure I was a monk. I’d better change.” He made a spell with his hands, said the magic words, shook himself and turned into a moth, the sort that flies into the lantern:



形细翼饶轻巧，灭灯扑烛投明。本来面目化生成，  
腐草中间灵应。

每爱炎光触焰，忙忙飞绕无停。紫衣香翅赶流萤，  
最喜夜深风静。

但见他翩翩翻翻，飞向六街三市。傍房檐，近屋角。正行时，忽见那隅头拐角上一湾子人家，人家门首挂着个灯笼儿。他道：“这人家过元宵哩？怎么挨排儿都点灯笼？”他硬硬翅，飞近前来，仔细观看。正当中一家子方灯笼上，写着“安歇往来商贾”六字，下面又写着“王小二店”四字。行者才知是开饭店的。又伸头打一看，看见有八九个人，都吃了晚饭，宽了衣服，卸了头巾，洗了脚手，各各上床睡了。行者暗喜道：“师父过得去了。”你道他怎么就知过得去？他要起个不良之心，等那些人睡着，要偷他的衣服、头巾，装做俗人进城。

噫，有这般不遂意的事！正思忖处，只见那小二走向前，吩咐：“列位官人，仔细些。我这里君子小人不同，各人的衣物、行李都要小心着。”你想那在外做买卖的人，那样不仔细？又听得店家吩咐，越发谨慎。他都爬起来道：“主人家说得有理。我们走路的人辛苦，只怕睡着，急忙不醒，一时失所，奈何？你将这衣服、头巾、搭联都收进去，行天将



A tiny body, a pair of delicate wings,  
Who puts out the lamp and flies into the candle when seeking the light.  
Formed by changing its own original body,  
It makes its magic response in grass that's decaying.  
Loving the burning light of the candle's flame,  
Endlessly flying around it with never a pause,  
The purple-clad moth with its scented wings drives off the fireflies;  
What it likes best is the windless calm of the night.

Watch him as he flutters and flies straight to the main streets and the markets, keeping close to the eaves and the corners of the buildings he passes. As he was flying along he noticed an angled row of houses on a corner with a lantern hanging above each doorway. "They must be celebrating the Lantern Festival<sup>1</sup> here," he thought. "Why else is that line of lighted lanterns there?" Stiffening his wings and flying up for a closer look, he saw that on a square lantern outside the middle house was written, "Accommodation for Commercial Travellers", with "Wang the Second's Inn" beneath it. Only then did Monkey realize that this was an inn. Stretching his head forward for a closer look he saw eight or nine men inside who had all eaten their supper, taken off their clothes and hats, washed their hands and feet and gone to bed. "The master will get through," Monkey thought with secret delight. How did he know that? Because he was having a wicked idea: he would wait till they were all asleep then steal their clothes and hats so that he and his companions could go into the city dressed as laymen.

Oh dear! This was one of those things that don't turn out as you want them to. While Monkey was still thinking about his plan Wang the Second went up to the merchants and said, "Please be vigilant, gentlemen. We have villains here as well as decent people. You must all be careful about your clothes and luggage." As you can imagine, the travelling merchants were all very vigilant, and the innkeeper's advice made them more cautious than ever. So they all got out of bed and said, "You're quite right, host. We travellers have a hard time. We're always worried that if there's some emergency when we're asleep we may not wake up; and if things go wrong we're in a mess. You'd better take all our clothes, hats and bags and look after them for us inside. Tomorrow morning you can give

明，交付与我们起身。”那王小二真个把些衣物之类，尽情都搬进他屋里去了。行者性急，展开翅，就飞入里面，丁在一个头巾架上。又见王小二去门首摘了灯笼，放下吊搭，关了门窗，却才进房，脱衣睡下。那王小二有个婆子，带了两个孩子，哇哇聒噪，急忙不睡。那婆子又拿了一件破衣，补补纳纳，也不见睡。行者暗想道：“若等这婆子睡了下手，却不误了师父？”又恐更深，城门闭了，他就忍不住，飞下去，望灯上一扑。真是“舍身投火焰，焦额探残生。”那盏灯早已息了。他又摇身一变，变作个老鼠，叽叽哇哇的叫了两声，跳下来，拿着衣服、头巾，往外就走。那婆子慌慌张张的道：“老头子！不好了！夜耗子成精也！”

行者闻言，又弄手段，拦着门，厉声高叫道：“王小二，莫听你婆子胡说。我不是夜耗子成精。明人不做暗事。吾乃齐天大圣临凡，保唐僧往西天取经。你这国王无道，特来借此衣冠，装扮我师父。一时过了城去，就便送还。”那王小二所言，一毂辘起来，黑天摸地，又是着忙的人，捞着裤子当衫子，左穿也穿不上，右套也套不上。

那大圣使个摄法，早已驾云出去。复翻身，径至路下坑坎边前。三藏见星光月皎，探身凝望，见是行者，来至近



them back to us when we get up." Wang the Second then took all the clothes he could find into his own room. Monkey anxiously spread his wings, flew in there and landed on the hat stand, from where he saw Wang the Second take the lantern down from the door, lower the blinds, and shut the door and window. Only then did he go into his bedroom, undress and lie down.

Now Wang the Second had a wife and two children who were crying and making a noise, in to hurry to sleep. Wang's wife then started mending a torn piece of clothing, so that she too was still awake. "If I have to wait till that woman stops working and goes to sleep," thought Monkey, "I'll be keeping the master waiting too." He then started worrying that if he left it till much later the city gates would be shut, so he lost patience and flew down into the flame of the lamp. It was indeed a case of

He was ready to die when he dived at the blaze,  
And with brows scarred by fire to live out his days.

Having extinguished the lamp he shook himself and turned into a rat who gave a couple of squeaks, jumped down, grabbed hats and clothes and went outside. "Old man," the woman said with alarm, "this is terrible. A rat's turned into a spirit."

When Monkey heard this he used another trick, blocking the doorway and yelling at the top of his voice, "That woman's talking nonsense, Wang the Second. Ignore her. I'm not a rat turned spirit. As a decent man I don't do underhand things. I'm the Great Sage Equalling Heaven come down to earth to protect the Tang Priest while he goes to fetch the scriptures from the Western Heaven. I've come to borrow these clothes as a disguise for my master because your king is so wicked. I'll bring them back soon when we're out of the city." Once Wang the Second heard this he scrambled out of bed and started groping around the floor in the dark. He was in such a rush that when he got hold of his trousers he thought they were his shirt: there was no way he could put them on no matter how he tried.

By now the Great Sage had used lifting magic to escape on his cloud, which he turned round to go straight back to the hollow by the road. Sanzang was looking out for him fixedly by the bright light of the moon

前，即开口叫道：“徒弟，可过得灭法国么？”行者上前放下衣物道：“师父，要过灭法国，和尚做不成。”八戒道：“哥，你勒掯那个哩？不做和尚也容易，只消半年不剃头，就长出毛来也。”行者道：“那里等得半年！眼下就都要做俗人哩！”那呆子慌了道：“但你说话，通不察理。我们如今都是和尚，眼下要做俗人，却怎么戴得头巾？就是边儿勒住，也没收顶绳处。”三藏喝道：“不要打花，且干正事！端的何如？”行者道：“师父，他这城池，我已看了。虽是国王无道杀僧，却倒是个真天子，城头上有祥光喜气。城中的街道，我也认得。这里的乡谈，我也省得，会说。却才在饭店内借了这几件衣服、头巾，我们且扮作俗人，进城去借了宿，至四更天就起来，教店家安排了斋吃；捱到五更时候，挨城门而去，奔大路西行，就有人撞见扯住，也好折辨：只说是上邦钦差的，灭法王不敢阻滞，放我们来的。”沙僧道：“师兄处的最当。且依他行。”真个长老无奈，脱了褊衫，去了僧帽，穿了俗人的衣服，戴了头巾。沙僧也换了。八戒的头大，戴不得巾儿，被行者取了些针线，把头巾扯开，两顶缝做一顶，与他搭在头上；拣件宽大的衣服，与他穿了。然后自家也换上一套道：“列位，这一去，把‘师父徒弟’四个字儿且收起。”八戒道：“除了此四字，怎的称呼？”行者道：“都要做弟兄称







and the stars, and as soon as he saw Monkey approaching he called out, "Can we get through the capital of Dharmadestructia, disciple?" Coming up and laying the clothes down in front of him, Monkey replied, "Master, you won't get through Dharmadestructia as a monk." "Brother," said Pig, "who do you think you're making things hard for? It's easy to stop being a monk. All you have to do is stop shaving your head for six months and let your hair grow." "We can't wait six months," Monkey replied. "We're going to turn into laymen right now." "But that's a completely ridiculous thing to say," said a shocked Pig. "We're all monks now, and if we turned into laymen straight away we wouldn't be able to wear hats. Even if we could pull them tight enough at the edges we've got no hair to tie the string at the top to." "Stop fooling about," Sanzang shouted, "and be serious. What do you really have in mind?"

"I've had a good look at this city, Master," Monkey replied, "and although the king is a wicked one who kills monks he is a true son of heaven. There is an auspicious glow and a happy atmosphere above the city. I know my way round the streets now, and I can understand and talk the local language. I've just borrowed these hats and clothes from an inn for us to dress ourselves up as laymen in. We'll go into the city, put up for the night, get up at the fourth watch and ask the innkeeper to fix us some vegetarian food. At the fifth watch we'll go out through the gate and head west along the main road. If we meet anyone who tries to stop us we can talk our way out of it. I'll tell him we were sent by the ruler of their suzerain state. The king of Dharmadestructia won't dare hold us up. He'll let us go on our way." "Our big brother has arranged things very well," said Friar Sand. "Let's do as he suggests."

The venerable elder did indeed have no option but to take off his monastic tunic and hat and put on a layman's clothing and headwear. Friar Sand changed too, but Pig's head was too big for him to be able to wear a hat. Monkey fetched needle and thread, tore two hats open and sewed them into a single one. Then he put the hat on Pig's head and found a garment big enough for him to wear. Finally he dressed himself and said, "Gentlemen, we must ban the words 'master' and 'disciples' on this journey." "What else can we call each other?" Pig asked. "We must talk like people who address each other as brothers," Monkey re-

呼：师父叫做唐大官儿，你叫做朱三官儿，沙僧叫做沙四官儿，我叫做孙二官儿。但到店中，你们切休言语，只让我一个开口答话。等他问甚么买卖，只说是贩马的客人。把这白马做个样子，说我们是十弟兄，我四个先来赁店房卖马。那店家必然款待我们，我们受用了，临行时，等我拾块瓦查儿，变块银子谢他，却就走路。”长老无奈，只得曲从。

四众忙忙的牵马挑担，跑过那边。此处是个太平境界，入更时分，尚未关门。径直进去，行到王小二店门首，只听得里边叫哩。有的说：“我不见了头巾！”有的说：“我不见了衣服！”行者只推不知，引着他们，往斜对门一家安歇。那家子还未收灯笼，即近门叫道：“店家，可有闲房儿，我们安歇？”那里边有个妇人答应道：“有，有，有。请官人们上楼。”说不了，就有一个汉子来牵马。行者把马儿递与牵进去。他引着师父，从灯影儿后面，径上楼门。那楼上有方便的桌椅，推开窗格，映月光齐齐坐下。只见有人点上灯来。行者拦门，一口吹息道：“这般月亮不用灯。”

那人才下去，又一个丫鬟拿四碗清茶。行者接住，楼下又走上一个妇人来，约有五十七八岁的模样，一直上楼，站着旁边。问道：“列位客官，那里来的？有甚宝货？”行者道：“我们是北方来的，有几匹粗马贩卖。”那妇人道：“贩马的





plied. "The master can call himself Tang the Eldest. You can be Hogg the Third, and Friar Sand can be Sand the Fourth. I'll be Sun the Second. But when we are in the inn none of you must say anything. Leave all the talking to me. When they ask what line of business we're in I'll say we're horse dealers. I'll pretend that the white horse is a sample and that there are ten of us altogether, of whom we four have come ahead to book rooms at an inn and sell this horse. The innkeeper will be bound to treat us well then. We'll be properly looked after, and before we leave I'll find a piece of broken tile and turn it into silver to pay him with. Then we'll be able to go on our way." Although he was not happy about it the Tang Priest had to go along with this.

The four of them hurried to the city, leading the horse and carrying the luggage. As this was a very peaceful place the city gates were still open although it was already night. They went straight into the city, and as they passed the gateway of Wang the Second's inn they could hear shouting inside. People were yelling, "My hat's disappeared!" and "My clothes have gone!" Pretending he did not know what this was all about, Monkey took them to an inn further along on the other side of the road. This inn was still showing its lantern, so Monkey went up to the gateway and called, "Do you have a vacant room for us, innkeeper?" "Yes, yes," a woman answered from inside. "Please come upstairs, gentlemen." Before she had finished speaking a man came out to take the horse. Monkey handed him the horse to take inside. He then led the master into the building in the shadow of the lamp. Upstairs there were tables and chairs conveniently arranged, and when the window was opened they all sat down in the clear moonlight. When someone came with a lighted lamp Monkey blocked the doorway, blew it out and said, "No need for a lamp on a bright night like this."

No sooner had the man with the lamp gone down than a maid came up with four bowls of tea. Monkey took the bowls from her, only for her to be followed by a woman who looked to be about fifty-six or fifty-seven coming up the stairs. Standing beside Monkey she asked, "Where are you gentlemen from? What fine goods do you have?" "We're from the north," Monkey replied, "and we've got a few poor horses to sell." "You're very young to be a horse dealer," the woman said. "This gentle-

客人尚还小。”行者道：“这一位是唐大官，这一位是朱三官，这一位是沙四官，我学生是孙二官。”妇人笑道：“异姓。”行者道：“正是异姓同居。我们共有十个弟兄，我四个先来赁店房打火；还有六个在城外借歇；领着一群马，因天晚不好进城。待我们赁了房子，明早都进来。只等卖了马才回。”那妇人道：“一群有多少马？”行者道：“大小有百十匹儿，都像我这个马的身子，却只是毛片不一。”妇人笑道：“孙二官人诚然是个客纲客纪。早是来到舍下，第二个人家也不敢留你。我舍下院落宽阔，槽札齐备，草料又有，凭你几百匹马都养得下。却一件：我舍下在此开店多年，也有个贱名。先夫姓赵，不幸去世久矣。我唤做赵寡妇店。我店里三样儿待客。如今先小人，后君子，先把房钱讲定后，好算帐。”行者道：“说得是。你府上是那三样待客？常言道：‘货有高低三等价，客无远近一般看。’你怎么说三样待客？你可试说说我听。”赵寡妇道：“我这里是上、中、下三样。上样者：五果五菜的筵席。狮仙斗糖桌面，二位一张，请小娘儿来陪唱陪歌。每位该银五钱，连房钱在内。”行者笑道：“相应啊！我那里五钱银子还不够请小娘儿哩。”寡妇又道：





man is Tang the Eldest," Monkey explained, "this is Hogg the Third, and this is Sand the fourth. I'm Sun the Second, an apprentice." "But your surnames are all different," said the woman with a smile. "Yes," Monkey replied, "our surnames are different but we all live together. There are ten of us brothers altogether, and we four have come ahead to fix our board and lodging. The other six have found a place outside the city to stay tonight. It would have been awkward for them to come into the city as they've got a herd of horses. They'll come in tomorrow morning when we've fixed some accommodation. We won't go home till we've sold the horses." "How many horses are there in your herd?" the woman asked. "Over a hundred of all ages," Monkey replied. "They're all like that one of ours, except that they come in different colours."

"Mr. Sun," the woman said with a laugh, "you really know how to travel. You should have come straight here: no other inn would be able to put you up. We have a big courtyard well supplied with troughs and tethering posts and plenty of fodder too. We could feed several hundred horses here. There's just one thing I should mention. I've been keeping this inn for many years and it's quite well known. My late husband was called Zhao, but I'm afraid he died long ago, so this is now called Widow Zhao's Inn. We have three classes of entertainment for our guests. Let's get sordid money matters out of the way, then we can be more civilized later. The first thing is to discuss the tariffs and agree on one so that we know where we stand when it's time to settle the accounts." "Quite right," Monkey replied. "What are your three classes of entertainment? As the saying goes,

Your tariffs may be low, your tariffs may be dear,  
But treat us all the same, who come from far or near.

What do your tariffs involve? Could you explain them to me?"

"We have first, second and third-class tariffs," the old woman replied. "The first class is a banquet with five kinds of fruit and five different dishes. The tables are set with confectionery lions and immortals fighting. Two gentlemen share a table, and there are young ladies to sing to them and sleep with them. It costs half an ounce of silver per head, the price of the room included." "I'd agree to that," Monkey replied. "Where we come from half an ounce wouldn't even pay for a girl." "For the

“中样者：合盘桌儿，只是水果、热酒，筛来凭自家猜枚行令，不用小娘儿，每位只该二钱银子。”行者道：“一发相应！下样儿怎么？”妇人道：“不敢在尊客面前说。”行者道：“也说说无妨。我们好拣相应的干。”妇人道：“下样者：没人伏侍，锅里有方便的饭，凭他怎么吃；吃饱了，拿个草儿，打个地铺，方便处睡觉；天光时，凭赐几文饭钱，决不争竞。”八戒听说道：“造化，造化！老朱的买卖到了！等我看着锅吃饱了饭，灶门前睡他娘！”行者道：“兄弟，说那里话！你我在江湖上，那里不赚几两银子！把上样的安排将来。”那妇人满心欢喜，即叫：“看好茶来。厨下快整治东西。”遂下楼去，忙叫：“宰鸡宰鹅，煮腌下饭。”又叫：“杀猪杀羊，今日用不了，明日也可用。看好酒。拿白米做饭，白面捍饼。”三藏在楼上听见道：“孙二官，怎好？他去宰鸡鹅，杀猪羊，倘送将来，我们都是长斋，那个敢吃？”行者道：“我有主张。”去那楼门边跌跌脚道：“赵妈妈，你上来。”那妈妈上来道：“二官人有甚吩咐？”行者道：“今日且莫杀生，我们今日斋戒。”寡妇惊讶道：“官人们是长斋，是月斋？”行者道：“俱不是，我们唤做‘庚申斋’。今朝乃是庚申日，当斋；只过三更后，就是辛酉，便开斋了。你明日杀生罢。如今且去安排些素的来，定照上样价钱奉上。”





second-class tariff," the woman continued, "you all eat from the same dishes of food and we provide fruit and warm wine that you help yourselves to in your drinking games. No young ladies are provided and it costs one fifth of an ounce of silver each." "I'd agree to that too," Monkey replied. "What about the third class?" "I wouldn't like to discuss it with such distinguished gentlemen as yourselves," she replied. "No harm in telling us about it," Monkey replied, "so that we can choose what suits us best." "Nobody waits on you in the third class," she said, "and we provide a big pot of rice for you to eat from as you will. When you're full there's straw for you to spread out on the ground and sleep on where it suits you. At dawn you give us a few coppers for the rice and I can assure you we won't argue about how much." "We're in luck," said Pig, "we're in luck. That's the sort of deal I like. I'll eat my fill from the cauldron then have a bloody good sleep in front of the stove." "What nonsense, brother," said Monkey. "We've earned an ounce or two of silver on our travels. Give us the first-class treatment."

"Make some good tea," the woman said with great delight, "and tell the kitchen to get the food ready quickly." She then went downstairs calling out, "Kill chickens and geese and boil up some pickled meat for them to have with their rice." Then she shouted, "Kill a pig and a sheep. What can't be eaten today can be served tomorrow. Get some good wine. Use the best white rice, and make some pancakes with white flour." When Sanzang heard all this from upstairs he said, "Whatever shall we do, Sun the Second? They're going to slaughter chickens, geese, a pig and a sheep. If they bring us all these we won't be able to eat them as we're all vegetarians." "I've got an idea," said Monkey, and he stamped in the doorway and called out, "Mrs. Zhao, come up here." "What instructions do you have for me, sir," she asked. "Don't kill any living creatures today. We're eating vegetarian food today," Monkey replied. "Are you gentlemen permanent vegetarians, or just vegetarians for this month?" asked the woman in surprise. "Neither," replied Monkey. "We're vegetarians on *gengshen* days.<sup>2</sup> Today's one, so we have to eat meatless food. But after the third watch tonight it'll be a *xinyou* day and the restrictions won't apply. Kill them tomorrow. Lay on some vegetarian food today, and make it first-class."

那妇人越发欢喜。跑下去教：“莫宰！莫宰！取些木耳、闽笋、豆腐、面筋，园里拔些青菜，做粉汤，发面蒸卷子，再煮白米饭，烧香茶。”咦！那些当厨的庖丁，都是每日家做惯的手段，霎时间就安排停当，摆在楼上。又有现成的狮仙糖果，四众任情受用。又问：“可吃素酒？”行者道：“止唐大官不用，我们也吃几杯。”寡妇又取了一壶暖酒。他三个方才斟上，忽听得乒乓板响。行者道：“妈妈，底下倒了甚么家火了？”寡妇道：“不是，是我小庄上几个客子送租米来晚了，教他在底下睡；因客官到，没人使用，教他们抬轿子去院中请小娘儿陪你们。想是轿杠撞得楼板响。”行者道：“早是说哩，快不要去请。一则斋戒日期，二则兄弟们未到。索性明日进来，一家请个表子，在府上耍耍时，待卖了马起身。”寡妇道：“好人！好人！又不失了和气，又养了精神。”教：“抬进轿子来，不要请去。”四众吃了酒饭。收了家火，都散讫。

三藏在行者耳根边悄悄的道：“那里睡？”行者道：“就在楼上睡。”三藏道：“不稳便。我们都辛辛苦苦的，倘或睡着，这家子一时再有人来收拾，见我们或滚了帽子，露出光头，认得是和尚，嚷将起来，却怎么好？”行者道：“是啊！”







This made the woman happier than ever. "Don't slaughter anything," she said, hurrying downstairs, "don't slaughter anything. Fetch some tree-ear fungus, Fujian bamboo shoots, beancurd and wheat gluten. Pick some green vegetables in the garden, make vermicelli soup, steam some brad rolls, boil more white rice and make some scented tea." Now the cooks were experts because they cooked every day, so that everything was ready in an instant to be set out upstairs. They also had some confectioneries of lions and immortals that were already made for the four travellers to eat their fill of. When the question was asked, "Would you like some mild wine?" Brother Monkey replied, "Eldest Brother Tang won't have any, but the rest of us will have a few cups." The widow then fetched a jug of warm wine.

When drinks had been poured out for the three of them they heard the sound of banging against wooden boards. "Has some furniture fallen over downstairs, missus?" Monkey asked. "No," the woman replied, "It's some retainers from my farm who arrived late this evening with rent rice. We let them sleep downstairs. As we were short-staffed when you gentlemen arrived I told them to take the sedan-chairs to the brothel to fetch some young ladies to keep you company. They must have hit the underneath of the floorboards with the chair-poles." "You mentioned that before," Monkey said. "But don't send for them now. Today's a fast day, and besides, our brothers aren't here yet. They'll be here tomorrow for sure. Then we can all send for some call-girls and have a good time in your excellent establishment before we sell our horses and go." "What good men," the woman said, "what good men. That way you'll all stay friends and you won't waste your energy." Then she ordered that the sedan-chairs be brought back in as the whores were not to be fetched. The four of them finished their wine and food, the utensils were cleared away, and the meal was over.

"Where are we going to sleep?" Sanzang whispered in Monkey's ear. "Upstairs," Monkey replied. "Too dangerous," Sanzang replied. "We have all had so hard a journey that we may well fall fast asleep. If any of the inn people come in to tidy up and our hats have rolled off they will see our bald heads, realize that we are monks, and raise a hue and cry. That would be a disaster." "You're right," said Monkey, going out to stamp

又去楼前跌跌脚。寡妇又上来道：“孙官人又有甚吩咐？”行者道：“我们在那里睡？”妇人道：“楼上好睡。又没蚊子，又是南风。大开着窗子忒好睡觉。”行者道：“睡不得。我这朱三官儿有些寒湿气，沙四官儿有些漏肩风。唐大哥只要在黑处睡，我也有些儿羞明。此间不是睡处。”

那妈妈走下去，倚着柜栏叹气。他有个女儿，抱着个孩子近前道：“母亲，常言道：‘十日滩头坐，一日行九滩。’如今炎天，虽没甚买卖，到交秋时，还做不了的生意哩。你嗟叹怎么？”妇人道：“儿啊，不是愁没买卖。今日晚间，已是将收铺子，入更时分，有这四个马贩子来赁店房，他要上样管待。实指望赚他几钱银子，他却吃斋，又赚不得他钱，故此嗟叹。”那女儿道：“他既吃了饭，不好往别人家去。明日还好安排荤酒，如何赚不得他钱？”妇人又道：“他都有病，怕风，羞亮，都要在黑处睡。你想家中都是些单浪瓦儿的房子，那里去寻黑暗处？不若舍一顿饭与他吃了，教他往别家去罢。”女儿道：“母亲，我家有个黑处，又无风色，甚好，甚好。”妇人道：“是那里？”女儿道：“父亲在日曾做了一张大柜。那柜有四尺宽，七尺长，三尺高下，里面可睡六七个人。教他们往柜里睡去罢。”妇人道：“不知可好，等我问他一声。——孙官人，舍下蜗居，更无黑处，止有一张大柜，不透风，又不透亮，往柜里睡去如何？”行者道：“好！好！



his foot again. "What instructions do you have this time, Mr. Sun?" the woman asked, coming upstairs once more. "Where are we to sleep?" Monkey asked. "Upstairs is best," she replied. "There are no mosquitoes and there's a south wind. Open the windows wide and you'll sleep beautifully." "We won't be able to," said Monkey. "Our Mr. Hogg the Third has a touch of gout, Mr. Sand the Fourth has some rheumatism in his shoulder, Brother Tang can only sleep in the dark, and I don't like the light myself. So this is no place for us to sleep."

As the woman went downstairs, leaning on the banisters and sighing, her daughter, who was carrying a child in her arms, came up to her and said, "Mother, as the saying goes, 'Be stuck on a sandbank for ten days, then said past nine sandbanks in one.' It's too hot now to be doing much business, but once autumn begins we'll have more than we can handle. What are you sighing like that for?" "It's not because business is slack, daughter," the older woman replied. "I was just going to close the inn up this evening when four horse dealers came and took a room. They wanted the first-class tariff. I was hoping to make a little silver out of them, and I'm sighing because we won't earn much: they're fasting." "As they've already eaten they can't very well go to another inn," the daughter replied. "And we'll be able to make money out of them when we serve them meat and wine tomorrow." "They're all poorly," the older woman replied, "and want somewhere dark to sleep because they don't like draughts or light. All the rooms in the inn have got missing tiles, so where am I going to find somewhere dark for them? It'd be best to write off the cost of the meal and tell them to stay somewhere else."

"But we do have somewhere dark in the house, mother," her daughter replied, "where there's no draught and no light. It'll do splendidly." "Where?" the older woman asked. "The big trunk that father had made when he was still alive," the daughter replied. "It's four feet wide, seven feet long and three feet high, and big enough for seven people to sleep in. Tell them to sleep in the trunk." "I don't know whether it'll do," said the older woman. "I'll ask them. Mr Sun, if you won't have our poky little room there's nowhere darker here than our big trunk. It'll keep out light and draughts. So why don't you sleep in the trunk?" "Splendid," Monkey replied. She then told several of the retainers to carry the trunk out

好!”即着几个客子把柜抬出，打开盖儿，请他们下楼。行者引着师父，沙僧拿担，顺灯影后径到柜边。八戒不管好歹，就先趴进柜去。沙僧把行李递入，搀着唐僧进去，沙僧也到里边。行者道：“我的马在那里？”旁有伏侍的道：“马在后屋拴着吃草料哩。”行者道：“牵来。”把槽抬来，紧挨着柜儿拴住。”方才进去，叫：“赵妈妈，盖上盖儿，插上锁钉，锁上锁子，还替我们看看，那里透亮，使些纸儿糊糊，明日早些儿来开。”寡妇道：“忒小心了！”遂此各各关门去睡不题。

却说他四个到了柜里。可怜啊！一则乍戴个头巾，二来天气炎热，又闷住了气，略不透风，他都摘了头巾，脱了衣服，又没把扇子，只将僧帽扑扑扇扇。你挨着我，我挤着你，直到有二更时分，却都睡着。惟行者有心闯祸，偏他睡不着，伸过手，将八戒腿上一捻。那呆子缩了脚，口里哼哼的道：“睡了罢！辛辛苦苦的，有甚么心肠还捻手捻脚的耍子？”行者捣鬼道：“我们原来的本身是五千两，前者马卖了三千两，如今两搭联里现有四千两，这一群马还卖他三千两，也有一本一利。够了！够了！”八戒要睡的人，那里答对。

岂知他这店里走堂的，挑水的，烧火的，素与强盗一伙。听见行者说有许多银子，他就着几个溜出去，伙了二十多个贼，明火执杖的来打劫马贩子。冲开门进来，唬得那赵寡妇娘女们战战兢兢的关了房门，尽他外边收拾。原来那贼



and open the lid, while inviting her guests to come downstairs. Monkey led the master and Friar Sand carried the luggage as they went to the trunk, following in the lantern's shadow. The reckless Pig was the first to climb inside. Friar Sand lifted the luggage in then helped the Tang Priest in before getting in himself. "Where's our horse?" Monkey asked. "Tied up eating hay in the stables at the back," replied the servant who was attending them. "Bring it here," said Monkey, "and bring the trough too. Tether the animal next to the trunk." Only then did he get inside himself and call out, "Shut the lid, Mrs. Zhao, fasten the hasp and padlock it. And look it over for us. Glue paper wherever it lets in the light. Open it again early tomorrow morning." "You're very particular," the widow said. After that the doors were fastened and everyone went to bed.

The story switches to the four of them in the chest. Poor things! They were wearing hats, the weather was very hot and it was airless and stuffy. They took off their hats and clothes, and fanned themselves with their monastic hats for lack of fans. They were all crowded in next to each other and did not fall asleep till the second watch. Monkey, however, wanted to make trouble, so he stayed awake. He put his hand out and gave Pig a pinch on the leg. The idiot pulled his leg in and mumbled, "Go to sleep. We've had a hard day. What do you want to fool around pinching people's hands and feet for?" "We started by laying out five thousand ounces of silver," said Monkey aloud, deliberately making mischief, "and we sold those horses the other day for three thousand. We've got four thousand in the two bags, and we'll sell this herd of horses for another three thousand. That means we'll have doubled our capital. That's not bad." Pig, who was sleepy, did not bother to reply.

Now the floor staff, the water-carriers and the kitchen porters were in league with bandits. After hearing Brother Monkey talking about all the money they had, several of them slipped off to fetch twenty or more armed bandits to come with torches to rob the four horse traders. As they charged in through the gates they gave Widow Zhao and her daughter such a fright that shivering and shaking they fastened the doors of their room and let the robbers take whatever they wanted outside. Now the bandits were not after the inn's property but were looking for the

不要店中家火，只寻客人。到楼上不见形迹，打着火把，四下照看，只见天井中一张大柜，柜脚上拴着一匹白马，柜盖紧锁，掀翻不动。众贼道：“走江湖的人，都有手眼。看这柜势重，必是行囊财帛锁在里面。我们偷了马，抬柜出城，打开分用，却不是好？”那些贼果找起绳扛，把柜抬着就走，幌阿幌的。八戒醒了道：“哥哥，睡罢。摇甚么？”行者道：“莫言语！没人摇。”三藏与沙僧忽地也醒了，道：“是甚人抬着我们哩？”行者道：“莫嚷，莫嚷！等他抬！抬到西天，也省得走路。”

那贼得了手，不往西去，倒抬向城东，杀了守门的军，打开城门出去。当时就惊动六街三市，各铺上火甲人夫，都报与巡城总兵、东城兵马司。那总兵、兵马，事当干己，即点人马弓兵，出城赶贼。那贼见官军势大，不敢抵敌，放下大柜，丢了白马，各自落草逃走。众官军不曾拿得半个强盗，只是夺下柜，捉住马，得胜而回。总兵在灯光下，见那马，好马：

鬃分银线，尾躄玉条。说甚么八骏龙驹，赛过了骠驎款段。千金市骨，万里追风。登山每与青云合，啸月





guests. When they went upstairs and found no sign of them there, they lit their torches and held them out while they looked all around. All they could see was a large trunk in the courtyard, to the bottom of which was tethered a white horse. The lid was tightly locked and could not be prized open. "Travelling merchants all know what they're about," the bandits said. "This trunk looks so strong that it's bound to be full of purses, valuables and silk. Let's steal the horse, take the trunk out of town, open it up and share out what's inside. That would be the best thing, wouldn't it?" The bandits then found some rope with which they lifted the box and carried it off, swinging and swaying. "Brother," said Pig, woken up by this, "go to sleep. Why are you rocking us?" "Shut up," Monkey replied. "Nobody's rocking us." Sanzang and Friar Sand had been abruptly awoken too, and they asked, "Who's carrying us?" "Keep quiet," said Monkey, "keep quiet. Let them carry us. If they carry us to the Western Heaven we'll be saved the trouble of walking."

But the successful bandits were not heading west. Instead they headed towards the east of the city, killing the soldiers on the city gate, opening it and letting themselves out. This caused a sensation in the streets and the markets, where the watchmen of all the shops reported it to the commander-in-chief of the city garrison and the east city commissioner. As this was their responsibility the commander-in-chief and the east city commissioner mustered a force of infantry, cavalry and bowmen that left the city in pursuit of the bandits. Seeing that resistance to so powerful a government force would have been pointless, the bandits abandoned the trunk and the white horse, scattered into the undergrowth and disappeared. The government troops did not catch even half a robber: all they captured was the trunk and the white horse, with which they returned in triumph. The commander-in-chief examined the horse in the light of the lamps and saw that it was a fine one:

Threads of silver grew in his mane;  
In his tail hung strands of jade.  
Forget about Eight Chargers<sup>3</sup> and dragon steeds;  
This was steadier than the great Sushuang;<sup>4</sup>  
Its bones alone would have sold for a thousand ounces of silver;  
It could gallop after the wind for three thousand miles.



浑如白雪匀。真是蛟龙离海岛，人间喜有玉麒麟。  
总兵官把自家马儿不骑，就骑上这个白马，帅军马进城，把柜子抬在总府，同兵马写个封皮封了，令人巡守，待天明启奏，请旨定夺。官军散讫不题。

却说唐长老在柜里埋怨行者道：“你这个猴头，害杀我也！若在外边，被人拿住，送与灭法国王，还好折辨；如今锁在柜里，被贼劫去，又被官军夺来，明日见了国王，现现成成的开人请杀，却不凑了他一万之数？”行者道：“外面有人！打开柜，拿出来不是捆着，便是吊着。且忍耐些儿，免了捆吊。明日见那昏君，老孙自有对答，管你一毫儿也不伤。且放心睡睡。”

挨到三更时分，行者弄个手段，顺出棒来，吹口仙气，叫“变！”即变做三尖头的钻儿，挨柜脚两三钻，钻了一个眼子。收了钻，摇身一变，变做个蝼蚁儿，跔将出去。现原身，踏起云头，径入皇宫门外。那国王正在睡浓之际。他使个“大分身普会神法”，将左臂上毫毛都拔下来，吹口仙气，叫“变！”都变做小行者。右臂上毛，也都拔下来，吹口仙气，叫“变！”都变做瞌睡虫；念一声“唵”字真言，







When it climbed a mountain it merged into the clouds;  
As it neighed at the moon it was as white as snow.  
It was truly a dragon from an ocean island,  
A unicorn of Jade in the human world.

The commander-in-chief rode the white horse instead of his own steed as he led his men back into the city. The trunk was carried to his headquarters, where he and the east city commissioner sealed it with strips of paper on which they wrote and set a guard over it till morning, when they would submit a memorial to the king and request a decision on what to do with it. After that the other troops were dismissed.

The story now tells how the venerable Tang Priest was grumbling at Monkey inside the chest. "Ape," he said, "you've killed me this time. If I had been arrested outside and taken to the king of Dharmadestructia I might well have been able to put up a good argument in my defence. But now I am here, locked in this trunk. I have been carried off by bandits and recaptured by the army. When we are shown to the king tomorrow we will be all ready for him to put to the sword and make up his ten thousand." "There are people outside!" exclaimed Monkey. "If they open the trunk and take you out you'll either be tied up or hung up. If you don't want to be tied or strung up you'd better show a little patience. When we're taken to see this deluded king tomorrow I'll definitely be able to talk my way out of things. I guarantee that not one hair of yours will be harmed. So stop worrying and go back to sleep."

In the third watch Monkey used one of his magic powers. Slipping his cudgel out he blew on it with a magic breath, called "Change!" and turned it into a triple auger with which he drilled two or three holes near the bottom of the chest, forming a single larger hole. He put the auger away, shook himself, turned into an ant and crawled out. Then he turned back into himself and rode his cloud straight to the palace gates. The king was fast asleep at the time, so Monkey used his Great All powerful Body-dividing Magic. Plucking all the hairs out of his left arm he blew on them with a magic breath, called "Change!" and turned them into little Monkeys. Then he pulled all the hairs out from his right arm, blew on them with a magic breath, called "Change!" and turned them into sleep-in-

教当坊土地，领众布散皇宫内院，五府六部，各衙门大小官员宅内，但有品职者，都与他一个瞌睡虫，人人稳睡，不许翻身。又将金箍棒取在手中，掂一掂，幌一幌，叫声“宝贝，变！”即变做千百口剃头刀儿；他拿一把，吩咐小行者各拿一把，都去皇宫内院、五府六部、各衙门里剃头。咦！这才是：

法王灭法法无穷，法贯乾坤大道通。

万法原因归一体，三乘妙相本来同。

钻开玉柜明消息，布散金毫破蔽蒙。

管取法王成正果，不生不灭去来空。

这半夜剃削成功。念动咒语，喝退土地神祇。将身一抖，两臂上毫毛归伏。将剃头刀总捻成真，依然认了本性，还是一条金箍棒，收来些小之形，藏于耳内。复翻身还做蝼蚁，钻入柜内。现了本相，与唐僧守困不题。

却说那皇宫内院，宫娥彩女，天不亮起来梳洗，一个个都没了头发。穿宫的大小太监，也都没了头发。一拥齐来，到于寝宫外，奏乐惊寝，个个噙泪，不敢传言。少时，那三宫皇后醒来，也没了头发。忙移灯到龙床下看处，锦被窝中，睡着一个和尚，皇后忍不住言语出来，惊醒国王。那国王急睁睛，见皇后的光头，他连忙爬起来道：“梓童，你如何



sects. Next he recited the magic word *Om* and told the local deity of the place to take the little Monkeys to distribute them throughout the palace to all the officials in every office and department of government. Each holder of official rank was given a sleep-insect to ensure that he or she would sleep soundly and not get up. Monkey then took his gold-banded cudgel in his hands, squeezed it, waved it, called, "Change, treasure!" and turned it into over a thousand razors of the sort used for shaving the head. Taking one himself, he told all the little monkeys to take one each and shave the heads of everyone in the inner quarters of the palace and in all the government departments and offices. This was indeed a case of:

When the Dharma king would destroy it the Dharma is infinite;  
The Dharma runs through heaven and earth, opening the Great Way.  
The origins of ten thousand Dharmas all come down to one;  
The features of the Three Vehicles are basically the same.  
He bored through the trunk to find out the news,  
Distributed his golden hairs to smash delusion,  
Determined to bring the Dharma king to the true achievement,  
To the eternal emptiness of what is not born and dies not.

That night the head-shaving was completed, so Monkey said another spell to dismiss the local deity, shook himself to bring all the hairs back to his arms, then touched all the razors to turn them back into their true form as the gold-banded cudgel, which he made much smaller and hid in his ear again. Finally he reverted to being an ant, crawled back into the trunk, and went on guarding the Tang Priest in his time of danger.

When the palace ladies in the inner quarters got up to wash and do their hair before dawn the next morning they all found that their hair had gone. The same had happened to all the eunuchs, senior and junior, who moved around the palace. They all crowded to the outside of the royal bedchamber, where they played music to wake the king up, all holding back their tears but not daring to speak. Before long the queen in the palace woke up to find her hair gone too. When she hurried with lanterns to the dragon bed she found a monk sleeping in the brocade quilt, at which she could restrain her tongue no longer, thus awakening the king. When the king suddenly opened his eyes wide and saw the queen's bald

这等？”皇后道：“主公亦如此也。”那皇帝摸摸头，唬得三尺呻咋，七魄飞空，道：“朕当怎的来耶！”正慌忙处，只见那六院嫔妃，宫娥彩女，大小太监，皆光着头跪下道：“主公，我们做了和尚耶！”国王见了，眼中流泪道：“想是寡人杀害和尚……”即传旨吩咐：“汝等不得说出落发之事，恐文武群臣，褒贬国家不正。且都上殿设朝。”

却说那五府六部，合衙门大小官员，天不明都要去朝王拜阙。原来这半夜一个个也没了头发。各人都写表启奏此事。

只听那：

静鞭三响朝皇帝，表奏当今剃发因。

毕竟不知那总兵官夺下柜里贼赃如何，与唐僧四众的性命如何，且听下回分解。



head he got straight out of bed and said, "Why are you like that, my queen?" "You're the same, Your Majesty," she replied. The king then rubbed his head, which gave him such a fright that the three souls in his body groaned, and his seven spirits flew off into the air. "What has happened to me?" he exclaimed. Just when he was in this panicky state the royal consorts, the palace ladies and the eunuchs young and old all fell to their knees, their heads shaved bald, and said, "Lord, we have all been turned into monks." At the sight of them the king wept. "We think this must be because of all the monks we have killed," he said. He then gave these orders: "None of you are to say anything about the loss of our hair as, if you do, the civil and military officials may slander our country and say that it has been badly governed. Let us now hold court in the throne hall."

Now all the officials high and low in all the departments and offices of government went to court to pay their respects before dawn. As it turned out, all these men had lost their hair in the night too, and they all submitted memorials reporting the fact. All that could be heard was:

The whip of silence sounding three times at the royal audience;  
As all report that their heads have now been shaved.

If you do not know what happened to the booty in the trunk that the commander-in-chief had recaptured and whether the Tang Priest and his three disciples were to live or die, listen to the explanation in the next instalment.



## 第八十五回

### 心猿妒木母 魔主计吞禅

话说那国王早朝，文武多官俱执表章启奏道：“主公，望赦臣等失仪之罪。”国王道：“众卿礼貌如常，有何失仪？”众卿道：“主公啊，不知何故，臣等一夜把头发都没了。”国王执了这没头发之表，下龙床对群臣道：“果然不知何故。朕宫中大小人等，一夜也尽没了头发。”君臣们都各汪汪滴泪道：“从此后，再不敢杀戮和尚也。”王复上龙位，众官各立本班。王又道：“有事出班来奏，无事卷帘散朝。”只见那武班中闪出巡城总兵官，文班中走出东城兵马使，当阶叩头道：“臣蒙圣旨巡城，夜来获得贼赃一柜，白马一匹。微臣不敢擅专，请旨定夺。”国王大喜道：“连柜取来。”

二臣即退至本衙，点起齐整军士，将柜抬出。三藏在内，魂不附体道：“徒弟们，这一到国王前，如何理说？”行者笑道：“莫嚷！我已打点停当了。开柜时，他就拜我们为师



## Chapter 85

### The Mind-Ape Is Jealous of the Mother of Wood The Demon Chief Plots to Devour the Master of Dhyana

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The story tells how when the king held his dawn audience the civil and military officials all carried memorials. "Sovereign Lord," they reported, "we beg you to forgive your servants for their lack of decorum." "Gentlemen," the king replied, "you are all as courteous as ever. What lack of decorum are you showing?" "Sovereign Lord," they said, "we do not know why, but all of your servants lost their hair last night." Holding in his hand these memorials about the lost hair, the king descended from his dragon throne to say to the officials, "Indeed, we do not know why either, but everyone in the palace, young and old, lost their hair last night." King and ministers alike all wept as they said, "From now on we will not dare kill any more monks." The king then returned to his throne and the officials took their places in their proper ranks. The king then said, "Let those with business here come forward from their ranks to report. If there is no other business the curtain may be rolled up and the audience ended." The commander-in-chief of the capital's garrison then moved forward from the ranks of military officials and the east city commissioner moved forward from the ranks of the civil officials to kowtow at the steps of the throne and report, "We were patrolling the city on Your Majesty's orders last night when we recaptured a trunk of bandits' booty and a white horse. As we do not dare take unauthorized action over these we beg Your Majesty to issue an edict." The king was delighted. "Bring it here, trunk and all," he ordered.

The two officials then returned to their own offices, mustered a full complement of soldiers and had the trunk carried out. Sanzang, who was inside, felt his soul leaving his body. "Disciples," he said, "what shall we say in our defence when we reach the king?" "Shut up," said Monkey with a grin. "I've fixed everything. When the trunk's opened the king will

哩。只教八戒不要争竞长短。”八戒道：“但只免杀，就是无量之福，还敢争竞哩！”说不了，抬至朝外，入五凤楼，放在丹墀之下。

二臣请国王开看，国王即命打开。方揭了盖，猪八戒就忍不住往外一跳，唬得那多官胆战，口不能言。又见孙行者搀出唐僧，沙和尚搬出行李。八戒见总兵官牵着马，走上前，咄的一声道：“马是我的！拿过来！”吓得那官儿翻跟头，跌倒在地。四众俱立在阶中。那国王看见是四个和尚，忙下龙床，宣召三宫妃后，下金銮宝殿，同群臣拜问道：“长老何来？”三藏道：“是东土大唐驾下差往西方天竺国大雷音寺拜活佛取真经的。”国王道：“老师远来，为何在这柜里安歇？”三藏道：“贫僧知陛下有愿心杀和尚，不敢明投上国，扮俗人，夜至宝方饭店里借宿。因怕人识破原身，故此在柜中安歇。不幸被贼偷出，被总兵捉获抬来。今得见陛下龙颜，所谓拨云见日。望陛下赦放贫僧，海深恩便也！”国王道：“老师是天朝上国高僧，朕失迎迓。朕常年有愿杀僧者，





bow to us as his teachers. The only thing is that Pig mustn't quarrel about precedence." "If they don't kill me that'll be heaven," Pig replied. "What would I want to quarrel about?" Before these words were all out of his mouth they had been carried to the palace entrance and in through the Tower of Five Phoenixes to be set at the foot of the steps to the throne.

On being invited by the two officials to have the trunk opened and look inside the king ordered that this be done. No sooner was the lid lifted than Pig, who could restrain himself no longer, sprang outside, giving all the officials such a fright that they shivered, unable to speak. Next Brother Monkey could be seen helping the Tang Priest out, while Friar Sand lifted the luggage out. Seeing that the commander-in-chief was holding the white horse, Pig went up to him, made an angry noise and said, "That's my horse. Hand it over!" This so terrified the official that he collapsed head over heels. The four pilgrims all stood upright in the middle of the steps, and when the king saw that they were monks he came down at once from his dragon throne, sent for his queen and consorts from the inner quarters, descended the steps of the throne hall, bowed to them along with all his officials and asked, "What brings you venerable gentlemen here?" "I have been sent by His Majesty the Great Tang Emperor to go to the Great Thunder Monastery in India in the West to worship the living Buddha and fetch the true scriptures," Sanzang replied. "Venerable Master," the king said, "you have come from far away. But why did you sleep in this trunk last night?" "I knew that Your Majesty had sworn a vow to kill Buddhist monks," Sanzang replied, "which is why I did not dare to visit your illustrious country openly, but disguised myself as a layman to arrive late at night to find lodging in one of your inns. We slept in the trunk because we were afraid that our real identity would be discovered. Unfortunately the trunk was stolen by bandits, then brought back here by the commander-in-chief. Now that I have been able to see Your Majesty's dragon countenance, the clouds have cleared away and the sun has come out. I hope that Your Majesty will pardon and release me, ascetic monk that I am: my gratitude will be as deep as the ocean."

"Venerable Master," the king replied, "you are a distinguished monk from our suzerain heavenly dynasty. It was wrong of us not to go out to welcome you. For years we have been fulfilling a vow to kill monks

曾因僧谤了朕，朕许天愿，要杀一万和尚做圆满。不期今夜归依，教朕等为僧。如今君臣后妃，发都剃落了，望老师勿吝高贤，愿为门下。”八戒听言，呵呵大笑道：“既要拜为门徒，有何贽见之礼？”国王道：“师若肯从，愿将国中财宝献上。”行者道：“莫说财宝，我和尚是有道之僧。你只把关文倒换了，送我们出城，保你皇图永固，福寿长臻。”那国王听说，即着光禄寺大排筵宴。君臣合同，拜归于一。即时倒换关文，求三藏改换国号。行者道：“陛下‘法国’之名甚好，但只‘灭’字不通；自经我过，可改号‘钦法国’，管教你海晏河清千代胜，风调雨顺万方安。”国王谢了恩。摆整朝銮驾，送唐僧四众出城西去。君臣们秉善归真不题。

却说长老辞别了钦法国王，在马上欣然道：“悟空，此一法甚善，大有功也。”沙僧道：“哥啊，是那里寻这许多整容匠，连夜剃这许多头？”行者把那施变化弄神通的事说了一遍。师徒们都笑不合口。

正欢喜处，忽见一座高山阻路。唐僧勒马道：“徒弟们，





because a monk once maligned us. The vow we made to heaven was to kill ten thousand monks to make up a round number. We never imagined that today we would return to the truth and that we would all be turned into monks. Now all of us, king, officials, queen and consorts, have had our hair shaved off. I beg, Venerable Master, that you will not be grudging with your lofty virtue and will take us as your disciples." When Pig heard this he started roaring with laughter: "If you're going to be our disciples what introductory presents have you got for us?" "If you will accept us as your follower, Master," the king replied, "we will present you with all the wealth in our kingdom." "Don't talk about wealth to us," said Brother Monkey, "as we're proper monks. As long as you inspect and return our passport and escort us out of the city I can guarantee that your monarchy will last for ever and that you will enjoy a long and happy life." On hearing this the king ordered his office of foreign relations to arrange a great feast at which monarch and officials together returned to the one truth. The passport was immediately inspected and returned, after which Sanzang was asked to change the name of the country. "'Dharma' in the name of Your Majesty's country is excellent," Monkey said, "but the 'destructia' part is nonsense. Now that we've come here you should change the name to 'Dharmarespectia'. This would guarantee

Clear waters and victory for a thousand generations;  
Timely winds and rain with universal peace."

The king thanked them for their gracious kindness, had the royal carriage prepared and escorted the Tang Priest and his three disciples westwards out of the city.

We will say no more of how monarch and subjects now held to the true faith, but tell how after leaving the king of Dharmarespectia the venerable elder said happily from on his horse, "What excellent magic you used, Wukong. It worked very well." "Elder brother," said Friar Sand, "where did you find so many barbers to shave all those heads in one night?" Monkey then told them all about how he had used his miraculous powers, at which they all laughed so much they could not stop.

Just as they were feeling so cheerful a great mountain came into view, blocking their way. Reining in the horse, the Tang Priest said, "Disciples,

你看这面前山势崔巍，切须仔细！”行者笑道：“放心！放心！保你无事！”三藏道：“休言无事；我见那山峰挺立，远远的有些凶气，白云飞出，渐觉惊惶，满身麻木，神思不安。”行者笑道：“你把鸟巢禅师的《多心经》早已忘了。”三藏道：“我记得。”行者道：“你虽记得，还有四句颂子，你却忘了哩。”三藏道：“那四句？”行者道：

“佛在灵山莫远求，灵山只在汝心头。

人人有个灵山塔，好向灵山塔下修。”

三藏道：“徒弟，我岂不知？若依此四句，千经万典，也只是修心。”行者道：“不消说了。心净孤明独照，心存万境皆清。差错些儿成惰懈，千年万载不成功。但要一片志诚，雷音只在眼下。似你这般恐惧惊惶，神思不安，大道远矣，雷音亦远矣。且莫胡疑，随我去。”那长老闻言，心神顿爽，万虑皆休。

四众一同前进。不几步，到于山上。举目看时：

那山真好山，细看色班班。

顶上云飘荡，崖前树影寒。

飞禽淅沥，走兽凶顽。





see how high that mountain is. You must be very careful.” “Don’t worry,” said Monkey with a grin, “don’t worry. I promise you nothing will go wrong.” “Don’t say that,” Sanzang replied. “I can see those jutting peaks, and even from a distance it looks rather sinister. Storm clouds are streaming from it, and I am beginning to feel frightened. My whole body is turning numb and my spirits are disturbed.” “You have already forgotten the *Heart Sutra* that the Rook’s Nest Hermit taught you,” said Brother Monkey. “I can still remember it,” Sanzang said. “Even if you can still remember that,” said Monkey, “there is a quatrain that you’ve forgotten.” “What quatrain?” Sanzang asked, to which Monkey replied,

“Do not go far to seek the Buddha on Vulture Peak;  
Vulture Peak is in your heart.  
Everybody has a Vulture Peak stupa  
Under which to cultivate conduct.”

“Of course I know it, disciple,” said Sanzang. “According to that quatrain the thousands of scriptures all come down to cultivating the heart.” “Goes without saying,” Monkey replied.

“When the heart is purified it can shine alone;  
When the heart is preserved all perceptions are pure.  
If there is any mistake then laziness follows,  
And success will not come in a myriad years.  
As long as your will is sincere  
Thunder Peak is before your eyes.

But if you’re as scared, frightened and disturbed as this the Great Way is distant, and Thunder Peak is far, far away. Forget those wild fears and come with me.” When the venerable elder heard this his spirits were revived and his worries disappeared.

The four of them had only gone a few more steps when they reached the mountain. When they raised their eyes this was what they saw:

A fine mountain,  
Dappled with many colours.  
White clouds drifted around the peak,  
And cool were the shadows of the trees in front of the cliff.  
The birds rustled in the leaves,  
The beasts were ferocious.



林内松千干，峦头竹几竿。  
吼叫是苍狼夺食，咆哮是饿虎争餐。  
野猿长啸寻鲜果，麋鹿攀花上翠岚。  
风洒洒，水潺潺，时闻幽鸟语间关。  
几处藤萝牵又扯，满溪瑶草杂香兰。  
磷磷怪石，削削峰岩。  
狐貉成群走，猴猿作队顽。

行客正愁多险峻，奈何古道又湾还！

师徒们怯怯惊惊，正行之时，只听得呼呼一阵风起。三藏害怕道：“风起了！”行者道：“春有和风，夏有熏风，秋有金风，冬有朔风：四时皆有风。风起怕怎的？”三藏道：“这风来得甚急，决然不是天风。”行者道：“自古以来，风从地起，云自山出。怎么得个天风？”说不了，又见一阵雾起。那雾真个是：

漠漠连天暗，蒙蒙匝地昏。  
日色全无影，鸟声无处闻。  
宛然如混沌，仿佛似飞尘。  
不见山头树，那逢采药人。

三藏一发心惊道：“悟空，风还未定，如何又这般雾起？”行

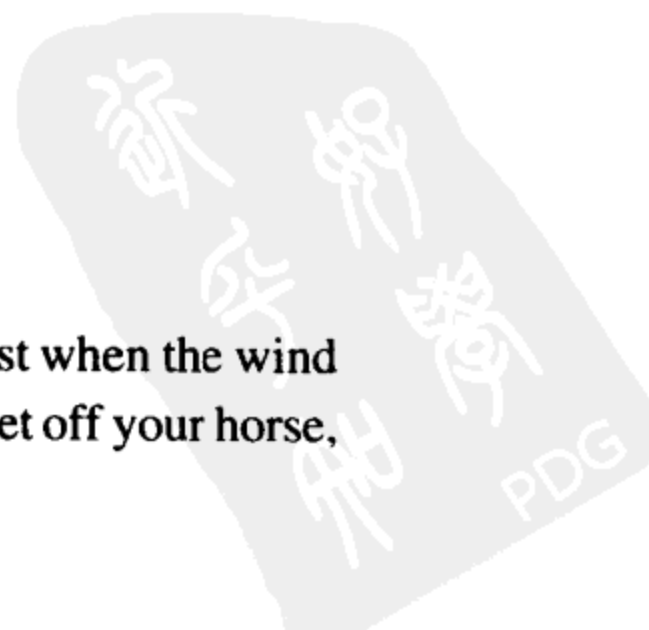


Among the woods were a thousand pines,  
On the ridge a few bamboos.  
Howls came from grey wolves seizing their prey,  
And roars from hungry tigers fighting over food.  
Long screamed the wild apes searching for fruit;  
The David's-deer climbed through blossoms into mists of green.  
The wind was blowing,  
The waters babbled,  
And hidden birds sang in the deserted pass.  
Here and there wisteria was climbing  
While rare flowers bloomed by the stream amid orchids.  
Intricately shaped and strange were the rocks,  
And sheer rose the crags.  
Foxes and racoon-dogs ran in packs;  
Badgers and apes were playing in groups.  
The travellers were worried by so high and steep a mountain:  
Why was the ancient track so twisted?

While master and disciples were moving timidly ahead they heard the howling of a wind. "There's a wind," said Sanzang in fear. "In the spring there are mild winds," Monkey replied, "in the summer hot ones, in the autumn golden ones and in the winter north winds. There are winds in all four seasons. What's so frightening about a wind?" "This wind is blowing very hard," Sanzang replied. "It is definitely not a wind from heaven." "But winds always come from the earth and clouds from mountains," Monkey replied, "so how could there be a wind from heaven?" Before he had finished speaking a mist arose. That mist really was

Darkness joining up with the sky,  
Obscurity making the whole earth dim.  
The sun had completely vanished from sight  
And no bird sang.  
All was as indistinct as primal chaos,  
And the air seemed filled with flying dust.  
The trees on the mountain could not be seen  
Where had the herb-gatherers gone?

"Wukong," said Sanzang in fright, "why is there this mist when the wind is still blowing?" "Don't get upset," Monkey replied. "Get off your horse,



者道：“且莫忙。请师父下马，你兄弟二个在此保守，等我去看看是何吉凶。”

好大圣，把腰一躬，就到半空。用手搭在眉上，圆睁火眼，向下观之，果见那悬岩边坐着一个妖精。你看他怎生模样：

炳炳文斑多采艳，昂昂雄势甚抖擞。

坚牙出口如钢钻，利爪藏蹄似玉钩。

金眼圆睛禽兽怕，银须倒竖鬼神愁。

张狂哮吼施威猛，暖雾喷风运智谋。

又见逼左右手下有三四十个小妖摆列，他在那里逼法的喷风暖雾。行者暗笑道：“我师父也有些儿先兆。他说不是天风，果然不是，却是个妖精在这里弄喧儿哩。若老孙使铁棒往下就打，这叫做‘捣蒜打’，打便打死了，只是坏了老孙的名头。”那行者一生豪杰，再不晓得暗算计人。他道：“我且回去，照顾猪八戒照顾，教他来先与这妖精见一仗。若是八戒有本事，打倒这妖，算他一功；若无手段，被这妖拿去，等我再去救他，才好出名。——他想道，八戒有些躲懒，不肯出头，却只是有些口紧，好吃东西。等我哄他一哄，看他怎么说。”

即时落下云头，到三藏前。三藏问道：“悟空，风雾处吉凶何如？”行者道：“这会子明净了，没甚风雾。”三藏道：“正是，觉到退下些去了。”行者笑道：“师父，我常时间还看得好，这番却看错了。我只说风雾之中恐有妖怪，原来不是。”三藏道：“是甚么？”行者道：“前面不远，乃是一庄





Master. I'll go and see whether or not it's sinister while you two keep guard, brothers."

The splendid Great Sage needed only to bow in order to be in mid-air. Holding his hand to his brow for shade, he opened his fiery eyes wide and looked down to see an evil spirit sitting at the foot of a beetling scar. Just look and see what he was like:

A mighty body full of charm,  
A heroic manner of great vigour.  
The fangs protruding from his mouth were drills of steel;  
His nose hung like a jade hook in the middle.  
His golden eyes with pupils round gave animals a fright;  
Demons and gods were scared of his bristling silver whiskers.  
He sat upright by the cliff in terrible might,  
Making the mist and wind as he hatched his plot.

On either side of him some thirty or forty junior demons could be seen, all drawn up in line and blowing out mist and wind for all they were worth. Monkey grinned at this and thought, "So my master is clairvoyant. He said it wasn't a heavenly wind, and it was in fact caused by this evil spirit trying to fool us. Now if I went straight down and hit him with what they call a 'garlicsmasher' that'd kill him sure enough, but it would ruin my reputation." Monkey had been a true hero all his life and was quite incapable of playing a dirty trick like that. "I'd better go back and give Pig some attention. I'll ask him to hit the evil spirit first. If Pig's good enough to kill the evil spirit we'll be in luck. If he isn't and the evil spirit captures him I can come back to rescue him and win myself a bit of fame. He's always putting on such an act and being so lazy — he won't make an effort. Still, he is very greedy and partial to a good feed. I think I'll try a trick on him and see how that works."

At once he brought his cloud down to land in front of Sanzang, who asked, "Are the wind and the mist sinister or not?" "It's clear now," Monkey replied. "They've gone." "Yes," said Sanzang, "they have eased off a little." "Master," said Monkey with a smile, "my eyesight is very good usually, but this time I was wrong. I thought there'd probably be a monster behind that wind and mist but there wasn't." "What caused them then?" Sanzang asked. "There's a village



村。村上人家好善，蒸的白米干饭，白面馍馍斋僧哩。这些雾，想是那些人家蒸笼之气，也是积善之应。”八戒听说，认了真实，扯过行者，悄悄的道：“哥哥，你先吃了他的斋来的？”行者道：“吃不多儿，因那菜蔬太咸了些，不喜多吃。”八戒道：“啐！凭他怎么咸，我也尽肚吃他一饱！十分作渴，便回来吃水。”行者道：“你要吃么？”八戒道：“正是；我肚里有些饿了，先要去吃些儿，不知如何？”行者道：“兄弟莫题。古书云：‘父在，子不得自专。’师父又在此，谁敢先去？”八戒笑道：“你若不言语，我就去了。”行者道：“我不言语，看你怎么得去。”那呆子吃嘴的见识偏有，走上前，唱个大喏道：“师父，适才师兄说，前村里有人家斋僧。你看这马，有些要打搅人家，便要草要料，却不费事？幸如今风雾明净，你们且略坐坐，等我去寻些嫩草儿，先喂喂马，然后再往那家子化斋去罢。”唐僧欢喜道：“好啊！你今日却怎肯这等勤谨？快去快来。”

那呆子暗暗笑着便走。行者赶上扯住道：“兄弟，他那里斋僧，只斋俊的，不斋丑的。”八戒道：“这等说，又要变化是。”行者道：“正是。你变变儿去。”好呆子，他也有三十六般变化，走到山凹里，捻着诀，念动咒语，摇身一变，变做个矮瘦和尚。手里敲个木鱼，口里哼阿哼的，又不会念经，只哼的是“上大人”。



not far ahead," Monkey replied, "where the people are so pious that they're steaming white rice and white breadrolls to feed monks with. I think that the mist must have been steam escaping from their steamers. It was the result of their goodness." When Pig heard this he thought Monkey was telling the truth, so he grabbed hold of him and whispered, "Did you eat their food before you came back?" "Only a bit," Monkey replied. "The vegetable dishes were too salty—I didn't want to eat too much." "Blow that," said Pig. "I'd eat my fill of it however salty it was. If it made me really thirsty I'd come back for a drink of water." "Would you like some?" Monkey asked. "Sure thing," Pig replied. "I'm hungry and I'd like some now. What do you think?" "You mustn't even talk about it," said Monkey. "As the ancient book says, 'When the father is present the son must do nothing on his own account.' Our master, who's as good as a father to you, is here, so none of us should dare go ahead." "If you'll say nothing about it, I'm going," replied Pig with a grin. "Let's see how you do it," Monkey replied. "I'll say nothing." When it came to eating the idiot knew a thing or two. He went up to his master, made a loud "na-a-aw" of respect, and said, "Master, elder brother has just told me that there are people in a village ahead of us who feed monks. Just look at that horse. It looks as though it's going to start playing up. We'll be causing a lot of trouble if we have to ask for grass and other fodder for it. Luckily the wind and the clouds have gone now, so why don't you all sit here for a while while I fetch some tender grass? We can go and beg for food from that house when we've fed the horse." "Splendid," said the Tang Priest with delight. "I wonder why you've become so hard-working today. Be as quick as you can."

Smiling secretly to himself the idiot started out. "Brother," said Monkey, catching up and grabbing hold of him, "they feed monks all right, but only good-looking ones." "In that case I'll have to change again," said Pig. "Yes," said Brother Monkey, "you change." The splendid idiot, who could perform thirty-six transformations, went into a hollow on the mountainside, made a spell with his hands, said the magic words, shook himself and turned himself into a short, skinny monk, beating a wooden fish-shaped drum with his hand and mumbling, "Oh great one, oh great



却说那怪物收风敛雾，号令群妖，在于大路口上，摆开一个圈子阵，专等行客。这呆子晦气，不多时，撞到当中，被群妖围住，这个扯住衣服，那个扯着丝绦，推推拥拥，一齐下手。八戒道：“不要扯，等我一家家吃将来。”群妖道：“和尚，你要吃甚的？”八戒道：“你们这里斋僧，我来吃斋的。”群妖道：“你想这里斋僧，不知我这里专要吃僧。我们都是山中得道的妖仙，专要把你们和尚拿到家里，上蒸笼蒸熟吃哩。你倒还想来吃斋！”八戒闻言，心中害怕；才报怨行者道：“这个弼马温，其实惫懒！他哄我说是这村里斋僧，这里那得村庄人家，那里斋甚么僧，却原来是些妖精！”那呆子被他扯急了，即便现出原身，腰间掣钉钯，一顿乱筑，筑退那些小妖。

小妖急跑去报与老怪道：“大王，祸事了！”老怪道：“有甚祸事？”小妖道：“山前来了一个和尚，且是生得干净。我说拿家来蒸他吃，若吃不了，留些儿防天阴，不想他会变化。”老妖道：“变化甚的模样？”小妖道：“那里成个人相！长嘴大耳朵，背后又有鬃。双手轮一根钉钯，没头没脸的乱筑，唬得我们跑回来报大王也。”老怪道：“莫怕，等我去看。”轮着一条铁杵，走近前看时，见那呆子果然丑恶。他生得：





one," because he knew no scriptures to recite.

After putting away the wind and the mist the evil spirit ordered all his devils to form a circle round the main road, ready for any travelers. The idiot's luck was out, and he was soon inside the trap and surrounded by the devils, who grabbed at his clothes and his silken sash as they all crowded in on him together. "Don't pull," Pig said. "You can let me eat in all your houses in turn." "What do you want to eat, monk?" the devils asked. "You feed monks here," Pig replied, "and I've come to be fed." "So you're hoping to be fed, are you, monk?" said the demons. "You don't seem to realize that what we like doing best here is eating monks. We're all evil immortals who've found the Way here in the mountains, and the only thing we want to do is to catch you monks, take you home with us, pop you in the steamer till you're tender and eat you. And you're still hoping for a vegetarian meal!" At this Pig's heart was filled with terror, and he started complaining about Monkey. "That Protector of the Horses is a crook. He lied to me about them feeding monks in this village. There aren't any villagers here and there's nobody who feeds monks. They're all evil spirits." The idiot was being tugged at so hard that he turned back into himself, pulled the rake out from his belt and struck out wildly, driving all the junior devils back.

They rushed back to report to the senior demon, "Disaster, Your Majesty." "What disaster?" the senior demon asked. "A neat-looking monk came along in front of the mountain," they replied, "so we decided to catch him and steam him. We were going to keep what we couldn't eat now for a bad day. Then to our astonishment he transformed himself." "What did he turn himself into?" the senior demon asked. "Not into anything human," they replied. "He's got a long snout, big ears, and a bristly mane on his back. He lashed out furiously at us with a rake that he used two-handed. He gave us such a terrible fright that we've run straight back to report to Your Majesty." "Don't be afraid," the senior demon said. "Let me go and have a look." Swinging his iron mace he went up for a closer look and saw that the idiot really was hideous. This is what he looked like:

碓嘴初长三尺零，獠牙背出赛银钉。  
一双圆眼光如电，两耳扇风唿唿声。  
脑后鬃长排铁箭，浑身皮糙癞还青。  
手中使件蹊跷物，九齿钉耙个个惊。

妖精硬着胆喝道：“你是那里来的，叫甚名字？快早说来，饶你性命！”八戒笑道：“我的儿，你是也不认得你猪祖宗哩！上前来，说与你听：

巨口獠牙神力大，玉皇升我天蓬帅。  
掌管天河八万兵，天宫快乐多自在。  
只因酒醉戏宫娥，那时就把英雄卖。  
一嘴拱倒斗牛宫，吃了王母灵芝菜。  
玉皇亲打二千锤，把吾贬下三天界。  
教吾立志养元神，下方却又为妖怪。  
正在高庄喜结亲，命低撞着孙兄在。  
金箍棒下受他降，低头才把沙门拜。  
背马挑包做夯工，前生少了唐僧债。  
铁脚天蓬本姓猪，法名改作猪八戒。”

那妖精闻言，喝道：“你原来是唐僧的徒弟。我一向闻得唐僧的肉好吃，正要拿你哩。你却撞得来，我肯饶你？不要走！看杵！”八戒道：“孽畜！你原来是个染博士出身！”妖精道：“我





A snout like a husking hammer over three feet long;  
Tusks like silver nails protruding from his mouth.  
Two round eyes that flashed like lightning;  
A pair of ears that made a howling wind when they flapped.  
The bristles behind his head were rows of iron arrows;  
All of his hide was rough and green and scabby.  
In his hands he held an amazing object:  
A nine-toothed rake of which everyone was afraid.

Summoning up his courage, the evil spirit shouted, "Where are you from? What's your name? Tell me at once and I'll spare your life." To this Pig replied with a laugh, "So you can't recognize your own ancestor Pig either, my boy. Come closer and I'll tell you:

For my huge mouth and tusks and mighty powers  
I was made Marshal Tian Peng by the Jade Emperor,  
Commanding eighty thousand marines on the River of Heaven,  
And happy amid all the joys of the heavenly palace.  
Because when drunk I flirted with a palace lady  
I decided to play the hero for a while.  
One butt from my snout destroyed the Dipper and Bull Palace;  
I ate the magic mushrooms of the Queen Mother of the West.  
The Jade Emperor himself gave me two thousand hammer-blows,  
Made me an exile from the world of Heaven.  
This made me determined to nourish my spirit,  
And become an evil monster in the lower world.  
Just when I had made a good marriage in Gao Village  
Fate brought me up against my brother Monkey.  
He subdued me with his gold-banded cudgel;  
I was forced to bow my head and enter the Buddhist faith.  
I do the heavy work, saddle the horse and carry luggage:  
I must have been the Tang Priest's debtor in an earlier life.  
As the iron-footed Marshal Tian Peng my surname was Zhu;  
My name as a Buddhist is Zhu Bajie."

When the evil spirit heard this he shouted, "So you're the Tang Priest's disciple. I've long heard that his flesh is very tasty. You're one of the people I most want to catch. I'm not going to spare you now you've fallen into my clutches. Stay where you are, and take this from my mace." "Evil beast," Pig replied. "You must have been a dyer before." "What do you

“怎么是染博士？”八戒道：“不是染博士，怎么会使棒槌？”那怪那容分说，近前乱打。他两个在山凹里，这一场好杀：

九齿钉钯，一条铁棒。钯丢解数滚狂风，杵运机谋飞骤雨。一个是无名恶怪阻山程，一个是有罪天蓬扶性主。性正何愁怪与魔，山高不得金生土。那个杵架犹如蟒出潭，这个钯来却似龙离浦。喊声叱咤振山川，吆喝雄威惊地府。两个英雄各逞能，舍身却把神通赌。

八戒长起威风，与妖精厮斗，那怪喝令小妖把八戒一齐围住不题。

却说行者在唐僧背后，忽失声冷笑。沙僧道：“哥哥冷笑，何也？”行者道：“猪八戒真个呆呀！听见说斋僧，就被我哄去了。这早晚还不见回来：若是一顿钯打退妖精，你看他得胜而回，争嚷功果；若战他不过，被他拿去，却是我的晦气，背前面后，不知骂了多少弼马温哩！悟净，你休言语，等我去看看。”好大圣，他也不使长老知道，悄悄的脑后拔了一根毫毛，吹口仙气，叫“变！”即变做本身模样，陪着沙僧，随着长老。他的真身出个神，跳在空中观看，但见那





mean, I must have been a dyer?" the evil spirit asked. "If you weren't a dyer, how come you know how to use a pestle?" Pig retorted, and with no further argument the monster was upon him, striking furiously. They fought a fine battle in the mountain hollow:

A nine-toothed rake,  
An iron mace.  
As the rake went through its movements they were like a howling gale;  
The mace's skilful blows came as thick and fast as rain.  
One was an unknown ogre blocking the mountain road;  
The other was the offending Tian Peng now guarding his true nature's  
master.  
When one's nature is right monsters cause no fear;  
When the mountain is high earth cannot come from metal.  
One fought with his mace like a python from a pool;  
The other's rake was like a dragon from the waters.  
Their angry shouts shook mountains and rivers;  
Their mighty roars caused terror down in hell.  
Each of the heroes displayed his prowess,  
Staking his life on his magical powers.

We will say no more of how Pig set a mighty wind blowing as he fought the evil spirit, who ordered his junior devils to keep Pig surrounded. Instead the story tells how Brother Monkey suddenly gave a bitter laugh behind the Tang Priest's back. "Why are you laughing like that, elder brother?" Friar Sand asked. "Pig really is an idiot," Monkey replied. "As soon as he heard that they feed monks there he fell for my trick. He's been away a long time now. If he'd beaten the evil spirit with a single blow of his rake you'd have seen him coming back in triumph by now, loudly insisting on his great victory. But if the demon's been too much for him and captured him my luck's out. Goodness only knows how often he'll have cursed the Protector of the Horses behind my back. Say nothing while I go to take a look around, Wujing." With that the splendid Great Sage, who did not want the venerable elder to know what was happening, quietly pulled a hair out of the back of his head, blew on it with magic breath, said "Change!" and turned it into his own double to stay with the master together with Friar Sand. Then his real self disappeared as he leapt

呆子被怪围绕，钉钯势乱，渐渐的难敌。

行者忍不住，按落云头，厉声高叫道：“八戒不要忙，老孙来了！”那呆子听得是行者声音，仗着势，愈长威风，一顿钯，向前乱筑。那妖精抵敌不住，道：“这和尚先前不济，这会子怎么又发起狠来。”八戒道：“我的儿，不可欺负我！我家里人来也！”一发向前，没头没脸筑去。那妖精委架不住，领群妖败阵去了。行者见妖精败去，他就不曾近前，拨转云头，径回本处，把毫毛一抖，收上身来。长老的肉眼凡胎，那里认得。

不一时，呆子得胜，也自转来，累得那粘涎鼻涕，白沫生生，气哼哼的，走将来，叫声“师父！”长老见了，惊讶道：“八戒，你去打马草的，怎么这般狼狈回来？想是山上人家有人看护，不容你打草么？”呆子放下钯，捶胸跌脚道：“师父！莫要问！说起来就活活羞杀人！”长老道：“为甚么羞来？”八戒道：“师兄捉弄我！他先头说风雾里不是妖精，没甚凶兆，是一庄村人家好善，蒸白米干饭、白面馍馍斋僧的，我就当真，想着肚里饿了，先去吃些儿，假倚打草为名；岂知若干妖怪，把我围了，苦战了这一会，若不是师兄的哭丧棒相助，我也莫想得脱罗网回来也！”行者在旁笑道：“这呆子胡说！你若做了贼，就攀上一牢人。是我在这里看着师



up into the air to look around. He saw the idiot lashing out wildly with his rake at the devils who were surrounding him and gradually getting the better of him.

This was more than Monkey could bear. Bringing his cloud down to land, he shouted at the top of his voice, "Take it easy, Pig. Monkey's here." Recognizing that it was Monkey's voice gave the idiot a chance to be more ferocious than ever as he hit wildly forward with his rake. The evil spirit was no match for him. "You weren't up to much before, monk," he said, "so how come you're so fierce now?" "You'd better stop bullying me now, my lad," Pig replied. "I've got one of our people here now." A moment later he was swinging wildly again with the rake. The evil spirit, unable to stave off the blows, led his devils away in defeat. As soon as Monkey saw that the devils had been beaten he drew no closer but went straight back on his cloud, shook the hair and put it back on his body. With his mortal, fleshly eyes the Tang Priest noticed nothing of this.

Before long a triumphant Pig returned too, so exhausted that his nose was dripping with snot as he foamed at the mouth and was panting loudly. "Master!" he called. When the Tang Priest saw him he exclaimed in astonishment, "Pig, you went to fetch some grass for the horse. Why have you come back in so terrible a state? Were there watchmen on the mountain who wouldn't let you cut any?" The idiot flung his rake down, beat his chest and stamped his feet as he replied, "Don't ask me about it, Master. If I had to tell you I'd die of shame." "What would you be so ashamed of?" Sanzang asked. "Elder brother tricked me," Pig replied. "He told me that it wasn't an evil spirit behind that wind and mist. He said there was nothing sinister about it, but that it was from a village where the people were so pious that they were steaming white rice and breadrolls made with white flour to feed monks with. I believed him. As I was so hungry I thought I'd go ahead to beg for some. Fetching grass for the horse was only an excuse. I never expected to be surrounded by a crowd of evil spirits. They gave me a hard fight, and if Monkey hadn't helped me out with his mourner's staff I'd have had no hope of escaping and getting back here."

"The idiot's talking nonsense," said Monkey, who was standing beside them, with a smile. "If you've taken to robbery you're trying to get a

父，何曾侧离？”长老道：“是啊，悟空不曾离我。”那呆子跳着嚷道：“师父！你不晓得！他有替身！”长老道：“悟空，端的可有怪么？”行者瞒不过，躬身笑道：“是有个把小妖儿，他不敢惹我们。——八戒，你过来，一发照顾你照顾。我们既保师父，走过险峻山路，就似行军的一般。”八戒道：“行军便怎的？”行者道：“你做个开路将军，在前剖路。那妖精不来便罢，若来时，你与他赌斗。打倒妖精，算你的功果。”八戒量着那妖精手段与他差不多，却说：“我就死在他手内也罢，等我先走！”行者笑道：“这呆子先说晦气话，怎么得长进！”八戒道：“哥啊，你知道‘公子登筵，不醉即饱；壮士临阵，不死带伤’？先说句错话儿，后便有威风。”行者欢喜，即忙背了马，请师父骑上，沙僧挑着行李，相随八戒，一路入山不题。

却说那妖精帅几个败残的小妖，径回本洞，高坐在那石崖上，默默无言。洞中还有许多看家的小妖，都上前问道：“大王常时出去，喜喜欢欢回来，今日如何烦恼？”老妖道：“小的们，我往常出洞巡山，不管那里的人与兽，定捞几个来家，养赡汝等；今日造化低，撞见一个对头。”小妖问：“是那个对头？”老妖道：“是一个和尚，乃东土唐僧取经的徒





whole gaolful of people into trouble. I've been looking after the master here. I've never left his side." "It is true," Sanzang said, "Wukong has never left my side." The idiot then sprang up shouting, "You don't understand, Master. He's got a double." "Is there really a monster there, Wukong?" Sanzang asked. Monkey could keep his deception up no longer. "There are a few little devils," Monkey replied with a bow and a smile, "but they won't dare give us any trouble. Come here, Pig. I'm going to look after you. We're going to escort the master along this steep mountain path as if we were an army on the march." "How?" Pig asked. "You'll be the commander of the vanguard," Monkey replied, "going in front and clearing the way. If the evil spirit doesn't show up again that will be that; but if he does, you fight him. When you beat the evil spirit that'll be something to your credit." Reckoning that the evil spirit's powers were much the same as his own, Pig said, "Very well then. I'm ready to die at his hands. I'll take the lead." "Idiot," said Monkey, "if you start by saying such unlucky things you'll never get anywhere." "As you know, brother," Pig replied,

"When a gentleman goes to a banquet  
He gets either drunk or well filled;  
When a hero goes into a battle  
He gets either wounded or killed.

By saying something unlucky first I'll make myself stronger later." This delighted Monkey, who saddled the horse and invited the master to ride while Friar Sand carried the luggage as they all followed Pig into the mountains.

The evil spirit meanwhile led a few of his underlings who had survived the rout straight back to his cave, where he sat brooding in silence high up above a rocky precipice. Many of the junior devils who looked after things in his household came up to him and asked, "Why are you so miserable today, Your Majesty? You're usually in such high spirits when you come back." "Little ones," said the demon king, "usually when I go out to patrol the mountains I can be sure of bringing home a few people or animals I've caught to feed you with. Today my luck was out: I've met my match." "Who?" the junior devils asked. "A monk," the demon king

弟，名唤猪八戒。我被他一顿钉钯，把我筑得败下阵来。好恼啊！我这一向，常闻得人说，唐僧乃十世修行的罗汉，有人吃他一块肉，可以延寿长生。不期他今日到我山里，正好拿住他蒸吃，不知他手下有这等徒弟！”

说不了，班部丛中闪上一个小妖，对老妖哽哽咽咽哭了三声，又嘻嘻哈哈的笑了三声。老妖喝道：“你又哭又笑，何也？”小妖跪下道：“大王才说要吃唐僧，唐僧的肉不中吃。”老妖道：“人都说吃他一块肉可以长生不老，与天同寿，怎么说他不中吃？”小妖道：“若是中吃，也到不得这里，别处妖精，也都吃了。他手下有三个徒弟哩。”老妖道：“你知是那三个？”小妖道：“他大徒弟是孙行者，三徒弟是沙和尚。这个是他二徒弟猪八戒。”老妖道：“沙和尚比猪八戒如何？”小妖道：“也差不多儿。”——“那个孙行者比他如何？”小妖吐舌道：“不敢说！那孙行者神通广大，变化多端！他五百年前曾大闹天宫，上方二十八宿、九曜星官、十二元辰、五卿四相、东西星斗、南北二神、五岳四渎、普天神将，也不曾惹得他过，你怎敢要吃唐僧？”老妖道：“你怎么晓得他这等详细？”小妖道：“我当初在狮驼岭狮驼洞与那大王居住，那大王不知好歹，要吃唐僧，被孙行者使一条金





replied, "a disciple of the Tang Priest from the east who's going to fetch the scriptures. He's called Zhu Bajie. He went for me so hard with his rake that he beat me. I had to run away. I'm thoroughly fed up. For ages now I've heard it said that the Tang Priest is an arhat who has cultivated his conduct for ten successive lifetimes. Anyone who eats a piece of his flesh will live for ever. To my surprise he's come to my mountain today, and it would have been an ideal time to catch him, cook him and eat him. I never realized he'd have a disciple like that one."

Before he had finished saying this a junior devil slipped forward from the ranks. First he gave three sobs in front of the demon king, then three laughs. "Why sob then laugh?" shouted the demon king. The junior devil fell to his knees as he replied, "Because Your Majesty just said that you wanted to eat the Tang Priest. His flesh isn't worth eating." "But everyone says that a piece of his flesh will make you live as long as the heavens," said the demon king. "How can you say that it's not worth eating?" "If he were so good to eat," the junior devil replied, "he'd never have got this far. Other demons would have eaten him up. And he's got three disciples with him." "Do you know who?" the demon king asked. "The senior disciple is Sun the Novice," said the junior devil, "and the third disciple is Friar Sand. The one you met must have been his second disciple Zhu Bajie." "How does Friar Sand compare with Zhu Bajie?" asked the demon king. "He's much the same," the junior devil said. "What about Sun the Novice?" the demon king asked, at which the junior devil thrust out his tongue in horror and replied, "I daren't tell you. That Monkey has tremendous magic powers and can do all sorts of transformations. Five hundred years ago he made terrible havoc in heaven. None of the heavenly warriors dared give him any trouble, from the Twenty-eight Constellations, the Star Lords of the Nine Bright Shiners, the Gods of the Twelve Branches, the Five Officers and the Four Ministers, the East and West Dippers and the Gods of the North and the South, to the Five Peaks and the Four Rivers. How can you have the nerve to want to eat the Tang Priest?" "How do you know so much about him?" the demon king asked. "I used to live in the Lion Cave of the demon king on Lion Ridge," the junior devil replied. "He was reckless enough to want to eat the Tang Priest, and that Sun the Novice smashed his way in through the gates with

箍棒，打进门来，可怜就打得犯了骨牌名，都‘断么绝六’；还亏我有些见识，从后门走了，来到此处，蒙大王收留。故此知他手段。”老妖闻言，大惊失色。这正是“大将军怕讪语”。他闻得自家人这等说，安得不惊。

正都在悚惧之际，又一个小妖上前道：“大王莫恼，莫怕。常言道：‘事从缓来。’若是要吃唐僧，等我定个计策拿他。”老妖道：“你有何计？”小妖道：“我有个‘分瓣梅花计’。”老妖道：“怎么叫做‘分瓣梅花计’？”小妖道：“如今把洞中大小群妖，点将起来，千中选百，百中选十，十中只选三个，须是有能干，会变化的，都变做大王的模样，顶大王之盔，贯大王之甲，执大王之杵，三处埋伏。先着一个战猪八戒，再着一个战孙行者，再着一个战沙和尚；舍着三个小妖，调开他弟兄三个，大王却在半空伸下拿云手去捉这唐僧，就如‘探囊取物’，就如‘鱼水盆内捻苍蝇’，有何难哉！”老妖闻此言，满心欢喜，道：“此计绝妙！绝妙！这一去，拿不得唐僧便罢；若是拿了唐僧，决不轻你，就封你做个前部先锋。”小妖叩头谢恩，叫点妖怪。即将洞中大小妖精点起，果然选出三个有能的小妖，俱变做老妖，各执铁杵，埋伏等待唐僧不题。

却说这唐长老无虑无忧，相随八戒上大路，行够多时，只见那路旁边扑禄的一声响，跳出一个小孩，奔向前边，

数字水印  
PDG





his gold-banded cudgel. It was terrible. They were wiped out. Luckily I had enough sense to escape by the back door and come here, where Your Majesty allowed me to stay. That's how I know about his powers." The senior demon turned pale with shock when he heard this: it was a case of the commander-in-chief being afraid of the soothsayer's words. How could he help being alarmed when he heard all this from one of his own people?

Just when they were all feeling terrified another junior devil stepped forward and said, "Don't be so upset and afraid, Your Majesty. As the saying goes, easy does it. If you want to cat the Tang Priest let me make you a plan to capture him." "What plan?" the senior demon asked. "I have a plan to 'divide the petals of the plum blossom'." "What do you mean by 'dividing the petals of the plum blossom'?" the demon king asked. "Call the roll of all the devils in the cave," the junior devil replied. "Choose the best hundred from all thousand of them, then the best ten out of that hundred, and finally the best three out of the ten. They must be capable and good at transformations. Have them all turn into Your Majesty's doubles, wear Your Majesty's helmet and armour, carry Your Majesty's mace, and lie in wait in three different places. First send one out to fight Zhu Bajie, then one to fight Sun the Novice and finally one to fight Friar Sand. This way you'll only have to spare three junior devils to draw the three disciples away. Then Your Majesty will be able to stretch down from mid-air with your cloud-grabbing hand to catch the Tang Priest. He'll be in the bag. It'll be as easy as catching flies in a dish of fish juice. Nothing to it." This suggestion delighted the demon king, who said, "What a brilliant plan, brilliant! If I don't catch the Tang Priest this way, that'll be that. But if I do I can assure you you'll be richly rewarded. I'll make you commander of the vanguard." The junior devil kowtowed to thank him for his grace and went off to call the roll of the devils. After all the monsters in the cave had been carefully checked through, three capable junior devils were selected. They turned into the senior devil's doubles and went to lie in wait for the Tang Priest with their iron maces.

The venerable Tang elder meanwhile was following Pig along the way without a care in the world. When they had been going for some time there was a crashing sound from beside the track and out leapt a junior

要捉长老。孙行者叫道：“八戒！妖精来了，何不动手？”那呆子不认真假，掣钉钯赶上乱筑。那妖精使铁杵急架相迎。他两个一往一来的，在山坡下正然赌斗，又见那草科里响一声，又跳出个怪来，就奔唐僧。行者道：“师父！不好了！八戒的眼拙，放那妖精来拿你了，等老孙打他去！”急掣棒迎上前喝道：“那里去！看棒！”那妖精更不打话，举杵来迎。他两个在草坡下一撞一冲，正相持处，又听得山背后呼的风响，又跳出个妖精来，径奔唐僧。沙僧见了，大惊道：“师父！大哥与二哥的眼都花了，把妖精放将来拿你了！你坐在马上，等老沙拿他去！”这和尚也不分好歹，即掣杖，对面挡住那妖精铁杵，恨苦相持。吆吆喝喝，乱嚷乱斗，渐渐的调远。那老怪在半空中，见唐僧独坐马上，伸下五爪钢钩，把唐僧一把挝住。那师父丢了马，脱了镫，被妖精一阵风径摄去了。可怜！这正是：

神性遭磨难正果，江流又遇苦灾星！

老妖按下风头，把唐僧拿到洞里，叫：“先锋！”那定计的小妖上前跪倒，口中道：“不敢！不敢！”老妖道：“何出此言？大将军一言既出，如白染皂。当时说拿不得唐僧便罢，拿了唐僧，封你为前部先锋。今日你果妙计成功，岂可失信于你？你可把唐僧拿来，着小的们挑水刷锅，搬柴烧火，把





devil who rushed straight at them, evidently to grab Sanzang. "The evil spirit's here, Pig," Monkey shouted. "Get him!" The idiot, who was taken in by the imposture, hacked wildly at the devil with his rake. The evil spirit parried Pig's blows with his mace as he met the onslaught. While the battle between the pair of them ebbed and flowed on the mountainside there was a noise in the undergrowth as another monster sprang out and charged at the Tang Priest. "This is bad, Master," said Monkey. "Pig can't see straight. He's let the monster escape to catch you. I'm going to fight him." Pulling his cudgel out in a flash, he went up to the monster, shouting, "Where d'you think you're going? Take this!" Without saying a word the evil spirit raised his mace to meet the attack. But while the two of them were locked in combat, swinging at each other, there was a howling wind from the other side of the mountain and a third evil spirit sprang out who also rushed straight at the Tang Priest. When Friar Sand saw it he exclaimed in alarm, "Master, big brother and second brother both can't see straight. They've let the evil spirit get away to catch you. Stay on the horse while I get him." Friar Sand was taken in too. Brandishing his staff he blocked the evil spirit's iron mace and started a bitter combat. It was a wild fight with shouts and awful yells, and they drew further and further away. When the demon king saw from up in the sky that the Tang Priest was alone on the horse he reached down with his five-clawed steel hook and seized him. The master lost horse and stirrups as the evil spirit carried him off in a gust of wind. Alas! This was a case of

When the dhyana-nature encountered a monster the true achievement  
was hard;

The monk of the river current met once more with a star of disaster.

Bringing his wind down to land, the demon king took the Tang Priest into the cave and called, "Commander of the vanguard!" The junior devil who had made the plan came forward, knelt and said, "I am not worthy." "How can you say that?" the demon king replied. "Once the commander-in-chief has spoken, white becomes black. What I said before was that if I failed to catch the Tang Priest, that would be that; but that if I succeeded I'd make you my commander of the vanguard. Your brilliant plan has succeeded today, so there is no reason why I should break faith with you. Bring the Tang Priest here and tell the underlings to fetch water, scrub the

他蒸一蒸，我和你都吃他一块肉，以图延寿长生也。”先锋道：“大王，且不可吃。”老怪道：“既拿来，怎么不可吃？”先锋道：“大王吃了他不打紧，猪八戒也做得人情，沙和尚也做得人情，但恐孙行者那主子刮毒。他若晓得是我们吃了，他也不来和我们厮打，他只把那金箍棒往山腰里一搠，搠个窟窿，连山都搠倒了，我们安身之处也无之矣！”老怪道：“先锋，凭你有何高见？”先锋道：“依着我，把唐僧送在后园，绑在树上，两三日不要与他饭吃，一则图他里面干净；二则等他三人不来门前寻找，打听得他们回去了，我们却把他拿出来，自自在在的受用，却不是好？”老怪笑道：“正是，正是！先锋说得有理！”

一声号令，把唐僧拿入后园，一条绳绑在树上。众小妖都去前面去听候。你看那长老苦捱着绳缠索绑，紧缚牢拴，止不住腮边流泪，叫道：“徒弟呀！你们在那山中擒怪，甚路里赶妖？我被泼魔捉来，此处受灾，何日相会？痛杀我也！”正自两泪交流，只见对面树上有人叫道：“长老，你也进来了！”长老正了性道：“你是什么人？”那人道：“我是本山中的樵子；被那山主前日拿来，绑在此间，今已三日，算计要吃我哩。”长老滴泪道：“樵夫啊，你死只是一身，无甚挂碍，我





cooking pot, fetch some firewood and light the fire. When he's been steamed you and I will each have a piece of his flesh and live for ever." "Your Majesty," the commander of the vanguard replied, "he mustn't be eaten yet." "Why ever not?" the demon king asked. "We've captured him." "It wouldn't matter if you ate him, Your Majesty," said the commander of the vanguard, "as far as Zhu Bajie and Friar Sand are concerned. They would be reasonable. But I'm worried about that Sun the Novice: he'd be really vicious. If he found out we'd eaten the Tang Priest he wouldn't come to give us a straight fight. He'd just thrust that gold-banded cudgel of his into the mountainside and make a hole so big that the whole mountain would collapse. We'd be homeless." "What do you suggest, commander of the vanguard?" the demon king asked. "In my opinion," the commander replied, "we should send the Tang Priest out to the back garden, tie him to a tree, and starve him for two or three days. That will clean him up inside and let us make sure that the three disciples don't come here looking for him. Once we've found out that they've gone home we can bring the Tang Priest out and enjoy him at our leisure. That'd be better, wouldn't it?" "Yes, yes," the senior demon said with a laugh. "You're right, commander of the vanguard."

An order was issued and the Tang Priest taken into the back garden to be roped to a tree, while all the junior devils went out to the front to keep watch. Look at the venerable elder as he suffers in his bonds, tied up tightly and unable to stop the tears rolling down his cheeks. "Disciples," he called, "where did you chase those demons to when you went to capture them in the mountains? I have been captured by a wicked ogre and have met with disaster. When will I ever see you again? The pain is killing me."

Just when the tears from both eyes were joining in a single stream he heard someone calling from a tree opposite, "Venerable elder, you're here too." Taking control of himself, the Tang Priest asked, "Who are you?" "I'm a woodcutter who lives on this mountain," the other replied. "I've been tied up here for three days. I reckon they're going to eat me." "Woodcutter," said the Tang Priest with tears in his eyes, "If you die it will only be you. You have nothing else to worry about. But

却死得不甚干净。”樵子道：“长老，你是个出家人，上无父母，下无妻子，死便死了，有甚么不干净？”长老道：“我本是东土往西天取经去的，奉唐朝太宗皇帝御旨拜活佛，取真经，要超度那幽冥无主的孤魂。今若丧了性命，可不盼杀那君王，辜负那臣子？那枉死城中，无限的冤魂，却不大失所望，永世不得超生；一场功果，尽化作风尘，这却怎么得干净也？”樵子闻言，眼中堕泪道：“长老，你死也只如此，我死又更伤情。我自幼失父，与母鳏居，更无家业，止靠着打柴为生。老母今年八十三岁，只我一人奉养。倘若身丧，谁与他埋尸送老？苦哉，苦哉！痛杀我也！”长老闻言，放声大哭道：“可怜，可怜！山人尚有思亲意，空教贫僧会念经！事君事亲，皆同一理。你为亲恩，我为君恩。”正是那：

流泪眼观流泪眼，断肠人送断肠人！

且不言三藏身遭困苦。却说孙行者在草坡下战退小妖，急回来路旁边，不见了师父，止存白马、行囊。慌得他牵马





if I die it won't be a clean end." "What do you mean, it won't be a clean end, venerable elder?" the woodcutter asked. "You have no parents, wife or children, so if you die that'll be that." "I am from the east," the Tang Priest replied, "and was going to fetch the scriptures from the Western Heaven. I was going on the orders of Emperor Taizong of the Tang to worship the living Buddha and fetch the true scriptures. This was to save all the lonely souls in the underworld who have nobody to care for them. If I lose my life today the vain waiting will kill my sovereign and I will let down his ministers. Countless wronged souls in the City of the Unjustly Slain will suffer a terrible disappointment and never ever be able to escape from the wheel of life. The true achievement will all be turned to dust in the wind. How can that possibly be considered a clean end?" When the woodcutter heard this the tears fell from his eyes as he said, "If you die that is all there to it. But my death will be even more painful for me to bear. I lost my father when I was a boy, and live alone with my mother. Because we had no property I have had to make our living as a woodcutter. My aged mother is eighty-two this year and I am her only support. If I die who will there be to bury her? It's very hard to bear: the pain of it is killing me." When the venerable elder heard this he began to wail aloud, "Oh dear, oh dear,

Even the mountain man thinks of his mother;  
I am reciting the sutras in vain.

Serving one's monarch and serving one's parents are both the same in principle. You are moved by your mother's goodness to you and I by my sovereign lord's goodness to me." This was indeed a case of

Weeping eyes looking at eyes that weep,  
A heartbroken one who sees off one with a broken heart.

But we will say no more of Sanzang's sufferings as we return to Monkey, who after driving the junior devil back down the grassy slope rushed back to the track to find that his master had disappeared. All that was left were the white horse and the luggage. In his alarm he led the horse and shouldered the carrying-pole as he headed for the top of the mountain in



挑担，向山头找寻。

咦！正是那：

有难的江流专遇难，降魔的大圣亦遭魔。  
毕竟不知寻找师父下落如何，且听下回分解。





his search for the master. Oh dear! Indeed,

The long-suffering monk of the river current had met with new  
suffering;

The Great Sage, subduer of demons, had run into a demon.

If you do not know how his search for his master ended, listen to the  
explanation in the next instalment.



## 第八十六回

木母助威征怪物 金公施法灭妖邪

话说孙大圣牵着马，挑着担，满山头寻叫师父，忽见猪八戒气哼哼的跑将来道：“哥哥，你喊怎的？”行者道：“师父不见了，你可曾看见？”八戒道：“我原来只跟唐僧做和尚的，你又捉弄我，教做甚么将军！我舍着命，与那妖精战了一会，得命回来。师父是你与沙僧看着的，反来问我？”行者道：“兄弟，我不怪你。你不知怎么眼花了，把妖精放回来拿师父。我去打那妖精，教沙和尚看着师父的，如今连沙和尚也不见了。”八戒笑道：“想是沙和尚带师父那里出恭去了。”说不了，只见沙僧来到。行者问道：“沙僧，师父那里去了？”沙僧道：“你两个眼都昏了，把妖精放将来拿师父，老沙去打那妖精的，师父自家在马上坐来。”行者气得暴跳道：“中他计了！中他计了！”沙僧道：“中他甚么计？”行者道：“这是‘分瓣梅花计’，把我弟兄们调开，他劈心里捞了师父去了。天！天！天！却怎么好！”止不住腮边泪滴。八戒道：“不要哭！一哭就脓包了！横竖不远，只在这座山上，我们寻去来。”

三人没计奈何，只得入山找寻。行了有二十里远近，只



## Chapter 86

### The Mother of Wood Lends His Might in Defeating the Ogre The Metal Lord Uses His Magic to Wipe Out the Monster



The story tells how the Great Sage Monkey was leading the horse and carrying the baggage while he searched the whole mountain top, calling out for his master. Suddenly Pig came running up to him, puffing and panting, to ask, "Why are you shouting like that, brother?" "The master's disappeared," Brother Monkey replied. "Have you seen him?" "Why did you have to play that trick on me when I was being a good monk with the Tang Priest?" Pig asked. "What was all that about me being commander of the vanguard? I had to fight for my life before I could beat that evil spirit and come back in one piece. You and Friar Sand were looking after the master, so why ask me about it?" "I don't blame you, brother," said Monkey. "Somehow or other your eyes must have gone blurred — you let the evil spirit get away and come back to catch the master again. When I went off to fight it I told Friar Sand to look after the master, and he's disappeared too." "I expect he's taken the master somewhere for a crap," said Pig with a grin, but before he had finished speaking Friar Sand turned up. "Where's the master, Friar Sand?" Monkey asked. "You two must both be blind," retorted Friar Sand, "letting the evil spirit escape to come back for the master. When I went to fight the evil spirit the master was left in the horse by himself." At this Monkey leapt with rage, shouting, "He's fooled me! He's fooled me!" "How's he fooled you?" Friar Sand asked. "It was a 'dividing the petals of the plum blossom' trick," Monkey replied, "to draw us three off so that he could make a blow for the heart and carry off the master. Whatever in the name of Heaven are we to do?" He could not stop the tears from streaming down his cheeks, at which Pig said, "Don't cry. If you cry you're a pustule. He can't be far away. He must be on this mountain. Let's look for him."

The three of them had no better plan than to look for him on the

见那悬崖之下，有一座洞府：

削峰掩映，怪石嵯峨。奇花瑶草馨香，红杏碧桃艳丽。崖前古树，霜皮溜雨四十围；门外苍松，黛色参天二千尺。双双野鹤，常来洞口舞清风；对对山禽，每向枝头啼白昼。簇簇黄藤如挂索，行行烟柳似垂金。方塘积水，深穴依山。方塘积水，隐穷鳞未变的蛟龙；深穴依山，住多年吃人的老怪。果然不亚神仙境，真是藏风聚气巢。

行者见了，两三步，跳到门前看处，那石门紧闭，门上横安着一块石版，石版上有八个大字，乃“隐雾山折岳连环洞”。行者道：“八戒，动手啊！此间乃妖精住处，师父必在他家也。”那呆子仗势行凶，举钉钯尽力筑将去，把他那石头门筑了一个大窟窿，叫道：“妖怪！快送出我师父来，免得钉钯筑倒门，一家子都是了帐！”守门的小妖，急急跑入报



mountain. When they had covered some six or seven miles they saw a cave palace at the foot of a beetling precipice:

Clean-cut pinnacles blocking the light,  
 Towering and grotesque-shaped rocks.  
 The fragrance of rare and wonderful flowers,  
 The beauty of red apricots and green peaches.  
 The ancient trees in front of the precipice,  
 Forty spans round, and with bark scarred by frost and rain;  
 The azure pines standing outside the gates,  
 Two thousand feet of greeny blue reaching up to the sky.  
 Pairs of wild cranes  
 That dance in the breeze at the mouth of the cave;  
 Mountain birds in couples  
 Chirping by day at the ends of the branches.  
 Clumps of yellow creepers like ropes,  
 Rows of misty willows with leaves like hanging gold.  
 Water fills the pools that are square;  
 All over the mountain are caves that are deep.  
 In the pools that are square  
 Dragons lie hidden with scales unchanged.  
 In the mountain's deep caves  
 Dwell ogres that long have been eaters of humans.  
 This can be matched with the lands of immortals,  
 A den where the winds and the vapours are stored.

When Monkey saw this he took two or three paces forward, sprang towards the gates and saw that they were shut tight. Above them was a horizontal stone tablet on which was written in large letters

LINKED RING CAVE: BROKEN RIDGE:  
 HIDDEN MISTS MOUNTAIN.

“Strike, Pig,” said Monkey. “This is where the evil spirit lives. The master must be here.” At this the idiot turned vicious, raised his rake, and brought it down on the gates with all his strength, smashing a big hole in them and shouting, “Ogre, send my master out at once if you don’t want me to smash your gates down and finish the lot of you off.” At this the

道：“大王，闯出祸来了！”老怪道：“有甚祸？”小妖道：“门前有人把门打破，嚷道要师父哩！”老怪大惊道：“不知是那个寻将来也？”先锋道：“莫怕！等我出去看看。”那小妖奔至前门，从那打破的窟窿处，歪着头，往外张，见是个长嘴大耳朵，即回头高叫：“大王莫怕他！这个是猪八戒，没甚本事，不敢无理。他若无理，开了门，拿他进来凑蒸。怕便只怕那毛脸雷公嘴的和尚。”八戒在外边听见道：“哥啊，他不怕我，只怕你哩。师父定在他家了。你快上前。”行者骂道：“泼孽畜！你孙外公在这里！送我师父出来，饶你命罢！”先锋道：“大王，不好了！孙行者也寻将来了！”老怪报怨道：“都是你定的甚么‘分瓣分瓣’，却惹得祸事临门！怎生结果？”先锋道：“大王放心，且休埋怨。我记得孙行者是个宽洪海量的猴头，虽则他神通广大，却好奉承。我们拿个假人头出去哄他一哄，奉承他几句，只说他师父是我们吃了。若还哄得他去了，唐僧还是我们受用；哄不过再作理会。”老怪道：“那里得个假人头？”先锋道：“等我做一个儿看。”

好妖怪，将一把銜钢刀斧，把柳树根砍做个人头模样，喷上些人血，糊糊涂涂的，着一个小怪，使漆盘儿拿至门下，叫道：“大圣爷爷，息怒容禀。”孙行者果好奉承，听见



junior devils on the gates rushed back inside to report, "Disaster, Your Majesty." "What disaster?" the senior demon asked. "Someone's smashed a hole in the front gates and is yelling that he wants his master," the junior devils replied. "I wonder which one's come looking for him," said the demon king in a state of great alarm. "Don't be frightened," said the commander of the vanguard. "Let me go out and take a look." He hurried straight to the front gates, twisted his head to one side and craned to look through the hole that had been smashed in them. He saw someone with a long snout and big ears. "Don't worry, Your Majesty," he turned round and shouted at the top of his voice, "it's Zhu Bajie. He's not up to much and he won't dare try any nonsense on us. If he does we can open the gates and drag him inside to put in the steamer too. The only one to worry about is that hairy-cheeked monk with a face like a thunder god."

"Brother," said Pig when he heard this from outside, "he's not scared of me but he is of you. The master's definitely inside. Come here quick." "Evil damned beast," said Monkey abusively. "Your grandfather Monkey is here. Send my master out and I'll spare your life." "This is terrible, Your Majesty," the commander of the vanguard reported. "Sun the Novice is here looking for him too." At this the demon king started complaining, "It's all because of your 'petal-dividing' or whatever you called it. You've brought disaster on us. How is this going to end?" "Don't worry, Your Majesty," the commander of the vanguard replied, "and don't start grumbling yet. That Sun the Novice is a monkey of great breadth of spirit. Although he has such tremendous magical power he's partial to flattery. We'll take an imitation human head out to fool him with, say a few flattering things to him and tell him we've eaten his master already. If we can take him in, the Tang Priest will be ours to enjoy. If we can't we'll have to think again." "But where are we to get an imitation human head?" the demon king asked. "I'll see if I can make one," the commander of the vanguard replied.

The splendid ogre then cut a piece of willow root with an axe of pure steel into the shape of a human head, spurted some human blood on it from his mouth to make it all sticky, and told a junior devil to take it to the gates on a lacquer tray, calling, "My Lord Great Sage, please overcome your anger and allow me to address you." Brother Monkey really was

叫声大圣爷爷，便就止住八戒：“且莫动手，看他有甚话说。”拿盘的小怪道：“你师父被我大王拿进洞来，洞里小妖村顽，不识好歹，这个来吞，那个来啃，抓的抓，咬的咬，把你师父吃了，只剩了一个头在这里也。”行者道：“既吃了便罢，只拿出人头来，我看是真是假。”那小怪从门窟里抛出那个头来。猪八戒见了就哭道：“可怜啊！那们个师父进去，弄做这们个师父出来也！”行者道：“呆子，你且认认是真是假。就哭！”八戒道：“不差！人头有个真假的？”行者道：“这是个假人头。”八戒道：“怎认得是假？”行者道：“真人头抛出来，扑搭不响；假人头抛得像梆子声。你不信，等我抛了你听。”拿起来往石头上一贯，当的一声响亮。沙和尚道：“哥哥，响哩！”行者道：“响便是个假的。我教他现出本相来你看。”急掣金箍棒，扑的一下，打破了。八戒看时，乃是个柳树根。呆子忍不住骂起来道：“我把你这伙毛团！你将我师父藏在洞里，拿个柳树根哄你猪祖宗，莫成我师父是柳树精变的！”

慌得那拿盘的小怪，战兢兢跑去报道：“难，难，难！难，难，难！”老妖道：“怎么有许多难？”小妖道：“猪八戒与沙和尚倒哄过了，孙行者却是个‘贩古董的，——识货！识货！’他就认得是个假人头。如今得个真人头与他，或者他就去了。”老怪道：“怎么得个真人头？……我们那剥皮亭内有吃不了的人头选一个来。”众妖即至亭内拣了个新鲜的





partial to being flattered, and when he heard himself being addressed as "My Lord Great Sage" he grabbed hold of Pig and said, "Don't hit him. Let's hear what he has to say." To this the junior devil with the tray replied, "When my king took your master into the cave the junior devils were naughty and behaved very badly. They gobbled and gnawed and grabbed and bit, and ate the whole of your master up except his head, which I have here." "If you've eaten him up, that's that," Monkey replied. "Bring the head out and let me see whether it's real or false." The junior devil threw the head out through the hole in the gates, a sight that started Pig howling and saying, "This is terrible. The master went in looking one way and he's come out looking like this." "Idiot," said Monkey, "have a look and find out if it's real before you start crying." "You're shameless," said Pig, "how could there ever be such a thing as a fake human head?" "This one's a fake," Brother Monkey replied. "How can you tell?" Pig asked. "When you throw a real human head it lands quietly," Monkey explained, "but when you throw a fake it makes a loud noise like a pair of wooden clappers. If you don't believe me, I'll throw it for you. Listen!" He picked the head up and threw it against a rock, where it gave a hollow ring. "It was loud, brother," said Friar Sand. "That means it's a fake," said Monkey. "I'll make it turn back into its real self to show you." Producing his gold-banded cudgel in a flash he hit the head open. When Pig looked he saw that it was a piece of willow root. This was too much for the idiot, who started talking abusively. "I'll get you, you hairy lot," he said, "you may have hidden my master in your cave and fooled your ancestor Pig with a piece of willow root, but don't imagine that my master is just a willow-tree spirit in disguise."

The junior devil who was holding the tray was thrown into such a panic by this that he ran shaking with fear back to report, "It's terrible, terrible, terrible." "What's so terribly terrible then?" the senior demon asked. "Zhu Bajie and Friar Sand were taken in, but Monkey's like an antique dealer—he really knows his stuff," the junior demon replied. "He could tell it was an imitation head. If only we could give him a real human head he might go away." "But how are we to get one?" the senior demon wondered, then continued, "Fetch a human head we haven't eaten yet from the flaying shed." The devils then went to the shed and choose a

头，教啃净头皮，滑塔塔的，还使盘儿拿出，叫：“大圣爷爷，先前委是个假头。这个真正是唐老爷的头，我大王留了镇宅子的，今特献出来也。”扑通的把个人头又从门窟里抛出，血滴滴的乱滚。

孙行者认得是个真人头，没奈何就哭。八戒、沙僧也一齐放声大哭。八戒噙着泪道：“哥哥，且莫哭。天气不是好天气，恐一时弄臭了。等我拿将去，乘生气埋下再哭。”行者道：“也说得是。”那呆子不嫌秽污，把个头抱在怀里，跑上山崖。向阳处，寻了个藏风聚气的所在，取钉钯筑了一个坑，把头埋了；又筑起一个坟冢。才叫沙僧：“你与哥哥哭着，等我去寻些甚么供养供养。”他就走向涧边，攀几根大柳枝，拾几块鹅卵石，回至坟前，把柳枝儿插在左右，鹅卵石堆在面前。行者问道：“这是怎么说？”八戒道：“这柳枝权为松柏，与师父遮遮坟顶；这石子权当点心，与师父供养供养。”行者喝道：“夯货！人已死了，还将石子儿供他！”八戒道：“表表生人意，权为孝道心。”行者道：“且休胡弄！教沙僧在此：一则庐墓，二则看守行李、马匹。我和你打破他的洞府，拿住妖魔，碎尸万段，与师父报仇去来。”沙和尚滴泪道：“大哥言之极当。你两个着意，我在此处看守。”

好八戒，即脱了皂锦直裰，束一束着体小衣，举钯随着行者。二人努力向前，不容分辨，径自把他石门打破，喊声



fresh head, after which they gnawed all the skin off it till it was quite smooth and carried it out on a tray. "My lord Great Sage," the messenger said, "I am afraid it was a fake head last time. But this really is Lord Tang's head. Our king had kept it so as to bring good fortune to our cave, but now he's making a special offering of it." He then threw the head out through the hole in the gates, it landed with a thud and rolled on the ground, gory with blood.

Seeing that this human head was a real one Monkey could not help starting to wail, in which he was joined by Pig and Friar Sand. "Stop crying, brother," said Pig, holding back his tears. "This is very hot weather, and the head will soon go off. I'm going to fetch and bury it while it's still fresh. We can cry for him afterwards." "You're right," said Monkey, and the idiot cradled the head against his chest, not caring about the filth, as he hurried up the cliff till he found a south-facing spot where the winds and the natural forces were gathered. Here he hacked out a hole with his rake, buried the head, and piled a grave-mound over it. Only then did he say to Friar Sand, "You and big brother weep over him while I look for some offerings." Going down to the side of a gill, he broke off some willow branches and gathered a few pebbles. Taking them back up to the tomb, he planted the willow branches on either side and piled the pebbles in front of it. "What's all that about?" Monkey asked. "The willow branches are instead of cypresses to shade the master's tomb for the time being," Pig answered, "and the pebbles are offerings to him instead of cakes." "Cretin!" Monkey shouted. "He's already dead. What do you want to go offering him stones for?" "Just to show what the living feel," Pig replied, "and out of mourning and respect." "You'd better cut that nonsense out," Monkey replied. "Tell Friar Sand to come here. He can guard the tomb and keep an eye on the horse and the luggage while we two go and smash the cave palace up, capture the monster and break his body into ten thousand bits. Then we'll have avenged the master." "You're absolutely right, big brother," said Friar Sand through his tears. "You two be careful. I'll keep watch here."

The splendid Pig then took off his black brocade tunic, tied his under-shirt tightly, picked up his rake and followed Monkey. The two of them rushed straight for the stone gates, and with no more ado they smashed

振天，叫道：“还我活唐僧来耶！”那洞里大小群妖，一个个魂飞魄散，都报怨先锋的不是。老妖问先锋道：“这些和尚打进门来，却怎处治？”先锋道：“古人说得好：‘手插鱼篮，避不得鯉。’一不做，二不休；左右帅领家兵杀那和尚去来！”老怪闻言，无计可奈，真个传令，叫：“小的们，各要齐心，将精锐器械跟我去出征。”果然一齐呐喊，杀出洞门。这大圣与八戒，急退几步，到那山场平处，抵住群妖，喝道：“那个是出名的头儿？那个是拿我师父的妖怪？”那群妖扎下营盘，将一面锦绣花旗闪一闪，老怪持铁杵，应声高呼道：“那泼和尚，你认不得我？我乃南山大王，数百年放荡于此。你唐僧已是我拿吃了，你敢如何？”行者骂道：“这个大胆的毛团！你能有多少的年纪，敢称‘南山’二字？李老君乃开天辟地之祖，尚坐于太清之右；佛如来是治世之尊，还坐于大鹏之下；孔圣人是儒教之尊，亦仅呼为‘夫子’。你这个孽畜，敢称甚么南山大王，数百年之放荡！不要走！吃你外公老爷一棒！”那妖精侧身闪过，使杵抵住铁棒，睁圆眼问道：“你这嘴脸像个猴儿模样，敢将许多言语压我！你有甚么手段，在吾门下猖狂？”行者笑道：“我把你个无名的孽畜！是也不知老孙！你站住，硬着胆，且听我说：





them down and shouted with a yell that made the heavens shake, "Give us our Tang Priest back alive!" This sent the souls flying from all the devils old and young in the cave, who complained that the commander of the vanguard had wronged them. "How are we going to deal with these monks now they've fought their way in through the gates?" the demon king asked. "The ancients used to say," the commander of the vanguard replied, "'Put your hand in a basket of fish and it's bound to stink.' Now we're in this we've got to see it through. We'll just have to take our troops into battle with these monks." When the demon heard this he had no alternative but to issue the order, "Stand together, my little ones. Bring your best weapons with you and come with me." They then charged out through the entrance of the cave with a great war cry. The Great Sage and Pig quickly fell back a few paces before they held the devilish onslaught on a piece of flat ground on the mountainside, shouting, "Who's your best-known boss? Who's the ogre who captured our master?"

The devils had now palisaded their position, over which a multicoloured embroidered flag flew, and the demon king shouted straight back as he held the iron mace, "Damned monks! Don't you know who I am? I'm the Great King of the Southern Mountains, and I've been running wild here for hundreds of years. I've eaten your Tang Priest up. What are you going to do about it?" "You've got a nerve, you hairy beast," retorted Monkey abusively. "How old are you, daring to call yourself after the Southern Mountains? Lord Lao Zi was the ancestor who opened up heaven and earth, but even he sits on the right of the Supreme Pure One. The Tathagata Buddha is the Honoured One who rules the world, and he sits below the Great Roc. Confucius the Sage is the Honoured One of the Confucian School, and all he's called is Master. So how dare you call yourself Great King of the Southern Mountains and talk about running wild for several hundred years? Don't move, and take this from your grandfather's cudgel!" The evil spirit twisted aside to avoid the cudgel, which he parried with his iron mace. "How dare you try to put me down like that, monkey-face," said the monster, glaring furiously. "What kind of powers have you got, acting like a maniac at my gates." "I'll get you, you nameless beast," replied Brother Monkey with a grin. "You evidently don't know who I am, so just stand there and make yourself brave while

祖居东胜大神洲，天地包含几万秋。  
花果山头仙石卵，卵开产化我根苗。  
生来不比凡胎类，圣体原从日月俦。  
本性自修非小可，天姿颖悟大丹头。  
官封大圣居云府，倚势行凶斗斗牛。  
十万神兵难近我，满天星宿易为收。  
名扬宇宙方方晓，智贯乾坤处处留。  
今幸皈依从释教，扶持长老向西游。  
逢山开路无人阻，遇水支桥有怪愁。  
林内施威擒虎豹，崖前复手捉貔貅。  
东方果正来西域，那个妖邪敢出头！  
孽畜伤师真可恨，管教时下命将休！”

那怪闻言，又惊又恨。咬着牙，跳近前来，使铁杵望行者就打。行者轻轻的用棒架住，还要与他讲话，那八戒忍不住，掣钯乱筑那怪的先锋。先锋帅众齐来。这一场在山中平地处混战，真是好杀：

东土天邦上国僧，西方极乐取真经。





I tell you:

My ancestral home is in the Eastern Continent,  
Where heaven and earth nourished me for thousands of years.  
On the Mountain of Flowers and Fruit was a magic stone egg;  
When the egg broke open my roots were inside.  
My birth was not like that of an ordinary being:  
My body was formed when sun and moon mated.  
I cultivated myself with formidable effect;  
Heaven gave me a perceptive and cinnabar head.  
As the Great Sage I dwelt in the palace in the clouds,  
Using my strength in a fight against the Dipper and Bull Palace.  
A hundred thousand heavenly troops could get nowhere near me;  
All the stars in the sky were easily subdued.  
My fame resounds throughout the cosmos;  
I know all about everything between earth and sky.  
Since my conversion to Sakyamuni's teachings  
I have been helping my master on his journey to the west.  
When I clear a path through mountains no one can stop me;  
My skill at bridging rivers causes demons distress.  
In forests I use my power to seize tigers and leopards;  
I capture wild beasts bare-handed before sheer cliffs.  
For the sake of the east's true achievement I have come to the  
Western Regions;  
What evil monster will dare to show itself?  
I hate the wicked beasts who have murdered my master;  
Their lives will all be ended at this moment."

These remarks both shocked and infuriated the ogre, who ground his teeth, sprang forward and struck at Brother Monkey with his iron mace. Monkey blocked it effortlessly with his cudgel and would have said some more to him when Pig, unable to restrain himself any longer, started swinging wildly at the demon king's commander of the vanguard. The commander of the vanguard led his whole force into action, and a hectic and splendid battle was fought on that piece of level ground on the mountainside:

The monk from the great and superior country in the east  
Was going to fetch true scriptures from the Western Paradise.

南山大豹喷风雾，路阻深山独显能。  
施巧计，弄乖伶，无知误捉大唐僧。  
相逢行者神通广，更遭八戒有声名。  
群妖混战山平处，尘土纷飞天不清。  
那阵上小妖呼哮，枪刀乱举；  
这壁厢神僧叱喝，钯棒齐兴。  
大圣英雄无敌手，悟能精壮喜神生。  
南禺老怪，部下先锋，  
都为唐僧一块肉，致令舍死又亡生。  
这两个因师性命成仇隙，  
那两个为要唐僧忒恶情。  
往来斗经多半会，冲冲撞撞没输赢。

孙大圣见那些小妖勇猛，连打不退。即使个分身法，把毫毛拔下一把，嚼在口中，喷出去，叫声“变！”都变做本身模样，一个使一条金箍棒，从前边往里打进。那一二百个小妖，顾前不能顾后，遮左不能遮右，一个个各自逃生，败走归洞。这行者与八戒，从阵里往外杀来。可怜那些不识俊的妖精，搪着钯，九孔血出；挽着棒，骨肉如泥！唬得那南山大王滚风生雾，得命逃回。那先锋不能变化，早被行者一





The great leopard of the southern mountains breathed out wind and  
clouds  
To block their way through the mountains and show off his prowess.  
With tricks  
And deception  
He had foolishly captured the priest from Great Tang.  
Then he met Monkey with his tremendous powers  
As well as the famous Zhu Bajie.  
While the demons fought on level ground in the mountains  
Dust clouds arose and darkened the sky.  
Above the fray rose the junior devils' roars  
As they thrust out wildly with spear and with sword.  
On the other side the monks shouted back,  
Fighting with rake and with cudgel together.  
The Great Sage was a matchless hero,  
And Pig in his perfection revelled in his strength.  
The ancient ogre of the south,  
And his vanguard commander  
For the sake of a piece of the Tang Priest's flesh  
Were prepared to throw their own lives away.  
These two hated them for killing their master:  
The other two were set on murder because of the Tang Priest.  
The struggle long swayed to and fro,  
The clashes and charges yielding no victor.

When Monkey realized that the junior devils were fighting so hard that repeated attacks were failing to drive them back he used body-dividing magic, plucked out a bunch of hairs, chewed them up in his mouth, spat the pieces out, called "Change!" and turned them all into his own doubles, each wielding a goldbanded cudgel and fighting his way into the cave from the outside. The one or two hundred junior devils, unable to cope with their attacks from all sides, all fled for their lives back into the cave. Monkey and Pig then fought their way back out through the enemy ranks from the inside. The evil spirits who had no sense tried to stand up to the rake and found themselves bleeding from nine wounds, or resisted the cudgel and had their flesh and bones beaten to paste. The Great King of the Southern Mountains was so alarmed that he fled for his life on his clouds and wind. The commander of the vanguard, who did not know

棒打倒，现出本相，乃是个铁背苍狼怪。八戒上前扯着脚，翻过来看了道：“这厮从小儿也不知偷了人家多少猪牙子、羊羔儿吃了！”行者将身一抖，收上毫毛道：“呆子！不可迟慢！快赶老怪，讨师父的命去来！”八戒回头，就不见那些小行者，道：“哥哥的法相儿都去了！”行者道：“我已收来也。”八戒道：“妙啊！妙啊！”两个喜喜欢欢，得胜而回。

却说那老怪逃了命回洞，吩咐小妖搬石块，挑土，把前门堵了。那些得命的小妖，一个个战兢兢的，把门都堵了，再不敢出头。这行者引八戒，赶至门首吆喝，内无人答应。八戒使钯筑时，莫想得动。行者知之，道：“八戒，莫费气力，他把门已堵了。”八戒道：“堵了门，师仇怎报？”行者道：“且回上墓前，看看沙僧去。”

二人复至本处，见沙僧还哭哩。八戒越发伤悲，丢了钯，伏在坟上，手扑着土哭道：“苦命的师父啊！远乡的师父啊！那里再得见你耶！”行者道：“兄弟，且莫悲切。这妖精把前门堵了，一定有个后门出入。你两个只在此间，等我再去寻看。”八戒滴泪道：“哥啊！仔细着！莫连你也捞去了，我们不好哭得：哭一声师父，哭一声师兄，就要哭得乱了。”行者道：“没事！我自有手段！”

好大圣，收了棒，束束裙，拽开步，转过山坡，忽听得





how to do transformations, had already fallen to Monkey's club and been revealed as what he really was: an iron-backed grey wolf ogre. Pig went up to him, turned him over by his leg, and said, "Goodness only knows how many piglets and lambs this so-and-so has eaten." Monkey meanwhile shook himself, put the hair back on his body and said, "No time to lose, idiot. After the demon king! Make him pay for the master's life." Pig turned back, but all the little Monkeys had disappeared. "Your magic bodies have all gone, brother," he exclaimed. "I've taken them back," Monkey replied. "Splendid," said Pig, "splendid." The two of them went back in triumph, feeling very pleased.

When the senior demon escaped back to the cave he told his underlings to move rocks and earth to barricade the front gates. The surviving junior demons were all trembling with terror as they barricaded the entrance: they would not have dared to stick their heads out again now. Monkey led Pig to the gates and shouted without getting any response. Pig's rake made no impression when he struck them with it. Realizing what had happened, Monkey said, "Don't waste your effort, Pig. They've barricaded the gates." "Then how are we going to avenge the master?" Pig asked. "Let's go back to his grave and see Friar Sand," Brother Monkey replied.

When they got back there they found Friar Sand still weeping, at which Pig became more miserable than ever, throwing down his rake, prostrating himself on the tomb mound and beating the ground with his hand as he howled, "Poor, poor Master. Master from so far away! I'll never see you again!" "Don't distress yourself so, brother," said Monkey. "The evil spirit may have barricaded his front gates, but he's bound to have a back entrance to go in and out through. You two wait here while I go and look for it, "Do be careful, brother," said Pig through his tears. "Don't get caught yourself too. We could never cope if we had to wait for the master then for you by turns. We'd make an awful mess of it." "No problem," said Monkey. "I've got my ways of doing things."

Putting his cudgel away the splendid Great Sage tightened his kilt, stepped out and went back over the mountain. On his way he heard the sound of flowing water. When he turned round to look he saw that there

潺潺水响。且回头看处，原来是涧中水响，上溜头冲泄下来。又见涧那边有座门儿，门左边有一个出水的暗沟，沟中流出红水来。他道：“不消讲！那就是后门了。若要是原嘴脸，恐有小妖开门看见认得，等我变作个水蛇儿过去。……且住！变水蛇恐师父的阴灵儿知道，怪我出家人变蛇缠长；变作个小螃蟹儿过去罢。……也不好，恐师父怪我出家人脚多。”即做一个水老鼠，飏的一声撵过去，从那出水的沟中，钻至里面天井中。探着头儿观看，只见那向阳处有几个小妖，拿些人肉巴子，一块块的理着晒哩。行者道：“我的儿啊！那想是师父的肉，吃不了，晒干巴子防天阴的。我要现本相，赶上前，一棍子打杀，显得我有勇无谋；且再变化进去，寻那老怪，看是何如。”跳出沟，摇身又一变，变做个有翅的蚂蚁儿。真个是：

力微身小号玄驹，日久藏修有翅飞。  
闲渡桥边排阵势，喜来床下斗仙机。  
善知雨至常封穴，垒积尘多遂作灰。  
巧巧轻轻能爽利，几番不觉过柴扉。

他展开翅，无声无影，一直飞入中堂。只见那老怪烦恼恼正坐，有一个小妖，从后面跳将来报道：“大王万千之喜！”老妖道：“喜从何来？”小妖道：“我才在后门外涧头上探看，忽听得有人大哭。即跏上峰头望望，原来是猪八戒、孙





was a brook flowing down from above him, and beside the gill was a gate, to the left of which was a drainpipe from which red water was coming out. "Goes without saying," he thought. "That must be the back entrance. If I go as myself the junior demons may well recognize me when I open the door and see them. I'd better turn into a water snake to go in. No, hold on. If the master's spirit knows that I've turned into a water snake he'll be angry with me as a monk for turning into something so long drawn-out. I'd better turn into a little crab. No, that's no good either. The master would be cross with me for having too many legs for a monk." So he turned into a water rat who slipped into the water with a soughing sound and went straight to the inner courtyard along the drainpipe. Here he thrust his head out for a look around and saw some junior devils setting out gobbets of human flesh to dry in a sunny spot. "Heavens!" said Monkey. "That must be what they can't finish from the master's flesh. No doubt they're drying it to save for a rainy day. If I turned back into myself now, went up to them and wiped them out with one swing of my cudgel I'd be making myself look brave but stupid. I'll do another change, go in to look for the senior devil, and find out what's what." With that he jumped out of the drain, shook himself, and turned himself into a winged ant. Indeed,

Weak and tiny and known as black colts,  
They hide away for many a day till they have wings and can fly.  
Casually crossing beside the bridge they draw up their ranks;  
They enjoy battles of high strategy under the bed.  
Because they know when rain is coming they block their holes  
And build their mounds of dust that turn to ashes.  
Light they are, and delicate and quick,  
Rarely observed as they pass the wicker gate.

He spread his wings and flew straight into the inner hall, unseen and unheard. Here the senior demon could be seen sitting very angrily in the seat of honour, while a junior devil ran up from behind to report, "Many congratulations, Your Majesty." "What on?" the senior demon asked. "I was on lookout by the gill outside the back door just now," the junior devil replied, "when suddenly I heard some loud wails. I rushed up to the top of the mountain to take a look and saw Zhu Bajie, Sun the Novice and

行者、沙和尚在那里拜坟痛哭。想是把那个人头认做唐僧的头葬下，搨作坟墓哭哩。”行者在暗中听说，心内欢喜道：“若出此言，我师父还藏在那里，未曾吃哩。等我再去寻寻，看死活如何，再与他说话。”

好大圣，飞在中堂，东张西看，见旁边有个小门儿，关得甚紧；即从门缝儿里钻去看时，原是个大园子，隐隐的听得悲声。径飞入深处，但见一丛大树，树底下绑着两个人，一人正是唐僧。行者见了，心痒难挠，忍不住，现了本相，近前叫声“师父。”那长老认得，滴泪道：“悟空，你来了？快救我一救！悟空！悟空！”行者道：“师父莫只管叫名字：面前有人，怕走了风汛。你既有命，我可救得你。那怪只说已将你吃了，拿个假人头哄我，我们与他恨苦相持。师父放心，且再熬熬儿，等我把那妖精弄倒，方好来解救。”

大圣念声咒语，却又摇身还变做个蚂蚁儿，复入中堂，丁在正梁之上。只见那些未伤命的小妖，簇簇攒攒，纷纷嚷嚷。内中忽跳出一个小孩，告道：“大王，他们见堵了门，攻打不开，死心蹋地，舍了唐僧，将假人头弄做个坟墓。今日哭一日，明日再哭一日，后日复了三，好道回去。打听他们散了啊，把唐僧拿出来，碎剗碎剁，把些大料煎了，香喷喷的大家吃一块儿，也得个延年长寿。”又一个小妖拍着手道：“莫说！莫说！还是蒸了吃的有味！”又一个说：“煮了吃，





Friar Sand all bowing to a grave and weeping bitterly. I think they must have taken that head for the Tang Priest's and buried it, piled up a grave mound and mourned for it." When Monkey overheard this he said to himself with delight, "From what he's said they've still got the master here and haven't eaten him yet. I'll take a look around and find out if he's still alive, then have a word with him."

The splendid Great Sage then flew into the main hall and looked all around until he saw a very tiny doorway on one side of it. It was very firmly shut, and when he squeezed through the narrow gap between the doors he found himself in a big garden in which he could vaguely make out the sound of sobbing. Flying further inside he saw a clump of tall trees at the foot of which were tied two men. One of these was the Tang Priest. As soon as Monkey saw him he felt an itch in his heart that he could not scratch. He could not help turning back into himself, going up to Sanzang and calling, "Master." When the Tang Priest saw who it was he started crying and saying, "Is that you, Wukong? Save me as quickly as you can, Wukong." "Don't keep saying my name, Master," Monkey replied. "There are people at the front and the secret may get out. As you're still alive I can rescue you. The ogres said they'd already eaten you and tricked me with an imitation human head. Now we're in a bitter struggle with them. There's no need to worry, Master. Just stick it out for a little longer till I've beaten the evil spirit, then I'll be able to rescue you."

The Great Sage said the words of a spell, shook himself, turned into an ant again and flew back into the hall, where he landed on the main beam. From here he saw the surviving junior devils jostling and shouting. One of them sprang out from the crowd and said, "Your Majesty, now they know we've blocked the main gate and they won't be able to fight their way in they've given up hope. They've even made a tomb for the wrong head. They spent today mourning for him, and they'll do the same again tomorrow and the day after. I'm sure they'll go away after that. Once we find out that they've split up we can bring the Tang Priest out, chop him up into little bits, and fry him with aniseed. Then everyone will be able to eat a piece when he's steaming hot, and we'll all live for ever." At this another junior devil clapped his hands together and said, "No, no, he'd taste much

还省柴。”又一个道：“他本是个稀奇之物，还着些盐儿腌腌，吃得长久。”行者在那梁中听见，心中大怒道：“我师父与你有甚毒情，这般算计吃他！”即将毫毛拔了一把，口中嚼碎，轻轻吹出，暗念咒语，都教变做瞌睡虫儿，往那众妖脸上抛去。一个个钻入鼻中，小妖渐渐打盹。不一时，都睡倒了。只有那个老妖睡不稳，他两只手揉头搓脸，不住的打涕喷，捏鼻子。行者道：“莫是他晓得了？与他个双捺灯！”又拔一根毫毛，依母儿做了，抛在他脸上，钻于鼻孔内。两个虫儿，一个从左进，一个从右入。那老妖爬起来，伸伸腰，打两个呵欠，呼呼的也睡倒了。

行者暗喜，才跳下来，现出本相。耳朵里取出棒来，幌一幌，有鸭蛋粗细，当的一声，把旁门打破，跑至后园，高叫“师父！”长老道：“徒弟，快来解解绳儿；绑坏我了！”行者道：“师父不要忙，等我打杀妖精，再来解你。”急抽身跑至中堂。正举棍要打，又滞住手道：“不好！等解了师父来打。”复至园中，又思量道：“等打了来救。”如此者两三番，却才跳跳舞舞的到园里。长老见了，悲中作喜道：“猴儿，想是看见我不曾伤命，所以欢喜得没是处，故这等作跳舞也？”行者才至前，将绳解了，挽着师父就走。又听得对面树上绑的人叫道：“老爷舍大慈悲，也救我一命！”长老立





better steamed." "Boiling him would save some firewood," another put in. "He's such a rare and wonderful thing," said someone else, "that we ought to salt him down and take our time over eating him."

When Monkey heard all this from up among the beams he thought with fury, "What harm did my master ever do you? Why are you making these plans to eat him?" He pulled out a handful of hairs, chewed them up into little pieces, blew them lightly out of his mouth and silently recited the words of the spell that turned all the pieces into sleep insects. These he threw into the faces of all the devils, and the insects crawled up their noses, gradually making the devils feel sleepy. Before long the junior devils were all lying stretched out fast asleep. The demon king was the only one left fitfully awake as he kept rubbing his face and head, sneezing and pinching his nose. "Perhaps he knows about how to cope with sleep insects," Monkey thought. "I'd better give him a double dose." He pulled out a hair, made two more sleep insects as before, and threw them into the demon's face to crawl up his nose, one up the left nostril and one up the right. The demon king jumped to his feet, stretched, yawned twice and fell fast asleep, breathing heavily.

Quietly delighted, Monkey then sprang down from the roof and turned back into himself. He produced his cudgel from his ear and waved it till it was the thickness of a duck egg, then with a loud bang broke down the side door, ran into the garden at the back and called out, "Master!" "Untie me quick, disciple," the venerable elder said. "Being roped up like this has been agony." "Be patient, Master," said Monkey. "When I've killed the evil spirit I'll come and untie you." He then hurried back into the hall, lifted his cudgel and was about to strike when he stopped and thought, "No, this is wrong. I ought to release the master before I kill the evil spirit." He went back into the garden, where he changed his mind again: "No, I'll kill the monster first." This happened two or three times till finally he came dancing back into the garden, where his master's grief turned to joy at the sight of him. "You monkey," he said, "I suppose it's because you're beside yourself with pleasure at seeing me still alive that you're dancing about like that." Only then did Monkey go up to him, untie him, and help him walk away. The man tied to the other tree then called out, "Please save me too in your great mercy, my lord."

定身，叫：“悟空，那个人也解他一解。”行者道：“他是甚么人？”长老道：“他比我先拿进一日。他是个樵子，说有母亲年老，甚是思想，倒是个尽孝的。一发连他都救了罢。”

行者依言，也解了绳索，一同带出后门，蹶上石崖，过了陡涧。长老谢道：“贤徒，亏你救了他与我命！悟能、悟净都在何处？”行者道：“他两个都在那里哭你哩。你可叫他一声。”长老果厉声高叫道：“八戒！八戒！”那呆子哭得昏头昏脑的，揩揩鼻涕眼泪道：“沙和尚，师父回家来显魂哩！在那里叫我们不是？”行者上前，喝了一声道：“夯货！显甚么魂？这不是师父来了？”那沙僧抬头见了，忙忙跪在面前道：“师父，你受了多少苦啊！哥哥怎生救得你来也？”行者把上项事说了一遍。

八戒闻言，咬牙恨齿，忍不住举起钯，把那坟冢一顿筑倒，掘出那人头，一顿筑得稀烂。唐僧道：“你筑他为何？”八戒道：“师父啊，不知他是那家的亡人，教我朝着他哭！”长老道：“亏他救了我命哩。你兄弟们打上他们，嚷着要我，想是拿他来搪塞；不然啊，就杀了我也。还把他埋一埋，见我们出家人之意。”那呆子听长老此言，遂将一包稀烂骨肉埋下，也捫起个坟墓。

行者却笑道：“师父，你请略坐坐，等我剿除去来。”即又跳下石崖，过涧入洞，把那绑唐僧与樵子的绳索拿入中堂，那老妖还睡着了，即将他四马攒蹄捆倒，使金箍棒掬起





The venerable elder stopped and said, "Untie him too, Wukong." "Who's he?" Monkey asked. "He was captured and brought here a day before me," Sanzang replied. "He's a woodcutter. He tells me his mother is very old and he is most worried about her. He is a very dutiful son. You must save him too."

Doing as he was bid, Monkey untied the other man and took them both out through the back gate, up the scar and across the ravine. "Thank you for rescuing this man and me, worthy disciple," said Sanzang. "Where are Wuneng and Wujing?" "Mourning for you over there," Monkey replied. "Give them a shout." Sanzang then shouted at the top of his voice, "Bajie! Bajie!" The idiot, who had been weeping so much that his head was spinning, wiped away the snot and tears to call, "Friar Sand, the master's come back as a ghost. That him calling, isn't it?" "Idiot," shouted Monkey, going up to him, "that's no ghost. It's the master himself." When Friar Sand looked up and saw who it was he fell to his knees in front of Sanzang and said "Master, you've suffered terribly. How did big brother rescue you?" Monkey then told them everything that had happened.

When Pig heard all this he gnashed his teeth, unable to restrain himself from knocking the tomb mound over with one blow of his rake, digging out the head and smashing it to pulp "Why are you hitting it?" the Tang Priest asked. "Master," said Pig, "goodness only knows what kind of wretch he was, but we all mourned for him." "It was thanks to him that I'm still alive," Sanzang replied. "When you disciples attacked their gates and demanded me they took him out to fob you off with. Otherwise they would have killed me. I think we should bury him properly as a mark of our monastic respect." When the idiot heard his master saying this he buried that bag of flesh and bone that had been beaten to a pulp and piled up a tomb mound over it.

"Master," said Brother Monkey with a smile, "won't you sit here for a while while I go to wipe them out?" With that he leapt down the cliff, crossed the ravine, went into the cave and took the ropes with which the Tang Priest and the woodcutter had been hound into the hall, where he used them to truss together the arms and legs of the demon king, who was still asleep. He then lifted the demon up with his cudgel onto his shoulder

来，握在肩上，径出后门。猪八戒远远的望见道：“哥哥好干这握头事！再寻一个儿趁头挑着不好？”行者到跟前放下，八戒举钯就筑。行者道：“且住！洞里还有小妖怪，未拿哩。”八戒道：“哥啊，有便带我进去打他。”行者道：“打又费工夫了，不若寻些柴，教他断根罢。”那樵子闻言，即引八戒去东凹里寻了些破梢竹、败叶松、空心柳、断根藤、黄蒿、老荻、芦苇、干桑，挑了若干，送入后门里。行者点上火，八戒两耳扇起风。那大圣将身跳上，抖一抖，收了瞌睡虫的毫毛。那些小妖及醒来，烟火齐着。可怜！莫想有半个得命。连洞府烧得精空，却回见师父。师父听见老妖方醒声唤，便叫：“徒弟，妖精醒了。”八戒上前一钯，把老怪筑死，现出本相，原来是个艾叶花皮豹子精。行者道：“花皮会吃老虎，如今又会变人。这顿打死，才绝了后患也！”长老谢之不尽，攀鞍上马。那樵子道：“老爷，向西南去不远，就是舍下。请老爷到舍，见见家母，叩谢老爷活命之恩，送老爷上路。”

长老欣然，遂不骑马，与樵子并四众同行。向西南迤迳前来，不多路，果见那：

石径重漫苔藓，柴门篷络藤花。





and took him out by the back door. "You like making things difficult for yourself, brother," said Pig when he saw him coming from a distance. "Why don't you find another to balance him?" Monkey then set the demon king down in front of Pig, who raised his rake and was just about to hit him when Monkey said, "Wait a moment. We haven't captured the junior devils in the cave yet." "If there are any left," Pig said, "take me in with you to smash them." "Smashing them would be too much trouble," Monkey replied. "The best thing would be to find some firewood and wipe them out that way."

When the woodcutter heard this he led Pig to a hollow to the east to find some broken ends of bamboo, pines that had lost their needles, hollow stumps of willows, creepers broken off from their roots, withered artemisia, old reeds, rushes and dead mulberry. They carried a lot of this into the back entrance, where Monkey set it alight and Pig fanned the flames with both ears. Then the Great Sage sprang up, shook himself and put the sleep-insect hairs back on his body. When the junior devils woke up they were all already on fire. Poor things! None of them had the faintest chance of surviving. When the whole cave was burnt right out the disciples went back to see the master. When Sanzang saw that the senior demon had woken up and was shouting he called, "Disciples, the evil spirit has come round." Pig went up and killed him with one blow of his rake, whereupon the ogre turned back into his real form as a leopard spirit with a coat patterned like mugwort flowers. "Leopards with flower-patterned coats can eat tigers," Monkey observed, "and this one could turn into a human too. Killing him has prevented a lot of serious trouble in future." The venerable elder could not express his gratitude strongly enough, and he then mounted the saddle. "My home isn't far from here to the southwest, sirs," said the woodcutter. "I invite you to come there to meet my mother and accept my kowtows of thanks for saving my life. Then I'll see you gentlemen along your way."

Sanzang was happy to accept, and instead of riding he walked there with his three disciples and the woodcutter. After they had followed a winding path to the southwest for a short distance this is what they saw:

Lichen growing across a stone-flagged path,



四面山光连接，一林鸟雀喧哗。  
密密松篁交翠，纷纷异卉奇葩。  
地僻云深之处，竹篱茅舍人家。

远见一个老妪，倚着柴扉，眼泪汪汪的，几天儿地的痛哭。这樵子看见是他母亲，丢了长老，急忙忙先跑到柴扉前，跪下叫道：“母亲！儿来也！”老妪一把抱住道：“儿啊！你这几日不来家，我只说是山主拿你去，害了性命，是我心疼难忍。你既不曾被害，何以今日才来？你绳担，柯斧俱在何处？”樵子叩头道：“母亲，儿已被山主拿去，绑在树上，实是难得性命。幸亏这几位老爷！这老爷是东土唐朝往西天取经的罗汉。那老爷倒也被山主拿去绑在树上。他那三位徒弟老爷，神通广大，把山主一顿打死，却是艾叶花皮豹子精；概众小妖，俱尽烧死，却将那老老爷解下救出，连孩儿都解救出来。此诚天高地厚之恩！不是他们，孩儿也死无疑了。如今山上太平，孩儿彻夜行走，也无事矣。”

那老妪听言，一步一拜，拜接长老四众，都入柴扉茅舍中坐下。娘儿两个磕头称谢不尽，慌慌忙忙的，安排些素斋酬谢。八戒道：“樵哥，我见你府上也寒薄，只可将就一饭，





Wisteria joining across the wicker gate,  
Chains of mountains on every side,  
And a wood full of singing birds.  
A dense thicket of pine and bamboo,  
Rare and wonderful flowers in profusion.  
The place is remote and deep amid the clouds,  
A thatched cottage with a bamboo fence.

While they were still some distance away they could make out an old woman leaning on the wicker gate with tears streaming from her eyes, weeping and calling to heaven and earth for her son. As soon as the woodcutter saw his mother he left the Tang Priest behind as he rushed straight to the gate, knelt down and said, "Mother, I'm back." Throwing her arms around him the woman said, "My boy, when you didn't come home for days on end I thought the mountain lord must have caught you and killed you. I've suffered terrible heartache. If you weren't killed why didn't you come back before? Where are your carrying-pole, ropes and axe?" The woodcutter kowtowed as he replied, "Mother, the mountain lord did capture me and tie me to a tree. I was lucky to escape with my life, thanks to these gentlemen. They are arhats sent by the Tang court in the east to fetch the scriptures from the Western Heaven. This gentleman was captured by the mountain lord and tied to a tree as well. His three disciples have enormous magic powers. They killed the mountain lord with a single blow: he was a leopard with mugwort flower spots who had become a spirit. They burnt all the junior devils to death, untied the senior gentleman and then untied me too. I owe them a tremendous debt of gratitude: but for them your son would certainly be dead. Now that the mountain is completely safe I'll be able to walk around at night without any danger."

After hearing this the old woman came forward to greet Sanzang and his disciples, kowtowing at every step. Then she led them in through the wicker gate to sit down in the thatched cottage. Mother and son next performed endless kowtows as expressions of their gratitude before hastily and in a fluster preparing them some vegetarian food as a mark of their thanks. "Brother," said Pig to the woodcutter, "I know you're hard up

切莫费心大摆布。”樵子道：“不瞒老爷说。我这山间实是寒薄，没甚么香蕈、蘑菇、川椒、大料，只是几品野菜奉献老爷，权表寸心。”八戒笑道：“聒噪，聒噪。放快些儿就是。我们肚中饥了。”樵子道：“就有！就有！”果然不多时，展抹桌凳，摆将上来。果是几盘野菜。但见那：

嫩焯黄花菜，酸蘸白鼓丁。浮蓄马齿苋，江芥雁肠英。燕子不来香且嫩，芽儿拳小脆还青。烂煮马蓝头，白烧狗脚迹。猫耳朵，野落草，灰条熟烂能中吃；剪刀股，牛塘利，倒灌窝螺操帚芥。碎米芥，莴菜芥，几品青香又滑腻。油炒乌英花，菱科甚可夸；蒲根菜并茭儿菜，四般近水实清华。看麦娘，娇且佳；破破纳，不穿他；苦麻台下藩篱架。雀儿绵单，猢猻脚迹；油灼灼煎





here. Just put something simple together for us. Don't go to a lot of trouble and effort." "Quite frankly, sir," the woodcutter replied, "we're very poor here. We don't have any gill fungus, button mushrooms, peppers or aniseed. All we can offer you gentlemen are some wild vegetables." "We're putting you to a lot of trouble," said Pig. "Be as quick as you can. We're starving." "It'll soon be ready," the woodcutter replied, and before long a table and stools were set out and wiped clean, and several dishes of wild vegetables served:<sup>1</sup>

Tender-scalded day lilies,  
White lumps of pickled scallion,  
Knotweed and purslane,  
Shepherds purse and "goosegut blossom".  
The "swallows stay away" was delicious and tender;  
The tiny fists of beansprouts were crisp and green.  
Indigo heads boiled soft,  
White-stewed "dog footprints",  
"Cat's ears",  
Wild turnips,  
All with tender and tasty grey noodles.  
"Scissor shafts",  
"Oxpool aid",  
Tipped in the pot with broom purslane.  
Broken grain purslane,  
And lettuce purslane,  
All green, delicious and smooth.  
"Birdflower" fried in oil,  
Superb water-chestnuts,  
Roots of reeds and wild-rice stems,  
Four kinds of excellent water plants.  
"Wheat-mother",  
Delicate and finely flavoured;  
"Raggedy patches"  
You could never wear.  
Under the bitter sesame bed runs a fence.  
Sparrows wander around,  
Macaques leave their footprints,  
Eager to eat it all when fried and piping hot.



来只好吃。

斜蒿青蒿抱娘蒿，灯蛾儿飞上板莽莽。羊耳秃，枸杞头，加上乌蓝不用油。几般野菜一凧饭，樵子虔心为谢酬。

师徒们饱餐一顿，收拾起程。那樵子不敢久留，请母亲出来，再拜，再谢。樵子只是磕头，取了一条枣木棍，结束了衣裙，出门相送。沙僧牵马，八戒挑担，行者紧随左右，长老在马上拱手道：“樵哥，烦先引路，到大路上相别。”一齐登高下坂，转涧寻坡。长老在马上思量道：“徒弟啊！——

自从别主来西域，递递迢迢去路遥。

水水山山灾不脱，妖妖怪怪命难逃。

心心只为经三藏，念念仍求上九霄。

碌碌劳劳何日了，几时行满转唐朝！”

樵子闻言道：“老爷切莫忧思。这条大路，向西方不满千里，就是天竺国，极乐之乡也。”长老闻言，翻身下马道：“有劳远涉。既是大路，请樵哥回府，多多拜上令堂老安人：适间厚扰盛斋，贫僧无甚相谢，只是早晚诵经，保佑你母子平

Sloping wormwood and green artemisia surround crown daisy  
chrysanthemums;  
The moths fly around the buckwheat.  
Bald "goat's ear",  
Wolfberry fruits,  
That don't need oil when combined with dark indigo.  
A meal of every kind of wild vegetable  
As a mark of the woodcutter's reverent thanks.

When master and disciples had eaten their fill they packed up ready to start out again. Not daring to press them to stay, the woodcutter asked his mother to come out and bow to them in thanks again. He then kowtowed, fetched a club of jujube wood, fastened his clothes tight, and came out to see them on their way. Friar Sand led the horse, Pig carried the shoulder-pole, and Monkey followed close behind them while the master put his hands together on the back of the horse and said, "Brother woodcutter, could you kindly lead us to the main track? We will take our leave of you there." Together they then climbed high, went down slopes, skirted ravines and negotiated inclines. "Disciples," said the venerable elder thoughtfully as he rode,

"Since leaving my monarch to come to the west  
I have made a long journey across a great distance.  
At each river and mountain I have met with disaster,  
Barely escaping from monsters and fiends.  
My heart has been set on the Three Stores of scriptures,  
And my every thought is of Heaven above.  
When will my toil and my labour be ended?  
When will I go home, my journey completed?"

When the woodcutter heard Sanzang saying this he said, "Don't be so downhearted, sir. It's only some three hundred miles west along this road to India, the land of paradise." As soon as Sanzang heard this he dismounted and replied, "Thank you for bringing us so far. Now that we are on the main track, please go home now, brother woodcutter, and give our respects to your venerable mother. We poor monks have no way to reward you for the sumptuous meal you gave us just now except by reciting sutras morning and evening to protect you and your mother and enable





安，百年长寿。”那樵子喏喏相辞，复回本路。师徒遂一直投西。

正是：

降怪解冤离苦厄，受恩上路用心行。

毕竟不知还有几日得到西天，且听下回分解。





both of you to live to be a hundred.” The woodcutter took his leave of them and went back by the way he had come. Master and disciples then headed west together. Indeed,

The ogre subdued and wrongs set to right, he escaped from his peril;  
Having been shown this kindness he set out on his way with the greatest  
of care.

If you don't know how long it was till they reached the Western Heaven,  
listen to the explanation in the next instalment.

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## 第八十七回

凤仙郡冒天止雨 孙大圣劝善施霖

大道幽深，如何消息，说破鬼神惊骇。挟藏宇宙，剖判玄光，真乐世间无赛。

灵鹫峰前，宝珠拈出，明映五般光彩。照彻乾坤，上下群生，知者寿同山海。

却说三藏师徒四众，别樵子下了隐雾山，奔上大路。行经数日，忽见一座城池相近。三藏道：“悟空，你看那前面城池，可是天竺国么？”行者摇手道：“不是！不是！如来处虽称极乐，却没有城池，乃是一座大山，山中有楼台殿阁，唤做灵山大雷音寺。就到了天竺国，也不是如来住处。天竺国还不知离灵山有多少路哩。那城想是天竺之外郡。到边前方知明白。”

不一时至城外。三藏下马，入到三层门里，见那民事荒凉，街衢冷落。又到市口之间，见许多穿青衣者，左右摆列，有几个冠带者，立于房檐之下。他四众顺街行走，那些





## Chapter 87

### When Heaven Is Offended in Fengxian It Stops the Rain The Great Sage Urges Goodness and Brings a Downpour

Deep and mysterious is the Great Way;  
What news is there of it?  
When revealed it will alarm ghosts and divine beings.  
It controls the universe,  
Divides darkness and light;  
In the world of true happiness there is no competition.  
Before the Vulture Peak  
Pearls and jewels emerge,  
Shining with every colour.  
It illuminates all beings that live between heaven and earth;  
Those who understand it live as long as mountains and seas.

The story tells how Sanzang and his three disciples took their leave of the woodcutter on the Hidden Clouds Mountain and hurried along the main road. After they had been going for several days they suddenly saw a walled and moated city not far before them. "Wukong," said Sanzang, "is that city ahead of us India, do you think?" "No, no," said Monkey shaking his head. "Although the Tathagata lives in a paradise there are no cities there. It's a great mountain, Vulture Peak, on which are the high buildings and halls of Thunder Monastery. Even if we've now reached the land of India this isn't where the Buddha lives. I don't know how far India is from Vulture Peak. Presumably this city is one of the frontier prefectures of India. We'll know when we get there."

Soon they were outside the city, where Sanzang dismounted to go in through the triple gates. Here they found the people destitute and the streets deserted. When they reached the market there were many black-clad government servants lined up on either side of a number of officials wearing their hats and sashes of office and standing under the eaves of a



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人更不逊避。猪八戒村愚，把长嘴掬一掬，叫道：“让路！让路！”那些人猛抬头，看见模样，一个个骨软筋麻，跌跌蹉蹉，都道：“妖精来了！妖精来了！”唬得那檐下冠带者，战兢兢躬身问道：“那方来者？”三藏恐他们闯祸，一力当先，对众道：“贫僧乃东土大唐驾下拜天竺国大雷音寺佛祖求经者。路过宝方，一则不知地名，二则未落人家，才进城甚失回避，望列公恕罪。”那官人却才施礼道：“此处乃天竺外郡，地名凤仙郡。连年干旱，郡侯差我等在此出榜，招求法师祈雨救民也。”行者闻言道：“你的榜文何在？”众官道：“榜文在此，适间才打扫廊檐，还未张挂。”行者道：“拿来我看看。”众官即将榜文展开，挂在檐下。行者四众上前同看。榜上写着：

“大天竺国凤仙郡郡侯上官，为榜聘明师，招求大法事。兹因郡土宽弘，军民殷实，连年亢旱，累岁干旱，民田菑而军地薄，河道浅而沟浍空。井中无水，泉底无津。富室聊以全生，穷民难以活命。斗粟百金之价，束薪五两之资。十岁女易米三升，五岁男随人带去。城中惧法，典衣当物以存身；乡下欺公，打劫吃人





building. As the four travellers came along the road these men did not give way at all, so Pig in his rough way raised his snout and shouted, "Out of the way! Out of the way!" When the men looked up with a start and saw what he looked like their bones went soft, their sinews turned numb and they fell over, shouting, "Evil spirits! Evil spirits!" This gave the officials standing under the eaves such a fright that they were shivering as they bowed and asked, "Where are you from?" Sanzang, who was worried that his disciples would cause trouble, pushed himself forward and said to the men, "I am a monk sent by His Majesty the Great Tang emperor to worship the Lord Buddha and fetch the scriptures in the Great Thunder Monastery in the land of India. Our journey brings us to this distinguished place, but as we do not know its name and have not yet found a place to stay we hope that you gentlemen will forgive us if we have caused any offence to your customs on entering your city."

Only then did the officials return his courtesy and say, "This is the prefecture of Fengxian, one of the frontier prefectures of India. Because we have been suffering from drought for years on end the marquis has sent us to put up a notice here calling for masters of the Dharma to pray for rain and save the people." "Where's the notice?" asked Monkey when he heard this. "Here," the officials said. "The arcade has only just been swept clean: we haven't posted it yet." "Bring it here and show me," said Brother Monkey. The officials then opened the notice out and hung it up under the eaves. Monkey and the others went up to read it, and this was what was written on it:

Shangguan, Marquis of Fengxian Prefecture in Great India, issues this notice to invite enlightened teachers and great masters of the Dharma. This country with its prosperous soldiers and people has been afflicted with drought for years. Military and civil land alike has been devastated; the rivers have dried up and the ditches are empty. There is no water in the wells, and the springs have stopped flowing. While the rich are barely managing to stay alive, the poor cannot survive. A bushel of wheat costs a hundred pieces of silver; a bundle of firewood costs five ounces. Girls of ten are being sold for three pints of rice; boys of five are being given to whoever will take them. Because the city dwellers fear the law they pawn their clothes to buy the necessities for survival; but in the coun-

而顾命。为此出给榜文，仰望十方贤哲，祷雨救民，恩当重报。愿以千金奉谢，决不虚言。须至榜者。”

行者看罢，对众官道：“‘郡侯上官’何也？”众官道：“上官乃是姓。此我郡侯之姓也。”行者笑道：“此姓却少。”八戒道：“哥哥不曾读书。百家姓后有一句‘上官欧阳’。”三藏道：“徒弟们，且休闲讲。那个会求雨，与他求一场甘雨，以济民瘼，此乃万善之事；如不会，就行，莫误了走路。”行者道：“祈雨有甚难事！我老孙翻江搅海，换斗移星，踢天弄井，吐雾喷云，担山赶月，唤雨呼风：那一件儿不是幼年耍子的勾当！何为稀罕！”

众官听说，着两个急去郡中报道：“老爷，万千之喜至也！”那郡侯正焚香默祝，听得报声喜至，即问：“何喜？”那官道：“今日领榜，方至市口张挂，即有四个和尚，称是东土大唐差往天竺国大雷音拜佛求经者，见榜即道能祈甘雨，特来报知。”

那郡侯即整衣步行，不用轿马多人，径至市口，以礼敦请。忽有人报道：“郡侯老爷来了。”众人闪过。那郡侯一见唐僧，不怕他徒弟丑恶，当街心倒身下拜道：“下官乃凤仙郡





tryside thugs rob and eat people in order to live. I have therefore issued this notice in the hope that wise and worthy men from all around will pray for rain to save the people. They will be richly rewarded for their kindness with a thousand pieces of silver. This is no empty promise. Let those who would take it up come to this notice.

When he had read it Monkey asked the officials, "What's Shangguan?" "Shangguan is our marquis' surname," they replied. "It's a very rare surname," said Monkey with a laugh. "You've never been to school, brother," said Pig. "There's a bit at the end of the book *The Hundred Surnames* that goes 'Ouyang and Shangguan'." "Stop this idle chatter, disciples," said Sanzang. "If any of you know how to pray for rain, bring them a fall of timely rain and save the people from this affliction: that would be a very good thing indeed to do. If you cannot, we must be on our way and waste no more time." "What's so difficult about praying for rain?" Monkey asked. "I can turn rivers upside down, stir up the sea, move the stars and constellations about, kick the sky, churn up water in wells, breathe out mist and clouds, carry mountains, drive the moon along and summon wind and rain. They're all child's play. Nothing to them!" When the officials heard this they sent two of their number straight to the prefectural offices to report, "Your Excellency, something very splendid indeed has happened." The marquis, who was burning incense and praying silently at the time, asked what it was when he heard that something splendid had happened. "We were taking the notice to post at the entrance to the market," the officials replied, "when four monks came along who said that they have been sent by the Great Tang in the east to the Great Thunder Monastery in India to worship the Buddha and fetch the scriptures. As soon as they read the notice they said they could bring timely rain, which is why we have come here to report."

Refusing to take a sedan-chair, horse or large retinue, the marquis went on foot in his robes of office straight to the entrance to the market in order to invite the strangers with the utmost courtesy to pray for rain. "His Excellency the marquis is here," it was suddenly announced, and everybody moved out of the way. As soon as he saw the Tang Priest the marquis, who showed no fear of his hideous disciples, prostrated himself in the middle of the street and said, "I am Marquis Shangguan of Fengxian

郡侯上官氏，熏沐拜请老师祈雨救民。望师大舍慈悲，运神功，拔济，拔济！”三藏答礼道：“此间不是讲话处。待贫僧到那寺观，却好行事。”郡侯道：“老师同到小衙，自有洁净之处。”

师徒们遂牵马挑担，径至府中，一一相见。郡侯即命看茶摆斋。少顷斋至，那八戒放量舌餐，如同饿虎。唬得那些捧盘的心惊胆战，一往一来，添汤添饭，就如走马灯儿一般，刚刚供上，直吃得饱满方休。斋毕，唐僧谢了斋，却问：“郡侯大人，贵处干旱几时了？”郡侯道：

“敝地大邦天竺国，凤仙外郡吾司牧。  
一连三载遇干荒，草子不生绝五谷。  
大小人家买卖难，十门九户俱啼哭。  
三停饿死二停人，一停还似风中烛。  
下官出榜遍求贤，幸遇真僧来我国。  
若施寸雨济黎民，愿奉千金酬厚德！”

行者听说，满面喜生，呵呵的笑道：“莫说！莫说！若说千金为谢，半点甘雨全无。但论积功累德，老孙送你一场大雨。”那郡侯原来十分清正贤良，爱民心重，即请行者上坐，低头





Prefecture, and I have bathed and perfumed myself in order to beg you teachers to pray for the rain that will save the people. I implore you in your great mercy to give play to your divine powers and bring us deliverance." Returning his courtesies, Sanzang said, "This is no place to talk. We will be able to act when we have gone to a monastery." "Please come with me to my humble palace," the marquis replied. "We have a pure place there."

Master and disciples then led the horse and carried the luggage straight to the palace, where they all exchanged greetings and the marquis ordered tea and a vegetarian meal. When the food arrived a little later Pig ate for all he was worth like a hungry tiger, terrifying the waiters, who trembled as they kept coming and going with more and more soup and rice. They looked like the figures on one of those revolving lanterns, and they could just keep him supplied until he had eaten his fill. Only then did he stop. When the meal was over the Tang Priest expressed his thanks then asked, "How long has the drought lasted here, Your Excellency?" To this the marquis replied,

"This is a part of the great land of India,  
Fengxian Prefecture of which I am governor.  
For three years on end we have suffered from drought:  
Grass does not grow, and the grain has all died.  
Business is hard for rich and for poor;  
Nearly all of the families are weeping with grief.  
Two thirds of the people have now died of starvation;  
The rest barely survive, like a candle flame in the wind.  
I have issued a notice for worthies  
And am lucky you monks have come to our land.  
If you bring the people a whole inch of rain  
A thousand in silver will be your reward."

When Monkey heard this his face showed his pleasure as he chuckled, "Don't say that, don't say that. If you promise us a reward of a thousand pieces of silver you won't get a single drop of rain. But if you put it in terms of accumulating merit I'll provide you with plenty of rain." The marquis, a thoroughly upright and good man who cared deeply for his people, invited Monkey to take the seat of honour, then bowed to him and

下拜道：“老师果舍慈悲，下官必不敢悖德。”行者道：“且莫讲话，请起。但烦你好生看着我师父，等老孙行事。”沙僧道：“哥哥，怎么行事？”行者道：“你和八戒过来，就在他这堂下随着我做个羽翼，等老孙唤龙来行雨。”八戒、沙僧谨依使令。三个人都在堂下。郡侯焚香礼拜。三藏坐着念经。

行者念动真言，诵动咒语，即时见正东上，一朵乌云，渐渐落至堂前，乃是东海老龙王敖广。那敖广收了云脚，化作人形，走向前，对行者躬身施礼道：“大圣唤小龙来，那方使用？”行者道：“请起。累你远来，别无甚事；此间乃凤仙郡，连年干旱，问你如何不来下雨？”老龙道：“启上大圣得知，我虽能行雨，乃上天遣用之辈。上天不差，岂敢擅自来此行雨？”行者道：“我因路过此方，见久旱民苦，特着你来此施雨救济，如何推托？”龙王道：“岂敢推托？但大圣念真言呼唤，不敢不来。一则未奉上天御旨，二则未曾带得行雨神将，怎么动得雨部？大圣既有拔济之心，容小龙回海点兵，烦大圣到天宫奏准，请一道降雨的圣旨，请水官放出龙来，我却好照旨意数目下雨。”

行者见他说出理来，只得发放老龙回海。他即跳出罡斗，对唐僧备言龙王之事。唐僧道：“既然如此，你去为之，







said, "Teacher, if you really can show us this great compassion this humble official will do nothing to offend against morality." "Please get up," said Monkey, "and say no more of that. I would only ask you going to do it, brother?" asked Friar Sand. "You and Pig you to look after my master well while I do the job." "How are must come here and be my assistants outside while I summon a dragon to make rain," Monkey replied. Pig and Friar Sand did as he bade them, and while the three of them went outside the marquis burned incense and prayed. Sanzang sat there reciting sutras.

While Monkey recited the spell and said the magic words a dark cloud appeared to the east and slowly moved till it was in front of the hall: it was Ao Guang, the ancient dragon of the Eastern Sea. Ao Guang then put away his cloud feet and turned himself into human form to go up to Monkey, bow low to him with full courtesy and ask, "What have you sent for this humble dragon to do, Great Sage?" "Please rise," Monkey replied. "The only reason why I have troubled you to make this long journey is because there has been a drought in this prefecture of Fengxian for years on end. I'd like to ask you if you couldn't send some rain." "I must inform you, Great Sage," the dragon replied, "that although I can make rain I can only act on the orders of Heaven. I would never dare come here to make rain on my own authority without Heaven's instructions." "As our journey brought us this way I asked you specially to come here to make rain and save the people," said Monkey, "so why are you trying to get out of it?" "I'd never dare," the dragon king replied. "I came because you summoned me with the magic words, Great Sage, and I'd never dare try to get out of it. In the first place I haven't had an edict from Heaven, and secondly I haven't brought the magic rain-making generals with me. How could I Great Sage, you must let me go back to the sea to muster possibly move the rain departments? If you wish to be a saviour, my forces while you go to the heavenly palace to obtain an imperial edict for a fall of rain and ask the officials in charge of water to release us dragons so that I can make rain in the quantities ordered."

Accepting the force of his argument, Brother Monkey had to let the old dragon go back to the sea. He then sprang out of the diagram of the Dipper and told the Tang Priest what the dragon king had said. "In that case you had better go and do that," the Tang Priest said. "But don't go

切莫打诳语。”行者即吩咐八戒、沙僧：“保着师父，我上天宫去也。”好大圣，说声去，寂然不见。那郡侯胆战心惊道：“孙老爷那里去了？”八戒笑道：“驾云上天去了。”郡侯十分恭敬，传出飞报，教满城大街小巷，不拘公卿士庶，军民人等，家家供养龙王牌位，门设清水缸，缸插杨柳枝，侍奉香火，拜天不题。

却说行者一驾筋斗云，径到西天门外，早见护国天王引天丁、力士上前迎接道：“大圣，取经之事完乎？”行者道：“也差不远矣。今行至天竺国界，有一外郡，名凤仙郡。彼处三年不雨，民甚艰苦，老孙欲祈雨拯救。呼得龙王到彼，他言无旨，不敢私自为之，特来朝见玉帝请旨。”天王道：“那壁厢敢是不该下雨哩。我向时闻得说：那郡侯撒泼，冒犯天地，上帝见罪，立有米山、面山、黄金大锁；直等此三事倒断，才该下雨。”行者不知此意是何，要见玉帝。天王不敢拦阻，让他进去。径至通明殿外，又见四大天师迎道：“大圣到此何干？”行者道：“因保唐僧，路至天竺国界，凤仙郡无雨，郡侯召师祈雨。老孙呼得龙王，意命降雨，他说未





telling lies." Monkey then told Pig and Friar Sand to look after the master while he went up to the heavenly palace. No sooner had the splendid Great Sage said he was going than he was out of sight. "Where has Lord Sun gone?" the marquis asked, trembling with shock. "He's gone up to Heaven on a cloud," replied Pig with a grin. With great reverence the marquis then issued an urgent order that all the people in the big and little streets of the city, whether nobility, high officials, gentry, commoners, soldiers or civilians, were to worship dragon-king tablets and set out water urns with sprigs of willow in them in front of their gates. They were also to burn incense and pray to Heaven.

Once on his somersault cloud Monkey went straight to the Western Gate of Heaven, where the Heavenly King Lokapala soon appeared at the head of his heavenly soldiers and warriors to greet him and say, "Great Sage, have you fetched the scriptures yet?" "Quite soon now," Monkey replied. "We've reached a frontier prefecture called Fengxian on the borders of India now. It hasn't rained for three whole years there, and the people are suffering terribly. I want to pray for rain to save them. I sent for the dragon king, but he told me that he couldn't do it on his own authority without a heavenly order, which is why I've come to see the Jade Emperor to request an edict." "I don't think it's supposed to rain there," the heavenly king said. "I heard just now that the marquis of Fengxian had behaved disgracefully and offended both Heaven and Earth. His Majesty took it badly and immediately had a rice mountain, a flour mountain and a huge gold lock set up. It won't rain till all three have been knocked over or snapped." Not understanding what all this was about, Monkey demanded to see the Jade Emperor, and, not daring to stop him, the heavenly king let him in.

Going straight to the Hall of Universal Brightness, Brother Monkey was met by the four heavenly teachers, who asked, "What are you here for, Great Sage?" "On my journey escorting the Tang Priest I've reached Fengxian Prefecture on the frontiers of India, where there is a drought," Monkey replied. "The marquis there has been asking for magicians to pray for rain. I sent for the dragon king to order him to make rain, but he said that he could not do so on his own authority without an edict from

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奉玉帝旨意，不敢擅行，特来求旨，以苏民困。”四大天师道：“那方不该下雨。”行者笑道：“该与不该，烦为引奏引奏，看老孙的人情何如。”葛仙翁道：“俗语云：‘苍蝇包网儿，好大面皮！’”许旌阳道：“不要乱谈，且只带他进去。”邱洪济、张道陵与葛、许四真人引至凌霄殿下，启奏道：“万岁，有孙悟空路至天竺国凤仙郡，欲与求雨，特来请旨。”玉帝道：“那厮三年前十二月二十五日，朕出行监观万天，浮游三界，驾至他方，见那上官正不仁，将斋天素供，推倒喂狗，口出秽言，造有冒犯之罪，朕即立以三事，在于披香殿内。汝等引孙悟空去看。若三事倒断，即降旨与他；如不倒断，且休管闲事。”

四天师即引行者至披香殿里看时，见有一座米山，约有十丈高下；一座面山，约有二十丈高下。米山边有一只拳大之鸡，在那里紧一嘴，慢一嘴，赚那米吃。面山边有一只金毛哈巴狗儿，在那里长一舌，短一舌，饬那面吃。左边悬一座铁架子，架上挂一把金锁，约有一尺三四寸长短，锁挺有指头粗细，下面有一盏明灯，灯焰儿燎着那锁挺。行者不知其意，回头问天师曰：“此何意也？”天师道：“那厮触犯了上天，玉帝立此三事，直等鸡赚了米尽，狗饬得面尽，灯焰燎断锁挺，那方才该下雨哩。”





the Jade Emperor. I have now come to request an edict in order to relieve the people's suffering." "But it's not supposed to rain there," said the four heavenly teachers. "As to whether it's supposed to rain or not," said Monkey with a smile, "could I trouble you to take me in to submit a memorial so that I can find out whether I can still get a favour done?" To this the heavenly teacher Ge Xianweng replied, "As the saying goes, 'a fly that needs a net for a veil—what a cheek!'" "Don't talk nonsense," said Xu of Jingyang. "Just take him in."

Qiu Hongji, Zhang Daoling, Ge and Xu took Monkey to the outside of the Hall of Miraculous Mist, where they reported, "Your Majesty, Sun Wukong has reached Fengxian Prefecture in India and wants to obtain rain. He has come to ask for an edict." "Three years ago," the Jade Emperor replied, "on the twenty-fifth day of the twelfth month, when we were inspecting the myriad heavens and travelling through the three worlds, we arrived at his city. We saw that Shangguan was most wicked; he knocked over the vegetarian offerings to heaven to feed to dogs, spoke foully, and was guilty of *lèse-majesté*. That is why we set up those three things in the Hall of Fragrance. Take Sun Wukong to see them. When those three things have been accomplished we will issue our edict; but if they are not, then do not meddle in what does not concern you."

When the four heavenly teachers led Brother Monkey to the Hall of Fragrance he saw a mountain of rice about a hundred feet high and a mountain of flour about two hundred feet high. Beside the rice mountain was a chicken the size of a fist eating the rice, sometimes with quick pecks, sometimes with slow ones. Beside the flour mountain was a golden-haired Pekinese licking the flour, sometimes with long licks and sometimes with short ones. To the left of it a golden padlock about one foot three or four inches long hung from an iron frame. The crossbar of the lock was about the thickness of a finger, and under it was a lamp, the flame of which was heating the bar. Not understanding what all this was about, Monkey turned back to ask the heavenly teachers, "What does it mean?" "When that wretch offended Heaven the Jade Emperor had these three things set up," the heavenly teachers replied. "That place will only be due for rain when the chicken has eaten all the rice, the dog has licked up all the flour, and the lamp has melted the bar of the lock."

行者闻言，大惊失色，再不敢启奏。走出殿，满面含羞。四大天师笑道：“大圣不必烦恼，这事只宜作善可解。若有一念善慈，惊动上天，那米、面山即时就倒，锁梃即时就断。你去劝他归善，福自来矣。”行者依言，不上灵霄辞玉帝，径来下界复凡夫。须臾，到西天门，又见护国天王。天王道：“请旨如何？”行者将米山、面山、金锁之事说了一遍，道：“果依你言，不肯传旨。适间天师送我，教劝那厮归善，即福原也。”遂相别，降云下界。

那郡侯同三藏、八戒、沙僧、大小官员人等接着，都簇簇攢攢来问。行者将郡侯喝了一声道：“只因你这厮三年前十二月二十五日冒犯了天地，致令黎民有难，如今不肯降雨！”郡侯慌得跪伏在地道：“老师如何得知三年前事？”行者道：“你把那斋天的素供，怎么推倒喂狗？可实实说来！”那郡侯不敢隐瞒，道：“三年前十二月二十五日，献供斋天，在于本衙之内，因妻不贤，恶言相斗，一时怒发无知，推倒供桌，泼了素馔，果是唤狗来吃了。这两年忆念在心，神思恍





When Monkey heard this he went pale with shock, and he dared make no more memorials to the throne. He left the palace hall overcome with embarrassment. "Don't take it so badly, Great Sage," said the four heavenly teachers with smiles. "This is something that can be resolved through goodness. Once a single kind thought moves Heaven the rice and flour mountains will collapse and the bar of the padlock will be broken. If you can persuade the marquis to return to goodness then blessings will come of themselves." Monkey accepted their advice, and instead of going back to the Hall of Miraculous Mist to take his leave of the Jade Emperor he headed straight down to the lower world and its ordinary mortals. Within an instant he was at the Western Gate of Heaven, where he saw Heavenly King Lokapala again, who asked, "Did you get the decree you wanted?" Monkey told him about the rice and flour mountains and the metal lock. "What you said to me was quite right," he continued. "The Jade Emperor refuses to issue a decree. Just now the heavenly teachers told me as they saw me off that the secret of blessings lay in persuading that so-and-so to return to goodness." With that Monkey took his leave and went down to the lower world on his cloud.

When the marquis, Sanzang, Pig, Friar Sand and the officials high and low all welcomed him back they crowded round him asking questions. Monkey then shouted at the marquis, "It's all because on the twenty-fifth day of the twelfth month three years ago you offended Heaven and Earth that the people are suffering, you wretch. That's why rain won't be sent now." At this the marquis was so alarmed that he fell to his knees, prostrated himself on the ground and asked, "How do you know about what happened three years ago, teacher?" "Why did you knock the vegetarian offerings to Heaven over to feed to dogs?" said Monkey. "You'd better tell me the truth." Not daring to conceal anything, the marquis said, "On the twenty-fifth of the twelfth month three years ago I was making offerings to Heaven within the palace. As my wife was wicked we quarrelled and said bad things to each other. In an unthinking outburst of fury I knocked over the table with the offerings and scattered the vegetarian food. It's true that I called the dogs to eat it up. I never realized that Heaven would take offence at this and harm the common people. For the last couple of years it has been preying on my mind. My thoughts have

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惚，无处可以解释。不知上天见罪，遗害黎民。今遇老师降临，万望明示，上界怎么样计较。”行者道：“那一日正是玉皇下界之日。见你将斋供喂狗，又口出秽言，玉帝即立三事记汝。”八戒问道：“哥，是那三事？”行者道：“披香殿立一座米山，约有十丈高下；一座面山，约有二十丈高下。米山边有拳大的一只小鸡，在那里紧一嘴，慢一嘴的赚那米吃；面山边有一个金毛哈巴狗儿，在那里长一舌，短一舌的诒那面吃。左边又一座铁架子，架上挂一把黄金大锁，锁挺儿有指头粗细，下面有一盏明灯，灯焰儿燎着那锁挺。直等那鸡赚米尽，狗诒面尽，灯燎断锁挺，他这里方才该下雨哩。”八戒笑道：“不打紧！不打紧！哥肯带我去，变出法身来，一顿把他的米面都吃了，锁挺弄断了，管取下雨。”行者道：“呆子莫胡说！此乃上天所设之计，你怎么得见？”三藏道：“似这等说，怎生是好？”行者道：“不难！不难！我临行时，四天师曾对我言，但只作善可解。”那郡侯拜伏在地，哀告道：“但凭老师指教，下官一一皈依也。”行者道：“你若回心向善，趁早儿念佛看经，我还替你作为；汝若仍前不改，我亦不能解释，不久天即诛之，性命不能保矣。”

那郡侯磕头礼拜，誓愿皈依。当时召请本处僧道，启建







been disturbed, and I haven't been able to understand why. I never realized that it was because Heaven had taken offence that it was inflicting this disaster on the common people. Now that you have come down to visit us, teacher, I beg you to enlighten me on what the upper world intends to do."

"That happened to be a day on which the Jade Emperor was visiting the lower world," Monkey replied. "When he saw you feed the vegetarian food to the dogs and heard your foul language the Jade Emperor set three things up to remember you by." "What three things, brother?" Pig asked. "In the Hall of Fragrance he had set up a rice mountain about a hundred feet high and a flour mountain about two hundred feet high. Beside the rice mountain is a chicken the size of a fist who's eating it with quick pecks and slow pecks. Beside the flour mountain is a golden-haired Pekinese licking the flour up with long licks and short licks. And to the left is an iron frame from which hangs a golden padlock with a crossbar the thickness of a finger under which a lamp is burning and warming the bar. You will only be due for rain here when the chicken's eaten all the rice, the dog's licked up all the flour and the lamp has melted the bar of the lock." "No problem," said Pig, "no problem. If you take me with you, brother, I can do a transformation, eat all the rice and flour up in one sitting and snap the bar of the lock. I can guarantee rain." "Don't talk nonsense, you idiot," said Monkey. "This is a plan that's been made by Heaven. You'll never be able to get there." "From what you say I don't know what to do," said Sanzang. "It's easy," said Monkey, "easy. As I was leaving the four heavenly teachers said to me that this could only be solved through goodness."

The marquis then prostrated himself on the ground again and said imploringly, "I will do just as you tell me, teacher." "If your heart can turn back to goodness," Monkey replied, "I hope that you'll at once start invoking the Buddha and reciting scriptures. Then I'll be able to help you. If you persist in refusing to reform there'll be nothing I can do to get you off. It won't be long before Heaven executes you, and your life will be beyond saving."

The marquis kowtowed in worship, swearing to return to the faith. At once he summoned all the Buddhist and Taoist clergy in the city and

道场，各各写发文书，申奏三天。郡侯领众拈香瞻拜，答天谢地，引罪自责。三藏也与他念经。一壁厢又出飞报，教城里城外大家小户，不论男女人等，都要烧香念佛。自此时，一片善声盈耳。行者却才欢喜。对八戒、沙僧道：“你两个好生护持师父，等老孙再与他去去来。”八戒道：“哥哥，又往那里去？”行者道：“这郡侯听信老孙之言，果然受教，恭敬善慈，诚心念佛，我这去再奏玉帝，求些雨来。”沙僧道：“哥哥既要去，不必迟疑，且耽搁我们行路；必求雨一坛，庶成我们之正果也。”

好大圣，又纵云头，直至天门外。还遇着护国天王。天王道：“你今又来做甚？”行者道：“那郡侯已归善矣。”天王亦喜。正说处，早见直符使者，捧定了道家文书，僧家关牒，到天门外传递。那符使见了行者，施礼道：“此意乃大圣劝善之功。”行者道：“你将此文牒送去何处？”符使道：“直送至通明殿上，与天师传递到玉皇大天尊前。”行者道：“如此，你先行，我当随后而去。”那符使人天门去了。护国天王道：“大圣，不消见玉帝了。你只往九天应元府下，借点雷神，径自声雷掣电，还他就有雨下也。”

真个行者依言，入天门里，不上凌霄殿求请旨意，转云



ordered that a site be prepared for religious ceremonies. They were all to write out documents and memorials for three days. The marquis led his followers in burning incense and worshipping, thanking Heaven and Earth and repenting of his sins. Sanzang recited sutras on his behalf. At the same time urgent notices were sent out ordering all the men and women, young and old, in all the households inside and outside the city to burn incense sticks and invoke the Buddha. From that moment on all ears were filled with virtuous sounds. Only then did Brother Monkey feel happy. "You two look after the master," he said to Pig and Friar Sand, "while I go off for him again." "Where are you going this time, brother?" Pig asked. "The marquis really has believed what I told him and is being reverent, good and kind," Monkey replied, "and he's sincerely invoking the Buddha's name. So I'm going back to submit another request for rain to the Jade Emperor." "If you're going, don't lose any time, brother," said Friar Sand. "This is holding us up on our journey. But do get a fall of rain: it'll be another true achievement for us."

The splendid Great Sage set his cloud off once more and went straight to the gate of Heaven, where he met Heavenly King Lokapala again. "What have you come for now?" Lokapala asked. "The marquis has mended his ways," Monkey replied, which pleased the Heavenly King. As they were talking the Straight Spell Messenger arrived at the gate of Heaven to deliver letters and documents written by Taoist and Buddhist clergy. When he saw Monkey the messenger bowed and said, "This is all the result of your successful conversion, Great Sage." "Where are you taking those letters?" Monkey asked. "Straight to the Hall of Universal Brightness," the messenger replied, "to give to the heavenly teachers to pass on to the Great Heavenly Honoured One, the Jade Emperor." "In that case you'd better go first and I'll follow," Monkey said. The messenger then went in through the heavenly gate. "Great Sage," said Heavenly King Lokapala, "there's no need for you to go to see the Jade Emperor. You should go to borrow some thunder gods from the Office of Response to the Primary in the Ninth Heaven, then set off thunder and lightning. After that there'll certainly be rain."

Monkey accepted this suggestion and went in through the gate of Heaven. Instead of going to the Hall of Miraculous Mist to ask for an

步，径往九天应元府，见那雷门使者、纠录典者、廉访典者都来迎着，施礼道：“大圣何来？”行者道：“有事要见天尊。”三使者即为传奏。天尊随下九凤丹霞之宸，整衣出迎。相见礼毕，行者道：“有一事特来奉求。”天尊道：“何事？”行者道：“我因保唐僧，至凤仙郡，见那干旱之甚，已许他求雨，特来告借贵部官将到彼声雷。”天尊道：“我知那郡侯冒犯上天，立有三事，不知可该下雨哩。”行者笑道：

“我昨日已见玉帝请旨。玉帝着天师引我去披香殿看那三事，乃是米山、面山、金锁。只要三事倒断，方该下雨。我愁难得倒断，天师教我劝化郡侯等众作善，以为‘人有善念，天必从之。’庶几可以回天心，解灾难也。今已善念顿生，善声盈耳。适间直符使者已将改行从善的文牒奏上玉帝去了，老孙因特造尊府，告借雷部官将相助相助。”天尊道：“既如此，差邓、辛、张、陶，帅领闪电娘子，即随大圣下降凤仙郡声雷。”

那四将同大圣，不多时，至于凤仙境界。即于半空中作





edict he at once turned his cloud-treading steps towards the Office of Response to the Primary in the Ninth Heaven, where the Envoy of the Thunder Gate, the Corrector of Records and the Inspector of Probity appeared to bow and say, "Why are you here, Great Sage?" "There's something I'd like to see the Heavenly Honoured One about," Monkey replied, and the three envoys passed this on in a memorial to the Heavenly Honoured One, who then came down from behind his screen of red clouds and nine phoenixes in full court dress. When they had exchanged greetings Monkey said, "There is something I would like to request of you." "What might that be?" the Heavenly Honoured One asked. "While escorting the Tang Monk I have reached the prefecture of Fengxian," said Brother Monkey, "and as they have long been suffering from drought there I promised to make it rain for them. The reason I have come here is to ask for the loan of some of your subordinate officials and generals in order to ask for rain." "I am aware that three things have been set up because the marquis there offended Heaven," the Heavenly Honoured One replied, "but I have not yet heard that rain is due to fall there."

"When I went to ask the Jade Emperor for an edict yesterday," Monkey replied with a smile, "he told the heavenly teachers to take me to see the three things in the Hall of Fragrance: the mountain of rice, the mountain of flour and the golden lock. Rain isn't due to fall till these three things have been knocked down or broken. When I was feeling very upset because it was so difficult the heavenly teachers advised me to persuade the marquis and his people to do good deeds because Heaven is bound to help anyone who has a good thought. So there's a good chance of persuading Heaven to change its mind and delivering them from this disaster. Now good thoughts are happening everywhere, and all ears are filled with good sounds. Not long ago the Straight Spell Messenger took letters showing that they had mended their ways and turned towards goodness to the Jade Emperor, which is why I've come to your illustrious palace to ask for the help of your thunder officials and thunder generals." "In that case," the Heavenly Honoured One replied, "I'll send Deng, Xin, Zhang and Tao to take Mother Lightning and go with you to Fengxian Prefecture to make thunder, Great Sage."

Before long the four generals and the Great Sage had reached the

起法来。只听得唵鲁鲁的雷声，又见那淅沥沥的闪电。真个是：

电掣紫金蛇，雷轰群蛰哄。

荧煌飞火光，霹雳崩山洞。

列缺满天明，震惊连地纵。

红销一闪发萌芽，万里江山都撼动。

那凤仙郡，城里城外，大小官员，军民人等，整三年不曾听见雷电；今日见有雷声霍闪，一齐跪下，头顶着香炉，有的手拈着柳枝，都念“南无阿弥陀佛！南无阿弥陀佛！”这一声善念，果然惊动上天。正是那古诗云：

“人心生一念，天地悉皆知。

善恶若无报，乾坤必有私。”

且不说孙大圣指挥雷将，掣电轰雷于凤仙郡，人人归善。却说那上界直符使者，将僧道两家的文牒，送至通明殿，四天师传奏凌霄殿。玉帝见了道：“那厮们既有善念，看三事如何。”正说处，忽有披香殿看管的将官报道：“所立米面山俱倒了。霎时间米面皆无。锁梃亦断。”奏未毕，又有当驾天官引凤仙郡土地、城隍、社令等神齐来拜奏道：“本郡





boundaries of Fengxian and started performing their magic in mid air. A great rumble of thunder could be heard, and there were sizzling flashes of lightning. Indeed,

The lightning was like snakes of purple gold;  
The thunder was like the noise of sleeping insects awakened.  
Flashes of light like flying fire,  
Thunderclaps like landslides in the mountains.  
The jagged lines lit up the whole of the sky;  
The great noise caused the earth itself to move.  
When the red silk flashed like sprouts of plants  
Rivers and mountains shook for three thousand miles.

Inside and outside the city of Fengxian nobody, whether an official high or low, a soldier or a civilian had heard thunder or seen lightning for three whole years; and now that the thunder was booming and the lightning flashing they all fell to their knees, put incense burners on their heads, held sprigs of willow in their hands and said, "We submit to Amitabha Buddha. We submit to Amitabha Buddha." These good thoughts had indeed moved Heaven, as is proved by an old-style poem:

When thoughts have been born in human minds  
Heaven and earth will both be aware.  
If evil and good do not get their due  
Sides have been taken by powers up there.

We will for the moment leave the Great Sage Monkey directing the thunder generals as they unleashed thunder and lightning over Fengxian Prefecture, where everyone had turned back to goodness, and tell how the Straight Spell Messenger took the Taoist and Buddhist documents straight to the Hall of Universal Brightness, where the four heavenly teachers submitted them to the Jade Emperor in the Hall of Miraculous Mist. When the Jade Emperor had seen them he said, "As that wretch has had some virtuous thoughts, see what has happened to the three things." Just as he was speaking the official in charge of the Hall of Fragrance came in to report, "The rice and flour mountains have collapsed: the rice and flour all disappeared in an instant. The bar of the lock has also been broken." Before he could finish submitting this memorial the heavenly official in attendance led in the local deity, the city god and the gods of the altars



郡主并满城大小黎庶之家，无一家一人不皈依善果，礼佛敬天。今启垂慈，普降甘雨，救济黎民。”玉帝闻言大喜，即传旨：“着风部、云部、雨部，各遵号令，去下方，按凤仙郡界，即于今日今时，声雷布云，降雨三尺零四十二点。”时有四大天师奉旨，传与各部随时下界，各逞神威，一齐振作。

行者正与邓、辛、张、陶，令闪电娘子在空中调弄，只见众神都到，合会一天。那其间风云际会，甘雨滂沱。好雨：

漠漠浓云，蒙蒙黑雾。

雷车轰轰，闪电灼灼。

滚滚狂风，淙淙骤雨。

所谓一念回天，万民满望。

全亏大圣施元运，万里江山处处阴。

好雨倾河倒海，蔽野迷空。

檐前垂瀑布，窗外响玲珑。

万户千门人念佛，六街三市水流洪。

东西河道条条满，南北溪湾处处通。

槁苗得润，枯木回生。







from Fengxian, who all bowed and reported, "The lord of our prefecture and every member of every household, high and low, of the people has been converted to the true achievement and is worshipping the Buddha and Heaven. We now beg you in your compassion to send a widespread fall of timely rain to deliver the common people." When the Jade Emperor heard this he was very pleased, so he issued an edict: "Let the departments of wind, cloud and rain go to the lower world in accordance with orders. At this hour on this day the clouds are to be spread, the thunder shall roar, and three feet and forty-two drops of rain shall fall." At once the four heavenly teachers transmitted the edict to the weather departments, who were all to go to the lower world, show their powers and act together.

Monkey was enjoying himself up in the sky with Deng, Xin, Zhang and Tao, who were ordering Mother Lightning about, when the arrival of all other gods filled the sky with their assembly. As the wind and the clouds met, the timely rain began to pour down.

Thick, heavy clouds,  
Lowering black mists,  
The rumbling of the thunder cart,  
The searing flash of lightning,  
A roaring gale,  
A torrential downpour.  
Indeed, when one thought goes up to Heaven  
Ten thousand hopes are all fulfilled.  
Because the Great Sage has used his powers  
The landscape is darkened for thousands of miles.  
The wonderful rain falls like rivers and seas,  
Hiding the country and heavens from sight.  
Water comes pouring down the eaves,  
Noisily pounding outside the windows.  
While every household invokes the Buddha  
All of the streets and markets are flooded.  
To east and west every channel is filled;  
Winding streams meander to north and to south.  
Dried-up shoots receive moisture,  
Withered trees revive.  
The hemp and wheat now flourish in the fields;



田畴麻麦盛，村堡豆粮升。  
客旅喜通贩卖，农夫爱尔耘耕。  
从今黍稷多条畅，自然稼穡得丰登。  
风调雨顺民安乐，海晏河清享太平。

一日雨下足了三尺零四十二点，众神祇渐渐收回。孙大圣厉声高叫道：“那四部众神，且暂停云从，待老孙去叫郡侯拜谢列位。列位可拨开云雾，各现真身，与这凡夫亲眼看看，他才信心供奉也。”众神听说，只得都停在空中。

这行者按落云头，径至郡里。早见三藏、八戒、沙僧，都来迎接。那郡侯一步一拜来谢。行者道：“且慢谢我。我已留住四部神祇，你可传召多人同此拜谢，教他向后好来降雨。”郡侯随传飞报，召众同酬，都一个个拈香朝拜。只见那四部神祇，开明云雾，各现真身。四部者，乃雨部、雷部、云部、风部。只见那：

龙王显像，雷将舒身。云童出现，风伯垂真。龙王显像，银须苍貌世无双；雷将舒身，钩嘴威颜诚莫比。云童出现，谁如玉面金冠；风伯垂真，曾似燥眉环眼。

Beans and other grains grow in the countryside.  
Traders happily travel to sell their wares;  
Cheerful peasants get ready to work.  
After this the millet will do well,  
And the crops are bound to yield a bumper harvest.  
When wind and rain are timely the people know content;  
When rivers and seas are calm the world is at peace.

That day three feet and forty-two drops of rain fell, after which all the gods began to tidy up and go away. "Gods of the four departments," yelled the Great Sage at the top of his voice, "stay there for a moment with your cloud followers while I tell the marquis to bow to you all and express his thanks. You may part the clouds and appear in your true forms to let this mortal see you with his own eyes. That's the only way he'll believe and make offerings." When the gods heard this they all stayed where they were up in the clouds.

Monkey then brought his cloud down to land and went straight into the prefectural palace, where Sanzang, Pig and Friar Sand all greeted him. The marquis kowtowed to him in thanks at every pace he took. "Stop thanking me," said Monkey. "I've asked the gods of the four departments to stay. Could you tell everyone to come here to kowtow and thank them so that they'll make it rain properly in future?" The marquis issued urgent orders summoning everyone to give thanks, and they all kowtowed with incense-sticks in their hands. The gods of the four departments — rain, thunder, cloud and wind — then parted the clouds and revealed themselves in their true form.

The dragon king appeared,  
The thunder generals were revealed,  
The clouds boys were seen,  
The lords of the wind came down.  
The dragon king appeared:  
With silver whiskers and an azure face he was really peerless.  
The thunder generals were revealed  
With their countenances of matchless might and crooked mouths.  
The cloud boys were seen  
Wearing gold crowns over faces like jade.  
The lords of the wind came down



齐齐显露青霄上，各各挨排现圣仪。凤仙郡界人才信，顶礼拈香恶性回。今日仰朝天上将，洗心向善尽皈依。众神祇宁待了一个时辰，人民拜之不已。孙行者又起在云端，对众作礼道：“有劳！有劳！请列位各归本部。老孙还教郡界中人家，供养高真，遇时节醮谢。列位从此后，五日一风，十日一雨，还来拯救拯救。”众神依言，各各转部不题。

却说大圣坠落云头，与三藏道：“事毕民安，可收拾走路矣。”那郡侯闻言，急忙行礼道：“孙老爷说那里话！今此一场，乃无量无边之恩德。下官这里差人办备小宴，奉答厚恩。仍买治民间田地，与老爷起建寺院，立老爷生祠，勒碑刻名，四时享祀。虽刻骨镂心，难报万一，怎么就说走路的话！”三藏道：“大人之言虽当，但我等乃西方挂搭行脚之僧，不敢久住。一二日间，定走无疑。”那郡侯那里肯放。连夜差多人治办酒席，起盖祠宇。

次日，大开佳宴，请唐僧高坐；孙大圣与八戒、沙僧列坐。郡侯同本郡大小官员部臣把杯献饌，细吹细打，款待了一日。这场果是欣然。有诗为证：





With flustered brows and bulging eyes.  
All were displayed on the azure clouds  
Drawn up in ranks with their holy countenances.  
Only then were the people of Fengxian convinced  
As they kowtowed, burned incense and rejected evil.  
Today they gazed up at the heavenly generals,  
Washing their hearts as they all turned to goodness.

The gods stood there for two hours as the people kowtowed to them endlessly. Monkey rose up into the clouds again to bow to all the gods and say, "I've put you to great trouble. All you gentlemen may now return. I'll make everyone in this prefecture give pure and lofty offerings to thank you at the due season. From now on you gentlemen must send wind every five days and rain every ten days to help them out." The gods all consented as he told them and returned to their own departments.

Bringing his cloud down to land, Monkey said to Sanzang, "Now that the job's been done and the people given peace we can pack our things and be on our way again." When the marquis heard this he hastened to bow and say, "How can you say such a thing, Lord Sun? What has happened today has been an infinitely great act of kindness. I have sent people to prepare a humble banquet to thank you for your great kindness. Then I will buy some land from the people to build a monastery for you, my lords, with a shrine to you with inscribed tablets where offerings can be made in all four seasons. Even if I were to carve my own bones and heart it would be hard to repay a ten thousandth part of what I owe you. You can't possibly leave." "What Your Excellency says is very fine," Sanzang replied, "but we are pilgrim monks who can only put up for the night on our journey west. We cannot stay here long. We definitely must leave in a day or two." The marquis refused to let them go, and he ordered many people to prepare a banquet and start building a monastery that very night.

The next day there was a magnificent banquet at which the Tang Priest took the place of honour while the Great Sage Monkey sat beside him with Pig and Friar Sand. The marquis and his officials high and low passed them cups of wine and dishes of food while fine music was played, and so they were entertained all day. It was a most happy occasion, and there is a

田畴久旱逢甘雨，河道经商处处通。  
深感神僧来郡界，多蒙大圣上天宫。  
解除三事从前恶，一念皈依善果弘。  
此后愿如尧舜世，五风十雨万年丰。

一日筵，二日宴；今日酬，明日谢；扳留将有半月，只等寺院生祠完备。一日，郡侯请四众往观。唐僧惊讶道：“功程浩大，何成之如此速耶？”郡侯道：“下官催趲人工，昼夜不息，急急命完，特请列位老爷看看。”行者笑道：“果是贤才能干的好贤侯也！”即时都到新寺。见那殿阁巍峨，山门壮丽，俱称赞不已。行者请师父留一寺名。三藏道：“有，留名当唤做‘甘霖普济寺’。”郡侯称道：“甚好！甚好！”用金贴广招僧众，侍奉香火。殿左边立起四众生祠，每年四时祭祀；又起盖雷神、龙神等庙，以答神功。看毕，即命趲行。

那一郡人民，知久留不住，各备赆仪，分文不受。因此，合郡官员人等，盛张鼓乐，大展旌幢，送有三十里远





poem to prove it:

After long drought the fields received sweet rain;  
Merchants were travelling along all watercourses.  
They were deeply moved by the monks who had come to the city,  
And by the Great Sage who had gone up to Heaven.  
The three things had now been accomplished;  
One thought had brought all back to the good.  
From now on all longed for a new golden age  
With ideal weather and good harvests for ever.

The banquets went on for days, as did the giving of thanks, until they had been kept there for almost half a month. All that remained to do was complete the monastery and the shrine. One day the marquis invited the four monks to go to inspect them. "How did you complete so enormous a project so quickly?" asked the Tang Priest in astonishment. "I pressed the labourers to work night and day without stopping and insisted most urgently that they finish quickly," the marquis replied. "Now I would like you gentlemen to come and inspect it." "You certainly are a most good and able marquis," said Monkey with a smile. By now they had all reached the new monastery, where they were full of admiration for the towering halls and the majestic entrance. Monkey asked Sanzang to name the monastery. "Very well," Sanzang said, "I name it the Monastery of Salvation by Timely Rain." "Splendid," said the marquis, "splendid." He then issued a golden invitation to monks from far and wide to come to burn incense there. To the left of the Buddha hall was a shrine to the four pilgrims at which offerings were to be made in each of the four seasons every year. Temples had also been built for the thunder gods and dragon gods to thank them for their divine efforts. When the visit was over Sanzang ordered an early departure.

When the local people realized that the monks could be persuaded to stay no longer they all prepared parting gifts, none of which the travellers would accept. Then all the officials in the prefecture escorted them on their way for ten miles with a band playing and a great display of flags and canopies. Still loath to let the travellers go, the officials watched with tears in their eyes till they had disappeared from sight. Only then did the offi-

近，犹不忍别，遂掩泪目送，直至望不见方回。

这正是：

    硕德神僧留普济，齐天大圣广施恩。

    毕竟不知此去还有几日方见如来，且听下回分解。





cial return to the city. Indeed.

The virtuous and holy monk left behind the Salvation Monastery;  
The Great Sage Equalling Heaven dispensed great kindness.

If you don't know how many more days after this departure it was that they finally saw the Tathagata Buddha, listen to the explanation in the next instalment.



## 第八十八回

禅到玉华施法会 心猿木母授门人

话说唐僧喜喜欢欢别了郡侯，在马上向行者道：“贤徒，这一场善果，真胜似比丘国搭救儿童，皆尔之功也。”沙僧道：“比丘国只救得一千一百一十一个小儿，怎似这场大雨，滂沱浸润，活彀者万万千千性命！弟子也暗自称赞大师兄的法力通天，慈恩盖地也。”八戒笑道：“哥的恩也有，善也有，却只是外施仁义，内包祸心。但与老猪走，就要作践人。”行者道：“我在那里作践你？”八戒道：“也彀了！也彀了！常照顾我捆，照顾我吊，照顾我煮，照顾我蒸！今在凤仙郡施了恩惠与万万之人，就该住上半年，带挈我吃几顿自在饱饭，却只管催趲行路！”长老闻言，喝道：“这个呆子，怎么只思量撈嘴！快走路！再莫斗口！”八戒不敢言，掬掬嘴，挑着行囊，打着哈哈，师徒们奔上大路。此时光景如梭，又值深秋之候。但见：

水痕收，山骨瘦。红叶纷飞，黄花时候。霜晴觉夜

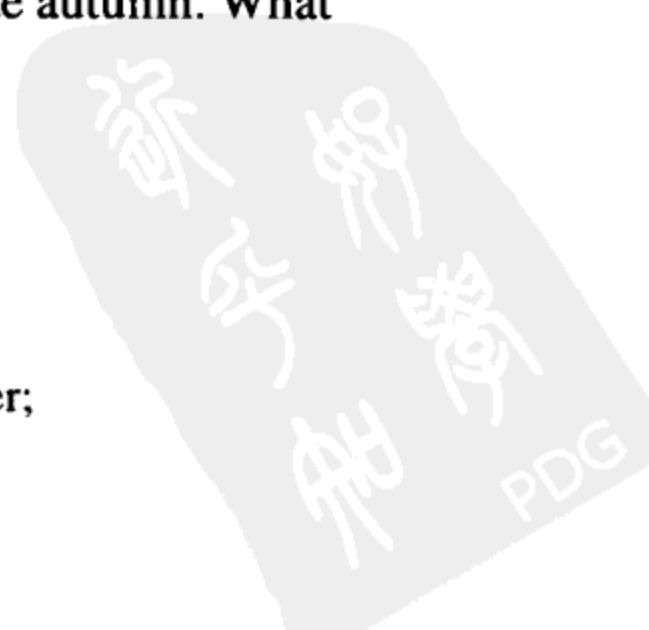
## Chapter 88

### When the Dhyana Reaches Yuhua a Display of Magic Is Given The Mind-Ape and the Mother of Wood Take Their Own Disciples

The story tells how after happily taking their leave of the marquis the Tang Priest turned to Monkey as he rode and said, "Worthy disciple, this good result was even better than rescuing the babies in Bhiksuland, and it was all your achievement." "In Bhiksuland you only saved 1,111 little boys," said Friar Sand. "That's no comparison with this heavy, soaking rain that's saved tens of thousands of lives. I've been quietly admiring my big brother's magical powers that extend right up to the heavens, as well as his mercy that covers the whole earth." "Merciful and good our big brother may be," said Pig with a laugh, "but it's just a show of being kind. Inside he's a troublemaker. When he's with me he treats me like dirt." "When have I ever treated you like dirt?" Monkey protested. "Often enough," replied Pig. "You're always seeing to it that I get tied up, hung up, boiled and steamed. After being so kind to all those tens of thousands of people in Fengxian you should have stayed there for half a year and let me have a few more good filling meals. Why did you have to be sending us on our way?" When the venerable elder heard this he shouted, "You idiot! Can you think of nothing but your greed? Stop quarrelling and be on your way." Daring say no more, Pig thrust out his snout, shouldered the luggage, and followed the master and his fellow disciples along the road, laughing loudly.

Time moved as fast as a shuttle, and soon it was late autumn. What could be seen was,

The end of ripples on the waters,  
The mountains' bones looking lean.  
Red leaves fly around,  
In the time of yellowing flowers.  
Under the clear and frosty sky the nights seem longer;



长，月白穿窗透。家家烟火夕阳多，处处湖光寒水溜。  
白蘋香，红蓼茂。橘绿橙黄，柳衰谷秀。荒村雁落碎芦  
花，野店鸡声收菽豆。

四众行够多时，又见城垣影影。长老举鞭遥指叫：“悟空，你看那里又有一座城池，却不知是甚去处。”行者道：“你我俱未曾到，何以知之？且行至边前问人。”

说不了，忽见树丛里走出一个老者，手持竹杖，身着轻衣，足踏一对棕鞋，腰束一条扁带，慌得唐僧滚鞍下马，上前道个问讯。那老者扶杖还礼道：“长老那方来的？”唐僧合掌道：“贫僧东土唐朝差往雷音拜佛取经者。今至宝方，遥望城垣，不知是甚去处，特问老施主指教。”那老者闻言，口称：“有道禅师，我这敝处，乃天竺国下郡，地名玉华县。县中城主，就是天竺皇帝之宗室，封为玉华王。此王甚贤，专敬僧道，重爱黎民。老禅师若去相见，必有重敬。”三藏谢了。那老者径穿树林而去。

三藏才转身对徒弟备言前事。他三人欣喜，扶师父上马。三藏道：“没多路，不须乘马。”四众遂步至城边街道观

The moon shines white through the windows.  
Many the household fires in the evening light;  
The water gleams cold all over the lake.  
The clover fern is now white,  
While knotweed blooms red.  
Mandarins are green and oranges yellow;  
Willows are withering and the millet is ripe.  
Beside the desolate village wild geese land among the reeds;  
Cocks call by the country inn while the beans are harvested.

When the four of them had been travelling for a long time they saw the towering shape of a city wall. "Wukong," said Sanzang, waving his riding-crop, "you can see there's another city there. I wonder where it is." "Neither of us have ever been here before," Monkey replied, "so how could I know? Let's go ahead and ask."

Before the words were out of his mouth an old man appeared from among some trees. He was leaning on a stick, lightly dressed with coir sandals on his feet and had a sash round his waist. The Tang Priest hastily dismounted and went over to greet the old man. Returning his greeting as he leant on his stick, the old man asked, "Where are you from, reverend sir?" "I am a poor monk sent by the Tang court in the east to worship the Buddha in the Thunder Monastery and fetch the scriptures," the Tang Priest replied, putting his hands together in front of his chest. "Now that I have come to this distinguished place I wonder which city it is that I can see in the distance, and I would ask you, venerable benefactor, to inform me." When the old man heard this he replied, "Enlightened master of the dhyana, this humble place of ours is Yuhua County in one of the prefectures of India. The lord of our city is a member of the king of India's royal family who has been made prince of Yuhua. He is a very worthy prince who respects both Buddhist and Taoist clergy and cares deeply for the common people. If you go to see him he will certainly treat you with great respect." Sanzang thanked the old man, who went off through the woods.

Sanzang then turned back to tell his disciples what had happened. The three of them were happily going to help the master back on his horse when Sanzang said, "It's not far. There is no need to ride." The four of them then walked to a street beside the city wall to take a look. This was



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看。原来那关厢人家，做买做卖的，人烟凑集，生意亦甚茂盛。观其声音相貌，与中华无异。三藏吩咐：“徒弟们谨慎。切不可放肆。”那八戒低了头，沙僧掩着脸，惟孙行者搀着师父。两边人都来争看，齐声叫道：“我这里只有降龙伏虎的高僧，不曾见降猪伏猴的和尚。”八戒忍不住，把嘴一掬道：“你们可曾看见降猪王的和尚？”唬得满街上人，跌跌跏跏，都往两边闪过。行者笑道：“呆子，快藏了嘴，莫装扮。仔细脚下过桥。”那呆子低着头，只是笑。过了吊桥，入城门内，又见那大街上酒楼歌馆，热闹繁华。果然是神州都邑。有诗为证。诗曰：

锦城铁瓮万年坚，临水依山色色鲜。  
百货通湖船入市，千家沽酒店垂帘。  
楼台处处人烟广，巷陌朝朝客贾喧。  
不亚长安风景好，鸡鸣犬吠亦般般。

三藏心中暗喜道：“人言西域诸番，更不曾到此。细观此景，与我大唐何异！所为极乐世界，诚此之谓也。”又听得人说，白米四钱一石，麻油八厘一斤，真是五谷丰登之处。

行够多时，方到玉华王府。府门左右，有长史府、审理





an area where traders lived; it was crowded with people and business was good. The people looked and sounded no different from those of China. "Be careful, disciples," said Sanzang. "On no account must you act wild." At that Pig bowed his head and Friar Sand covered his face, leaving only Monkey to support the master. On both sides of the road people were crowding in to look at them, shouting, "We only have eminent monks who subdue dragons and tigers here. We've never seen monks who subdue pigs and monkeys before." This was more than Pig could stand. Thrusting his snout at them he said, "Have you ever seen a monk in all your life who subdued the king of the pigs?" This gave all the people in the street so bad a fright that they fell back on both sides of them stumbling and tripping over, trying to get away. "Put that snout away at once, you idiot," said Monkey with a grin, "and don't try to make yourself look pretty. Just pay attention while you're crossing the bridge." The idiot lowered his head and kept grinning. Once over the drawbridge they entered the city, where the main roads were bustling and prosperous with bars and houses of entertainment. It was indeed a city in a divine region, and there is a poem to prove it that goes,

An eternally iron-strong city like splendid brocade,  
Full of fresh colour, lying next to a river near mountains,  
Connected by boat with lakes for the movement of goods.  
A thousand wine-shops await behind curtains.  
Everywhere smoke rises from towering buildings;  
Each morning the lanes are filled with the hubbub of traders.  
The look of the city was much like Chang'an:  
Cock-crows and the barking of dogs were all just the same.

"I have heard tell of the foreigners in the West," Sanzang thought with secret delight, "but I have never come here before. On close examination it is no different from our Great Tang. This must be what is meant by paradise." When he learned that a bushel of hulled rice cost only four tenths of an ounce of silver and a pound of sesame oil only eight thousandths of an ounce of silver he realized that this truly was a place where crops grew in abundance.

After walking for quite a long time they reached the prince of Yuhua's palace. On either side of the palace gates were the office of the

厅、典膳所、待客馆。三藏道：“徒弟，此间是府，等我进去，朝王验牒而行。”八戒道：“师父进去，我们可好在衙门前站立？”三藏道：“你不看这门上是‘待客馆’三字！你们都去那里坐下，看有草料，买些喂马。我见了王，倘或赐斋，便来唤你等同享。”行者道：“师父放心前去。老孙自当理会。”那沙僧把行李挑至馆中。馆中有看馆的人役，见他们面貌丑陋，也不敢问他，也不敢教他出去，只得让他坐下不题。

却说老师父换了衣帽，拿了关文，径至王府前。早见引礼官迎着问道：“长老何来？”三藏道：“东土大唐差来大雷音拜佛祖求经之僧，今到贵地，欲倒换关文，特来朝参千岁。”引礼官即为传奏。那王子果然贤达，即传旨召进。三藏至殿下施礼。王子即请上殿赐坐。三藏将关文献上。王子看了，又见有各国印信手押，也就欣然将宝印了，押了花字，收折在案；问道：“国师长老，自你那大唐至此，历遍诸邦，共有几多路程？”三藏道：“贫僧也未记程途。但先年蒙观音菩萨在我王御前显身，曾留了颂子，言西方十万八千里。贫僧在路，已经过一十四遍寒暑矣。”王子笑道：“十四遍寒暑，即十四年了。想是途中有甚耽搁。”三藏道：“一言







remembrancer, the law courts, the prince's kitchens and the government hostel. "Disciples," said Sanzang, "here is the palace. Wait while I go inside for the prince to inspect our passport and let us on our way." "We can't very well stand at the gates while you go in, Master," said Pig. "Can you not see 'Government Hostel' written over that gateway?" Sanzang asked. "Go and sit there and see if you can buy some fodder for the horse. If the prince offers me a meal when I have my audience with him I will send for you to share it." "Go on in, Master, and don't worry," said Brother Monkey. "I can cope." Friar Sand carried the luggage into the hostel, where the staff were so alarmed by their hideous faces that they did not dare ask them any questions or send them away but could only invite them to sit down.

Meanwhile the master changed his habit and hat and went straight into the prince's palace with the passport in his hands. Soon he was met by a protocol officer who asked, "Where are you from, reverend sir?" "I am a monk sent by the Great Tang in the east to worship the Lord Buddha and fetch the scriptures in the Great Thunder Monastery," Sanzang replied. "Now that I have reached this distinguished place I would like to have my passport inspected and returned, which is why I have come to seek an audience with His Royal Highness." The protocol officer passed this on, and as the prince was indeed an enlightened one he sent for Sanzang at once.

Sanzang bowed in greeting before the prince's hall, and the prince invited him into the hall to sit down. When the prince read the passport that Sanzang handed him and saw the seals and signatures from so many countries on it he signed it himself, folded it up and put it on his table. "Venerable Teacher of the Nation," he said, "you have passed through many countries on your way here from Great Tang. How long has your journey taken?" "I have kept no record of the distance," Sanzang said, "but some years ago the Bodhisattva Guanyin appeared to me and left an address in verse in which it was said that the road would be sixty thousand miles long. I have already seen fourteen winters and summers on my journey." "That means fourteen years," the prince replied. "I should imagine that there were many delays along the way." "It would be hard to tell of them all," said Sanzang. "There were thousands of monsters and I

难尽!万蛰千魔,也不知受了多少苦楚,才到得宝方!”那王子十分欢喜。即着典膳官备素斋管待。三藏:“启上殿下,贫僧有三个小徒,在外等候,不敢领斋,但恐迟误行程。”王子教:“当殿官,快去请长老三位徒弟,进府同斋。”

当殿官随出外相请。都道:“未曾见,未曾见。”有跟随的人道:“待客馆中坐着三个丑貌和尚,想必是也。”当殿官同众至馆中,即问看馆的道:“那个是大唐取经僧的高徒?我主有旨,请吃斋也。”八戒正坐打盹,听见一个“斋”字,忍不住,跳起身来答道:“我们是!我们是!”当殿官一见了,魂飞魄丧,都战战的道:“是个猪魑!猪魑!”行者听见,一把扯住八戒道:“兄弟,放斯文些,莫撒村野。”那众官见了行者,又道:“是个猴精!猴精!”沙僧拱手道:“列位休得惊恐。我三人都是唐僧的徒弟。”众官见了,又道:“灶君!灶君!”孙行者即教八戒牵马,沙僧挑担,同众人玉华王府。当殿官先入启知。

那王子举目见那等丑恶,却也心中害怕。三藏合掌道:“千岁放心。顽徒虽是貌丑,却都心良。”八戒朝上唱个喏道:“贫僧问讯了。”王子愈觉心惊。三藏道:“顽徒都是山野中收来的,不会行礼,万望赦罪。”王子奈着惊恐,教典膳官请众僧官去暴纱亭吃斋。三藏谢了恩,辞王下殿,同至亭



don't know how much suffering to be endured before I could reach here." The prince was so pleased with his visitor that he ordered his kitchens to prepare a vegetarian meal for him. "I wish to inform Your Royal Highness that I have three disciples," Sanzang said. "As they are waiting outside I will not be able to delay our journey by accepting the meal." The prince then ordered his aides to go straight out to invite the venerable elder's three disciples into the palace to share the meal.

When the aides went out with this invitation they said, "We can't see them, we can't see them." "There are three hideous monks sitting in the hostel," one of their staff said. "Must be them." The aides and their staff then went to the hostel, where they asked the people in charge, "Which are the disciples of the monk from Great Tang who's going to fetch the scriptures? His Royal Highness has invited them to a meal." As soon as Pig, who was sitting there snoozing, heard the word "meal" he could not help jumping up and saying, "We are, we are," at the sight of which the palace aides' souls flew from their bodies as they shivered and said, "A pig demon! A pig demon!" When Monkey heard this he seized hold of Pig and said, "Act a bit more civilized, brother, and don't be so wild." When the officials saw Monkey they all said, "A monkey spirit! A monkey spirit!" "There's no need to be frightened," said Friar Sand, raising his hands together in polite greeting. "We're all disciples of the Tang Priest." "A stove god, a stove god," was the officials' reaction to the sight of him. Monkey then told Pig to lead the horse and Friar Sand to shoulder the carrying-pole as they followed the officials' staff into the prince of Yuhua's palace. The aides went ahead to announce them.

When the prince looked up and saw how ugly they were he too was frightened. "Do not be alarmed, Your Royal Highness," said Sanzang, putting his hands together in front of his chest. "Although my rough disciples are ugly they have good hearts." Pig intoned a noise of respect and said, "How do you do?" This made the prince feel even more alarmed. "All my rough disciples are from the wilds and the mountains and they do not know how to behave," Sanzang explained, "so please forgive them." Overcoming his fear, the prince told the superintendent of his kitchens to take the monks to eat in the Gauze Pavilion. Sanzang thanked the prince, came down from the hall to proceed to the pavilion with his disciples, then

内，埋怨八戒道：“你这夯货，全不知一毫礼体！索性不开口，便也罢了；怎么那般粗鲁！一句话，足足冲倒泰山！”行者笑道：“还是我不唱喏的好，也省些力气。”沙僧道：“他唱喏又不等齐，预先就抒着个嘴吆喝。”八戒道：“活淘气！活淘气！师父前日教我，见人打个问讯儿是礼；今日打问讯，又说不好，教我怎的干么！”三藏道：“我教你见了人打个问讯，不曾教你见王子就此歪缠！常言道：‘物有几等物，人有几等人。’如何不分个贵贱？”正说处，见那典膳官带领人役，调开桌椅，摆上斋来。师徒们却不言语，各各吃斋。

却说那王子退殿进宫，宫中有三个小王子，见他面容改色，即问道：“父王今日为何有此惊恐？”王子道：“适才有东土大唐差来拜佛取经的一个和尚，倒换关文，却一表非凡。我留他吃斋，他说有徒弟在府前，我即命请。少时进来，见我不行大礼，打个问讯，我已不快。及抬头看时，一个个丑似妖魔，心中不觉惊骇，故此面容改色。”原来那三个小王子与众不同，一个个好武好强，便就伸拳掬袖道：“莫敢是那山里走来的妖精，假装人像；待我们拿兵器出去看来！”

好王子，大的个拿一条齐眉棍，第二个轮一把九齿钯，第三个使一根乌油黑棒子，雄纠纠，气昂昂的，走出王府。吆喝道：“甚么取经的和尚！在那里？”时有典膳官员人等跪下





grumbled at Pig, "You idiot," he said, "you've not a shred of manners. If you had kept your mouth shut that would have been fine, but why did you have to be so coarse? That one remark from you was enough to knock a mountain over." "I did better by not making a respectful chant," said Monkey, "and I saved a bit of my breath too." "You didn't even intone the chant properly," said Friar Sand to Pig. "First of all, you stuck your snout out and roared." "It makes me hopping mad," said Pig. "The other day the master told me that the polite thing when I met someone was to say, 'How do you do?' I do it today and you tell me it's wrong. How do you want me to behave?" "I told you to say, 'How do you do?' when you meet people," Sanzang replied, "but not to make such a fool of yourself when you meet a prince. As the saying goes, things, like people, come in grades. Why can't you see the differences of social rank?" While he was still making these remarks the superintendent of the kitchens led servants in to set out tables and chairs and serve the vegetarian feast. Then the monks stopped talking and started eating their meal.

When the prince withdrew from the palace hall to his living quarters his three sons noticed his pallor and asked, "What has given you such a fright today, Father?" "A most remarkable monk has arrived," the prince replied. "He has been sent by the Great Tang in the east to worship the Buddha and fetch the scriptures, and he came to present his passport. When I invited him to take a meal he told me that he had some disciples outside the palace, so I asked them in. When they came in a moment later they didn't kowtow to me but just said, 'How do you do?' That was upsetting enough. Then when I looked at them I saw that they were all as ugly as demons, which gave me quite a shock. That's why I'm looking pale." Now the three young princes were no ordinary boys. They were all fond of the martial arts, so they stretched out their hands, rolled up their sleeves and said, "They must be evil spirits from the mountains disguised as humans. Wait while we fetch our weapons and take a look at them."

Splendid young princes! The eldest wielded a brow-high rod, the second a nine-toothed rake and the third a black-painted cudgel, and the three of them strode with great valour and spirit out of the palace, shouting, "What's this about monks fetching scriptures? Where are they?"

道：“小王，他们在这暴纱亭吃斋哩。”小王子不分好歹，闯将进去，喝道：“汝等是人是怪，快早说来，饶你性命！”唬得三藏面容失色，丢下饭碗，躬着身道：“贫僧乃唐朝来取经者。人也，非怪也。”小王子道：“你便还像个人，那三个丑的，断然是怪！”八戒只管吃饭不睬。沙僧与行者欠身道：“我等俱是人。面虽丑而心良，身虽夯而性善。汝三个却是何来，却这样海口轻狂？”旁有典膳等官道：“三位是我王之子小殿下。”八戒丢了碗道：“小殿下，各拿兵器怎么？莫是要与我们打哩？”

二王子掣开步，双手舞钯，便要打八戒。八戒嘻嘻笑道：“你那钯只好与我这钯做孙子罢了！”即揭衣，腰间取出钯来，幌一幌，金光万道；丢了解数，有瑞气千条；把个王子唬得手软筋麻，不敢舞弄。行者见大的个使一条齐眉棍，跳阿跳的，即耳朵里取出金箍棒来，幌一幌，碗来粗细，有丈二三长短；着地下一捣，捣了有三尺深浅，竖在那里，笑道：“我把这棍子送你罢！”那王子闻言，即丢了自己棍，去取那棒，双手尽气力一拔，莫想得动分毫；再又端一端，摇一摇，就如生根一般。第三个撒起莽性，使乌油杆棒来打。被沙僧一手劈开，取出降妖宝杖，拈一拈，艳艳光生，纷纷





“Young prince,” replied the superintendent of the kitchens and the others on their knees, “they’re eating in the Gauze Pavilion.” The young princes then charged straight in without stopping to think as they shouted, “Are you men or monsters? Tell us at once and we’ll spare your lives.” This gave Sanzang such a fright that he turned pale, dropped his bowl, bowed to them and replied, “I have come from Great Tang to fetch the scriptures. I am a man, not a monster.” “You look human enough,” the princes said, “but the three ugly ones are definitely monsters.” Pig kept eating and ignored them, while Friar Sand and Monkey bowed and said, “We’re all human. Our faces may be ugly but our hearts are good, and despite our clumsy bodies we have good natures. Where are you three from, and why are you shooting your mouths off so wildly?” “These three gentlemen are His Royal Highness’s sons,” explained the superintendent of the kitchens and the others who were standing at the side of the pavilion. “Well, Your Highnesses,” said Pig, throwing down his bowl, “what are you carrying those weapons for? Do you want a fight with us?”

The second prince strode forward wielding his rake in both hands to strike at Pig, which made him say with a chuckle, “That rake of yours is only fit to be the grandson of my one.” With that he stripped down, pulled his own rake out from his belt and swung it, making ten thousand beams of golden light, then went through some movements, leaving a thousand strands of auspicious vapour. The second prince was so terrified that his hands went weak and his muscles turned numb and he lost the nerve for any more showing off.

When Monkey saw that the oldest of the young princes was leaping about with a brow-high rod he brought his own goldbanded cudgel out from his ear and shook it to make it as thick as a bowl and twelve or thirteen feet long. Ramming it into the ground, he made a hole about three feet deep in which it stood upright, then said with a smile, “I’m giving you this cudgel.” As soon as the prince heard this he threw his own rod down and went to take the cudgel, but though he pulled at it with all his strength he couldn’t move it by as much as a hair’s breath. Then he straightened himself up and shook it, but it was as if it had taken root. At this the third prince started acting wild, moving into the attack with his black-painted cudgel. Friar Sand dodged the blow then brought out his own demon-

霞亮，唬得那典膳等官，一个个呆呆挣挣，口不能言。三个小王子一齐下拜道：“神师！神师！我等凡人不识，万望施展一番，我等好拜授也。”行者走近前，轻轻的把棒拿将起来道：“这里窄狭，不好展手，等我跳在空中，耍一路儿，你们看看。”

好大圣，唿哨一声，将筋斗一纵，两只脚踏着五色祥云，起在半空，离地约有三百步高下，把金箍棒丢开个撒花盖顶，黄龙转身，一上一下，左旋右转。起初时人与棒似锦上添花，次后来不见人，只见一天棒滚。八戒在底下喝声采，也忍不住手脚，厉声喊道：“等老猪也去耍耍来！”好呆子，驾起风头，也到半空，丢开钯，上三下四，左五右六，前七后八，满身解数，只听得呼呼风响。正使到热闹处，沙僧对长老道：“师父，也等老沙去操演操演。”好和尚，双着脚一跳，轮着杖，也起在空中，只见那锐气氤氲，金光缥缈；双手使降妖杖丢一个丹凤朝阳，饿虎扑食，紧迎慢挡，捷转忙撺。弟兄三个即展神通，都在那半空中，一齐扬威耀武。这才是：

真禅景象不凡同，大道缘由满太空。  
金木施威盈法界，刀圭展转合圆通。  
神兵精锐随时显，丹器花生到处崇。





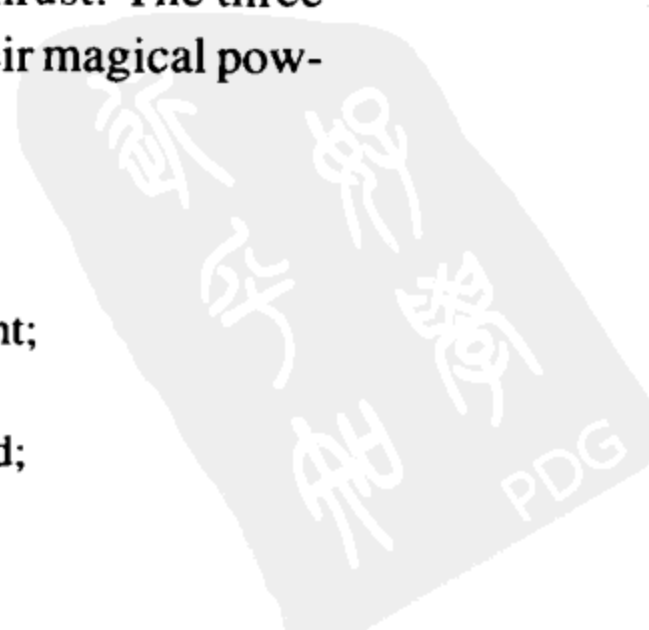


quelling staff, and as he fingered it brilliant light and glowing, coloured clouds came from it, leaving the superintendent of the kitchens and the rest of them wide-eyed and speechless. The three young princes then kowtowed, saying, "Divine teachers, divine teachers, we mere mortals failed to recognize you. We beg you to give us a display of your powers."

Monkey went up to them, effortlessly picked up his cudgel and said, "It's too cramped here for me to do my stuff. I'm jumping up into the air to play around and give you something to see."

The splendid Great Sage went whistling up by somersault and stood on an auspicious cloud of many colours up in mid-air about three hundred feet above the ground. Then he moved up and down and spun to left and right as he performed a Canopy from Which Flowers Are Scattered and a Twisting Dragon with his gold-banded club. At first both he and the cudgel moved like flowers being added to brocade, but later he could no longer be seen as the whole sky was filled with the whirling cudgel. As he roared his approval from down below Pig could not keep still, and with a great shout of "I'm going to have a bit of fun too!" the splendid idiot rode a breeze up into the air and started swinging his rake. He went three times up, four times down, five times to the left, six times to the right, seven times forwards and eight times backwards as he ran through all the movements he knew, filling the air with a noise like a howling gale. Just when he had warmed up Friar Sand said to Sanzang, "Master, let me go up and give a show too." Springing up into the air with both feet, the splendid monk whirled his club through the air, which glittered with golden light. Wielding his demon-subduing cudgel he performed a Red Phoenix Facing the Sun and a Hungry Tiger Seizing Its Prey, attacking hard and defending with time to spare as he turned for a sudden forward thrust. The three brother disciples all gave a most imposing display of their magical powers. This was indeed

An image of the dhyana, no common sight;  
The causation of the Great Way filling all of space.  
Metal and wood fill the dharma-world with their might;  
A pinch of elixir produces perfect unity.  
The quality of these magic warriors is often displayed;



天竺虽高还戒性，玉华王子总归中。

唬得那三个小王子，跪在尘埃。暴纱亭大小人员，并王府里老王子，满城中军民男女，僧尼道俗，一应人家，家家念佛磕头，户户拈香礼拜。果然是：

见像归真度众僧，人间作福享清平。

从今果正菩提路，尽是参禅拜佛人。

他三个各逞雄才，使了一路，按下祥云，把兵器收了。到唐僧面前问讯，谢了师恩，各各坐下不题。

那三个小王子，急回宫里，告奏老王道：“父王万千之喜！今有莫大之功也！适才可曾看见半空中舞弄么？”老王道：“我才见半空霞彩，就于宫院内同你母亲等众焚香启拜，更不知是那里神仙降聚也。”小王子道：“不是那里神仙，就是那取经僧三个丑徒弟。一个使金箍铁棒，一个使九齿钉耙，一个使降妖宝杖，把我三个的兵器，比的通没有分毫。我们教他使一路，他嫌‘地上窄狭，不好支吾，等我起在空中，使一路你看。’他就各驾云头，满空中祥云缥缈，瑞气氤氲。才然落下，都坐在暴纱亭里。做儿的十分欢喜，欲要拜



The splendour of their weapons is widely revered.  
Lofty though India is,  
The princes of Yuhua now return to the central truth.

This all so terrified the three young princes that they fell to their knees in the dust; and all the staff in the Gauze Pavilion, high and low, together with the senior prince in his palace, all the soldiers, civilians, men and women, Buddhist monks and nuns, Taoist clergy, lay people—everyone in fact—all invoked the Buddha, kowtowed, held sticks of incense and worshipped. Indeed,

All the monks were converted at the sight of the true images,  
Bringing blessings to mankind and the joys of peace.  
From here the achievement was won on the road to enlightenment;  
All joined in meditation and worshipped the Buddha.

When the three of them had given a display of their heroic powers they brought their auspicious clouds down to land, put their weapons away, joined their hands together in homage to the Tang Priest, thanked him and took their seats again.

The three young princes hurried back into the palace to report to their father, "A most wonderful thing has happened, Father. Today has been a tremendous success. Did you see the performance in the sky just now?" "When I saw the coloured clouds glowing in the sky a little while back I, your mother and everyone else in the inner palace burned incense and worshipped," the prince, their father, replied. "I don't know where the gods or immortals who had gathered there were from." "They weren't gods and immortals from somewhere else," the young princes said. "They were the three hideous disciples of the monk who's going to fetch the scriptures. One of them uses a gold-banded iron cudgel, one a nine-toothed take, and one a demon-quelling staff, all exactly the same as our three weapons. When we asked them to give us a display they said it was too cramped down here to be able to manage, so they'd go up into the sky to give us a show. Then they all went up on clouds, filling the sky with auspicious clouds and vapours. They only came down a moment ago, and they're now sitting in the Gauze Pavilion. We are all very taken with them and we'd like to make them our teachers and learn their skills to protect

他为师，学他手段，保护我邦。此诚莫大之功！不知父王以为何如？”老王闻言，信心从愿。

当时父子四人，不摆驾，不张盖，步行到暴纱亭。他四众收拾行李，欲进府谢斋，辞王起行；偶见玉华王父子上亭来倒身下拜，慌得长老舒身，扑地还礼；行者等闪过旁边，微微冷笑。众拜毕，请四众进府堂上坐。四众欣然而入。老王起身道：“唐老师父，孤有一事奉求，不知三位高徒，可能容否？”三藏道：“但凭千岁吩咐，小徒不敢不从。”老王道：“孤先见列位时，只以为唐朝远来行脚僧，其实肉眼凡胎，多致轻亵。适见孙师、猪师、沙师起舞在空中，方知是仙是佛。孤三个犬子，一生好弄武艺，今谨发虔心，欲拜为门徒，学些武艺。万望老师开天地之心，普运慈舟，传度小儿，必以倾城之资奉谢。”行者闻言，忍不住呵呵笑道：“你这殿下，好不会事！我等出家人，巴不得要传几个徒弟。你令郎既有从善之心，切不可说起分毫之利；但只以情相处，足为爱也。”王子听言，十分欢喜。随命大排筵宴，就于本府正堂摆列。噫！一声旨意，即刻俱完。但见那：





the country with. This really will be an enormous achievement. I wonder what Your Majesty thinks." When the prince, their father, heard this he was convinced and agreed.

Father and sons then went straight to the Gauze Pavilion, going on foot instead of by carriage, and without any parasols. The four travellers had by now packed up their luggage and were just about to go to the palace to thank the prince for the meal and start out on their journey again when they saw the prince of Yuhua and his sons come into the pavilion and prostrate themselves before them. The venerable elder hurriedly rose and prostrated himself to return the courtesy, while Monkey and the rest of them moved aside with a hint of a mocking grin. When the kowtowing was over the four travellers were happy to go into the palace on being invited to do so and take seats of honour. Then the senior prince got up and said, "Tang Master, there is one thing I would like to ask of you, but I do not know whether your three illustrious disciples will grant it." "My disciples will obey any instruction that Your Royal Highness gives them," Sanzang replied. "When I first saw you gentlemen," said the prince, "I took you for pilgrim monks from distant Tang, and because I am a mere mortal with fleshly eyes I treated you in a most offhand way. It was only when I saw Teacher Sun, Teacher Zhu and Teacher Sand whirling around in the sky that I realized you are immortals and Buddhas. My three wretched sons have been fond of the martial arts all their lives and they now wish most sincerely to be accepted as your disciples and learn some of your skills. I beg that in the greatness of your hearts you will agree to be the salvation of my boys. I will certainly reward you with all the wealth of the city."

When Brother Monkey heard this he could not restrain himself from replying with a chuckle, "You really don't understand, Your Royal Highness. As monks we'd love to have disciples, and your fine sons have their hearts set on goodness. But you mustn't talk about material benefits. As long as they can get on with us we'll look after them." This delighted the prince, who ordered a great banquet in the main hall of the palace. It was amazing: no sooner had he issued his order than everything was there. This is what could be seen:

结彩飘飘，香烟馥郁。戛金桌子挂绦绦，幌人眼目；彩漆椅儿铺锦绣，添座风光。树果新鲜，茶汤香喷。三五道闲食清甜，一两餐馒头丰洁。蒸酥蜜煎更奇哉，油札糖浇真美矣。有几瓶香糯素酒，斟出来，赛过琼浆；献几番阳羨仙茶，捧到手，香欺丹桂。般般品品皆齐备，色色行行尽出奇。

一壁厢叫承应的歌舞吹弹，撮弄演戏。他师徒们并王父子，尽乐一日。不觉天晚，散了酒席。又叫即于暴纱亭铺设床帟，请师安宿；待明早竭诚焚香，再拜求传武艺。众皆听从，即备香汤，请师沐浴，众却归寝。此时那：

众鸟高栖万籁沉，诗人下榻罢哦吟。

银河光显天弥亮，野径荒凉草更深。

砧杵叮咚敲别院，关山杳窈动乡心。

寒蛩声朗知人意，呖呖床头破梦魂。

一宵晚景题过。明早，那老王父子，又来相见这长老。



Fluttering silken decorations,  
Darkly fragrant incense smoke.  
Gold-inlaid tables hung with knotted silks,  
Dazzling the eyes;  
Lacquered chairs with cushions of brocade,  
Making them even more splendid.  
Fresh fruit,  
Fragrant tea.  
Three or four courses of pure confectioneries,  
One or two servings of rich and pure breadrolls.  
The crisp steamed honeycakes were even finer;  
The deep-fried sweets were truly delicious.  
There were jugs of mild rice-wine,  
Better than nectar when poured;  
Servings of Yangxian tea that is fit for immortals,  
More fragrant than cassia when held in the hands.  
Every possible dish is provided;  
All that is offered is outstanding.

Meanwhile there was singing, dancing, instrumental music, acrobatics and opera to entertain them. Master, disciples, the prince and his sons all had a day of delight, and after night fell unnoticed they dispersed. The princes then had beds and curtains set up in the pavilion and invited their teachers to turn in for the night; early the next morning they would piously burn incense and call on them again to ask them to teach their martial skills. These orders were obeyed, and hot, scented water was brought in for the travellers to bath in, after which everyone went to bed. At that time

The birds perched high in the trees and all was silent;  
The poet came down from his couch to end his chanting.  
The light of the Milky Way now filled the sky,  
And the grass grew thicker along the overgrown path.  
The bang of a washing stick came from another courtyard;  
The distant mountains and passes made one long for home.  
The chirp of crickets expressed people's feelings,  
Chirruping at the bedside interrupted one's dreams.

That describes the night. Early the next morning the prince and his three sons came to call on the venerable elder again. The previous day they had

昨日相见，还是王礼，今日就行师礼。那三个小王子，对行者、八戒、沙僧当面叩头，拜问道：“尊师之兵器，还借出与弟子们看看。”八戒闻言，欣然取出钉钯，抛在地下。沙僧将宝杖抛出，倚在墙边。二王子与三王子跳起去便拿，就如蜻蜓撼石柱，一个个挣得红头赤脸，莫想拿动半分毫。大王子见了，叫道：“兄弟，莫费力了。师父的兵器，俱是神兵，不知有多少重哩！”八戒笑道：“我的钯也没多重，只有一藏之数，连柄五千零四十八斤。”三王子问沙僧道：“师父宝杖多重？”沙僧笑道：“也是五千零四十八斤。”大王子求行者的金箍棒看。行者去耳朵里取出一个针儿来，迎风幌一幌，就有碗来粗细，直直的竖立面前。那王父子都皆悚惧，众官员个个心惊。三个小王子礼拜道：“猪师、沙师之兵，俱随身带在衣下，即可取之。孙师为何自耳中取出？见风即长，何也？”行者笑道：“你不知我这棒不是凡间等闲可有者。这棒是：

2950

鸿蒙初判陶镕铁，大禹神人亲所设。  
湖海江河浅共深，曾将此棒知之切。  
开山治水太平时，流落东洋镇海阙。  
日久年深放彩霞，能消能长能光洁。  
老孙有分取将来，变化无方随口诀。



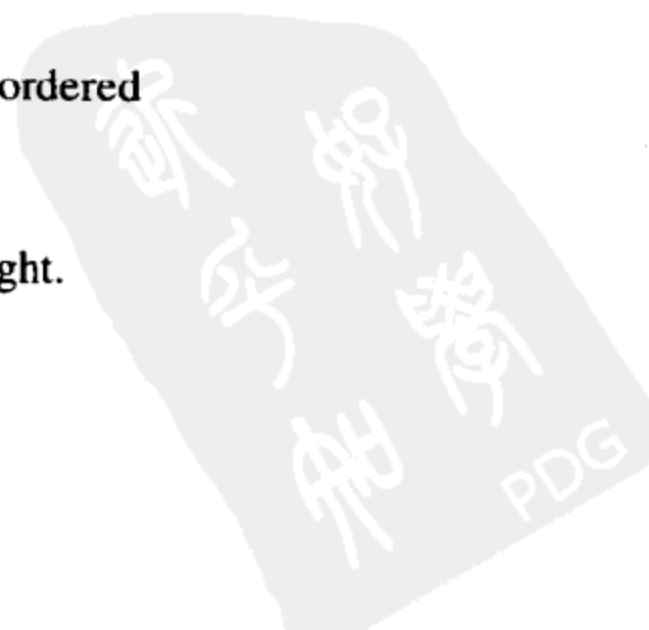




greeted each other with the etiquette appropriate to a prince, but today's greetings were those appropriate to teachers. The three young princes kowtowed to Monkey, Pig and Friar Sand, then asked with bows, "Will you let your disciples have a look at your weapons, honoured teachers?" As soon as Pig heard this request he happily brought out his iron rake and threw it on the ground, while Friar Sand tossed his staff against the wall. The second and third young princes sprang to their feet to pick them up, but they might just as well have been dragonflies trying to shake a stone pillar: they both strained themselves till they were red in the face without moving the weapons in the slightest. When their elder brother saw this he said, "Don't waste your efforts, brothers. Our teachers' weapons are all magical ones. Goodness only knows how heavy they are." "My rake's not all that heavy," said Pig with a smile. "It only weighs a couple of tons—5,048 pounds including the handle." The third prince then asked Friar Sand how heavy his staff was. "It's 5,048 pounds too," replied Friar Sand with a smile.

The oldest of the young princes then asked Brother Monkey to let him see the gold-banded cudgel. Monkey produced the needle from his ear, shook it in the wind to make it as thick as a rice bowl, and stood it upright in the ground in front of him, to the consternation and alarm of all the princes and officials. The three young princes then kowtowed again and said, "Teacher Zhu and Teacher Sand carry their weapons under their clothes where they can get them out. Why do you take yours out of your ear, Teacher Sun? How do you make it grow in the wind?" "You wouldn't realize that this isn't some mere mortal object," Monkey replied.

"When chaos was first parted the iron was cast:  
Yu the Great had the work done himself.  
When he unified the depths of rivers, lakes and seas  
This cudgel served as a measuring rod.  
In the prosperity after mountains and seas had been ordered  
It floated to the gates of the Eastern Ocean.  
Over the years it gave off a coloured glow,  
Learned to shrink and to grow and shine with pure light.  
It was my destiny to recover this rod  
Which endlessly changes when I say the spell.



要大弥于宇宙间，要小却似针儿节。  
棒名如意号金箍，天上人间称一绝。  
重该一万三千五百斤，或粗或细能生灭。  
也曾助我闹天宫，也曾随我攻地阙。  
伏虎降龙处处通，炼魔荡怪方方彻。  
举头一指太阳昏，天地鬼神皆胆怯。  
混沌仙传到至今，原来不是凡间铁。”

那王子听言，个个顶礼不尽。三人向前重重拜礼，虔心求授。行者道：“你三人不知学那般武艺。”王子道：“愿使棍的就学棍，惯使钯的就学钯，爱用杖的就学杖。”行者笑道：“教便也容易，只是你等无力量，使不得我们的兵器，恐学之不精，如‘画虎不成反类狗’也。古人云：‘训教不严师之惰，学问无成子之罪。’汝等既有诚心，可去焚香来拜了天地，我先传你些神力，然后可授武艺。”

三个小王子闻言，满心欢喜。即便亲抬香案，沐手焚香，朝天礼拜。拜毕，请师传法。行者转下身来，对唐僧行礼道：“告尊师，恕弟子之罪。自当年在两界山蒙师父大德救脱弟子，秉教沙门，一向西来，虽不曾重报师恩，却也曾渡



When I tell it to grow it fills the universe,  
But it can be as tiny as a needle's eye.  
It's known as as-you-will and called gold-banded;  
In Heaven and on Earth it is quite unique.  
Its weight is thirteen thousand and five hundred pounds;  
Whether thick or fine it can bring life or death.  
Once it helped me make havoc in Heaven,  
And took part when I attacked the Underworld.  
It always succeeds in subduing dragons and tigers,  
Everywhere wipes out monsters and ogres.  
If it points up the sun goes dark;  
Heaven, earth, gods, devils, all are afraid.  
Passed on by magic since the birth of time,  
This is no ordinary piece of iron."

When the young princes had heard this they all started kowtowing endlessly, bowing over and over again as they earnestly begged for instruction. "Which fighting skills do the three of you want to learn?" Monkey asked. "The one of us who uses a rod wants to learn that," the young princes replied, "the one who fights with a rake wants to learn the rake, and the staff man wants to learn the staff." "Teaching would be easy enough," replied Monkey with a smile, "except that you're all too weak to be able to use our weapons, so you won't be able to master them. 'A badly-drawn tiger only looks like a dog.' As they used to say in the old days, 'If the teaching isn't strict it shows the teacher is idle; if the student doesn't learn it's his own fault.' If you're really sincere you'd better burn incense and bow to Heaven and Earth. I'll give you some magic strength before teaching you how to fight."

The three young princes were very pleased to hear him say this, and they at once carried in an incense table themselves, washed their hands, lit incense sticks and bowed to Heaven. This done, they asked their teachers to instruct them. Monkey stepped down and said to the Tang Priest with a bow, "Please forgive your disciple, honoured Master. Ever since in your goodness you rescued me at the Double Boundary Mountain and I became a Buddhist all those years ago we've been travelling west. Although I've never done very much to repay your kindness I have crossed plenty of rivers and mountains and done ev-

水登山，竭尽心力。今来佛国之乡，幸遇贤王三子，投拜我等，欲学武艺。彼既为我等之徒弟，即为我师之徒孙也。谨禀过我师，庶好传授。”三藏十分大喜。八戒、沙僧见行者行礼，也那转身朝三藏磕头道：“师父，我等愚鲁，拙口钝腮，不会说话，望师父高坐法位，也让我两个各招个徒弟耍耍；也是西方路上之忆念。”三藏俱欣然允之。

行者才教三个王子就于暴纱亭后，静室之间，画了罡斗；教三人都俯伏在内，一个个瞑目宁神。这里却暗暗念动真言，诵动咒语，将仙气吹入他三人心腹之中，把元神收归本舍，传与口诀，各授得万千之膂力，运添了火候，却像个脱胎换骨之法。运遍了子午周天，那三个小王子，方才苏醒，一齐爬将起来，抹抹脸，精神抖搂，一个个骨壮筋强：大王子就拿得金箍棒，二王子就轮得九齿钯，三王子就举得降妖杖。

老王见了，欢喜不胜。又排素宴，启谢他师徒四众。就在筵前各传各授：学棍的演棍，学钯的演钯，学杖的演杖。虽然打几个转身，丢几般解数，终是有些着力：走一路，便喘气嘘嘘，不能耐久；盖他那兵器都有变化，其进退攻扬，



everything I possibly could. Now that we've come to this land of the Buddha and had the good fortune of meeting these three young princes, they've taken us as their teachers of martial arts. As our pupils they'd be your pupils' pupils, so I ask you respectfully, Master, to allow us to instruct them." Sanzang was delighted, and when Pig and Friar Sand saw Monkey bowing to him they kowtowed too and said, "Master, we're stupid and too awkward with words to be able to explain things properly. Please take your dharma seat and let each of us take a pupil. It'll be fun, and something to remind us of our journey west." Sanzang was happy to agree.

Monkey then took the three young princes into a quiet room behind the pavilion where he drew a star-chart of the Dipper and told them to prostrate themselves inside it while they shut their eyes and settled their spirits. Meanwhile he silently said the words of the spell, recited a mantra, and blew magic breath into the hearts of the three of them. He put their primal spirits back into their original home, taught them magical spells, gave each of them immense strength, applied the right heat, and performed a magic that replaced their old bodies and bones with new ones. After the heat circulated in a roundabout way through their bodies the three young princes came to, stood up, rubbed their faces, summoned up their spirits, and all found that they were much stronger. The eldest of them could pick up the gold-banded cudgel, the second could swing the nine-toothed rake, and the third could raise the demon-quelling staff.

When the king saw this he was beside himself with delight, and arranged another vegetarian feast for the Tang Priest and his three disciples. In front of the banquet each of the princes was taught his own skill: the one who was learning the rod practised with the rod, the one who was learning the rake practised with the rake, and the one who was learning the staff practised with the staff. Though the young princes did manage a few turns and movements it took a lot of effort, and going through a series of movements left them gasping for breath, so that they could not go on. Besides this, the weapons they were using had the power of transformation, so that as the princes advanced, retreated, attacked and lifted the weapons shrunk, grew and went through amaz-

随消随长，皆有变化自然之妙，此等终是凡夫，岂能以遽及也。当日散了筵宴。

次日，三个王子又来称谢道：“感蒙神师授赐了神力，纵然轮得师的神器，只是转换艰难；意欲命工匠依师神器式样，减削斤两，打造一般，未知师父肯容否？”八戒道：“好好！好好！说得像话。我们的器械，一则你们使不得，二则我们要护法降魔，正该另造另造。”王子又随宣召铁匠，买办钢铁万斤，就于王府内前院搭厂，支炉铸造。先一日将钢铁炼熟，次日请行者三人将金箍棒、九齿钯、降妖杖，都取出放在篷厂之间，看样造作。遂此昼夜不收。

噫！这兵器原是他们随身之宝，一刻不可离者，各藏在身，自有许多光彩护体；今放在厂院中几日，那霞光有万道冲天，瑞气有千般罩地。其夜有一妖精，——离城只有七十里远近，山唤豹头山，洞唤虎口洞，——夜坐之间，忽见霞光瑞气，即驾云头而看。原是州城之光彩，他按下云来，近前观看，乃是这三般兵器放光。妖精又喜又爱道：“好宝贝！好宝贝！这是甚人用的，今放在此？……也是我的缘法，拿了去呀！拿了去呀！”他爱心一动，弄起威风，将三般兵器，一股收之，径转本洞。

正是那：





ing changes by themselves. But the princes were, after all, only mortals, and were unable to keep up with the speed of their weapons. Later that day the banquet came to an end.

The next day the three princes came back once more to express their thanks and say, "We are very grateful to you, divine teachers, for giving us this strength, but when we try to spin your divine weapons around we can only move them with great difficulty. We would like to get smiths to make lighter copies of them, but we don't know whether you would agree to that, Teachers." "Great, great," said Pig. "That's the way to talk. You ought to have your own made because you can't use our weapons, and anyhow we need them to protect the Dharma and beat monsters." The princes then sent for smiths who bought ten thousand pounds of iron and steel, set up a workshop with a furnace in the front courtyard of the prince's palace, and began to cast the weapons. On the first day the steel was made, and on the second Monkey and the other two were asked to bring out their gold-banded cudgel, nine-toothed rake and demon-quelling staff and put them under the matting shelter to be copied. The work went on by night and day without stopping.

These weapons were the treasures they always carried with them that they could not be parted from for a moment. Normally they hid them about their persons. Now the weapons were protected by coloured light, so that when they were put in the yard of the workshop for several days many beams of radiance reached up to the heavens, while every kind of auspicious vapour blanketed the earth. That night an evil spirit, who was sitting out on a night watch in a cave called Tigermouth Cave on a mountain called Mount Leopard Head that was only some twenty-five miles from the city, noticed the glow and the auspicious vapours. Going up on his cloud to investigate he saw that the light came from the city, whereupon he brought his cloud down and went closer for a better look. Discovering that the light was coming from the weapons, he thought with delight and desire, "What wonderful weapons, what splendid treasures. I wonder whose they are and why they've been left here. This must be my lucky chance. I'll take them, I'll take them." His covetousness now moved, he created a mighty wind, scooped up all three weapons and took them back to his cave. Indeed,

道不须曳离，可离非道也。  
神兵尽落空，枉费参修者。  
毕竟不知怎生寻得这兵器，且听下回分解。







Not for one moment must the Way be left;  
What can be left is not the true Way.  
Cultivation and trance will both be in vain  
When divine arms have been taken away.

If you do not know how these weapons were found, listen to the explanation in the next instalment.



## 第八十九回

黄狮精虚设钉钯宴 金木土计闹豹头山

却说那院中几个铁匠，因连日辛苦，夜间俱自睡了。及天明起来打造，篷下不见了三般兵器，一个个呆挣神惊，四下寻找。只见那三个王子出宫来看，那铁匠一齐磕头道：“小主啊，神师的三般兵器，都不知那里去了！”

小王子闻言，心惊胆战道：“想是师父今夜收拾去了。”急奔暴纱亭看时，见白马尚在廊下，忍不住叫道：“师父还睡哩！”沙僧道：“起来了。”即将房门开了，让王子进里看时，不见兵器，慌慌张张问道：“师父的兵器都收来了？”行者跳起道：“不曾收啊！”王子道：“三般兵器，今夜都不见了。”八戒连忙爬起道：“我的钯在么？”小王道：“适才我等出来，只见众人前后找寻不见，弟子恐是师父收了，却才来问。老师的宝贝，俱是能长能消，想必藏在身边哄弟子哩。”行者道：“委的未收。都寻去来。”

随至院中篷下，果然不见踪影。八戒道：“定是这伙铁匠偷了！快拿出来！略迟了些儿，就都打死！打死！”那铁匠慌得磕头滴泪道：“爷爷！我们连日辛苦，夜间睡着，及至天明起

## Chapter 89

### The Tawny Lion Spirit Arranges a Rake Feast in Vain Metal, Wood and Earth Make Havoc on Mount Leopard Head

The story tells how after days on end of hard work the smiths all went to sleep that night, only to get up at dawn to start again and find that the three weapons had disappeared from under the matting shelter. Dumbfounded with horror, they started looking for them everywhere, and when the three young princes came out of the inner quarters to watch, the smiths all kowtowed to them and said, "Young masters, we don't know where the divine teachers' three weapons have all gone."

When the young princes heard this news they trembled and said, "We expect our masters put them away last night." Rushing to the Gauze Pavilion, they found the white horse still tethered in the walkway and could not help shouting, "Teachers, are you still asleep?" "We're up," Friar Sand replied, and opened the door of their room to let the young princes in. When they saw that the weapons were not there they asked with alarm, "Masters, have you put your weapons away?" "No," replied Monkey, springing up. "The three weapons disappeared during the night," the princes explained. "Is my rake still there?" Pig asked as he scrambled to his feet. "When we came out a moment ago we saw everyone searching for them," the princes replied. "When they couldn't find them we wondered if you had put them away, which is why we came to ask. As your treasures can shrink or grow we wonder if you've hidden them about yourselves to play a trick on us." "Honestly, we haven't," said Monkey. "Let's all join the search."

When they went to the matting shelter in the yard and could see that there really was no sign of the weapons Pig said, "You smiths must have stolen them. Bring 'em out at once. Do it right now or I'll kill you. I'll kill you, I say." The smiths kowtowed desperately and said with tears pouring down their faces, "Your Lordships, we went to sleep last night because



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来，遂不见了。我等乃一概凡人，怎么拿得动，望爷爷饶命！饶命！”行者无语，暗恨道：“还是我们的不是。既然看了式样，就该收在身边，怎么却丢放在此！那宝贝霞彩光生，想是惊动甚么歹人，今夜窃去也。”八戒不信道：“哥哥说那里话！这般个太平境界，又不是旷野深山，怎得个歹人来！定是铁匠欺心，他见我们的兵器光彩，认得是三件宝贝，连夜走出王府，伙些人来，抬的抬，拉的拉，偷出去了！拿过来打呀！打呀！”众匠只是磕头发誓。

正嚷处，只见老王子出来，问及前事，却也面无人色，沉吟半晌，道：“神师兵器，本不同凡，就有百十余人也禁挫不动；况孤在此城，今已五代，不是大胆海口，孤也颇有个贤名在外；这城中军民匠作人等，也颇惧孤之法度，断是不敢欺心。望神师再思可矣。”行者笑道：“不用再思，也不须苦赖铁匠。我问殿下：你这州城四面，可有甚么山林妖怪？”王子道：“神师此问，甚是有理。孤这州城之北，有一座豹头山。山中有一座虎口洞。往往人言洞内有仙，又言有虎狼，又言有妖怪。孤未曾访得端的，不知果是何物。”行者笑道：“不消讲了，定是那方歹人，知道俱是宝贝，一夜偷





we'd been working so hard for days on end. When we got up this morning they'd gone. We're only ordinary mortals. We could never have moved them. Spare our lives, Your Lordships, spare our lives." Monkey said nothing as he said with bitter regret, "It's our fault. After we'd shown them what they look like to copy we should have kept them on us instead of leaving them lying there. I suppose our treasures' glowing clouds and light must have alerted some monster who came and stole them during the night." "Nonsense, brother," Pig replied. "This is a peaceful, orderly sort of place, not somewhere in the wilds or the mountains. No monsters could possibly have come here. I'm sure it was those evil smiths who stole our weapons. They could tell they were treasures from the light shining from them. They must have left the palace last night and got a whole gang together to carry or drag them out. Bring 'em here! I'm going to hit them." The smiths kowtowed and swore to their innocence for all they were worth.

Amid all this commotion the senior prince came out, and when he asked what had happened the colour drained from his face too. After muttering to himself in a low voice for a while he said, "Divine teachers, your weapons were not more mortals' ones. Even if there had been a hundred or more people they would never have been able to move them. Besides, my family has been ruling this city for five generations. I'm not boasting, but I do have a certain reputation for being a good man. The soldiers, civilians and artisans who live here fear my laws, and I am certain that they could never have had so wicked an idea. I hope that you divine teachers will think again." "No need for any more thinking about it," replied Brother Monkey with a smile, "and no need to make the smiths suffer for what's not their fault. I would like to ask Your Royal Highness if there are any evil monsters in the mountains and forests around the city." "That's a very good question," the prince replied. "There is a mountain north of the city called Mount Leopard Head, with a Tigermouth Cave in it. People often say that immortals, or tigers and wolves, or evil spirits live there. As I've never been there to find out the truth I am not sure what kind of creatures there are." "No need to say any more," replied Monkey with a laugh. "It must be someone wicked from there who knew they were treasures and came during the night to steal them. Pig,

将去了。”叫：“八戒、沙僧，你都在此保着师父，护着城池，等老孙寻访去来。”又叫铁匠们不可住了炉火，一一炼造。

好猴王，辞了三藏，唵哨一声，形影不见。早跨到豹头山上。原来那城相去只有三十里，一瞬即到。径上山峰观看，果然有些妖气。真是：

龙脉悠长，地形远大。尖峰挺挺插天高，陡涧沉沉流水急。山前有瑶草铺茵，山后有奇花布锦。乔松老柏，古树修篁。山鸦山鹊乱飞鸣，野鹤野猿皆啸唳。悬崖下，麋鹿双双；峭壁前，獾狐对对。一起一伏远来龙，九曲九湾潜地脉。埂头相接玉华州，万古千秋兴胜处。

行者正然看时，忽听得山背后有人言语，急回头视之，乃两个狼头妖怪，朗朗的说着话，向西北上走。行者揣道：“这定是巡山的怪物，等老孙跟他去听听，看他说些甚的。”

捻着诀，念个咒，摇身一变，变做个蝴蝶儿，展开翅，翩翩翻翻，径自赶上。果然变得有样范：

一双粉翅，两道银须。



Friar Sand," he ordered, "stay here to guard the master and the city while I go for a look round." He then told the smiths to keep the furnace burning and carry on forging the new weapons.

The splendid Monkey King took his leave of Sanzang and whistled out of sight. Soon he was on Mount Leopard Head, which took him but an instant as it was only ten miles from the city. As he climbed to the summit to look around he saw that there was quite an air of evil about it. Indeed, it was

A long dragon chain of hills,  
A mighty formation.  
Sharp peaks thrusting into the sky,  
Streams flowing fast along chasms deep.  
In front of the mountain grow cushions of rare plants;  
Behind the mountain strange flowers form brocade.  
Tall pine and ancient cypress,  
Old trees and fine bamboo.  
Crows and magpies sing as they fly,  
Cranes call and gibbons scream.  
Below the beetling scar  
David's deer go in twos;  
In front of the sheer rock-face  
Are pairs of badgers and foxes.  
Dragons from afar emerge briefly from the waters  
Of the twisting, winding stream that runs deep under the ground.  
This ridge runs right to the edge of Yuhua,  
A place of beauty for a thousand ages.

Just as he was surveying the scene Monkey heard voices on the other side of the mountain, turned quickly round to look, and saw a couple of wolf-headed ogres climbing towards the northwest and talking loudly as they went. "They must be monsters patrolling the mountain," Monkey guessed. "I'm going to listen to what they have to say."

Making magic with his hands and saying the words of a spell Monkey shook himself, turned into a butterfly, spread his wings and fluttered after them. It was a very lifelike transformation:

A pair of powdery wings,  
Two silver antennae.

乘风飞去急，映日舞来徐。  
渡水过墙能疾俏，偷香弄絮甚欢娱。  
体轻偏爱鲜花味，雅态芳情任卷舒。

他飞在那个妖精头直上，飘飘荡荡，听他说话。那妖猛的叫道：“二哥，我大王连日侥幸：前月里得了一个美人儿，在洞内盘桓，十分快乐。昨夜里又得了三般兵器，果然是无价之宝。明朝开宴庆‘钉钯会’哩。我们都有受用。”这个道：“我们也有些侥幸：拿这二十两银子买猪羊去。如今到了乾方集上，先吃几壶酒儿。把东西开个花帐儿，落他二三两银子，买件绵衣过寒，却不是好？”两个怪说说笑笑的，上大路急走如飞。

行者听得要庆钉钯会，心中暗喜：欲要打杀他，争奈不管他事；况手中又无兵器。他即飞向前边，现了本相，在路口上立定。那怪看看走到身边，被他一口法唾喷将去，念一声“唵吽咤咧”，即使个定身法，把两个狼头精定住。眼睁睁，口也难开；直挺挺，双脚站住。又将他扳翻倒，揭衣搜捡，果是有二十两银子，着一条搭包儿打在腰间裙带上，又各挂着一个粉漆牌儿，一个上写着“刁钻古怪”，一个上写着“古怪刁钻”。

好大圣，取了他银子，解了他牌儿，返跨步回至州城。到王府中，见了王子、唐僧并大小官员、匠作人等，具言前





In the wind it flies very fast;  
In the sun it's a leisurely dancer.  
It crosses rivers and walls in a flash.  
Enjoys stealing fragrance and playing with catkins.  
This delicate creature loves the taste of fresh flowers  
It shows its beauty and elegance as it pleases.

He flew to a spot right above the evil spirits' heads, where he floated and listened to what they had to say. "Brother," one of them shouted suddenly, "our chief keeps on striking it lucky. The other month he caught himself a real beauty to live with him in the cave, and he was as pleased as anything about that. Then last night he got the three weapons, which really are priceless treasures. Tomorrow there's going to be a Rake Banquet to celebrate, so we're all going to benefit." "We've been quite lucky too," the other replied, "being given these twenty ounces of silver to buy pigs and sleep. When we get to Qianfang Market we can have a few jugs of wine to start with, and then fiddle the accounts to make ourselves two or three ounces of silver to buy ourselves padded jackets for the winter. It's great, isn't it?" As they laughed and talked the two monsters hurried along the main path at a great speed.

When Monkey heard about the banquet to celebrate the rake he was quietly delighted. He would have liked to kill the devils, but it was not their fault and, besides, he had no weapon. So he flew round till he was in front of them, turned back into himself and stood at a junction along the path. As the devils gradually came closer he blew a mouthful of magic saliva at them, recited the words *Om Humkara* and made a fixing spell that held the two wolf-headed spirits where they were. Their eyes were fixed in a stare, they could not open their mouths, and they stood upright, both legs rigid. Monkey then knocked them over, undid their clothes and searched them, finding the twenty ounces of silver in a purse carried by one of them in the belt of his kilt. Each of them was also carrying a white lacquered pass. One of these read "Wily Freak" and the other read "Freaky Wile".

Having taken their silver and undone their passes the splendid Great Sage went straight back to the city, where he told the princes, the Tang Priest, the officials high and low and the smiths what had happened. "I

事。八戒笑道：“想是老猪的宝贝，霞彩光明，所以买猪羊，治筵席庆贺哩。但如今怎得他来？”行者道：“我兄弟三人俱去。这银子是买办猪羊的，且将这银子赏了匠人，教殿下寻几个猪羊。八戒，你变做刁钻古怪，我变做古怪刁钻，沙僧装做个贩猪羊的客人，走进那虎口洞里，得便处，各人拿了兵器，打绝那妖邪，回来却收拾走路。”沙僧笑道：“妙，妙，妙！不宜迟！快走！”老王果依此计，即教管事的买办了七八口猪，四五腔羊。

他三人辞了师父，在城外大显神通。八戒道：“哥哥，我未曾看见那刁钻古怪，怎生变得他模样？”行者道：“那怪被老孙使了定身法定住在那里，直到明日此时方醒。我记得他的模样，你站下，等我教你变。——如此，……如彼，……就是他的模样了。”那呆子真个口里念着咒，行者吹口仙气，霎时就变得与那刁钻古怪一般无二，将一个粉牌儿带在腰间。行者即变做古怪刁钻，腰间也带了一个牌儿。沙僧打扮得像个贩猪羊的客人。一起儿赶着猪羊，上大路，径奔山来。不多时，进了山凹里，又遇见一个小妖。他生得嘴脸也恁地凶恶！看那：

圆滴溜两只眼，如灯幌亮；红刺螿一头毛，似火飘光。糟鼻子，狻猊口，獠牙尖利；查耳朵，砍额头，青



reckon my treasure's the one that shone the brightest," said Pig with a grin. "That's why they're buying pigs and sheep for a slap-up meal to celebrate. But how are we going to get it back?" "We'll all three of us go," said Monkey. "This silver was for buying pigs and sheep. We'll give it to the smiths: His Royal Highness can provide us with some animals. Pig, you turn yourself into Wily Freak, I'll turn into Freaky Wile, and Friar Sand can be a trader selling pigs and sheep. We'll go into Tigermouth Cave, and when it suits us we'll grab our weapons, kill all the monsters, come back here to pack up and be on our way again." "Terrific," said Friar Sand. "No time to lose. Let's go." The senior prince agreed with the plan and told his steward to buy seven or eight pigs and four or five sheep.

The three of them left their master and gave a great display of their magic powers once outside the city. "Brother," said Pig, "I've never seen that Wily Freak, so how can I possibly turn myself into his double?" "I did fixing magic on him to keep him over there somewhere," Monkey said, "and he won't come round till tomorrow. I can remember what he looks like, so you stand still while I tell you how to change. Yes, like this...no, a bit more like that....That's it. That's him." While the idiot said an incantation Brother Monkey blew on him with magic breath, turned him into Wily Freak's double and gave him a white pass to tuck in at his waist. Monkey then turned himself into Freaky Wile with a pass at his waist too, and Friar Sand made himself look like a travelling dealer in pigs and sheep. Then they drove the pigs and sheep together along the path west towards the mountain. Before long they were in a mountain gully, where they met another junior devil. He had the most horrible face. Just look:

A pair of round and bulging eyes  
Shining like lanterns;  
A head of red and bristly hair,  
Blazing like fire.  
A red nose,  
A twisted mouth,  
Sharp and pointy fangs;  
Protruding ears,  
A brow that seemed hacked into shape,



脸泡浮。身穿一件浅黄衣，足踏一双莎蒲履。雄雄纠纠若凶神，急急忙忙如恶鬼。

那怪左肋下挟着一个彩漆的请书匣儿，迎着行者三人叫道：

“古怪刁钻，你两个来了？买了几口猪羊？”行者道：“这赶的不是？”那怪朝沙僧道：“此位是谁？”行者道：“就是贩猪羊的客人。还少他几两银子，带他来家取的。你往那里去？”那怪道：“我往竹节山去请老大王明早赴会。”行者绰他的口气儿，就问：“共请多少人？”那怪道：“请老大王坐首席，连本山大王共头目等众，约有四十多位。”正说处，八戒道：“去罢，去罢！猪羊都四散走了！”行者道：“你去邀着，等我讨他帖儿看看。”那怪见自家人，即揭开取出，递与行者。行者展开看时，上写着：

“明辰敬治肴酌庆‘钉钯嘉会’，屈尊过山一叙。

幸勿外，至感！右启祖翁九灵元圣老大人尊前。门下孙黄狮顿首百拜。”

行者看毕，仍递与那怪，那怪放在匣内，径往东南上去了。

沙僧问道：“哥哥，帖儿上是甚么话头？”行者道：“乃庆钉钯会的请帖。名字写着‘门下孙黄狮顿首百拜’。请的是祖翁九灵元圣老大人。”沙僧笑道：“黄狮想必是个金毛狮子



And a green and bloated face.  
He was wearing a pale yellow tunic  
And sandals made of sedge.  
He looked most imposing, like some evil god,  
As he hurried along like a vicious demon.

This devil was carrying a coloured lacquer invitation box under his left arm as he greeted Monkey and the other two with a call of "Freaky Wile, good to see you both. Did you buy us some pigs and sheep?" "Can't you see we're driving them along?" Monkey replied. "Who's this gentleman?" the devil asked, looking at Friar Sand. "He's the dealer in pigs and sheep," Monkey replied. "We still owe him a couple of ounces of silver, so we're taking him home with us to fetch it. Where are you going?" "To Bamboo Mountain to invite His Senior Majesty to the feast tomorrow morning," the devil said. Taking his cue from the devil's tone of voice, Monkey then asked, "How many guests will there be altogether?" "His Senior Majesty will take the place of honour," the devil replied, "and with our own king, chiefs and the rest of them there'll be over forty." As they were talking Pig called, "Get a move on! The pigs and sheep are going everywhere." "You go and invite them while I get a look at that invitation," Monkey said, and as the devil regarded him as one of their own kind he opened the box, took out the invitation and handed it to Monkey. This is what Monkey read when he unfolded it:

A banquet is being given tomorrow morning to celebrate the capture of the rake, and if you will condescend to cross the mountain, honoured ancestor, Primal Sage of Ninefold Numinosity, I will be deeply grateful.

With a hundred kowtows,  
Your grandson,  
Tawny Lion

When Monkey had read it he handed it back to the devil, who returned it to its case and carried on towards the southeast.

"Brother," Friar Sand asked, "what did it say on the invitation?" "It was an invitation to the Rake Banquet," Monkey replied. It was signed, 'with a hundred kowtows, your grandson Tawny Lion', and the invitation was being sent to the Primal Sage of Ninefold Numinosity.' "Tawny Lion

成精。但不知九灵元圣是个何物？”八戒听言，笑道：“是老猪的货了！”行者道：“怎见得是你的货？”八戒道：“古人云：‘癞母猪专赶金毛狮子。’故知是老猪之货物也。”他三人说说笑笑，赶着猪羊。却就望见虎口洞门。但见那门儿外：

周围山绕翠，一脉气连城。

峭壁扳青蔓，高崖挂紫荆。

鸟声深树匝，花影洞门迎。

不亚桃源洞，堪宜避世情。

渐渐近于门口，又见一丛大大小小的杂项妖精，在那花树之下顽耍。忽听得八戒“呵！呵！”赶猪羊到时，都来迎接，便就捉猪的捉猪，捉羊的捉羊，一齐捆倒。早惊动里面妖王，领十数个小妖，出来问道：“你两个来了？买了多少猪羊？”行者道：“买了八口猪，七腔羊，共十五个牲口。猪银该一十六两，羊银该九两。前者领银二十两，仍欠五两。这个就是客人，跟来找银子的。”妖王听说，即唤：“小的们，取五两银子，打发他去。”行者道：“这客人，一则来找银子，二来要看看嘉会。”那妖大怒，骂道：“你这个刁钻儿惫懒！你买东西罢了，又与人说甚么会不会！”八戒上前道：“主人公得了宝贝，诚是天下之奇珍，就教他看看怕怎的？”那怪咄的一声道：“你这古怪也可恶！我这宝贝，乃是玉华州城中得来的，倘这客人看了，去那州中传说，说得人知，那王



must be a golden-haired lion who's become a spirit," said Friar Sand with a smile, "but I wonder who the Primal Sage of Ninefold Numinosity is." Pig's reaction was to laugh and say, "He's mine." "Why should he necessarily be yours?" Monkey asked. "There's an old saying that goes, 'a mangy old sow can put a golden lion to flight,'" Pig replied. "That's why I know he's mine." As they talked and laughed the three of them drove the pigs and sheep along till they could see the gates of Tigermouth Cave. Outside the gates there were,

Green mountains all around,  
Ranges forming a mighty wall.  
Creepers cling to the sheer rock faces,  
Thorns hung down from the towering cliffs.  
Bird song came from all around the woods,  
While flowers gave a welcome by the entrance.  
This cave was a match for the Peach Blossom Spring,  
A place to avoid the troubles of the world.

As they came closer to the mouth of the cave they saw a crowd of evil spirits of every age and kind playing under the blossoming trees, and when they heard Pig's shouts of "Hey! Hey!" as he drove the pigs and sheep they all came out to meet them. The pigs and sheep were caught and trussed up. The noise had by now disturbed the demon king inside, who came out with ten or more junior demons to ask, "Are you two back? How many animals did you buy?" "Eight pigs and seven sheep—fifteen altogether," Monkey replied. "The pigs cost sixteen ounces of silver and the sheep nine. We were only given twenty ounces, so we still owe five. This is the dealer who's come with us for the silver." "Fetch five ounces of silver, little ones," the demon king ordered on hearing this, "and send him on his way." "But the dealer hasn't only come to get his silver," Monkey replied. "He's come to see the banquet too." "What cheek, Freaky Wile!" said the furious demon abusively. "You were sent off to buy things, not to talk about banquets." "As you've got those amazingly fine treasures, my lord," Pig said, stepping forward, "what's the harm in letting him have a look?" "Damn you too, Wily Freak," said the demon with an angry snort. "I got these treasures from inside the city of Yuhua. If this stranger sees them and talks about them in the city the word will get

子一时来访求，却如之何？”行者道：“主公，这个客人，乃乾方集后边的人，去州许远，又不是他城中人也，那里去传说？二则他肚里也饿了，我两个也未曾吃饭。家中有现成酒饭，赏他些吃了，打发他去罢。”说不了，有一小妖，取了五两银子，递与行者。行者将银子递与沙僧道：“客人，收了银子，我与你进后面去吃些饭来。”

沙僧仗着胆，同八戒、行者进于洞内。到二层厅厅之上，只见正中间桌上，高高的供养着一柄九齿钉钯，真个是光彩映目；东山头靠着一条金箍棒，西山头靠着一条降妖杖。那怪王随后跟着道：“客人，那中间放光亮的就是钉钯。你看便看，只是出去，千万莫与人说。”沙僧点头称谢了。

噫！这正是“物见主，必定取。”那八戒一生是个鲁夯的人，他见了钉钯，那里与他叙什么情节，跑上去，拿下来，轮在手中，现了本相。丢了解数，望妖精劈脸就筑。这行者、沙僧也奔至两山头各拿器械，现了原身。三弟兄一齐乱打，慌得那怪王急抽身闪过，转入后边，取一柄四明铲，杆长钁利，赶到天井中，支住他三般兵器，厉声喝道：“你是甚么人，敢弄虚头，骗我宝贝！”行者骂道：“我把你这个贼毛团！你是认我不得！我们乃东土圣僧唐三藏的徒弟。因至玉华州倒换关文，蒙贤王教他三个王子拜我们为徒，学习武艺，将我们宝贝作样，打造如式兵器。因放在院中，被你这





around and the prince will come to demand them. What'll we do then?" "My lord," Monkey replied, "this dealer comes from the other side of Qianfang Market. That's a long way from the city, and he's not a city man either, so where would he go telling tales? Besides, he's hungry, and the two of us haven't eaten. If there's any food and liquor in the place why don't we give him some before sending him on his way?" Before he could finish speaking a junior devil came out with five ounces of silver that he gave to Monkey, who in turn handed it to Friar Sand with the words, "Take your silver, stranger, then come round to the back for something to eat with us."

Taking his courage in his hands, Friar Sand went into the cave with Pig and Monkey. When they reached the second hall inside they saw on a table in the middle of it the nine-toothed iron rake set up in all its dazzling brightness to receive offerings. At the eastern end of the table was leant the gold-banded cudgel, and at the western end the demon-quelling staff. "Stranger," said the demon king who was following them in, "that's the rake shining so brightly in the middle. You're welcome to look, but don't tell anyone about it, whatever you do." Friar Sand nodded in admiration.

Oh dear! This was a case of "when the owner sees what's his he's bound to pick it up." Pig had always been a rough customer, and once he saw his rake he was not going to talk about the facts of the case, but charged over, pulled it down and swung it around as he turned back into himself. He struck straight at the evil spirit's face, not caring now about the proper ways of using his weapon. Monkey and Friar Sand each rushed to one end of the table to grab his own weapon and turn back into himself. As the three brothers started lashing out wildly the demon king had to get out of their way in a hurry, go round to the back and fetch his four-bright halberd with its long handle and sharp, pointed butt. Rushing into the courtyard, he used this to hold off the three weapons and shout at the top of his voice, "Who do you think you are, tricking me out of my treasures by impersonation?" "I'll get you, you hairy beast," Monkey cursed back. "You don't realized who I am. I'm a disciple of Tang Sanzang, the holy monk from the east. When we came to Yuhua to present our passport the prince told his three sons to take us as their teachers of fighting skills. They were having weapons copied from ours. That was why ours were



贼毛团夤夜入城偷来，倒说我弄虚头骗你宝贝！不要走！就把我们这三件兵器，各奉承你几下尝尝！”那妖精就举铲来敌。这一场，从天井中斗出前门。看他三僧攒一怪！好杀：

呼呼棒若风，滚滚钯如雨。

降妖杖举满天霞，四明铲伸云生绮。

好似三仙炼大丹，火光彩幌惊神鬼。

行者施威甚有能，妖精盗宝多无礼！

天蓬八戒显神通，大将沙僧英更美。

弟兄合意运机谋，虎口洞中兴斗起。

那怪豪强弄巧乖，四个英雄堪厮比。

当时杀至日头西，妖邪力软难相抵。

他们在豹头山战斗多时，那妖精抵敌不住，向沙僧前喊一声：“看铲！”沙僧让个身法躲过，妖精得空而走，向东南巽宫上，乘风飞去。八戒拽步要赶，行者道：“且让他去。自古道：‘穷寇勿追。’且只来断他归路。”八戒依言。

三人径至洞口，把那百十个若大若小的妖精，尽皆打死。原来都是些虎狼彪豹，马鹿山羊。被大圣使个手法，将他那洞里细软物件并打死的杂项兽身与赶来的猪羊，通皆带出。沙僧就取出干柴放起火来。八戒使两个耳朵搧风，把一个巢穴霎时烧得干净，却将带出的诸物，即转州城。





left in the courtyard for you to sneak into the city and steal in the middle of the night. And you accuse us of tricking them out of you by impersonation! Stay right there and try a taste of our three weapons.” The evil spirit at once raised his halberd to fight back. They fought from the courtyard out through the front gate, three monks chasing a single demon. It was a splendid battle:

The cudgel whistled like the wind,  
The rake's blows came raining down.  
The demon-quelling staff filled the sky with glowing mist;  
The four-bright halberd gave off clouds.  
They were like the three immortals refining elixir,  
Making dazzling light that frightened gods and ghosts.  
Monkey was brilliant at displaying his might;  
The evil spirit was wrong to have stolen the treasures.  
Marshal Tian Peng showed off his divine powers,  
While the great general Sand was heroic and splendid.  
As the three brothers fought with skill and one mind  
A great battle took place in Tigermouth Cave.  
The ogre was full of power and cunning,  
A fit match for the four heroes.  
They fought until the sun set in the west,  
When the demon weakened and could hold out no longer.

After their long fight on Mount Leopard Head the evil spirit shouted at Friar Sand, “Watch this halberd!” As Friar Sand fell back to dodge the blow the evil spirit escaped through the opening he left and fled by wind to the Xun quarter to the southeast. Pig started rushing after him to catch him, but Monkey said, “Let him go. As the old saying goes, ‘never chase a desperate robber.’ Let’s leave him nothing to come back to.”

Pig agreed, and the three of them went back to the entrance of the cave, where they killed all the hundred and more evil spirits great and small. It turned out that they were all really tigers, wolves, tiger cats, leopards, red deer and goats. Monkey used one of his powers to bring all the valuables and fabrics, as well as the bodies of all the animals they had killed, the pigs and the sheep out of the cave. Friar Sand used some dry wood he found to start a fire that Pig fanned with both his ears. The cave was soon burnt out, and they took what they had brought with them back

此时城门尚开，人家未睡。老王父子与唐僧俱在暴纱亭盼望。只见他们扑哩扑刺的丢下一院子死兽、猪羊及细软物件，一齐叫道：“师父，我们已得胜回来也！”那殿下喏喏相谢。唐长老满心欢喜。三个小王子跪拜于地，沙僧搀起道：“且莫谢。都近前看看那物件。”王子道：“此物俱是何来？”行者笑道：“那虎狼彪豹，马鹿山羊，都是成精的妖怪。被我们取了兵器，打出门来。那老妖是个金毛狮子。他使一柄四明铲，与我等战到天晚，败阵逃生，往东南上走了。我等不曾赶他，却扫除他归路，打杀这些群妖，搜寻他这些物件，带将来的。”老王听说，又喜又忧。喜的是得胜而回，忧的是那妖日后报仇。行者道：“殿下放心。我已虑之熟，处之当矣。一定与你扫除尽绝，方才起行，决不至贻害于后。我午间去时，撞见一个青脸红毛的小妖送请书。我看他帖子上写着‘明辰敬治肴酌庆钉钯嘉会，屈尊车从过山一叙。幸勿外，万感！右启祖翁九灵元圣老大人尊前。’名字是‘门下孙黄狮顿首百拜’。才子那妖精败阵，必然向他祖翁处去会话。明辰断然寻我们报仇，当情与你扫荡干净。”老王称谢了，摆上晚斋。师徒们斋毕，各归寝处不题。

却说那妖精果然向东南方奔到竹节山。那山中有一座洞





to the city.

The city gates were wide open; people had not yet gone to bed. The senior prince and his sons were still waiting in the Gauze Pavilion. The three disciples dropped all the dead wild animals and sheep as well as the valuables with loud thumps into the courtyard, filling it up as they called out, "Master, we're back. We've won." The senior prince then expressed his thanks to them, the Tang priest was delighted, and the three young princes fell to their knees to bow. "Don't thank us," Friar Sand said, helping them to their feet. "Come and see what we've got." "Where are they from?" the senior prince asked. "The tigers, wolves, tiger cats, leopards, red deer and goats were all monsters that made themselves into spirits. When we'd got our weapons back we fought our way out through the gates. Their demon king is a golden-haired lion who fights with a four-bright halberd. He battled it out with us till nightfall, then ran away to the southeast. Instead of chasing him we made sure he'd have nowhere to come back to by killing all these devils and bringing back all his things."

This news both delighted and alarmed the senior prince: he was delighted at their triumphant return and worried that the demon would seek his revenge later. "Don't worry, Your Royal Highness," said Monkey. "I've thought about it very carefully, and I'll deal with it properly. I promise to exterminate the demons completely before we go. We'll definitely not leave you with trouble that'll come back later. When we went there at noon we ran into a little green-faced, red-haired devil who was carrying an invitation. What it said on it was: 'A banquet is being given tomorrow morning to celebrate the capture of the rake, and if you will condescend to cross the mountain, honoured ancestor, Primal Sage of Ninefold Numinosity, I will be deeply grateful.' It was signed: 'with a hundred kowtows, your grandson, Tawny Lion'. When the evil spirit was defeated just now he must have gone to have a word with his grandfather. They're bound to come looking for us to get their revenge tomorrow morning, and when that happens I'll wipe them all out for you." The senior prince thanked him and had supper arranged. When master and disciples had eaten, everybody went to bed.

The story now tells of how the evil spirit really did head southeast to

天之处，唤名九曲盘桓洞。洞中的九灵元圣是他的祖翁。当夜足不停风，行至五更时分，到于洞口，敲门而进。小妖见了道：“大王，昨晚有青脸儿下请书，老爷留他住到今早，欲同他去赴你钉钯会，你怎么又绝早亲来邀请？”妖精道：“不好说，不好说！会成不得了！”正说处，见青脸儿从里边走出道：“大王，你来怎的？老大王爷爷起来就同我去赴会哩。”妖精慌张张的，只是摇手不言。

少顷，老妖起来了，唤人。这妖精丢了兵器，倒身下拜，止不住腮边泪落。老妖道：“贤孙，你昨日下柬，今早正欲来赴会，你又亲来，为何发悲烦恼？”妖精叩头道：“小孙前夜对月闲行，只见玉华州城中有光彩冲空。急去看时，乃是王府院中三般兵器放光：一件是九齿渗金钉钯，一件是宝杖，一件是金箍棒。小孙即使神法摄来，立名‘钉钯嘉会’，着小的们买猪羊果品等物，设宴庆会，请祖爷爷赏之，以为一乐。昨差青脸来送柬之后，只见原差买猪羊的刁钻儿等赶着几个猪羊，又带了一个贩卖的客人来找银子。他定要看看会去，是小孙恐他外面传说，不容他看。他又说肚中饥饿，讨些饭吃，因教他后边吃饭。他走到里边，看见兵器，说是他的。三人就各抢去一件，现出原身：一个是毛脸雷公嘴的和尚，一个是长嘴大耳朵的和尚，一个是晦气色脸



Bamboo Mountain, in which there was a cave called the Nine-bend Twisty Cave where the evil spirit's grandfather, the Primal Sage of Ninefold Numinosity, lived. That night the demon did not stop treading the wind until he reached the cave's entrance in the last watch. When he knocked on the gates and went in a junior devil greeted him with the words, "Your Majesty, Greenface brought the invitation last night, and the old gentleman invited him to say till this morning to go to your Rake Banquet with him. Why have you come here so very early to invite him yourself?" "I hate to have to say it," the evil spirit replied, "but the banquet is off." As they were talking Greenface came out from the inner part of the cave to say, "What are you doing here, Your Majesty? As soon as His Senior Majesty's up he's coming to the celebration with me." The evil spirit was so distraught that he could say nothing, but only wave his hands.

A little later the old demon got up and called for the evil spirit, who dropped his weapon and prostrated himself on the ground to kowtow, tears streaming down his cheeks. "Worthy grandson," the old demon said, "you sent me an invitation yesterday, and this morning I'm on my way to the celebration. So why have you come yourself, looking so miserable and upset?" "I was taking a stroll in the moonlight the night before last," the evil spirit replied, still kowtowing, "when I saw a dazzling light rising up to the sky from the city of Yuhua. I hurried there to take a look and saw that it came from three weapons in the prince's palace: a nine-toothed rake with gold in it, a staff and a gold-banded cudgel. I used my magic to take them away and decided to have a Rake Banquet to celebrate. I sent some of my underlings to buy pigs, sheep and fruit for the feast that I invited you to come and enjoy, Grandfather. But after I sent Greenface over with the invitation yesterday Wily Freak and the other one who'd been told to buy pigs and sheep came back with a dealer, a stranger, for some silver. The stranger was all set on seeing the banquet. I refused as I was afraid he'd spread the news around. Then they said they were hungry and asked for some food to eat, so I told them to go round the back to eat. When they got inside and saw the weapons they said they were theirs. They each snatched one and turned back into their real selves. One was a monk with a hairy face and a mouth like a thunder god's, one was a monk with a long snout and big ears, and one was a monk with a really sinister

的和尚。他都不分好歹，喊一声乱打。是小孙急取四明铲赶出与他相持，问是甚么人敢弄虚头。他道是东土大唐差往西天去的唐僧之徒弟，因过州城，倒换关文，被王子留住，习学武艺，将他这三件兵器作样子打造，放在院内，被我偷来：遂此不忿相持。不知那三个和尚叫做甚名，却真有本事。小孙一人敌他三个不过，所以败走祖爷处。望拔刀相助，拿那和尚报仇，庶见我祖爱孙之意也！”老妖闻言，默想片时，笑道：“原来是他。我贤孙，你错惹了他也！”妖精道：“祖爷知他是谁？”老妖道：“那长嘴大耳者，乃猪八戒；晦气色脸者，乃沙和尚；这两个犹可。那毛脸雷公嘴者，叫做孙行者。这个人其实神通广大；五百年前曾大闹天宫，十万天兵也不曾拿得住。他专意寻人的。他便就是个搜山揭海，破洞攻城，闯祸的个都头！你怎么惹他？——也罢，等我和你去，把那厮连玉华王子都擒来替你出气！”那妖精听说，即叩头而谢。

当时老妖点猱狮、雪狮、狻猊、白泽、伏狸、抟象诸孙，各执锋利器械，黄狮引领，各纵狂风，径至豹头山界。只闻得烟火之气扑鼻，又闻得有哭泣之声。仔细看时，原来是刁钻、古怪二人在那里叫主公哭主公哩。妖精近前喝道：“你是真刁钻儿，假刁钻儿？”二怪跪倒，噙泪叩头道：“我们





face. The three of them yelled at me and started lashing out: they didn't care at all. I just managed to fetch my four-bright halberd and come out to hold them at bay. When I asked them who they were and how they dared go in for impersonation they told me they were disciples of the Tang Priest who's been sent to the Western Heaven by Great Tang in the east. When they went to present their passport on their way through the city the princes pressed them to stay and teach them martial arts. They said their three weapons had been left in the palace yard for copies of them to be made, and that I'd stolen them. Then they went for me with great fury. I didn't know what those three monks are called, but they're all very good fighters. As I was no match for them by myself I had to run away and come here. If you have any love for your grandson I beg you to lend me your arms in order to get my revenge on those monks." After a moment's silent thought the old demon replied with a smile, "So it's them. Worthy grandson, you made a big mistake provoking him." "Do you know who they are, grandfather?" the other asked. "The one with a long snout and big ears is Zhu Bajie," the old demon said, "and the one with a horrible face is Friar Sand. They're not too bad. But the one with a hairy face and a mouth like a thunder god is called Sun the Novice. He's got really tremendous magical powers. When he made great havoc in Heaven five hundred years ago a hundred thousand heavenly troops couldn't catch him. And he's a most determined hunter. He's like a policeman who'll search mountains and seas, smash caves, storm cities and cause all sorts of trouble. Why did you have to provoke him? Never mind. I'll go with you and capture those so-and-sos and the prince of Yuhua to avenge you." On hearing this the evil spirit kowtowed again in thanks.

The senior demon immediately mustered his grandsons Monkey Lion, Snowy Lion, Leo, Gryphon, Raccoon-dog Lion and Elephant-fighter, each of whom carried a sharp weapon. With Tawny Lion leading the way each of them set off a powerful gale that carried them straight to Mount Leopard Head, where there was an all-pervasive smell of smoke and fire and all that could be heard was sobbing. When they looked more closely they saw Wily Freak and Freaky Wile weeping for their lord. "Are you the real Freak and Wile or impostors?" the evil spirit shouted as he went up to them. Falling to their knees and kowtowing with tears in their eyes, the

怎是假的?昨日这早晚领了银子去买猪羊,走至山西边大冲之内,见一个毛脸雷公嘴的和尚,他啐了我们一口,我们就脚软口强,不能言语,不能移步;被他扳倒,把银子搜了去,牌儿解了去,我两个昏昏沉沉,直到此时才醒。及到家,见烟火未息,房舍尽皆烧了。又不见主公并大小头目。故在此伤心痛哭。不知这火是怎生起的?”

那妖精闻言,止不住泪如泉涌,双脚齐跌,喊声振天,恨道:“那秃厮!十分作恶!怎么干出这般毒事,把我洞府烧尽,美人烧死,家当老小一空!气杀我也,气杀我也!”老妖叫猱狮扯他过来道:“贤孙,事已至此,徒恼无益。且养全锐气,到州城里拿那和尚去。”那妖精犹不肯住哭,道:“老爷!我那个山场,非一日治的;今被这秃厮尽毁,我却要此命做甚的!”挣起来,往石崖上撞头磕脑;被雪狮、猱狮等苦劝方止。当时丢了此处,都奔州城。

只听得那风滚滚,雾腾腾,来得甚近。唬得那城外各关厢人等,拖男挟女,顾不得家私,都往州城中走。走入城门,将门闭了。有人报入王府中道:“祸事!祸事!”那王子唐僧等,正在暴纱亭吃早斋,听得人报祸事,却出门来问。众人道:“一群妖精,飞沙走石,喷雾掀风的,来近城了!”老王大惊道:“怎么好?”行者笑道:“都放心!都放心!这是虎口



two devils replied, "We're no impostors. After we were given the silver to buy pigs and sheep yesterday we met a monk with a hairy face and a mouth like a thunder god in the wide valley to the west of the mountain. When he spat on us our legs went all weak, our mouths went stiff, we couldn't speak and we couldn't move. He knocked us over, found and stole our silver and took our passes off us. We were left in a daze till we came round just now. When we got home we found the place still on fire and all the buildings burnt down. We were crying so bitterly because you, my lord, and all the chiefs had disappeared. We don't know how the fire was started."

When the evil spirit heard this he could not stop his tears from gushing forth as he stamped his feet in fury, let loose heaven-shaking roars and exclaimed in hatred and fury, "Damned baldies! Vicious beasts! How could you be so evil? You've destroyed my cave palace and burnt my beauty to death. You've killed everyone, young and old, in the household. I'm so angry I could die!" The old demon then told Monkey Lion to take hold of Tawny Lion, saying, "Grandson, what's done is done. Upsetting yourself won't do you any good. What you must do now is summon up all your energy to catch those monks in the city." The evil spirit was still crying as he replied, "Grandfather, this mountain palace of mine wasn't built in a day. Now those damned baldies have destroyed everything my life's not worth living." With that he broke free and flung himself forward to smash his head against the rock-face, only stopping after Snowy Lion and Monkey Lion had made great efforts to calm him. They then left the cave and all headed for the city.

With a roaring wind and in a thick fog they approached the city, so frightening all the people living outside the city wall that they abandoned their belongings and dragged or carried their children with them as they fled into the city. Once the people were all inside the gates were shut. A report was then made to the palace that a disaster was upon them. When the prince, who was taking a vegetarian breakfast in the Gauze Pavilion with the Tang Priest and the others, heard this report he went out to ask about it. "A whole crowd of evil spirits are heading for the city with sandstorms, flying stones, fogs and wind." "Whatever shall we do?" asked the prince, deeply alarmed. "All stop worrying," said Brother Monkey,

洞妖精，昨日败阵，往东南方去伙了那什么九灵元圣儿来也。等我同兄弟们出去。吩咐教关了四门，汝等点人夫看守城池。”那王子果传令把四门闭了，点起人夫上城。他父子并唐僧在城楼上点札，旌旗蔽日，炮火连天。行者三人，却半云半雾，出城迎敌。

这正是：

失却慧兵缘不谨，顿教魔起众邪凶。  
毕竟不知这场胜败如何，且听下回分解。



“all stop worrying. It’s the evil spirit from Tigermouth Cave who ran away when he was beaten yesterday. He went to the southeast to gang up with the Primal Sage of Ninefold Numinosity or whatever he’s called and now he’s here. We brothers are going out. Tell them to shut all the city gates, and send men to hold the city wall.” The prince ordered that the city gates be shut, sent men to the wall, and went with his sons and the Tang Priest to inspect. The army’s banners blotted out the sun, and the cannon fire reached the sky as Monkey, Pig and Friar Sand left the city amid wind and clouds to give battle. Indeed,

Because they were careless the weapons were lost,  
Which led to attacks by the devilish host.

If you do not know the outcome of the battle listen to the explanation in the next instalment.



## 第九十回

### 师狮授受同归一 盗道缠禅静九灵

却说孙大圣同八戒、沙僧出城头，靛面相迎，见那伙妖精都是些杂毛狮子：黄狮精在前引领，狻猊狮，抟象狮在左，白泽狮、伏狸狮在右，猊狮、雪狮在后，中间却是一个九头狮子。那青脸儿怪执一面锦绣团花宝幢，紧挨着九头狮子；刁钻古怪儿、古怪刁钻儿打两面红旗，齐齐的都布在坎宫之地。

八戒莽撞，走近前骂道：“偷宝贝的贼怪！你去那里，伙这几个毛团来此怎的？”黄狮精切齿骂道：“泼狠秃厮！昨日三个敌我一个，我败回去，让你为人罢了；你怎么这般狠恶，烧了我的洞府，损了我的山场，伤了我的眷族！我和你冤仇深如大海！不要走！吃你老爷一铲！”好八戒，举钯就迎。两个才交手，还未见高低，那猊狮精轮一根铁蒺藜，雪狮精使一条三楞简，径来奔打。八戒发一声喊道：“来得好！”你看他横冲直抵，斗在一处。这壁厢，沙和尚急掣降妖杖，近前相助。又见那狻猊精、白泽精与抟象、伏狸二精，一拥齐上。这里孙大圣使金箍棒架住群精。狻猊使闷棍，白泽使铜锤，抟象使钢枪，伏狸使钺斧。——那七个狮子精，这三个

## Chapter 90

### By Giving and Receiving the Master and the Lion Turn into One After Stealing the Way and Obstructing Dhyana Ninefold Numinosity Is Pacified

The story tells how the Great Sage Sun left the city with Pig and Friar Sand and looked the monsters in the face to see that they were all lions of various kinds. The Tawny Lion Spirit was leading, with Leo and Elephant-fighter Lion on his left, Gryphon and Racoon-dog Lion on his right and Monkey Lion with Snowy Lion behind him. In the middle of them all was a nine-headed lion. The ogre Greenface was holding a canopy of brocade embroidered with flowers just behind the nine-headed lion; while Wily Freak and Freaky Wile carried a pair of red flags. They were all drawn up at a hollow place.

In his rough way Pig went up to them to shout abusively, "Ogres! Thieves! Treasure-stealers! What did you go there and gang up with that hairy lot for?" To this the Tawny Lion Spirit retorted, gnashing his teeth in fury, "Vicious baldies! When I was alone yesterday the three of you beat me and I had to run away. You should have done right, instead of burning my cave palace, destroying my mountain home and murdering my family. My hatred for you is as great as the ocean. Stay where you are and take this from my halberd!" The splendid Pig raised his rake to parry the blow. When the two of them had just started fighting and neither was yet coming out on top Monkey Lion joined in, swinging his spiked iron club, as did Snowy Lion with his three-edged mace. "Welcome," shouted Pig. Watch him as he charges straight forward to meet their onslaught and fight with them all. Friar Sand quickly pulled his demon-quelling staff out from where he was at the side and hurried forward to help Pig, at which Leo Spirit, Gryphon Spirit, Elephant-fighter Spirit and Racoon-dog Spirit all piled in. The Great Sage Monkey held the evil spirits at bay with his gold-banded cudgel. Leo fought with a club, Snowy with a bronze hammer, Elephant-fighter with a steel spear and Racoon-dog with a battleaxe.



狠和尚，好杀：

棍锤枪斧三楞筒，蒺藜骨朵四明铲。  
七狮七器甚锋芒，围战三僧齐呐喊。  
大圣金箍铁棒凶，沙僧宝杖人间罕。  
八戒颠风骋势雄，钉钯幌亮光华惨。  
前遮后挡各施功，左架右迎都勇敢。  
城头王子助威风，擂鼓筛锣齐壮胆。  
投来抢去弄神通，杀得昏蒙天地反！

那一伙妖精，齐与大圣三人，战经半日，不觉天晚。八戒口吐粘涎，看看脚软，虚幌一钯，败下阵去，被那雪狮、猱狮二精喝道：“那里走！看打！”呆子躲闪不及，被他照脊梁上打了一筒，睡在地下，只叫：“罢了！罢了！”两个精把八戒采鬃拖尾，扛将去见那九头狮子，报道：“祖爷，我等拿了一个来也。”

说不了，沙僧、行者也都战败。众妖精一齐赶来，被行者拔一把毫毛，嚼碎喷将去，叫声“变！”即变做百十个小行者，围围绕绕，将那白泽、狻猊、抟象、伏狸并金毛狮怪围裹在中。沙僧、行者却又上前攒打。到晚，拿住狻猊、白泽。走了伏狸、抟象。金毛报知老妖，老怪见失了二狮，吩咐：“把猪八戒捆了，不可伤他性命。待他还我二狮，却将八戒与他。他若无知，坏了我二狮，即将八戒杀了对命！”当





The fight between the seven lion spirits and the three ferocious monks was a splendid one:

Club, hammer, spear, axe and three-edged mace,  
Spiked club, ball-staff and four-bright halberd:  
Seven lions with seven deadly weapons,  
Shouting their war cries as they surround three monks.  
Powerful was the Great Sage's gold-banded cudgel;  
Friar Sand's staff was almost matchless in the world.  
Pig moved around with the power of a whirlwind  
As his flashing rake gave off baleful light.  
All, displaying their might, blocked before and behind,  
Held off the onslaughts with daring and courage.  
From the walls of the city the prince lent support,  
Where his soldiers felt braver as they beat drums and gongs.  
Throwing and thrusting, all showed off their magic,  
Turning heaven and earth both dark and upside-down.

After the evil spirits had been fighting the Great Sage and the two others for half a day, night fell. Pig by now was dribbling and his legs were going weak, so he fainted with his rake and fled in defeat. "Where do you think you're going?" Snowy Lion and Monkey Lion shouted. "Take this!" The idiot could not dodge them, and he took a heavy blow from the mace on his spine that laid him flat on the ground crying out, "I'm done for, I'm done for!" The two lion spirits grabbed Pig by the bristles on his neck and by his tail and carried him over to see the nine-headed lion. "Grandfather," they reported, "we've caught one of them."

Before the words were out of their mouths Friar Sand and Monkey also had to fall back, beaten. When the evil spirits all came after them Monkey pulled out a handful of hairs, chewed them to pieces, spat them out, shouted, "Change!" and turned them into more than one hundred little Monkeys who went round and round, surrounding Snowy, Leo, Elephant-fighter, Raccoon-dog and Tawny Lion. Friar Sand and Monkey then came forward to join in the fight again. Later that night they caught Leo and Gryphon and put Raccoon-dog and Elephant-fighter to flight. When Tawny Lion reported to the old demon that two of the lions had been lost the demon ordered, "Tie Pig up but don't kill him. When they give our lions back we'll return Pig to them. If they're stupid enough to kill them

晚群妖安歇城外不题。

却说孙大圣把两个狮子精抬近城边，老王见了，即传令开门，差二三十个校尉，拿绳扛出门，绑了狮精，扛入城里。孙大圣收了法毛，同沙僧径至城楼上，见了唐僧。唐僧道：“这场事甚是利害呀！悟能性命，不知有无？”行者道：“没事！我们把这两个妖精拿了，他那里断不敢伤。且将二精牢拴紧缚，待明早抵换八戒也。”三个小王子对行者叩头道：“师父先前赌斗，只见一身；及后佯输而回，却怎么就有百十位师身？及至拿住妖精，近城来还是一身，此是甚么法力？”行者笑道：“我身上有八万四千毫毛，以一化十，以十化百，百千万亿之变化，皆身外身之法也。”那王子一个个顶礼，即时摆上斋来，就在城楼上吃了。各垛口上都要灯笼旗帜，梆铃锣鼓，支更传箭，放炮呐喊。

早又天明。老怪即唤黄狮精定计道：“汝等今日用心拿那行者、沙僧，等我暗自飞空上城，拿他那师父并那老王父子，先转九曲盘桓洞，待你得胜回报。”黄狮领计，便引猱狮、雪狮、抟象、伏狸各执兵器到城边，滚风酿雾的索战。这里行者与沙僧跳出城头，厉声骂道：“贼泼怪！快将我师弟



we'll make Pig pay with his life." That evening all the fiends slept outside the city.

The story now turns to the Great Sage Sun, who carried the two lion spirits to beside the city wall, from where the senior prince saw him and ordered that the gates be opened. Twenty or thirty officers were sent out with rope to tie the lion spirits up and carry them into the city. The Great Sage then put his magic hairs away and went straight with Friar Sand to the wall tower, where he saw the Tang Priest. "This is a terrible business," the Tang Priest said. "Is Wuneng still alive?" "No problem," Brother Monkey replied. "As we've captured a couple of the evil spirits they won't possibly dare harm him. Have them tied up tight. I'll swop them for Pig tomorrow morning." The three young princes then kowtowed to Monkey and said, "When you were fighting them at first you were by yourself, Teacher. Then when you pretended to run away and came back again there were over a hundred of you. How was that done? When you came back to the city wall after capturing the evil spirits there was only one of you again. What magical powers did you use to do that?" "I have 84,000 hairs on my body," Monkey replied. "Each of them can become ten, and the ten become a hundred, so I can do millions and millions of transformations. It's extra body magic." The princes all kowtowed as a vegetarian feast was brought to the tower for them. All along the battlements lanterns and banners were displayed. There was the sound of clappers, bells, gongs and drums as the watches were changed, arrows passed on, cannons fired and warcries shouted.

Soon it was dawn, and the old demon sent for Tawny Lion Spirit to make a plan of action: "You must all use your wits to capture Sun the Novice and Friar Sand while I make a secret flight up onto the wall to capture their master, the old prince and his sons. I'll take them back to the Nine-bend Twisty Cave and wait for you to come back in triumph." Accepting this plan, Tawny Lion took Monkey Lion, Snowy Lion, Elephant-fighter and Raccoon-dog back to beside the city wall, all carrying their weapons and demanding battle amid winds and fog. On the other side Monkey and Friar Sand jumped on the wall, where Monkey yelled abusively at the top of his voice, "Thieving damned ogres! Give me my

八戒送还我，饶你性命！不然，都教你粉骨碎尸！”那妖精那容分说，一拥齐来。这大圣弟兄两个，各运机谋，挡住五个狮子。这杀比昨日又甚不同：

呼呼刮地狂风恶，暗暗遮天黑雾浓。  
走石飞沙神鬼怕，推林倒树虎狼惊。  
钢枪狠狠钺斧明，棍铲铜锤太毒情。  
恨不得囫圇吞行者，活活泼泼擒住小沙僧。  
这大圣一条如意棒，卷舒收放甚精灵。  
沙僧那柄降妖杖，凌霄殿外有名声。  
今番干运神通广，西域施功扫荡精。

这五个杂毛狮子精与行者，沙僧正自杀到好处，那老怪驾着黑云，径直腾至城楼上，摇一摇头，唬得那城上文武大小官员并守城人夫等，都滚下城去；被他奔入楼中，张开口，把三藏与老王父子一顿噙出，复至坎宫地下，将八戒也着口噙之。原来他九个头就有九张口。一口噙着唐僧，一口噙着八戒，一口噙着老王，一口噙着大王子，一口噙着二王子，一口噙着三王子；六口噙着六人，还空了三张口，发声喊叫道：“我先去也！”这五个小狮精见他祖得胜，一个个愈展雄才。

行者闻得城上人喊嚷，情知中了他计，急唤沙僧仔细；他却把臂膊上毫毛，尽皆拔下，入口嚼烂喷出，变作千百个



brother Pig back this moment and I'll spare your lives. If you don't I'll smash your bones to powder and chop you all into little pieces." With no further argument the evil spirits all charged into the attack. The Great Sage and Friar Sand had to use skill and cunning to hold the five lions at bay. This fight was very different from the one on the previous day.

As an evil wind howled across the land  
Black fog blotted out the sky.  
Moving stones and flying sands alarmed both gods and demons;  
As the trees in the forest fell the tigers and wolves were afraid.  
Fierce was the spear of steel and bright the axe,  
Merciless the rod, the halberd and the brazen hammer.  
They wished they could swallow Monkey up whole,  
And capture Friar Sand live and kicking.  
The Great Sage's as-you-will cudgel  
Could attack and defend with miraculous effect.  
Friar Sand's demon-quelling staff  
Had won its fame outside the Hall of Miraculous Mist.  
Now that it moved with its magical powers,  
It would achieve glory in the West by wiping out demons.

While the five lion spirits with coats of different colours were fighting really well with Monkey and Friar Sand the old demon flew on a black cloud straight to the wall tower, where he shook his heads, which gave the military and civil officials, Sanzang, the senior prince and the soldiers guarding the wall such a fright that they all fell off. The demon then charged into the tower, opened his mouths, took Sanzang, the senior prince and his sons in them one by one, and went back to the hollow ground, where he took Pig in another mouth, one of the nine he had in his nine heads. One mouth held the Tang Priest, one Pig, one the senior prince, one his eldest son, one the second son and one the third son. With six mouths full of six people he still had three mouths empty and wide open as he roared, "I'm going back ahead." The five junior lion spirits all fought more bravely than ever now that they had seen their grandfather's triumph.

As soon as Monkey heard the yells from the wall and realized he had fallen for a trick, he gave Friar Sand a quick shout to be careful then pulled all the hairs off his arms, put them in his mouth, chewed them up

小行者，一拥攻上。当时拖倒猱狮，活捉了雪狮，拿住了转象狮，扛翻了伏狸狮，将黄狮打死；烘烘的嚷到州城之下，倒转走脱了青脸儿与刁钻古怪、古怪刁钻儿二怪。那城上官看见，却又开门，将绳把五个狮精又捆了，抬进城去。还未发落，只见那王妃哭哭啼啼，对行者礼拜道：“神师啊，我殿下父子并你师父，性命休矣！这孤城怎生是好？”大圣收了法毛，对王妃作礼道：“贤后莫愁。只因我拿他七个狮精，那老妖弄摄法，定将我师父与殿下父子摄去，料必无伤。待明日绝早，我兄弟二人去那山中，管情捉住老妖，还你四个王子。”那王妃一簇女眷闻得此言，都对行者下拜道：“愿求殿下父子全生，皇图坚固！”拜毕，一个个含泪还宫。行者吩咐各官：“将打死那黄狮精，剥了皮；六个活狮精，牢牢拴锁。取些斋饭来，我们吃了睡觉。你们都放心，保你无事。”

至次日，大圣领沙僧驾起祥云，不多时，到于竹节山头。按云头观看，好座高山！但见：

峰排突兀，岭峻崎岖。  
深涧下潺湲水濑，陡崖前锦绣花香。  
回峦重迭，古道湾环。  
真是鹤来松有伴，果然云去石无依。





and spat them out as well over a thousand little Monkeys who swarmed into the attack. They knocked Monkey Lion over, took Snowy alive, captured Elephant-fighter, laid Raccoon-dog Lion low and killed Tawny Lion; but as they returned to the city wall with a great hubbub they let Greenface, Wily Freak and Freaky Wile escape. When the officers on the wall saw what had happened they opened the gates, tied up the five lion spirits with ropes and carried them into the city. But before they could deal with them the princess appeared, sobbing and weeping, to say, "Holy teachers, His Royal Highness the prince, our sons and your master are all dead. How ever is this isolated city to survive?" Putting his magic hairs away, Monkey bowed to her and said, "Don't upset yourself, Princess. It was only because I'd captured seven of his lion spirits that the old demon carried off my master, His Royal Highness and your sons with catching magic. I'm certain they'll come to no harm. My brother-disciple and I will go to his mountain first thing tomorrow morning, and I can guarantee that we'll catch the old demon and bring your four princes back to you." When the princess and her womenfolk heard this they all bowed to Monkey and said, "We pray that His Royal Highness and his sons will all be safe and that our dynasty will be secure." When their bowing was done the womenfolk all returned to the palace in tears. "Skin the Tawny Lion spirit we killed," Brother Monkey instructed the officials, "and have the five who are still alive securely tied up and put under lock and key. Bring us some vegetarian food to eat before we go to sleep. Stop worrying: I promise nothing will go wrong."

The next morning the Great Sage took Friar Sand up on an auspicious cloud. Before long they were at the top of Bamboo Mountain, and as they brought their cloud down to look they saw that it was magnificent:

Rows of jutting peaks,  
Sheer and craggy ridges.  
In the deep gill waters gently flow;  
Flowers weave a fragrant brocade before the beetling cliff,  
Where the ridges twist and double back,  
Encircled by the ancient winding paths.  
When the crane comes the pine has a companion,  
And the rock is left alone as the cloud drifts away.



玄猿觅果向晴辉，麋鹿寻花欢日暖。

青鸾声渐厉，黄鸟语绵蛮。

春来桃李争妍，夏至柳槐竞茂。

秋到黄花布锦，冬交白雪飞绵。

四时八节好风光，不亚瀛洲仙景象。

他两个正在山头上看景，忽见那青脸儿，手拿一条短棍，径跑出崖谷之间。行者喝道：“那里走！老孙来也！”唬得那小妖一翻一滚的跑下崖谷。他两个一直追来，又不见踪迹。向前又转几步，却是一座洞府。两扇花斑石门，紧紧关闭。门楣上横嵌着一块石版，楷镌了十个大字，乃是“万灵竹节山，九曲盘桓洞。”

那小妖原来跑进洞去，即把洞门闭了。到中间对老妖道：“爷爷，外面又有两个和尚来了。”老妖道：“你大王并猱狮、雪狮、抟象、伏狸，可曾来？”小妖道：“不见！不见！只是两个和尚，在山峰高处眺望。我看见回头就跑，他赶将来，我却闭门来也。”老妖听说，低头不语。半晌，忽的吊下泪来，叫声“苦啊！我黄狮孙死了！猱狮孙等又尽被和尚捉进城去矣！此恨怎么报得！”八戒捆在旁边，与王父子、唐僧，俱攒在一处，恹恹惶惶受苦；听见老妖说声“众孙被和







The black ape heads for brightness when looking for fruit;  
The deer rejoice in the warming sun as they search for flowers.  
The green phoenix sings sweetly  
And the golden bird's melodies never stop.  
In spring the peach blossom contends with the plum;  
In summer the willow and locust trees are rivals.  
In autumn are carpets of chrysanthemums,  
And in winter the snow flies all around.  
Here there is beauty throughout the year,  
Where the scenery can compare with Yingzhou's magic land.

As the two of them were standing on the mountain admiring the view Greenface suddenly appeared in a ravine between cliffs. He was holding a short cudgel. "Where do you think you're going?" Monkey shouted. "I'm here." This gave the young devil such a fright that he went running and tumbling down the ravine. Monkey and Friar Sand went straight after him but could find no sign of where he had gone. When they went further and searched around they found a cave palace with double gates of mottled stone that were firmly closed. Above the gates a stone tablet was set on which was written in large block letters:

NINE-BEND TWISTY CAVE,  
MIGHTY BAMBOO MOUNTAIN

Now when the junior devil ran inside the cave he had shut the gates firmly behind him. Once inside he reported to the old demon, "My lord, those two monks are outside." "Have your lord, Monkey Lion, Snowy Lion, Elephant-fighter and Racoondog come back yet?" the old demon asked. "I haven't seen them," the junior demon replied. "There were just the two monks looking around from high up on the peak. As soon as I saw them I turned and ran. As they came after me I shut the gates." The old demon bowed his head in silence at this news. After a while his tears began to flow as he called out, "This is terrible. My grandson Tawny Lion is dead. My grandsons Monkey Lion and the rest of them have all been captured by those monks and taken into the city. How am I to get my revenge?" Pig was tied up nearby, crammed in together with the Tang Priest and the princes, terrified and miserable until he heard the old de-

尚捉进城去”，暗暗喜道：“师父莫怕，殿下休愁。我师兄已得胜，捉了众妖，寻到此间救拔吾等也。”说罢，又听得老妖叫：“小的们，好生在此看守，等我出去拿那两个和尚进来，一发惩治。”

你看他身无披挂，手不拈兵，大踏步，走到前边，只听得孙行者吆喝哩。他就大开了洞门，不答话，径奔行者。行者使铁棒，当头支住。沙僧轮宝杖就打。那老妖把头摇一摇，左右八个头，一齐张开口，把行者、沙僧轻轻的又衔于洞内。教：“取绳索来！那刁钻古怪、古怪刁钻与青脸儿是昨夜逃生而回者，即拿两条绳，把他二人着实捆了。老妖问道：“你这泼猴，把我那七个儿孙捉了，我今拿住你和尚四个，王子四个，也足以抵得我儿孙之命！小的们，选荆条柳棍来，且打这猴头一顿，与我黄狮孙报报冤仇！”那三个小妖，各执柳棍，专打行者。行者本是熬炼过的身体，那些些柳棍儿，只好与他拂痒，他那里做声；凭他怎么捶打，略不介意。八戒、唐僧与王子见了，一个个毛骨悚然。少时，打折了柳棍。直打到天晚，也不计其数。沙僧见打得多了，甚不过意道：“我替他打百十下罢。”老妖道：“你且莫忙，明日就打到你了。一个个挨次儿打将来。”八戒着忙道：“后日就打到我老猪也！”打一会，渐渐的天昏了。老妖叫：“小的们，且住，点起灯火来。你们吃些饮食，让我到锦云窝略睡



mon saying that his grandsons had been captured and taken into the city. At this he said with quiet delight, "Don't be afraid, Master. Cheer up, Your Royal Highness. My elder brother has won. He's captured the whole lot of the devils and he's found his way here to rescue us." When he had said this the old demon could be heard shouting, "Little ones, guard the place well while I go out to catch those other two monks. Then we can punish them all together."

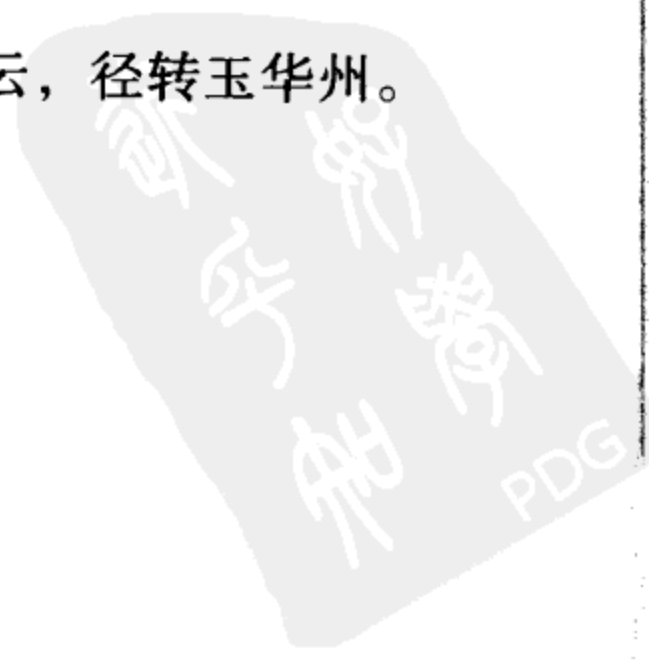
Watch him as he strides off without armour or weapons. When he heard Monkey shouting he threw the gates of the cave wide open and went straight for him, not deigning to answer. Monkey raised his iron cudgel to stop him with a blow to the head while Friar Sand swung his staff at him. As the demon shook his principal head the eight other heads to left and right of it all opened their mouths, with which they gently picked Monkey and Friar Sand up and carried them into the cave. "Fetch rope," he ordered; and Wily Freak, Freaky Wile and Greenface, who had come back after their escape the previous night, brought two ropes with which they tied the two of them up very securely. "Impudent ape," said the old demon, "you captured my seven grandsons. But now I've caught you four monks and the four princes I've got enough to ransom them with. Little ones, get some thorns and willow rods and beat this ape for me to avenge my grandson Tawny Lion."

The three junior devils then beat Monkey with willow rods, but Monkey's body had been so toughened that all the rods could do was to scratch his itches. He made no sound and was not in the least bothered, no matter how hard they hit him. The sight of it, however, made Pig, the Tang Priest and the princes all feel their hair standing on end. Before long the rods started to break up, but the demons kept on till evening, keeping no count of the number of strokes. Friar Sand was most upset to see Monkey being given so long a flogging, so he said, "Let me take a hundred or so for him." "Don't be so impatient," the old demon replied, "you'll get your beating tomorrow. You'll all be done in turn." "That means it'll be me the day after tomorrow," said Pig with alarm. The beating continued for a while as night slowly fell. "Little ones," the old demon called, "stop for now. Light the lamp and go for something to eat and drink. I'm off to my Brocade Cloud Den for a little shut-eye. You

睡去。汝三人都是遭过害的，却用心看守，待明早再打。”三个小妖移过灯来，拿柳棍又打行者脑盖，就像敲梆子一般，剔剔托，托托剔，紧几下，慢几下。夜将深了，却都盹睡。

行者就使个遁法，将身一小，脱出绳来，抖一抖毫毛，整束了衣服，耳朵内取出棒来，幌一幌，有吊桶粗细。二丈长短，朝着三个小妖道：“你这孽畜，把你老爷就打了许多棍子！老爷还只照旧，老爷也把这棍子略捩你捩，看道如何！”把三个小妖轻轻一捩，就捩做三个肉饼；却又剔亮了灯，解放沙僧。八戒捆急了，忍不住大声叫道：“哥哥！我的手脚都捆肿了，倒不来先解放我！”这呆子喊了一声，却早惊动老妖。老妖一轂辘爬起来道：“是谁人解放？”那行者听见，一口吹息灯，也顾不得沙僧等众，使铁棒，打破几重门走了。那老妖到中堂里叫：“小的们，怎么没了灯光？只莫走了人也？”叫一声，没人答应；又叫一声，又没人答应；及取灯火来看时，只见地下血淋淋的三块肉饼，老王父子及唐僧、八戒俱在，只不见了行者、沙僧。点着火，前后赶看，忽见沙僧还背贴在廊下站哩；被他一把拿住摔倒，照旧捆了。又找寻行者，但见几层门尽皆破损，情知是行者打破走了；也不去追赶，将破门补的补，遮的遮，固守家业不题。

却说孙大圣出了那九曲盘桓洞，跨祥云，径转玉华州。





three have all had a hard time, so keep a close watch on them. We'll carry on with the beatings tomorrow." The three junior devils moved a lamp over and hit Monkey some more on the top of his head with their willow rods, tic-tic-toc, toc-toc-tic, like the rhythm of a wooden clapper, sometimes fast and sometimes slow. By then it was very late and they all fell asleep.

Monkey now used escaping magic to shrink himself, wriggled out of his bonds, shook his fur, straightened up his clothes, took the cudgel out of his ear and shook it till it was as thick as a well-bucket and about twenty feet long. Then he said to the three junior devils, "You animals, you hit me an awful lot of times, and now I'm going to return the compliment. I'll just shove this at you and see how you like it." One gentle push from the cudgels turned the three devils into three lumps of minced pork. Monkey then turned up the lamp and released Friar Sand. Pig, who was feeling desperate about being tied up, could not stop himself from yelling at the top of his voice, "My hands and feet are tied up so tight they're swollen. Why don't you come and free me?" The idiot's shout at once woke up the old demon, who rolled straight out of bed and called out, "Who's setting them free?" The moment Monkey heard this he blew out the lamp, smashed his way through several sets of doors with his cudgel and fled, not bothering about Friar Sand and the rest of them, while the old demon went into the main hall shouting, "Little ones, why's there no light? Don't let them get away!" He shouted once without getting an answer, then again, and still no answer. When he fetched a lantern and looked all he could see were three gory lumps of minced meat on the floor. The prince, his sons, the Tang Priest and Pig were still there, but Monkey and Friar Sand had disappeared. He lit a torch, searched the front and the back and could find only Friar Sand, who was still standing pressed against the wall of a corridor. The demon knocked him down, tied him up as before, and carried on looking for Monkey. Seeing that pair after pair of his doors had been smashed down, he realized that Monkey had destroyed them in his flight. Instead of giving chase he patched up and blockaded the doors and guarded his home.

The story now tells how Monkey left the Nine-bend Twisty Cave and

但见那城头上各厢的土地、神祇与城隍之神迎空拜接。行者道：“汝等怎么今夜才见？”城隍道：“小神等知大圣下降玉华州，因有贤王款留，故不敢见；今知王等遇怪，大圣降魔，特来叩接。”行者正在嗔怪处，又见金头揭谛、六甲六丁神将，押着一尊土地，跪在面前道：“大圣，吾等捉得这个地里鬼来也。”行者喝道：“汝等不在竹节山护我师父，却怎么嚷到这里？”丁甲神道：“大圣，那妖精自你逃时，复捉住卷帘大将，依然捆了。我等见他法力甚大，却将竹节山土地押解至此。他知那妖精的根由，乞大圣问他一问，便好处治，以救圣僧、贤王之苦。”行者听言，甚喜。那土地战兢兢叩头道：“那老妖前年下降竹节山。那九曲盘桓洞原是六狮之窝。那六个狮子，自得老妖至此，就都拜为祖翁。祖翁乃是个九头狮子，号为九灵元圣。若得他灭，须去到东极妙岩宫，请他主人公来，方可收伏。他人莫想擒也。”行者闻言，思忆半晌道：“东极妙岩宫，是太乙救苦天尊啊。他坐下正是个九头狮子。这等说，……”便教：“揭谛、金甲，还同土地回去，暗中护祐师父、师弟并州王父子。本处城隍守护城池，走出去来。”众神各各遵守去讫。

这大圣纵筋斗云，连夜前行。约有寅时分，到了东天门





rode by auspicious cloud straight back to the city of Yuhua, where all the local deities and spirits as well as the god of the city could be seen bowing in mid-air to greet him. "Why have you only come to see me today?" Monkey asked. "When we knew that the worthy prince was entertaining you in Yuhua, Great Sage," they replied, "we did not venture to greet you. But now that the princes have been captured by ogres and you have subdued those monsters we have come to welcome you with kowtows." While Monkey was abusing them the Gold-headed Protector and the Six Ding and Six Jia generals escorted a local deity in and made him kneel on the ground. "Great Sage," they said, "we've arrested this ground devil." "What are you making a noise here for instead of guarding my master on Bamboo Mountain?" Monkey yelled. "Great Sage," the Ding and Jia gods replied, "the evil spirit caught the Curtain-raising General and tied him up again after you escaped. As we could see how great his magic powers are we've brought the local deity of Bamboo Mountain here. He knows all about that evil spirit's background, so we beg you to question him, Great Sage, and find out how best to deal with him and deliver the holy monks and worthy princes from their suffering." When Monkey heard this he was delighted.

"The old demon came down to Bamboo Mountain the year before last," the local deity said, shivering and shaking as he kowtowed. "The Nine-bend Twisty Cave used to be the den of six lions. Once the old demon came the six lions all took him as their grandfather. He is a nine-headed lion called the Primal Sage of Ninefold Numinosity. If you want to deal with him you must go to the Wonderful Crag Palace in the uttermost east and fetch his master here to subdue him. Nobody else can possibly do it." When Monkey heard this he thought for a long time before saying, "The Wonderful Crag Palace in the uttermost east is where the Heavenly Honoured Saviour of the Great Monad lives. Yes, he does have just such a nine-headed lion under his throne. Protector, Jias," he ordered, "go back with the local deity and keep a secret watch on the master, my brother disciple, the prince of the city and his sons. The city god must guard the wall and moat. Off you go." The gods all took up guard as instructed.

The Great Sage set off his somersault cloud and travelled through the

外，正撞着广目天王与天丁、力士一行仪从。众皆停住，拱手迎道：“大圣何往？”行者对众礼毕，道：“前去妙岩宫走走。”天王道：“西天路不走，却又东天来做甚？”行者道：“因到玉华州，蒙州王相款，遣三子拜我等弟兄为师，习学武艺，不期遇着一伙狮怪。今访得妙岩宫太乙救苦天尊乃怪之主人公也，欲请他为我降怪救师。”天王道：“那厢因你欲为人师，所以惹出这一窝狮子来也。”行者笑道：“正为此！正为此！”众天丁、力士一个个拱手，让道而行。大圣进了东天门，不多时，到妙岩宫前。但见：

彩云重迭，紫气茏葱。瓦漾金波焰，门排玉兽崇。  
花盈双阙红霞绕，日映骞林翠雾笼。果然是万真环拱，  
千圣兴隆。殿阁层层锦，窗轩处处通。苍龙盘护神光  
蔼，黄道光辉瑞气浓。这的是青华长乐界，东极妙  
岩宫。

那宫门里立着一个穿霓帔的仙童，忽见孙大圣，即入宫报道：“爷爷，外面是闹天宫的齐天大圣来了。”太乙救苦天尊





night till it was about the last watch, when he reached the Eastern Gate of Heaven, where he ran into the Heavenly Kin Virupaksa with his retinue of heavenly soldiers and warriors, who stopped, put their hands together in greeting and asked, "Where are you going, Great Sage?" "I'm off to the Wonderful Crag Palace," Monkey replied when he had returned their greetings. "Why have you come to the Eastern Heaven instead of following your road to the Western Heaven?" Virupaksa asked. "When we reached the city of Yuhua," Monkey replied, "the prince of the city entertained us and told his three sons to take us as their teachers of martial arts. We had a most unpleasant surprise: coming up against a gang of lion monsters. Now I'm going to ask the Heavenly Honoured Saviour of the Great Monad, the chief monster's owner, to subdue him and save my master." "It was because you wanted to be a teacher that you provoked that trouble with the lions," said the heavenly king. "How true," replied Monkey with a smile, "how true." The heavenly soldiers and warriors all raised joined hands in greeting then stood aside to let him pass. Monkey went in through the Eastern Gate of Heaven and was soon at the Wonderful Crag Palace. This is what could be seen:

Coloured clouds behind coloured clouds,  
Purple mists and rich, green vegetation.  
The roof-tiles are a surge of golden flame,  
And at the gates are imposing beasts of jade.  
Flowers grow between gate towers, round which red mists drift;  
The sun shines on turquoise vapours rising from the woods.  
All the immortals pay their respects,  
And a thousand sages make everything flourish.  
The halls of the palace are like layers of brocade;  
Windows and pavilions open on all sides.  
Azure dragons glow with sacred clouds;  
Golden beams of brilliant light come from the magic mists.  
This is a land of splendour and eternal joy,  
The Wonderful Crag Palace in the uttermost east.

There was an immortal boy wearing a rainbow mantle standing at the palace gates, and as soon as he noticed the Great Sage he went in to report, "My lord, the Great Sage Equalling Heaven who made havoc in Heaven is here." When the Heavenly Honoured Saviour of the Great

听得，即唤侍卫众仙迎接。迎至宫中。只见天尊高坐九色莲花座上，百亿瑞光之中。见了行者，下座来相见。行者朝上施礼。天尊答礼道：“大圣，这几年不见，前闻得你弃道归佛，保唐僧西天取经，想是功行完了。”行者道：“功行未完，却也将近；但如今因保唐僧到玉华州，蒙王子遣三子拜老孙等为师，习学武艺，把我们三件神兵照样打造，不期夜间被贼偷去。及天明寻找，原是城北豹头山虎口洞一个金毛狮子成精盗去。老孙用计取出，那精就伙了若干狮精与老孙大闹。内有一个九头狮子，神通广大，将我师父与八戒并王父子四人都衔去，到一竹节山九曲盘桓洞。次日，老孙与沙僧跟寻，亦被衔去。老孙被他捆打无数，幸而弄法走了。他们正在彼处受罪。问及当坊土地，始知天尊是他主人，特来奉请收降解救。”

天尊闻言，即令仙将到狮子房唤出狮奴来问。那狮奴熟睡，被众将推摇方醒，揪至中厅来见。天尊问道：“狮兽何在？”那奴儿垂泪叩头，只教“饶命！饶命！”天尊道：“孙大圣在此，且不打你。你快说为何不谨，走了九头狮子。”狮奴道：“爷爷，我前日在大千甘露殿中见一瓶酒，不知偷去吃





Monad heard this he ordered all the immortals in attendance on him to go out to welcome Monkey and bring him into the palace. Here the Heavenly Honoured One was sitting on a nine-coloured lotus throne amid countless rays of auspicious light, and when he saw Monkey he came down from his throne to greet him while Monkey bowed to him from below. "Great Sage," the Heavenly Honoured One said, returning his bow, "I haven't seen you for years, but I did hear that you have abandoned the Way for Buddhism and are escorting the Tang Priest to fetch the scriptures from the Western Heaven. I presume that you have now succeeded." "Not yet," Monkey replied, "but near enough. I have escorted the Tang Priest as far as Yuhua, where the prince told his three sons to take me and the other two as their teachers of martial arts and had copies of our three magic weapons made. The weapons were, to our surprise, stolen one night. When I searched for them the next day I found that they had been stolen by a spirit turned by a golden-haired lion from Tigermouth Cave on Mount Leopard Head. I tricked them back from him by cunning, whereupon the spirit ganged up with some other lion spirits to give me a tremendous fight. One of them is a nine-headed lion with enormous magic powers who carried my master, Pig, the prince and his three sons to the Ninebend Twisty Cave on Mount Bamboo. When Friar Sand and I went to look for them the next day we were carried off too. He had me tied up and hit so often I lost count. Luckily I was able to make my get-away by magic, but they're still suffering there. When I questioned the local deity I found out that you were his master, Heavenly Honoured One, which is why I'm here to ask you to subdue the lion and rescue them."

As soon as the Heavenly Honoured One heard this he sent his immortal officers to the lion house to call out his lionkeeper slave and question him. The lionkeeper slave was sleeping so deeply that the officers had to push and shake him before they could wake him up and drag him into the main hall. Here the Heavenly Honoured One asked him, "Where is the lion?" All the slave could do was to kowtow with tears streaming down his face, pleading, "Spare me, spare me." "The Great Sage Sun is here," the Heavenly Honoured One replied, "so I won't have you beaten just yet. You must explain this instant your carelessness in letting the nine-headed lion escape." "My lord," the lionkeeper replied, "I stole and drank

了，不觉沉醉睡着，失于拴锁，是以走了。”天尊道：“那酒是太上老君送的，唤做‘轮回琼液。’你吃了该醉三日不醒。那狮兽今走几日了？”大圣道：“据土地说，他前年下降，到今二三年矣。”天尊笑道：“是了！是了！天宫里一日，在凡世就是一年。”叫狮奴道：“你且起来，饶你死罪，跟我去与大圣下方去收他来。汝众仙都回去，不用跟随。”

天尊遂与大圣、狮奴，踏云径至竹节山。只见那五方揭谛、六丁六甲、本山土地都来跪接。行者道：“汝等护祐，可曾伤着我师？”众神道：“妖精着了恼睡了，更不曾动甚刑罚。”天尊道：“我那元圣儿也是一个久修得道的真灵：他喊一声，上通三圣，下彻九泉，等闲也便不伤生。孙大圣，你去他门首索战，引他出来，我好收之。”

行者闻言，果掣棒跳近洞口，高骂道：“泼妖精，还我人来也！泼妖精，还我人来也！”连叫了数声。那老妖睡着了，无人答应。行者性急起来，轮铁棒，往里打进，口中不住的喊骂。那老妖方才惊醒，心中大怒。爬起来，喝一声“赶战！”摇摇头，便张口来衔。行者回头跳出。妖精赶到外



a jug of wine I saw in the Sweet Dew Palace of the Great Chiliocosm. Before I realized what had happened I was dead drunk. It must have slipped its chains and got away.” “That wine was given me by Lord Lao Zi of the Supreme Ultimate,” the Heavenly Honoured One replied. “It’s called Cyclical Nectar, and after drinking that you would have slept for three days. How many days has the lion been gone?” “What the local deity said was that he went down there the year before last, which would mean two years or more,” the Great Sage said. “That’s right,” the Heavenly Honoured One said with a smile, “A day in the palaces of Heaven is a year in the mortal world. Get up,” he said to the lion-tamer. “I’ll spare your life. Come down to the lower world with the Great Sage and me to recapture him. You immortals can all go back. None of you need come with us.”

The Heavenly Honoured One, the lion-keeper slave and the Great Sage all went by cloud straight to Bamboo Mountain, where the Protectors of the Four Quarters and the Centre, the Six Dings, the Six Jias and the local deity of the mountain all knelt to greet them. “Has my master been harmed while you people have been protecting him?” Brother Monkey asked. “The evil spirit was so angry that he went to sleep,” the gods replied. “He didn’t torture them any more.” “That Primal Sage of mine is a true soul who has long cultivated the Way,” the Heavenly Honoured One remarked. “A single call from him will go up to the Three Sages and down to the Underworld. He wouldn’t kill anyone lightly. Great Sage Sun, go to his gates, challenge him to battle and draw him outside for us to catch.”

As soon as Monkey heard this he sprang towards the mouth of the cave, brandishing his cudgel and shouting loudly and abusively, “Damned evil spirit, give me my people back! Damned evil spirit, give me my people back!” He shouted several times, but the old demon was fast asleep and nobody answered. Monkey lost his patience, swung his cudgel and smashed his way inside, still cursing. Only then did the old demon wake up, rise to his feet and yell with great fury, “I’m coming for you!” He shook his heads and opened his jaws to pick Monkey up. As Monkey turned and fled the evil spirit chased after him till they were outside the cave, shouting, “Where do you think you’re going, you thieving ape?” “How dare

边，骂道：“贼猴！那里走！”行者立在高崖上笑道：“你还敢这等大胆无礼！你死活也不知哩！这不是你老爷主公在此？”那妖精赶到崖前，早被天尊念声咒语，喝道：“元圣儿！我来了！”那妖认得是主人，不敢展挣，四只脚伏之于地，只是磕头。旁边跑过狮奴儿，一把挝住项毛，用拳着项上打毂百十，口里骂道：“你这畜生，如何偷走，教我受罪！”那狮兽合口无言，不敢摇动。狮奴儿打得手困，方才住了。即将锦鞦安在他身上，天尊骑了，喝声教走。他就纵身驾起彩云，径转妙岩宫去。

大圣望空称谢了。却入洞中，先解玉华王，次解唐三藏，次又解了八戒、沙僧并三王子。共搜他洞里物件，道道停停，将众领出门外。八戒就取了若干枯柴，前后堆上，放起火来，把一个九曲盘桓洞，烧做个乌焦破瓦窑！大圣又发放了众神，还教土地在此镇守。却令八戒、沙僧，各各使法，把王父子背驮回州。他搀着唐僧。不多时，到了州城，天色渐晚，当有妃后官员，都来接见了。摆上斋筵，共坐享之。长老师徒还在暴纱亭安歇。王子们入宫各寝。一宵无话。

次日，王又传旨，大开素宴。合府大小官员，一一谢恩。行者又叫屠子来，把那六个活狮子杀了，共那黄狮子都剥了皮，将肉安排将来受用。殿下十分欢喜，即命杀了。把



you go on behaving so dreadfully!" said Monkey with a grin from where he was standing on the top of a high cliff. "You haven't even got the sense to realize that your life's at stake. Don't you see your master's here?" By the time the evil spirit reached the cliff in pursuit of Monkey the Heavenly Honoured One had said a spell and shouted, "I'm here, my little Primal Sage." Recognizing his master, the monster gave up the struggle and lay down with all four feet on the ground, kowtowing. The lionkeeper then ran over to him, took hold of his mane, and punched him hundreds of times on the neck, saying abusively, "Why did you run away, animal? You got me into terrible trouble." The lion kept his mouths shut and said nothing, not daring to move, and the lionkeeper only stopped hitting him when his fist was tired out. When a brocade saddlecloth had been put on the animal's back the Heavenly Honoured One mounted and shouted to it to go. They then rose up on coloured clouds and went straight back to the Wonderful Crag Palace.

After addressing his thanks skywards the Great Sage went into the cave and freed first the prince of Yuhua, then Sanzang, then Pig, Friar Sand and the three young princes. After this they made a leisurely search of the cave and led everyone outside. Pig then fetched some dry brushwood, piled it at the front and the back, and started a fire that left the Nine-bend Twisty Cave looking like a ruined, burnt-out kiln. Monkey released all the gods, ordered the local deity to keep guard on it, and told Pig and Friar Sand to use their magic to carry the four princes back to the city while he helped the Tang Priest along. They were soon back at the city, where the princess and the officials all came out to greet them. It was now getting dark, and a vegetarian feast was provided for everyone to enjoy. The venerable elder and his disciples slept in the Gauze Pavilion once more, and the princes in the living quarters of the palace. Of that night no more need be said.

The next day the prince issued an order for another great vegetarian banquet to be laid on. Each of the officials high and low in the palace expressed his gratitude, and Monkey asked for butchers to slaughter the six lions who were still alive, skin them like the tawny lion, and prepare their meat to be eaten. The prince, who was delighted with this proposal,

一个留在本府内外人用，一个与王府长史等官分用；把五个都剁做一二两重的块子，差校尉散给州城内外军民人等，各吃些须：一则尝尝滋味，二则押押惊恐。那些家家户户，无不瞻仰。

又见那铁匠人等造成了三般兵器，对行者磕头道：“爷爷，小的们工都完了。”问道：“各重多少斤两？”铁匠道：“金箍棒有千斤，九齿钯与降妖杖各有八百斤。”行者道：“也罢了。”叫请三位王子出来，各人执兵器。三子对老王道：“父王，今日兵器完矣。”老王道：“为此兵器，几乎伤了我父子之命。”小王子道：“幸蒙神师施法，救出我等，却又扫荡妖邪，除了后患。诚所谓海晏河清，太平之世界也！”当时老王父子赏劳了匠作，又至暴纱亭拜谢了师恩。

三藏又教大圣等快传武艺，莫误行程。他三人就各轮兵器，在王府院中，一一传授。不数日，那三个王子尽皆操演精熟，其余攻退之方，紧慢之法，各有七十二般解数，无不知之。一则那诸王子心坚，二则亏孙大圣先授了神力，此所以那千斤之棒，八百斤之钯杖，俱能举能运。较之初时自家弄的武艺，真天渊也！有诗为证。诗曰：

缘因善庆遇神师，习武何期动怪狮。  
扫荡群邪安社稷，皈依一体定边夷。







gave the order for them to be killed. One animal was kept for the inside and outside palace staff, one was given to the chief administrator and the other officials in the palace, and the flesh of the other five was cut into lumps weighing one or two ounces that officers distributed among the soldiers and civilians inside and outside the city wall so that they could all eat a little. Thus the people could both try the taste and overcome their fear. Every single household was most impressed.

By now the smiths had made the three weapons and were kowtowing to Monkey, saying, "My lord, we have finished our work." "How heavy are they?" Monkey asked. "The goldbanded cudgel weighs a thousand pounds," the smiths replied, "and the nine-toothed rake and the demon-quelling staff each eight hundred pounds." "That'll do," said Monkey, who then had the three princes asked to come out. As each took his weapon they said to the senior prince, "Your Royal Highness, our weapons have now been finished." "They almost cost both your father and yourselves their lives," the senior prince replied. "Thanks to our divine teachers' powers," the young princes said, "we were all saved and the evil spirits have been wiped out. We'll have no trouble from them in future. Now this really is a world at peace with calm seas and rivers running clear." The four princes then rewarded the smiths and went to the Gauze Pavilion to thank the teachers.

Sanzang told the Great Sage and the other two to pass on some more martial skills quickly so as not to delay their journey. The three of them all swung their weapons in the palace yard as they taught the secrets one by one. Within a few days the three young princes were all skilled performers. They also mastered all the seventy-two routines of attack, retreat and fast and slow fighting. This was firstly because the princes were all thoroughly determined, and secondly because the Great Sage Sun had given them the divine strength beforehand that enabled them to lift and move the thousand-pound cudgel and the eight-hundred-pound rake and staff. There was all the difference in the world between their present skills and those they had had before, and there is a poem that goes:

When they celebrated their fortune in finding divine teachers  
They never expected their studies to alert a lion spirit.  
With evil destroyed the country was at peace;

Chinese characters and 'PDG' watermark.

九灵数合元阳理，四面精通道果之。

授受心明遗万古，玉华永乐太平时。

那王子又大开筵宴，谢了师教。又取出一大盘金银，用答微情。行者笑道：“快拿进去！快拿进去！我们出家人，要他何用？”八戒在旁道：“金银实不敢受，奈何我这件衣服被那些狮子精扯拉破了，但与我们换件衣服，足为爱也。”那王子随命针工，照依色样，取青锦、红锦、茶褐锦各数匹，与三位各做了一件。三人欣然领受，各穿了锦布直裰，收拾了行装起程。只见那城里城外，若大若小，无一人不称是罗汉临凡，活佛下界。鼓乐之声，旌旗之色，盈街塞道。

正是：

家家户外焚香火，处处门前献彩灯。

送至许远方回，他四众方得离城西去。这一去顿脱群思，潜心正果。

才是：

无虑无忧来佛界，诚心诚意上雷音。

毕竟不知到灵山还有几多路程，何时行满，且听下回分解。



The frontier was settled as all were devoted to the one Entity.  
Ninefold Numinosity's powers lasted through their many clashes  
Till the Way was achieved with all-round expertise.  
The brilliant teaching would be passed on for ever,  
And Yuhua know eternal peace and joy.

The prince then gave another great banquet to thank the three teachers, and a huge dish of gold and silver was brought out as a reward. "Take it straight back inside," Monkey said with a smile, "take it straight back. We're monks, and that's no use to us." "We really can't take gold or silver," put in Pig who was standing beside him, "but the lion spirits tore our clothes to ribbons. If you could give us a change of clothing that would be very kind of you." The prince ordered his tailors to fetch some bolts of blue, red and brown brocade and make each of them a garment after the style and colours of their old ones. The three of them were delighted to accept and put on their new brocade tunics, after which they packed up the luggage and set off on their way again. Everyone inside and outside the city, whether young or old, exclaimed that they were arhats and living Buddhas come down to earth. Crowds packed the streets to the sound of drums and music, and banners flew overhead. Indeed,

From the gate of every family the incense smoke arose;  
At every household's door coloured lanterns hung in rows.

The people only went back after seeing them for a long way along their journey. Only then did the four travellers manage to leave the city and head west. By leaving they shook off all thought and immersed their hearts in the True Achievement. Indeed,

Free from thought and worry, the Buddha's land they seek,  
Going faithfully, sincerely, towards the Vulture Peak.

If you do not know how much further the journey was to be or when it was to end, listen to the explanation in the next instalment.

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## 第九十一回

### 金平府元夜观灯 玄英洞唐僧供状

修禅何处用工夫？马劣猿颠速剪除。

牢捉牢拴生五彩，暂停暂住堕三途。

若教自在神丹漏，才放从容玉性枯。

喜怒忧思须扫净，得玄得妙恰如无。

话表唐僧师徒四众离了玉华城，一路平稳，诚所谓极乐之乡。去有五六日程途，又见一座城池。唐僧问行者道：“此又是甚么处所？”行者道：“是座城池。但城上有杆无旗，不知地方，俟近前再问。”及至东关厢，见那两边茶坊酒肆喧哗，米市油房热闹。街衢中有几个无事闲游的浪子，见猪八戒嘴长，沙和尚脸黑，孙行者眼红，都拥拥簇簇的争看，只是不敢近前而问。唐僧捏着一把汗，惟恐他们惹祸。又走过几条巷口，还不到城。忽见有一座山门，门上有“慈云寺”三字，唐僧道：“此处略进去歇歇马，打一个斋如何？”行者道：“好！好！”四众遂一齐而入。但见那里边：



## Chapter 91

### Admiring the Moon Festival Lanterns in Jinping The Tang Priest Confesses in Dark Essence Cave

Where should one strive to practise dhyana?  
Swiftly to extirpate the misdeeds of the thought-horse and the  
mind-ape.  
When they are firmly tethered they give off radiance,  
But whoever halts falls to the three paths of suffering.  
If one allows the divine elixir to leak away,  
The jade-pure nature will wither as one slackens.  
Anger, joy and worry must all be swept away:  
When the wonderful mystery is gained it seems like nothing.

The story tells how the Tang Priest and his three disciples left the city of Yuhua and had a very easy journey in what really was a land of paradise. When they had been travelling for five or six days another city appeared. "Where is this?" the Tang Priest asked Brother Monkey. "It's a city," Monkey replied, "but there are no flags on the poles above the city wall and I don't know this area, so I'll ask when we get closer." When they reached the eastern suburb they found it noisy with bars and tea-houses and bustling with a rice market and oil shops. Some idlers who were wandering in the streets with nothing better to do crowded round for a better look when they saw Pig's long snout, Friar Sand's black face and Monkey's red eyes, but they dared not come any closer to question the travellers. The Tang Priest was sweating with the worry that they would provoke trouble as they crossed several more streets and had still not yet reached the city wall. Then they saw a monastery gate over which were the words CLOUDS OF COMPASSION MONASTERY. "What about going in here to give the horse a rest and take a meal?" the Tang Priest suggested, to which Monkey replied, "Splendid, splendid." The four of them then went inside, and this is what they saw:



珍楼壮丽，宝座峥嵘。佛阁高云外，僧房静月中。  
丹霞缥缈浮屠挺，碧树阴森轮藏清。真净土，假龙宫，  
大雄殿上紫云笼。两廊不绝闲人戏，一塔常开有客登。  
炉中香火时时蒸，台上灯花夜夜荧。忽闻方丈金钟韵，  
应佛僧人朗诵经。

四众正看时，又见廊下走出一个和尚，对唐僧作礼道：“老师何来？”唐僧道：“弟子中华唐朝来者。”那和尚倒身下拜，慌得唐僧搀起道：“院主何为行此大礼？”那和尚合掌道：“我这里向善的人，看经念佛，都指望修到你中华地托生；才见老师丰采衣冠，果然是前生修到的，方得此受用，故当下拜。”唐僧笑道：“惶恐！惶恐！我弟子乃行脚僧，有何受用！若院主在此闲养自在，才是享福哩。”那和尚领唐僧入正殿，拜了佛像。唐僧方才招呼：“徒弟来耶。”原来行者三人，自见那和尚与师父讲话，他都背着脸，牵着马，守着担，立在一处，和尚不曾在心。忽的闻唐僧叫“徒弟”，他三人方才转面。那和尚见了，慌得叫：“爷爷呀！你高徒如何





Splendid, towering buildings,  
Gleaming bases for statues.  
The Buddha hall rise above the clouds;  
The monks' cells lie in the moonlit silence.  
Red mists circle the stupas;  
In the shade of jade-green trees the scripture-wheel is cool.  
This is a true Pure Land,  
Another Naga Palace,  
Where purple mists surround the Mahavira Hall.  
The cloisters are never empty of people enjoying the sights,  
And visitors climb the pagoda that is always open.  
Incense burns in the stand at every moment,  
And lamps shine on the altar through the night.  
A golden bell rings rhythmically in the abbot's lodgings  
As monks worship the Buddha by reciting sutras.

As the four of them looked around a monk came along the cloister and said to the Tang Priest with polite gestures of greeting, "Where have you come from, Teacher?" "From the Tang Court in China," the Tang Priest replied, at which the monk went down on his knees to kowtow, only to be quickly helped up by the Tang Priest, who asked, "Why do you perform this great courtesy, reverend abbot?" "All the lovers of goodness here who read the sutras and recite the name of the Buddha hope to achieve rebirth in your land of China, so that when I saw you coming in your magnificent mitre and robes I was certain that your present splendour must be the result of your successful cultivation in earlier lives. That's why it is right to kowtow to you." "It alarmed me," said the Tang Priest with a smile, "it alarmed me. I am only an itinerant monk, and know no splendour at all. To be able to live at your leisure and ease as you do, abbot, is real bliss." The monk then led the Tang Priest to worship the Buddha statues in the main hall. It was only now that Sanzang called for his disciples. After seeing their master start talking to the monk, Monkey and the other two had been standing in a group with their faces averted, holding the horse's bridle and looking after the luggage, so that the monk had not noticed them. But when they turned round on hearing the Tang Priest's call the sight of them so frightened the monk that he called out, "My lord, why are your distinguished disciples so hideously ugly?" "Ugly

恁般丑样？”唐僧道：“丑则虽丑，倒颇有些法力。我一路甚亏他们保护。”

正说处，里面又走出几个和尚作礼。先见的那和尚对后的说道：“这老师是中华大唐来的人物。那三位是他高徒。”众僧且喜且惧道：“老师中华大国，到此何为？”唐僧言：“我奉唐王圣旨，向灵山拜佛求经。适过宝方，特奔上刹，一则求问地方，二则打顿斋食就行。”那僧人个个欢喜，又邀入方丈。方丈里又有几个与人家做斋的和尚。这先进去的又叫道：“你们都来看看中华人物。原来中华有俊的，有丑的。俊的真个难描难画，丑的却十分古怪。”那许多僧同斋主都来相见。见毕，各坐下。茶罢，唐僧问道：“贵处是何地名？”众僧道：“我这里乃天竺国外郡，金平府是也。”唐僧道：“贵府至灵山还有许多远近？”众僧道：“此间到都下有二千里。这是我等走过的。西去到灵山，我们未走，不知还有多少路，不敢妄对。”唐僧谢了。

少时，摆上斋来。斋罢，唐僧要行，却被众僧并斋主款留道：“老师宽住一二日，过了元宵，耍耍去不妨。”唐僧惊问道：“弟子在路，只知有山，有水，怕的是逢怪，逢魔，把光阴都错过了，不知几时是元宵佳节。”众僧笑道：“老师拜佛与悟禅心重，故不以此为念。今日乃正月十三，到晚就试



they may be," the Tang Priest replied, "but they do have some magical powers. I have been very grateful for their protection all the way along the journey."

As they were speaking more monks came out to greet them. The monk who had been the first to welcome the visitors explained to the others, "This teacher has come from Great Tang in China, and these three gentlemen are his distinguished disciples." "Teacher," said the others with mixed pleasure and apprehension, "why have you come here from Great China?" "I have been commanded by the Tang emperor to worship the Buddha and seek the scriptures in the Western Heaven," Sanzang replied. "As I was passing this way I have come to your monastery to ask where we are and take a vegetarian meal before setting out again." The monks were all delighted, and they invited the visitors into the abbot's lodgings, where there were some more monks who were performing ceremonies on behalf of benefactors. The monk who had met them first went on to explain to the others, "Come and have a look at what people from China are like: some are handsome and some are ugly. The beauty of the handsome ones could never be caught in a painting or drawing, and the ugly ones look really weird." Both the monks and the benefactors all came to greet them, after which everyone sat down. When tea had been drunk the Tang Priest enquired, "What is this fine country called?" "This is Jinping, one of the outer prefectures of India," the monks replied. "How far is it from this prefecture to Vulture Peak?" the Tang Priest asked. "It is about seven hundred miles from here to the capital," the monks replied, "and we have walked that distance. As we haven't gone further west to Vulture Peak we don't know how far that is and would not like to make a wild guess." The Tang Priest thanked them.

A little later a vegetarian meal was provided, after which the Tang Priest wanted to be on his way, only to be pressed to stay by the monks and the benefactors who said, "Teacher, you must stay for a couple of days or so. Enjoy the Full Moon Festival before you go on your way." "On my journey I have only been aware of mountains and rivers and the danger of running into ogres or monsters," the Tang Priest replied, "and I have lost my sense of time. I don't know when Full Moon is." "It's because your heart is so set on worshipping the Buddha and on enlighten-

灯。后日十五上元。直至十八九，方才谢灯。我这里人家好事，本府太守老爷爱民，各地方俱高张灯火，彻夜笙箫。还有个‘金灯桥’，乃上古传留，至今丰盛。老爷们宽住数日，我荒山颇管待得起。”唐僧无奈，遂俱住下。当晚只听得佛殿上钟鼓喧天，乃是街坊众信人等，送灯来献佛。唐僧等都出方丈来看了灯，各自归寝。

次日，寺僧又献斋。吃罢，同步后园闲耍。果然好个去处。正是：

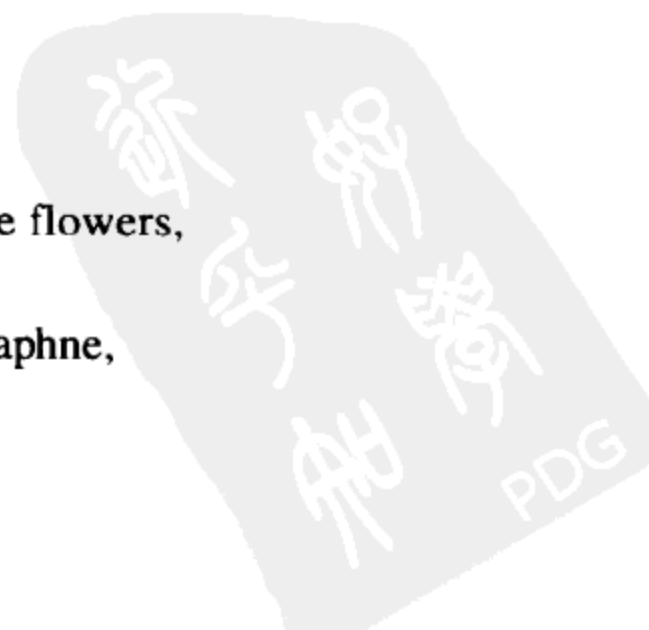
时维正月，岁届新春。园林幽雅，景物妍森。四时花木争奇，一派峰峦迭翠。芳草阶前萌动，老梅枝上生馨。红入桃花嫩，青归柳色新。金谷园富丽休夸，辋川图流风慢说。水流一道，野鬼出没无常；竹种千竿，墨客推敲未定。芍药花、牡丹花、紫薇花、含笑花，天机方醒；山茶花、红梅花、迎春花、瑞香花，艳质先开。



ment that you have not thought about it, Teacher,” the monks replied. “Today is the thirteenth of the first month and the lanterns will be tried out tonight. The day after tomorrow is the fifteenth, when the festival begins, and it goes on till the lanterns are put away on the eighteenth or nineteenth. We enjoy celebrations here and our prefect, who cares for the people, has lanterns set out everywhere and music played all night. We also have a Bridge of Golden Lamps—it’s an ancient tradition that still flourishes. If you will stay for a few days, my lords, our monastery can certainly afford to entertain you.” The Tang Priest had no choice but to stay. As the bell and drum in the Buddha hall resounded to the skies the faithful came in from the streets bringing lanterns to present to the Buddha. The Tang Priest and the rest of them came out of the abbot’s lodgings to look at the lanterns, after which everyone turned in.

The next day, when they had eaten the vegetarian breakfast the monks of the monastery brought them, they strolled in the garden at the back. It really was a lovely place:

It is the first month of the year,  
The beginning of the spring.  
The wooded garden is quiet and elegant;  
The beauty of the scene subdued.  
Throughout the four seasons flowers and trees contend;  
Turquoise peaks rise behind each other.  
Fragrant flowers are growing before the steps,  
And scent comes from the plum-tree’s branches.  
Where there is red it joins the tender peach blossom;  
Where there is green it mingles with the willows’ fresh green.  
Forget about the splendour of the Gold Valley Garden;<sup>1</sup>  
Say nothing of the Wang River landscapes painted by Wang Wei.  
In the flowing stream  
The wild ducks bob and rise;  
Among bamboos by the thousand  
Poets ponder their choice of words.  
Tree and herbaceous peonies, myrtle, fleeting-smile flowers,  
That waken when their time is due;  
Camellias, red plum blossom, winter jasmine and daphne,  
All early to open out their beauty.



阴崖积雪犹含冻，远树浮烟已带春。又见那鹿向池边照影，鹤来松下听琴。东几厦，西几亭，客来留宿；南几堂，北几塔，僧静安禅。花卉中，有一两座养性楼，重檐高拱；山水内，有三四处炼魔室，静几明窗。真个是天然堪隐逸，又何须他处觅蓬瀛。

师徒们玩赏一日，殿上看了灯，又都去看灯游戏。但见那：

玛瑙花城，琉璃仙洞，水晶云母诸宫：似重重锦绣，迭迭玲珑。星桥影幌乾坤动，看数株火树摇红。六街箫鼓，千门璧月，万户香风。几处鳌峰高耸，有鱼龙出海，鸾凤腾空。羨灯光月色，和气融融。绮罗队里，人人喜听笙歌，车马轰轰：看不尽花容玉貌，风流豪



The snow piled by the hidden cliff seems frozen solid still;  
The clouds that drift by the distant trees already bring early  
traces of spring.

The deer sees its reflection beside the pool;  
Cranes come to hear the lute beneath the pines.  
A few halls and pavilions to east and west,  
Where travellers may stay;  
Buildings and pagodas to north and south  
Where monks may meditate in peace.  
Among the flowers  
Are one or two houses to nourish one's nature,  
Where double eaves rise above each other.  
Amid the hills and streams  
Are three or four cells in which to relive magic,  
Peaceful and light.  
This is indeed a natural spot for a recluse:  
Why look elsewhere for the earthly paradise?

After a day enjoying the garden they inspected the lanterns in the Buddha  
hall before going to look at the lantern festival. This is what they saw:

A splendid city of agate,  
A fairyland of glass;  
Palaces of crystal and mica,  
Like layer upon layer of brocade,  
Openwork carving behind openwork carving.  
The dazzling bridge of stars moved heaven and earth  
While trees of fire made waves of red  
Flutes and drums played in the streets.  
A moon like a ring of jade hung over a thousand gates;  
Fragrant breezes blew through ten thousand homes.  
There were giant turtle peaks soaring on high,  
Fishes and dragons emerging from the sea,  
Phoenixes sporting in the sky.  
As all admired the moon and the lanterns  
The atmosphere was full of harmony.  
Among the crowds dressed in fine silks  
All enjoyed the songs and panpipes.  
Carriages rumbled along.  
There was no end of beautiful faces,



侠，佳景无穷。

众等既在本寺里看了灯，又到东门厢各街上游戏。到二更时，方才回转安置。

次日，唐僧对众僧道：“弟子原有扫塔之愿，趁今日上元佳节，请院主开了塔门，让弟子了此愿心。”众僧随开了门。沙僧取了袈裟，随从唐僧。到了一层，就披了袈裟，拜佛祷祝毕，即将笤帚扫了一层，卸了袈裟，付与沙僧。……又扫二层，一层层直扫上绝顶。那塔上层层有佛，处处开窗，扫一层，赏玩赞美一层。扫毕下来，已此天晚，又都点上灯火。

此夜正是十五元宵。众僧道：“老师父，我们前晚只在荒山与关厢看灯，今晚正节，进城里看看金灯如何？”唐僧欣然从之，同行者三人及本寺多僧进城看灯。正是：

三五良宵节，上元春色和。花灯悬闹市，齐唱太平歌。又见那六街三市灯亮，半空一鉴初升。那月如冯夷推上烂银盘，这灯似仙女织成铺地锦。灯映月，增一倍







Dashing gallants,  
And marvellous sights.

When Sanzang and the others had looked at the lanterns in the monastery they wandered around the streets of the eastern suburb, not going back to bed till the second watch in the middle of the night.

The next day Sanzang said to the monks, "I made a vow to sweep pagodas, and on the occasion of tonight's Moon Festival I would like to ask the reverend abbot to open the doors of the pagoda to allow me to fulfil this vow." The monks opened the doors, and when Friar Sand fetched his cassock and brought it to him on the ground floor he put it over his shoulders and prayed to the Buddha. Then he swept the ground floor with a broom, took the cassock off and gave it back to Friar Sand. He swept the second storey next, and so on storey by storey till he reached the top. In every storey there was a Buddha, and in each one he opened all the windows, swept the floor, and enjoyed the splendid views. By the time he had finished sweeping and come down again it was late and all the lamps had been lit.

It was now the night of the full moon. "Venerable teacher," the monks said, "last night you only saw the lamps in our humble monastery and the outskirts of the city. As tonight is the main festival why don't we go into the city to see the golden lamps there?" The Tang Priest was glad to follow this suggestion, and he went with his three disciples and the monks of the monastery into the city to see the lanterns. Indeed,

On the festive fifteenth night  
The harmony of spring begins with the first full moon.  
Decorated lanterns hang in the busy markets  
As all sing the songs of a world at peace.  
Over the lantern light in streets and markets  
The moon's round mirror rises in the sky  
Like a silver dish, driven by the charioteer Ping Yi.  
The lanterns were like a brocade carpet woven by fairies;  
The lanterns were reflected by the moon,  
Doubling its brilliance;  
The moon shone on the lanterns,  
Making them resplendent.



光辉；月照灯，添十分灿烂。观不尽铁锁星桥，看不了灯花火树。雪花灯、梅花灯，春冰剪碎；绣屏灯、画屏灯、五彩攒成。核桃灯、荷花灯、灯楼高挂；青狮灯、白象灯，灯架高擎。虾儿灯、鳖儿灯，棚前高弄；羊儿灯、兔儿灯，檐下精神。鹰儿灯、凤儿灯，相连相并；虎儿灯、马儿灯，同走同行。仙鹤灯、白鹿灯，寿星骑坐；金鱼灯、长鲸灯，李白高乘。鳌山灯，神仙聚会；走马灯，武将交锋。万千家灯火楼台，十数里云烟世界。



There was no end of iron-chain star bridges,  
Lantern flowers and trees of fire.  
Snowflake lanterns,  
Plum-blossom lanterns,  
Like fragments of ice in spring;  
Embroidered screen lanterns,  
Painted screen lanterns,  
Made up from every colour.  
Walnut lanterns,  
Lotus lanterns,  
Hung high on lantern towers;  
Blue lion lanterns,  
White elephant lanterns,  
Fixed on lofty frames.  
Shrimp lanterns,  
Terrapin lanterns,  
Placed in front of awnings;  
Goat lanterns,  
Hare lanterns,  
Bringing the eaves to life.  
Eagle lanterns,  
Phoenix lanterns,  
Lined up next to each other;  
Tiger lanterns,  
Horse lanterns,  
Being carried along together.  
Red-crowned crane lanterns,  
White deer lanterns,  
Carrying the Star of Longevity;  
Goldfish lanterns,  
Whale lanterns,  
On which rode the poet Li Bai.  
Giant turtle mountain lanterns,  
Where gods and immortals gathered;  
Revolving horse lanterns  
On which warriors joined combat.  
The towers of lanterns on thousands of houses  
Made a world of clouds and smoke for several miles.



那壁厢，索琅琅玉辔飞来；这壁厢，鞞辘辘香车辇过。看那红妆楼上，倚着栏，隔着帘，并着肩，携着手，双双美女贪欢；绿水桥边，闹吵吵，锦簇簇，醉醺醺，笑呵呵，对对游人戏彩。满城中箫鼓喧哗，彻夜里笙歌不断。

有诗为证。诗曰：

锦绣场中唱彩莲，太平境内簇人烟。

灯明月皎元宵夜，雨顺风调大有年。

此时正是金吾不禁。乱烘烘的，无数人烟。有那跳舞的，蹯蹯的，装鬼的，骑象的，东一攒，西一簇，看之不尽。却才到金灯桥上，唐僧与众僧近前看处，原来是三盏金灯。那灯有缸来大，上照着玲珑剔透的两层楼阁，都是细金丝儿编成；内托着琉璃薄片，其光幌月，其油喷香。唐僧回问众僧道：“此灯是甚油？怎么这等异香扑鼻？”众僧道：“老师不知。我这府后有一县，名唤旻天县。县有二百四十里。每



On one side, shining reins and flying jade saddles;  
On the other, rumbling carriages leave fragrance behind.  
On the red balcony,  
Leaning against the railings,  
Behind the curtains,  
Shoulder to shoulder,  
Hand in hand,  
Pairs of beauties were eager for the fun.  
By the bridge over green waters,  
Noisy,  
Many-coloured,  
Drunken,  
Laughing  
Couples enjoyed the brilliant sights.  
All of the city's flutes and drums were playing;  
Panpipes and songs went on all night.

There is also this poem as evidence:

Amid the fine brocades, of lotus were the songs;  
This blessed land at peace was full of many throngs.  
The lanterns and the moon upon this festive night  
Foretold rich harvests after rain and wind just right.

This was a night when the curfew was relaxed, so that there were huge crowds and a great commotion. People were dancing, walking on stilts, wearing masks and riding elephants, pushing and crowding to east and to west as they looked all around. When they reached the bridge of golden lamps the Tang Priest and the monks pushed forward for a look and saw that it consisted of three golden lamps each the size of a water vat and shaped like a two-storeyed pavilion with a light shining out through intricate gold and silver filigree openwork. Glazed ceramic tiles inside the lamps reflected their light. They were so bright they outshone the moon, and their oil was very fragrant. "What sort of oil do those lamps burn?" the Tang Priest asked the monks, "and why does it smell so remarkably good?"

"You wouldn't know that, Teacher," the monks replied. "There is a county near this prefecture called Mintian. In the whole county there are 240 wards, and when we have our annual assignment of jobs to be done

年审造差徭，共有二百四十家灯油大户。府县的各项差徭犹可，惟有此大户甚是吃累：每家当一年，要使二百多两银子。此油不是寻常之油，乃是酥合香油。这油每一两值价银二两，每一斤值三十二两银子。三盏灯，每缸有五百斤，三缸共一千五百斤，共该银四万八千两。还有杂项缴缠使用，将有五万余两，只点得三夜。”行者道：“许多油，三夜何以就点得尽？”众僧道：“这缸内每缸有四十九个大灯马，都是灯草扎的把，裹了丝绵，有鸡子粗细；只点过今夜，见佛爷现了身，明夜油也没了，灯就昏了。”八戒在旁笑道：“想是佛爷连油都收去了。”众僧道：“正是此说。满城里人家，自古及今，皆是这等传说。但油干了，人俱说是佛祖收了灯，自然五谷丰登；若有一年不干，却就年成荒旱，风雨不调。所以人家都要这供献。”

正说处，只听得半空中呼呼风响，唬得些看灯的人尽皆四散。那些和尚也立不住脚道：“老师父，回去罢。风来了。是佛爷降祥，到此看灯也。”唐僧道：“怎见得是佛来看灯？”众僧道：“年年如此，不上三更，就有风来。知道是诸佛降祥，所以人皆回避。”唐僧道：“我弟子原是思佛念佛拜佛的人，今逢佳景，果有诸佛降临，就此拜拜，多少是好。”众僧连请不回。少时，风中果现出三位佛身，近灯来了。慌得那唐僧跑上桥顶，倒身下拜。行者急忙扯起道：“师





for the state, 240 households have to provide oil. All the other jobs assigned by the prefecture or county are reasonable enough, but these oil households have a very hard time. Every household has to take it on for a year, and it costs them over two hundred ounces of silver. The oil isn't ordinary oil but perfumed refined butter oil. One ounce costs two ounces of silver and a pound costs thirty-two ounces. Each of the lamps holds five hundred pounds of oil, making 1,500 pounds for the three of them, costing 48,000 ounces of silver. With other miscellaneous expenses it comes to over 50,000 ounces. And that only lasts three nights." "How can so much oil be used up in only three nights?" Monkey asked. "In each lamp there are forty-nine big wicks about the size of an egg made of rushes wrapped in silk floss," the monks explained. "When they have burned for one night the Lord Buddhas appear, the oil all vanishes and the lamp goes out." "I suppose the Lord Buddhas take all the oil," said Pig with a grin as he stood at one side. "That's right," the monks replied, "that's what everyone in the city has always said ever since ancient times. If the oil runs dry they say that the Buddhas have taken the oil and the crops will certainly be bountiful; but if it doesn't dry up on one occasion there will be famine, drought and the wrong weather at the wrong time in that year. That's why everyone makes this offering."

As they were talking there was the howling of a wind up in the air, sending everyone who was admiring the lanterns fleeing in terror. The monks could not hold their ground either. "Let's go back, venerable teacher," they said, "the wind's here. It's the Lord Buddhas bringing blessings. They're here to see the lanterns." "How can you tell that?" the Tang Priest asked. "It's the same every year," the monks replied. "The wind blows up before the third watch. Everybody gets out of the way as they know that it is the Lord Buddhas bringing down blessings." "I am one who thinks of, invokes and worships Buddhas," the Tang Priest said. "If the Buddhas are honouring us with their presence on this festive occasion it would be wonderful to be able to worship them." He rejected the monks' repeated urgings to go back, and a little later the forms of three Buddhas appeared in the wind and approached the lamps. The Tang Priest was so excited that he ran to the top of the lamp bridge and threw himself down

父，不是好人，必定是妖邪也。”说不了，见灯光昏暗，呼的一声，把唐僧抱起，驾风而去。噫！不知是那山那洞真妖怪，积年假佛看金灯。唬得那八戒两边寻找，沙僧左右招呼。行者叫道：“兄弟！不须在此叫唤。师父乐极生悲，已被妖精摄去了！”那几个和尚害怕道：“爷爷，怎见得是妖精摄去？”行者笑道：“原来你这伙凡人，累年不识，故被妖邪惑了，只说是真佛降祥，受此灯供。刚才风到处，现佛身者，就是三个妖精。我师父亦不能识，上桥顶就拜，却被他侮暗灯光，将器皿盛了油，连我师父都摄去。我略走迟了些儿，所以他三个化风而遁。”沙僧道：“师兄，这般却如之何？”行者道：“不必迟疑。你两个同众回寺，看守马匹、行李，等老孙趁此风追赶去也。”

好大圣，急纵筋斗云，起在半空，闻着那腥风之气，往东北上径赶。赶至天晓，倏尔风息。见有一座大山，十分险峻，着实嵯峨。好山：

重重丘壑，曲曲源泉。藤萝悬削壁，松柏挺虚岩。  
鹤鸣晨雾里，雁唳晓云间。峨峨矗矗峰排戟，突突磷磷







in worship. Brother Monkey rushed forward in alarm to drag him to his feet and say, "They're no good, Master. I'm sure they're evil." Before the words were even out of his mouth the lamps all went out as with a great whoosh the Tang Priest was swept up by the wind. It was terrible! Who knew what evil monsters from what cave in what mountain had been posing as Buddhas to watch the golden lamps?

Pig and Friar Sand were thrown into such panic that they rushed all about, searching and calling for their master. "Brothers," called Monkey, "no use shouting here. The master's bliss has turned to disaster. He's been carried off by evil spirits." "How can you tell that, my lord," the appalled monks asked. "You're just a bunch of mortals," Monkey replied with a grin, "so you haven't realized what's been happening all these years. The evil spirits have fooled you into thinking they're true Buddhas coming down to accept the offerings of lamps. The Buddhas that appeared when the wind blew just now were three evil spirits. My master didn't realize who they were, so he went up on the top of the bridge to worship them. They covered up all the lights and carried him off together with the oil in the lamps. As I was a bit too late the three of them got away by wind." "Brother," said Friar Sand, "Whatever are we to do?" "Not a moment to lose," said Monkey. "You two go back the monastery with the monks and look after the horse and the luggage. I'm going after them while this wind's still blowing."

The splendid Great Sage then shot up by his somersault cloud into mid air, picked up the stench of the wind and headed northeast in pursuit, carrying on till all of a sudden the wind dropped at dawn. A great mountain could be seen, a most steep, towering and splendid mountain:

Many a foothill and ravine,  
Twisting and bending streams.  
Creepers hang from the beetling precipice,  
Pine and cypress rise from the lonely rock.  
Cranes cry in the morning mists,  
Wild geese call among the clouds at dawn.  
Jutting peaks like a row of halberds,  
Jagged crags of interlocking rocks.  
The summits rise to eighty thousand feet,



石砌磬。顶巅高万仞，峻岭迭千湾。野花佳木知春发，  
杜宇黄莺应景妍。能巍奕，实巉岩，古怪崎岖险又艰。  
停玩多时人不语，只听虎豹有声鼾。香獐白鹿随来往，  
玉兔青狼去复还。深涧水流千万里，回湍激石响潺潺。

大圣在山崖上，正自找寻路径，只见四个人，赶着三只羊，  
从西坡下，齐吆喝“开泰。”大圣闪火眼金睛，仔细观看，  
认得是年、月、日、时四值功曹使者，隐像化形而来。

大圣即掣出铁棒，幌一幌，碗来粗细，有丈二长短，跳  
下崖来，喝道：“你都藏头缩颈的哪里走！”四值功曹见他说  
出风息，慌得喝散三羊，现了本相，闪下路旁施礼道：“大  
圣，恕罪！恕罪！”行者道：“这一向也不曾用着你们，你们见  
老孙宽慢，都一个个弄懈怠了，见也不来见我！是怎么  
说！你们不在暗中保佑吾师，都往那里去？”功曹道：“你师父  
宽了禅性，在于金平府慈云寺贪欢，所以泰极生否，乐盛成  
悲，今被妖邪捕获。他身边有护法伽蓝保着哩。吾等知大圣  
连夜追寻，恐大圣不识山林，特来传报。”行者道：“你既传  
报，怎么隐姓埋名，赶着三个羊儿，吆吆喝喝作甚？”功曹





And sheer-walled ridges make a thousand angles.  
Wild flowers and noble trees all flourish with the spring;  
Cuckoo and oriole respond to the scenery with song.  
Majestic beauty,  
Towering grandeur,  
Steep, grotesque crags hard to climb.  
One will stay there long in silence:  
All that can be heard are tigers and leopards breathing.  
River deer and white deer wander around;  
Jade-coloured hares and grey wolves come and go.  
The stream in the deep ravine will flow for a million miles;  
Twisting torrents splash loud against the rocks.

While the Great Sage was on the top of a scar looking for his way he saw four people coming from the western slopes driving three goats and all shouting, "New Year." Monkey's fiery eyes with their golden pupils flashed as he took a closer look to see that they were the four Duty Gods of the year, the month, the day and the hour in disguise.

The Great Sage then pulled out his iron cudgel, shook it till it was as thick as a ricebowl and about twelve feet long and sprang down from the cliff with a shout of, "Where are you skulking off to like that, trying to hide your faces?" When the four Duty Gods realized that he had rumbled them they at once turned back into their normal selves, kowtowed beside the path and said, "Forgive us, Great Sage, forgive us." "Just because I haven't had any jobs for you recently you thought I was getting lax and so you've all become very casual," Monkey said. "You didn't even greet me. It's outrageous! Why aren't you giving my master your secret protection? Where are you going?" "Because your master somewhat forgot his dhyana nature and was so eager to enjoy himself in the Clouds of Compassion Monastery in Jinping Prefecture," the Duty Gods said, "he met with evil at the height of splendour, his joy turned to disaster, and he was captured by the evil spirits. The Defenders of the Faith are looking after him at the moment. We realized that you would be coming after him this very night, Great Sage, and we came here to report to you in case you did not know the mountains and forests here." "If you were here to report," said Brother Monkey, "why did you disguise your identities, why were you driving three goats, and what were you shouting and yelling for?"

道：“设此三羊，以应开泰之言，唤做‘三阳开泰’，破解你师之否塞也。”行者恨恨的要打，见有此意，却就免之。收了棒，回嗔作喜道：“这座山，可是妖精之处？”功曹道：“正是，正是。此山名青龙山。内有洞，名玄英洞。洞中有三个妖精：大的个名辟寒大王，第二个号辟暑大王，第三个号辟尘大王，这妖精在此有千年了。他自幼儿爱食酥合香油。当年成精，到此假装佛像，哄了金平府官员人等，设立金灯，灯油用酥合香油。他年年到正月半，变佛像收油；今年见你师父，他认得是圣僧之身，连你师父都摄在洞内，不日要割剮你师之肉，使酥合香油煎吃哩。你快用工夫，救援去也。”

行者闻言，喝退四功曹，转过山崖，找寻洞府。行未数里，只见那涧边有一石崖。崖下是座石屋。屋有两扇石门，半开半掩。门旁立有石碣，上有六字，却是“青龙山玄英洞。”行者不敢擅入，立定步，叫声“妖怪！快送我师父出来！”那里唿喇一声，大开了门，跑出一阵牛头精，邓邓呆呆的问道：“你是谁，敢在这里呼唤！”行者道：“我本是东土大唐取经的圣僧唐三藏之大徒弟。路过金平府观灯，我师被你家魔头摄来，快早送还，免汝等性命！如或不然，掀翻你窝巢，教你群精都化为脓血！”



“The three goats were for luck at the beginning of the year.<sup>2</sup> They are to drive away the evil that’s obstructing your master.”

Monkey had been absolutely determined to beat them, but on hearing this explanation he let them off and put his cudgel away as his fury turned to delight. “Are there evil spirits on this mountain?” he asked. “Yes,” they replied, “yes. This mountain is called Green Dragon Mountain and there’s a cave in it called the Dark Essence Cave where three evil spirits live. The oldest is called King Cold-avoider, the second is called King Heat-avoider and the third is called King Dust-avoider. They’ve lived here for a thousand years and have been fond of refined butter oil since they were children. Ever since they became spirits some years ago they’ve been pretending to be Buddhas to trick the officials and people of Jinping into setting out those golden lamps full of the refined butter oil that they take in their Buddha guises in the middle of every first month. When they saw your master this time they realized that he was a holy monk and carried him off to the cave too. Any day now they’ll slice off his flesh to fry in the refined butter. You must use your skills to save him as soon as possible.”

On hearing this Monkey dismissed the four Duty Gods with a shout and went round the mountain looking for the cave. Within a mile or two he saw a rock face by a gill, at the foot of which was a stone building with a pair of stone doors that stood ajar. Beside the doors was a stone tablet on which was inscribed

**GREEN DRAGON MOUNTAIN  
DARK ESSENCE CAVE**

Not daring to go in uninvited, Monkey stopped and called, “Give me my master back at once, monster.” With a great noise the doors burst wide open, and out rushed a crowd of bull-headed demons who glared as they asked, “Who are you, yelling here like that?” “I’m the senior disciple of the holy monk Tang Sanzang who’s come from Great Tang in the east to fetch scriptures,” Monkey replied. “He was looking at the lanterns in Jinping along our way when your chief demons carried him off here. Give him back at once if you want me to spare your lives. If you don’t I’ll turn your den upside-down and turn all you demons into just pus and blood.”

那些小妖听言，急入里边报道：“大王！祸事了！祸事了！”三个老妖正把唐僧拿在那洞中深远处，那里问甚么青红皂白，教小的选剥了衣裳，汲湍中清水洗净，算计要细切细锉，着酥合香油煎吃。忽闻得报声“祸事”，老大着惊，问是何故。小妖道：“大门前有一个毛脸雷公嘴的和尚嚷道：大王摄了他师父来，教快送出去，免吾等性命；不然，就要掀翻窝巢，教我们都化为脓血哩！”那老妖听说，个个心惊道：“才拿了这厮，还不曾问他个姓名来历。小的们，且把衣服与他穿了，带过来审他一审，端是何人，何自而来也。”众妖一拥上前，把唐僧解了索，穿了衣服，推至座前，唬得唐僧战兢兢的跪在下面，只叫“大王，饶命，饶命！”三个妖精，异口同声道：“你是那方来的和尚？怎么见佛像不躲，却冲撞我的云路？”唐僧磕头道：“贫僧是东土大唐驾下差来的，前往天竺国大雷音寺拜佛祖取经的。因到金平府慈云寺打斋，蒙那寺僧留过元宵看灯。正在金灯桥上，见大王显现佛像，贫僧乃肉眼凡胎，见佛就拜，故此冲撞大王云路。”那妖精道：“你那东土到此，路程甚远；一行共有几众，都叫甚名字，快实实供来，我饶你性命。”唐僧道：“贫僧俗名陈玄奘，自幼在金山寺为僧。后蒙唐皇敕赐在长安洪福寺为僧官。又因魏徵丞相梦斩泾河老龙，唐王游地府，回生阳世，



As soon as the junior demons heard this they rushed inside to report, "Disaster, Your Majesties, disaster!" The three old evil spirits had taken Sanzang into the depths of the cave and with no further ado were telling their underlings to strip him and wash him with water from the torrent. They were just about to have him sliced and diced into tiny pieces to fry in the refined butter when they heard the report of disaster from outside. The oldest demon king asked with some alarm what had happened. "There's a hairy-faced monk who looks like a thunder god outside," the junior devils replied. "He's shouting that Your Majesties carried his master here and wants him given back straight away if our lives are to be spared. Otherwise he'll turn our den upside-down and turn us all into pus and blood."

This news shocked the demon kings, who all said, "We've only just caught the wretch, and haven't even asked him his name and his background. Little ones, dress him again and bring him here to be questioned. We must find out who he is and where he's from." A crowd of devils untied the Tang Priest, put his clothes back on and pushed him to before the thrones, where he fell to his knees, trembling with fear, and pleaded, "Spare my life, Your Majesties, spare my life." "Where are you from, monk?" the three evil spirits said, all talking at once, "and why did you rush into the way of our clouds instead of avoiding the Buddha images?" "I have been sent by the Great Tang Emperor in the east to worship the Lord Buddha and fetch the scriptures from the Great Thunder Monastery in India," Sanzang replied with kowtows. "When I went into the Clouds of Compassion Monastery for a vegetarian meal the monks there pressed me to stay to see the lanterns at the Moon Festival. Seeing Your Majesties appearing as Buddhas from the bridge of golden lamps I kowtowed to you because my mortal eyes took you for real Buddhas. That's why I got in the way of your clouds, Your Majesties." "How long was the journey from your country in the east to here?" the evil spirits asked. "How many people have you got with you? What are they called? Tell us the truth straight away and we'll spare your life."

"My secular name was Chen Xuanzang," the Tang Priest replied, "and I was a monk in the Jinshan Monastery from boyhood. Later I was given official rank as a monk in the Hongfu Monastery in Chang'an. When the minister Wei Zheng beheaded the Dragon King of the River Jing in his

开设水陆大会，超度阴魂，蒙唐王又选赐贫僧为坛主，大阐都纲。幸观世音菩萨出现，指化贫僧，说西天大雷音寺有三藏真经，可以超度亡者升天，差贫僧来取，因赐号三藏，即倚唐为姓，所以人都呼我为唐三藏。我有三个徒弟，大的个姓孙，名悟空行者，乃齐天大圣归正。”群妖闻得此名，着了一惊道：“这个齐天大圣，可是五百年前大闹天宫的？”唐僧道：“正是，正是。第二个姓猪，名悟能八戒，乃天蓬大元帅转世。第三个妖沙，名悟净和尚，乃卷帘大将临凡。”三个妖王听说，个个心惊道：“早是不曾吃他。小的们，且把唐僧将铁链锁在后面，待拿他三个徒弟来凑吃。”遂点了一群山牛精、水牛精、黄牛精，各持兵器，走出门，掌了号头，摇旗擂鼓。一三个妖披挂整齐，都到门外喝道：“是谁人敢在我这里吆喝！”行者闪在石崖上，仔细观看。那妖精生得：

彩面环睛，二角峥嵘。尖尖四只耳，灵窍闪光明。一体花纹如彩画，满身锦绣若蜚英。第一个，头顶狐裘花帽暖，一脸昂毛热气腾；第二个，身挂轻纱飞烈焰，四蹄花莹玉玲玲；第三个，威雄声吼如雷振，獠牙尖利





dream and the Tang emperor came back to life after his travels in the underworld, a Great Land and Water Mass was held for the rebirth of souls. The Tang emperor chose me to officiate at this ceremony and expound the great principles. The Bodhisattva Guanyin appeared during the mass and informed me that in the Thunder Monastery in the Western Heaven there are three stores of true scriptures that can carry the dead up to Heaven. I was sent to fetch them and given the title Sanzang, or 'Three Stores'. As I use Tang as my surname people call me Tang Sanzang. I have three disciples. The first one is called Sun Wukong the Novice, and he is the Great Sage Equalling Heaven who has been converted to the truth." This news came as a shock to the evil spirits, who asked, "Did this Great Sage Equalling Heaven make great havoc in Heaven five hundred years ago?" "Yes, yes," the Tang Priest said. "The second one is called Zhu Wuneng or Zhu Bajie. He is Marshal Tian Peng come down to earth. The third is Sha Wujing, or Friar Sand, the Curtain-lifting General in mortal reincarnation." "It's as well we haven't eaten him yet," the evil spirits all exclaimed in horror. "Little ones, lock the Tang Priest in iron chains at the back. When we've caught his three disciples we'll eat them together." They then mustered a force of armed yak, water-buffalo and ox spirits to go outside carrying bugles, waving banners and beating drums.

Once the three evil spirits were fully clad in their armour they went out and shouted, "Who's that who dares come here shouting like that?" Monkey slipped round behind the scar to have a good look, and this is what the evil spirits were like:

Multi-coloured faces, round eyes,  
Towering horns.  
Four sharp-pointed ears,  
Neat and shining bright.  
Bodies patterned like a painting,  
Covered with brocades that shine like fireflies.  
The first one wore a hat of foxes' fur  
And hot steam rose from the long hairs of his face.  
The second wore a flaming cloak of lightest gauze  
And had four gleaming, jade-like hooves.  
The third had a mighty roar like thunder;  
His sharp and pointed fangs were just like silver needles.





赛银针。个个勇而猛，手持三样兵：一个使钺斧，一个大刀能；但看第三个，肩上横担挖挞藤。

又见那七长八短、七肥八瘦的大小妖精，都是些牛头鬼怪，各执枪棒。有三面大旗，旗上明明书着“辟寒大王”、“辟暑大王”、“辟尘大王”。孙行者看了一会，忍耐不得，上前高叫道：“泼贼怪！认得老孙么？”那妖喝道：“你是那闹天宫的孙悟空？真个是‘闻名不曾见面，见面羞杀天神！’你原来是这等个猢猻儿，敢说大话！”行者大怒，骂道：“我把你这个偷灯油的贼！油嘴妖怪，不要胡谈！快还我师父来！”赶近前，轮铁棒就打。那三个老妖，举三般兵器，急架相迎。这一场在山凹中好杀：

钺斧钢刀挖挞藤，猴王一棒敢来迎。辟寒辟暑辟尘怪，认得齐天大圣名。棒起致令神鬼怕，斧来刀砍乱飞腾。好一个混元有法真空像！抵住三妖假佛形。那三个偷油润鼻今年犯，务捉钦差驾下僧。这个因师不惧山程远，那个为嘴常年设献灯。乒乒只听刀斧响，劈朴惟闻棒有声。冲冲撞撞三攒一，架架遮遮各显能。一朝斗至





Each was brave and fierce  
As they carried their three weapons;  
One used a battle-axe,  
One was an expert in the cutlass,  
And the third had a knotted flail resting on his shoulders.

The other evil spirits, tall and short, fat and thin, senior and junior, were all cattle-headed monsters carrying spears or clubs. There were three big banners clearly inscribed with the words "King Cold-avoider", "King Heat-avoider" and "King Dust-avoider". After looking at all this for a while Monkey lost his patience and went up to them with a shout of, "Can you recognize Monkey, thieving damned ogres?" "Are you the Sun Wukong who made havoc in Heaven?" the evil spirits shouted back. "It really is a case of

I heard your name before I saw your face:  
The sight of that would bring the gods disgrace.

So all you are is a macaque." "I'll get you, you lamp-oil thieves," Monkey retorted in high dudgeon. "Don't talk such rubbish, you smooth-tongued monsters. Give my master back at once." With that he advanced and swung his iron cudgel, to be parried by the old demons who raised their weapons to meet the blow. A splendid fight ensued in the mountain hollow:

Battle-axe, cutlass and flail  
Met by the Monkey King's lone cudgel.  
Cold-avoider, Heat-avoider and Dust-avoider  
Had heard of the Great Sage Equalling Heaven.  
When the cudgel rose it scared demons and gods;  
Axe and cutlass hacked and flew.  
A primal dharma image of true emptiness  
Holding off three demons masquerading as Buddhas.  
Their noses all greasy with this year's stolen oil,  
They tried to snatch the monk sent by the emperor.  
One for his master's sake feared not the lengthy road;  
The others in their greed had lamps offered every year.  
All that could be heard was clash of axe and cutlass  
And the noisy clatter of the cudgel.  
With clashes and lunges three fought against one  
As each showed his skill with blocks and parries.  
They fought from dawn till almost nightfall,

天将晚，不知那个亏输那个赢。

孙行者一条棒与那三个妖魔斗经百五十合，天色将晚，胜负未分。只见那辟尘大王把挖挞藤闪一闪，跳过阵前，将旗摇了一摇，那伙牛头怪簇拥上前，把行者围在垓心，各轮兵器，乱打将来。行者见事不谐，唵喇的纵起筋斗云，败阵而走。那妖更不来赶，招回群妖，安排些晚食，众各吃了。也叫小妖送一碗与唐僧，只待拿住孙行者等才要整治。那师父一则长斋，二则愁苦，哭啼啼的未敢沾唇不题。

却说行者驾云回至慈云寺内，叫声“师弟。”那八戒、沙僧正自盼望商量，听得叫时，一齐出接道：“哥哥，如何去这一日方回？端的师父下落何如？”行者笑道：“昨夜闻风而赶，至天晓，到一山，不见。幸四值功曹传信道：那山叫做青龙山，山中有一玄英洞。洞中有三个妖精，唤做辟寒大王、辟暑大王、辟尘大王。原来积年在此偷油，假变佛像，哄了金平府官员人等。今年遇见我们，他不知好歹，反连师父都摄去。老孙审得此情，吩咐功曹等众暗中保护师父，我寻近门前叫骂。那三怪齐出，都像牛头鬼形。大的个使钺斧，第二个使大刀，第三个使藤棍。后引一窝子牛头鬼怪，摇旗擂鼓，与老孙斗了一日，杀个手平。那妖王摇动旗，小妖都来，我见天晚，恐不能取胜，所以驾筋斗回来也。”八



And a victor had yet to emerge in the struggle.

By the time Monkey's cudgel had gone 150 rounds with the three demons it was nearly evening and the outcome was still in doubt. Then Dust-avoider sprang forward from the ranks with a swing of his flail and waved a flag, whereupon the crowd of cattle-headed demons swarmed round Monkey, encircling him and swinging wildly at him with their weapons. Seeing that things were going badly, Monkey set off his somersault cloud and fled in a whoosh. The demons did not go after him but called their devils back so that everyone could have an evening meal. They told the junior devils to take a bowl of food to Sanzang as well: he was not to be dealt with until Monkey had been caught. As the master was a lifelong vegetarian and was besides feeling miserable he sobbed and let none of the food touch his lips.

The story tells how Monkey rode his cloud back to the Clouds of Compassion Monastery and called, "Brothers." On hearing this Pig and Friar Sand, who were waiting for him and discussing what to do, came out together to greet him with the words, "Brother, why are you only back now after being away all day? What's happened to the master?" "I followed the smell of the wind right through the night till we got to a mountain and it disappeared," Monkey replied with a smile. "Luckily the four Duty Gods told me that the mountain's called Green Dragon Mountain and that there's a Dark Essence Cave on it where three evil spirits live: King Cold-avoider, King Heat-avoider and King Dust-avoider. They've been stealing the oil here for years on end by disguising themselves as Buddhas to trick the officials of Jinping Prefecture. When they came across us this year they wickedly carried our master off with them. I told the Duty Gods and the rest of them to give the master some secret protection while I shouted insults at them from outside their doors. When the three demons came out they all looked like bullheaded demons. The first of them fought with a battle-axe, the second with a cutlass and the third with a flail. They had a whole gang of cattle-headed monsters with them, waving banners and beating drums. The fight went on all day and was still in the balance when one of the demon kings waved a flag to bring all the junior devils forward. As it was late and I was worried that I couldn't beat them I came back by somersault cloud." "I reckon it must be the Demon

戒道：“那里想是酆都城鬼王弄喧。”沙僧道：“你怎么就猜道是酆都城鬼王弄喧？”八戒笑道：“哥哥说是牛头鬼怪，故知之耳。”行者道：“不是！不是！若论老孙看那怪，是三只犀牛成的精。”八戒道：“若是犀牛，且拿住他，锯下角来，倒值好几两银子哩！”

正说处，众僧道：“孙老爷可吃晚斋？”行者道：“方便吃些儿，不吃也罢。”众僧道：“老爷征战这一日，岂不饿了？”行者笑道：“这日把儿那里便得饥！老孙曾五百年不吃饮食哩！”众僧不知是实，只以为说笑。须臾拿来，行者也吃了；道：“且收拾睡觉，待明日我等都去相持，拿住妖王，庶可救师父也。”沙僧在旁道：“哥哥说那里话！常言道：‘停留长智。’那妖精倘或今晚不睡，把师父害了，却如之何？不若如今就去，嚷得他措手不及，方才好救师父。不迟，恐有失也。”八戒闻言，抖擞神威道：“沙兄弟说得是！我们都趁此月光去降魔耶！”行者依言，即吩咐寺僧：“看守行李、马匹。待我把妖精捉来，对本府刺史证其假佛，免却灯油，以苏概县小民之困，却不是好？”众僧领诺，称谢不已。他三个遂纵起祥云，出城而去。

正是那：

懒散无拘禅性乱，灾危有分道心蒙。

毕竟不知此去胜败何如，且听下回分解。





King of Fengdu who's making trouble for you," said Pig. "What makes you guess that?" Friar Sand asked. "I can tell because our big brother said they were all cattle-headed monsters," replied Pig with a laugh. "No, no," said Monkey. "I saw them and they were all rhinoceros spirits." "If they're rhinos we've just got to catch them and saw their horns off." said Pig. "They'll be worth quite a bit of silver."

As they were talking the monks all asked Monkey if he had eaten any supper. "I'll have something if it's no trouble," Brother Monkey replied, "but I can do without just as well." "Surely you're hungry after fighting all day, my lord," the monks said. "You can't get hungry in a mere day," Monkey laughed. "I once went without food for five hundred years." The monks did not know whether he was telling the truth or joking, and a little later food was brought in that Monkey ate, after which he said, "Tidy up and go to sleep. We'll go and fight them again tomorrow and capture the demon kings so as to rescue the master." "What nonsense, brother," said Friar Sand, who was standing to one side. "As the saying goes, 'Delay brings wisdom.' It'll be terrible if that monster stays awake tonight and murders the master. We'd better go there right now and make such a row that he can't do anything. It may go badly wrong if we lose a single moment." When Pig heard this he braced himself and said, "Friar Sand's right. Let's go and put down those demons. The moon's bright enough." Accepting their advice, Monkey left his instructions with the monks of the monastery: "Look after the luggage and the horse. When we've captured the evil spirits we'll bring them back here to prove to the prefect that they're imposters. Then he can end the oil levy and relieve the common people of this hardship. That'll be a good thing, won't it?" The monks all accepted their orders while the three of them left the city by auspicious cloud. Indeed,

Idleness and unrestraint  
Threw the dhyana into confusion;  
Danger and catastrophe  
Led the Way-heart into delusion.

If you don't know who was to win this encounter listen to the explanation in the next instalment.



## 第九十二回

### 三僧大战青龙山 四星挟捉犀牛怪

却说孙大圣挟同二弟滚着风，驾着云，向东北艮地上，顷刻至青龙山玄英洞口，按落云头。八戒就欲筑门，行者道：“且消停。待我进去看看师父生死如何，再好与他争持。”沙僧道：“这门闭紧，如何得进？”行者道：“我自有法力。”

好大圣，收了棒，捻着诀，念声咒语，叫“变！”即变做个火焰虫儿。真个也疾伶！你看他：

展翅星流光灿，古云腐草为萤。神通变化不非轻，自有徘徊之性。

飞近石门悬看，旁边瑕缝穿风。将身一纵到幽庭，打探妖魔动静。

他自飞入，只见几只牛横敲直倒，一个个呼吼如雷，尽皆睡熟。又至中厅里面，全无消息。四下门户通关，不知那三个妖精睡在何处。才转过厅房，向后又照，只闻得啼泣之声，乃是唐僧锁在后房檐柱上哭哩。行者暗暗听他哭甚，只听他哭道：





## Chapter 92

### Three Monks Wage a Great Fight on Green Dragon Mountain Four Stars Seize the Rhinoceros Monsters

The story tells how after the Great Sage Monkey took his two brother disciples by gale and cloud to the northeast they were soon bringing their cloud down at the entrance to the Dark Essence Cave on Green Dragon Mountain. Pig was just about to smash the doors in when Monkey said, "Wait a moment. I'll go in and find out whether the master's still alive before we have it out with him." "But the doors are shut very tightly," said Friar Sand. How will you get in?" "I've got my methods," Monkey replied.

The splendid Great Sage then put his cudgel away, made a spell with his fingers while saying the magic words, called "Change!" and turned into a fire-fly. He was really nimble. Just look at him:

Wings that shine like shooting stars:  
The ancients say fire-flies grow from rotting plants.  
His powers of transformation are truly great,  
And he loves to wander all around.  
When he flies to the stone doors to look within  
A draught blows through the crack beside him.  
A single jump and he is in the dark courtyard,  
Watching the movements of the evil spirits.

As he flew in he saw some cattle sprawled around on the ground, fast asleep and snoring like thunder. In the main hall nothing was moving, and all the doors were closed. Not knowing where the three evil spirits were sleeping, he went through the hall and shone with his light into the back, where he heard sobs. The Tang Priest was chained to a pillar under the eaves at the back and weeping. Monkey kept out of sight as he listened to what he was crying about, and this is what he heard:



“一别长安十数年，登山涉水苦熬煎。  
幸来西域逢佳节，喜到金平遇上元。  
不识灯中假佛像，概因命里有灾愆。  
贤徒追袭施威武，但愿英雄展大权。”

行者闻言，满心欢喜，展开翅，飞近师前。唐僧揩泪道：“呀！西方景象不同。此时正月，蛰虫始振，为何就有萤飞？”行者忍不住，叫声“师父，我来了！”唐僧喜道：“悟空，我心说正月怎得萤火，原来是你。”行者即现了本相道：“师父啊，为你不识真假，误了多少路程，费了多少心力。我一行说不是好人，你就下拜，却被这怪侮暗灯光，盗取酥合香油，连你都摄将来了。我当吩咐八戒、沙僧回寺看守，我即闻风追至此间。不识地名，幸遇四值功曹传报，说此山名青龙山玄英洞。我日间与此怪斗至天晚方回，与师弟细道此情，却就不曾睡，同他两个来此。我恐夜深不便交战，又不知师父下落，所以变化进来，打听师情。”唐僧喜道：“八戒、沙僧如今在外边哩？”行者道：“在外边。才子老孙看时，妖精都睡着。我且解了锁，搯开门，带你出去罢。”唐僧点头称谢。

行者使个解锁法，用手一抹，那锁早自开了。领着师父往前正走，忽听得妖王在中厅内房里叫道：“小的们，紧闭门户，小心火烛。这会怎么不叫更巡逻，梆铃都不响了？”原



“Since I left Chang’an in China some ten years back and more,  
I have had to suffer much crossing all those rivers and mountains.  
I came out to the West at a very happy season,  
Arriving in the city for the festival of lanterns.

“I failed to understand that the Buddhas were impostors  
All because my fate seems to doom me to distress.  
My disciples gave pursuit and will use their mighty powers:  
I pray they will be able to achieve a great success.”

Delighted to hear this, Monkey spread his wings and flew closer to his master, who wiped away his tears and observed, “Goodness, the west really is different. This is only the first month of the year, when dormant insects are just beginning to wake up. Fancy seeing a fire-fly now!” “Master,” said Brother Monkey, unable to keep quiet any longer, “I’m here.” “I was just wondering how there could be a fire-fly at this time of year, and it’s you,” the Tang Priest replied with delight. “Master,” said Monkey, turning back into himself, “the journey’s been held up so long and so much effort has been wasted because you can’t tell true from false. All the way along I’ve told you demons are no good, but you will kowtow to them. When those devils covered up the lamps to steal the refined butter oil they carried you off too. I told Pig and Friar Sand to go back to the monastery and keep an eye on our things while I followed the smell of the wind here. I didn’t know what the place was called, but luckily the four Duty Gods told me that this is Dark Essence Cave on Green Dragon Mountain. I fought the monsters all day long till I went back at evening, told my brother-disciples the full story, and came back here with them instead of going to bad. As I thought it was too late at night to fight and didn’t know where you were I transformed myself to come in and find out what’s going on.” “Are Pig and Friar Sand outside?” the happy Tang Priest asked. “Yes,” Monkey replied. “I’ve just had a look around and seen that the evil spirits are all asleep. I’ll unlock you, smash the doors down and get you out.” The Tang Priest nodded his head in gratitude.

Using his unlocking magic, Monkey made the lock open at a touch. He was just leading his master to the front of the cave when the demon kings could be heard shouting from their bedrooms, “Shut the doors tight, little ones, and be careful of fire. Why can’t we hear the watchmen calling the



来那伙小妖征战一日，俱辛辛苦苦睡着；听见叫唤，却才醒了。”梆铃响处，有几个执器械的，敲着锣，从后而走，可可的撞着他师徒两个。众小妖一齐喊道：“好和尚啊！扭开锁往那里去！”行者不容分说，掣出棒幌一幌，碗来粗细，就打。棒起处，打死两个。其余的丢了器械，近中厅，打着门叫：“大王！不好了！不好了！毛脸和尚在家里打杀人了！”那三怪听见，一毂辘爬将起来，只教“拿住！拿住！”唬得个唐僧手软脚软。行者也不顾师父，一路棒，滚向前来。众小妖遮架不住，被他放倒三两个，推倒两三个，打开几层门，径自出来，叫道：“兄弟们何在？”八戒、沙僧正举着钯杖等待，道：“哥哥，如何了？”行者将变化人里解放师父，正走，被妖惊觉，顾不得师父，打出来的事，讲说一遍不题。

那妖王把唐僧捉住，依然使铁索锁了。执着刀，轮着斧，灯火齐明，问道：“你这厮怎样开锁，那猴子如何得进，快早供来，饶你之命！不然，就一刀两段！”慌得那唐僧，战战兢兢的跪道：“大王爷爷！我徒弟孙悟空，他会七十二般变化。才变个火焰虫儿，飞进来救我；不期大王知觉，被小大王等撞见，是我徒弟不知好歹，打伤两个，众皆喊叫，举兵着火。他遂顾不得我，走出去了。”三个妖王，呵呵大笑





watches? Where are the clappers and bells?" After a day's hard fighting the junior demons were all asleep, exhausted; and they only woke up when they heard the shout. To the sound of clappers and bells several of them came out from the back holding weapons and beating gongs, and they just happened to bump into Monkey and his master. "Where do you think you're going, my fine monks, now you've broken the locks?" the junior devils all shouted together, and with no further argument Monkey pulled out his cudgel, shook it to make it as thick as a rice bowl and struck, killing two of them at a blow. The rest of them dropped their weapons, went to the central hall, beat on the doors and shouted, "Disaster, Your Majesties, disaster. The hairy-faced monk's got inside and he's killing people."

The moment the three demons heard this they tumbled out of their beds and ordered, "Catch them! Catch them!" This gave the Tang Priest such a fright that his hands and legs turned weak. Monkey abandoned him and stormed his way forward, swinging his cudgel. The junior devils could not stop him as, pushing two or three aside here and knocking two or three over there, he smashed several pairs of doors open and rushed straight out, shouting, "Where are you, brothers?" Pig and Friar Sand greeted him, rake and staff raised for action, with the question, "What's up, brother?" Monkey told them all about how he had transformed himself to rescue the master, been found by the spirits when they woke up, and been forced to abandon him and fight his way out.

Now that they had recaptured the Tang Priest, the demon kings had him locked up in chains again and questioned him in the glare of lamplight, as they brandished cutlass and axe. "How did you open the lock, damn you," they asked, "and how did that ape get inside? Confess this moment and we'll spare your life, or else we'll cut you in half." This so terrified the Tang Priest that he fell to his knees shivering and shaking and said, "Your Majesties, my disciple Sun Wukong can do seventy-two kinds of transformations. Just now he turned into a fire-fly and flew in to rescue me. We never realized that Your Majesties would wake up or that we would bump into Their Junior Majesties. My wicked disciple wounded a couple of them, and when they all started shouting and going for us with weapons and torches he abandoned me and escaped." "If we'd woken up

道：“早是惊觉，未曾走了！”叫小的们把前后门紧紧关闭。亦不喧哗。

沙僧道：“闭门不喧哗，想是暗弄我师父。我们动手耶！”行者道：“说得是。快早打门。”那呆子卖弄神通，举钯尽力筑去，把那石门筑得粉碎，却又厉声喊骂道：“偷油的贼怪！快送吾师出来也！”唬得那门内小妖，滚将进去，报道：“大王，不好了！不好了！前门被和尚打破了！”三个妖王十分烦恼道：“这厮着实无礼！”即命取披挂结束了，各持兵器，帅小妖出门迎敌。此时约有三更时候，半天中月明如昼。走出来，更不打话，便就轮兵。这里行者抵住钺斧，八戒敌住大刀，沙僧迎住大棍。这场好杀：

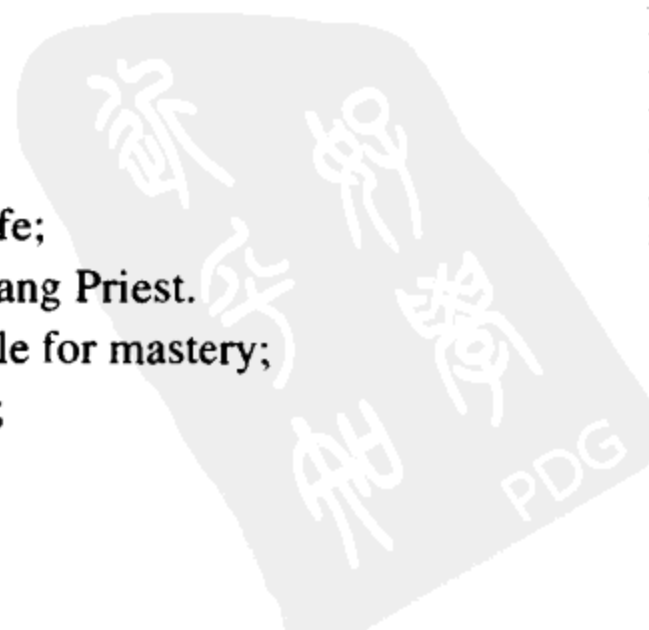
僧三众，棍杖钯，三个妖魔胆气加。  
钺斧钢刀藤绉络，只闻风响并尘沙。  
初交几合喷愁雾，次后飞腾散彩霞。  
钉钯解数随身滚，铁棒英豪更可夸。  
降妖宝杖人间少，妖怪顽心不让他。  
钺斧口明尖锋利，藤条节嫩一身花。  
大刀幌亮如门扇，和尚神通偏赛他。  
这壁厢因师性命发狠打，那壁厢不放唐僧劈脸挝。  
斧剁棒迎争胜负，钯轮刀砍两交搽。



earlier he'd never have got away," the three demon kings said with loud guffaws. They then told their underlings to fasten the doors firmly at front and back and stop shouting.

"As they've shut the doors and stopped shouting I think they must be going to murder the master," said Friar Sand. "We must act." "You're right," said Pig. "Let's smash the doors," The idiot showed off his magical powers by smashing the stone doors to smithereens with a blow from his rake then shouted at the top of his voice, "Thieving, oil-stealing monsters! Send my master out right now!" This gave the junior devils inside the doors such a fright that they tumbled and ran inside to report, "Disaster, Your Majesties, disaster. The monks have smashed the front doors." "They're outrageous, damn them," the three demon kings said in a great fury, and when they had sent for their armour and fastened it on they took their weapons and led their underlings into battle. It was now about the third watch of the night, and the moon in the middle of the sky made all as bright as day. As they led their forces out they wasted no more words and started fighting. Monkey held off the battle-axe, Pig blocked the cutlass, and Friar Sand took on the flail.

Three monks with cudgel, staff and rake;  
 Three evil monsters both brave and angry.  
 The battle-axe, the cutlass and the flail  
 Made howling winds and set the sand flying.  
 In their first clashes they breathed out baleful mists,  
 Then as they flew around they scattered coloured clouds.  
 The nailed rake went through its routines round the body,  
 The iron cudgel was even more splendidly heroic,  
 And the demon-quelling staff was something rarely seen on earth;  
 But the unrepentant ogres would not yield a foot of ground.  
 The bright-bladed axe had a sharp-pointed butt,  
 The whirling flail made a pattern of flowers,  
 And the flashing cutlass swung like a painted door;  
 But the monks were their match.  
 One side was fighting with fury for their master's life;  
 The other hit at their faces so as not to release the Tang Priest.  
 The axe hacked and the cudgel blocked in the struggle for mastery;  
 The rake swung and the cutlass struck as they fought;



挖挞藤条降怪杖，翻翻复复逞豪华。

三僧三怪，赌斗多时，不见输赢。那辟寒大王喊一声，叫：“小的们上来！”众精各执兵刃齐来，早把个八戒绊倒在地，被几个水牛精，揪揪扯扯，拖入洞里捆了。沙僧见没了八戒，只见那群牛发喊声。即掣宝杖，望辟尘大王虚丢了架子要走，又被群精一拥而来，拉了个踉跄，急挣不起，也被捉去捆了。行者觉道难为，纵筋斗云，脱身而去。当时把八戒、沙僧拖至唐僧前。唐僧见了，满眼垂泪道：“可怜你二人也遭了毒手！悟空何在？”沙僧道：“师兄见捉住我们。他就走了。”唐僧道：“他既走了，必然那里去求救。但我等不知何日方得脱网。”师徒们凄凄惨惨不题。

却说行者驾筋斗云复至慈云寺，寺僧接着，来问：“唐老爷救得否？”行者道：“难救！难救！那妖精神通广大，我弟兄三个，与他三个斗了多时，被他呼小妖先捉了八戒，后捉了沙僧，老孙幸走脱了。”众僧害怕道：“爷爷这般会腾云驾雾，还捉获不得，想老师父被倾害也。”行者道：“不妨！不妨！我师父自有伽蓝、揭谛、丁甲等神暗中护祐；却也曾吃过草还丹，料不伤命；——只是那妖精有本事。汝等可好看马匹、行李，等老孙上天去求救兵来。”众僧胆怯道：“爷爷又能上天？”行者笑道：“天宫原是我的旧家。当年我做齐天





The knotted flail and the demon-quelling staff,  
Coming and going in a splendid display.

When the three monks and the three monsters had been fighting for a long time without either side coming out on top King Cold-avoider shouted, "Come on, little ones!" The monsters all charged at Pig, quickly tripping him up and bringing him to the ground. Several water-buffalo spirits dragged and pulled him inside the cave, where they tied him up. When Friar Sand saw that Pig had disappeared and heard the mooing of all the cattle he then raised his staff, fainted at King Dust-avoider and tried to flee, only to be rushed by another crowd of spirits who pulled at him, sending him staggering. However hard he struggled he could not get up, and he too was carried off to be tied up. Realizing that he was in an impossible situation, Monkey escaped by somersault cloud. When Pig and Friar Sand were dragged to him the Tang Priest said with tears welling up in his eyes at the sight of them, "Poor things! You two have been caught too. Where's Wukong?" "When he saw we'd been caught he ran away," Friar Sand replied. "Wherever he has gone he will certainly have gone to fetch help," said the Tang Priest. "But who knows when we will be delivered?" Master and disciples felt thoroughly miserable.

The story tells how Brother Monkey rode his somersault cloud back to the Clouds of Compassion Monastery, where the monks met him with the question, "Have you been able to rescue Lord Tang?" "It's difficult," said Monkey, "very difficult. Those three evil spirits have tremendous magical powers, and when we three had fought them for a long time they called up their underlings to capture Pig and Friar Sand. I was lucky to get away." "My lord," said the monks with horror, "if someone who can ride mists and clouds as you can couldn't catch them, your master is bound to be killed." "No problem," Monkey replied, "no problem. My master's under the secret protection of the Protectors, the Guardians, the Dings and the Jias. He has besides eaten Grass-returning Cinnabar. I'm sure his life will be safe. The only trouble is that those demons really know their stuff. You people look after the horse and the luggage while I go up to Heaven to get some troops." "Can you go up to Heaven, my lord?" asked the terrified monks. "I used to live there," replied Monkey with a smile.

大圣，因为乱了蟠桃会，被我佛收降，如今没奈何，保唐僧取经，将功折罪。一路上辅正除邪，我师父该有此难，汝等却不知也。”众僧听此言，又磕头礼拜。行者出得门，打个唿哨，即时不见。

好大圣，早至西天门外。忽见太白金星与增长天王、殷、朱、陶、许四大灵官讲话。他见行者来，都慌忙施礼道：“大圣那里去？”行者道：“因保唐僧行至天竺国东界金平府緱天县，我师被本县慈云寺僧留赏元宵。比至金灯桥，有金灯三盏，点灯用酥合香油，价贵白金五万余两，年年有诸佛降祥受用。正看时，果有三尊佛像降临。我师不识好歹，上桥就拜。我说不是好人，早被他侮暗灯光，连油并我师一风摄去。我随风追袭，至天晓，到一山，幸四功曹报道：

‘那山名青龙山。山有玄英洞。洞有三怪，名辟寒大王、辟暑大王、辟尘大王。’老孙急上门寻讨，与他赌斗一阵，未胜。是我变化人里，见师父锁住未伤，随解了欲出，又被他知觉，我遂走了。后又同八戒、沙僧苦战，复被他将二人也捉去捆了。老孙因此特启玉帝，查他来历，请命将降之。”金星呵呵冷笑道：“大圣既与妖怪相持，岂看不出他的出





“Because I wrecked the Peach Banquet when I was Great Sage Equalling Heaven, our Buddha subdued me, so that now I’ve no option but to redeem my crimes by guarding the Tang Priest while he fetches the scriptures. All along the journey I’ve been helping the good and fighting against the evil. What you don’t realize is that the master is fated to have these troubles.” When the monks heard this they kowtowed in worship, while Monkey went outside and disappeared with a whistle.

The splendid Great Sage was soon outside the Western Gate of Heaven, where the Metal Planet, Heavenly King Virudhaka and the four spirit officers Yin, Zhu, Tao and Xu were talking to each other. As soon as they saw Monkey coming they hastily bowed to him and said, “Where are you going, Great Sage?” “After we reached Mintian County in Jinping Prefecture on the eastern borders of India,” Monkey replied, “my master, the Tang Priest who I’m escorting, was being entertained by the monks of the Clouds of Compassion Monastery for the Full Moon Festival. When we went to the Bridge of Golden Lamps there were three golden lamps full of over fifty thousand ounces of silver’s worth of scented refined butter oil that the Buddhas came down to take every year. While we were admiring the lamps three Buddha images did come down to earth, and my master was gullible enough to go on the bridge to worship them. I told him they were a bad lot, but by then the lamps had been covered up and the master carried off with the oil by a wind. When I’d followed the wind till dawn I reached a mountain, where the four Duty Gods fortunately told me that it was called Green Dragon Mountain with a Dark Essence Cave in it where three monsters lived: King Cold-avoider, King Heat-avoider and King Dust-avoider. I hurried to their doors to demand the master and fought them for a while without success, so I got in by transforming myself to find the master locked up but unharmed. I released him and was just taking him out when they woke up and I had to flee again. Later I fought hard against them with Pig and Friar Sand, but the two of them were both captured and tied up. That’s why I’ve come up to inform the Jade Emperor, find out about the monsters’ background and ask him to give orders to have them suppressed.”

At this the Metal Planet burst out laughing and said, “If you’ve been fighting the monsters why can’t you tell where they’re from? “I can see

处？”行者道：“认便认得，是一伙牛精。只是他大有神通，急不能降也。”金星道：“那是三个犀牛之精。他因有天文之像，累年修悟成真，亦能飞云步雾。其怪极爱干净，常嫌自己影身，每欲下水洗浴。他的名色也多：有兕犀，有雄犀，有牯犀，有斑犀，又有胡冒犀、堕罗犀、通天花文犀。都是一孔三毛二角，行于江海之中，能开水道。似那辟寒、辟暑、辟尘都是角有贵气，故以此为名而称大王也。若要拿他，只是四木禽星见面就伏。”行者连忙唱喏问道：“是那四木禽星？烦长庚老一一明示明示。”金星笑道：“此星在斗牛宫外，罗布乾坤。你去奏闻玉帝，便见分晓。”行者拱拱手称谢，径入天门里去。

不一时，到于通明殿下，先见葛、邱、张、许四大天师。天师问道：“何往？”行者道：“近行至金平府地方，因我师宽放禅性，元夜观灯，遇妖魔摄去。老孙不能收降，特来奏闻玉帝求救。”四天师即领行者至凌霄宝殿启奏。各各礼毕，备言其事。玉帝传旨：“教点那路天兵相助？”行者奏道：“老孙才到西天门，遇长庚星说：‘那怪是犀牛成精，惟四木禽星可以降伏。’”玉帝即差许天师同行者去斗牛宫点四木禽星下界收降。





that," Monkey replied. "They're a bunch of rhino spirits. But they have such enormous magical powers that I can't beat them and I'm desperate." "They are three rhinoceros spirits," the Metal Planet explained. "Because their form is seen in heaven they cultivated their awareness for many years and became true spirits able to fly on clouds and walk in mists. Those monsters are fanatical about cleanliness and don't like the look of their own bodies, and are always going into the water to bathe. They have lots of different names: there are she-rhinos, he-rhinos, gelded rhinos, spotted rhinos, *humao* rhinos, *duoluo* rhinos and heaven-connected brindled rhinos. They all have a single nostril, three types of hair and two horns. They roam the rivers and seas and can travel through water. It looks as though Cold-avoider, Heat-avoider and Dust-avoider have nobility in their horns, which is why they call themselves kings. If you want to catch them, they will submit to the four beast stars belonging to the element wood." "Which four wood stars?" Monkey asked. "Could I trouble you, venerable sir, to spell it out for me?" "Those stars are spread out in space outside the Dipper and Bull Palace," the planet replied with a smile. "If you submit a memorial to the Jade Emperor he will give you detailed instructions." Raising his clasped hands as he expressed his thanks, Monkey went straight in through the heavenly gates.

He was soon outside the Hall of Universal Brightness, where he saw the heavenly teachers Ge, Qiu, Zhang and Xu, who asked, "Where are you going?" "We've just reached Jinping Prefecture," Monkey replied, "where my master relaxed his dhyana nature by going to enjoy the Moon Festival lanterns and was carried off by evil monsters. As I can't subdue them myself I've come to ask the Jade Emperor to save him." The four heavenly teachers then took Monkey to the Hall of Miraculous Mist to submit his memorial, and when all the ceremonials had been performed he explained his business. The Jade Emperor then asked which units of heavenly soldiers he wanted to help him. "When I arrived at the Western Gate of Heaven just now," Monkey replied, "the Metal Planet told me they were rhinoceros spirits that could only be subdued by the four beast stars belonging to the element wood." The Jade Emperor then told Heavenly Teacher Xu to go to the Dipper and Bull Palace with Monkey to fetch the four beast stars and take them down to the lower world to make

及至宫外，早有二十八宿星辰来接。天师道：“吾奉圣旨，教点四木禽星与孙大圣下界降妖。”旁即闪过角木蛟、斗木獬、奎木狼、井木犴应声呼道：“孙大圣，点我等何处降妖？”行者笑道：“原来是你。这长庚老儿却隐匿，我不解其意。早说是二十八宿中的四木，老孙径来相请，又何必劳烦旨意？”四木道：“大圣说那里话！我等不奉旨意，谁敢擅离？端的是那方？快早去来。”行者道：“在金平府东北艮地青龙山玄英洞，犀牛成精。”斗木獬、奎木狼、角木蛟道：“若果是犀牛成精，不须我们，只消井宿去罢。他能上山吃虎，下海擒犀。”行者道：“那犀不比望月之犀，乃是修行得道，都有千年之寿者。须得四位同去才好，切勿推调。倘一时一位拿他不住，却不又费事了？”天师道：“你们说得是甚话！旨意着你四人，岂可不去？趁早飞行。我回旨去也。”那天师遂别行者而去。

四木道：“大圣不必迟疑，你先去索战，引他出来，我们随后动手。”行者即近前骂道：“偷油的贼怪！还我师来！”原来那门被八戒筑破，几个小妖弄了几块板儿搪住，在里边听





the capture.

By the time they arrived outside the Dipper and Bull Palace the Twenty-eight Constellations were there to greet them. "We are here by imperial command to order four beast stars belonging to the element wood to go down to the lower world with the Great Sage Sun," the heavenly teacher explained. The Wooden Lesser Dragon of the Constellation Horn, the Wooden Unicorn of the Dipper, the Wooden Wolf of the Strider, and the Wooden Hyena of the Well all stepped forward from the side to ask, "Where are you sending us to subdue demons, Great Sage?" "So you're the ones," said Brother Monkey with a smile. "That old man Metal Planet kept your names secret, and I didn't realize what he was driving at. If he'd told me before that it was you four wooden animals from the Twenty-eight Constellations I'd have come here to invite you myself: there'd have been no need to trouble His Majesty for an edict." "What a thing to say, Great Sage," the four wooden animals replied. "We'd never have dared to leave on our own authority in the absence of an imperial decree. Where are they? Let's go right away." "They are rhinoceros spirits in the Dark Essence Cave in Green Dragon Mountain to the northeast of Jinping Prefecture." "If they're really rhinoceros spirits," said the Wooden Unicorn of the Dipper, the Wooden Wolf of the Strider and the Wooden Lesser Dragon of the Horn, "you'll only need Wooden Hyena from the Well Constellation. He can eat tigers on mountains and capture rhinos in the sea." "But these aren't ordinary rhinos who gaze at the moon," replied Monkey. "They have cultivated their conduct and found the Way and are a thousand years old. All four of you gentlemen must come: no excuses. If one of you can't capture them single-handed it'll be wasted effort." "You people are talking nonsense," the heavenly teacher added. "The imperial command is that all four of you go, so go you must. Fly there at once while I report back." The heavenly teacher then took his leave of Monkey and went.

"Delay no more, Great Sage," the four wooden ones said. "You challenge them to battle and lure them out so we can come from behind you and get them." Monkey then went up to the cave and shouted abusively, "Oil-thieving ogres! Give my master back!" The doors, which Pig had smashed open, had been barricaded with a few planks by a number of

得骂詈，急跑进报道：“大王，孙和尚在外面骂哩！”辟尘儿道：“他败阵去了，这一日怎么又来？想是那里求些救兵来了。”辟寒、辟暑道：“怕他甚么救兵！快取披挂来！小的们，都要用心围绕，休放他走了。”那伙精不知死活，一个个各执枪刀，摇旗擂鼓，走出洞来，对行者喝道：“你个不拍打的猢猻儿，你又来了！”行者最恼得是这“猢猻”二字，咬牙发狠，举铁棒就打。三个妖王，调小妖，跑个圈子阵，把行者圈在垓心。那壁厢四木禽星一个个各轮兵刃道：“孽畜！休动手！”那三个妖王看他四星，自然害怕，俱道：“不好了！不好了！他寻将降手儿来了！小的们，各顾性命走耶！”只听得呼呼吼吼，喘喘呵呵，众小妖都现了本身：原来是那山牛精、水牛精、黄牛精，满山乱跑。那三个妖王，也现了本相，放下手来，还是四只蹄子，就如铁炮一般，径往东北上跑。这大圣帅井木犴、角木蛟紧追急赶，略不放松。惟有斗木獬、奎木狼在东山凹里、山头上、山涧中、山谷内，把些牛精打死的、活捉的，尽皆收净。却向玄英洞里解了唐僧、八戒、沙僧。

沙僧认得是二星，随同拜谢。因问：“二位如何到此相救？”二星道：“吾等是孙大圣奏玉帝请旨调来收怪救你也。”唐僧又滴泪道：“我悟空徒弟怎么不见进来？”二星道：







junior devils, and when they heard his insults they rushed inside to report, "Your Majesties, the monk Sun is outside insulting us again." "We beat him and he ran away," said Dust-avoider, "so why's he back again today? I think he must have got some reinforcements from somewhere." "We're not scared of any reinforcements he could get," said Cold-avoider and Heat-avoider scornfully. "Let's get into our armour at once. Little ones, surround him carefully and don't let him get away." Not caring about their lives, the evil spirits came out of the cave holding spears and swords, with banners waving and drums beating. "Back again, are you, macaque?" they shouted at Brother Monkey. "Not afraid of another beating?"

Nothing infuriated Monkey so much as the word "macaque", and he was grinding his teeth in rage as he lifted his cudgel to hit them. The three demon kings brought their junior devils up to surround him, at which the four wooden beasts who were waiting to one side swung their weapons with shouts of, "Don't move, animals!" The three demon kings were of course most alarmed at the sight of the four stars, and they all said, "This is terrible, terrible. He's found the people who can beat us. Run for your lives, little ones!" With that there was much roaring, lowing, panting and sighing as the junior devils all resumed their original appearances as yak, water-buffalo and ox spirits running all over the mountain. The three demon kings also turned back into their true selves, put their hands down to become four-hoofed creatures like iron cannons, and galloped off to the northeast, to be followed hard by the Great Sage leading the Wooden Hyena of the Well and the Wooden Lesser Dragon of the Horn. While they were not going to relax for a moment, the Wooden Unicorn of the Dipper and the Wooden Wolf of the Strider were mopping up all the cattle spirits among the hollows, summits, ravines and valleys of the eastern mountain. Some were killed and others taken alive. They then went into the Dark Essence Cave to free the Tang Priest, Pig and Friar Sand.

Recognizing the two stars, Friar Sand bowed to them in thanks and asked, "What brought you two gentlemen here to rescue us?" "We came to rescue you because the Great Sage Monkey submitted a request to the Jade Emperor that we be sent," the two stars replied. "Why has my disciple Wukong not come in?" the Tang Priest asked with tears in his eyes. "The three old demons are rhinoceroses," the stars explained, "and when

“那三个老怪是三只犀牛，他见吾等，各各顾命，向东北艮方逃遁。孙大圣帅井木犴、角木蛟追赶去了。我二星扫荡群牛到此，特来解放圣僧。”唐僧复又顿首拜谢，朝天又拜。八戒搀起道：“师父，礼多必诈，不须只管拜了。四星官，一则是玉帝圣旨，二则是师兄人情。今既扫荡群妖，还不知老妖如何降伏。我们且收拾些细软东西出来，掀翻此洞，以绝其根，回寺等候师兄罢。”奎木狼道：“天蓬元帅说得有理。你与卷帘大将保护你师回寺安歇，待吾等还去艮方迎敌。”八戒道：“正是，正是。你二位还协同一捉，必须剿尽，方好回旨。”二星官即时追袭。

八戒与沙僧将他洞内细软宝贝——有许多珊瑚、玛瑙、珍珠、琥珀、珉琚、宝贝、美玉、良金，——搜出一石，搬在外面，请师父到山崖上坐了，他又进去放起火来，把一座洞烧成灰烬，却才领唐僧找路回金平慈云寺去。正是：

经云“泰极还生否”，好处逢凶实有之。

爱赏花灯禅性乱，喜游美景道心漓。

大丹自古宜长守，一失原来到底亏。

紧闭牢拴休旷荡，须臾懈怠见参差。

且不言他三众得命回寺。却表斗木獬、奎木狼二星官驾云直向东北艮方赶妖怪来。二人在那半空中，寻看不见。直到西洋大海，远望见孙大圣在海上吆喝。他两个按落云头





they saw us they fled for their lives to the northeast. The Great Sage Sun has gone after them with the Wooden Hyena of the Well and the Wooden Lesser Dragon of the Horn. We two wiped out the oxen then came here to rescue you, holy monk." The Tang Priest once again kowtowed in thanks then kowtowed to heaven. "Master," said Pig, "overdone courtesy is hypocrisy. Stop kowtowing all the time. The four star officers came at the Jade Emperor's command and as a favour to big brother. The ordinary demons have all been wiped out, but we still don't know how the senior demons are to be put down. Let's clear all the valuables out of the cave, wreck the place so as to dig out their roots, then go back to the monastery to wait for Monkey." "Marshal Tian Peng, your suggestion is right," said the Wooden Wolf of the Strider. "You and the Curtain-lifting General escort your master back to the monastery to sleep while we head northeast to fight the enemy." "Yes, yes," said Pig. "With you two to help you're bound to wipe them all out. Then you'll be able to report back on your mission." The two star officers immediately joined the chase.

After Pig and Friar Sand had found a bushel of valuables in the cave—there was much coral, agate, pearls, amber, precious shells, jade and gold—they carried them outside and invited the master to sit on the top of a crag while they started a fire that burned the whole cave to ashes. Only then did they take the master back to the Clouds of Compassion Monastery in Jinping Prefecture. Indeed,

The classic says, "Disaster comes at the height of success."

Indeed one can meet with evil in happiness.

For love of the lanterns the dhyana nature was disturbed;

The heart set on the Way was weakened by a beautiful sight.

The great elixir has always had to be permanently guarded;

Once it is lost one always comes to grief.

Shut it up tight; bind it fast; never idle.

A moment's lack of care can lead one astray.

We will tell not of how the three of them went back to the monastery, their lives saved, but of how the Wooden Unicorn of the Dipper and the Wooden Wolf of the Strider were riding their clouds northeast in pursuit of the demons when they lost sight of them in mid air. On reaching the Western Ocean they saw the Great Sage Monkey down by the sea a long

道：“大圣，妖怪那里去了？”行者恨道：“你两个怎么不来追降？这会子却冒冒失失的问甚？”斗木獬道：“我见大圣与井、角二星战败妖魔追赶，料必擒拿。我二人却就扫荡群精，入玄英洞救出你师父、师弟。搜了山，烧了洞，把你师父付托与你二弟领回府城慈云寺。多时不见车驾回转，故又追寻到此也。”行者闻言，方才喜谢道：“如此，却是有功。多累！多累！但那三个妖魔，被我赶到此间，他就钻下海去。当有井、角二星，紧紧追拿，教老孙在岸边抵挡。你两个既来，且在岸边把截，等老孙也再去来。”

好大圣。轮着棒，捻着诀，辟开水径，直入波涛深处。只见那三个妖魔在水底下与井木犴、角木蛟舍死忘生苦斗哩。他跳近前喊道：“老孙来也！”那妖精抵住二星官，措手不及。正在危难之处，忽听得行者叫喊，顾残生，拨转头往海心里飞跑。原来这怪头上角，极能分水，只闻得花花花，冲开明路。这后边二星官并孙大圣并力追之。

却说西海中有个探海的夜叉，巡海的介士，远见犀牛分开水势，又认得孙大圣与二天星，即赴水晶宫对龙王慌慌张张报道：“大王！有三只犀牛，被齐天大圣和二位天星赶来也！”老龙王敖顺听言，即唤太子摩昂：“快点水兵。想是犀



way away, shouting. "Where have the monsters gone, Great Sage?" they asked, bringing their clouds down. "Why didn't you two come after them and help put them down?" Monkey replied. "How can you have the nerve to ask that question?" "When we saw that you and the stars from the Well and the Horn had routed the demons and were going after them, Great Sage," the Wooden Unicorn of the Dipper replied, "we were sure you'd capture them, so we two wiped out the rest of the devils, rescued your master and fellow-disciples from the cave, searched the mountain, burned the cave out, and entrusted your master to your two fellow-disciples to take back to the Clouds of Compassion Monastery in the city. We only came after you this way when you had been gone for such a long time." "In that case you did very well," said Brother Monkey, his wrath now turned to pleasure. "Thank you for going to so much trouble. The only thing is that when we'd chased the three ogres this far they plunged into the sea. The two stars from the Well and the Horn followed close behind them while I stayed on the shore to cut off their escape. Now you're here you can block them on the shore while I go there."

The splendid Great Sage then swung his cudgel and made a spell with his fingers as he cleared a way through the waters, plunging deep into the waves, where the three monsters were locked in a life-and-death struggle with the Wooden Hyena of the Well and the Wooden Lesser Dragon of the Horn. "Monkey's here," he shouted, springing forward. The evil spirits could barely hold off the two star officers, so when they heard Monkey's great yell at this moment of crisis they turned and fled for their lives into the middle of the sea. Their horns were very good at parting the waters, and they cleared their way through the sea with a whooshing noise, the two star officers and the Great Sage Monkey chasing after them.

A yaksha who was patrolling the Western Ocean with a shelled warrior saw from a distance the way the rhinoceroses were parting the waters, recognized Monkey and the two stars, and rushed back to the crystal palace to report to the dragon king in alarm, "Your Majesty, the Great Sage Equalling Heaven and two stars from the sky are chasing three rhinoceroses this way." When the old dragon king Ao Shun heard this he said to his heir, Prince Mo'ang, "Muster our water forces at once. I'm sure it must be the three rhinoceros spirits Cold-avoider, Heat-avoider and

牛精辟寒、辟暑、辟尘儿三个惹了孙行者。今既至海，快快拔刀相助。”敖摩昂得令！即忙点兵。

顷刻间，龟鳖鼉鼉，鳁鮓鳅鲤，与虾兵蟹卒等，各执枪刀，一齐呐喊，腾出水晶宫外，挡住犀牛精。犀牛精不能前进，急退后，又有井、角二星并大圣拦阻，慌得他失了群，各各逃生，四散奔走，早把个辟尘儿被老龙王领兵围住。孙大圣见了心欢，叫道：“消停！消停！捉活的，不要死的。”摩昂听令，一拥上前，将辟尘儿扳翻在地，用铁钩子穿了鼻，攒蹄捆倒。

老龙王又传号令，教分兵赶那两个，协助二星官擒拿。即时小龙王帅众前来，只见井木犴现原身，按住辟寒儿，大口小口的啃着吃哩。摩昂高叫道：“井宿！井宿！莫咬死他。孙大圣要活的，不要死的哩。”连喊数喊，已是被他把颈项咬断了。

摩昂吩咐虾兵蟹卒，将个死犀牛抬转水晶宫，却又与井木犴向前追赶。只见角木蛟把那辟暑儿倒赶回来，只撞着井宿。摩昂帅龟鳖鼉鼉，撒开簸箕阵围住。那怪只都：“饶命！饶命！”井木犴走近前，一把揪住耳朵，夺了他的刀，叫道：“不杀你！不杀你！拿与孙大圣发落去来。”

当即倒干戈，复至水晶宫外，报道：“都捉来也。”行者见一个断了头，血淋津的，倒在地下。一个被井木犴拖着耳



Dust-avoider who've provoked Sun the Novice. As they're in the sea now we'd better lend a hand." Having been given his orders Ao Mo'ang hastened to muster his troops.

A moment later a fully-armed force of tortoises, soft-shelled turtles, alligators, bream, mackerel, mandarin fish, carp, and prawn and crab soldiers charged out of the crystal palace shouting their battle-cries together to stop the rhinoceros spirits. Unable to go any further forward, the rhinoceroses made a hasty retreat, only to find their escape blocked by the stars from the Well and the Horn as well as the Great Sage. In their panic they failed to stay in a group, but scattered as they fled for their lives. Dust-avoider was soon surrounded by the old dragon king's men. A delighted Monkey called out, "Stop! Stop! Take him alive! Don't kill him!" When Mo'ang heard this order he rushed forward, knocked Dust-avoider to the ground, put an iron hook through his snout and tied all his hoofs together.

The old dragon king then divided his forces into two to help the star officers capture the other two monsters. As the young dragon prince led his men forward the Wooden Hyena of the Well reverted to his real form to hold Cold-avoider down and start eating him in big and little bites. "Well Star!" Mo'ang shouted. "Don't kill him! The Great Sage Monkey wants him alive, not dead." Mo'ang shouted several times, but by then the Hyena had already gnawed right through the monster's throat.

Mo'ang ordered his prawn and crab soldiers to carry the dead rhinoceros back to the palace of crystal, then joined the Wooden Hyena of the Well in the pursuit. Heat-avoider, who was being driven back towards them by the Wooden Lesser Dragon of the Horn, ran straight into the star from the Well, at which Mo'ang ordered his tortoises, soft-shelled turtles and alligators to spread out in the winnowing-fan formation to encircle the monster. "Spare me, spare me!" the monster pleaded. The wooden Hyena of the Well sprang forward, grabbed the monster by the ear, seized his sword, and shouted, "I won't kill you. I won't kill you. I'll take you to the Great Sage Monkey for him to deal with you."

The troops then went back to the crystal palace, where they reported, "We've got them both." Monkey saw that one was lying headless and gory on the ground, while the other was being forced to kneel by the

朵，推跪在地。近前仔细看了道：“这头不是兵刀伤的啊。”摩昂笑道：“不是我喊得紧，连身子都着井星官吃了。”行者道：“既是如此，也罢，取锯子来，锯下他的这两只角，剥了皮带去。犀牛肉还留与龙王贤父子享之。”又把辟尘儿穿了鼻，教角木蛟牵着；辟暑儿也穿了鼻，教井木犴牵着：“带他上金平府见那刺史官，明究其由，问他个积年假佛害民，然后的决。”

众等遵言，辞龙王父子，都出西海。牵着犀牛，会着奎、斗二星驾云雾，径转金平府。行者足踏祥光，半空中叫道：“金平府刺史，各佐贰郎官并府城内外军民人等听着：吾乃东土大唐差住西天取经的圣僧。你这府县，每年家供献金灯，假充诸佛降祥者，即此犀牛之怪。我等过此，因元夜观灯，见这怪将灯油并我师父摄去，是我请天神收伏。今已扫清山洞，剿尽妖魔，不得为害。以后你府县再不可供献金灯，劳民伤财也。”那慈云寺里，八戒、沙僧方保唐僧进得山门，只听见行者在半空言语，即便撇了师父，丢下担子，纵风云起到空中，问行者降妖之事。行者道：“那一只被井星咬死，已锯角剥皮带来，两只活拿在此。”八戒道：“这两个





Wooden Hyena of the Well twisting his ear. "That head wasn't cut off with a weapon," Monkey said on going up for a closer look. "If I hadn't shouted so hard the star officer of the Well would have eaten the whole of him up," replied Mo'ang with a smile. "Very well then," said Monkey. "In that case you'd better get a saw to cut off his horns and have his hide removed for us to take. We'll leave the flesh for your worthy father the dragon king and yourself to enjoy." A chain was then run through Dust-avoider's nose for the Wooden Lesser Dragon of the Horn to lead him by, and the same was done to Heat-avoider for the Wooden Hyena of the Well. "Take them to the prefect of Jinping," said Monkey. "Investigate them, question them about all the years they masqueraded as Buddhas to harm the people, then off with their heads."

They all then did as Monkey told them, taking their leave of the dragon king and his son and emerging from the Western Ocean, leading the rhinoceroses with them. When they met the other two stars from the Strider and the Dipper they went by cloud straight back to Jinping Prefecture. Here Monkey called out as he stood in mid air on a beam of auspicious light, "Mr. Prefect, subordinate officials, soldiers and civilians of Jinping, listen to what I say. We are holy monks sent by the Great Tang in the east to fetch the scriptures from the Western Heaven. In this prefecture and its counties you have had to make offerings in golden lamps every year to these rhinoceros monsters pretending to be Buddhas coming down to earth. When we came here and were admiring the lamps at the Moon Festival these monsters carried the oil and our master off together. I asked for some gods from heaven to capture them. We've cleaned out their cave and wiped out the monsters. They won't be able to give you any more trouble. You needn't waste the people's money making offerings in golden lamps here any more." When Pig and Friar Sand, who were just escorting the master back into the Clouds of Compassion Monastery, heard Monkey talking from up in the sky they abandoned their master, dropped the luggage and shot up into the air by cloud to ask Monkey about how the demons had been beaten. "One of them was chewed to death by the star from the Well," Monkey replied, "and we've got his sawn-off horns and his hide with us. The other two we've brought back alive." "Throw the pair of them down into the city," said Pig, "for the

索性推下此城，与官员人等看看，也认得我们是圣是神。左右累四位星官收云下地，同到府堂，将这怪的决。已此情真罪当，再有甚讲！”四星道：“天蓬帅近来知理明律，却好呀！”八戒道：“因做了这几年和尚，也略学得些儿。”

众神果推落犀牛，一簇彩去，降至府堂之上。唬得这府县官员，城里城外人等，都家家设香案，户户拜天神。少时间，慈云寺僧把长老用轿抬进府门，会着行者，口中不离“谢”字道：“有劳上宿星官救出我等。因不见贤徒，悬悬在念，今幸得胜而回！然此怪不知赶向何方才捕获也！”行者道：“自前日别了尊师，老孙上天查访，蒙太白金星识得妖魔是犀牛，指示请四木禽星。当时奏闻玉帝，蒙旨差委，直至洞口交战。妖王走了，又蒙斗、奎二宿救出尊师。老孙与井、角二宿并力追妖，直赶到西洋大海，又亏龙王遣子帅兵相助。所以捕获到此审究也。”长老赞扬称谢不已。又见那府县正官并佐贰首领，都在那里高烧宝烛，满斗焚香，朝上礼拜。

少顷间，八戒发起性来，掣出戒刀，将辟尘儿头一刀砍下，又一刀把辟暑儿头也砍下。随即取锯子锯下四只角来。孙大圣更有主张，就教：“四位星官，将此四只犀角，拿上界去，进贡玉帝，回缴圣旨。”把自己带来的二只：“留一只在





officials and everyone else to see. Then they'll know we're gods and sages. I'll trouble you four star officers to put your clouds away, land, and come into the prefectural court with us to execute the monsters. The facts are clear and the penalty's the right one. There's nothing else to be said." "Marshal Tian Peng is right, and he knows the laws too," the four stars said. "I have learned a bit during my years as a monk," Pig replied.

The gods then pushed the rhinoceroses, which fell wreathed in coloured clouds into the prefectural court, to the astonishment of the prefectural officials and everyone else inside and outside the walled city, who all set up incense tables outside their houses, and bowed their heads to worship the gods from heaven. A little later the monks of the Clouds of Compassion Monastery carried the venerable elder into the court in a sedan chair. When Sanzang met Monkey he kept thanking him, adding, "I am very grateful for the trouble I have put the star officers to in rescuing us. I had been very anxious when I did not see you, worthy disciple, but now you have returned in triumph. I wonder where you had to chase the monsters to before you caught them." "After I left you the day before yesterday," Monkey replied, "I went up to heaven to make some enquiries. The Metal Planet knew that the monsters were rhinoceroses, so he told me to ask for the four beast stars that belong to the element wood. So I submitted a memorial to the Jade Emperor and he sent them straight to the mouth of the cave, where they gave battle. When the demon kings fled, the stars from the Dipper and the Strider rescued you, Master. I chased the demons with the Well and the Horn stars straight to the Western Ocean, where the dragon king sent his son out with their troops to help us. That's how the monsters were captured and brought here for questioning." The venerable elder was full of endless praise and thanks. The prefectural and county officials and their subordinates all lit precious candles and whole containers of incense sticks as they kowtowed in respect.

A little later Pig lost his temper, pulled out his monastic knife and beheaded first Dust-avoider, then Heat-avoider, each with a single stroke. Then he removed their four horns with a saw. The Great Sage Monkey then had another suggestion to make: "You four star officers must take these four rhinoceros horns to the upper world to offer to the Jade Emperor as trophies when you report back on your mission." As for the two

府堂镇库，以作向后免征灯油之证；我们带一只去，献灵山佛祖。”四星心中大喜。即时拜别大圣，忽驾彩云回奏而去。

府县官，留住他师徒四众，大排素宴，遍请乡官陪奉。一壁厢出给告示，晓谕军民人等，下年不许点设金灯，永蠲买油大户之役。一壁厢叫屠子宰剥犀牛之皮，硝熟熏干，制造铠甲；把肉普给官员人等。又一壁厢动支枉罚无碍钱粮，买民间空地，起建四星降妖之庙；又为唐僧四众建立生祠，各各树牌刻文，用传千古，以为报谢。

师徒们索性宽怀领受。又被那二百四十家灯油大户，这家酬，那家请，略无虚刻。八戒遂心满意受用。把洞里搜来的宝物每样各笼些须在袖，以为各家斋筵之赏。住经个月，犹不得起身。长老吩咐：“悟空，将余剩的宝物，尽送慈云寺僧，以为酬礼。瞒着那些大户人家，天不明走罢；恐只管贪乐，误了取经，惹佛祖见罪，又生灾厄，深为不便。”行者随将前件一一处分。

次日五更早起，唤八戒备马。那呆子吃了自在酒饭，睡得梦梦乍道：“这早备马怎的？”行者喝道：“师父教走路哩！”





horns he had brought back from the sea, he said, "We'll leave one here to guard the storehouses of the prefectural palace and as evidence that from now on no more lamp-oil will ever be levied. We'll take the other to offer to the Lord Buddha on Vulture Peak." The four stars were delighted, and after bowing to take their leave of the Great Sage they rose by coloured cloud to report back to the Jade Emperor.

The prefectural and county officials kept the master and his disciples for a great vegetarian banquet to which all the rural officials were also invited. Notices were issued to tell the military and civil population that golden lamps were not to be lit the next year, and that the duty of serving as an oil-purchasing household was abolished for ever. Butchers meanwhile were instructed to remove the rhinoceros skins to be steeped in saltpetre and smoked dry for making into armour, while the flesh was to be distributed to the officials. At the same time money and grain that had been raised by unjust fines on innocent people were spent to buy a plot of privately-owned empty land. On this a temple to the four stars who had put the demons down, as well as a shrine to the Tang Priest and his three disciples, were to be built. Stone tablets with inscriptions were to be set up for each of them to record their deeds for ever as a mark of gratitude.

Master and disciples relaxed and enjoyed the offerings. They had hardly a moment to themselves as they had so many invitations from the 240 lamp-oil households. Pig was delighted to have so much to eat, and he always kept in his sleeve some of the treasures he had collected in the cave to give to all his hosts to thank them for their banquets. When they had stayed there for a month and were still unable to get away the Tang Priest ordered Monkey: "Wukong, give all the remaining valuables to the monks in the Clouds of Compassion Monastery. Let's leave before dawn, without letting the rich families here know. If we are so eager to enjoy ourselves here that we delay in fetching the scriptures we may offend the Lord Buddha and cause some catastrophe. That would be terrible." Monkey then disposed of all the objects.

When they got up early the next morning at the fifth watch Pig was woken up to get the horse ready. The idiot had eaten and drunk so well that he was still half asleep as he said, "Why get the horse ready so early?" "The master says we've got to be going," Monkey shouted. "That

呆子抹抹脸道：“又是这长老没正经！二百四十家大户都请，才吃了有三十几顿饱斋，怎么又弄老猪忍饿！”长老听言骂道：“饕糟的夯货！莫胡说！快早起来！再若强嘴，教悟空拿金箍棒打牙！”那呆子听见说打，慌了手脚道：“师父今番变了，常时疼我，爱我，念我蠢夯护我；哥要打时，他又劝解；今日怎么发狠转教打么？”行者道：“师父怪你为嘴，误了路程。快早收拾行李、备马，免打！”那呆子真个怕打，跳起来穿了衣服，吆喝沙僧：“快起来！打将来了！”沙僧也随跳起，各各收拾皆完。长老摇手道：“寂寂悄悄的，不要惊动寺僧。”连忙上马，开了山门，找路而去。这一去，正所谓：暗放玉笼飞彩凤，私开金锁走蛟龙。

毕竟不知天明时，酬谢之家端的如何，且听下回分解。



reverend gentleman doesn't do things right," the idiot said, rubbing his eyes. "We've had invitations from all 240 of the big families, but only had thirty or so good vegetarian meals so far. How can he be making me go hungry again?" When the venerable elder heard this he retorted abusively, "Dreg-guzzling idiot! Stop talking such nonsense! Get up at once! If you go on arguing back like that I'll tell Wukong to smash your teeth in with his gold-banded cudgel." At the mention of a beating the idiot gesticulated frantically as he said, "The master's changed. Usually he favours me and likes me and protects me because I'm so stupid. When you want to hit me, brother, he usually persuades you not to. So why's he dead set on telling you to hit me today?" "The master's angry with you for being so greedy," Monkey replied, "and holding us up on our journey. If you don't want me to hit you, pack the luggage and get the horse ready." As the idiot really was scared of being hit he jumped out of bed, got dressed and shouted to Friar Sand, "Get up right now! He's going to start hitting." Friar Sand then jumped up too, and they both got everything packed. "Keep quiet," said the Tang Priest, waving his hands about, "and don't disturb the monks." He quickly mounted, after which they opened the gate of the monastery and found their way out. Indeed, this departure was

Letting the phoenix escape from the birdcage of jade;  
Secretly opening locks so the dragon goes free.

If you don't know what the households who still wanted to thank them did at daybreak, listen to the explanation in the next instalment.



## 第九十三回

给孤园问古谈因 天竺国朝王遇偶

起念断然有爱，留情必定生灾。灵明何事辨三台？  
行满自归元海

不论成仙成佛，须从个里安排。清清净净绝尘埃，  
果正飞升上界。

却说寺僧，天明不见了三藏师徒，都道：“不曾留得，不曾别得，不曾求告得，清清的把个活菩萨放得走了！”正说处，只见南关厢有几个大户来请，众僧扑掌道：“昨晚不曾防御，今夜都驾云去了。”众人齐望空拜谢。此言一讲，满城中官员人等，尽皆知之。叫此大户人家，俱治办五牲花果，往生祠祭献酬恩不题。

却说唐僧四众，餐风宿水，一路平宁，行有半个多月。忽一日，见座高山，唐僧又悚惧道：“徒弟，那前面山岭峻峭，是必小心！”行者笑道：“这边路上将近佛地，断乎无甚妖邪。师父放怀勿虑。”唐僧道：“徒弟，虽然佛地不远。但





## Chapter 93

### In the Almsgiver's Garden Antiquity and Causes Are Discussed In the Court of India the King Meets the Monks

When thoughts arise there surely will be desire,  
Longing is certain to lead one to disaster.  
Why should intelligence distinguish the three ranks of nobility?  
When conduct is complete it naturally returns to the primal sea.  
Whether you become an immortal or a Buddha,  
All must be arranged from within.  
In absolute purity, with all dust removed,  
All will be achieved and one will rise to heaven.

The story tells how when Sanzang and his disciples were nowhere to be seen at dawn the monks in the Clouds of Compassion Monastery all said, "We couldn't keep them, we couldn't say goodbye to them, and we weren't able to ask them for anything. We've let those living Bodhisattvas slip clean away." As they were talking, some of the great families from the southern outskirts of the city came in with invitations, at which the monks clapped their hands in regret and said, "We were caught off our guard last night: they all rode off by cloud." Everyone then kowtowed to heaven in gratitude. The news was spread to all the officials in the city, who told the great families to prepare the five kinds of sacrificial animal, flowers and fruit to offer to the shrines in thanksgiving.

The story tells how the Tang Priest and his three disciples fed on the wind and slept in the open, travelling uneventfully for the best part of a month. One day they suddenly saw a high mountain. "Disciples," said the Tang Priest in fear, "the ridge in front of us is very steep. You must be very careful." "As our journey has brought us so close to the land of the Buddha there will definitely be nothing evil here," said Monkey. "Don't worry, Master." "Disciple," the Tang Priest replied, "although we are not far from the Buddha's land the monks told us in the monastery the other



前日那寺僧说，到天竺国都下有二千里，还不知是有多少路哩。”行者道：“师父，你好是又把鸟巢禅师《心经》忘记了也？”三藏道：“《般若心经》是我随身衣钵。自那鸟巢禅师教后，那一日不念，那一时得忘？颠倒也念得来，怎会忘得！”行者道：“师父只是念得，不曾求那师父解得。”三藏说：“猴头！怎又说我不曾解得！你解得么？”行者道：“我解得，我解得。”自此，三藏、行者再不作声。旁边笑倒一个八戒，喜坏一个沙僧，说道：“嘴巴！替我一般的做妖精出身，又不是那里禅和子，听过讲经，那里应佛僧，也曾见过说法？弄虚头，找架子，说甚么‘晓得，解得’！怎么就不作声？听讲！请解！”沙僧说：“二哥，你也信他。大哥扯长话，哄师父走路。他晓得弄棒罢了，他那里晓得讲经！”三藏道：“悟能、悟净，休要乱说。悟空解得是无言语文字，乃是真解。”

他师徒们正说话间，却倒也走过许多路程，离了几个山冈，路旁早见一座大寺。三藏道：“悟空，前面是座寺啊。你看那寺，倒也——

不小不大，却也是琉璃碧瓦；半新半旧，却也是八字红墙。隐隐见苍松偃盖，也不知是几千百年间故物到于今；潺潺听流水鸣弦，也不道是那朝代时分开山留得



day that it is six or seven hundred miles from here to the capital of India, and they didn't know how much further after that." "Have you forgotten the *Heart Sutra* that the Rook's Nest Hermit taught you again, Master?" asked Monkey. "The *Prajnaparamita Heart Sutra* is constantly with me, like my habit and begging bowl," Sanzang replied. "There has not been a day ever since the Rook's Nest Hermit taught it to me that I have not recited it. I have never forgotten it for a moment. I can even recite it backwards. How could I possibly forget it?" "You can only recite it, Master," said Monkey. "You never asked the hermit to explain it." "Ape!" retorted Sanzang. "How can you say I don't understand it? Do you understand it then?" "Yes," Monkey replied, "I do."

After that neither Sanzang nor Monkey made another sound. This had Pig falling about with laughter, while Friar Sand was hurting himself, he was so amused. "Nonsense," said Pig. "We all started out in life as monsters. We're not Dhyana monks who've heard the sutras being explained or Buddhist priests who've been taught the dharma. He's pretending, just putting on an act. How can you say you understand? Well then, why aren't you saying anything? We're listening. Please explain." "Second brother," said Friar Sand, "leave him be. Big brother's only talking big like that to keep the master going. What he knows about is how to use a cudgel. What does he know about explaining sutras?" "Stop talking such nonsense, Wuneng and Wujing," said Sanzang. "Wukong understands the wordless language. That is true explanation."

As master and disciples talked they did indeed cover a long distance, leaving the ridge behind them. They saw a big monastery beside the road. "Wukong," said Sanzang. "There's a monastery ahead. Just look at it:

It's neither too big nor too small,  
But has green glazed tiles;  
Neither too new nor too old,  
And with a red wall.  
Leaning canopies of azure pines can just be seen:  
Who knows how many thousand years old they are?  
Listen to the murmur of the waters in the channel,  
Cut from the mountain untold dynasties ago.  
Above the gates is written,



在。山门上，大书着‘布金禅寺’；悬扁上，留题着‘上古遗迹’。”

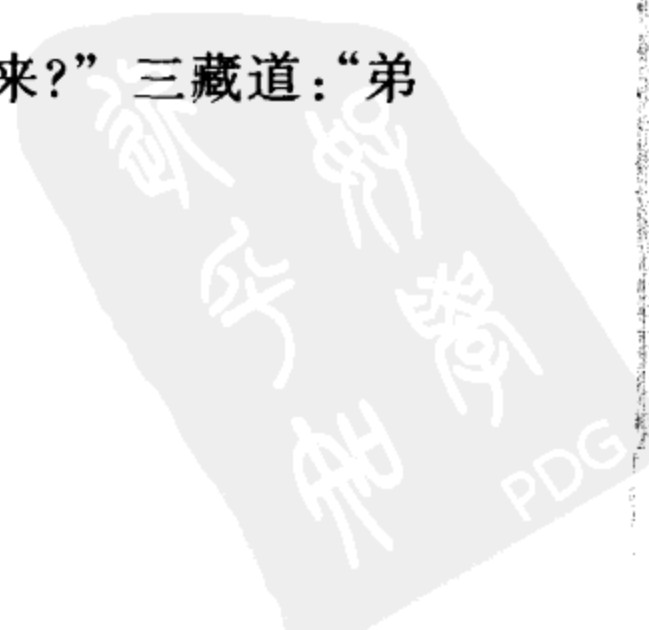
行者看得是“布金禅寺”，八戒也道是“布金禅寺”。三藏在马上沉思道：“‘布金’……‘布金’……这莫不是舍卫国界了么？”八戒道：“师父，奇啊！我跟师父几年，再不曾见识得路，今日也识得路了。”三藏说道：“不是。我常看经诵典，说是佛在舍卫城祇树给孤园。这园说是给孤独长者问太子买了，请佛讲经。太子说：‘我这园不卖。他若要买我的时，除非黄金满布园地。’给孤独长者听说，随以黄金为砖，布满园地，才买得太子祇园，才请得世尊说法。我想这布金寺莫非就是这个故事。”八戒笑道：“造化！若是就是这个故事，我们也去摸他块把砖儿送人。”大家又笑了一会，三藏才下得马来。

进得山门，只见山门下，挑担的，背包的，推车的，整车坐下；也有睡的去睡，讲的去讲。忽见他们师徒四众，俊的又俊，丑的又丑，大家有些害怕，却也就让开些路儿。三藏生怕惹事，口中不住只叫：“斯文！斯文！”这时节，却也大家收敛。转过金刚殿后，早有一位禅僧走出，却也威仪不俗。真是：

面如满月光，身似菩提树。

拥锡袖飘风，芒鞋石头路。

三藏见了问讯。那僧即忙还礼道：“师从何来？”三藏道：“弟





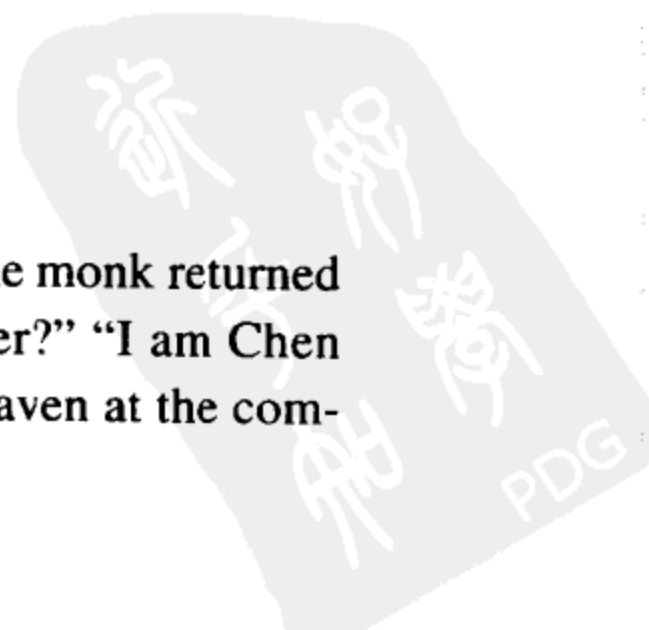
'Spread Gold Dhyana Monastery';  
The tablet is inscribed,  
'Ancient relic'."

Monkey saw that it was called the Spread Gold Dhyana Monastery, and Pig said so too. "Spread Gold," Sanzang wondered as he sat on his horse, "Spread Gold';-Can we be in the country of Sravasti?" "This is very remarkable, Master," said Pig. "In all the years I've been with you you've never known the way before, but you seem to know it now." "No," Sanzang replied, "I have often read in the scriptures about the Buddha being in the Jetavana garden in the city of Sravasti. The Venerable Almsgiver Sudatta tried to buy it from the prince as a place to ask the Buddha to preach in. The prince refused to sell the garden, and said he would only part with it if it were covered with gold. When the Venerable Almsgiver heard this he had gold bricks made with which he covered the whole garden to buy it. Then he invited the Buddha to preach on the dharma. I am sure that the name Spread Gold Monastery must refer to that story." "We're in luck," said Pig with a smile. "If that story's true we can find ourselves one of those bricks as a present to give people." Everybody laughed, after which Sanzang dismounted.

As they went in through the monastery gates they saw people carrying loads with shoulder-poles or on their backs, pushing carts, or sitting in loaded carts. Others were sleeping or talking. The sight of the master, who was so handsome, and his three hideous disciples rather frightened them, so they drew back to make way. Worried that his disciples would provoke trouble, Sanzang kept saying, "Behave yourselves! Behave yourselves!" They were all very restrained. As they went round the Vajra Hall a Dhyana monk of most unworldly appearance came out to meet them:

A face like a shining full moon,  
A body like a bodhi tree.  
The wind blew through the sleeve round his staff,  
As his sandals trod the stony path.

When Sanzang extended a monastic greeting to him the monk returned his courtesy and asked, "Where are you from, teacher?" "I am Chen Xuanzang," Sanzang replied, "sent to the Western Heaven at the com-



子陈玄奘，奉东土大唐皇帝之旨，差往西天拜佛求经。路过宝方，造次奉谒，便求借一宿，明日就行。”那僧道：“荒山十方常住，都可随喜；况长老东土神僧，但得供养，幸甚。”三藏谢了，随即唤他三人同行。过了回廊香积，径入方丈。相见礼毕，分宾主坐定。行者三人，亦垂手坐了。

话说这时寺中听说到了东土大唐取经僧人，寺中若大若小，不问长住、挂榻、长老、行童，一一都来参见。茶罢，摆上斋供。这时长老还正开斋念偈，八戒早是要紧，馒头、素食、粉汤一搅直下。这时方丈却也人多，有知识的，赞说三藏威仪；好耍子的，都看八戒吃饭。却说沙僧眼溜，看见头底，暗把八戒捏了一把，说道：“斯文”！八戒着忙，急的叫将起来，说道：“‘斯文！’‘斯文！’肚里空空！”沙僧笑道：“二哥，你不晓的。天下多少‘斯文’，若论起肚子里来，正替你我一般哩。”八戒方才肯住。三藏念了结斋，左右彻了席面，三藏称谢。

寺僧问起东土来因，三藏说到古迹，才问布金寺名之由。那僧答曰：“这寺原是舍卫国给孤独园寺，又名祇园。因是给孤独长者请佛讲经，金砖布地，又易今名。我这寺一望之前，乃是舍卫国。那时给孤独长者正在舍卫国居住。我荒



mand of the Great Tang emperor in the east to worship the Buddha and fetch the scriptures. As my journey brings me here I am paying you this hasty visit to request a night's shelter before continuing on my way tomorrow." "This monastery of ours is one that receives people from all quarters," the monk replied. "Everyone is welcome to visit, and we would be especially happy to provide for so holy a monk from the east as your reverend self." Sanzang thanked him and called to his three disciples to come with him as they crossed the cloister and refectory and went to the abbot's lodgings. When they had exchanged courtesies they sat down as befits host and guests. Monkey and the other two sat down as well, their hands at their sides.

The story tells how, on learning that monks from Great Tang in the east who were going to fetch the scriptures had arrived, all in the monastery, young and old alike, whether permanent inmates, itinerant monks, elders or novices came to see them. After tea had been drunk a vegetarian meal was brought in. While Sanzang was still saying the grace before the meal Pig in his impatience had already grabbed and wolfed down steamed buns, vegetarian dishes and soup noodles. In the crowded abbot's lodgings those who knew better were admiring Sanzang's majestic bearing, while those who enjoyed fun watched Pig eat. When Friar Sand cast his eyes around and saw what was happening he gave Pig a discreet pinch and muttered, "Behave yourself!" At this Pig started a desperate howl of, "All this 'behave yourself, behave yourself!' I'm starving!" "You don't understand, brother," Friar Sand replied with a smile. "When it comes to the belly, all the well-behaved people in the world are exactly the same as we two." Only then did Pig stop eating. After Sanzang had said the grace for the end of the meal the attendants cleared the tables and Sanzang expressed his thanks.

When the monks asked about why they had come from the east, Sanzang's conversation turned to ancient sites and he asked them about the name Spread Gold Monastery. "This used to be the Monastery of the Venerable Almsgiver in the country of Sravasti. It was also known as the Jetavana and its name was changed to its present one after the Venerable Almsgiver covered the ground with gold bricks. In those days the Venerable Almsgiver used to live in the country of Sravasti, and our monastery

山原是长者之祇园，因此遂名给孤布金寺。寺后边还有祇园基址。近年间，若遇时雨滂沱，还淋出金银珠儿。有造化的，每每拾着。”三藏道：“话不虚传果是真！”又问道：“才进宝山，见门下两廊有许多骡马车担的行商，为何在此歇宿？”众僧道：“我这山唤做百脚山。先年且是太平，近因天气循环，不知怎的，生几个蜈蚣精，常在路下伤人。虽不至于伤命，其实人不敢走。山下有一座关，唤做鸡鸣关。但到鸡鸣之时，才敢过去。那些客人，因到晚了，惟恐不便，权借荒山一宿，等鸡鸣后便行。”三藏道：“我们也等鸡鸣后去罢。”师徒们正说处，又见拿上斋来，却与唐僧等吃毕。

此时上弦月皎。三藏与行者步月闲行，又见个道人来报道：“我们老师爷要见见中华人物。”三藏急转身，见一个老和尚，手持竹杖，向前作礼道：“此位就是中华来的师父？”三藏答礼道：“不敢。”老僧称赞不已。因问：“老师高寿？”三藏道：“虚度四十五年矣。敢问老院主尊寿？”老僧笑道：“比老师痴长一花甲也。”行者道：“今年是一百零五岁了。你看我有多少年纪？”老僧道：“师家貌古神清，况月夜眼花，急看不出来。”叙了一会，又向后廊看看。三藏道：“才说给孤园基址，果在何处？”老僧道：“后门外就是。”快教开门，但见是一块空地，还有些碎石迭的墙脚。三藏合掌叹曰：





was his Jetavana, which is why it was renamed the Almsgiver's Spread Gold Monastery. The site of the Jetavana is at the back of the monastery. Whenever there has been a torrential rainstorm in recent years, small pieces of gold and silver have been washed out, and some people are lucky enough to pick them up." "So the story is a true one," said Sanzang, going on to ask, "Why did I see so many travelling merchants with horses, mules, carts and carrying-poles resting here when I came in through the gates of your monastery?" "This mountain is called Mount Hundredfoot," the monks replied. "We used to live in peace and prosperity here, but with the cyclic progression of the natural forces a number of centipede spirits have for some inexplicable reason appeared. They attack people on the roads and though nobody gets killed people don't dare to travel. At the foot of the mountain there's a Cock-crow Pass that people only dare to cross after cock-crow. As all these strangers arrived late they are worried that it would not be safe and are putting up here tonight. They'll set out at cock-crow." As master and disciples were talking a vegetarian meal was brought in that they ate.

Sanzang and Monkey were strolling in the light of the rising half moon when a lay brother came to announce, "Our ancient master would like to meet the gentlemen from China." Sanzang at once turned to see an ancient monk holding a bamboo cane who came forward to greet him and ask, "Are you the teacher come from China?" "You do me too great an honour," Sanzang replied, returning his greeting. The old monk was full of admiration for him, asking how old he was. "I have wasted forty-five years," Sanzang replied. "May I ask how old you are?" "Just one sixty-year cycle older than you, teacher," the other answered. "Then you're a hundred and five this year," Brother Monkey said. "How old do you think I am?" "Teacher," the old monk replied, "your appearance seems so ancient and your spirit so pure that I could not tell in a hurry, especially by moonlight with my poor eyes." After talking for a while they walked to the back cloister for a look round. "Where is the site of the Almsgiver's Garden that you mentioned just now?" Sanzang asked. "Outside the back gate," the other replied. On the order being given for the back gate to be opened immediately, all that could be seen was the ruined base of a stone wall. Putting his hands together, Sanzang sighed and said,

“忆昔檀那须达多，曾将金宝济贫痾。

祇园千古留名在，长者何方伴觉罗？”

他都玩着月，缓缓而行。行近后门外，至台上，又坐了一坐，忽闻得有啼哭之声。三藏静心诚听，哭的是爷娘不知苦痛之言。他就感触心酸，不觉泪堕，回问众僧道：“是甚人在何处悲切？”老僧见问，即命众僧先回去煎茶，见无人，方才对唐僧、行者下拜。三藏搀起道：“老院主，为何行此礼？”老僧道：“弟子年岁百余，略通人事。每于禅静之间，也曾见过几番景象。若老爷师徒，弟子聊知一二，与他人不同。若言悲切之事，非这位师家，明辨不得。”行者道：“你且说，是甚事？”老僧道：“旧年今日，弟子正明性月之时，忽闻一阵风响，就有悲怨之声。弟子下榻，到祇园基上看处，乃是一个美貌端正之女。我问他：‘你是谁家女子？为甚到于此地？’那女子道：‘我是天竺国国王的公主。因为月下观花，被风刮来的。’我将他锁在一间敞空房里，将那房砌作个监房模样，门上止留一小孔，仅递得碗过，当日与众僧传道：‘是个妖邪，被我捆了。’但我僧家乃慈悲之人，不肯伤他性命。每日与他两顿粗茶粗饭，吃着度命。那女子也聪明，即解吾意，恐为众僧点污，就装风作怪，尿里眠，屎里卧。白日家说胡话，呆呆邓邓的；到夜静处，却思量父



"I think of the benefactor Sudatta  
Who gave his treasures to help the needy.  
The fame of Jetavana long endures;  
Where is he now with the enlightened arhat?"

After a leisurely stroll enjoying the moonlight they sat down for a while on a terrace, where they heard the sound of sobbing. As Sanzang listened with a still heart he could hear that the weeper was grieving because her parents did not know of her suffering. This moved him to sorrow, and he found himself in tears as he turned to the monks and asked, "Who is it being so sad, and where?" On hearing this question the ancient monk sent all the others away to prepare tea, and when nobody else was around he kowtowed to the Tang Priest and Brother Monkey. "Venerable abbot," said Sanzang, helping him to his feet again, "why do you pay me this courtesy?"

"As I am over a hundred," the ancient monk replied, "I do know a little of the ways of the world; and in between periods of meditation and stillness I have seen some things. I know a certain amount about you, my lord, and your disciples, and you are not like other people. The only teachers here who would be able to analyse this most painful business are you." "Tell me what it's all about," said Monkey. "A year ago today," the ancient monk replied, "I was concentrating my mind on the nature of the moon when I suddenly heard a gust of wind and the sound of someone grieving. I got out of bed, went into the Jetavana and saw a beautiful girl there. 'Whose daughter are you?' I asked her. 'Why are you here?' 'I am a princess, the daughter of the king of India,' the girl replied. 'The wind blew me here when I was looking at the flowers by moonlight.' I locked her up in an empty room that I bricked up like a prison cell, just leaving a gap in the door big enough to pass a bowl through. That day I told the other monks that she was an evil spirit I had captured. But as we monks are compassionate I couldn't kill her, and every day she is given two meals of simple food and drink to keep her alive. The girl is clever enough to understand what I mean, and to prevent herself from being sullied by the other monks she has pretended to be deranged and slept in her own piss and shit. During the day she talks nonsense or just sits there in silence, but in the still of the night she cries because she misses her parents.

母啼哭。我几番家进城乞化打探公主之事，全然无损。故此坚收紧锁，更不放出。今幸老师来国，万望到了国中，广施法力，辨明辨明。一则救拔良善，二则昭显神通也。”三藏与行者听罢，切切在心。正说处，只见两个小和尚请吃茶安置，遂而回去。

八戒与沙僧在方丈中，突突啾啾的道：“明日要鸡鸣走路，此时还不来睡！”行者道：“呆子又说甚么？”八戒道：“睡了罢。这等夜深，还看甚么景致。”因此，老僧散去，唐僧就寝。正是那：

人静月沉花梦悄，暖风微透壁窗纱。

铜壶点点看三汲，银汉明明照九华。

当夜睡还未久，即听鸡鸣。那前边行商烘烘皆起，引灯造饭。这长老也唤醒八戒、沙僧，扣马收拾。行者叫点灯来。那寺僧已先起来，安排茶汤点心，在后候敬。八戒欢喜，吃了一盘馍馍，把行李、马匹牵出。三藏、行者对众辞谢。老僧又向行者道：“悲切之事，在心！在心！”行者笑道：“谨领！谨领！我到城中，自能聆音而察理，见貌而辨色也。”那伙行商，哄哄嚷嚷的，也一同上了大路。将有寅时，过了鸡鸣关。至巳时，方见城垣。真是铁瓮金城，神洲天府。那城：

虎踞龙蟠形势高，凤楼麟阁彩光摇。





I've been into the city several times to make enquiries about the princesses, but not a single one is missing. So I have put her under stronger locks, and I am even more determined not to let her go. Now that you have come here, teacher, I beg you to go to the capital and use your dharma powers to find out the truth. You will thus be able both to rescue the good and display your magical powers." When Sanzang and Monkey heard this they noted it very carefully. As they were talking two junior monks came in to invite them to take tea and go to bed, so they went back inside.

Back in the abbot's lodgings Pig and Friar Sand were grumbling, "We'll have to be on our way at cock-crow tomorrow, so why aren't you in bed yet?" "What's that you're saying, idiot?" Monkey asked. "Go to bed," Pig replied. "Why are you admiring the blooming scenery this late?" At this the ancient monk left them, and the Tang Priest went to bed.

Sweet dreams of flowers in the moonlit silence;  
Warm breezes coming through the window gauze.  
As water drips in the clepsydra to fill three sections,  
The Milky Way shines on the splendours of the palace.

They had not slept long that night when they heard the cocks crowing. The traders in front of the monastery all got up noisily and prepared their breakfast by lamplight. The venerable elder woke up Pig and Friar Sand to bridle the horse and pack up, while Monkey called for lamps to be lit. The monks of the monastery, who were up already, set out tea, soup and snacks, and waited on them. Pig ate a plate of steamed buns with delight then took the luggage and the horse outside while Sanzang and Brother Monkey took their leave of all the monks. "Please don't forget about that very tragic business," said the ancient monk. "I'll give it all my attention," Monkey replied, "all my attention. Once I'm in the city I'll be able to find out the truth from what I hear and see." They traders noisily set off together. By the last watch of the night they were through Cock-crow Pass, and by ten in the morning the walls of the city were in sight. It was indeed a powerful city as strong as an iron cauldron, the heavenly capital of a divine region. The city

Was a crouching tiger or a coiled dragon on high ground,

PDF

御沟流水如环带，福地依山插锦标。  
晓日旌旗明辇路，春风箫鼓遍溪桥。  
国王有道衣冠胜，五谷丰登显俊豪。

当日入于东市街，众商各投旅店。他师徒们进城，正走处，有一个会同馆驿，三藏等径入驿内。那驿内管事的，即报驿丞道：“外面有四个异样的和尚，牵一匹白马进来了。”驿丞听说有马，就知是官差的，出厅迎迓。三藏施礼道：“贫僧是东土唐朝钦差灵山大雷音见佛求经的。随身有关文，入朝照验。借大人高衙一歇，事毕就行。”驿丞答礼道：“此衙门原设待使客之处，理当款迓。请进，请进。”三藏喜悦，教徒弟们都来相见。那驿丞看见嘴脸丑陋，暗自心惊，不知是人是鬼，战兢兢的，只得看茶，摆斋。三藏见他惊怕，道：“大人勿惊，我等三个徒弟，相貌虽丑，心地俱良。俗谓‘山恶人善’，何以惧为！”

驿丞闻言，方才定了心性，问道：“国师，唐朝在于何方？”三藏道：“在南赡部洲中华之地。”又问：“几时离家？”三藏道：“贞观十三年，今已历过十四载，苦经了些万水千



Colourful with its phoenix towers and unicorn halls.  
The waters of the royal moat encircled it like a belt;  
In his mountainside paradise were many a monument.  
The morning sun lit up banners by the high-way;  
The spring wind carried the sound of pipes and drums across the bridges.  
The wise king was dressed in robes and crown,  
The crops were abundant and the splendour manifest.

That day they reached the streets of the eastern market, where the traders all put up at inns. As Sanzang and his disciples were walking in the city they came to a government hostel and went inside. The hostel manager went to report to the hostel superintendent that there were four strange-looking monks outside who had arrived with a white horse. On being told about the horse the superintendent realized that they must be on an official mission, so he went out to welcome them. "I have been sent by the Tang court in the east to the Great Thunder Monastery on Vulture Peak to see the Buddha and seek the scriptures," Sanzang replied with a bow. "I have a passport to present at court for inspection. I would be grateful if I could spend the night in Your Excellency's distinguished hostel. I will be on my way when my business has been done." "This hostel has been established to entertain envoys and travellers," the superintendent replied, returning his bow, "so it is only right that we should entertain you. Please come in, please come in."

A delighted Sanzang invited his disciples to come in to meet the superintendent, who was quietly appalled by their hideous faces. He did not know whether they were men or demons, so he trembled as he saw to tea and a vegetarian meal for them. Noticing his fright, Sanzang said, "Don't be afraid, Your Excellency. My three disciples look hideous, but they are good at heart. As the saying goes, the faces are ugly but the men are kind. There's nothing to be afraid of about them."

The hostel superintendent's worries were eased when he heard this. "Where is your Tang court, Teacher of the Nation?" "In the land of China in the continent of Jambu," Sanzang replied. "When did you leave home?" was the next question. "In the thirteenth year of *Zhenguan*, fourteen years ago," Sanzang replied. "I had to cross thousands of rivers and mountains—it was very hard—to arrive here." "You are a holy monk," the hostel

山，方到此处。”驿丞道：“神僧！神僧！”三藏问道：“上国天年几何？”驿丞道：“我敝处乃大天竺国，自太祖太宗传到今，已五百余年。现在位的爷爷，爱山水花卉，号做怡宗皇帝，改元靖宴，今已二十八年了。”三藏道：“今日贫僧要去见驾倒换关文，不知可得遇朝？”驿丞道：“好！好！正好！近因国王的公主娘娘，年登二十青春，正在十字街头，高结彩楼，抛打绣球，撞天婚招驸马。今日正当热闹之际，想我国王爷爷还未退朝。若欲倒换关文，趁此时好去。”三藏欣然要走，只见摆上斋来，遂与驿丞、行者等吃了。

时已过午。三藏道：“我好去了。”行者道：“我保师父去。”八戒道：“我去。”沙僧道：“二哥罢么。你的嘴脸不见怎的，莫到朝门外装胖，还教大哥去。”三藏道：“悟净说得好。呆子粗夯，悟空还有些细腻。”那呆子掬着嘴道：“除了师父，我三个的嘴脸也差不多儿。”三藏却穿了袈裟，行者拿了引袋同去。只见街坊上，士农工商，文人墨客，愚夫俗子，齐咳咳都道：“看抛绣球去也！”三藏立于道旁，对行者道：“他这里人物衣冠，宫室器用，言语谈吐，也与我大唐一般。我想着我俗家先母也是抛打绣球遇旧姻缘，结了夫妇。此处亦有此等风俗。”行者道：“我们也去看看，如何？”三藏道：“不可！不可！你我服色不便，恐有嫌疑。”行者道：“师







superintendent said. "How old is your exalted dynasty?" Sanzang asked. "This is the great land of India," the superintendent replied, "and the dynasty has endured for over five hundred years since our High Ancestor. Our reigning sovereign, who is a lover of landscapes and flowers, is known as the Happy Emperor. His reign-period is called *Jingyan* and is now in its twenty-eighth year." "I would like to have an audience with His Majesty today to have the passport inspected and returned," said Sanzang. "When does he hold court?" "Splendid," the superintendent said, "absolutely splendid. Today is the twentieth birthday of Her Royal Highness, the king's daughter. A decorated tower has been built at the crossroads, where the princess is going to throw down an embroidered ball to let heaven decide who her husband it to be. Today is a very lively one, and I believe that His Majesty will not yet have finished his morning audience. This would be a good time to go if you wish to have your passport inspected and returned." Sanzang was just about to set happily off when the meal was brought in, so he ate it with the superintendent, Monkey and the other two.

By now it was past midday, and Sanzang said, "I had better be going." "I'll escort you, Master," said Brother Monkey. "Me too," said Pig. "No, don't, brother," put in Friar Sand. "Your face is nothing much to look at, so there's no point in your going to look impressive outside the palace gates. Best let our big brother go." "Wujing is right," Sanzang commented. "The idiot is coarse and stupid. Wukong is more clever and subtle." The idiot thrust his snout out and said, "Apart from you, Master, there's not much to choose between our three faces." Sanzang then put on his cassock. Monkey took the passport case had accompanied him. In the streets everyone—gentleman, peasant; artisan, trader, scholar, pen-pusher, dim-wit, or common man — was exclaiming, "Let's go and see the embroidered ball being thrown." Sanzang stood beside the road and said to Monkey, "People, clothes, buildings, language and speech here are all the same as in our Great Tang. I remember that my late mother married after throwing an embroidered ball to make the match she was destined for, and they have that custom here too." "What about us going to take a look too?" asked Monkey. "No, no," Sanzang replied. "We are not wearing the right clothes for the occasion. We might arouse suspicion." "Master," said

父，你忘了那给孤布金寺老僧之言：一则去看彩楼，二则去辨真假。似这般忙忙的，那皇帝必听公主之喜报，那里视朝理事？且去去来！”三藏听说，真与行者相随。见各项人等俱在那里看打绣球。呀！那知此去，却是渔翁抛下钩和线，从今钓出是非来。

话表那个天竺国王，因爱山水花卉，前年带后妃公主在御花园，月夜赏玩，惹动一个妖邪，把真公主摄去，他却变做一个假公主。知得唐僧今年、今月、今日、今时到此，他假借国家之富，搭起彩楼。欲招唐僧为偶，采取元阳真气，以成太乙上仙。正当午时三刻，三藏与行者杂入人丛，行近楼下，那公主才拈香焚起，祝告天地。左右有五七十胭娇绣女，近侍的捧着绣球。那楼八窗玲珑。公主转睛观看，见唐僧来得至近，将绣球取过来，亲手抛在唐僧头上。唐僧着了一惊，——把个毗卢帽子打歪——双手忙扶着那球。那球鞞辘的滚在他衣袖之内。那楼上齐声发喊道：“打着个和尚了！打着个和尚了！”

噫！十字街头，那些客商人等，济济哄哄，都来奔抢绣球，被行者喝一声，把牙嗒一嗒，把腰躬一躬，长了有三丈高，使个神威，弄出丑脸，唬得些人跌跌爬爬，不敢相近。



Monkey, "you've forgotten what the ancient monk in the Spread Gold Monastery told us. We could find out whether she is genuine or not while we're taking a good look at the decorated tower. With all this bustle and activity the king is bound to be going to hear the princess's good news. He won't bother with court business. Let's go." On hearing this Sanzang did indeed go with Monkey. All kinds of people were there to watch the throwing of the embroidered ball. Oh dear! Little did they know that by going they were like a fisherman casting his hook and line and catching himself trouble.

The story now explains that two years earlier the king of India had taken his queen, consorts and daughter into the royal garden to enjoy a moonlit night because he so loved landscapes and flowers. This had provoked an evil spirit, who had carried the princess off and turned herself into the girl's double. When she learned that the Tang Priest was coming at this time, day, month and year the evil spirit had used the wealth of the kingdom to build the decorated tower in the hope of winning him as her mate and absorbing his true masculine primal essence to make herself a superior immortal of the Great Monad. At the third mark of the noonday hour, when Sanzang and Monkey had joined in the crowd and were approaching the tower, the princess lit some incense and prayed to heaven and earth. She was surrounded by five or six dozen exquisitely made-up beauties who were attending her and holding her embroidered ball for her. The tower had many windows on all sides. As the princess looked around she saw the Tang Priest approaching, so she took the embroidered ball and threw it with her own hands at the Tang Priest's head. It knocked his Vairocana mitre askew, giving him such a start that he immediately reached with both hands to steady the ball, which rolled down his sleeve. At once there were great shouts from everyone on the tower of, "She's hit a monk! She's hit a monk!"

Oh dear! All the travelling merchants at the crossroads pushed and shouted as they rushed to grab the embroidered ball, to be met by Monkey with a shout and bared teeth as he bent forward then grew to the majestic height of thirty feet. The hideous face he made gave them all such a fright that they collapsed and crawled about, not daring to come

霎时人散，行者还现了本像，那楼上绣女宫娥并大小太监，都来对唐僧下拜道：“贵人！贵人！请入朝堂贺喜。”三藏急还礼，扶起众人，回头埋怨行者道：“你这猴头，又是撮弄我也！”行者笑道：“绣球儿打在你头上，滚在你袖里，干我何事？埋怨怎么？”三藏道：“似此怎生区处？”行者道：“师父，你且放心。便入朝见驾，我回驿报与八戒、沙僧等候。若是公主不招你便罢，倒换了关文就行；如必欲招你，你对国王说：‘召我徒弟来，我要吩咐他一声。’那时召我三个人朝，我其间自能辨别真假，此是‘倚婚降怪’之计。”唐僧无已从言，行者转身回驿。

那长老被众宫娥等撮拥至楼前。公主下楼，玉手相搀，同登宝辇，摆开仪从，回转朝门。早有黄门官先奏道：“万岁，公主娘娘搀着一个和尚，想是绣球打着，现在午门外候旨。”那国王见说，心甚不喜；意欲赶退，又不知公主之意何如，只得含情宣入。公主与唐僧遂至金銮殿下，正是一对夫妻呼万岁，两门邪正拜千秋。礼毕，又宣至殿上，开言问



closer. A moment later they had all scattered and Monkey resumed his true form. The maids, palace beauties and senior and junior eunuchs who had been in the tower all came up to the Tang Priest, kowtowed to him and said, "Your Highness, we beg you to come to the palace to be congratulated." Sanzang was quick to return their greetings and help them all back to their feet.

He then turned back to grumble at Monkey, "Ape! You've been trying to make a fool of me again." "It was your head the embroidered ball landed on," Monkey replied with a laugh, "and your sleeve it rolled into. Nothing to do with me, so what are you moaning at me for?" "What are we going to do?" Sanzang asked. "Stop worrying, Master," Monkey said. "While you go to the palace to see the king I'll go back to the hostel to tell Pig and Friar Sand to wait. If the princess doesn't want you, that'll be that. You submit the passport and we can be on our way. If the princess insists on marriage you must say to the king, 'Please send for my disciples so that I can take my leave of them.' When we three are summoned to court I'll be able to tell whether the princess is real or an impostor. This is the trick called 'subduing a demon through marriage'." The Tang Priest had nothing to say as Monkey turned away and went back to the hostel.

The venerable elder was hustled by the palace beauties and the rest of them to the foot of the tower, from where the princess came down to support him with her jade hand as they both entered the royal carriage. The retinue formed a procession to return to the palace gates. The eunuch gate-officer at once reported to the king, "Your Majesty, Her Royal Highness the princess is outside the Meridional Gate, holding a monk's arm and waiting to be summoned. I expect she hit him with her embroidered ball." The king was most displeased to hear this, and wanted to have the monk driven away, but as he did not know what the princess had in mind he restrained his feelings and summoned them in. The princess and the Tang Priest came in to stand beneath the throne hall. Indeed,

Man and future wife both hailed the king aloud;  
Good and ill together with deep respect kowtowed.

When this ceremonial had been performed they were called into the throne hall, where the king began by asking, "Where are you from, monk? Did

道：“僧人何来，遇朕女抛球得中？”唐僧俯伏奏道：“贫僧乃南赡部洲大唐皇帝差往西天大雷音寺拜佛求经的。因有长路关文，特来朝王倒换。路过十字街彩楼之下，不期公主娘娘抛绣球，打在贫僧头上。贫僧是出家异教之人，怎敢与玉叶金枝为偶！万望赦贫僧死罪，倒换关文，打发早赴灵山，见佛求经，回我国土，永注陛下之天恩也！”国王道：“你乃东土圣僧，正是‘千里姻缘使线牵’。寡人公主，今登二十岁未婚，因择今日年月日时俱利，所以结彩楼抛绣球，以求佳偶。可你的你来抛着，朕虽不喜，却不知公主之意如何。”那公主叩头道：“父王，常言‘嫁鸡逐鸡，嫁犬逐犬。’女有誓愿在先，结了这球，告奏天地神明，撞天婚抛打；今日打着圣僧，即是前世之缘，遂得今生之遇，岂敢更移！愿招他为驸马。”国王方喜。即宣钦天监正台官选择日期。一壁厢收拾妆奁，又出旨晓谕天下。三藏闻言，更不谢恩，只教“放赦！放赦！”国王道：“这和尚甚不通理。朕以一国之富，招你做驸马，为何不在此享用，念念只要取经！再若推辞，



our daughter hit you with her ball?" The Tang Priest prostrated himself to reply, "I have been sent by the emperor of Great Tang in the continent of Jambu to the Western Heaven to worship the Buddha and seek the scriptures in the Great Thunder Monastery. As I carry a passport for this long journey I was coming to present it for inspection at Your Majesty's dawn audience when I passed a decorated tower at a crossroads, never imagining that Her Royal Highness the princess would throw an embroidered ball that would hit me on the head. As I am a monk and belong to a different faith I could not possibly marry your exquisite daughter, so I beg you to spare me the death penalty and return the passport. Then I can be on my way and soon reach Vulture Peak, see the Buddha, ask for the scriptures and return to my own country, where Your Majesty's divine mercy will be for ever recorded."

"So you are a holy monk from the east," the king replied. "Indeed, 'a thread can draw together a fated match across a thousand miles.' Our princess has reached the age of nineteen and is still unmarried, and as the hour, day, month and year are all now auspicious a decorated tower was set up for her to choose a good husband by throwing the ball from it. You just happened to be hit by it, and although this does not please us we would like to know the princess's views." "Your Majesty my father," the princess replied, kowtowing, "as the saying goes, 'Marry a cockerel and follow a cockerel; marry a dog and follow a dog.' I swore a vow beforehand, made the ball and told heaven, earth and the gods that heaven would choose as my husband the man my ball hit. As the ball hit the holy monk today this must have been fated ever since an earlier incarnation, which is why we met today. I would never dare to change my mind. I ask you to take him as your son-in-law."

Only then was the king happy, and he commanded the chief royal astrologer to choose a day. While organizing the trousseau the king issued proclamations to the world. When Sanzang heard this, so far from thanking the king for his kindness, he pleaded, "Forgive me, forgive me." "You're most unreasonable, monk," the king replied. "We offer you a nation's wealth to be our son-in-law. Why won't you stay here and enjoy yourself? All you can think about is fetching the scriptures. If you go on refusing we will have the palace guards take you out and behead you."

教锦衣官校推出斩了！”长老唬得魂不附体，只得战兢兢叩头启奏道：“感蒙陛下天恩。但贫僧一行四众，还有三个徒弟在外，今当领纳，只是不曾吩咐得一言，万望召他到此，倒换关文，教他早去，不误了西来之意。”国王遂准奏道：“你徒弟在何处？”三藏道：“都在会同馆驿。”随即差官召圣僧徒弟领关文西去，留圣僧在此为驸马。长老只得起身侍立。有诗为证：

大丹不漏要三全，苦行难成恨恶缘。  
道在圣传修在己，善由人积福由天。  
休逞六根多贪欲，顿开一性本来原。  
无爱无思自清净，管教解脱得超然。

当时差官至会同馆驿，宣召唐僧徒弟不题。

却说行者自彩楼下别了唐僧，走两步，笑两声，喜喜欢欢的回驿。八戒、沙僧迎着道：“哥哥，你怎么那般喜笑？师父如何不见？”行者道：“师父喜了。”八戒道：“还未到地头，又不曾见佛取得经回，是何来之喜？”行者笑道：“我与师父只走至十字街彩楼之下，可了的被当朝公主抛绣球打中了师父，师父被些宫娥、彩女、太监推拥至楼前，同公主坐





The venerable elder was so frightened by this that his soul left his body as he kowtowed, trembling, and submitted, "I am grateful for Your Majesty's heavenly grace, but there are four of us monks travelling west. I have three disciples outside. If I am now to be taken as your son-in-law I beg you to summon them inside as I have not yet taken my leave of them. Then you can return the passport and let them go at once, so that they will not fail in the purpose of their journey to the west." The king approved this request, asking, "Where are your disciples?" "In the government hostel for foreigners," Sanzang replied, and officers were at once sent to fetch the holy monk's disciples to receive the passport and be on their way, leaving the holy monk there to be the princess's husband. The venerable elder could only rise to his feet and stand in attendance.

For the Great Elixir not to leak away the Triple Completeness is needed;  
Blame an evil fate if the ascetic way is hard.

The Way is in the sage traditions; cultivation depends on the self;  
Goodness is accumulated by people, but blessings come from Heaven.  
Do not give play to the six sense-organs and their many desires;  
Open up the single nature, original and primary.

When there are no attachments or thoughts, purity comes of itself;  
Strive for liberation and achieve transcendence.

We will say no more of how officers were sent to the hostel to fetch Sanzang's three disciples.

Instead the story tells how Monkey, after taking his leave of Sanzang at the foot of the decorated tower, went happily back to the hostel, laughing aloud as he walked. "Why are you laughing so cheerfully, brother," Pig and Friar Sand asked as they greeted him, "and why's the master disappeared?" "The master has found happiness," Monkey replied. "What happiness?" Pig asked. "He hasn't reached the end of the journey, he hasn't seen the Buddha and he hasn't fetched the scriptures." "The master and I only got as far as the foot of a decorated tower at the crossroads," Brother Monkey replied. "Just then the king's daughter hit the master with an embroidered ball, so he was hustled by palace beauties, pretty girls and eunuchs to the front of the tower, where he climbed into a carriage to go to the palace with the princess. He's been invited to become

辇入朝，招为驸马，此非喜而何？”八戒听说，跌脚捶胸道：“早知我去好来！都是那沙僧惫懒！——你不阻我啊，我径奔彩楼之下，一绣球打着我老猪，那公主招了我，却不美哉，妙哉！俊刮标致，停当，大家造化耍子儿，何等有趣！”沙僧上前，把他脸上一抹道：“不羞！不羞！好个嘴巴骨子！‘三钱银子买个老驴，自夸骑得！’要是一绣球打着你，就边夜烧‘退送纸’也还道迟了，敢惹你这晦气进门！”八戒道：“你这黑子不知趣！丑自丑，还有些风味。自古道：‘皮肉粗糙，骨格坚强，各有一得可取。’”行者道：“呆子莫胡谈！且收拾行李。但恐师父着了急，来叫我们，却好进朝保护他。”八戒道：“哥哥又说差了。师父做了驸马，到宫中与皇帝的女儿交欢，又不是爬山蹚路，遇怪逢魔，要你保护他怎的！他那样一把子年纪，岂不知被窝里之事，要你去扶搭？”行者一把揪住耳朵，轮拳骂道：“你这个淫心不断的夯货！说那甚胡话！”

正吵闹间，只见驿丞来报道：“圣上有旨，差官来请三位神僧。”八戒道：“端的请我们为何？”驿丞道：“老神僧幸遇公主娘娘，打中绣球，招为附马，故此差官来请。”行者道：“差官在那里？教他进来。”那官看行者施礼。礼毕，不



the king's son-in-law. Isn't that something to be cheerful about?"

When Pig heard this he stamped, beat his chest and said, "If I'd known beforehand, I'd have gone too. It was all Friar Sand's fault for making trouble. I'd have run straight to the foot of the decorated tower, the embroidered ball would have hit me first time, and the princess would have taken me for her husband. That would have been marvellous, terrific. I'm handsome and good-looking: I'd have been just the man. We'd all have been in luck and have had a good time. It'd have been real fun." Friar Sand went up to Pig, rubbed his face and said, "Shameless, you're shameless! That's a handsome mug, I must say. You're like the man who bought an old donkey for three-tenths of an ounce of silver and boasted that he'd be able to ride it. If she'd hit you first time she wouldn't have wanted to wait till tonight before burning spells to get rid of you. Do you think she'd have let trouble like you into the palace?" "You're being very disagreeable, you blacky," Pig replied. "Ugly I may be, but I've got class. As the old saying goes, 'When skin and flesh are coarse, the bones may yet be strong: everyone is good at something.'" "Stop talking nonsense, idiot," Monkey retorted, "and pack the baggage. I expect the master will get anxious and send for us, so we must be ready to go to protect him at court." "You're wrong again, brother," said Pig. "If the master's become the king's son-in-law and gone to take his pleasure with the king's daughter, he won't be climbing any more mountains, or tramping along the road, or running into demons and monsters. So what'll he want you to protect him from? He's old enough to know what happens under the bedcovers. He won't need you to hold him up." Monkey grabbed Pig by the ear, swung his fist, and said abusively, "You're as dirty-minded as ever, you cretin! How dare you talk such nonsense!"

While they were in the middle of their quarrel the hostel superintendent came to report, "His Majesty has sent an official here with a request for you three holy monks to present yourselves." "What's he really asking us to go for?" "The senior holy monk had the good fortune to be hit by the princess's golden ball and be taken as her husband," the superintendent replied, "which is why the official has come with invitations for you." "Where is the official?" Monkey asked. "Send him in." The official then bowed in greeting to Monkey, after which he did not dare look straight

敢仰视，只管暗念诵道：“是鬼，是怪？……是雷公，夜叉？……”行者道：“那官儿，有话不说，为何沉吟？”那官儿慌得战战兢兢的，双手举着圣旨，口里乱道：“我公主有请会亲——我主公会亲有请！”八戒道：“我这里没刑具，不打你，你慢慢说，不要怕。”行者道：“莫成道怕你打？怕你那脸哩！快收拾挑担牵马进朝，见师父议事去也！”

这正是：

路逢狭道难回避，定教恩爱反为仇。

毕竟不知见了国王有何话说，且听下回分解。



at Monkey as he muttered to himself, "Is it a ghost? a monster? a thunder god? a yaksha?" "Why are you mumbling instead of saying whatever you have to say, official?" Monkey asked. Trembling with terror, the official raised the royal edict with both hands as his words came tumbling out in confusion: "Her Royal Highness—invitation—meet her new relations—Her Royal Highness—meet her relations—invitation...." "We've got no torture equipment here and we're not going to beat you," Pig said, "so don't be frightened and take your time telling us." "Do you think he's scared you're going to beat him?" Monkey said. "What he's scared of is your ugly mug. Get the carrying-pole load packed up at once. We're taking the horse and going to court to see the master and talk things over." Indeed,

One you meet on a narrow path is hard to avoid;  
Determination can turn love to hatred.

If you do not know what was said when they met the king, listen to the explanation in the next instalment.



## 第九十四回

### 四僧宴乐御花园 一怪空怀情欲喜

话表孙行者三人，随着宣召官至午门外，黄门官即时传奏宣进。他三个齐齐站定，更不下拜。国王问道：“那三位是圣僧驸马之高徒？姓甚名谁？何方居住？因甚事出家？取何经卷？”行者即近前，意欲上殿。旁有护驾的喝道：“不要走！有甚话，立下奏来。”行者笑道：“我们出家人，得一步就进一步。”随后八戒、沙僧亦俱近前。长老恐他村鲁惊驾，便起身叫道：“徒弟啊，陛下问你来因，你即奏上。”行者见他那师父在旁侍立，忍不住大叫一声道：“陛下轻人重己！既招我师为驸马，如何教他侍立？世间称女婿谓之‘贵人’，岂有贵人不坐之理！”国王听说，大惊失色。欲退殿，恐失了观瞻。只得硬着胆，教近侍的取绣墩来，请唐僧坐了。行者才奏道：

“老孙祖居东胜神州傲来国花果山水帘洞。父天母

## Chapter 94

### The Four Monks Dine to Music in the Palace Gardens One Demon Loves in Vain and Longs for Bliss

The story tells how Brother Monkey and the other two disciples went with the official who had brought the invitation to outside the Meridional Gate of the palace, where the eunuch gate officer immediately reported their arrival and brought back a summons for them to enter. The three of them stood in a row, not bowing. "Are you three gentlemen the illustrious disciples of the holy monk? What are your names? Where do you live? Why did you become monks? What scriptures are you going to fetch?" Monkey then came closer, intending to enter the throne hall. "Don't move," one of the king's bodyguards shouted. "If you have anything to say, say it standing down there." "We monks like to step forward whenever we're given an opening," Monkey said with a smile, at which Pig and Friar Sand too approached the king. Worried that their rough manners would alarm the king, Sanzang stepped forward and called out, "Disciples, His Majesty has asked you why you have come here. You must submit your reply." Seeing his master standing in attendance beside the king, Monkey could not restrain himself from calling aloud, "Your Majesty is treating yourself with respect but others with contempt. If you are taking my master as your son-in-law, why do you make him stand in attendance on you? The normal custom is for a king to call his son-in-law Your Excellency, and an Excellency really ought to be sitting down." This gave the king so bad a fright that he turned pale and wished he could leave the throne hall. But as this would have looked very bad he had to summon up his courage and tell his attendants to fetch an embroidered stool on which he invited the Tang Priest to sit. Only then did Brother Monkey submit the following spoken memorial: "My ancestral home is the Water Curtain Cave in the Mountain of Flowers and Fruit in the land of Aolai in the Eastern Continent of Superior Body.



地，石裂吾生。曾拜至人，学成大道。复转仙乡，啸聚在洞天福地。下海降龙，登山擒兽。消死名，上生籍，官拜齐天大圣。玩赏琼楼，喜游宝阁。会天仙，日日歌欢；居圣境，朝朝快乐。只因乱却蟠桃宴，大反天宫，被佛擒伏。困压在五行山下，饥餐铁弹，渴饮铜汁，五百年未尝茶饭。幸我师出东土，拜西方，观音教令脱天灾，离大难，皈正在瑜伽门下。旧讳悟空，称名行者。”

国王闻得这般名重，慌得下了龙床，走将来，以御手挽定长老道：“驸马，也是朕之天缘，得遇你这仙姻仙眷。”三藏满口







My father was heaven, my mother earth,  
And I was born when a rock split open.  
I took as my master a Taoist adept,  
And mastered the Great Way.  
Then I returned to my land of immortals,  
Where I gathered all of us to live in our cave heaven.  
In the ocean's depths I subdued the dragons,  
Then climbed the mountains to capture wild beasts.  
I removed us from the registers of death,  
Put us on the rolls of the living,  
And was appointed Great Sage Equalling Heaven.  
I enjoyed the heavenly palaces,  
And roamed around the splendid buildings.  
I met the immortals of Heaven  
In daily carousals;  
Lived in the holy regions,  
Happy every day.  
But because I disrupted the Peach Banquet,  
And raised a rebellion in the palaces of Heaven,  
I was captured by the Lord Buddha  
And imprisoned under the Five Elements Mountain.  
When hungry I was fed on pellets of iron,  
When thirsty I drank molten copper:  
For five hundred years I tasted no food or tea.  
Fortunately my master came from the east  
To worship in the west.  
Guanyin told him to deliver me from heavenly disaster.  
I was rescued from my torment  
To be converted to the Yogacarin sect.  
My old name was Wukong;  
Now I am known as the Novice."

When the king realized how important Monkey was he quickly came down from his dragon throne and walked over to steady the venerable elder with his hand and say, "Son-in-law, it was divine providence that brought us one such as yourself to be our kinsman through marriage." Sanzang thanked the king profoundly for his graciousness and urged him to return to his throne. "Which gentleman has the distinction of being the

谢恩，请国王登位。复问：“那位是第二高徒？”八戒掬嘴扬威道：

“老猪先世为人，贪欢爱懒。一生混沌，乱性迷心。未识天高地厚，难明海阔山遥。正在幽闲之际，忽然遇一真人。半句话，解开业网；两三言，劈破灾门。当时省悟，立地投师，谨修二八之工夫，敬炼三三之前后，行满飞升，得超天府。荷蒙玉帝厚恩，官赐天蓬元帅，管押河兵，逍遥汉阙。只因蟠桃酒醉，戏弄嫦娥，谪官衔，遭贬临凡；错投胎，托生猪像。住福陵山，造恶无边。遇观音，指明善道。皈依佛教，保护唐僧。径



second disciple?" the king asked. Pig thrust his snout out to make himself look more impressive as he replied:

"In previous lives old Pig used to be  
Given to pleasure and indolence.  
I lived in confusion,  
My nature disordered and my heart deluded.  
I did not know how high the sky was or how deep the earth;  
I could not tell the ocean's width or the mountains' distance.  
Then in the middle of my idleness  
I suddenly met a true immortal.  
In half a sentence  
He undid the net of evil;  
With two or three remarks  
He smashed the gate to disaster.  
Then I became aware,  
Took him as my master on the spot,  
Diligently studied the arts of the Double Eight,  
Respectfully refined the Triple Three's sequence.  
When training was complete I was able to fly,  
And ascend to the heavenly palace.  
The Jade Emperor in his benevolence  
Appointed me as Marshal Tian Peng,  
To command the marines of the River of Heaven,  
And wander at ease within the palace gates.  
Then when I was drunk at the Peach Banquet  
I misbehaved with the goddess of the moon,  
Was stripped of my commission,  
And exiled to the mortal world.  
Because I came into the wrong womb  
I was born with the likeness of a pig.  
Living at the Mount of Blessing  
I committed unbounded evil.  
When I met the Bodhisattva Guanyin  
She showed me the way of goodness.  
I came over to the Buddhist faith  
To escort the Tang Priest  
On his journey to the Western Heaven,  
Seeking the marvellous scriptures.



往西天，拜求妙典。法讳悟能，称为八戒。”

国王听言，胆战心惊，不敢观觑。这呆子越弄精神，摇着头，掬着嘴，撑起耳躲呵呵大笑。三藏又怕惊驾，即叱道：“八戒收敛！”方才叉手拱立，假扭斯文。又问：“第三位高徒，因甚皈依？”沙和尚合掌道：

“老沙原系凡夫，因怕轮回访道。云游海角，浪荡天涯。常得衣钵随身，每炼心神在舍。因此虔诚，得逢仙侣。养就孩儿，配缘姹女。工满三千，合和四相。超天界，拜玄穹，官授卷帘大将，侍御凤辇龙车，封号将军。也为蟠桃会上，失手打破玻璃盏，贬在流沙河，改头换面，造孽伤生。幸喜菩萨远游东土，劝我皈依，等候唐朝佛子，往西天求经果正。从立自新，复修大觉。



My Dharma name is Wuneng,  
And people call me Bajie.”

When the king heard this he trembled with fear, not daring to look at him. This made the idiot more spirited than ever, shaking his head, pursing his lips, thrusting his ears up and roaring with laughter. Sanzang, worried that Pig was giving the king a fright, shouted, “Control yourself, Bajie.” Only then did Pig put his hands together and pretend to behave himself. “And why was the third distinguished disciple converted?” the king then asked. Putting his hands together, Friar Sand said:

“I was originally a mortal man,  
Who turned to the Way out of fear of the Wheel of Reincarnation.  
I wandered like a cloud to the corners of the seas,  
Roamed to the very ends of the sky.  
I always wore the robe and held the begging-bowl,  
And ever concentrated my mind within the body.  
Because of my sincerity  
I fell in with immortals,  
Raised the Baby Boy,  
To mate him with the Lovely Girl.  
When the Three Thousand Tasks were achieved  
All was combined in the Four Images.<sup>1</sup>  
I rose above the boundary of the sky,  
Bowed to the dark vault of heaven,  
And was appointed Curtain-lifting General.  
I was in attendance on the Phoenix and Dragon Carriage,  
And General was my rank.  
Because at the Peach Banquet  
I accidentally smashed a crystal bowl  
I was exiled to the Flowing Sands River,  
My face was altered,  
And I became an evil killer.  
Fortunately the Bodhisattva travelled to the east  
To persuade me to turn to the faith  
And await the Buddha’s son from Tang.  
Who would go to seek scriptures in the Western Heaven.  
I became his follower and made a fresh start,  
Refining once more my great awareness.



指河为姓，法讳悟净，称名沙僧。”

国王见说，多惊多喜。喜的是女儿招了活佛，惊的是三个实乃妖神。正在惊喜之间，忽有正台阴阳官奏道：“婚期已定本年本月十二日。壬子辰良，周堂通利，宜配婚姻。”国王道：“今日是何日辰？”阴阳官奏：“今日初八，乃戊申之日，猿猴献果，正宜进贤纳事。”国王大喜，即着当驾官打扫御花园馆阁楼亭，且请附马同三位高徒安歇，待后安排合巹佳筵，着公主匹配。众等钦遵，国王退朝，多官皆散不题。

却说三藏师徒们都到御花园，天色渐晚，摆了素膳。八戒喜道：“这一日也该吃饭了。”管办人即将素米饭、面饭等物，整担挑来。那八戒吃了又添，添了又吃，直吃得撑肠拄腹，方才住手。少顷，又点上灯，设铺盖，各自归寝。长老见左右无人，却恨责行者，怒声叫道：“悟空！你这猢猻，番番害我！我说只去倒换关文，莫向彩楼前去，你怎么直要引我去看看？如今看得好么！却惹出这般事来，怎生是好？”行者陪笑道：“师父说：‘先母也是抛打绣球，遇旧缘，成其夫妇。’似有慕古之意，老孙才引你去。又想着那个给孤布金





I took my surname Sand from the river;  
My Buddhist name is Wujing,  
And my title Friar."

The king was both most alarmed and most delighted to hear this. Delighted because his daughter had found herself a living Buddha, and alarmed by three veritable evil gods. Just as the king was being torn between alarm and delight the chief astrologer submitted this memorial: "The wedding has been set for the twelfth day of this month, the day of water-rat, a lucky time at which all will be auspicious for nuptials." "What day is it today?" the king asked. "Today is the eighth, the day of earth-monkey," the astrologer replied, "the day on which gibbons offer fruit, and the right day on which to advance worthies and accept their suggestions." This greatly pleased the king, who sent his officials in attendance to have the halls and pavilions in the royal garden swept clear. Here he invited his future son-in-law with his three distinguished disciples to stay while they waited for the nuptial feast at which the princess would marry him. The underlings all carried out their instructions, the king ended the audience and the officials withdrew.

The story now tells how when Sanzang and his disciples reached the imperial garden night was falling. A vegetarian meal was laid on. "We really deserve a meal today," said Pig with delight. The people in charge brought in plain rice and pasta by the carrying-pole load. Pig kept eating a bowlful then taking a refill over and over again. He only stopped eating when his stomach was completely full. A little later the lamps were lit and the bedding laid out, after which everyone went to bed. As soon as the venerable elder saw that there was nobody around he started to shout angrily at Monkey, telling him off. "You macaque, Wukong! You keep ruining me. I said we were just going to present the passport and told you not to go near the decorated tower. Why did you keep demanding to take me there to have a look? Well, did you have a good enough look? Whatever are we to do about this trouble you have got us into?" "Master, replied Monkey, putting on a smile, "it was you who said, 'My late mother married after throwing an embroidered ball to make the match she was destined for.' I only took you there because you seemed to want to enjoy something of the past. Besides, because I remembered what the ancient

寺长老之言，就此检视真假。适见那国王之面，略有些晦暗之色，但只未见公主何如耳。”

长老道：“你见公主便怎的？”行者道：“老孙的火眼金睛，但见面，就认得真假善恶，富贵贫穷，却好施为，辨明邪正。”沙僧与八戒笑道：“哥哥近日又学得会相面了。”行者道：“相面之士，当我孙子罢了。”三藏喝道：“且休调嘴！只是他如今定要招我，果何以处之？”行者道：“且到十二日会喜之时，必定那公主出来参拜父母，等老孙在旁观看。若还是个真女人，你就做了附马，享用国内之荣华也罢。”三藏闻言，越生嗔怒，骂道：“好猢狲！你还害我哩！却是悟能说的，我们十节儿已上了九节七八分了，你还把热舌头铎我！快早夹着，你休开那臭口！再若无礼，我就念起咒来，教你了当不得！”行者听说念咒，慌得跪在面前道：“莫念！莫念！若是真女人，待拜堂时，我们一齐大闹皇宫，领你去也。”师徒说话，不觉早已入更。正是：

沉沉宫漏，荫荫花香。绣户垂珠箔，闲庭绝火光。  
秋千索冷空留影，羌笛声残静四方。绕屋有花笼月灿，  
隔空无树显星芒。





monk in the Almsgiver's Spread Gold Monastery said I came here to find out whether she's an impostor or not. When I saw the king just now there was something a bit sinister about the way he looked, but I haven't yet seen what the princess is like."

"What will happen when you see the princess?" the venerable elder asked. "My fiery eyes with their golden pupils can tell whether someone's true or false, good or evil, rich or poor," Monkey replied. "I'll know what to do and be able to sort out right and wrong." "So you've learnt physiognomy in the last few days, elder brother," said Friar Sand and Pig with a smile. "Physiognomists are just my grandson," Brother Monkey replied. "Stop joking," shouted Sanzang. "He definitely wants me now. What are we to do about it?" "At that happy occasion on the twelfth the princess is bound to come out to pay her respects to her parents," said Monkey. "I'll take a look at her from where I'll stand by the side. If she really is a woman you can be her consort and enjoy the kingdom's glory and splendour." This made Sanzang angrier than ever. "You're a fine ape," he said abusively, "still trying to ruin me. As Wuneng said, we have already done ninety-seven or ninety-eight hundredths of the journey. You're trying to destroy me with your crafty tongue again. Shut up! Don't open that stinking mouth of yours any more. Next time there's any misbehaviour from you I shall start reciting that spell again, and that will be more than you can take." The mention of the spell being recited had Monkey falling straight to his knees before Sanzang and pleading, "Don't say it, don't say it! If she's really a woman we'll all raise a rumpus in the palace during the wedding ceremony and get you out." While master and disciples were talking they had not noticed that it was now night. Indeed,

Slow dripped the clepsydras;  
Heavy hung the fragrance of the flowers.  
Pearl curtains hung over splendid doorways;  
No fire or light was seen in the still courtyard.  
Empty was the shadow of the deserted swing;  
All was silence when the flute's notes died away.  
The room was surrounded by flowers and bright in the moonbeams,  
Lit by those spiky stars not blocked by any trees.  
The cuckoo rested from her song;



杜鹃啼歇，蝴蝶梦长。银汉横天宇，白云归故乡。

正是离人情切处，风摇嫩柳更凄凉。

八戒道：“师父，夜深了，有事明早再议。且睡！且睡！”师徒们果然安歇。

一宵夜景已题，早又金鸡唱晓。五更三点，国王即登殿设朝。但见：

宫殿开轩紫气高，风吹御乐透青霄。

云移豹尾旌旗动，日射螭头玉佩摇。

香雾细添宫柳绿，露珠微润苑花娇。

山呼舞蹈千官列，海晏河清一统朝。

众文武百官朝罢，又宣：“光禄寺安排十二日会喜佳筵。今日且整春霁，请驸马在御花园中款玩。”吩咐仪制司领三位贤亲去会同馆少坐，着光禄寺安排三席素宴去彼奉陪。两处俱着教坊司奏乐，伏侍赏春景消迟日也。八戒闻得，应声道：“陛下，我师徒自相会，更无一刻相离。今日既在御花园饮宴，带我们去耍两日，好教师父替你家做驸马；不然，这个买卖生意弄不成。”那国王见他丑陋，说话粗俗，又见他扭头捏颈，掬嘴巴，摇耳朵，即像有些风气，犹恐搅破亲事，



Long was the butterfly's dream.  
The River Way spanned the celestial vault  
While white clouds made their way home.  
Just when they were closest in feeling  
The willows swaying in the wind were more dispiriting than ever.

"It's late, Master," said Pig. "Let's carry on arguing tomorrow morning. Go to sleep now, go to sleep!" Master and disciples did then get a night's sleep.

The golden cockerel was soon greeting the dawn, and the king entered the throne hall for his audience. This is what could be seen:

A purple aura rising high above the opened palace  
As the winds carried royal music to the azure sky.  
While clouds drifted, the leopard-tail banners moved;  
The sun shone upon the demon figures on the roof, and the jade  
pendants tinkled.  
A scented mist delicately touched the palace's green willows,  
While dewdrops lightly moistened the garden flowers.  
A thousand officials in ranks shouted and danced in homage:  
Seas and rivers were at peace and the state was unified.

When all the civil and military officials had paid their homage to him, the king proclaimed, "The Department of Foreign Relations will arrange a nuptial banquet for the twelfth. Today the spring wine shall be prepared, and our future son-in-law shall be entertained in the royal gardens." The Protocol Office were told to lead the three worthy future royal in-laws to sit in the state hostel while the Department of Foreign Relations laid on a vegetarian banquet for the three of them. The two departments arranged for the musicians of the court orchestra to play and look after them while they passed the days enjoying the beauty of spring. As soon as Pig heard this he said "Your Majesty, we always stay with our master: we never leave him for a moment. As he's going to be drinking and feasting in the palace gardens we'd better go along for a couple of days' fun too if our master's to be your son-in-law. Otherwise the deal's off." Seeing how ugly and coarse-spoken Pig was, twisting his head and neck, thrusting his snout out and waving his ears — which all made him seem rather intimidating—the king was so worried that Pig might ruin the wedding

只得依从；便教：“在永镇华夷阁里安排二席，我与驸马同坐。留春亭上，安排三席，请三位别坐。恐他师徒们坐次不便。”那呆子才朝上唱个喏，叫声多谢。各各而退。又传旨教内宫官排宴，着三宫六院后妃与公主上头，就为添妆馊子，以待十二日佳配。

将有巳时前后，那国王排驾，请唐僧都到御花园内观看。好去处：

径铺彩石，槛凿雕栏。径铺彩石，径边石畔长奇葩；槛凿雕栏，槛外栏中生异卉，夭桃迷翡翠，嫩柳闪黄鹂。步觉幽香来袖满，行沾清味上衣多。凤台龙沼，竹阁松轩。凤台之上，吹箫引凤来仪；龙沼之间，养鱼化龙而去。竹阁有诗，费尽推敲裁白雪；松轩文集，考成珠玉注青编。假山拳石翠，曲水碧波深。牡丹亭，蓄

that he had to accede to the request. "Prepare a banquet for two in the Sino-Barbarian Hall of Eternal Pacification for our son-in-law and ourself. Prepare a meal for the other three gentlemen in the Pavilion of Lingering Spring. We are afraid that it might be inconvenient for master and disciples to sit together." Only then did the idiot chant his respects to the king and thank him. Everyone then withdrew, after which the king ordered the officials of the inner palace to prepare a banquet, and told the queens and consorts of the three palaces and six compounds to give the princess hair ornaments, cakes and other things for the wedding on the twelfth.

It was now about ten in the morning, and the king had a carriage ready in which to take the Tang Priest and the others to go to see the palace gardens. The gardens were a fine place:

The paths, inlaid with coloured stones,  
Have carved and chiselled balustrades.  
Beside the paths inlaid with coloured stones  
Strange flowers spread over the rocks;  
Outside the carved and chiselled balustrades,  
And within them too, flower blossoms rare.  
Early peach trees are a bewitching turquoise,  
And golden orioles dart among the willows.  
The walker finds the fragrance fill his sleeve,  
And many pure scents imbue his clothing.  
Phoenix terrace and dragon pool,  
Bamboo lodge and pine pavilion.  
On the phoenix terrace  
Pipes are played to lure the phoenix to appear;  
In the dragon pools  
Fish are reared to become dragons and leave.  
In the bamboo lodge are poems  
Whose well-chosen words match the "White Snow Melody";  
The books in the pine pavilion  
Are pearls and jade in blue-covered volumes.  
Rocks and jade twist around the artificial hills;  
Deep are the blue-green waters of the winding stream.  
Peony pavilions,  
Rose bowers,



薇架，迭锦铺绒；茉莉槛，海棠畦，堆霞砌玉。芍药异香，蜀葵奇艳。白梨红杏斗芳菲，紫蕙金萱争烂熳。丽春花、木笔花、杜鹃花、夭夭灼灼；含笑花、凤仙花、玉簪花，战战巍巍。一处处红透胭脂润，一丛丛芳浓锦绣围。更喜东风回暖日，满园娇媚逞光辉。

一行君王几位，观之良久。早有仪制司官邀请行者三人入留春亭。国王携唐僧上华夷阁，各自饮宴。那歌舞吹弹，铺张陈设，真是：

峥嵘阆闾曙光生，凤阁龙楼瑞霭横。  
春色细铺花草绣，天光遥射锦袍明。  
笙歌缭绕如仙宴，杯斝飞传玉液清。  
君悦臣欢同玩赏，华夷永镇世康宁。

此时长老见那国王敬重，无计可奈，只得勉强随喜，诚

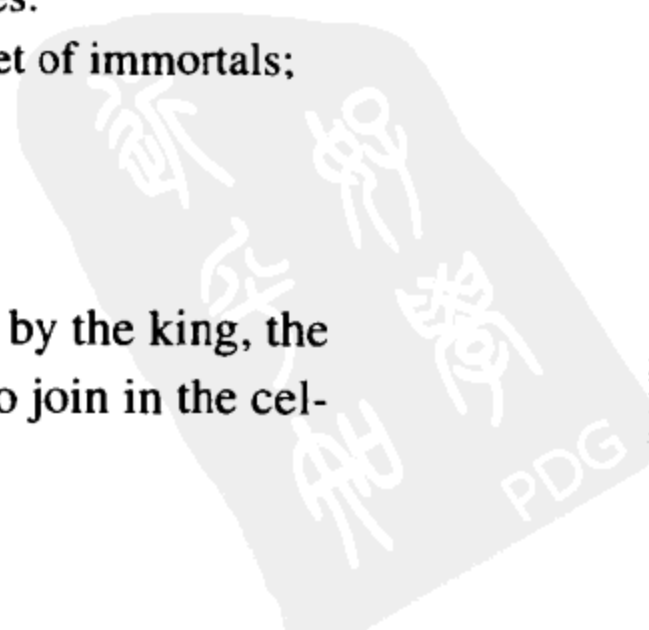


Make a natural brocade.  
Trellises of jasmine,  
Beds of begonia,  
Are like sunset clouds or jewelled mosaics.  
Herbaceous peonies are marvellously fragrant;  
Rare is the beauty of the mallows from Sichuan.  
White pear and red apricot blossom vie in scent;  
Purple orchid and golden daylily compete in splendour.  
Corn poppy,  
Lily magnolia buds,  
Azalea flowers,  
Are brilliantly coloured.  
Magnolia flowers,  
Garden balsam,  
Plantain lilies,  
Tremble.  
Everywhere red shines through the richness of cosmetics  
While heavy scents drift from a brocade surrounding screen.  
The warmth returning with the east wind is greeted with joy;  
All the garden's beauties display their brilliance.

The king and his companions walked around enjoying the flowers for a long time. Soon the officials of the Protocol Office came to invite Monkey and the other two to the Pavilion of Lingering Spring while the king led the Tang Priest by the hand to the Sino-Barbarian Hall so that they could all drink and feast. These were splendid occasions with singing, dancing and instrumental music. Indeed,

The sun shone from the majestic palace gates;  
Good auras filled the royal buildings.  
The spring spread out an embroidery of flowers,  
And heaven's light shone from afar on the court robes.  
Pipes and singers wafted their music as if in a banquet of immortals;  
The goblets flew, carrying jade liquor.  
Master and subjects enjoyed the same pleasure  
As Sino-barbarian peace brought prosperity.

Seeing with what great respect he was being treated by the king, the venerable elder had nothing for it but to force himself to join in the cel-



是外喜而内忧也。坐间见壁上挂着四面金屏，屏上画着春夏秋冬四景，皆有题咏，皆是翰林名士之诗：

《春景诗》曰：

“周天一气转洪钧，大地熙熙万象新。  
桃李争妍花烂漫，燕来画栋送香尘。”

《夏景诗》曰：

“熏风拂拂思迟迟，宫院榴葵映日辉。  
玉笛音调惊午梦，芰荷香散到庭帏。”

《秋景诗》曰：

“金井梧桐一叶黄，珠帘不卷夜来霜。  
燕知社日辞巢去，雁折芦花过别乡。”

《冬景诗》曰：

“天雨飞云暗淡寒，朔风吹雪积千山。  
深宫自有红炉暖，报道梅开玉满栏。”

那国王见唐僧恣意看诗，便道：“驸马喜玩诗中之味，必定善于吟哦。如不吝珠玉，请依韵各和一首如何？”长老是个对景忘情，明心见性之意；见国王钦重，命和前韵，他不觉忽谈一句道：“日暖冰消大地钧。”国王大喜，即召侍卫





ebrations. In fact he gave only a show of happiness: inside he was miserable. As he sat there he saw four golden screens hanging on the wall, screens painted with scenes of the four seasons. Each picture had a poem on it by a famous academician. The poem on the spring scene read:

The vital forces of heaven turn creation around;  
The world is happy and everything is renewed.  
The peach and the plum blossoms vie in splendour;  
Swallows fly to the painted rafters, shaking the incense dust.

The poem on the summer scene read:

In warm and sultry air all thoughts are slow  
The palace mallow and pomegranate reflect the sun's brilliance.  
The jade flute's music disturbs the noonday dream;  
The scent of caltrops is wafted through the curtains.

The poem on the autumn scene read:

One leaf on the parasol tree by the well is yellow;  
The pearl curtain is not rolled up on the night of frost.  
After the autumn sacrifice the swallows abandon their nest;  
When the rush flowers snap, the wild geese leave for another land.

The poem on the winter scene read:

The clouds fly over the rainy sky, all dark and cold;  
The north wind blows the snow into thousands of bills.  
Deep in the palace the stove glows warm;  
They say the plum has blossomed by the jade balustrade.

When the king noticed the absorption with which the Tang Priest was gazing at the poems he said, "As you enjoy savouring the poems so much you must be a fine poet yourself, son-in-law. If you do not begrudge your pearls we would like to invite you to make up a matching poem for each of them, ending three of the lines with the same word. Will you agree?" The venerable elder was the sort of person who could be so carried away by a scene that he forgot the circumstances, someone who had an enlightened mind and thoroughly comprehended his own nature, so when the king pressed him so earnestly to match the verses he found himself saying the line, "The sun's warmth melts the ice the world around." This greatly pleased the king, who told the officials in attendance on him, "Fetch the

官：“取文房四宝，请驸马和完录下，俟朕缓缓味之。”长老欣然不辞，举笔而和：

和《春景诗》曰：

“日暖冰消大地钧，御园花卉又更新。  
和风膏雨民沾泽，海晏河清绝俗尘。”

和《夏景诗》曰：

“斗指南方白昼迟，槐云榴火斗光辉。  
黄鹂紫燕啼宫柳，巧转双声入绛帏。”

和《秋景诗》曰：

“香飘橘绿与橙黄，松柏青青喜降霜。  
篱菊半开攒锦绣，笙歌韵彻水云乡。”

和《冬景诗》曰：

“瑞雪初晴气味寒，奇峰巧石玉团山。  
炉烧兽炭煨酥酪，袖手高歌倚翠栏。”

国王见和大喜。称唱道：“好个‘袖手高歌倚翠栏’！”遂命教坊司以新诗奏乐，尽日而散。

行者三人在留春亭亦尽受用，各饮了几杯，也都有些酣意。正欲去寻长老，只见长老已同国王在一阁。八戒呆性发作，应声叫道：“好快活！好自在！今日也受用这一下了！却该趁饱儿睡觉去也！”沙僧笑道：“二哥忒没修养。这气饱饫，





four treasures of the study, so that our son-in-law can write down the matching verses he composes for us to savour at our leisure." The venerable elder was glad to comply. Picking up a brush, he produced matching lines. The matching poem on the spring scene read:

The sun's warmth melts the ice the world around;  
Within the palace garden, flowers are renewed.  
Gentle winds and rain enrich the people;  
Rivers and seas are calm; gone is all worldly dust.

The matching poem on the summer scene read:

The Dipper now points south; the day goes slow;  
Locust and pomegranate trees contend in brilliance.  
Golden oriole and purple swallow sing in the willows,  
Their melodious voices drifting through red curtains.

The matching poem on the autumn read:

Fragrant the green mandarin; the orange turns to yellow.  
Blue pine and cypress welcome frost's coming.  
Half-open chrysanthemums make a tapestry on the trellis;  
Pipes and songs waft through the watery, cloud-covered land.

The matching poem on the winter scene read:

As skies clear after welcome snow the air is cold;  
Grotesque-shaped crags and boulders mark jade hills.  
As charcoal burns in the stove to warm the yoghurt  
Singing with hands in their sleeves they lean on jade balustrades.

The king was utterly delighted by the matching verses. "Singing with hands in their sleeves they lean on jade balustrades' is really good," he said with admiration, and ordered the royal orchestra to set the new poems to music. The banquet did not break up until the day was over.

Brother Monkey and the other two were also having a splendid meal in the Pavilion of Lingering Spring. Each of them was feeling rather merry after downing a few cups, and they decided to go to see their master, who was in another building with the king. This made Pig start acting like the idiot he was. "This is great," he yelled at once. "We're doing very nicely here. Today we've had a right good time. But now we're full we ought to go to sleep it off." "You really are ill-bred, brother," said Friar Sand with a

如何睡觉？”八戒道：“你那里知，俗语云：‘吃了饭儿不挺尸，肚里没板脂’哩！”

唐僧与国王相别，只谨言，只谨言。既至亭内，嗔责他三人道：“这夯货，越发村了！这是甚么去处，只管大呼小叫！倘或恼着国王，却不被他伤害性命？”八戒道：“没事！没事！我们与他亲家礼道的，他便不好生怪。常言道：‘打不断的亲，骂不断的邻。’大家耍子，怕他怎的？”长老叱道，教：“拿过呆子来，打他二十禅杖！”行者果一把揪翻，长老举杖就打。呆子喊叫道：“驸马爷爷！饶罪！饶罪！”旁有陪宴官劝住。呆子爬将起来，突突嚷嚷的道：“好贵人！好驸马！亲还未成，就行起王法来了！”行者侮着他嘴道：“莫胡说！莫胡说！快早睡去。”他们又在留春亭住了一宿。到明早，依旧宴乐。

不觉乐了三四日，正值十二日佳辰。有光禄寺三部各官回奏道：“臣等自八日奉旨，驸马府已修完，专等妆奁铺设。合巹宴亦已完备，荤素共五百余席。”国王心喜，正欲请驸马赴席，忽有内宫官对御前启奏道：“万岁，正宫娘娘有请。”国王遂退入内宫，只见那三宫皇后，六院嫔妃，引领



grin. "How could you possibly go to sleep when you're as full as that?" "You wouldn't know," said Pig. "There's a saying that goes,

Unless you stretch out for a nap when you've dined  
How can your belly with fat be well lined?"

When the Tang Priest had taken his leave of the king he went back to the pavilion and scolded pig: "Cretin! You acted coarser than ever. What sort of place do you think this is, to shout and yell like that? If you had made the king angry he would have had you killed." "Don't Worry," Pig replied, "don't worry. We're being treated as his in-laws, so it would be very awkward for him to get angry with us. As the proverb goes,

If you're related a beating can't rend it;  
If you are neighbours a cursing won't end it.

We were only joking. He's nothing to be frightened of." At this the venerable elder shouted, "Bring the idiot here. Give him twenty strokes of the dhyana staff." Monkey then grabbed Pig and knocked him over, while Sanzang raised the cudgel to beat him. "Master, Royal Son-in-law," the idiot shouted, "Spare me! Spare me!" One of the officials who was present at the banquet persuaded Sanzang not to hit Pig, who clambered back on his feet, grumbling, "You're a fine excellency; you're a fine royal son-in-law. Applying the royal law before you're even married!" "Stop that nonsense," said Monkey, making a face at him, "stop that nonsense! Go to bed at once." They then spent another night in the Lingering Spring Pavilion. The next morning they feasted as before.

Before long they had been enjoying themselves for three or four days, by when it was that splendid day, the twelfth. The officials of the three sections of the Department of Foreign Relations all submitted a memorial that said, "Since we received the edicts on the eighth the palace for the Royal Son-in-law has been built, and all that we are waiting for is for the trousseau to be installed. The nuptial banquet has been prepared, with meat and vegetarian food for over five hundred guests." This greatly pleased the king, who was just going to invite his future son-in-law to come to the banquet when a eunuch from the inner quarters of the palace reported to him, "Your Majesty, Her Majesty the Queen asks you to come." The king then withdrew to the inner quarters of the palace, where



着公主，都在昭阳宫谈笑。真个是花团锦簇！那一片富丽妖娆，真胜似天堂月殿，不亚于仙府瑶宫。有《喜会佳姻》新词四首为证。

《喜词》云：

喜！喜！喜！欣然乐矣！结婚姻，恩爱美。巧样宫妆，嫦娥怎比。龙钗与凤钿，艳艳飞金缕。

樱唇皓齿朱颜，袅娜如花轻体。锦重重，五彩丛中；香拂拂，千金队里。

《会词》云：

会！会！会！妖娆娇媚。赛毛嫱，欺楚妹。倾国倾城，比花比玉。妆饰更鲜妍，钗环多艳丽。

兰心蕙性清高，粉脸冰肌荣贵。黛眉一线远山微，窈窕媿媿攒锦队。

《佳词》云：

佳！佳！佳！玉女仙娃。深可爱，实堪夸。异香馥

the queens of the three palaces and the consorts of the six compounds brought the princess to the Sunlight Palace to talk and joke together. The place was truly a mass of flowers or brocade. The magnificence and beauty was more than a match for the halls of heaven or the moon's pavilions; nor was it inferior to the jade palaces of immortals. There are four new lyrics on the "Happy Gathering and Splendid Wedding" about it. The lyric "Happy" goes:

Happy! Happy!  
Delight and bliss!  
The wedding is celebrated  
With its love and beauty.  
Elegant court dresses  
That the Lady of the Moon could never rival;  
Dragon and phoenix hairpins,  
Sumptuous threads of flying gold.  
Cherry lips, white teeth and rouge-red cheeks  
Sylphs with forms as delicate as flowers.  
Brocades upon brocades,  
An extravagance of colour,  
Full of fragrance,  
A host of princesses.

The lyric "Gathering" goes:

Gathering! Gathering!  
Bewitching charms,  
Rivalling the great beauties of the past,  
Enough to topple a city or a state,  
Like flowers or jade.  
Dressed to make them lovelier still,  
Even more dazzling in their finery,  
And the splendour of their jewels.  
Their orchid hearts and natures were pure and lofty;  
Noble were their powder-white faces and ice-smooth skin.  
The lines of their painted eyebrows were like distant hills;  
They formed a throng of willowy elegance.

The lyric "Splendid" goes:

Splendid! Splendid!



郁，脂粉交加。天台福地远，怎似国王家。

笑语纷然娇态，笙歌缭绕喧哗。花堆锦砌千般美，看遍人间怎若他。

《姻词》云：

姻！姻！姻！兰麝香喷。仙子阵，美人群。嫔妃换彩，公主妆新。云鬓堆鸦髻，霓裳压凤裙。

一派仙音嘹亮，两行朱紫缤纷。当年曾结乘鸾信，今朝幸喜会佳姻。

却说国王驾到，那后妃引着公主，并彩女、宫娥都来迎接。国王喜孜孜，进了昭阳宫坐下。后妃等朝拜毕，国王道：“公主贤女，自初八日结彩抛球，幸遇圣僧，想是心愿已足。各衙门官，又能体朕心，各项事俱已完备。今日正是佳期，可早赴合卺之宴，不要错过时辰。”那公主走近前，倒身下拜，奏道：“父王，乞赦小女万千之罪。有一言启奏：这







Jade girls, fairy maidens,  
Utterly adorable,  
Truly to be admired,  
Perfumed with fine fragrances,  
Adorned with cosmetics.  
Although far from the Tiantai paradise,  
This was no mere palace of a king.  
Sweet were their smiling words  
As the sound of pipes and songs was wafted around.  
A thousand beauties, massed flowers, a splendid brocade:  
How could its match be found in the world?

The lyric "Wedding" goes:

Wedding! Wedding!  
Orchid Fragrance,  
Ranks of fairy girls,  
Crowds of beauties.  
The royal concubines have put on new splendour;  
The princesses are in fresh garments.  
Piled clouds of raven hair,  
Rainbow gowns over phoenix skirts.  
Soft music of immortals,  
Two rows of purple and red.  
In the past they pledged to ride in one phoenix chariot;  
This morning is the happy occasion and the splendid wedding.

When the king arrived his queens and consorts led the princess and the other palace ladies out to meet him. The delighted king took them into the Sunlight Palace to sit down. When the queens, consorts and others had made their obeisances the king said, "Princess, my good daughter, we think that your heart's desire was fulfilled when you had the good fortune to find the holy monk by throwing your ball from the decorated tower on the eighth. The officials of all the departments have been most understanding of our wishes, so that everything is now ready. As today is a lucky one let us hurry to the nuptial banquet and not be late." The princess stepped forward, went down in a kowtow, and submitted this petition: "Your Majesty my father, I beg you to forgive your daughter for her effrontery, but I have a request to make. In the last few days it has been

几日闻得宫官传说，唐圣僧有三个徒弟，他生得十分丑恶，小女不敢见他，恐见时必生恐惧。万望父王将他发放出城方好，不然惊伤弱体，反为祸害也。”国王道：“孩儿不说，朕几乎忘了。果然生得有些丑恶。连日教他在御花园里留春亭管待。趁今日就上殿，打发他关文，教他出城，却好会宴。”公主叩头谢了恩。国王即出驾上殿，传旨：“请驸马共他三位。”

原来那唐僧捏指头儿算日子，熬至十二日，天未明，就与他三人计较道：“今日却是十二了，这事如何区处？”行者道：“那国王我已识得他有些晦气，还未沾身，不为大害；但只不得公主见面，若得出来，老孙一觑，就知真假，方才动作。你只管放心。他如今一定来请，打发我等出城。你自应承莫怕。我闪闪身儿就来，紧紧随护你也。”师徒们正讲，果见当驾官同仪制司来请。行者笑道：“去来！去来！必定是与我们送行，好留师父会合。”八戒道：“送行必定有千百两黄金白银，我们也好买些人事回去。到我那丈人家，也再会亲耍子儿去耶。”沙僧道：“二哥箝着口，休乱说，只凭大哥主张。”

遂此将行李、马匹，俱随那些官到于丹墀下。国王见了，教请行者三位近前道：“汝等将关文拿上来，朕当用宝



reported in the inner quarters of the palace that the Tang Priest has three extremely hideous disciples. I couldn't bring myself to see them: I'm afraid the sight would terrify me. So I beg you, Father, to send them out of the city. Otherwise the shock might be too much for my frail health and lead to disaster." "If you had not mentioned them, child," the king replied, "we would have very nearly forgotten about them. They are indeed rather ugly, and for the last few days we have had them entertained in the Lingering Spring Pavilion. When we go into the throne hall this morning we will return their passport and tell them to leave the city so that we can hold our banquet." The princess then kowtowed again in thanks, after which the king left in his carriage to enter the throne hall and issue a decree inviting his son-in-law and the other three gentlemen to attend.

Now the Tang Priest had been following the dates by counting on his fingers, so when he reached the twelfth he had a discussion with his three disciples before dawn. "It is the twelfth today," he said. "How are we to cope?" "I've already noticed something of an ill-omened air about the king," Brother Monkey replied, "but the evil hasn't actually infected him or done any great harm. The only thing is that I've not yet had a look at the princess. If she comes out and lets me take a peep at her I'll know whether she's an impostor or not, then I'll do something. Don't worry. He's bound to summon us now and send us three away from the city. Accept the invitation and don't be afraid. I'll slip back and stay close to you to protect you." As master and disciples were talking a royal equerry did indeed come with officials from the protocol office to bring an invitation. "Let's go," said Monkey, "let's go. I'm sure they're going to see us three on our way and keep you here, Master, for the wedding." "If they're seeing us off they're bound to give us hundreds and thousands of ounces of gold and silver," said Pig. "We'll be able to buy some presents to take home with us. When I get back to my in-laws' place I'll be able to have a bit of fun again." "Shut up, second brother," said Friar Sand, "and stop talking such nonsense. We'll do what big brother says."

They then followed the officials to the foot of the throne hall steps, taking baggage and horse with them. When the king had greeted them he commanded Monkey and the other two to come forward. "Hand your passport up," he said, "and we shall seal it, sign it and return it to you.

花押交付汝等，外多备盘缠，送你三位早去灵山见佛。若取经回来，还有重谢。留驸马在此，忽得悬念。”行者称谢。遂教沙僧取出关文递上。国王看了，即用了印，押了花字，又取黄金十锭，白金二十锭，聊达亲礼。八戒原来财色心重，即去接了。行者朝上唱个喏道：“聒噪！聒噪！”便转身要走，慌得个三藏一毂辘爬起，扯住行者，咬响牙根道：“你们都不顾我就去了！”行者把手捏着三藏手掌，丢个眼色道：“你在这里宽怀欢会，我等取了经，回来看你。”那长老似信不信的，不肯放手。多官都看见，以为实是相别而去。早见国王又请驸马上殿，着多官送三位出城。长老只得放了手上殿。

行者三人，同众出了朝门，各自相别。八戒道：“我们当真的走哩？”行者不言语，只管走至驿中。驿丞接人，看茶，摆饭。行者对八戒、沙僧道：“你两个只在此，切莫出头。但驿丞问甚么事情，且含糊答应，莫与我说话。我保师父去也。”

好大圣，拔一根毫毛，吹口仙气，叫“变！”即变作本身模样，与八戒、沙僧同在驿内。真身却幌的跳在半空，变作一个蜜蜂儿，其实小巧。但见：

翅黄口甜尾利，随风飘舞颠狂。最能摘蕊与偷香，



You three gentlemen will be generously provided with funds for your journey and escorted on your way to see the Buddha on Vulture Peak. If you come back with the scriptures you will also receive generous rewards. We shall keep our son-in-law here: there will be no need for you to worry about him." Monkey thanked the king, then told Friar Sand to take the passport out and hand it over. The king read it, sealed and signed it, then brought out ten ingots of gold and twenty of silver that he wanted to present to them as gifts for his in-laws. Pig, who always had been very keen on money and sex, stepped forward to accept them. Monkey then gave a respectful chant and said, "We've disturbed you." As Monkey turned to go Sanzang hastily scrambled to his feet, grabbed hold of him, and said through clenched teeth, "You are all abandoning me." Brother Monkey pinched the palm of Sanzang's hand, gave him a meaningful look and said, "Unwind and take your pleasure here while we go to fetch the scriptures. We'll call on you on our way back." Not knowing whether to believe this or not, the venerable elder refused to let him go. When all the officials saw this they took it for a real parting. Soon the king invited his son-in-law back into the throne hall, ordering the officials to escort the three gentlemen out of the city, whereupon Sanzang had to let go of Monkey and enter the hall.

As Brother Monkey and the other two went out through the palace gates they each took their leave. "Are we really going?" asked Pig. Monkey said nothing, and just walked back to the hostel, where the superintendent received them and provided tea and a meal. "You two stay here," Monkey said to Pig and Friar Sand, "and whatever you do, don't show your faces. If the hostel superintendent asks what's happening, give him vague answers. Don't say anything. I'm going off to look after the master."

The splendid Great Sage pulled out one of his hairs, blew on it with magic breath, called "Change!" and turned it into his own double to stay in the hostel with Pig and Friar Sand, while he himself leapt up into mid air in a flash, turning himself into a bee.

Yellow wings, sweet mouth and a sharp tail,  
He dances wildly in the wind,  
The brilliant thief of fragrance from the blossom

度柳穿花摇荡。

辛苦几番淘染，飞来飞去空忙。酿成浓美自何尝，  
只好留存名状。

你看他轻轻的飞入朝中。远见那唐僧在国王左边绣墩上坐着，愁眉不展，心存焦燥。径飞至他毗卢帽上，悄悄的爬及耳边，叫道：“师父，我来了，切莫忧虑。”这句话，只有唐僧听见，那伙凡人，莫想知觉。唐僧听见，始觉心宽。不一时，宫官来请道：“万岁，合盃喜筵已排设在鹄鹊宫中。娘娘与公主，俱在宫伺候。专请万岁同贵人会亲也。”国王喜之不尽，即同驸马进宫而去。

正是那：

邪主爱花花作祸，禅心动念念生愁。

毕竟不知唐僧在内宫怎么解脱，且听下回分解。



Who sways his way through willows and flowers.  
With many a drenching for his troubles  
He flies to and fro, but all in vain.  
The thick delight he makes he never tastes;  
All he can do is leave his fame behind.

Watch him as he flies lightly into the palace, where he saw the Tang Priest sitting on an embroidered stool at the king's left, frowning and worried at heart. Flying up to his master's Vairocana mitre, Monkey crept stealthily to his ear and said, "I'm here, Master, so don't fret." These words were heard by the Tang Priest alone, —none of the ordinary mortals had any hope of hearing them — so he felt relief at last. Before long a eunuch came with an invitation: "Your Majesty, the nuptial banquet is set out in the Jay Palace. Her Majesty and the princess are awaiting you in the inner quarters. They invite Your Majesty and His Excellency to go in for the wedding." Overwhelmed with happiness, the king went into the inner quarters with his son-in-law. Indeed,

The wicked king's love of flowers led to disaster;  
When the dhyana mind starts thinking, each thought brings sorrow.

If you don't know how the Tang Priest escaped once in the inner quarters of the palace, listen to the explanation in the next instalment.



蘇  
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## 第九十五回

### 假合真形擒玉兔 真阴归正会灵元

却说那唐僧忧忧愁愁，随着国王至后宫，只听得鼓乐喧天，随闻得异香扑鼻，低着头，不敢仰视。行者暗里欣然，丁在那毗卢帽顶上，运神光，睁火眼金睛观看，又只见那两班彩女，摆列的似蕊宫仙府，胜强似锦帐春风。真个是：

娉婷袅娜，玉质冰肌。一双双娇欺楚女，一对对美赛西施。云髻高盘飞彩凤，娥眉微显远山低。笙簧杂奏，箫鼓频吹。宫商角徵羽，抑扬高下齐。清歌妙舞常堪爱，锦砌花团色色怡。

行者见师父全不动念，暗自里咂嘴夸称道：“好和尚！好和尚！身居锦绣心无爱，足步琼瑶意不迷。”

少时，皇后、嫔妃簇拥着公主出鹄鹊宫，一齐迎接，都





## Chapter 95

### False and True Form Combine When the Jade Hare is Captured The True Female Is Converted and Meets With Spiritual Origin

The story tells how the Tang Priest was feeling thoroughly miserable as he accompanied the king into the inner quarters, from where a great sound of drums and music arose and fine perfumes could be smelt. He kept his head bowed, not daring to look up. Monkey, secretly very pleased, had fixed himself to the Vairocana mitre, from where he used his magic light to look around with his fiery eyes and golden pupils. There were two ranks of court ladies, making it seem like a palace of flowers or immortals, and finer than a spring breeze blowing past a brocade screen. Indeed, they were

Graceful and charming,  
Jadelike, and with ice-smooth skin.  
Bewitching pairs more lovely than the girl of Chu,  
Beauties two by two, rivalling the lady Xi Shi.  
Their hair was coiled high like flying phoenixes;  
Their eyebrows were just visible, low lines of distant hills.  
Elegantly played the pipe and shawm;  
Fast sounded flute and drum.  
All the notes of the scale rang out,  
Rising then falling again together.  
Delightful were they as they danced and sang,  
A carpet of flowers, every one of them lovely.

Seeing that his master was not in the least moved by this Monkey silently smacked his lips in admiration and said, "What a fine monk! What a fine monk!"

Dwelling amid splendour, his heart forms no attachment;  
Walking through magnificence, his mind is not confused."

A little later the princess came out of the Jay Palace surrounded by the

道声“我王万岁，万万岁！”慌的个长老战战兢兢，莫知所措。行者早已知识，见那公主头顶上微露出一点妖氛，却也不十分凶恶，即忙爬近耳朵叫道：“师父，公主是个假的。”长老道：“是假的，却如何教他现相？”行者道：“使出法身，就此拿他也。”长老道：“不可！不可！恐惊了主驾。且待君后退散，再使法力。”

那行者一生性急，那里容得，大咤一声，现了本相，赶上前，揪住公主骂道：“好孽畜！你在这里弄假成真，只在此这等受用也尽够了，心尚不足，还要骗我师父，破他的真阳，遂你的淫性哩！”唬得那国王呆呆挣挣，后妃跌跌爬爬，宫娥彩女，无一个不东躲西藏，各顾性命。好便似：

春风荡荡，秋气潇潇。春风荡荡过园林，千花摆动；秋气潇潇来径苑，万叶飘摇。刮折牡丹敲槛下，吹歪芍药卧栏边。沼岸芙蓉乱憾，台基菊蕊铺堆，海棠无力倒尘埃，玫瑰有香眠野径。春风吹折芰荷棹，冬雪压歪梅嫩蕊。石榴花瓣，乱落在内院东西；岸柳枝条，斜





queens and consorts so greet the king with cheers of “Long live the king! Long live the king!” This so alarmed the venerable elder that he trembled, not knowing what to do. By now Monkey had already noticed a touch of the demonic — though nothing very vicious — that could just be made out in the aura above the princess’s head. Monkey crawled quickly to Sanzang’s ear and said, “The princess is a fake, Master.” “If she is a fake,” the venerable elder replied, “then how are we to make her turn back into her real form?” “I’ll give myself a magic body and catch her right here,” said Monkey. “That would terrify His Majesty,” said Sanzang. “Wait till he and his queens have withdrawn before using your magic.”

Now Monkey had been impatient by nature all his life, so he could not restrain himself. With a great and angry roar he resumed his true form, rushed up and grabbed the princess. “You’re a fine, evil beast,” he said abusively. “You’ve had no end of luxury here, you impostor, but it wasn’t enough for you. You’re so sex-crazed you had to try to trick my master and destroy his primal masculinity.” This struck the king speechless with fright, and made the queens and consorts fall about. The palace beauties all ran off to hide, fleeing for their lives. It was just like

A roaring wind in spring,  
The howling autumn gale.  
When the roaring wind in spring blows thorough the wood  
A thousand blossoms are shaken;  
When the howling autumn gale hits the park  
Ten thousand leaves all swirl and fly.  
The tree peony beneath the balustrade is snapped;  
Herbaceous peonies beside the balcony fall over.  
Hibiscus on the pond’s banks are shaken all about.  
While chrysanthemums are flung in heaps at the foot of the  
terrace.  
The delicate begonia collapses in the dust;  
The fragrant rose is now sleeping in the wilds.  
The spring wind smashes caltrop, lotus and pear;  
Winter snows weigh down the plum tree’s tender blossoms.  
The petals of the pomegranate  
Are scattered all around the inner courtyard;  
The branches of the willow



垂在皇宫南北。好花风雨一宵狂，无数残红铺地锦。  
三藏一发慌了手脚，战兢兢抱住国王，只叫：“陛下，莫怕！  
莫怕！此是我顽徒使法力，辨真假也。”

却说那妖精见事不谐，挣脱了手，解剥了衣裳，摔摔头，摇落了钗环首饰，即跑到御花园土地庙里，取出一条碓嘴样的短棍，急转身来乱打行者。行者随即跟来，使铁棒劈面相迎。他两个吆吆喝喝，就在花园斗起。后却大显神通，各驾云雾，杀在空中。这一场：

金箍铁棒有名声，碓嘴短棍无人识。一个因取真经到此方，一个为爱奇花来住迹，那怪久知唐圣僧，要求配合元精液。旧年摄去真公主，变作人身钦爱惜。今逢大圣认妖氛，救援活命分虚实。短棍行凶着顶丢，铁棒施威迎面击。喧喧嚷嚷两相持，云雾满天遮白日。

他两个杀在半空赌斗，吓得那满城中百姓心慌，尽朝里多官胆怕。长老扶着国王，只叫“休惊！请劝娘娘与众等莫怕。你公主是个假作真形的。等我徒弟拿住他，方知好歹也。”



Are blown sideways within the royal palace.  
Fine blooms, and a night of raging wind and rain:  
Countless red petals carpet the ground with brocade.

Sanzang hastily put his trembling arms round the king and said, "Don't be afraid, Your Majesty. It is only my wicked disciple using his magical powers to find out whether she is an impostor or not."

Seeing that things were going badly for her, the evil spirit broke free, tore off her clothes, flung down her jewellery and hair ornaments and ran to the shrine of the local deity in the palace garden. From here she brought out a short club shaped like the head of a trip-hammer, with which she started hitting wildly at Monkey as she turned quickly towards him. Monkey, who had caught up with her at once, struck back at her face with his iron cudgel, Shouting and roaring at each other, the two of them started fighting in the palace gardens. Then each began a great display of magic powers, riding clouds as they battled in mid air. In this fight

Great was the fame of the gold-banded cudgel;  
No one had heard of the hammerhead club.  
One of them was there to fetch the true scriptures;  
The other was lingering for love of rare flowers.  
Long had the demon known of the holy Tang Priest,  
And she longed to mate with his primal seed-juices.  
In a past year she had carried off the real princess,  
And taken the form of the king's true daughter.  
When she met the Great Sage, who saw her evil aura,  
He could tell true from false as he came to save a life.  
The murderous club was flung at the head;  
The mighty iron cudgel struck back at the face.  
Ranting and roaring, they were locked in struggle,  
Filling the skies and blotting out the sun.

As the two of them battled in mid air they terrified the common people of the city, and struck fear into all the officials at court. The venerable elder kept saying as he supported the king, "Don't be alarmed, and please tell Her Majesty and all the others not to be afraid. Your princess is an impostor pretending to be her. When my disciple has captured her you will be

那些妃子，有胆大的，把那衣服、钗环拿与皇后看了，道：

“这是公主穿的，戴的，今都丢下，精着身子，与那和尚在天上争打，必定是个妖邪。”此时国王、后妃人等才正了性，望空仰视不题。

却说那妖精与大圣斗经半日，不分胜败。行者把棒丢起，叫一声“变！”就以一变十，以十变百，以百变千，半天里，好似蛇游鳞搅，乱打妖邪。妖邪慌了手脚，将身一闪，化道清风，即奔碧空之上逃走。行者念声咒语，将铁棒收做一根，纵祥光一直赶来。将近西天门，望见那旌旗灿灿，行者厉声高叫道：“把大门的，挡住妖精，不要放他走了！”真个那天门上，有护国天王帅领着庞、刘、苟、毕四大元帅，各展兵器拦阻。妖邪不能前进，急回头，舍死忘生，使短棍又与行者相持。

这大圣用心力轮铁棒，仔细迎着看时，见那短棍儿一头壮，一头细，却似舂碓臼的杵头模样，叱咤一声，喝道：“孽畜！你拿的是甚么器械，敢与老孙抵敌！快早降伏，免得这一棒打碎你的天灵！”那妖邪咬着牙道：“你也不知我这兵器！听我道：

仙根是段羊脂玉，磨琢成形不计年。  
混沌开时吾已得，洪蒙判处我当先。  
源流非比凡间物，本性生来在上天。  
一体金光和四相，五行瑞气合三元。





able to see whether she is good or evil.” Some of the bolder consorts brought clothes and jewellery to show the queen. “These are what the princess wore. She tore them off and is fighting that monk up in the sky stark naked. She must be an evil spirit.” Only then did the king, queens and consorts come to their senses and look up into the sky.

When the evil spirit and the Great Sage had been fighting for half a day without either emerging as victor Monkey threw his cudgel up and called “Change!” One turned into ten, ten into a hundred, and a hundred into a thousand. Half the sky was filled with writhing serpents and pythons striking wildly at the evil spirit. With a flurry of her hands and feet she turned into a pure wind and fled into the azure sky. Monkey said a spell, took all the iron cudgels back into a single cudgel, and went straight after her magic light. As he approached the Western Gate of Heaven and saw the dazzling flags and banners Monkey shouted at the top of his voice, “Heavenly gatekeepers, stop that evil spirit and don’t let her get away.” The gate was being held by the Heavenly King Lokapala with the four great marshals Pang, Liu, Gou and Bi, who did indeed use their weapons to block the way. As she could not get further she turned straight back and started fighting Monkey with her short club.

As he wheeled his iron cudgel the Great Sage looked carefully at her and saw that one end of her club was thick and one end thin, just like the lead of a trip-hammer used for hulling with a mortar, so he gave a furious roar and shouted, “Beast! What’s that implement you’re holding? How dare you fight me with it? Surrender at once or I’ll smash your skull with a single blow from my cudgel.” Grinding her teeth, the evil spirit replied, “You don’t know about this weapon of mine, so listen while I tell you:

Its immortal root was a piece of muttonfat jade,  
Which took countless years to be worked into shape.  
It was already mine when chaos was separated;  
When the primal disorder was sorted out I came first.  
Its origins cannot be compared with mere mortal things;  
Its nature has always belonged to the highest heaven.  
Embodying the golden light and the four images  
With the auspicious vapours of the Five Elements and the Three  
Primaries.

PDFG

随吾久住蟾宫内，伴我常居桂殿边。  
因为爱花垂世境，故来天竺假婵娟。  
与君共乐无他意，欲配唐僧了宿缘。  
你怎欺心破佳偶，死寻赶战逞凶顽！  
这般器械名头大，在你金箍棒子前。  
广寒宫里捣药杵，打人一下命归泉！”

行者闻说，呵呵冷笑道：“好孽畜啊！你既住在蟾宫之内，就不知老孙的手段？你还敢在此支吾？快早现相降伏，饶你性命！”那怪道：“我认得你是五百年前大闹天宫的弼马温，理当让你；但只是破人亲事，如杀父母之仇，故此情理不甘，要打你欺天罔上的弼马温！”那大圣恼得是“弼马温”三字。他听得此言，心中大怒，举铁棒劈面就打。那妖邪轮杵来迎。就于西天门前，发狠相持。这一场：

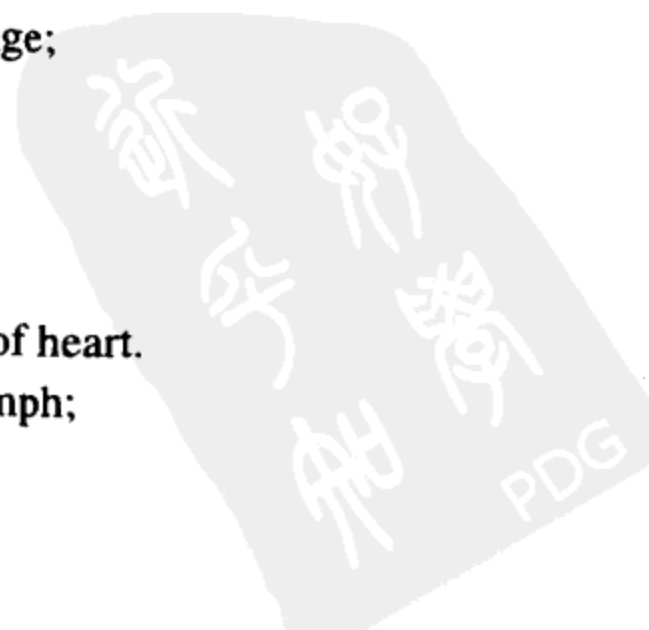
金箍棒，捣药杵，两般仙器真堪比。那个为结婚姻降世间，这个因保唐僧到这里。原来是国王没正经，爱花引得妖邪喜。致使如今恨苦争，两家都把顽心起。一



Long did it live with me in the Moon Palace,  
 Staying beside me in the Cassia Hall.  
 For love of flowers I descended to the mortal world,  
 Coming to India as a beautiful impostor.  
 The only reason why I shared the King's pleasures  
 Was because I wanted my destined marriage with the Tang Priest.  
 How could you be so cruel as to ruin this fine mating,  
 Pursuing me and giving rein to your vicious nature?  
 Great is the fame of this implement of mine,  
 Which is older than your cudgel with gold bands.  
 It was a drug-pounding pestle in the Moon Palace:  
 One blow from this and a life is ended."

When Monkey heard this he replied with a mocking laugh, "Evil beast! If you used to live in the Toad Palace you must have heard of my powers. How dare you argue with me! Turn back into your real self and surrender at once if I'm to spare your life." "I know you," the monster replied. "You're the Protector of the Horses who made great havoc in the palaces of Heaven five hundred years ago. By rights I ought to give way to you, but because you've wrecked my marriage I hate you as much as if you'd killed my mother and father. It's more than I can stand for. I'm going to kill you, you Protector of the Horses, for breaking the laws of Heaven." The words *Protector of the Horses* always infuriated the Great Sage, so the moment he heard them he flew into a great rage, lifted his iron cudgel and struck at her face. The evil spirit swung her pestle in reply. A ferocious battle then ensued in front of the Western Gate of Heaven. In this combat there were

A gold-banded cudgel,  
 A drug-pounding pestle,  
 Two immortals' weapons, a worthy match.  
 One had come down to earth for the sake of a marriage;  
 The other was there to protect the Tang Priest.  
 It was because the king was not a righteous one  
 And loved flowers that he attracted the evil spirit,  
 Causing today's bitter strife  
 As two of them gave full play to their stubbornness of heart.  
 Charging and rushing each other they strove for triumph;



冲一撞赌输赢，劓语劓言齐斗嘴。药杵英雄世罕稀，铁棒神威还更美。金光湛湛幌天门，彩雾辉辉连地里。来往战经十数回，妖邪力弱难搪抵。

那妖精与行者又斗了十数回，见行者的棒势紧密，料难取胜，虚丢一杵，将身幌一幌，金光万道，径奔正南上败走。大圣随后追袭。忽至一座大山，妖精按金光，钻入山洞，寂然不见。又恐他遁身回国，暗害唐僧，他认了这山的规模，返云头径转国内。

此时有申时矣。那国王正扯着三藏，战战兢兢，只叫：“圣僧救我！”那些嫔妃、皇后也正惶惶，只见大圣自云端里落将下来，叫道：“师父，我来也！”三藏道：“悟空立住，不可惊了圣躬。我问你：假公主之事，端的如何？”行者立于鹄鹊宫外，叉手当胸道：“假公主是个妖邪。初时与他打了半日，他战不过我，化道清风，径往天门上跑，是我吆喝天神挡住。他现了相，又与我斗到十数合，又将身化作金光，败回正南上一座山上。我急追至山，无处寻觅，恐怕他来此害你，特地回顾也。”国王听说，扯着唐僧问道：“既然假公主是个妖邪，我真公主在于何处？”行者应声道：“待我拿住假公主，你那真公主自然来也。”那后妃等闻得此言，都解了





In cutting words they fought on with their tongues.  
Rare was the martial prowess of the medicine pestle,  
But finer still was the iron cudgel's might.  
A powerful golden light flashed at the heavenly gates;  
Brilliantly coloured mists went right down to the earth.  
After a dozen rounds of fighting to and fro  
The evil spirit became too weak to resist.

When the evil spirit had fought another dozen or so rounds with Brother Monkey she could see how thick and fast his blows were coming, and realized that she could not win. Feinting with her pestle, she shook herself and fled due south in ten thousand beams of golden light with the Great Sage in pursuit. Suddenly they reached a great mountain, where the evil spirit landed her golden light and disappeared into a cave. Monkey, who was worried that she might escape, return to India and do some under-hand harm to the Tang Priest, made sure he could recognize the mountain then turned his cloud round and went straight back to the capital.

It was now about four in the afternoon. The king was clinging to Sanzang, shivering and shaking as he kept saying, "Save me, holy monk!" The consorts and queens were all in a panic as the Great Sage came down from the clouds with a cry of, "Here I am, Master!" "Stand still, Wukong," said Sanzang. "You must not alarm His Majesty. Now, I am asking you what in fact happened about the imitation princess." Standing outside the Jay Palace, Monkey put his hands together in front of his chest and said, "The imitation princess was an evil spirit. First of all I fought her for half a day, and she couldn't beat me, so she turned into a pure wind and fled straight to the gates of heaven. I shouted to the gods to block her way. She turned back into her real self and fought another dozen or so rounds with me. Then she turned herself into golden light and fled due south to a mountain, beaten. I chased her as fast as I could till I got to the mountain, but I couldn't find her anywhere. Then I came back because I was worried she might come here to harm you."

When the king heard this he grabbed hold of the Tang Priest and asked, "If the false princess was an evil spirit, where is my real princess?" "When I've caught the false princess your real princess will turn up by herself," Monkey replied straight away. When the queens and consorts

恐惧，一个个上前拜告道：“望圣僧救得我真公主来，分了明暗，必当重谢。”行者道：“此间不是我们说话处，请陛下与我师出宫上殿，娘娘等各转各宫，召我师弟八戒、沙僧来保护师父，我却好去降妖。一则分了内外，二则免我悬心。谨当辨明，以表我一场心力。”国王依言，感谢不已。遂与唐僧携手出宫，径至殿上。众后妃各各回宫。一壁厢教备素膳，一壁厢请八戒、沙僧。须臾间，二人早至。行者备言前事，教他两个用心护持。这大圣纵筋斗云，飞空而去。那殿前多官，一个个望空礼拜不题。

孙大圣径至正南方那座山上寻找。原来那妖邪败了阵，到此山，钻入窝中，将门儿使石块挡塞，虚怯怯藏隐不出。行者寻一会不见动静，心甚焦恼，捻着诀，念动真言，唤出那山中土地、山神审问。少时，二神至了，叩头道：“不知！不知！知当远接。万望恕罪！”行者道：“我且不打你。我问你：这山叫做甚么名字？此处有多少妖精？从实说来，饶你罪过。”二神告道：“大圣，此山唤做毛颖山。山中只有三处兔穴。亘古至今，没甚妖精。乃五环之福地也。大圣要寻妖精，还是西天路上去有。”行者道：“老孙到了西天天竺国，那国王有个公主被个妖精摄去，抛在荒野，他就变做公主模



heard this their fears vanished, and each of them came forward to bow and say, "We beg you to rescue our real princess, holy monk, and sort out the light from the dark. You will be richly rewarded." "This is no place for us to talk," said Monkey. "I beg Your Majesty to go from the inner quarters to the throne hall with my master. Her Majesty and the rest of them should all go back to the inner palace, and my fellow-disciples Pig and Friar Sand should be sent for to protect my master so that I can go and subdue the demon. That will keep a proper distinction between the inner and outer quarters of the palace, and spare me from worrying. I am going to sort this out to show my sincerity." The king accepted the suggestion and was boundlessly grateful. He led the Tang Priest out of the inner quarters and straight to the throne hall. All the queens and consorts returned to the inner palace. A vegetarian meal was ordered while Pig and Friar Sand were sent for. The two of them soon arrived. Monkey explained to them both about what had happened and told them to guard the master carefully. The Great Sage set off by his cloud somersault and flew up into mid air. All the officials in front of the throne hall looked up into the sky and bowed low.

The Great Sage Monkey went straight to the mountain that lay due south. When the evil spirit had fled in defeat to the mountain and gone into her den she blocked the entrance with boulders and lay hidden there, terrified. Having looked around for a while and seen no sign of life Monkey felt very impatient, so he made a spell with his hands and said the magic words, calling out the local deity and mountain god to be questioned. A moment later the two gods arrived, kowtowed and said, "We didn't realize, we didn't realize. If we had known we'd have gone a long way to meet you. We beg you to forgive us." "I won't hit you just now," Monkey said. "Tell me what this mountain's called. How many evil spirits are there here? Tell me the truth and I'll forgive you your crimes." "Great Sage," the two gods replied, "this mountain is called Mount Hairtip. There are three hare warrens in the mountain, but from remote antiquity there have never been any evil spirits here. This is a blessed land of five felicities. Great Sage, if you want to find an evil spirit, take the road to the Western Heaven." "I've reached the kingdom of India in the Western Heaven, where the king has a princess who was carried off by an evil

样，戏哄国王，结彩楼，抛绣球，欲招驸马。我保唐僧至其楼下，被他有心打着唐僧，欲为配偶，诱取元阳。是我识破，就于宫中现身捉获。他就脱了人衣、首饰，使一条短棍，唤名捣药杵，与我斗了半日，他就化清风而去，被老孙赶至西天门，又斗有十数合，他料不能胜，复化金光，逃至此处。如何不见？”

二神听说，即引行者去那三窟中寻找。始于山脚下窟边看处，亦有几个草兔儿，也惊得走了。寻至绝顶上窟中看时，只见两块大石头，将窟门挡住。土地道：“此间必是妖邪赶急钻进去也。”行者即使铁棒，捎开石块。那妖邪果藏在里面，呼的一声，就跳将出来，举药杵来打。行者轮起铁棒架住，唬得那山神倒退，土地忙奔。那妖邪口里嚷嚷突突的，骂着山神、土地道：“谁教你引着他往这里来找寻！”他支支撑撑的，抵着铁棒，且战且退，奔至空中。

正在危急之际，却又天色晚了。这行者愈发狠性，下毒手，恨不得一棒打杀。忽听得九霄碧汉之间，有人叫道：“大圣，莫动手！莫动手！棍下留情！”行者回头看时，原来是太阴星君，后带着姮娥仙子，降彩云到于当面。慌得行者收了铁棒，躬身施礼道：“老太阴，那里来的？老孙失回避







spirit and abandoned in the wilds. The evil spirit turned herself into the princess's double to deceive the king into building a decorated tower from which she could throw an embroidered ball to find herself a husband. When I got to the foot of the tower while escorting the Tang Priest she deliberately hit the Tang Priest because she wanted to mate with him and lure his primal masculinity out of him. When I saw through her I turned back into myself in the palace to catch her. She threw off her human clothes and jewels and fought with me for half a day with a short club that she called a medicine-pounding pestle. Then she turned herself into a pure wind and disappeared. When I chased her as far as the Western Gate of Heaven and fought another dozen or more with her she realized she couldn't beat me, turned herself into golden light and fled here. Why didn't you see her!"

When the two gods heard this they led Brother Monkey to search the three warrens. When they first looked by the warren at the foot of the mountain a few frightened hares were startled and ran away. When their search reached the cave at the top of the mountain they saw that the entrance was blocked with two great boulders. "The evil spirit must have gone inside," the local god said, "when you were chasing her so hard." Monkey then prised the boulders apart with his iron cudgel. The evil spirit, who was indeed hiding in there, sprang out with a whoosh, raising her medicine pestle to strike him with. As Monkey swung his cudgel to parry her blow the mountain deity fell back in terror and the local god fled. From the demon's mouth came abusive grumbles: "Who told you to bring him here to find me?" She continued to fend off the iron cudgel as she fled up into mid air in a fighting retreat.

Just at the moment of crisis, when it was getting late in the day, Monkey became more vicious than ever and his blows were even harder. He wished he could finish her off with a single stroke. Just then a call came from the ninefold azure sky of, "Don't strike, Great Sage! Don't strike! Be kind with your cudgel." When Monkey turned round he saw that it was the Star Lord of the Moon leading his beauties and immortals down on multicoloured clouds to stand in front of him. A flustered Monkey at once put his iron cudgel away, bowed and said, "Where are you going, Old Man? I'm sorry I didn't keep out of your way." "The evil spirit



了。”太阴道：“与你对敌的这个妖邪，是我广寒宫捣玄霜仙药之玉兔也。他私自偷开玉关金锁，走出宫来，经今一载。我算他目下有伤命之灾，特来救他性命。望大圣看老身饶他罢。”行者喏喏连声，只道：“不敢！不敢！怪道他会使捣药杵！原来是个玉兔儿！老太阴不知，他摄藏了天竺国王之公主，却又假合真形，欲破我圣僧师父之元阳。其情其罪，其实何甘！怎么便可轻恕饶他？”太阴道：“你亦不知。那国王之公主，也不是凡人，原是蟾宫中之素娥。十八年前，他曾把玉兔儿打了一掌，却就思凡下界。一灵之光，遂投胎于国王正宫皇后之腹，当时得以降生。这玉兔儿怀那一掌之仇，故于旧年走出广寒，抛素娥于荒野。——但只是不该欲配唐僧。此罪真不可道。幸汝留心，识破真假，却也未曾伤损你师。万望看我面上，恕他之罪，我收他去也。”行者笑道：“既有这些因果，老孙也不敢抗违。但只是你收了玉兔儿，恐那国王不信，敢烦太阴君同众仙妹将玉兔儿拿到那厢，对国王明证明证。一则显老孙之手段，二来说那素娥下降之因由，然后着那国王取素娥公主之身，以见显报之意也。”太阴君信其言，用手指定妖邪，喝道：“那孽畜还不归正同来！”玉兔儿打个滚，现了原身。真个是：

缺唇尖齿，长耳稀须。团身一块毛如玉，展足千山





fighting you is the Jade Hare who pounds the immortal elixir of mysterious dew in my palace," the Moon replied. "A year ago she secretly opened the golden locks on the jade gates and absconded from the palace. As I reckoned that she would be in mortal peril I have come here to save her life. I do beg you, Great Sage, to spare her life out of consideration for me." Monkey assented, saying only, "I wouldn't dare harm her, I wouldn't dare. No wonder she's so good with a medicine-pounding pestle. She's the Jade Hare. What you don't know, Old Moon, is that she has kidnapped the king of India's daughter, made herself into the princess's double, and wants to ruin my master's primal masculinity although he's a holy monk. This is the truth. We can't stand for crimes like that. How can you possibly let her off so lightly?"

"There are things you don't know," the Moon replied. "That king's daughter is no ordinary mortal. She was the White Beauty from the Moon Palace. Eighteen years ago she slapped the Jade Hare, after which she longed for the human world and came down to it in a beam of magic light to the womb of the king's senior queen. She was born then. The Jade Hare was getting her own back for that slap when she ran away from the palace last year and threw White Beauty into the wilds. But she was wrong to want to marry the Tang Priest. That's an offence she mustn't get away with. It was a good thing you were careful enough to see through her before she ruined your master. But I plead with you to forgive her for my sake and let me take her back." "If that's why it happened," Brother Monkey replied with a smile, "I wouldn't dare to make any objections. But if you take the Jade Hare back I'm worried that the king might not believe it, so I'd like to trouble you and the immortal sisters to take the Jade Hare over there to prove it to the king. Then I'll be able to show off my powers and explain how White Beauty came down to earth. I'll make the king fetch Princess White Beauty to prove the truth of retribution. The Moon was persuaded, so he pointed at the evil spirit and shouted, "Repent and submit, evil beast!" The Jade Hare rolled on the ground and turned back into her real form. Indeed she was

Gap-lipped and sharp-toothed,  
Long-eared and with few whiskers.  
Her body was covered with jade-coloured fur;

蹄若飞。直鼻垂酥，果赛霜华填粉膩；双睛红映，犹欺雪上点胭脂。伏在地，白穰穰一堆素练；伸开腰，白铎铎一架银丝。几番家，吸残清露瑶天晓，捣药长生玉杵奇。

那大圣见了，不胜欣喜，踏云光，向前引导。那太阴君领着众姮娥仙子，带着玉兔儿，径转天竺国界。此时正黄昏，看看月上。到城边，闻得谯楼上擂鼓。那国王与唐僧尚在殿内，八戒、沙僧与多官都在阶前。方议退朝，只见正南上一片彩霞，光明如昼。众抬头看处，又闻得孙大圣厉声高叫道：“天竺陛下，请出你那皇后嫔妃看者。这宝幢下乃月宫太阴星君，两边的仙妹是月里嫦娥。这个玉兔儿却是你家的假公主，今现真相也。”那国王急召皇后、嫔妃与宫娥、彩女等众，朝天礼拜。他和唐僧及多官亦俱望空拜谢。满城中各家各户，也无一人不设香案，叩头念佛。正此观看处，猪八戒动了欲心，忍不住，跳在空中，把霓裳仙子抱住道：“姐姐，我与你是旧相识，我和你耍子儿去也。”行者上前，揪





When she stretched out her legs she flew over mountains.  
Her straight nose was like yoghurt,  
Glossier than face-cream with powder.  
Two eyes glowed red,  
Brighter than dots of rouge on the snow.  
Crouching on the ground  
She was a heap of pure white silk;  
When she stretched herself out  
She was a structure of dazzling silver wire.  
Often did she  
Drink in the purest dew of the heavenly dawn,  
Pounding the elixir with her pestle of jade.

When the Great Sage saw this he was delighted, and treading clouds and light he led the way as the Moon Lord brought all the beauties and immortals, taking the Jade Hare with them as they headed straight for India. It was now dusk, and the moon was slowly rising. When they reached the walls of the capital they heard the drums being beaten on the watch-towers. The king and the Tang Priest were still inside the throne hall, while Pig, Friar Sand and the officials were standing in front of the steps. They were just discussing whether the king should withdraw when a sheet of coloured cloud as bright as day was seen due south. When they all raised their heads to look they heard the Great Sage Monkey shouting at the top of his voice, "Your Majesty, King of India, ask your queens and consorts to come out and look. Under this canopy is the Star Lord of the Moon Palace, and the immortal sisters to either side of him are the beauties of the moon. This Jade Hare was the bogus princess of yours who has now turned back into her real form." The king then quickly called his queen, consorts, palace beauties and maids out, and they all kowtowed towards the sky. The king, the Tang Priest and the officials also bowed to the sky in thanks. There was nobody in any house throughout the whole city who did not set out an altar on which to burn incense, kowtow and recite the name of the Buddha.

Just when everyone was looking up Pig felt a surge of uncontrollable desire, leapt up into the air and flung his arms round an immortal girl dressed in a rainbow. "We're old friends, darling," he said. "Let's go and have a bit of fun." Monkey went up to Pig, grabbed hold of him, gave him

着八戒，打了两掌，骂道：“你这个村泼呆子！此是甚么去处，敢动淫心！”八戒道：“拉闲散闷耍子而已！”那太阴君令转仙幢与众嫦娥收回玉兔，径上月宫而去。

行者把八戒揪落尘埃。这国王在殿上谢了行者。又问前因道：“多感神僧大法力捉了假公主，朕之真公主，却在何处所也？”行者道：“你那真公主也不是凡胎，就是月宫里素娥仙子。因十八年前，他将玉兔儿打了一掌，就思凡下界，投胎在你正宫腹内，生下身来。那玉兔儿怀恨前仇，所以于旧年间偷开玉关金锁走下来，把素娥摄抛荒野，他却变形哄你。这段因果，是太阴君亲口才与我说的。今日既去其假者，明日请御驾去寻其真者。”国王闻说，又心意惭惶，止不住腮边流泪道：“孩儿！我自幼登基，虽城门也不曾出去，却教我那里去寻你也！”行者笑道：“不须烦恼。你公主现在给孤布金寺里装风。今且各散，到天明我还你个真公主便是。”众官又拜伏奏道：“我王且心宽。这几位神僧，乃腾云驾雾之神佛，必知未来过去之因由。明日即烦神僧四众同去一寻，便知端的。”国王依言，即请至留春亭摆斋安歇。此时已近二更。正是那：

铜壶滴漏月华明，金铎叮当风送声。

杜宇正啼春去半，落花无路近三更。



a couple of slaps and swore at him: "You village idiot. What sort of place is this for getting randy?" "I was just going to chat her up for a bit of fun," said Pig. The Moon Lord had his celestial canopy turned about as he took the Jade Hare straight back to the Moon Palace with all his beauties.

Brother Monkey threw Pig down into the dust, then was thanked by the king in the throne hall. When the king was told what had happened he said, "We are very grateful to you, holy monk, for using your great magical powers to capture the imitation princess. But where is our real daughter?" "She is no ordinary human either," Monkey replied, "but the immortal girl White Beauty from the Moon Palace. Because she slapped the Jade Hare in the face eighteen years ago she yearned for the lower world, came down to the womb of Your Majesty's senior queen and was born here. It was because the Jade Hare nursed her old grudge that she surreptitiously opened the golden lock on the jade gates, came down here, abandoned White Beauty in the wilds and made herself look like White Beauty to deceive you. The Moon Lord himself told me about this chain of events. Today we've got rid of the imposter, and tomorrow I'll invite Your Majesty to go in your royal carriage to fetch the real one." This came as rather a shock to the king, who said with the tears streaming down his cheeks, "Daughter! In all the time since we came to the throne as a child we have never even gone outside the city gates. Where are we to go to look for you?" "No need to upset yourself," said Monkey with a smile. "Your daughter is now in the Almsgiver's Spread Gold Monastery, pretending to be mad. Everyone can go home now. Tomorrow morning I'll bring your real princess back to you." "Please stop worrying, Your Majesty," the officials all said, kowtowing. "These holy monks are all Buddhas who can ride clouds and mists: they are sure to know all about causes and effects in the future and the past. If we trouble the holy monks to come with us tomorrow to look for her we will learn the truth." Accepting their suggestion, the king invited the monks to the Lingering Spring Pavilion, where a vegetarian meal was provided and they were to spend the night. By now it was almost the second watch. Indeed,

The copper water-clock drips in the moon's bright glow;  
The chimes of the golden bell are carried by the wind.  
When the cuckoo sings the spring is half-way gone;

御园寂寞秋千影，碧落空孚银汉横。

三市六街无客走，一天星斗夜光晴。

当夜各寝不题。

这一夜，国王退了妖气，陡长精神，至五更三点，复出临朝。朝毕，命请唐僧四众，议寻公主。长老随至，朝上行礼。大圣三人，一同打个问讯。国王欠身道：“昨所云公主孩儿，敢烦神僧为一寻救。”长老道：“贫僧前日自东来，行至天晚，见一座给孤布金寺，特进求宿，幸那寺僧相待。当晚斋罢，步月闲行，行至布金旧园，观看基址，忽闻悲声入耳。询问其由，本寺一老僧，年已百岁之外，他屏退左右，细细的对我说了一遍，道：‘悲声者，乃旧年春深时，我正明性月，忽然一阵风生，就有悲怨之声。下榻到祇园基上看处，乃是一个女子。询问其故，那女子道：“我是天竺国国王公主。因为夜间玩月观花，被风刮至于此。”’那老僧多知人礼，即将公主锁在一间僻静房中。惟恐本寺顽僧污染，只说是妖精被我锁住。公主识得此意，日间胡言乱语，讨些茶饭吃了；夜深无人处，思量父母悲啼。那老僧也曾来国打听



The blossoms fall aimlessly as the third watch draws near.  
The swing casts a shadow in deserted royal gardens;  
The silver river spans the sky's blue vault.  
No travellers are to be seen in markets and streets;  
The constellations make the night sky shine.

That night they all went to bed, and of that no more need be said.

During the night the king lost his demonic aura, and his spirit grew with great speed, so that at three marks after the fifth watch he came out of the inner quarters to give audience once more. When the audience was over he ordered that the Tang Priest and his three disciples be fetched to discuss the search for the princess. Sanzang then came and did obeisance to the king, while the Great Sage and the other two also paid their respects. The king bowed to them and said, "Yesterday you spoke of our daughter the princess. May we trouble you divine monks to find and rescue her?" "The day before yesterday we had been walking from the east till evening," the venerable elder replied, "when we saw the Almsgiver's Spread Gold Monastery. We went inside to ask for accommodation and had the good fortune to be entertained by the monks there. After supper I took a moonlight stroll in the former Spread Gold Garden, and as I was looking at the remains I heard wailing. When I asked what it was all about, an ancient monk, over a hundred years old, sent everyone else away before telling me, 'Now, about that wailing, in the late spring of last year I was enjoying the moon when suddenly heard a gust of wind and the sound of someone grieving. I got out of bed, went into the Jetavana and saw a girl there. When I questioned her the girl said, "I am a princess, the daughter of the king of India. The wind blew me here when I was looking at the flowers by moonlight."' The ancient monk know a lot about correct behaviour, so he locked the princess up in a quiet, out-of-the-way cell. As he was worried that the monks of the monastery might sully her he put it about that he had locked up an evil spirit. The princess, who understood what he was doing, ranted and raved during the day and demanded food and tea. Only late at night, when there was nobody about, did she think of her mother and father and cry for them. The ancient monk did come to the capital to make enquiries several times, but when he found that the prin-



几番，见公主在宫无恙，所以不敢声言举奏。因见我徒弟有些神通，那老僧千叮万嘱，教贫僧到此查访。不期他原是蟾宫玉兔为妖，假合真形，变作公主模样。他却又有心要破我元阳。幸亏我徒弟施威显法，认出真假。今已被太阴星收去。贤公主见在布金寺装风也。”国王见说此详细，放声大哭。早惊动三宫六院，都来问及前因。无一人不痛哭者。良久，国王又问：“布金寺离城多远？”三藏道：“只有六十里路。”国王遂传旨：“着东西二宫守殿，掌朝太师卫国，朕同正宫皇后帅多官，四神僧，去寺取公主也。”

当时摆驾，一行出朝。你看那行者就跳在空中，把腰一扭，先到了寺里。众僧慌忙跪接道：“老爷去时，与众步行，今日何从天上下来？”行者笑道：“你那老师在于何处？快叫他出来，排设香案接驾。天竺国王、皇后，多官与我师父都来了。”众僧不解其意，即请出那老僧。老僧见了行者，倒身下拜道：“老爷，公主之事如何？”行者把那假公主抛绣球，欲配唐僧，并赶捉赌斗，与太阴星收去玉兔之言，备陈了一遍，那老僧又磕头拜谢。行音搀起道：“且莫拜，且莫拜。快



cess was well and in the palace he didn't dare say anything or submit a memorial. When the ancient monk saw that my disciple had some magic powers he repeatedly insisted that we were to come here to investigate. I never expected that she would turn out to be the Jade Hare from the Moon Palace who had put on an imitation of the real body and made herself look like the princess. She was also set on ruining my primal masculinity. Fortunately my disciple showed his mighty magic and detected the fraud. The Jade Hare has now been recaptured by the Moon Lord. Your worthy princess is now pretending to be crazy in the Spread Gold Monastery."

After hearing the story in all this detail the king started to weep aloud. This soon alarmed the queens and consorts of the three palaces and six compounds, who all came out to ask why. Everybody began to weep bitterly, and it was a long time before the king asked, "How far is the Spread Gold Monastery from the city?" "Only twenty miles," Sanzang replied. The king then issued these commands: "Let the Queens of the Eastern and Western Palaces look after the court while the High Minister takes charge of the nation's business. We are going to the monastery with our Senior Queen, our officials and the four holy monks to fetch the princess."

Carriages were at once prepared and a line of them left the palace. Watch as Brother Monkey sprang up into the air and with a bend of his back was the first to reach the monastery. The monks all hastily knelt to greet him. "When you left, sir," they said, "you walked with the others, so why did you come down from the sky today?" To this Monkey replied with a smile, "Where is your ancient teacher? Ask him to come out straight away, and set out incense tables to welcome His Majesty. The king and queen of India, the officials and my master are all coming." The monks could not understand what he meant, so they asked the ancient monk to come out. When the ancient monk saw Monkey he prostrated himself before him with the words, "What has happened about the princess, sir?" Monkey told him all about how the imitation princess had thrown the embroidered ball, wanted to mate with the Tang Priest, been chased, fought, and been recaptured by the Moon Lord as the Jade Hare. The ancient monk kowtowed to him again in thanks. "Please stop kowtow-

安排接驾。”众僧才知后房里锁得是个女子。一个个惊惊喜喜，便都设了香案，摆列山门之外，穿了袈裟，撞起钟鼓等候。不多时，圣驾早到。果然是：

缤纷瑞霭满天香，一座荒山倏被祥。  
虹流千载清河海，电绕长春赛禹汤。  
草木沾恩添秀色，野花得润有余芳。  
古来长者留遗迹，今喜明君降宝堂。

国王到于山门之外，只见那众僧齐齐整整，俯伏接拜，又见孙行者立在中間，国王道：“神僧何先到此？”行者笑道：“老孙把腰略扭一扭儿，就到了。你们怎么就走这半日？”随后唐僧等俱到。长老引驾，到于后面房边，那公主还装风胡说。老僧跪指道：“此房内就是旧年风吹来的公主娘娘。”国王即令开门。随即打开铁锁，开了门。国王与皇后见了公主，认得形容，不顾秽污，近前一把搂抱道：“我的受苦的儿啊！你怎么遭这等折磨，在此受罪！”真是父母子女相逢，比他人不同。三人抱头大哭。哭了一会，叙毕离情，即令取香汤，教公主沐浴更衣，上辇回国。

行者又对国王拱手道：“老孙还有一事奉上。”国王答礼



ing," said Monkey, helping him up, "please stop. Hurry up and get ready to receive His Majesty." Only then did the monks realize that it was a girl locked up in the garden at the back. Surprised and delighted, they all set out a row of incense tables outside the monastery gates, put on their cassocks and started striking the bell and the drum. Soon after this the king's carriage arrived. Indeed,

The sky is filled with clouds of holy incense;  
Sudden blessing comes to the monastery.  
The rainbow flows for a thousand years; rivers and seas are pure.  
The eternal spring round which lightning flickers is finer than those of  
Yu and Tang.  
Thanks to the royal grace the plants' colours are finer than ever;  
The wild flowers have extra fragrance because of this generosity.  
Men of distinction have always left their mark behind them;  
Today all rejoice at an enlightened king's arrival.

When the king arrived outside the monastery gates the monks were all lined up on their knees in orderly ranks, bowing low in greeting. Monkey stood in the middle. "How did you arrive first, holy monk?" the king asked. "It just took a little bend of my waist for me to get here," Monkey replied. "Why were you such a long time coming?" After this the Tang Priest and the others all arrived. He led the royal carriage to the building at the back where the princess was still raving and pretending to be crazy. The ancient monk knelt down, pointed towards her and said, "This is Her Royal Highness the princess who was blown here by a wind the other year." The king ordered the cell opened. When the iron locks were undone and the door opened the king and queen saw and recognized the princess. Not caring about the filth, they went up to her and threw their arms round her. "Our poor child," they said, "how did you come to suffer these torments and have so terrible a time here?" How true it is that the meeting of parents and child is not like that of other people. The three of them sobbed aloud, their arms round each other's heads. When they had cried for a while and told each other what had happened since they were parted, scented hot water was sent for. The princess bathed and changed her clothes before they all climbed into carriages to go back to the capital.

Monkey then put his hands together in greeting to the king and said, "I

道：“神僧有事吩咐，朕即从之。”行者道：“他这山，名为百脚山。近来说有蜈蚣成精，黑夜伤人，往来行旅，甚为不便。我思蜈蚣惟鸡可以降伏，可选绝大雄鸡千只，撒放山中，除此毒虫。就将此山名改换改换，赐文一道敕封，就当谢此僧存养公主之恩也。”国王甚喜，领诺。随差官进城取鸡；又改山名为宝华山，仍着工部办料重修，赐与封号，唤做“敕建宝华山给孤布金寺”，把那老僧封为“报国僧官”，永远世袭，赐俸三十六石。僧众谢了恩，送驾回朝。公主入宫，各各相见。安排筵宴，与公主释闷贺喜。后妃母子，复聚首团圞。国王君臣，亦共喜，饮宴一宵不题。

次早，国王传旨，召丹青图下圣僧四众喜容，供养在华夷楼上。又请公主新妆重整，出殿谢唐僧四众救苦之恩。谢毕，唐僧辞王西去。那国王那里肯放，大设佳宴，一连吃了五六日，着实好了呆子，尽力放开肚量受用。国王见他们拜





have something else to put to you, Your Majesty.” “Say it, whatever it is, holy monk,” the king said, returning his greeting, “and we will do as you ask.” “This mountain of theirs,” Monkey replied, “is called Mount Hundredfoot. They tell me that centipedes have been turning into spirits here recently and injuring people by night. This is very awkward for travelling merchants. As I see it, only chickens can deal with centipedes, so a thousand extra-large cockerels should be chosen and then scattered across the mountainside to get rid of these venomous insects. The mountain could be renamed and you could make a land grant to these monks to thank them for looking after the princess.” This suggestion pleased the king greatly, and he accepted it. Officials were then sent back to the city to fetch cocks, while the mountain was renamed Mount Splendour. The Department of Works was instructed to provide the materials for the monastery to be rebuilt, a deed of enfeoffment was written describing the mountain as “Mount Splendour, granted to the Almsgiver’s Spread Gold Monastery”, and the ancient monk was given the title National Benefactor Hierarch, a title that was to be handed on to his successors in perpetuity, together with a stipend of thirty-six bushels of grain. The monks all thanked the king for his kindness and saw him off on his way back to the capital. Here the princess returned to the inner palace and was greeted by all the ladies in turn. A banquet was then laid on to cheer the princess up and congratulate her on her deliverance. The queen and her daughter were reunited; king and ministers were together. We will not describe the night’s feasting.

Early the next morning the king ordered that painters make portraits of the countenances of the four holy monks to be kept in the Sino-Barbarian Hall. The princess was also invited to come out from the throne hall in her new finery to thank the Tang Priest and the other three for saving her from her suffering. When she had thanked them the Tang Priest took his leave of the king to continue his journey west. The king refused to let them go, but ordered great banquets at which they feasted for five or six days. The idiot really was given a good time, and he enjoyed putting as much food in his stomach as he possibly could. When the king saw how determined they were to visit the Buddha he realized that no matter how hard he tried he would not be able to keep them. He had two hundred

佛心重，苦留不住，遂取金银二百锭，宝贝各一盘奉谢。师徒们一毫不受。教摆銮驾，请老师父登辇，差官远送。那后妃并臣民人等俱各叩谢不尽。及至前途，又见众僧叩送，俱不忍相别。行者见送者不肯回去，无已，捻诀，往巽地上吹口仙气，一阵暗风，把送的人都迷了眼目，方才得脱身而去。

这正是：

沐净恩波归了性，出离金海悟真空。

毕竟不知前路如何，且听下回分解。





ingots of gold and silver brought out, as well as a tray of jewels for each of them as an expression of thanks. Master and disciples refused to accept anything. The king then ordered the royal carriage prepared, invited the master to enter it, and instructed officials to escort them a long way. The queens, consorts, officials and common people all kowtowed endlessly in thanks. As they went along the way their monks all came out to kowtow to them in farewell; none of them could bear to be parted from the travellers. Seeing that the people seeing them off were unwilling to turn back. Monkey had no option but to make a spell with his hands and blow a magic breath in the direction of the trigram of the wind, Xun, so that a dark wind stopped all the escorts from seeing them. Only then did the travellers get away. This was indeed a case of

Washing away the waves of gratitude their natures returned to the end;  
Leaving the sea of gold they were aware of true emptiness.

If you do not know what happened on the journey ahead, listen to the explanation in the next chapter.



## 第九十六回

寇员外喜待高僧 唐长老不贪富贵

色色原无色，空空亦非空。静喧语默本来同，梦里何劳说梦。

有用用中无用，无功功里施功。还如果熟自然红，莫问如何修种。

话表唐僧师众，使法力，阻住那布金寺僧。僧见黑风过处，不见他师徒，以为活佛临凡，磕头而回不题。他师徒们西行，正是春尽夏初时节：

清和天气爽，池沼芰荷生。

梅逐雨余熟，麦随风里成。

草香花落处，莺老柳枝轻。

江燕携雏习，山鸡哺子鸣。

斗南当日永，万物显光明。

说不尽那朝餐暮宿，转涧寻坡。在那平安路上，行经半月。前边又见一城垣相近。三藏问道：“徒弟，此又是甚么去处？”

## Chapter 96

### Squire Kou Entertains the Lofty Monk The Tang Priest Does Not Covet Wealth and Honour

All kinds of matter are really without matter;  
No emptiness is truly empty.  
Stillness and clamour, speech and silence, all are the same:  
Why bother to dream-talk in one's dreams?  
The useful includes the useless in its application;  
Achievement lurks within failure.  
When the fruit is ripe it reddens of itself;  
Do not ask how the seed is to be grown.

The story has told how the Tang Priest and his disciples used their magic powers to stop the monks of the Spread Gold Monastery. When the monks saw after the black wind had passed that the master and his disciples had disappeared they thought that their visitors must have been living Buddhas come down to earth, so they kowtowed and went back. Of them we tell no more. As master and disciples travelled west spring was giving way to early summer:

The air was clear, mild and refreshing;  
Water chestnuts and lotuses were growing in the pool.  
Plums were ripening after the rain;  
The wheat was forming as the breezes blew.  
Flowers were fragrant where blossoms fell from trees;  
The oriole grew tired amid the willow's light branches.  
Swallows over the river taught their young to fly;  
The pheasants fed their chirping chicks.  
South of the Dipper the sun was always seen;  
All of creation shone with brightness.

We could never describe in full how they ate at dawn, found shelter at dusk, rounded ravines and climbed hills as they went along their way without incident for a fortnight. Then another city wall appeared in front



行者道：“不知，不知。”八戒笑道：“这路是你行过的，怎说不知？却是又有些儿跷蹊。故意推不认得，捉弄我们哩。”行者道：“这呆子全不察理！这路虽是走过几遍，那时只在九霄空里，驾云而来，驾云而去，何曾落在此地？事不关心，查他做甚，此所以不知。却有甚跷蹊，又捉弄你也？”

说话间，不觉已至边前。三藏下马，过吊桥，径入门里。长街上，只见廊下坐着两个老儿叙话。三藏叫：“徒弟，你们在那街心里站住，低着头，不要放肆，等我去那廊下，问个地方。”行者等果依言立住。长老近前合掌，叫声“老施主，贫僧问讯了。”那二老正在那里闲讲闲论，——说甚么兴衰得失，谁圣谁贤，当时的英雄事业，而今安在，诚可谓大叹息。——忽听得道声问讯，随答礼道：“长老有何话说？”三藏道：“贫僧乃远方来拜佛祖的，适到宝方，不知是甚地名。那里有向善的人家，化斋一顿？”老者道：“我敝处是铜台府。府后有一县，叫做地灵县。长老若要吃斋，不须募化，过此牌坊，南北街，坐西向东者，有一个虎坐门楼，乃是寇员外家。他门前有个‘万僧不阻’之牌。似你这远方僧，尽着受用。去！去！去！莫打断我们的话头。”三藏谢了。转身对行者道：“此处乃铜台府地灵县。那二老道：‘过此





of them. As they came closer to it Sanzang asked, "What sort of place is this, disciple?" "I don't know," Brother Monkey replied, "I don't know." "You've been this way before," put in Pig, "so how can you claim that you don't know? I suppose you're being crafty and just pretending you can't recognize the place to make fools of us." "You're being completely unreasonable, you idiot," said Monkey. "Although I've been this way several times I've always come and gone by cloud high up in the sky. I've never landed here. I had no interest in the place, so why should I have looked it over? That's why I didn't know. I'm not being crafty, and not trying to make a fool of you either."

While they were talking they came close to the city before they realized it. Sanzang dismounted, crossed the drawbridge and went straight in through the gates. As they went along the main street there were two old men to be seen sitting under a portico and talking. "Disciples," said Sanzang, "stand here in the middle of the road, keep your heads bowed and don't run wild. I am going under that portico to ask where we are." Monkey and the others stood still as they had been told while the venerable elder went up to the two men, put his hands together and called out, "Greetings, benefactors." The two old men were idly chatting about such things as prosperity and decay, success and failure, sages and good men, their heroic deeds in ancient times, and where such men were now. Really, they said, it was enough to make you sigh. When they suddenly heard Sanzang's greeting they returned it and asked, "What do you have to say to us, reverend sir?" "I am a monk who has come from far away to worship the Lord Buddha," Sanzang replied, "and I have just arrived here. I wonder what this place is called, and where there are any pious folk from whom I might beg a meal." "This is the prefecture of Brazentower," one of the old men said, "and this is the county of Diling near Brazentower city. If you want vegetarian food, reverend sir, you won't need to beg. Go past this archway to the street running north-south. There's a gate-tower shaped like a sitting tiger facing the east, and that's Squire Kou's house. In front of it is a sign that says 'All monks welcome'. A monk from far away such as yourself will be given all you want. Off you go, and stop interrupting our conversation."

Sanzang thanked them, turned to Monkey and said, "This is Diling

牌坊，南北街，向东虎坐门楼，有个寇员外家，他门前有个“万僧不阻”之牌。’教我到他家去吃斋哩。”沙僧道：“西方乃佛家之地，真个有斋僧的。此间既是府县，不必照验关文，我们去化些斋吃了，就好走路。”长老与三人缓步长街，又惹得那市口里人，都惊惊恐恐，猜猜疑疑的，围绕争看他们相貌。长老吩咐闭口，只教“莫放肆！莫放肆！”三人果低着头，不敢仰视。转过拐角，果见一条南北大街。

正行时，见一个虎坐门楼，门里边影壁上挂着一面大牌，书着“万僧不阻”四字。三藏道：“西方佛地，贤者，愚者，俱无诈伪。那二老说时，我犹不信，至此果如其言。”八戒村野，就要进去。行者道：“呆子且住。待有人出来，问及何如，方好进去。”沙僧道：“大哥说得有理。恐一时不分内外，惹施主烦恼。”在门口歇下马匹、行李。须臾间，有个苍头出来，提着一把秤，一只篮儿，猛然看见，慌得丢了，倒跑进去报道：“主公！外面有四个异样僧家来也！”那员外拄着拐，正在天井中闲走，口里不住的念佛，一闻报道，就丢了拐，出来迎接。见他四众，也不怕丑恶，只叫：“请进，请进。”三藏谦谦逊逊，一同都入。转过一条巷子，员外引路，至一座房里，说道：“此上手房宇，乃管待老爷们的佛堂、经堂、斋堂。下手的，是我弟子老小居住。”





county in the prefecture of Brazentower. The two old men said that on the street running north-south past this archway there is a gate-tower shaped like a sitting tiger that is Squire Kou's house. In front of it is a sign that says 'All monks welcome'. They told me to go there for a vegetarian meal." "The West is a land of Buddhists," said Friar Sand, "and they really do feed monks. As this is only a seat of local government we don't need to present our passport. Let's go and beg ourselves a meal; that'll be all the better for travelling with." The master and his three disciples walked slowly along the main street, filling all the people in the market with alarm and suspicion as they crowded around, struggling to see what the strangers looked like. Sanzang told his disciples to keep their mouths shut, saying, "Behave yourselves! Behave yourselves!" The three of them kept their heads bowed, not daring to look up. Then they turned a corner and did indeed see a main road running north-south.

As they were walking along it they saw a gate-tower like a sitting tiger. On a screen wall inside the gateway hung a great sign on which were written the words "All monks welcome". "The West is indeed the land of the Buddha," said Sanzang. "Nobody, however clever or stupid, is dishonest. I did not believe what the two old men told me. Now I know it is just as they said." Being the boor that he was, Pig wanted to go straight in. "Just a moment, idiot," said Monkey. "Wait till someone comes out so we can ask what to do before we go in." "Big brother's right," said Friar Sand. "If we don't show respect for his privacy we might irritate the benefactor." They let the horse rest and put down the luggage outside the gates. A little later a slave came out with a steelyard and a basket in his hands that the sudden sight of the strangers made him drop in alarm. "Master," he reported, running inside, "here are four strangelooking monks outside." At the time the gentleman was walking with a stick in the inner courtyard, reciting the name of the Buddha. When he heard the report he dropped his stick and went out to welcome them. Their ugliness did not frighten him. "Come in, come in," he said. Behaving with all courtesy, Sanzang went inside with him. The gentleman led them along a passage-way and into a house, where he said, "The upper building includes a Buddha hall, a sutra library and a refectory for you gentlemen. The lower building is where your disciple's family lives." Sanzang expressed endless

三藏称赞不已。随取袈裟穿了拜佛，举步登堂观看，但见那：

香云爇馥，烛焰光辉。满堂中锦簇花攒，四下里金铺彩绚。朱红架，高挂紫金钟；彩漆檠，对设花腔鼓。几对幡，绣成八宝；千尊佛，尽饒黄金。古铜炉，古铜瓶，雕漆桌，雕漆盒。古铜炉内，常常不断沉檀；古铜瓶中，每有莲花现彩。雕漆桌上五云鲜，雕漆盒中香瓣积。玻璃盏，净水澄清；琉璃灯，香油明亮。一声金磬，响韵虚徐。真个是红尘不到赛珍楼，家奉佛堂欺上刹。

长老净了手，拈了香，叩头拜毕，却转回与员外行礼。员外



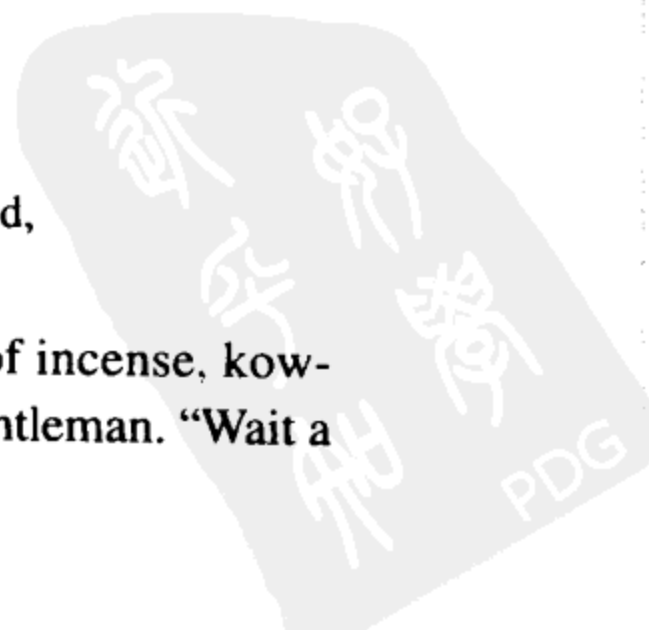


admiration. He brought out and put on his cassock to worship the Buddha, then went up into the hall to have a look.

What he saw was:

Clouds of incense,  
Dazzling candles.  
The hall was filled with a brocade of flowers;  
All around was gold and many colours.  
From red frames  
Hung a bell of purple gold;  
On a lacquered stand  
Was set a matching decorated drum.  
Several pairs of banners  
Were embroidered with the eight treasures;  
A thousand Buddha statues  
Were all covered in gold.  
Ancient bronze incense-burners,  
Ancient bronze vases,  
Carved lacquer tables,  
Carved lacquer boxes.  
In the ancient bronze incense-burners  
Was always eaglewood incense;  
In the ancient bronze vases  
Were the colours of lotus blossoms.  
On the carved lacquer tables  
Were fresh fruits;  
In the carved lacquer boxes  
Fragrant petals were piled.  
In glass bowls  
Was pure, clear water;  
In crystal lamps  
The fragrant oil shone bright.  
A metal chime  
Resounded long and slow.  
This was like a treasure house untouched by the world,  
A family Buddha hall rivalling a monastery.

The venerable elder washed his hands, took a pinch of incense, kowtowed and worshipped, then turned back to greet the gentleman. "Wait a



道：“且住！请到经堂中相见。”又见那：

方台竖柜，玉匣金函。方台竖柜，堆积着无数经文；玉匣金函，收贮着许多简札。彩漆桌上，有纸墨笔砚，都是些精精致致的文房；椒粉屏前，有书画琴棋，尽是一些妙妙玄玄的真趣，放一口轻玉浮金之仙磬，挂一柄披风披月之龙髯。清气令人神气爽，斋心自觉道心闲。长老到此，正欲行礼，那员外又搀住道：“请宽佛衣。”三藏脱了袈裟，才与长老见了。又请行者三人见了。又叫把马喂了，行李安在廊下，方问起居。三藏道：“贫僧是东土大唐钦差，诣宝方谒灵山见佛祖求真经者。闻知尊府敬僧，故此拜见，求一斋就行。”员外面生喜色，笑吟吟的道：“弟子贱名寇洪，字大宽，虚度六十四岁。自四十岁上，许斋万僧，才做圆满。今已斋了二十四年，有一簿斋僧的帐目，连日无事，把斋过的僧名算一算，已斋过九千九百九十六员。止少四众，不得圆满。今日可贵的天降老师四位，完足万僧之





moment," Mr. Kou replied. "Let us make our introductions in the sutra library." What they saw there was:

A square stand and upright cupboards,  
Jade boxes and golden caskets.  
On the square stand and in the upright cupboards  
Were piled up countless scriptures;  
In the jade boxes and golden caskets  
Were stored many a manuscript.  
On lacquered tables  
Were paper, ink, brushes and inkstones,  
All the finest treasures of the study.  
Before the scented screen  
Were calligraphy, paintings, a lute and chess,  
All for the most refined of interests.  
A magic chime of light jade covered with gold,  
And a copper tripod in the wind and under the moon.  
The clear breeze freshens the spirit;  
The purified heart is aware; the mind set on the Way is at ease.

When the venerable elder had reached the library and was going to bow to him Mr. Kou held on to prevent this and said, "Won't you take off your cassock?" Sanzang then took off his cassock, after which he greeted Mr. Kou. He then told Monkey and the other two to greet him too. Orders were given for the horse to be fed and the luggage put in a corridor. The gentleman asked about their background. "I have been sent by the emperor of Great Tang in the east," Sanzang said, "to the Vulture Peak in your splendid country to see the Lord Buddha and ask for the true scriptures. I am here to request a meal because I have heard that in your distinguished household you honour monks. After that we will be on our way." The gentleman's face was suffused with pleasure as he replied with a chuckle, "My name is Kou Hong, my other name is Kou Dakuan, and I have lived for sixty-four wasted years. When I was forty I made a vow to feed ten thousand monks, and you will complete the number. In the twenty-four years during which I have been feeding monks I have kept a record of their names. Having nothing else to do in recent days I have counted the names of all the monks I've fed, and the score is now 9,996. I was only short of four to make up the full number. Then today heaven has

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数，请留尊讳。好歹宽住月余，待做了圆满，弟子着轿马送老师上山。此间到灵山只有八百里路，苦不远也。”三藏闻言，十分欢喜，都就权且应承不题。

他那几个大小家僮，在宅里搬柴打水，取米面蔬菜，整治斋供，忽惊动员外妈妈问道：“是那里来的僧，这等上紧？”僮仆道：“才有四位高僧，爹爹问他起居，他说是东土大唐皇帝差来的，往灵山拜佛爷爷。到我们这里，不知有多少路程。爹爹说是天降的，吩咐我们快整斋，供养他也。”那老妪听说也喜，叫丫鬟：“取衣服来我穿，我也去看看。”僮仆道：“奶奶，只一位看得，那三位看不得，形容丑得狠哩。”老妪道：“汝等不知。但形容丑陋，古怪清奇，必是天人下界。快先去报你爹爹知道。”那僮仆跑至经堂，对员外道：“奶奶来了，要拜见东土老爷哩。”三藏听见，即起身下座。说不了，老妪已至堂前。举目见唐僧相貌轩昂，丰姿英伟。转面见行者三人模样非凡，虽知他是天人下界，却也有几分悚惧，朝上跪拜。三藏急急还礼道：“有劳菩萨错敬。”老妪问员外说道：“四位师父，怎不并坐？”八戒掬着嘴道：“我三个是徒弟。”噫！他这一声，就如深山虎啸。那妈妈一发害怕。





sent you four teachers down to me to complete the ten thousand. Will you be so good as to tell me your names? I hope that you will stay for a month or more until I have celebrated the completion, after which I will send you teachers up the mountain in carrying-chairs or on horses. Vulture Peak is only some 250 miles from here, not at all far away." Sanzang was thoroughly delighted to hear this, and he agreed to it all at once.

Several young and old servants fetched firewood, drew water, and brought rice, flour and vegetables into the house with which to prepare them a meal. All this disturbed the gentleman's wife, who said, "Where have these monks come from, and why is everyone so busy?" "Four eminent monks have just arrived," the servants told her, "and when the master asked them where they were from they said they'd been sent by the emperor of the Great Tang in the east to go to worship the Lord Buddha on Vulture Peak. Goodness only knows how far it is to here from there. The master said that they had been sent down from heaven and told us to get them a vegetarian meal quickly." The old woman was also very pleased to hear this, so she told a maid to fetch her clothes so that she too could go to see them. "Only one of them is handsome, ma'am," the servant said. "The other three don't bear looking at. They're really hideous." "What you people don't realize," the old woman replied, "is that if they look ugly, strange and freakish they must be heavenly beings come down to earth. Hurry and tell your master straight away." The servant ran straight to the sutra hall, where he said to the gentleman, "The old lady's here to pay her respects to the lords from the east." On hearing this Sanzang rose from his seat. Before the words had all been spoken the old woman was already before the hall, where she lifted her eyes to see the Tang Priest's majestic countenance and his splendid bearing. When she turned to see the extraordinary appearance of Monkey and the other two she was somewhat alarmed even though she knew they were heavenly beings come down to earth; she fell to her knees and bowed. Sanzang quickly returned her courtesy, saying, "Bodhisattva, the honour you do me is undeserved." The old woman then asked her husband why the four reverend gentlemen were not all sitting together. "We three are disciples," said, Pig, thrusting his snout forward. Goodness! His voice was like the roar of a tiger deep in the mountains. The old woman was terrified.

正说处，又见一个家僮来报道：“两个叔叔也来了。”三藏急转身看时，原来是两个少年秀才。那秀才走上经堂，对长老倒身下拜，慌得三藏急便还礼。员外上前扯住道：“这是我两个小儿，唤名寇梁、寇栋，在书房里读书方回，来吃午饭。知老师下降，故来拜也。”三藏喜道：“贤哉！贤哉！正是欲高门第须为善，要好儿孙在读书。”二秀才启上父亲道：“这老爷是那里来的？”员外笑道：“来路远哩。南瞻部洲东土大唐皇帝钦差到灵山拜佛祖爷爷取经的。”秀才道：“我看《事林广记》上，盖天下只有四大部洲。我们这里叫做西牛贺洲。还有个东胜神洲。想南瞻部洲至此，不知走了多少年代？”三藏笑道：“贫僧在路，耽阁的日子多，行的日子少。常遭毒魔狠怪，万苦千辛。甚亏我三个徒弟保护。共计一十四遍寒暑，方得至宝方。”秀才闻言，称奖不尽道：“真是神僧！真是神僧！”说未毕，又有个小的来请道：“斋筵已摆，请老爷进斋。”员外着妈妈与儿子转宅，他却陪四众进斋堂吃斋。那里铺设的齐整。但见：

金漆桌案，黑漆交椅。前面是五色高果，俱巧匠新装成的时样。第二行五盘小菜，第三行五碟水果，第四





As they were talking another servant appeared to announce, "The two young masters are here too." When Sanzang turned quickly round to look he saw that they were two young scholars, who prostrated themselves to the venerable elder after walking into the sutra hall. Sanzang was quick to return their courtesy. Mr. Kou then came up to take hold of him and say, "These are my two sons. Their names are Kou Liang and Kou Dong. They have just come back from their school and have not yet had their lunch. They are here to pay their respects because they have heard that you teachers have come down to earth." "What fine sons," said Sanzang with delight, "what fine sons. Indeed,

If you want to make a lofty match you must do good:

The success of your sons and grandsons depends on study."

The two scholars then asked their father, "Where have these lords come from?" "From a long way away," Mr. Kou replied with a smile. "The emperor of Great Tang in the east of the Southern Continent of Jambu has sent them to Vulture Peak to worship the Lord Buddha and fetch the scriptures." "We have read in the *Compendious Forest of Facts* that there are four continents in the world," the scholars said. "This continent of ours is the Western Continent of Cattle-gift. There is also an Eastern Continent of Superior Body. How many years did it take you to get here?" "I have been a long time on the journey," Sanzang replied with a smile, "met many vicious demons and monsters, and suffered greatly. I have been greatly indebted to my three disciples for their protection. Altogether it has taken me fourteen winters and summers to reach your splendid country." When the scholars heard this they said with unbounded admiration, "You really are holy monks, you really are."

Before they had finished speaking a servant came in to invite them to eat: "The vegetarian banquet has been set out, so will you eat, my lords?" The gentleman then sent his wife and sons back to the house, while he went with the four monks into the refectory for the meal. Everything was set out very neatly. There were gold-lacquered tables and black-lacquered chairs. In front were fine cakes of many colours that skilled chefs had made up in up-to-date styles. The second row contained five dishes of hors-d'oeuvres, in the third row there were five dishes of fruit, and in the

行五大盘闲食。般般甜美，件件馨香。素汤米饭，蒸卷馒头，辣辣爨爨热腾腾，尽皆可口，真足充肠。七八个僮仆往来奔奉，四五个庖丁不住手。

你看那上汤的上汤，添饭的添饭。一往一来，真如流星赶月。这猪八戒一口一碗，就是风卷残云。师徒们尽受用了一顿。长老起身，对员外谢了斋，就欲走路。那员外拦住道：“老师，放心住几日儿。常言道：‘起头容易结梢难。’只等我做过了圆满，方敢送程。”三藏见他心诚意恳，没奈何住了。

早经过五七遍朝夕，那员外才请了本处应佛僧二十四员，办做圆满道场。众僧们写作有三四日，选定良辰，开启佛事。他那里与大唐的世情一般，却倒也：

大扬幡，铺设金容；齐秉烛，烧香供养。擂鼓敲铙，吹笙捻管。云锣儿，横笛音清，也都是尺工字样。打一回，吹一荡，朗言齐语开经藏。先安土地，次请神将。发了文书，拜了佛像。谈一部《孔雀经》，句句消灾







fourth were five large dishes of snacks. Everything tasted good, looked good and smelt good. Vegetable soup, rice and steamed breadrolls were all spicy, piping hot, and most delicious. There was plenty to fill one's stomach. Seven or eight servants rushed around waiting on them, while four of five cooks were kept constantly busy. Just watch while some poured soup and others filled the rice bowls, coming and going like shooting stars chasing the moon. Pig was finishing up bowls in single mouthfuls, like a gale blowing the clouds away. Thus master and disciples ate their fill. Sanzang then rose to thank Mr. Kou for the meal before setting out again. The gentleman blocked his way saying, "Teacher, won't you take things easy and spend a few days here? As the saying goes, it's nothing to start a journey but it's hard to end one. I will send you on your way when we have celebrated the completion of my vow." Seeing how sincere and determined he was, Sanzang had no option but to stay.

Five to seven days quickly passed before Mr. Kou engaged twenty-four local Buddhist monks to perform a mass to celebrate the fulfilment of the vow. The monks spent three or four days writing texts out and chose a lucky day on which to begin the Buddhist service. The way they did it was like in the Great Tang. There was

A great display of banners,  
Where the golden countenance was set out;  
Rows of candles  
And incense burnt in offering.  
Drums and gongs were beaten,  
Pipes and shawms were played.  
Cloud-cymbals,  
Pure-toned flutes,  
Sounded in tune;  
To the beat of the drum,  
And the woodwind's notes,  
The words of sutras were recited in unison.  
First the local god was put at ease,  
Then spirit generals were invited to come.  
The documents were sent out,  
And they bowed low to the Buddha statues,  
Reciting the Peacock Sutra,



障；点一架药师灯，焰焰辉光亮。拜水忏，解冤愆；讽《华严》，除诽谤。三乘妙法甚精勤，一二沙门皆一样。如此做了三昼夜，道场已毕。唐僧想着雷音，一心要去，又相辞谢。员外道：“老师辞别甚急，想是连日佛事冗忙，多致简慢，有见怪之意。”三藏道：“深扰尊府，不知何以为报，怎敢言怪！但只当时圣君送我出关，问几时可回，我就误答三年可回。不期在路耽阁，今已十四年矣！取经未知有无，及回又得十二三年，岂不违背圣旨？罪何可当！望老员外让贫僧前去，待取得经回，再造府久住些时，有何不可！”八戒忍不住，高叫道：“师父忒也不从人愿！不近人情！老员外大家巨富，许下这等斋僧之愿，今已圆满，又况留得至诚，须住年把，也不妨事；只管要去怎的？放了这等现成好斋不吃，却往人家化募！前头有你甚老爷、老娘家哩？”长老咄的喝了一声道：“你这夯货，只知要吃，更不管回向之因，正是那‘槽里吃食，胃里擦痒’的畜生！汝等既要贪此嗔痴，

Each word of which could sweep away disasters,  
A stand of lamps was lit for Bhaisajya-guru,  
To shine with flames of dazzling brightness.  
They performed the Water Ceremony  
To end any sense of grievance.  
Then they intoned the Avatamsaka Sutra  
To do away with slander.  
The Three Vehicles of the Wonderful Law are very fine:  
Different monks are all the same.

The mass lasted for three days and nights before it ended. In his longing to go to the Thunder Monastery the Tang Priest was determined to be on his way, so he took his leave of them and thanked them. "Teacher, you are very eager to say good-bye," Mr. Kou said. "I suppose you must have taken offence because for days on end we have been so busy with our service that we have treated you very offhandedly." "We have put your noble house to a great deal of trouble," Sanzang replied, "and I do not know how we will ever repay you. How could we possibly have taken offence? But when my wise monarch saw me off through the passes all those years ago he asked me when I would be back. I wrongly told him that I would return in three years, never imagining that the journey would be so badly delayed that it has already lasted fourteen years. I do not even know whether I will succeed in fetching the scriptures, and it will take me another twelve or thirteen years to get back. How am I to face the penalty for breaking my monarch's sage command? I beg you, sir, to let me go to fetch the scriptures and return. Next time I come to your mansion I will be able to stay much longer."

This was more than Pig could bear. "You don't care at all about what we want, Master," he shouted at the top of his voice. "You're showing no consideration at all. The old gentleman's very rich, and now he's fulfilled his vow to feed monks. Besides, he's really sincere about wanting to keep us here. It'd do no harm if we stayed here for a year or so. Why be so set on going? Why leave all this good food to go begging for meals elsewhere? Is it your parents' home ahead?" "All you care about is food, you cretin," shouted Sanzang angrily. "You don't care at all about the transference of cause and effect. Really, you're such an animal you'd eat from



明日等我自家去罢。”行者见师父变了脸，即揪住八戒，着头打一顿拳，骂道：“呆子不知好歹，惹得师父连我们都怪了！”沙僧笑道：“打得好！打得好！只这等不说话，还惹人嫌，且又插嘴！”那呆子气呼呼的，立在旁边，再不敢言。员外见他师徒们生恼，只得满面陪笑道：“老师莫焦燥，今日且少宽容，待明日我办些旗鼓，请几个邻里亲戚，送你们起程。”

正讲处，那老妪又出来道：“老师父，既蒙到舍，不必苦辞。今到几日了？”三藏道：“已半月矣。”老妪道：“这半月算我员外的功德。老身也有些针线钱儿，也愿斋老师父半月。”说不了，寇栋兄弟又出来道：“四位老爷，家父斋僧二十余年，更不曾遇着好人，今幸圆满，四位下降，诚然是蓬屋生辉。学生年幼，不知因果，常闻得有云：‘公修公得，婆修婆得，不修不得。’我家父、家母，各欲献芹者，正是各求得些因果，何必苦辞？就是愚兄弟，也省得有些束修钱儿，也只望供养老爷半月，方才送行。”三藏道：“令堂老菩萨盛情，已不敢领，怎么又承贤昆玉厚爱？决不敢领。今朝





the trough to scratch the itch in your belly. If you people are going to be so greedy and stupid I'll go by myself tomorrow." Seeing that the master's attitude had changed, Monkey grabbed hold of Pig and punched his head. "You've got no sense, you idiot," he said abusively. "You've made the master angry with us too." "He deserved that," said Friar Sand with a grin, "he deserved that. He's disgusting enough even if he doesn't say a word, but he would have to interrupt." Breathing heavily, the idiot stood to one side, not daring to say another word. Seeing the anger of master and disciple, Mr. Kou said, his face wreathed in smiles, "Do not be so short-tempered, teacher. Make yourself comfortable for the rest of the day. Tomorrow I will have banners and drums brought here and ask some relations and neighbours to come to see you off."

As they were talking the old woman come out again to say. "Venerable teacher, as you have come to our house you should not refuse too insistently. How many days have you spent here now?" "It is already a fortnight," Sanzang replied. "That fortnight is my gentleman's achievement," the old woman said. "I have a little pin-money with which I would like to entertain you gentlemen for another fortnight." Before she had finished speaking Kou Dong and his brother came out again to say, "Your four lordships, in the twenty and more years during which our father has been feeding monks he has never met better ones than yourselves. Now that by your gracious condescension you have made up the total you really have brought glory to our thatched hovel. We two are too young to understand about cause and effect, but we have often heard it said,

The husband gets what he has merited,  
The wife gets what she has merited;  
Nothing is got when nothing is merited.

Our father and mother each want to make a humble offering in order that each of them may merit a reward, so why must you refuse so insistently? And as we two brothers have saved a little of our school fees we hope to be allowed to support you gentlemen for another fortnight before seeing you on your way. "I dare not accept even the lavish hospitality of the venerable Bodhisattva your mother," Sanzang replied, "so how could I accept you brothers' generosity? I could not possibly do so. I really must set out today.

定要起身。万勿见罪。不然，久违钦限，罪不容诛矣。”那老姬与二子见他执一不住，便生起恼来道：“好意留他，他这等固执要去，——要去便就去了罢！只管劳叨甚么！”母子遂抽身进去。八戒忍不住口，又对唐僧道：“师父，不要拿过了班儿。常言道：‘留得在，落得怪。’我们且住一个月儿，了了他母子的愿心也罢了，只管忙怎的？”唐僧又咄了一声，喝道。那呆子就自家把嘴打了两下道：“啐！啐！啐！”说道：“莫多话！又做声了！”行者与沙僧款款的笑在一边。唐僧又怪行者道：“你笑甚么？”即捻诀要念《紧箍儿咒》，慌得个行者跪下道：“师父，我不曾笑，我不曾笑！千万莫念，莫念！”

员外又见他师徒们渐生烦恼，再也不敢苦留，只叫：“老师不必吵闹，准于明早送行。”遂此出了经堂，吩咐书办，写了百十个简帖儿，邀请邻里亲戚，明早奉送唐朝老师西行。一壁厢又叫庖人安排饯行的筵宴；一壁厢又叫管办的做二十对彩旗，觅一班吹鼓手乐人，南来寺里请一班和尚，东岳观里请一班道士，限明日巳时，各项俱要整齐。众执事领命去讫。不多时，天又晚了。吃了晚斋，各归寝处。正是那：

几点归鸦过别村，楼头钟鼓远相闻。  
六街三市人烟静，万户千门灯火昏。



Please, please do not take offence. If I do not go now I will be unable to avoid execution for exceeding my emperor's time-limit by so long."

When the old woman and her two sons realized that Sanzang was determined not to stay they started losing their patience. "We invite you very nicely to stay," they said, "but you're obstinately set on going. If you're going, go, and cut out this chatter." Mother and sons then left to go back to the house. Pig could hold his tongue no longer. "Master," he said to the Tang Priest, "don't overdo it. As the saying goes, 'If you can stay, don't go away.' Let's stay here for another month to let the mother and her sons fulfil their wishes. Why do you have to be in such a rush?" The Tang Priest made another angry noise at him and shouted again. The idiot then slapped his own face twice, saying, "Tut, tut, tut. Don't talk out of turn. You spoke again." Brother Monkey and Friar Sand, who were standing to one side, started spluttering with laughter. The Tang Priest was angry with Monkey again. "What are you laughing at?" he asked, and made the hand magic, ready to recite the Band-tightening Spell. This so terrified Monkey that he fell to his knees at once and said, "I didn't laugh, Master. Whatever you do, don't say the spell! Don't say it!"

Seeing that master and disciples were getting into a worse and worse temper with each other Mr. Kou gave up his insistence on their staying. "Don't quarrel, teachers", he said, "I'll definitely see you on your way tomorrow morning." He then left the sutra hall and told his secretary to write a hundred or so invitations to his neighbours and relations to see the Tang Priest off to the west early the next morning. He told the cooks to lay on a parting banquet, while also instructing his steward to have twenty pairs of coloured flags made, hire a band of musicians, and engage a group of Buddhist monks from the Monastery from the South and another group of Taoist priests from the Eastern Peak Temple. Everything was to be ready and in order by ten in the morning. All the gentleman's staff went off to carry out their orders. Soon it was evening again, and after supper everyone went to bed. It was the time when

Dots of homegoing rooks pass the lonely village;  
Drum and bell can be heard from each other's distant towers.  
In streets and markets the bustle is stilled;  
In all the houses the lamps shine dimly.

鄭玄經  
PDG



月皎风清花弄影，银河惨淡映星辰。

子规啼处更深矣，天籁无声大地钧。

当时三四更天气，各管事的家僮，尽皆早起，买办各项物件。你看那办筵席的，厨上慌忙；置彩旗的，堂前吵闹；请僧道的，两脚奔波；叫鼓乐的，一身急纵；送简帖的，东走西跑；备轿马的，上呼下应，这半夜，直嚷至天明，将巳时前后，各项俱完，也只是有钱不过。

却表唐僧师徒们早起，又有那一班人供奉。长老吩咐收拾行李，扣备马匹。呆子听说要走，又努嘴胖唇，唧唧啾啾，只得将衣钵收拾，找启高肩担子。沙僧刷鞴马匹，套起鞍辔伺候。行者将九环杖递在师父手里，他将通关文牒的引袋儿，挂在胸前，只是一齐要走。员外又都请至后面大厂厅内。那里面又铺设了筵宴，比斋堂中相待的更是不同。但见那：

帘幕高挂，屏围四绕。正中间，挂一幅寿山福海之图；两壁厢，列四轴春夏秋冬之景。龙文鼎内香飘蕩，鹊尾炉中瑞气生。看盘簇彩，宝妆花色色鲜明；排桌堆







Flowers in the breeze throw shadows under the moon;  
The stars shine bright against the Milky Way.  
Where the cuckoo sings the night seems deeper;  
All natural sounds are stilled across the earth.

During the third and fourth watches of the night all the household servants in charge of various matters got up early to attend to their tasks. Just watch. The cooks preparing the banquet were busy in the kitchen. The people who had to buy coloured flags were bustling in front of the hall. Those engaging Buddhist and Taoist clergy were hurrying about as fast as their legs could carry them. Those hiring musicians were in a great rush. The messengers delivering invitations ran all over the place, while the servants preparing the carrying-chairs and horses were calling to each other. They were all shouting from the middle of the night until dawn, and by around ten o'clock everything was prepared. This was all because the family was rich.

The story tells how the Tang Priest and his disciples got up early to be waited on once more by that crowd of servants. The venerable elder told them to pack the baggage and saddle the horse. When the idiot heard that they were about to go he pulled a face, pouted and grumbled, but he still had to pack the clothes and begging bowls then go to look for the carrying pole. Friar Sand brushed the horse, saddled and harnessed it, and stood waiting. Brother Monkey put the nine-ringed monastic staff in his master's hand and hung the passport in a bag in front of his chest. They were now all ready to set out. Mr. Kou then invited them into the large hall at the back, where a feast was set out that excelled even the one they had eaten in the refectory.

Curtains hung from on high;  
Screens stood all around.  
In the middle was a picture:  
A mountain of long life and a sea of blessings.  
On both walls were displayed.  
Scrolls of spring, summer, autumn and winter.  
From the dragon-patterned tripod came clouds of incense;  
Above magpie-tailed burners rose auspicious vapours.



金，狮仙糖齐齐摆列。阶前鼓舞按宫商，堂上果肴铺锦绣。素汤素饭甚清奇，香酒香茶多美艳。虽然是百姓之家，却不亚王侯之宅。只听得一片欢声，真个也惊天动地。

长老正与员外作礼，只见家僮来报：“客俱到了。”却是那请来的左邻、右舍、妻弟、姨兄、姐夫、妹丈；又有那些同道的斋公，念佛的善友，一齐都向长老礼拜。拜毕，各各叙坐。只见堂下面鼓瑟吹笙，堂上边弦歌酒宴。这一席盛宴，八戒留心，对沙僧道：“兄弟，放怀放量吃些儿。离了寇家，再没这好丰盛的东西了！”沙僧笑道：“二哥说那里话！常言道：‘珍馐百味，一饱便休。只有私房路，那有私房肚？’”八戒道：“你也忒不济！不济！我这一顿尽饱吃了，就是三日也急忙不饿。”行者听见道：“呆子，莫胀破了肚子！如今要走路哩！”

说不了，日将中矣。长老在上举箸，念《揭斋经》。八戒慌了，拿过添饭来，一口一碗，又丢馥有五六碗，把那馒头、卷儿、饼子、烧果，没好没歹的，满满笼了两袖，才跟



In bowls were bunches of colour,  
Fresh and brilliant flowers of splendid form.  
The tables were piled with gold:  
Lines of confections shaped like lions and immortals.  
Music and dancing before the steps were in true harmony;  
The dishes in the hall were like a brocade.  
Exquisite soup and rice, both free of meat;  
The finest tea and the best of wines.  
Although they were only commoners  
Their home was fine enough for a prince.  
All that could be heard were happy sounds  
So loud they surprised the sky and shook the earth.

The venerable elder was just exchanging courtesies with Mr. Kou when a servant came in to report, "The guests are all here." These were the people who had been invited — neighbours, relations by marriage, and some of his pious friends who also fed monks and recited the name of the Buddha—and all of them bowed to the venerable elder. After the greetings had been made everyone sat down. Outside the hall zithers and panpipes were played, while inside the hall pipas and songs accompanied the banquet. Pig paid great attention to this rich banquet. "Brother," he said to Friar Sand, "relax and eat as much as you can. There won't be anything as good as this to eat after we leave the Kou house." "Nonsense," "Nonsense," Friar Sand replied with a laugh. "As the saying goes,

No matter how splendid the banquet you eat,  
For only a while can it keep you replete.  
Your savings may meet the expense of the road,  
But savings can never in bellies be stowed."

"You're hopeless," said Pig, "hopeless. If I eat my fill today I won't feel hungry for the next three days." "Idiot," said Monkey, who had heard this. "Don't fill your belly till it bursts. We've got to start walking now."

They were still talking, and it was almost noon when Sanzang raised his chopsticks and said grace. Pig grabbed a bowl, filled it with desperate speed, and ate five or six bowlfuls in succession, gulping down a whole bowlful at a time. Without any qualms at all he filled both his sleeves with steamed bread, twists, pancakes and cooked dishes before rising with his

师父起身。长老谢了员外，又谢了众人，一同出门。你看那门外摆着彩旗宝盖，鼓手乐人。又见那两班僧道方来，员外笑道：“列位来迟，老师去急，不及奉斋，俟回来谢罢。”众等让叙道路，抬轿的抬轿，骑马的骑马，步行的步行，都让长老四众前行。只闻得鼓乐喧天，旗幡蔽日，人烟凑集，车马骈填，都来看寇员外迎送唐僧。这一场富贵，真赛过珠围翠绕，诚不亚锦帐藏春！

那一班僧，打一套佛曲；那一班道，吹一道玄音，俱送出府城之外。行至十里长亭，又设着簞食壶浆，擎杯把盏，相饮而别。那员外犹不忍舍，噙着泪道：“老师取经回来，是必到舍再住几日，以了我寇洪之心。”三藏感之不尽，谢之无已道：“我若到灵山，得见佛祖，首表员外之大德。回时定踵门叩谢，叩谢！”说说话儿，不觉的又有二三里路。长老恳切拜辞。那员外又放声大哭而转。这正是：有愿斋僧归妙觉，无缘得见佛如来。

且不说寇员外送至十里长亭，同众回家。却说他师徒四众，行有四五十里之地，天色将晚。长老道：“天晚了，何方借宿？”八戒挑着担，努着嘴道：“放了现成茶饭不吃，清凉





master. Sanzang thanked the gentleman and everyone else, then they all went outside together. Just look at the coloured banners, splendid canopies, drummers and instrumentalists outside. Only then did two groups of clergy, one Buddhist and one Taoist, arrive. "Gentlemen," said Mr. Kou, "you are late. Our teacher is in a hurry to leave, so I will not be able to offer you a meal. I'll show you my gratitude when we come back." Everyone then opened a way to let them through. the carriers carrying their chairs, the riders on their horses and the walkers on foot all let Sanzang and his three disciples go first. The heavens rang with drumming and music, the flags and banner blotted out the sun, crowds pressed around, and carriages and horses were all packed close together as everyone came to watch Mr. Kou seeing the Tang Priest off. The splendour all around was more magnificent than pearls or jade, and no less fine than brocade screens behind which spring lies hidden.

The Buddhist monks playing Buddhist tunes and the Taoist priests their Taoist airs all escorted the travellers out of the prefecture. When they reached the three-mile pavilion, baskets of food and jars of drink were set out, cups were raised, and they all drank parting toasts. Mr. Kou, loath to let them go, said as he choked back his tears, "Teacher, you must spend some more days with us on your way back with the scriptures to fulfil my longing." Overcome with gratitude, Sanzang thanked him at great length. "If I reach Vulture Peak," he said, "and see the Lord Buddha the first thing I will do will be to praise your great virtue. We will certainly come to kowtow to you in thanks on our return journey." As they talked they covered another mile or so without noticing it. Then the venerable elder insisted on taking his leave, at which Mr. Kou turned back, sobbing aloud. Indeed,

He who had vowed to feed the clergy found enlightenment:

He was not fated to see the Tathagata Buddha.

We will tell not of how Mr. Kou went home with everyone after seeing the travellers off as far as the three-mile pavilion, but of how the master and his three disciples went on for some twelve or fifteen miles. By now it was growing dark. "It's late," Sanzang said. "Where are we to spend the night?" Pig, who was carrying the pole, pulled a face and said, "You would have to leave ready-cooked meals behind and refuse to stay in a nice cool

瓦屋不住，却要走甚么路，像抢丧踵魂的！如今天晚，倘下起雨来，却如之何！”三藏骂道：“泼孽畜，又来报怨了！常言道：‘长安虽好，不是久恋之家。’待我们有缘拜了佛祖，取得真经，那时回转大唐，奏过主公，将那御厨里饭，凭你吃上几年，胀死你这孽畜，教你做个饱鬼！”那呆子吓吓的暗笑，不敢复言。

行者举目遥观，只见大路旁有几间房宇，急请师父道：“那里安歇，那里安歇。”长老至前，见是一座倒塌的牌坊，坊上有一旧扁，扁上有落颜色积尘的四个大字，乃“华光行院”。长老下了马道：“华光菩萨是火焰五光佛的徒弟。因剿除毒火鬼王，降了职，化做五显灵官。此间必有庙祝。”遂一齐进去。但见廊房俱倒，墙壁皆倾，更不见人之踪迹，只是些杂草丛菁。欲抽身而出，不期天上黑云盖顶，大雨淋漓。没办法，却在那破房之下，拣遮得风雨处，将身躲避。密密寂寂，不敢高声，恐有妖邪知觉。坐的坐，站的站，苦捱了一夜未睡。

咦！真个是：

泰极还生否，乐处又逢悲。

毕竟不知天晓向前去还是如何，且听下回分解。





brick house so as to go wherever it is we're going. That's just asking for trouble. It's very late now. What'll we do if it starts raining?" "Evil, insolent beast," cursed Sanzang, "complaining again. As the saying goes,

The capital may be remarkably fine,  
But we can't linger here for a very long time.

If we are fated to visit the Lord Buddha, fetch the true scriptures, go back to Great Tang and report to the emperor I will let you eat in the imperial kitchens for years on end. Then, you evil beast, you will swell up till you burst. That will teach you to be such a greedy devil." The idiot chortled quietly to himself, but did not dare say another word.

When Brother Monkey raised his eyes to look around he saw some buildings beside the road and asked his master urgently, "Can we spend the night here? Can we?" Sanzang went over to the place, where he saw a ruined memorial arch on which was inscribed

#### THE VIHARA OF PADMAPRABHA

"The Bodhisattva Padmaprabha was a disciple of the Buddha Sikhin," said Sanzang, dismounting. "He was dismissed for eliminating the Demon King of Poison Fire and turned into the Spirit Officer of the Five Manifests. There must be a shrine here." They then all went in together. The cloisters had all collapsed, the walls had fallen down, and there was no trace of anybody around, only of vegetation running wild. They would have gone out again, but the sky had filled with dark clouds and it had started to pour with rain. There was nothing for it but to find a place in the ruins where they could shelter from the storm. They kept completely silent, not daring to speak aloud for fear that some evil demon might hear them. Thus it was that they endured a sleepless night sitting or standing there. Oh dear! How true it is that

Disaster strikes at triumph's height;  
In time of joy comes sorrow's blight.

If you don't know what happened when they carried on with their journey, listen to the explanation in the next instalment.



## 第九十七回

### 金酬外护遭魔蛰 圣显幽魂救本原

且不言唐僧等在华光破屋中，苦奈夜雨存身。却说铜台府地灵县城内有伙凶徒，因宿娼、饮酒、赌博，花费了家私，无计过活，遂伙了十数人做贼，算道本城那家是第一个财主，那家是第二个财主，去打劫些金银用度。内有一人道：“也不用缉访，也不须算计，只有今日送那唐朝和尚的寇员外家，十分富厚。我们乘此夜雨，街上人也不防备，火甲等也不巡逻，就此下手，劫他些资本，我们再去嫖赌儿耍子，岂不美哉！”众贼欢喜，齐了心，都带了短刀、蒺藜、拐子、闷棍、麻绳、火把，冒雨前来。打开寇家大门，呐喊杀人。慌得他家里，若大若小，是男是女，俱躲个干净。妈妈儿躲在床底；老头儿闪在门后；寇梁、寇栋与着亲的几个儿女，都战战兢兢的四散逃走顾命。那伙贼，拿着刀，点着火，将他家箱笼打开，把些金银宝贝，首饰衣裳，器皿家火，尽情搜劫。那员外割舍不得，拚了命，走出门来，对众强人哀告道：“列位大王，彀你用的便罢，还留几件衣物与我



## Chapter 97

### The Monks and Their Supporters Meet With Demonic Attack The Sage Makes the Spirit Reappear to Save the Primal One

We will tell not of how the Tang Priest and the others endured a hard night in the dilapidated palace of Padmaprabha, but of a group of evil villains in Diling county in the prefecture of Brazentower who had squandered all their families' fortunes in whoring, drinking and gambling. Having nothing else left to live on they had formed a criminal gang of a dozen and more members and were discussing which family was the richest in the city and which the second richest. The idea was to rob them of their gold and silver and thus get some money to spend. "There's no need to go round making enquiries," one of them said, "or work it out in detail. The Mr. Kou who saw the Tang monk off today is rolling in money. Let's strike tonight in the rain. There'll be nobody ready for us in the streets and the fire wardens won't be patrolling. When we've stolen his property we'll be able to go with the girls, gamble and have a good time again. That would be great, wouldn't it?" The other robbers were all delighted with the suggestion, and with one heart they all set out in the rain carrying daggers, spiked clubs, sticks, coshes, ropes and torches. Flinging open the main gates of the Kou house they charged inside, shouting and sending everyone inside, young and old, male and female, scurrying into hiding. The old woman hid under the bed and the old man slipped behind the gates, while Kou Liang, Kou Dong and their families fled for their lives in all directions. Holding their knives in their hands and lighting torches, the bandits opened up all the chests in the house and grabbed as much of the gold, silver, jewellery, hair ornaments, clothing, vessels and other household goods as they wanted. Mr. Kou could not bear to lose all this, so taking his life in his hands he came out from behind the gate to plead with the robbers. "Take as much as you want, great kings," he said, "but please leave me a few clothes to be buried in." The robbers were in no



老汉送终。”那众强人那容分说，赶上前，把寇员外撩阴一脚，踢翻在地，可怜三魂渺渺归阴府，七魄悠悠别世人！众贼得了手，走出寇家，顺城脚做了软梯，漫城墙一一系出，冒着雨连夜奔西而去。那寇家僮仆，见贼退了，方才出头。及看时，老员外已死在地下。放声哭道：“天呀！主人公已打死了。”众皆伏尸而哭，悲悲啼啼。

将四更时，那妈妈想恨唐僧等不受他的斋供，因为花扑扑的送他，惹出这场灾祸，便生妒害之心，欲陷他四众。扶着寇梁道：“儿啊，不须哭了。你老子今日也斋僧，明日也斋僧，岂知今日做圆满，斋着那一伙送命的僧也！”他兄弟道：“母亲，怎么是送命的僧？”妈妈道：“贼势凶勇，杀进房来，我就躲在床下，战兢兢的留心向灯火处看得明白。你说谁？点火的是唐僧，持刀的是猪八戒，搬金银的是沙和尚，打死你老子的是孙行者。”二子闻言，认了真实道：“母亲既然看得明白，必定是了。他四人在我家住了半月，将我家门户墙垣，窗棂巷道，俱看熟了，财动人心，所以乘此夜雨，复到我家。既劫去财物，又害了父亲，此情何毒！待天明到府里递失状坐名告他。”寇栋道：“失状如何写？”寇梁道：“就依母亲之言。”写道：

“唐僧点着火，八戒叫杀人。

沙和尚劫出金银去，孙行者打死我父亲。”



mood for argument. They rushed up to him, tripped and kicked him to the ground. Alas,

His three souls vanished to the underworld;  
His seven spirits left the world of men.

The successful robbers left the Kou house, put up a rope ladder from the foot of the city wall, took it in turns to cross and fled westwards in the rain. Only when they saw that the robbers had gone did the servants of the Kou family dare show their heads again. When they looked for old Mr. Kou and found him lying dead on the floor they started weeping aloud. "Heavens! The master's been murdered!" they all said as they wept, embracing the body and sobbing in misery.

When it was almost the fourth watch the resentful Mrs. Kou, who was angry with the Tang Priest and his followers for rejecting their hospitality, and also because the extravagance of their send-off had provoked this disaster, decided to ruin the four of them. Helping Kou Liang to his feet, she said, "Don't cry, my son. Your father fed monks day in and day out. Who ever would have thought that he would complete the number by feeding a gang of monks who'd murder him?" "Mother," the brothers asked, "how did those monks murder him?" "Those bandits were so bold and vicious that when they charged in I hid under the bed," she replied. "Although I was trembling I made sure to take a very good look at them by the light of the torches. Do you know who they were? The Tang Priest was lighting torches, Pig was holding a knife, Friar Sand was taking the gold and silver, and Monkey killed your father." The two sons believed all this. "If you saw all that clearly, mother," they said, "you must be right. They spent a fortnight in our house, so they knew all the doors, walls, windows and passageways. They must have been tempted by our wealth and come back here under cover of rain and darkness. How evil! They've stolen our property and murdered our father. Once it's light we'll go to the local government and report them as wanted men." "What sort of wanted notice should we write?" Kou Dong asked "We'll write what our mother said," Kou Liang replied, and he wrote;

The Tang Priest lit the torches, Pig incited to murder, Friar Sand stole the gold and silver and Sun the Novice murdered our father.

一家子吵吵闹闹，不觉天晓。一壁厢传请亲人，置办棺木；一壁厢寇梁兄弟，赴府投词。原来这铜台府刺史正堂大人：

平生正直，素性贤良。少年向雪案攻书，早岁在金銮对策。常怀忠义之心，每切仁慈之念。名扬青史播千年，龚黄再见；声振黄堂传万古，卓鲁重生。

当时坐了堂，发放了一应事务，即令抬出放告牌。这寇梁兄弟抱牌而入，跪倒高叫道：“爷爷，小的们是告强盗得财，杀伤人命重情事。”刺史接上状去，看了这般这的，如此如彼，即问道：“昨日有人传说，你家斋僧圆满，斋得四众高僧，乃东土唐朝的罗汉，花扑扑的满街鼓乐送行，怎么却有这般事情？”寇梁等磕头道：“爷爷，小的父亲寇洪，斋僧二十四年，因这四僧远来，恰足万僧之数；因此做了圆满，留他住了半月。他就将路道、门窗都看熟了。当日送出，当晚复回，乘黑夜风雨，遂明火执杖，杀进房来，劫去金银财宝，衣服首饰；又将父打死在地。望爷爷与小民做主！”刺史闻言，即点起马步快手并民壮人役，共有百五十人，各执





The whole household was in such a hubbub that before they noticed it day had dawned. While invitations were sent out to their relatives and a coffin was ordered Kou Liang and his brother went to the local government offices to deposit their complaint. Now the prefect of Brazentower

Had always been upright,  
Was good by nature.  
As a boy he had studied by the light of the snow;  
When young he had taken the palace examinations.  
His heart was always set on loyalty and justice,  
And filled with thoughts of kindness and benevolence.  
His name would be transmitted in annals for a thousand years,  
Like a Gong Sui or Huang Ba<sup>1</sup> come back to life;  
His fame would resound for ten thousand ages in the halls of office,  
Zhuo Mao and Lu Gong<sup>2</sup> reborn.

When he had taken his seat in the hall and declared that all matters could be dealt with, he ordered that the placard asking for complaints should be carried outside. Kou Liang and his brother then came in holding the placard, knelt down and called aloud, "Your Honour, we have come to denounce some bandits as thieves and murderers." The prefect accepted their complaint and read what it had to say. "I was told yesterday that your family completed your vow of feeding monks," the prefect said, "by feeding four distinguished ones, arhats from the Tang Dynasty in the east. You made a great display of sending them off with drums and music. So how could such a thing as this have possibly happened?" "Your Honour," said Kou Liang, kowtowing, "our father Kou Hong had been feeding monks for twenty-four years. These four monks who had come from afar just happened to make up the ten thousand, which was why he held a service to mark the completion and kept them there for a fortnight. They got to know all the passageways, doors and windows. They were seen off during the day and came back yesterday evening. During the dark and stormy night they charged into the house with torches and weapons to steal our gold, silver, jewellery, clothes and hair ornaments. They beat our father to death and left him lying on the ground. We beg you to be our protector." On hearing this the prefect mustered infantry, cavalry and able-bodied civilian conscripts, 150 men in all, who rushed straight out of

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锋利器械，出西门一直来赶唐僧四众。

却说他师徒们，在那华光行院破屋下挨到天晓。方才出门，上路奔西。可可的那些强盗当夜打劫了寇家，系出城外，也向西方大路上，行经天晓，走过华光院西去，有二十里远近，藏于山凹中，分拨金银等物。分还未了，忽见唐僧四众顺路而来，众贼心犹不歇，指定唐僧道：“那个是昨日送行的和尚来了！”众贼笑道：“来得好！来得好！我们也是干这般没天理的买卖。这些和尚缘路来，又在寇家许久，不知身边有多少东西，我们索性去截住他，夺了盘缠，抢了白马凑分，却不是遂心满意之事？”众贼遂持兵器，呐一声喊，跑上大路，一字儿摆开。叫道：“和尚！不要走！快留下买路钱，饶你性命！牙进半个‘不’字，一刀一个，决不留存！”唬得个唐僧在马上乱战，沙僧与八戒心慌，对行者道：“怎的了！怎的了！苦奈得半夜雨天，又早遇强徒断路，诚所谓‘祸不单行’也！”行者笑道：“师父莫怕，兄弟勿忧。等老孙去问他一问。”

好大圣，束一束虎皮裙子，抖一抖锦布直裰，走近前，叉手当胸道：“列位是做甚么的？”贼徒喝道：“这厮不知死活，敢来问我！你额颅下没眼，不认得我是大王爷爷？快将买路钱来，放你过去！”行者闻言，满面陪笑道：“你原来是





the western gate carrying sharp weapons in pursuit of the Tang Priest and his three disciples.

The story now tells how master and disciples stayed in the ruins of the minor palace of padmaprabha until dawn, when they went out and started hurrying westwards. The bandits, who had gone along the main road west all night till daybreak after robbing the Kou family and leaving the city, had passed the palace of Padmaprabha and hidden in the mountains some six or seven miles to the west. Here they were just dividing up the gold and silver when the Tang Priest and his three followers came into view, also heading west along the road. The bandits, whose greed was not yet sated, pointed at the Tang Priest and said, "Look! Aren't they the monks who were seen off yesterday?" "And a very welcome arrival too," said the other bandits, laughing, "Let's do a bit more of our dirty business. Those monks coming along the road spent a long time in the Kou house. Goodness only knows how much stuff they're carrying. Let's hold them up, take their travel money and white horse, and share it all out. That'll suit us very nicely." The robbers then rushed to the road, brandishing their weapons and yelling their war cry as they formed a line. "Stay where you are, monks," they shouted. "Leave some toll money and we'll spare your lives. If so much as half a 'no' comes out through your teeth you'll all be cut down without mercy." The Tang Priest was shaking with terror as he sat on his horse. "What are we to do?" Pig and Friar Sand asked Brother Monkey with alarm. "What are we to do? We had a miserable night in the rain, and after starting out again this morning we're being robbed by bandits. How true is it that troubles never come singly." "Don't be frightened, Master," said Monkey with a smile, "and stop worrying, brothers. Wait while I go and ask them a few questions."

The splendid Great Sage put on his tigerskin kilt, straightened up his brocade and cotton tunic, went up to them, put his hands together in front of his chest and asked, "What are you gentlemen doing?" "Don't you care whether you live or die, you swine?" the robbers yelled back at him. "How dare you question us! Have you got no eyes in your head? Don't you realize who we great kings are? Hand your toll money over at once and we'll let you go on your way." When he heard this, Monkey wreathed

剪径的强盗！”贼徒发狠叫：“杀了！”行者假假的惊恐道：“大王！大王！我是乡村中的和尚，不会说话，冲撞莫怪，莫怪！若要买路钱，不要问那三个，只消问我。我是个管帐的。凡有经钱、衬钱，那里化缘的、布施的，都在包袱中，尽是我管出入。那个骑马的，虽是我的师父，他却只会念经，不管闲事，财色俱忘，一毫没有。那个黑脸的，是我半路上收的个后生，只会养马。那个长嘴的，是我雇的长工，只会挑担。你把三个放过去，我将盘缠、衣钵，尽情送你。”众贼听说：“这个和尚倒是个老实头儿。既如此，饶了你命，教那三个丢下行李，放他过去。”行者回头使个眼色，沙僧就丢了行李担子，与师父牵着马，同八戒往西径走，行者低头打开包袱，就地掬把尘土，往上一洒，念个咒语，乃是个定身之法；喝一声“住！”那伙贼——共有三十来名——一个个咬着牙，睁着眼，撒着手，直直的站定，莫能言语，不得动身。行者跳出路口，叫道：“师父，回来！回来！”八戒慌了道：“不好，不好！师兄供出我们来了！他身上又无钱财，包袱里又无金银，必定是叫师父要马哩。——叫我们是剥衣服了。”沙僧笑道：“二哥莫乱说！大哥是个了得的。向者那般毒魔狠怪，也能收服，怕这几个毛贼？他那里招呼，必有话说，快回去看看。”长老听言，欣然转马，回至边前，叫道：“悟空，有甚事叫回来也？”行者道：“你们看







his face in smiles and replied, "So you're bandits who hold people up on the road." "Kill him!" the bandits yelled with fury. "Your Majesties," said Monkey with feigned terror, "Your Majesties, I'm only a monk from the country. I don't know the right things to say. Please don't be angry if I've offended you, please don't. If what you want is toll money all you have to do is to ask me: no need to ask the other three. I'm the book-keeper. All the money we get for chanting sutras and as alms, all we beg and all we're given, goes into the bundles, and I'm in charge of spending it. The man on the horse is my master. All he can do is recite sutras. He doesn't care about anything else. He's forgotten all about wealth and sex, and he's got nothing at all. The black-faced one is a junior I collected on our journey. All he can do is look after the horse. And the one with a long snout is a labourer I hired. He's only good for carrying a pole. Let those three go while I fetch our travel money, cassocks and begging bowls. I'll give you all you want." "You seem to be an honest chap, monk," the robbers said, "so we'll spare your life. Tell the other three to leave their luggage, and we'll let them go." Monkey turned back and gave them a look Friar Sand put down the carrying-pole with the luggage, and led the master's horse as they carried on westwards. Monkey bowed down to undo the bundle, took a pinch of dust from the ground, and scattered it on the bundle as he said the words of a spell. It was body-fixing magic, so the moment he shouted, "Stop!" the thirty and more bandits all stood stock still, grinding their teeth, staring, their hands apart. None of them could speak or move. "Come back, Master," shouted Monkey, "come back!"

"This is terrible," said Pig in alarm, "this is terrible. Big brother's informed on us. He isn't carrying any money on him, and there's no gold or silver in the bundle. He must be calling the master back to ask him to give up his horse. He's going to get the clothes stripped off our backs." "Don't talk such rubbish, brother," said Friar Sand with a laugh. "Big brother knows what he's doing. He's always been bale to beat vicious monsters and demons up till now, so what do we have to fear from a few petty thieves? He must be calling us back because he's got something to say to us. Let's go straight there and find out." When the venerable elder heard this he cheerfully turned his horse round and went back. "Wukong," he called, "why have you called us back?"



这些贼是怎的说？”八戒近前推着他，叫道：“强盗，你怎的不动弹了？”那贼浑然无知，不言不语。八戒道：“好的痴症了！”行者笑道：“是老孙使个定身法定住也。”八戒道：“既定了身，未曾定口，怎么连声也不做？”行者道：“师父请下马坐着。常言道：‘只有错拿，没有错放。’兄弟，你们把贼都扳翻倒，捆了，教他供一个供状，看他是个雏儿强盗，把势强盗。”沙僧道：“没绳索哩。”行者即拔下些毫毛，吹口仙气，变作三十条绳索，一齐下手，把贼扳翻，都四马攒蹄捆住，却又念念解咒，那伙贼渐渐苏醒。

行者请唐僧坐在上首，他三人各执兵器喝道：“毛贼！你们一起有多少人，做了几年买卖？打劫了有多少东西？可曾杀伤人口？还是初犯，却是二犯，三犯？”众贼开口道：“爷爷饶命！”行者道：“莫叫唤！从实供来！”众贼道：“老爷，我们不是久惯做贼的，都是好人家子弟。只因不才，吃酒赌钱，宿娼顽耍，将父祖家业，尽花费了，一向无干，又无钱用。访知铜台府城中寇员外家资财豪富、昨日合伙，当晚乘夜雨昏黑，就去打劫。劫的有些金银服饰，在这路北下山凹里正自分赃，忽见老爷们来。内中有认得是寇员外送行的，必定身边有物；又见行李沉重，白马快走，人心不足，故又来邀截。岂知老爷有大神通法力，将我们困住。万望老爷慈





“Hear what these robbers have got to say for themselves,” Brother Monkey said. Pig went up to them, shoved them and asked, “Why don’t you move, bandits?” The bandits remained completely unconscious and said nothing. “They’re thick, and dumb too,” said Pig. “I fixed them by magic,” said Monkey with a laugh. “Even if you fixed them,” said Pig, “you didn’t fix their mouths, so why aren’t they making a sound?” “Please dismount and sit down, Master,” said Brother Monkey. “As the saying goes, ‘People only get arrested by mistake; they never get released by mistake.’ Knock all the robbers over, brother, and tie them up. Then we’ll force them to make statements. Find out if they’re beginners or old hands.” “Haven’t got any rope,” said Friar Sand. Monkey then pulled out some of his hairs, blew on them with magic breath and turned them into thirty lengths of rope. They all set to, knocked the robbers over, and tied their hands and feet together. Then Monkey said the words that ended the spell, whereupon the bandits gradually revived.

Monkey invited the Tang Priest to take the seat of honour while he and the other two shouted, holding their weapons, “Hairy bandits! How many of you are there altogether, and how many years have you been in this line of business? How many things have you stolen? Have you murdered anyone? Is this your first offence? Or your second? Or your third?” “Spare our lives, your lordships,” pleaded the robbers. “Stop shouting,” said Monkey, “and come clean.” “We aren’t hardened robbers, your lordships,” they said. “We’re all from good families. Because we’re a bad lot we squandered all the wealth we’d inherited in drinking, gambling, whoring and living it up. We’ve never worked, and now we’ve got no money either. We found out that Mr. Kou’s family was one of the richest in the prefecture of Brazentower, so last night we got together to rob it under cover of darkness and rain. We stole some gold, silver, clothing and jewellery, and were just dividing it up in a mountain hollow to the north of the track when we noticed you gentlemen coming. Some of us recognized you as the monks Mr. Kou saw off, so we were sure that you must have some goods on you. Then we saw how heavy your luggage was and how fast the white horse was going. It was our disgraceful greed that made us try to hold you up. Never did we imagine that you would have such divine powers and be able to tie us up. We beg you to be merciful to us. Take

悲，收去那劫的财物，饶了我的性命也！”

三藏听说是寇家劫的财物，猛然吃了一惊，慌忙站起道：“悟空，寇老员外十分好善，如何招此灾厄？”行者笑道：“只为送我们起身，那等彩帐花幢，盛张鼓乐，惊动了人眼目，所以这伙光棍就去下手他家。今又幸遇着我们，夺下他这许多金银服饰。”三藏道：“我们扰他半月，感激厚恩，无以为报，不如将此财物护送他家，却不是一件好事？”行者依言。即与八戒、沙僧，去山凹里取将那些赃物，收拾了，驮在马上，又教八戒挑了一担金银，沙僧挑着自己行李。行者欲将这伙强盗一棍尽情打死，又恐唐僧怪他伤人性命，只得将身一抖，收上毫毛。那伙贼松了手脚，爬起来，一个个落草逃生而去。这唐僧转步回身，将财物送还员外。这一去，却似飞蛾投火，反受其殃。有诗为证。诗曰：

恩将恩报人间少，反把恩慈变作仇。

下水救人终有失，三思行事却无忧。

三藏师徒们将着金银服饰拿转，正行处，忽见那枪刀簇簇而来。三藏大惊道：“徒弟，你看那兵器簇拥相临，是甚好歹？”八戒道：“祸来了，祸来了！这是那放去的强盗，他取了兵器，又伙了些人，转过路来与我们斗杀也！”沙僧道：“二哥，那来的不是贼势。——大哥，你仔细观之。”行者悄悄



back what we stole and spare our lives.”

Sanzang was violently shocked to hear that their booty had been stolen from the Kou household. He stood up at once and said, “Mr. Kou was a very good man, Wukong, so how did he bring such a disaster on himself?” “It was all because the coloured hangings and fancy parasols, and the huge numbers of drummers and musicians when we were seen off attracted too much attention,” replied Monkey with a smile. “That’s why this gang of desperadoes attacked his house. Luckily they ran into us, and we’ve taken back all the gold, silver, clothing and jewellery.”

“We put Mr. Kou out for a whole fortnight,” said Sanzang, “so we owe him a huge debt of gratitude that we have not yet been able to repay. Would it not be a good deed to return this property to his house?” Monkey agreed, and he went to the mountain hollow with Pig and Friar Sand to fetch the booty, which they packed up and loaded on the horse. He told Pig to carry the load of gold and silver while friar Sand carried their own luggage. Monkey was just on the point of killing all the bandits with his cudgel when he had the worrying thought that the Tang Priest might get angry with him for committing murder. So he could only shake himself and take back all the hairs. Now that their hands and feet had been untied the thieves all got up then fled for their lives into the undergrowth. The Tang Priest then turned back the way he had come to return the booty to Mr. Kou. In making this journey he was like a moth flying into a flame and coming to disaster. There is a poem about it that goes:

Kindness to others is rarely with kindness rewarded;  
Kindness will often to hate and hostility lead.  
Plunge in the water to rescue the drowning? You’ll suffer.  
Think before acting and spare yourself grief you don’t need.

Sanzang and his disciples were just heading back with the gold, silver, clothing and jewellery when the crowd of men armed with spears and swords arrived. “Disciples,” said Sanzang with alarm, “look at all those armed men coming here. What is happening?” “It’s a disaster,” said Pig, “a disaster. They’re the robbers we set free. They’ve found weapons and ganged up with some more people. Now they’ve come back and they’re going to kill us.” “They don’t look like bandits, brother,” said Friar Sand. “Big brother, take a closer look.” “The master’s in bad trouble again,”

的向沙僧道：“师父的灾星又到了，此必是官兵捕贼之意。”说不了，众兵卒至边前，撒开个圈子阵，把他师徒围住道：“好和尚！打劫了人家东西，还在这里摇摆哩！”一拥上前，先把唐僧抓了马来，用绳捆了；又把行者三人，也一齐捆了；穿上杠子，两个抬一个，赶着马，夺了担，径转府城。只见那：

唐三藏，战战兢兢，滴泪难言。猪八戒，絮絮叨叨，心中报怨。沙和尚，囊突突，意下踌躇。孙行者，笑唏唏，要施手段。

众官兵攒拥扛抬，须臾间，拿到城里。径自解上黄堂报道：“老爷，民快人等，捕获强盗来了。”那刺史端坐堂上，赏劳了民快，捡看了贼赃，当叫寇家领去。却将三藏等提近厅前，问道：“你这起和尚，口称是东土远来，向西天拜佛，却原来是些设法踰看门路，打家劫舍之贼！”三藏道：“大人容告：贫僧实不是贼，决不敢假，随身现有通关文牒可照。只因寇员外家斋我等半月，情意深重，我等路遇强盗，夺转打劫寇家的财物，因送还寇家报恩，不期民快人等捉获，以为



Monkey whispered to Friar Sand. "These must be soldiers here to capture the bandits." Before he had finished saying this the soldiers were upon the master and his disciples, surrounding them. "You're a fine bunch of monks," they said, "robbing a house then swaggering around here like this." They then rushed them, dragged the Tang Priest off his horse and tied him up. Next they tied up Brother Monkey and the others, and carried them off hanging from poles, two men to each of them. Driving the horse along and seizing the baggage, they went back to the prefectural city. This is what could be seen:

The Tang Priest,  
Shivering and shaking,  
Weeping and lost for words.  
Zhu Bajie,  
Muttering and grumbling,  
Full of complaints.  
Friar Sand,  
Talking away,  
While secretly feeling uncertain.  
Sun the Novice,  
Chuckling merrily,  
Ready to use his powers.

Hustled and carried along by the soldiers, they were soon back in the city, where the soldiers escorted them straight to the prefect's court. "Your Honour," they reported, "the constables have captured the robbers and brought them back." The prefect, sitting in his place in the court, rewarded the constables, inspected the booty and sent for the Kou family to collect it. Then he had Sanzang and the others brought into court. "You monks maintain that you come from a place far away to the east and are going to worship the Buddha in the Western Heaven," he said, interrogating them. "But really you're housebreakers who used dirty tricks so that you could get to know your way around." "Your Honour," Sanzang replied, "we are not robbers. I would not dare to deceive you. We carry a passport with us as proof. It was because we were so grateful to Mr. Kou's family for feeding us for a fortnight that when we ran into the robbers along our way we recovered the booty they had stolen from the



是贼，实不是贼。望大人详察。”刺史道：“你这厮见官兵捕获，却巧言报恩。既是路遇强盗，何不连他捉来，报官报恩？如何只是你四众！你看！寇梁递得失状，坐名告你，你还敢展挣？”三藏闻言，一似大海烹舟，魂飞魄丧。叫：“悟空，你何不上来折辨？”行者道：“有赃是实，折辨何为！”刺史道：“正是啊！赃证现存，还敢抵赖？”叫手下：“拿脑箍来，把这秃贼的光头箍他一箍，然后再打！”行者慌了，心中暗想道：“虽是我师父该有此难，还不可教他十分受苦。”他见那皂隶们收拾索子，结脑箍，即便开口道：“大人且莫箍那个和尚。昨夜打劫寇家，点火的也是我，持刀的也是我，劫财的也是我，杀人的也是我。我是个贼头，要打只打我，与他们无干。但只不放我便是。”刺史闻言，就教：“先箍起这个来。”皂隶们齐来上手，把行者套上脑箍，收紧了一勒，挖扑的把索子断了。又结又箍，又挖扑的断了。一连箍了三四次，他的头皮，皱也不曾皱一些儿。却又换索子再结时，只听得有人来报道：“老爷，都下陈少保爷爷到了，请老爷出郭迎接。”那刺史即命刑房吏：“把贼收监，好生看辖。待我接过上司，再行拷问。”刑房吏遂将唐僧四众，推







Kou house. We were taking it back to the Kou house to pay our debt of gratitude when to our astonishment we were arrested as robbers by the constables. We really are not robbers, and I beg Your Honour to investigate closely." "You only made up that fancy talk about paying a debt of gratitude because you were arrested by the soldiers," the prefect replied. "If you really met other robbers why didn't you show your gratitude by capturing them and turning them in? Why are only the four of you here? Look at the wanted notice Kou Liang submitted. He accuses you by name. How dare you still dispute it!" When Sanzang heard this he felt like a storm-tossed boat on the ocean, and all his souls flew away. "Wukong," he said, "why don't you come forward and argue in our defence?" "The booty proves it," said Monkey. "Arguing would do no good." "That's right," the prefect said. "The booty is all here as proof. Do you still dare to deny it? Fetch the head-clamp," he instructed his underlings, "and put it round the head of the bald robber. Then beat him again."

Monkey was now very anxious. "Even though my master is fated to suffer this," he thought to himself, "I mustn't let it be too tough for him." Seeing the yamen runners tightening the cord to fix the head-clamp in place he opened his mouth to speak. "Please don't squeeze that monk's head, Your Honour. When we robbed the Kou house last night I was the one who lit the torches, carried the sword, stole the goods and killed the man. I was the ringleader. If you want to torture anyone, torture me. It's nothing to do with them. The only thing is that you mustn't let me go." On hearing this the prefect ordered, "Put the clamp on him first." The underlings then all fell on Monkey, fixed the clamp on his head, and tightened it so hard that the cord snapped with a twang. The clamp was fastened, tightened and snapped with a twang again. They did this three or four times, and the skin on his head was not even creased. When they changed the cord and were tightening it again someone was heard coming in to report, "Your Honour, the Lord Assistant Protector Chen from the capital is coming. Will you please come to greet him outside the city?" The prefect then ordered the head torturer, "Throw the bandits into gaol and keep a good eye on them. The torture and interrogation will continue after I have gone to greet my superior." The head torturer then marched the Tang Priest and the other three into the gaol. Pig and Friar Sand



进监门。八戒、沙僧将自己行李担进随身。

三藏道：“徒弟，这是怎么起的？”行者笑道：“师父，进去！进去！这里边没狗叫，倒好耍子！”可怜把四众捉将进去，一个个都推入辖床，扣拽了滚肚、敌脑、攀胸。禁子们又来乱打。三藏苦痛难禁，只叫：“悟空！怎的好！怎的好！”行者道：“他打是要钱哩，常言道：‘好处安身，苦处用钱。’如今与他些钱，便罢了。”三藏道：“我的钱自何来？”行者道：“若没钱，衣物也是。把那袈裟与了他罢。”三藏听说，就如刀刺其心。一时间见他打不过，只得开言道：“悟空，随你罢。”行者便叫：“列位长官，不必打了。我们担进来的那两个包袱中，有一件锦斓袈裟，价值千金。你们解开拿了去罢。”众禁子听言，一齐动手，把两个包袱解看。虽有几件布衣，虽有个引袋，俱不值钱。只见几层油纸包裹着一物，霞光焰焰，知是好物。抖开看时，但只见：

巧妙明珠缀，稀奇佛宝攒。

盘龙铺绣结，飞凤锦沿边。

众皆争看，又惊动本司狱官。走来喝道：“你们在此嚷甚的？”禁子们跪道：“老爹才子却提控，送下四个和尚，乃是大伙强盗。他见我们打了他几下，把这两个包袱与我。我们打开看时，见有此物，无可处置。若众人扯破分之，其实可





carried their luggage in with them.

“Disciple,” said Sanzang, “what are we to do?” “In you go, Master,” said Monkey with a grin, “in you go. There aren’t any dogs barking in there. It’ll be a lark.” The four of them were then taken inside, and each of them was pushed on a torture rack, to which their bellies, heads and chests were tightly fastened. The warders, then started beating them up again. Finding the agony unbearable, Sanzang called out, “Whatever shall I do, Wukong? Whatever shall I do?” “They’re beating us because they want money,” Brother Monkey replied. “As the saying goes,

Stay put when things are going well;  
Spend cash when things are going ill.

They’ll stop if you give them some money.” “But where am I to get money from?” Sanzang asked. “If you haven’t any money,” Monkey replied, “clothes will do. Give them the cassock.” These words cut Sanzang to the heart, but realizing that the beating was more than he could take he could only say, “Do as you will, Wukong.” “Gentlemen,” Monkey called out, “there’s no need to beat us any more. There’s a brocade cassock in one of the two bundles we brought in with us that’s worth a fortune. Open them up and take it.” When the warders heard this they all set to together, opening the bundles up to search them. There were some cotton clothes and a document case, but none of these were worth anything. Seeing something glowing brightly inside several layers of oiled paper the warders realized that it must be a treasure. When they shook it open and looked at it, this is what it looked like:

Exquisitely decorated with shining pearls,  
Set with some wonderful Buddha treasures.  
Embroidered dragons curled around;  
Flying phoenixes adorned brocade edges.

As they all struggled to look they disturbed the head gaoler, who came up to them and shouted, “What are you all making this row about?” Falling to their knees, the warders replied, “His Honour has just started a case against four monks and sent them here. When we roughed them up a bit they gave us these two bundles. After we opened them we saw this, and we don’t know how to deal with it. It would be a real pity to tear it up to

惜；若独归一人，众人无利。幸老爹来，凭老爹做个劈着。”狱官见了，乃是一件袈裟，又将别项衣服，并引袋儿通检看了。又打开袋内关文一行，见有各国的宝印花押，道：“早是我来看呀！不然，你们都撞出事来了。这和尚不是强盗。切莫动他衣物。待明日太爷再审，方知端的。”众禁子听言，将包袱还与他，照旧包裹，交与狱官收讫。

渐渐天晚，听得楼头起鼓，火甲巡更。捱至四更三点，行者见他们都不呻吟，尽皆睡着。他暗想道：“师父该有这一夜牢狱之灾。老孙不开口折辨，不使法力者，盖为此耳。如今四更将尽，灾将满矣，我须去打点打点，天明好出牢门。”你看他弄本事，将身小一小，脱出辖床，摇身一变，变做个蚊虫儿，从房檐瓦缝里飞出。见那星光月皎，正是清和夜静之天，他认了方向，径飞向寇家门首。只见那街西下一家儿灯火明亮。又飞近他门口看时，原来是个做豆腐的。见一个老头儿烧火，妈妈儿挤浆。那老儿忽的叫声：“妈妈，寇大官且是有子有财，只是没寿。我和他小时，同学读书，我还大他五岁。他老子叫做寇铭，当时也不上千亩田地，放些租帐，也讨不起。他到二十岁时，那铭老儿死了，他掌着家当，其实也是他一步好运。娶的妻是那张旺之女，小名叫做穿针儿，却倒旺夫。自进他门，种田又收，放帐又起；买



divide between us, but it would be hard on everyone else if just one of us had it. It's a good thing you've come, sir: you can give us a ruling." The head gaoler could see that it was a cassock. Then he inspected the other clothes and the document case, and on opening the case to read the passport he saw that it was covered with seals and signatures from many states. "It's a good thing I saw this in time," he said. "If I hadn't, you people would have caused bad trouble. These monks aren't robbers. On no account touch their things. When His Honour questions them again tomorrow we'll find out the truth." The warders then gave the wrapping cloths back to the prisoners, who repacked them and handed them over to the head gaoler for safekeeping.

Evening was slowly drawing in. The drum could be heard from its tower, and the fire wardens began their patrols. By the third mark of the fourth watch Monkey could see that the others had stopped groaning and were fast asleep. "The master was fated to meet with the hardship of a night in gaol," he thought. "That was why I said nothing in our defence and didn't use my magic powers. But now the fourth watch is nearly over, and his suffering's almost done. I'd better start getting things sorted out if we're to leave this gaol at dawn." Just watch as he uses his powers to make himself smaller, get off the rack, shake himself and turn into a midge who flies out of the prison through a gap between the tiles over the eaves. By the light of the stars and the moon in the still, silent night sky, he could see where he was going, and he flew quietly straight towards the gates of the Kou house. On the west side of the road was a house where a lamp was shining brightly, and as he flew closer for a better look he saw that it was a house of beancurd-makers. An old man could be seen looking after the fire while an old woman was squeezing out the bean juice. "Wife," the old man suddenly called out, "Mr. Kou had wealth and sons, but he didn't live long. When we were boys we were both at school together. I was five years older than him. His father was called Kou Ming. In those days he had less than 150 acres. He couldn't even collect his overdue rents. Old Kou Ming died when his son was nineteen, and once the young man took charge of the household things went really well. He married the daughter of Zhang Wang — she used to be known as Threadneedle when she was a girl, but she made her husband a rich man.



着的有利，做着的赚钱，被他如今挣了有十万家私。他到四十岁上，就回心向善，斋了万僧。不期昨夜被强盗踢死。可怜！今年才六十四岁，正好享用，何期这等向善，不得好报，乃死于非命？可叹！可叹！”

行者一一听之，却早五更初点。他就飞入寇家，只见那堂屋里已停着棺材，材头边点着灯，摆列着香烛花果，妈妈在旁啼哭；又见他两个儿子也来拜哭，两个媳妇拿两盏饭儿供献。行者就钉在他材头上，咳嗽了一声。唬得那两个媳妇，查手舞脚的往外跑；寇梁兄弟伏在地下，不敢动。只叫：“爹爹！咻！咻！咻！……”那妈妈子胆大，把材头扑了一把道：“老员外，你活了？”行者学着那员外的声音道：“我不曾活。”两个儿子一发慌了，不住的叩头垂泪，只叫：“爹爹！咻！咻！咻！”妈妈子硬着胆，又问道：“员外，你不曾活，如何说话？”行者道：“我是阎王差鬼使押将来家与你们讲话的。——说道：‘那张氏穿针儿枉口诳舌，陷害无辜。’”那妈妈子听见叫他小名，慌得跪倒磕头道：“好老儿啊！这等大年纪还叫我的小名儿！我那些枉口诳舌，害甚么无辜？”行者喝道：“那里有个甚么‘唐僧点着火，八戒叫杀人。沙僧劫出金银去，行者打死你父亲’？只因你诳言，把那好人受难：那唐朝四位老师，路遇强徒，夺将财物，送来谢我，是何等好意！你却假捻失状，着儿子们首官，官府





Once she came into his house his crops were good and the debts to him got paid. Whatever he bought showed a profit, and whatever he went in for made money. His family's worth a hundred thousand now. When he reached forty he turned pious and he fed ten thousand monks. Fancy him being kicked to death by robbers last night! Poor man. He was only sixty-four. Who would have thought so good a man would meet with so evil a reward and be murdered just when everything was going well for him? What a pity! What a pity!"

By the time Monkey had listened to all this it was now at the first mark of the fifth watch. He then flew into the Kou house, where a coffin was placed in the main room. A lamp was burning at the head, and around the coffin was incense, candles and fruit. His wife was weeping beside him, and the two sons also came to kowtow and weep, while their wives brought two bowls of rice as an offering. Monkey landed at the head of the coffin and coughed. This gave the two daughters-in-law such a fright that they ran outside waving their arms about. Kou Liang and his brother lay on the floor, too terrified to move, and crying out, "Oh, father, oh!" Their mother, being bolder, hit the head of the coffin and said, "Have you come back to life, old man?" "No," replied Monkey, imitating Mr. Kou's voice, to the great alarm of the two sons, who kept kowtowing, weeping, and repeating, "Oh, Father, oh!" Their mother summoned up even more courage to ask, "Husband, if you haven't come back to life why are you talking?"

"King Yama has sent demons to bring me here to talk to you," Monkey replied. "He told me that Threadneedle Zhang had been lying and trying to frame the innocent." In her surprise at hearing him call her by the name she had been known as a child, the old woman fell at once to her knees, kowtowed and said, "You're a fine old man! Fancy calling me by my childhood name at this age! What lies have I been telling? Which innocent people have I framed?" "Wasn't there something about 'The Tang Priest lit the torches, Pig incited to murder, Friar Sand stole the gold and silver, and Sun the Novice murdered our father'?" Monkey replied. "Your lies have landed those good men in terrible trouble. What really happened was that the Tang Priest and the other three teachers met some bandits and got our property back for us to show their thanks. How good of them! But you had to concoct a wanted notice and send our sons to

又未细审；又如今把他们监禁，那狱神、土地、城隍俱慌了，坐立不宁，报与阎王。阎王转差鬼使押解我来家，教你们趁早解放他去；不然，教我在家搅闹一月，将合门老幼并鸡狗之类，一个也不存留！”寇梁兄弟又磕头哀告道：“爹爹请回，切莫伤残老幼。待天明就去本府投递解状，愿认招回，只求存歿均安也。”行者听了，即叫：“烧纸，我去呀！”他一家儿都来烧纸。

行者一翅飞起，径又飞至刺史住宅里面。低头观看，那房内里已有灯光，见刺史已起来了。他就飞进中堂看时，只见中间后壁挂着一轴画儿，是一个官儿骑着一匹点子马，有几个从人，打着一把青伞，擎着一张交床，更不识是甚么故事，行者就钉在中间。忽然那刺史自房里出来，湾着腰梳洗。行者猛的里咳嗽一声，把刺史唬得慌慌张张，走入房内。梳洗毕，穿了大衣，即出来对着画儿焚香祷告道：“伯考姜公乾一神位。孝侄姜坤三蒙祖上德荫，忝中甲科，今叨受铜台府刺史，旦夕侍奉香火不绝，为何今日发声？切勿为邪为祟，恐唬家众。”行者暗笑道：“此是他大爷的神子！”却就绰着经儿叫道：“坤三贤侄，你做官虽承祖荫，一向清廉，怎的昨日无知，把四个圣僧当贼，不审来音，囚于禁内！那狱神、土地、城隍不安，报与阎君，阎君差鬼使押我来对你





denounce them to the authorities. The court threw them in gaol without making a careful investigation. The gaol god, the local deity and the city god were all so alarmed and uneasy that they reported it to King Yama, and he ordered demons to escort me back home. I'm to tell you to have them released as soon as possible. If you don't, I will have to make havoc here for a month. Nobody in the household, young or old—not even the dogs and the chickens—will be spared.” Kou Liang and his brother kowtowed again and begged, “Please go back, Father, and don't harm us all. At dawn we'll submit a petition to the court for their release and withdraw our charge against them. We only want peace for both the living and the dead.” When Monkey heard this he called out, “Burn sacrificial paper money. I am leaving.” All his family started burning paper money.

Monkey then rose up on his wings and flew straight to the prefect's residence. Bending low to look he saw that there was a light in the bedroom: the prefect was already up. When Monkey flew into the main room, he saw a scroll-painting hanging on the back wall. It showed an official riding a piebald horse with several servants holding a blue umbrella and carrying a folding chair. Monkey did not know what the picture was about, but landed in the middle of it. All of a sudden the prefect came out of the bedroom and bent low to comb and wash himself. Monkey gave a sharp cough, alarming the prefect and sending him hurrying back into his bedroom. When he had combed his hair, washed himself and put on his formal clothes the prefect came out to burn incense to the picture and pray to it. “Venerable uncle, divine Jiang Qianyi, your dutiful nephew Jiang Kunsan is now prefect of Brazentower, thanks to the hereditary privilege won for me by your ancestral virtue, and also to my success in the examinations. Morning and evening I offer incense without interruption. Why did you speak today? I beg you not to haunt us and terrify the household.” “So this is a holy picture of his ancestor,” Brother Monkey thought with a hidden smile, and making the most of this chance he called out, “Nephew Kunsan, you have always been uncorrupt in the office you were given through ancestral privilege. How could you have been so stupid yesterday? You took four holy monks for thieves and threw them into prison without finding out why they had come. The prison god, the local deity and the city god were all so disturbed by this that they reported it to



说，教你推情察理，快快解放他；不然，就教你去阴司折证也。”刺史听说，心中惊惧道：“大爷请回，小侄升堂，当就释放。”行者道：“既如此，烧纸来。我去见阎君问话。”刺史复添香烧纸拜谢。

行者又飞出来看时，东方早已发白。及飞到地灵县，又见那合县官却都在堂上，他思道：“蜚虫儿说话，被人看见，露出马脚来不好。”他就半空中，改了个大法身，从空里伸下一只脚来，把个县堂踹满。口中叫道：“众官听着：吾乃玉帝差来的浪荡游神。说你这府监里屈打了取经的佛子，惊动三界诸神不安，教吾传说，趁早放他；若有差池，教我再来一脚，先踢死合府县官，后踹死四境居民，把城池都踏为灰烬！”概县官吏人等，慌得一齐跪倒，磕头礼拜道：“上圣请回。我们如今进府，禀上府尊，即教放出。千万莫动脚，惊唬死下官。”行者才收了法身，仍变做个蜚虫儿，从监房瓦缝儿飞入，依旧钻在辖床中间睡着。

却说那刺史升堂，才抬出投文牌去，早有寇梁兄弟，抱牌跪门叫喊。刺史着令进来。二人将解状递上。刺史见了，发怒道：“你昨日递了失状，就与你拿了贼来，你又领了赃



the king of Hell. He told demon envoys to bring me here to speak to you and advise you to consider the circumstances and find out the truth, and release them at once. Otherwise you'll have to come back to the Underworld with me for the case to be sorted out." When the prefect heard this he replied in terror, "Please go back now, sit. Your nephew will go straight into court and release them at once." "Very well then," Monkey said. "Burn some sacrificial paper money. I am going to report back to King Yama." The prefect lit incense, burned paper money and bowed in thanks.

When Monkey flew out again and looked around he saw that the east was already turning white. He then flew to the Diling county office, where all the county officials could be seen in the courtroom. "If I talk when I'm a midge," he thought, "and someone spots me it'll give the game away. That wouldn't do." So he gave himself a giant magical body where he was in mid air, and stretched down one foot that filled the whole courtroom. "Listen to me, you officials," he shouted. "I am the Roving God Rambler, sent here by the Jade Emperor. He says that sons of the Buddha on their way to fetch the scriptures have been beaten up in the prefectural gaol here, which has disturbed the gods of the three worlds. He has asked me to tell you to release them at once. If anything goes wrong I'm to use my other foot to kick all you county and prefecture officials to death, then crush all the people around here and trample the whole city to dust and ashes." At this the county magistrate and the other officials all fell to their knees and kowtowed in worship. "Please go back now, superior sage," they pleaded. "We are now going to the prefectural offices to request His Honour to release them immediately. We implore you not to move your feet and terrify us to death." Only then Monkey put away that magical body, turn into a midge again and fly back into the gaol through a gap between the tiles at the eaves, climb into his rack and go to sleep.

The story now tells that no sooner had the prefect entered his courtroom and ordered the notice inviting people to submit written requests to be carried outside than Kou Liang and his brother fell to their knees at the entrance, holding the notice in their arms. The prefect ordered them to come in, and when the prefect read the document that the two of them submitted he said in fury, "Yesterday you handed me a wanted notice.



去，怎么今日又来递解状？”二人滴泪道：“老爷，今夜小的父亲显魂道：‘唐朝圣僧，原将贼徒拿住，夺获财物，放了贼去，好意将财物送还我家报恩，怎么反将他当贼，拿在狱中受苦！狱中土地城隍俱不安，报了阎王，阎王差鬼使押解我来教你赴府再告，释放唐僧，庶免灾咎；不然，老幼皆亡。’因此，特来递个解词。望老爷方便！方便！”刺史听他说了这话，却暗想道：“他那父亲，乃是热尸新鬼，显魂报应犹可；我伯父死去五六年了，却怎么今夜也来显魂，教我审放？……看起来必是冤枉。”

正忖度间，只见那地灵县知县等官，急急跑上堂，乱道：“老大人，不好了！不好了！适才玉帝差浪荡游神下界，教你快放狱中好人。昨日拿的那些和尚，不是强盗，都是取经的佛子。若少迟延，就要踢杀我等官员，还要把城池连百姓俱尽踏为灰烬。”刺史又大惊失色，即叫刑房吏火速写牌提出，当时开了监门提出。八戒愁道：“今日又不知怎的打哩。”行者笑道：“管你一下儿也不敢打。老孙俱已干办停当。上堂切不可下跪，他还要下来请我们上坐。却等我问他要行李，要马匹。少了一些儿，等我打他你看。”



The thieves were arrested and you had the booty back. So why are you asking for them to be released today?" "Your Honour," the two brothers replied, tears streaming down, "last night our father's spirit appeared to us and said 'the holy monks from Tang captured the bandits, took our property back from them, released them and were kindly bringing the goods back to us to show their gratitude. How could you have treated them as robbers, captured them and made them suffer in gaol? The local god in the gaol and the city god were so alarmed and uneasy that they reported it to King Yama. King Yama ordered demons to escort me back to tell you to go to the prefectural court and submit another plea for the Tang Priest's release and thus avoid disaster. Otherwise everybody in the household would be killed.' This is why we have come with this request for their release. We beg you to help us, Your Honour." On hearing this the prefect thought, "Their father is a new ghost whose body is still warm, so it's not surprising that he should have appeared to them after what happened. But my uncle has been dead for five or six years. Why did he appear to me early this morning and tell me to investigate and release them? It really does look as though an injustice has been done."

As the prefect was thinking things over the magistrate and other officials of Diling county came rushing into the courtroom to say in a wild panic, "Disaster, Your Honour, disaster! The Jade Emperor has just sent the Roving God Rambler down to earth to tell you to release those good men from gaol this very moment. The monks captured yesterday weren't robbers: they are disciples of the Buddha going to fetch the scriptures. If there's any delay he's going to kick all us officials to death, then trample the whole city and all the people in it to dust and ashes." The prefect turned pale at this new shock, then told the head gaoler to write a release order and deliver them to the court. The prison doors were immediately opened and they were led out. "Goodness knows what sort of beating we're in for today," said Pig gloomily. "I can guarantee that they won't dare give you a single clout," said Monkey with a grin. "I've fixed everything up. When you go into the courtroom you absolutely mustn't kneel. He'll come down into the court to invite us to take the best seats. Then we'll ask for our luggage and the horse back from him. If anything's missing I'll give him a beating for your entertainment."

说不了，已至堂口。那刺史、知县并府县大小官员，一见都下来迎接道：“圣僧昨日来时，一则接上司忙迫，二则又见了所获之赃，未及细问端的。”唐僧合掌躬身，又将前情细陈了一遍。众官满口认称，都道：“错了，错了！莫怪，莫怪！”又问狱中可曾有甚疏失。行者近前努目睁看，厉声高叫道：“我的白马是堂上人得了，行李是狱中人得了，快快还我！今日却该我拷较你们了！枉拿平人做贼，你们该个甚罪？”府县官见他作恶，无一个不怕，即便叫收马的牵马来，收行李的取行李来，一一交付明白。你看他三人一个个逞凶，众官只以寇家遮饰。三藏劝解了道：“徒弟，是也不得明白。我们且到寇家去，一则吊问，二来与他对证对证，看是何人见我做贼。”行者道：“说得是。等老孙把那死的叫起来，看是那个打他。”沙僧就在府堂上把唐僧撮上马，吆吆喝喝、一拥而出。那些府县多官，也一一俱到寇家。唬得那寇梁兄弟在门前不住的磕头，接进厅。只见他孝堂之中，一家儿都在孝幔里啼哭。行者叫道：“那打赃语栽害平人的妈妈子，且莫哭！等老孙叫你老公来，看他说是那个打死的，羞他一羞！”众官员只道孙行者说的是笑话。行者道：“列位大人，略陪我师父坐坐。——八戒、沙僧，好生保护。等我去





Before he had finished speaking they reached the entrance to the courtroom, where the prefect, the county magistrate and all the other officials came out to welcome them with the words, "When you holy monks arrived yesterday we were under urgent pressure to meet our superiors. In addition, we did see the stolen goods. That is why we did not find out the truth." The Tang Priest put his hands together in front of his chest, bowed and recounted in detail everything that had happened. The officials were all voluble in admitting, "We were wrong, we were wrong. Please, please don't be angry with us." They then asked if the monks had lost anything in the prison. Monkey stepped forward, opened his eyes wide in a glare and yelled at the top of his voice, "Our white horse was taken by the court officers, and the gaolers took our luggage. Give it back right now. It's our turn to torture and question you lot how. What should the punishment for wrongfully arresting innocent people as bandits be?" Seeing how ugly he was acting, the prefectural and county officials were all terrified. They told the people who had taken the horse to return the horse, and the men who had taken the luggage to return every single piece of it. Just look at how viciously the three disciples start acting, while the officials could only blame the Kou family to cover up their own blunder. "Disciples," said Sanzang, trying to calm them down. "Let us go to the Kou house to question them and argue it out with them in order to make everything clear. Then we can find out who it was who took us for robbers." "Good idea," said Brother Monkey. "I'll call the dead man back and ask him who killed him."

Friar Sand hoisted the Tang Priest up on the horse right there in the courtroom, then escorted him outside with much shouting. All the prefectural and county officials accompanied them to the Kou house, so alarming Kou Liang and his brother that they kowtowed repeatedly in front of the gateway then led them into the hall. This was where old Mr. Kou's coffin lay, and the whole family was to be seen weeping inside the mourning drapes around it. "Stop howling, you lying old woman," Monkey shouted. "You tried to get innocent men killed. Wait till I call your husband back. We'll see what he has to say about who murdered him. That'll shame her." The officials all thought that Monkey was joking, but then he said, "Please keep my master company for a moment, Your Honours,

了就来。”

好大圣，跳出门，望空就起。只见那遍地彩霞笼住宅，一天瑞气护元神。众等方才认得是个腾云驾雾之仙，起死回生之圣。这里一一焚香礼拜不题。

那大圣一路筋斗云，直至幽冥地界，径撞入森罗殿上，慌得那：

十代阎君拱手接，五方鬼判叩头迎。  
千株剑树皆敬侧，万迭刀山尽坦平。  
枉死城中魑魅化，奈河桥下鬼超生。  
正是那神光一照如天赦，黑暗阴司处处明。

十阎王接下大圣，相见了，问及何来何干。行者道：“铜台府地灵县斋僧的寇洪之鬼，是那个收了？快点查来与我。”十阎王道：“寇洪善士，也不曾有鬼使勾他，他自家到此，遇着地藏王的金衣童子，他引见地藏也。”行者即别了，径至翠云宫，见地藏王菩萨。菩萨与他礼毕，具言前事。菩萨喜道：“寇洪阳寿，止该卦数，命终，不染床席，弃世而来。我因他斋僧，是个善士，收他做个掌善缘薄子的案长。既大圣来取，我再延他阳寿一纪，教他跟大圣去。”金







Pig, Friar Sand, protect him well. I'm off. I'll soon be back."

The splendid Great Sage bounded outside and rose up into the sky.

Coloured clouds were all around to cover up the house.

Auspicious auras filled the sky to protect the primal deity.

Only then did everyone recognize that Monkey was an immortal who could ride clouds and mists, and a sage who could bring the dead back to life. We will not tell of how they all burned incense and worshipped.

The Great Sage went straight to the Underworld by somersault cloud and charged into the Senluo Palace, causing such alarm that

The Ten Kings of the Underworld came out to raise their bands in greeting;

The demon judges of the five regions kowtowed in welcome.

A thousand trees of knives all leaned away;

Ten thousand hills of swords all levelled themselves.

In the City of the Unjustly Slain the fiends were converted;

Under the bridge over Punishment River the dead return to life.

The divine light was like the grace of Heaven,

And everywhere shone bright in the palaces of darkness.

The Ten Kings received the Great Sage, greeted him, and asked him why he had come. "Who's got the ghost of Kou Hong who used to feed monks in Diling County in the prefecture of Brazentower?" said Monkey. "Find him and give him to me at once." "Kou Hong is a very good man," the Ten King replied. "He came here himself. No demon had to envoys drag him here with their hooks. He met King Ksitigarbha's Goldenclad Boy, who took him to see Ksitigarbha." Monkey then took his leave of them and went straight to the Turquoise Cloud Palace, where he saw the Bodhisattva King Ksitigarbha. When the Bodhisattva had greeted him Monkey explained what had happened. "Liang Hong's allotted span had been completed," the Bodhisattva said with delight, "and his life was over. That is why he left the world behind and came here without touching his bed. As he was such a good man who had fed monks I have made him a chief recorder in charge of the register of good deeds. But since you have come here to fetch him, Great Sage, I shall grant him a twelve-year extension of his life on earth. Let him leave with the Great Sage." The

衣童子遂领出寇洪。寇洪见了行者，声声叫道：“老师！老师！救我一救！”行者道：“你被强盗踢死。此乃阴司地藏王菩萨之处。我老孙特来取你到阳世间，对明此事。既蒙菩萨放回，又延你阳寿一纪，待十二年之后，你再来也。”那员外顶礼不尽。

行者谢辞了菩萨，将他吹化为气，掉于衣袖之间，同去幽府，复返阳间。驾云头，到了寇家。即唤八戒捎开材盖，把他魂灵儿推付本身。须臾间，透出气来活了。那员外爬出材来，对唐僧四众磕头道：“师父！师父！寇洪死于非命，蒙师父至阴司救活，乃再造之恩！”言谢不已。及回头，见各官罗列，即又磕头道：“列位老爹都如何在舍？”那刺史道：“你儿子始初递失状，坐名告了圣僧，我即差人捕获；不期圣僧路遇杀劫你家之贼，夺取财物，送还你家；是我下人误捉，未得详审，当送监禁。今夜被你显魂，我先伯亦来家诉告；县中又蒙浪荡游神下界；一时就有这许多显应，所以放出圣僧，圣僧却又去救活你也。”那员外跪道：“老爹，其实枉了这四位圣僧！那夜有三十多名强盗，明火执杖，劫去家私，是我难舍，向贼理说，不期被他一脚，撩阴踢死，与这四位何干！”——叫过妻子来，——“是谁人踢死，你等辄敢妄告？请老爹定罪。”当时一家老小，只是磕头。刺史宽





Goldenclad Boy then led out Kou Hong, who on seeing Monkey kept saying, "Teacher, save me! Teacher!" "You were kicked to death by robbers," said Monkey, "and now you're in the Bodhisattva King Ksitigarbha's place in the Under world. I've come to fetch you and take you to the world of the living to sort this matter out. The Bodhisattva will let you go back and has given you another twelve years of life, after which you'll come back here." The old gentleman kowtowed to him endlessly.

Having thanked and taken his leave of the Bodhisattva, Monkey blew on Kou Hong, turned him into vapour, tucked him into his sleeve and left the Underworld to go back to the world of the living. He rode his cloud back to the Kou house, told Pig to lever the lid off the coffin and pushed Kou Hong's spirit back into the body. A moment later Kou Hong started breathing as he came back to life. Climbing out of his coffin, he kowtowed to the Tang Priest and his three disciples with the words, "Teachers, teachers, I was wrongly killed, but my master went to the Underworld to bring me back to life. I owe him my recovery." His thanks were unending. When he turned round and saw all the officials drawn up in line he kowtowed again and asked, "Why are all your lordships in my house?" "Your sons first submitted a wanted notice," the prefect replied, "and accused the holy monks by name. I sent men to arrest them, not realizing that the holy monks had met the robbers who raided your house, taken the booty off them and were returning it to your house. I was wrong to have them arrested, and I had them thrown into gaol without making a detailed investigation. Last night your spirit appeared, my late uncle came to lodge a complaint with me, and the Roving God Rambler came down to earth in the county offices. After so many manifestations I released the holy monks, and they have brought you back to life."

"Your Honour," said Mr. Kou on his knees, "these four holy monks really have been wronged. That night over thirty bandits with torches and weapons robbed my house. Because I could not bear to lose all those things I tried to reason with the robbers, but to my horror they kicked me to death. What's it got to do with these four gentlemen?" He then called for his wife. "Why did you people make that lying report about who had killed me? Will you please determine their punishments, Your Honour." Everyone in the family, young and old alike, kowtowed. In his magnanim-

恩，免其罪过。寇洪教安排筵宴，酬谢府县厚恩。个个未坐回衙。至次日，再挂斋僧牌，又款留三藏；三藏决不肯住。却又请亲友，办旌幢，如前送行而去。

咦！这正是：

地辟能存凶恶事，天高不负善心人。

逍遥稳步如来径，只到灵山极乐门。

毕竟不知见佛何如，且听下回分解。



ity the prefect spared them from punishment. Kou Hong then ordered a banquet to thank the prefectural and county officials for their generosity. The officials all returned to their offices without sitting down at the banquet. The next day the sign announcing that monks would be fed was hung out again, and another attempt was made to keep Sanzang there. Sanzang refused absolutely to stay any longer. Once again Mr. Kou invited his friends and relations, arranged for flags and canopies and saw them off as before. Indeed,

However remote the place evil deeds can be done;  
Heaven may be high, but it does not desert the good.  
Steadily they plod along towards the Tathagata  
Until they reach the gate of bliss on Vulture Peak.

If you do not know what happened when they met the Buddha, listen to the explanation in the next instalment.



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## 第九十八回

猿熟马驯方脱壳 功成行满见真如

话表寇员外既得回生，复整理了幢幡鼓乐，僧道亲友，依旧送行不题。却说唐僧四众，上了大路。果然西方佛地，与他处不同。见了些琪花、瑶草、古柏、苍松。所过地方，家家向善，户户斋僧。每逢山下人修行，又见林间客诵经。师徒们夜宿晓行，又经有六七日，忽见一带高楼，几层杰阁。真个是：

冲天百尺，耸汉凌空，低头观落日，引手摘飞星。  
豁达窗轩吞宇宙，嗟峨栋宇接云屏。黄鹤信来秋树老，  
彩鸾书到晚风清。此乃是灵宫宝阙，琳馆珠庭。真堂谈  
道，宇宙传经。花向春来美，松临雨过青。紫芝仙果年  
年秀，丹凤仪翔万感灵。



## Chapter 98

### When the Ape and the Horse Are Tamed They Cast Off Their Husks When All the Deeds Have Been Done Reality Is Seen

The story told how after coming back to life Mr. Kou once more arranged for parasols, banners, drummers, musicians, Buddhist monks, Taoist priests, his friends and his relations to see Sanzang off again. But instead of describing this we will tell of the Tang Priest and his three disciples taking the main road. The West was indeed a land of the Buddha, unlike anywhere else. They saw precious flowers, rare grasses, ancient cypresses and hoary pines. In all the places they passed through every family was pious and fed monks. Under every mountain people cultivated their conduct; in all the forests travellers recited sutras Master and disciples took shelter each night and set out at dawn, till six or seven days later a mass of high buildings and splendid halls suddenly came into view. Truly they were

Thrusting a hundred feet into the heavens,  
Touching the Milky Way in the sky.  
Lower your head and see the setting sun;  
Put out your hand and pluck a shooting star.  
The spacious windows enclose the cosmos;  
The towering roofbeams join up with the clouds.  
Yellow cranes bring letters as the autumn trees grow old;  
Coloured phoenix epistles come in the fresh evening breeze.  
These are sacred and precious palaces and gates,  
Jewelled, intricate buildings and courtyards.  
In the holy halls the Way is discussed;  
Sutras are transmitted throughout the universe.  
The flowers are beautiful as they turn towards the spring;  
Green are the pine trees in the rain.  
Purple fungus and immortals' fruits ever flourish;  
All beings respond as red phoenixes soar.



三藏举鞭遥指道：“悟空，好去处耶！”行者道：“师父，你在那假境界，假佛像处，倒强要下拜；今日到了这真境界，真佛像处，倒还不下马，是怎的说？”三藏闻言，慌得翻身跳下来，已到了那楼阁门首，只见一个道童，斜立山门之前，叫道：“那来的莫非东土取经人么？”长老急整衣，抬头观看。见他：

身披锦衣，手摇玉麈。身披锦衣，宝阁瑶池常赴宴；手摇玉麈，丹台紫府每挥尘。肘悬仙箬，足踏履鞋。飘然真羽士，秀丽实奇哉。炼就长生居胜境，修成永寿脱尘埃。圣僧不识灵山客，当年金顶大仙来。

孙大圣认得他，即叫：“师父，此乃是灵山脚下玉真观金顶大仙，他来接我们哩。”三藏方才醒悟，进前施礼。大仙笑道：“圣僧今年才到。我被观音菩萨哄了。他十年前领佛金旨，向东土寻取经人，原说二三年就到我处。我年年等候，渺无消息，不意今年才相逢也。”三藏合掌道：“有劳大仙盛意，感激！感激！”遂此四分牵马挑担，同入观里。却又与



Sanzang raised his whip and pointed with it as he said, "What a fine place, Wukong." "Master," said Monkey, "when you were in those delusive places where you saw false images of Buddhas you insisted on prostrating yourself in front of them. But today, when you've reached the real place where there is the true image of the Buddha, you won't even dismount. What do you mean by it?" No sooner did he hear this than Sanzang sprang straight out of the saddle and went to the gateway. A young lay brother who stood to one side of the monastery gateway called out, "You must be the people from the east who have come to fetch the scriptures." The venerable elder quickly straightened his clothes and raised his head to look around. He saw that the boy was

Wearing clothes of golden brocade,  
Waving a jade-handled whisk.  
Wearing clothes of golden brocade  
He feasted in pavilions by the Jasper Pool;  
Waving a jade-handled whisk  
He dusted the steps of the purple palaces.  
At his side hung an immortal's tablet;  
And on his feet were sandals.  
He was a true winged adept,  
Elegant and remarkable.  
Having won immortality he lived in a wonderful land,  
Cultivating eternal life and escaping from worldly dust.  
The holy priest did not recognize the stranger on Vulture Peak,  
The Gold-crested Immortal of yesteryear.

The Great Sage Monkey did, however, recognize him. "Master," said Monkey, "this is the Great Gold-crested Immortal who lives at the Jade Truth Temple at the foot of Vulture Peak. He is here to greet us." Only then did Sanzang realize who he was and step forward to salute him. "You have finally arrived here this year," replied the Great Immortal with a smile. "I was fooled by the Bodhisattva Guanyin. Ten years ago she went to the east at the Buddha's command to find the Pilgrim who would fetch the scriptures. She told me then he would be here within two or three years. I have been waiting for years on end with no news of you at all. I never thought that it would be this year before we met." Putting his hands together in front of his chest, Sanzang replied, "I am very grateful

大仙一一相见。即命看茶摆斋，又叫小童儿烧香汤与圣僧沐浴了，好登佛地。正是那：

功满行完宜沐浴，炼驯本性合天真。

千辛万苦今方息，九戒三皈始自新。

魔尽果然登佛地，灾消故得见沙门。

洗尘涤垢全无染，反本还原不坏身。

师徒们沐浴了，不觉天色将晚。就于玉真观安歇。

次早，唐僧换了衣服，披上锦襦袈裟，戴了毗卢帽，手持锡杖，登堂拜辞大仙。大仙笑道：“昨日缁缕，今日鲜明，观此相，真佛子也。”三藏拜别就行。大仙道：“且住，等我送你。”行者道：“不必你送，老孙认得路。”大仙道：“你认得的是云路 圣僧还未登云路，当从本路而行。”行者道：“这个讲得是。老孙虽走了几遭，只是云来云去，实不曾踏着此地。既有本路，还烦你送送。我师父拜佛心重，幸勿迟疑。”那大仙笑吟吟，携着唐僧手，接引旃坛上法门。原来这条路不出山门，就自观宇中堂穿出后门便是。大仙指着灵山道：“圣僧，你看那半天中有祥光五色，瑞蔼千重的，就是





to you for your kindness, Great Immortal, very grateful." Sanzang and his three disciples led the horse and carried the baggage with them into the Taoist temple, where they were introduced to all the Great Immortals there. Tea and a vegetarian meal were then ordered, and the Taoist boys were told to heat scented water for the holy monks to bathe in before climbing to the Buddha land. Indeed,

When achievements are complete it is right to bathe;  
The fundamental nature has been trained into innate truth.  
Many thousand troubles and today:  
The nine prohibitions and triple surrender lead to renewal.  
The monsters all done with, they climb to the Buddha land;  
With disasters ended they see the Sramana.  
Dirt and filth now washed away, they are wholly pure;  
Returning to the fundamental, their bodies are imperishable.

By the time master and disciples had bathed the day was drawing to a close. They spent the night in the Jade Truth Temple.

The next morning the Tang Priest changed into his brocade cassock, put on his Vairocana mitre and grasped his monastic staff in his hand to climb the steps of the main hall and take his leave of the Great Immortal. "Yesterday you were in rags," the Great Immortal said with a smile, "but today you are dressed in splendour. I can see from your appearance that you are indeed a son of the Buddha." Sanzang then bowed in farewell. "Wait a moment," the Great Immortal said. "I will see you off." "There's no need for you to see us off," Monkey replied. "I know the way." "What you know," said the Great Immortal, "is the way by cloud. The holy monk has never gone by cloud. He must go by the overland way." "You're right," replied Monkey. "Although I've been here several times I've always come and gone by cloud. I've never come here on foot. If there's an overland route I'll trouble you to see us along it. My master is very serious about worshipping the Buddha, so I'd be very grateful if you could hurry up about it." The Great Immortal chuckled as he took the Tang Priest by hand and led the Incense to the gate of the Dharma. The way led not out by the temple's front entrance but through the main hall and out through the back gate. Pointing towards Vulture Peak, the Great Immortal said, "Holy monk, do you see the auspicious light of many colours

灵鹫高峰，佛祖之圣境也。”唐僧见了就拜。行者笑道：

“师父，还不到拜处哩。常言道：‘望山走倒马。’离此镇还有许远，如何就拜！若拜到顶上，得多少头磕是？”大仙道：“圣僧，你与大圣，天蓬、卷帘四位，已此到于福地，望见灵山，我回去也。”三藏遂拜辞而去。

大圣引着唐僧等，徐徐缓步，登上灵山。不上五六里，见了一道活水，滚浪飞流，约有八九里宽阔，四无人迹。三藏心惊道：“悟空，这路来得差了。敢莫大仙错指了？此水这般宽阔，这般汹涌，又不见舟楫，如何可渡？”行者笑道：

“不差！你看那壁厢不是一座大桥？要从那桥上行过去，方成正果哩。”长老等又近前看时，桥边有一扁，扁上有“凌云渡”三字。原来是一根独木桥。正是：

远看横空如玉栋，近观断水一枯槎。

维河架海还容易，独木单梁人怎踏！

万丈虹霓平卧影，千寻白练接天涯。

十分细滑浑难渡，除是神仙步彩霞。

三藏心惊胆战道：“悟空，这桥不是人走的。我们别寻路径去来。”行者笑道：“正是路！正是路！”八戒慌了道：“这是路，





and the richly textured aura in the sky? That is the summit of Vulture Peak, the holy territory of the Lord Buddha." As soon as he saw it the Tang Priest bowed low. "Master," said Brother Monkey with a smile, "we haven't got to the place for bowing yet. As the saying goes, 'The mountain may be in view, but your horse will collapse before you get there.' We're still quite a long way from the place, so why start bowing now? If you bow all the way from here to the top, however many times will you have to hit your head on the ground?" "Holy monk," said the Great Immortal, "You, the Great Sage, Marshal Tian Peng, and the Curtain-raising General have now reached the blessed land and seen Vulture Peak. I am going back now." Sanzang took his leave of the Great Immortal and continued on his way.

The Great Sage led the Tang Priest and the others slowly up Vulture Peak. Within a couple of miles they reached a river of mighty rolling waves some three miles wide. There was no sign of anyone anywhere around. "Wukong," said Sanzang with alarm, "we have come the wrong way. I wonder if the Great Immortal misdirected us. This river is so wide and the waves so big, and there are no boats to be seen. How are we to cross it?" "He didn't send us the wrong way," replied Monkey with a smile. "Look over there. That's a bridge, isn't it? Once we're over that we'll have completed the true achievement." When the venerable elder and the others went closer to look they saw a tablet beside it on which were written the words CLOUDTOUCHING CROSSING. Now this bridge was only a single log. Indeed,

From afar it seemed to span the void like a beam of jade;  
Seen closer, the bridge was but a withered spar crossing the water.  
To bind a river and frame the sea is easier  
Than walking along the trunk of a single tree.  
The glow of a myriad rainbows spread out all around;  
A thousand lengths of fine white silk stretched to the edge of the sky.  
It was narrow, slippery and hard to cross,  
Unless one was a god who could walk on coloured clouds.

"Wukong," said Sanzang in fear and trembling, "no mortal man could cross that bridge. Let us look elsewhere to find the way." "But this is the way," replied Monkey with a smile, "this is the way." "Nobody's going to

那个敢走?水面又宽,波浪又涌,独独一根木头,又细又滑,怎生动脚?”行者道:“你都站下,等老孙走个儿你看。”

好大圣,拽开步,跳上独木桥,摇摇摆摆。须臾,跑将过去,在那边招呼道:“过来!过来!”唐僧摇手。八戒、沙僧咬指道:“难!难!难!”行者又从那边跑过来,拉着八戒道:“呆子,跟我走,跟我走!”那八戒卧倒在地道:“滑!滑!滑!走不得!你饶我罢!让我驾风雾过去!”行者按住道:“这是甚么去处,许你驾风雾?必须从此桥上走过,方可成佛。”八戒道:“哥啊,佛做不成也罢,实是走不得!”

他两个在那桥边,滚滚爬爬,扯扯拉拉的耍斗,沙僧走去劝解,才撒脱了手。三藏回头,忽见那下溜中有一人撑一只船来,叫道:“上渡!上渡!”长老大喜道:“徒弟,休得乱顽。那里有只渡船儿来了。”他三个跳起来站定,同眼观看,那船儿来得至近,原来是一只无底的船儿。行者火眼金睛,早已认得是接引佛祖,又称为南无宝幢光王佛。行者却不题破,只管叫:“这里来!撑拢来!”霎时撑近岸边,又叫:“上渡!上渡!”三藏见了,又心惊道:“你这无底的破船儿,如何渡人?”佛祖道:“我这船:

鸿蒙初判有声名,幸我撑来不变更。

有浪有风还自稳,无终无始乐升平。





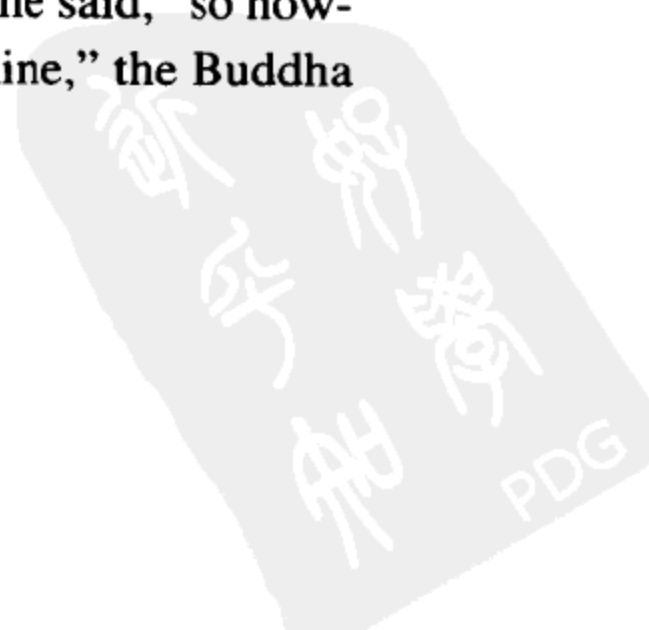


dare cross that even if it is the right way," said Pig with alarm. "The river's so wide, and there are those terrible waves, and all there is is that narrow, slippery tree-trunk. We couldn't take a single step." "You all stand there while I go on it to show you," replied Monkey.

The splendid Great Sage strode forward and sprang on the single-trunk bridge. He quickly ran across to the other side, swaying as he went, and called out, "Come over, come over." The Tang Priest waved in refusal, while Pig and Friar Sand bit their fingers and said, "It's much too hard." Monkey then ran back again from the far side and pulled at Pig. "Come with me, you idiot," he said, "come with me." "It's too slippery, it's too slippery," said Pig, lying down on the ground. "I could never cross it. Please spare me that and let me cross by wind and mist." Monkey held him down as he replied, "This is no place for you to be allowed to go riding wind and mist. You can only become a Buddha by crossing this bridge." "Brother," said Pig, "I'll never make it. Honestly, I can't walk across."

As the two of them were pulling at each other and fighting, Friar Sand went over to talk them round. Only then did they let go of each other. Sanzang then looked round to see a man poling a boat towards them from downriver and shouting, "Ferry! Come aboard." "Stop fooling around, disciples," said a delighted venerable elder. "There is a ferry-boat coming." The other three sprang to their feet and all watched together as the boat drew closer. It was a bottomless craft. Monkey had already spotted with the golden pupils in his fiery eyes that this was the Welcoming Lord Buddha, who is also known as Ratnadhvaja, the Royal Buddha of Brightness, but instead of giving this away he just kept calling, "Over here, punt, over here." A moment later the ferryman had punted his boat up to the bank and was again shouting, "Ferry! Come aboard!" Sanzang was once more alarmed at the sight. "Your boat has no bottom," he said, "so how ever could you ferry anyone across?" "This boat of mine," the Buddha said,

"Has been famous since Chaos was first divided,  
And been punted by me without any changes.  
It is stable in wind and stable in waves,  
Enjoying great peace with no start and no end.



六尘不染能归一，万劫安然自在行。

无底船儿难过海，今来古往渡群生。”

孙大圣合掌称谢道：“承盛意，接引吾师。——师父，上船去。他这船儿，虽是无底，却稳；纵有风浪，也不得翻。”长老还自惊疑，行者叉着脖子，往上一推。那师父踏不住脚，毂辘的跌在水里，早被撑船人一把扯起，站在船上。师父还抖衣服，垛鞋脚，报怨行者。行者却引沙僧、八戒，牵马挑担，也上了船，都立在舢舨之上。那佛祖轻轻用力撑开，只见上溜头泱下一个死尸。长老见了大惊。行者笑道：“师父莫怕。那个原来是你。”八戒也道：“是你，是你！”沙僧拍着手，也道：“是你，是你！”那撑船的打着号子，也说：“那是你！可贺，可贺！”

他们三人，也一齐声相和。撑着船，不一时，稳稳当当的过了凌云仙渡。三藏才转身，轻轻的跳上彼岸。有诗为证。诗曰：

脱却胎胞骨肉身，相亲相爱是元神。

今朝行满方成佛，洗净当年六六尘。

此诚所谓广大智慧，登彼岸无极之法。四众上岸回头，连无底船儿却不知去向。行者方说是接引佛祖。三藏方才省悟，急转身，反谢了三个徒弟。行者道：“两不相谢。彼此皆扶持也。我等亏师父解脱，借门路修功，幸成了正果；师父也赖



Untouched by the six types of dust, it returns to the One,  
Carries on calmly through all kinds of calamity.  
Hard it is for a bottomless boat to cross the oceans,  
But since ancient times it has ferried all creatures.”

The Great Sage Monkey put his hands together in front of his chest and thanked him with the words, “I am grateful to you for your generosity in coming to welcome my master. Step aboard, Master. That boat of his may have no bottom, but it’s stable, and won’t capsize even in wind and waves.” The venerable elder was still very doubtful, but Monkey seized him by the arms and pushed him forward. Unable to keep on his feet, the master tumbled into the water, where the ferryman grabbed hold of him at once and stood him on the boat. The master shook his clothes and stamped his feet, complaining about Monkey, who led Friar Sand and Pig to stand on board bringing the luggage and the horse with them. Gently and strongly the Buddha pushed off, at which a corpse came floating downstream to the horror of the venerable elder, “Don’t be frightened, Master,” said Monkey. “That’s you.” “It’s you, it’s you,” said Pig. Friar Sand clapped his hands as he said, “It’s you, it’s you!” The boatman gave a call, then also put in, too, “It’s you! Congratulations! Gongratulations!” The three of them all joined in these congratulations as the ferryman punted the boat quickly and steadily over the immortal Cloud-touching Crossing. Sanzang turned around and sprang lightly ashore on the opposite bank. There is a poem about this that goes:

When the womb-born flesh and body of blood is cast aside,  
The primal spirit finds kinship and love.  
On this morning of actions completed and Buddhahood attained  
The thirty-six kinds of dust from the past are washed away.

This was indeed what is meant by great wisdom, the boundless dharma of crossing to the other bank. When the four of them climbed the bank and looked back the bottomless boat had already disappeared, goodness knew where. Only when Brother Monkey explained that it had been the Welcoming Buddha did Sanzang find enlightenment. At once he turned round to thank his three disciples. “Let’s not exchange thanks,” said Monkey. “We’ve helped each other. You saved us three, Master, and showed us the way to win merit so as to complete the true achievement. And we

我等保护，秉教伽持，喜脱了凡胎。师父，你看这面前花草松篁，鸾凤鹤鹿之胜境，比那妖邪显化之处，孰美孰恶？何善何凶？”三藏称谢不已。一个个身轻体快，步上灵山。早见那雷音古刹：

顶摩霄汉中，根接须弥脉。巧峰排列，怪石参差。悬崖下瑶草琪花，曲径旁紫芝香蕙。仙猿摘果入桃林，却似火烧金；白鹤栖松立枝头，浑如烟捧玉。彩凤双双，青鸾对对。彩凤双双，向日一鸣天下瑞；青鸾对对，迎风耀舞世间稀。又见那黄森森金瓦迭鸳鸯，明幌幌花砖铺玛瑙。东一行，西一行，尽都是蕊宫珠阙；南一带，北一带，看不了宝阁珍楼。天王殿上放霞光，护法堂前喷紫焰。浮屠塔显，优钵花香。正是地胜疑天

have protected you, Master, holding to the faith and helping you happily to cast off your mortal body. Master, look at the magnificent scenery ahead. Flowers, grasses, pines and bamboo, as well as phoenixes, cranes and deer. Compare it with those places where evil beings created illusions through transformation. Ask yourself which is beautiful and good, and which ugly and evil." Sanzang was full of expressions of gratitude. All of them were now light of body and cheerful as they walked up Vulture Peak. Soon the ancient Thunder Monastery could be seen:

Its rooftops touched the heavens,  
 Its roots joined with the Sumeru range.  
 Amazing peaks spread out in serried rank;  
 Craggy rocks formed interlocking shapes.  
 Under the hanging scar were wonderful plants and flowers;  
 Beside the winding path grew magic mushrooms and orchids.  
 Immortal apes were picking the fruit of the peach trees,  
 Like gold amid burning flames;  
 White cranes perched in the branches of the pines  
 As if they were jade creatures amid smoke.  
 Coloured phoenixes in pairs,  
 Green phoenixes two by two.  
 The pairs of coloured phoenixes  
 Brought blessings on the world as they called to the sun;  
 The green phoenixes two by two  
 Danced in the wind, a rare and wonderful sight.  
 On the gleaming golden tiles were figures of mandarin ducks;  
 The brilliantly patterned bricks were set with agate.  
 To east and west  
 Were flowers of palaces and pearls of gateways;  
 To north and south  
 Were endless precious pavilions and high buildings.  
 The Devaraja Hall streamed with coloured light;  
 Purple flames rose before the Lokapalas' Chamber.  
 Stupas stood out,  
 And fragrant were the blossoms of the udumbara tree.<sup>1</sup>  
 Truly this was a place so fine it might have come from heaven,  
 Where the days seemed long under leisurely clouds.  
 Away from the mortal world, all fates came to an end;



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别，云闲觉昼长。红尘不到诸缘尽，万劫无亏大法堂。师徒们道逍遥，走上灵山之巅。又见青松林下列优婆，翠柏丛中排善士。长老就便施礼，慌得那优婆塞、优婆夷、比丘僧，比丘尼合掌道：“圣僧且休行礼。待见了牟尼，却来相叙。”行者笑道：“早哩！早哩！且去拜上位者。”

那长老手舞足蹈，随着行者，直至雷音寺山门之外。那厢有四大金刚迎住道：“圣僧来耶？”三藏躬身道：“是弟子玄奘到了。”答毕，就欲进门。金刚道：“圣僧少待，容禀过再进。”那金刚着一个转山门报与二门上四大金刚，说唐僧到了；二门上又传入三门上，说唐僧到了；三山门内原是打供的神僧，闻得唐僧到时，急至大雄殿下，报与如来至尊释迦牟尼文佛说：“唐朝圣僧，到于宝山，取经来了。”佛爷爷大喜。即召聚八菩萨、四金刚、五百阿罗、三千揭谛，十一大曜、十八伽蓝，两行排列，却传金旨，召唐僧进。那里边，一层一节，钦依佛旨，叫：“圣僧进来。”这唐僧循规蹈矩，同悟空、悟能、悟净，牵马挑担，径入山门。正是：

当年奋志奉钦差，领牒辞王出玉阶。

清晓登山迎雾露，黄昏枕石卧云霾。

挑禅远步三千水，飞锡长行万里崖。





All kalpas were complete within the Dharma hall.

As master and disciples walked freely and at their ease up to the summit of Vulture Peak lay people could be seen under the green pines, and pious men and women amid the jade-coloured cypresses. The venerable elder bowed to them politely, whereupon all the lay men and women, monks and nuns all hastened to put their hands together and say to him, "Do not bow to us, holy monk. Come back and talk with us when you have seen Sakyamuni." "It's a bit early for that," replied Monkey with a grin. "Let's go and worship the boss."

The venerable elder waved his arms and performed a ritual dance as he followed Monkey straight to the gates of the Thunder Monastery, where four great vajrapanis greeted them with the words, "Have you arrived now, holy monk?" "Yes," Sanzang replied with a bow, "Your disciple Xuanzang has arrived." Having given this reply he was about to go in through the gateway. "Please wait for a moment, holy monk," the vajrapanis said. "Let us report before you come in." The vajrapanis sent a report of the Tang Priest's arrival to the four great vajrapanis on the middle gates, who in turn reported it to the inner gates, inside which were divine monks making offerings. As soon as they heard of the Tang Priest's arrival they all hurried to the Mahavira Hall, where they announced to the Tathagata Sakyamuni Buddha, "The holy monk from the Tang Court has arrived at your noble monastery to fetch the scriptures." The Lord Buddha was very pleased. He called together his Eight Bodhisattvas, Four Vajrapanis, Five Hundred Arhats, Three Thousand Protectors, Eleven Heavenly Shiners and Eighteen Guardians, who drew themselves up in two lines and passed on the Buddha's command summoning the Tang Priest to enter. Thus it was that the invitation was sent down from one level to the next: "Let the holy monk come in." Observing the requirements of ritual, the Tang Priest went in through the gate with Wukong and Wujing, who were leading the horse and carrying the luggage. Indeed,

In the past he had struggled to fulfil his commission  
After leaving the emperor at the steps of the throne.  
At dawn he had climbed mountains in mist and in dew;  
At dusk he had slept on rocks amid the clouds.  
He had carried his stick across three thousand rivers,

念念在心求正果，今朝始得见如来。

四众到大雄宝殿殿前，对如来倒身下拜。拜罢，又向左右再拜。各各三匝已遍，复向佛祖长跪，将通关文牒奉上。如来一一看了，还递与三藏。三藏颔颔作礼，启上道：“弟子玄奘，奉东土大唐皇帝旨意，遥诣宝山，拜求真经，以济众生。望我佛祖垂恩，早赐回国。”如来方开怜悯之口，大发慈悲之心，对三藏言曰：“你那东土乃南赡部洲。只因天高地厚，物广人稠，多贪多杀，多淫多诳，多欺多诈；不遵佛教，不向善缘，不敬三光，不重五谷；不忠不孝，不义不仁，瞒心昧己，大斗小秤，害命杀牲，造下无边之孽，罪盈恶满，致有地狱之灾：所以永堕幽冥，受那许多碓捣磨舂之苦，变化畜类。有那许多披毛顶角之形，将身还债，将肉饲人。其永堕阿鼻，不得超升者，皆此之故也。虽有孔氏在彼立下仁义礼智之教，帝王相继，治有徒流绞斩之刑，其如愚昧不明，放纵无忌之辈何耶！我今有经三藏，可以超脱苦恼，解释灾愆。三藏：有《法》一藏，谈天；有《论》一







And climbed up countless crags with his monastic staff.  
His every thought had been set on the true achievement,  
And today he was finally to see the Tathagata.

As the four of them arrived in front of the Mahavira Hall they all prostrated themselves and kowtowed to the Tathagata, then to their left and right. After they had each completed three rounds of Worship they then knelt before the Buddha to present their passport. When the Tathagata had read it carefully he handed it back to Sanzang, who bowed his head low and reported, "Your disciple Xuanzang has made the long journey to your precious monastery at the command of the Great Tang emperor to beg for the true scriptures that will save all living beings. I implore the Lord Buddha in his goodness to grant them at once so that I may return to my country." The Tathagata then opened his compassionate mouth and in the great mercy of his heart said to Sanzang, "Your eastern land is in the Southern Continent of Jambu. As the sky is lofty there, the soil deep, its products many, and the people multitudinous there is much covetousness, murder, debauchery, lying, deception and dishonesty. They do not follow the Buddhist teaching, do not turn towards good destinies, and do not honour the sun, moon and stars or value the five grains. They are not loyal, filial, righteous or kind. In the delusion of their hearts they mislead themselves, cheating on weights and measures, taking life and killing animals, thus creating such boundless evil karma and such a superabundance of sin and evil that they bring the catastrophe of hell on themselves. That is why they must fall for ever into the dark underworld to suffer the torments of being hammered, smashed, ground and pounded, or are re-born as animals. Many of them take the shape of furry, horned creatures to pay back the debts they owe from earlier lives and feed others with their own flesh. It is for such reasons that some fall into the Avici Hell, from which they never emerge to be reborn. Although Confucius established the doctrine of benevolence, righteousness, correct behaviour and wisdom, and although successive emperors have applied the penalties of imprisonment, exile strangulation and beheading, none of this affected those stupid, benighted, self-indulgent and unrestrained people. Why? I have Three Stores of scriptures that offer deliverance from suffering and release from disaster. Of these Three Stores one is the Store of Dharma

藏，说地；有《经》一藏，度鬼。共计三十五部，该一万五千一百四十四卷。真是修真之径，正善之门。凡天下四大部洲之天文、地理、人物、鸟兽、花木、器用，人事，无般不载。汝等远来，待要全付与汝取去，但那方之人，愚蠢村强，毁谤真言，不识我沙门之奥旨。”叫：“阿傩、伽叶，你两个引他四众，到珍楼之下，先将斋食待他。斋罢，开了宝阁，将我那三藏经中，三十五部之内，各检几卷与他，教他传流东土，永注洪恩。”

二尊者即奉佛旨，将他四众，领至楼下。看不尽那奇珍异宝，摆列无穷。只见那设供的诸神，铺排斋宴，并皆是仙品、仙肴、仙茶、仙果，珍馐百味，与凡世不同。师徒们顶礼了佛恩，随心享用。其实是：

宝焰金光映目明，异香奇品更微精。

千层金阁无穷丽，一派仙音入耳清。

素味仙花人罕见，香茶异食得长生。

向来受尽千般苦，今日荣华喜道成。

这番造化了八戒，便宜了沙僧：佛祖处正寿长生、脱胎换骨之馐，尽着他受用。二尊者陪奉四众餐毕，却入宝阁，开门登看。那厢有霞光瑞气，笼罩千重；彩雾祥云，遮漫万



that deals with Heaven; one is the Store of Sastras that deal with the Earth, and one is the Store of Sutras that can save ghosts. There are thirty-five scriptures altogether, in 15,144 scrolls. These are indeed the path to the truth, the gateway to goodness. They include everything about the astronomy, geography, personalities, birds beasts trees, flowers, objects of use and human affairs of the world's four continents. Now that you have come from afar I would present them all to you to take away with you, but the people of your country are stupid and coarse. They are slanderers of the truth who cannot understand the mysteries of our teachings. Ananda, Kasyapa," he called, "take the four of them to the foot of the jewel tower and give them a vegetarian meal. After the meal open up the pavilion, select a few rolls from each of the thirty-five scriptures in my Three Stores, and tell them to propagate these scriptures in the east, where they may eternally grant their great goodness."

Acting on the orders of the Buddha the two arhats then led the four pilgrims to the bottom of the tower, where no end of rare and wonderful jewels and treasures were set out. Here the divinities who made offerings set out a vegetarian banquet, with immortal food, immortal delicacies, immortal tea, immortal fruit, and every kind of culinary delight not to be found in the mortal world. Master and disciples bowed their heads to the ground in thanks for the Buddha's kindness and proceeded to eat to their hearts' content. Indeed

Precious flames and golden light dazzled the eye,  
While the rare incense and delicacies were marvellously fine.  
The thousand-storeyed golden pavilion was infinitely lovely,  
And pure sounded immortals' music on the ear.  
Meatless food and magic flowers of the sort that are rare on earth,  
Fragrant teas and exotic dishes that give eternal life.  
After a long period of enduring a thousand kinds of suffering,  
Today comes the glorious happiness of the Way completed.

This was a piece of good fortune for Pig, and a great benefit to Friar Sand as they ate their fill of the food in the Buddha's land that gave eternal life and new flesh and bones for old. The two arhats kept the four of them company till the meal was over, after which they went to the treasure pavilion, where the doors were opened for them to go in and

道。经柜上，宝篋外，都贴了红签，楷书着经卷名目。乃是：

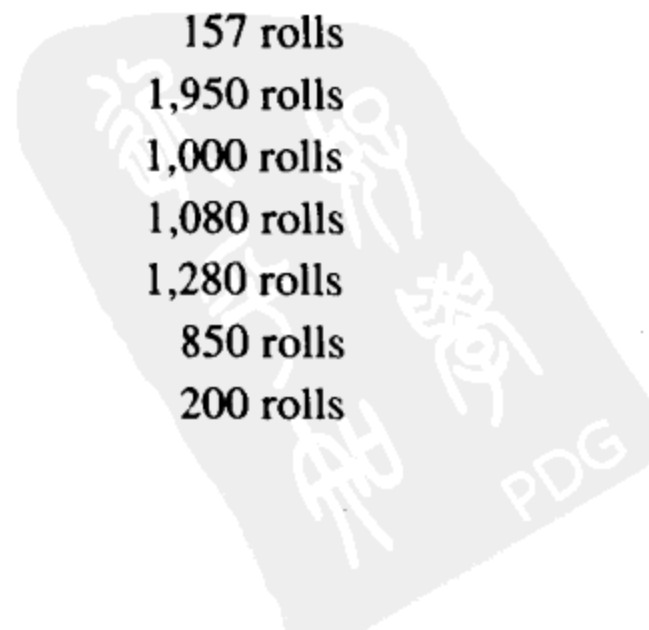
- 《涅槃经》……七百四十八卷  
《菩萨经》一部……一千二十一卷  
《虚空藏经》一部……四百卷  
《首楞严经》一部……一百一十卷  
《恩意经大集》一部……五十卷  
《决定经》一部……一百四十卷  
《宝藏经》一部……四十五卷  
《华严经》一部……五百卷 《礼真如经》一部……九十卷  
《大般若经》一部……九百一十六卷  
《大光明经》一部……三百卷  
《未曾有经》一部……千一百一十卷  
《维摩经》一部……一百七十卷  
《三论别经》一部……二百七十卷  
《金刚经》一部……一百卷  
《正法论经》一部……一百二十卷  
《佛本行经》一部……八百卷 《五龙经》一部……三十二卷  
《菩萨戒经》一部……一百一十六卷  
《大集经》一部……一百三十卷  
《摩竭经》一部……三百五十卷  
《法华经》一部……一百卷 《瑜伽经》一部……一百卷  
《宝常经》一部……二百二十卷  
《西天论经》一部……一百三十卷  
《僧祇经》一部……一百五十七卷  
《佛国杂经》一部……千九百五十卷  
《起信论经》一部……一千卷  
《大智度经》一部……一千八十卷  
《宝威经》一部……一千二百八十卷  
《本阁经》一部……八百五十卷  
《正律文经》一部……二百卷





look. Over this all was a thousandfold aura of coloured light and auspicious vapours, while brilliant mists and clouds of good omen wafted all around. All over the scripture shelves and on the outside of the cases were pasted red labels on which were neatly written the titles of the scriptures. They were the

Nirvana sutra	748 rolls
Bodhisattva sutra	1,021 rolls
Akasagarbha sutra	400 rolls
Surangama sutra	110 rolls
Collection of sutras on the meaning of grace	50 rolls
Determination sutra	140 rolls
Ratnagarbha sutra	45 rolls
Avatamsaka sutra	500 rolls
Sutra on Worshipping Bhutatathata	90 rolls
Mahaprajnaparamita sutra	916 rolls
Mahaprabhasa sutra	300 rolls
Adbhuta-dharma sutras	1,110 rolls
Vimalakirti sutra	170 rolls
The Three Sastras	270 rolls
Diamond sutra	100 rolls
Saddharma sastra	120 rolls
Buddhacaritakavya sutra	800 rolls
Pancanaga sutra	32 rolls
Bodhisattva-vinaya sutra	116 rolls
Mahasamnipata sutras	130 rolls
Makara sutra	350 rolls
Saddharma-pundarika sutra	100 rolls
Yoga sutra	100 rolls
Precious Eternity sutra	220 rolls
Sutra on the Western Heaven	130 rolls
Samghika sutra	157 rolls
Samyukta-Buddhadesa sutra	1,950 rolls
Mahayana-sraddhotpadasa sutra	1,000 rolls
Great Wisdom sutra	1,080 rolls
Ratna-prabhava sutra	1,280 rolls
Original Pavilion sutra	850 rolls
Principal vinaya sutra	200 rolls



《大孔雀经》一部……二百二十卷

《维识论经》一部……一百卷

《具舍论经》一部……二百卷

阿傩、伽叶引唐僧看遍经名，对唐僧道：“圣僧东土到此，有些甚么人事送我们？快拿出来，好传经与你去。”三藏闻言道：“弟子玄奘，来路迢遥，不曾备得。”二尊者笑道：“好，好，好！白手传经继世，后人当饿死矣！”行者见他讲口扭捏，不肯传经，他忍不住叫噪道：“师父，我们去告如来，教他自家来把经与老孙也。”阿傩道：“莫嚷！此是甚么去处，你还撒野放刁！到这边来接着经。”八戒、沙僧耐住了性子，劝住了行者，转身来接。一卷卷收在包里，驮在马上，又捆了两担，八戒与沙僧挑着，却来宝座前叩头，谢了如来，一直出门。逢一位佛祖，拜两拜；见一尊菩萨，拜两拜。又到大门，拜了比丘僧、尼，优婆夷、塞，一一相辞，下山奔路不题。

却说那宝阁上有一尊燃灯古佛，他在阁上，暗暗的听着那传经之事，心中甚明，——原是阿傩、伽叶将无字之经传去，却自笑云：“东土众僧愚迷，不识无字之经，却不枉费了圣僧这场跋涉？”问：“座边有谁在此？”只见白雄尊者闪出。古佛吩咐道：“你可作起神威，飞星赶上唐僧，把那无字之经

数字水印  
PDG



Mahamayuri-vidyajarajni sutra	200 rolls
Vijnaptimatra-tasiddhi sastra	100 rolls
Abhidharma-kosa sastra	200 rolls

Ananda and Kasyapa led the Tang Priest to read the titles of all the scriptures. "You have come here from the East, holy monk," they said to him. "Have you brought us any presents? Hand them over right now, then we can give you the scriptures." When Sanzang heard this he said, "Your disciple Xuanzang has come a very long way, and I did not bring any with me." "That's very fine," the two arhats said with a laugh. "If we hand the scriptures over for nothing, they'll be passed down through the ages and our successors will have to starve to death." Monkey could not stand hearing them talking tough like this and refusing to hand the scriptures over, so he shouted, "Let's go and report them to the Tathagata, Master. We'll get him to give me the scriptures himself." "Shut up!" said Kasyapa. "Where do you think you are, acting up like this? Come here and take the scriptures." Pig and Friar Sand, who were keeping their own tempers under control, calmed Monkey down. They turned back to accept the scriptures, which were packed one by one into the luggage. Some of it was put on the horse's back, and the rest tied up as two carrying-pole loads that Pig and Friar Sand shouldered. They all then returned to the Buddha's throne, kowtowed, thanked the Tathagata and went straight out. They bowed twice to every Buddha and every Bodhisattva they met. When they reached the main entrance they bowed to the bhiksus, the bhiksunis, the laymen and the laywomen, taking their leave of each one. Then they hurried back down the mountain.

The story tells not of them but of the Ancient Buddha Dipamkara, who had been quietly listening in the library when the scriptures were handed over. He understood perfectly well that Ananda and Kasyapa had handed over wordless scriptures. "Those stupid monks from the East didn't realize that those were wordless scriptures," he thought with a smile to himself. "The holy monks' journey across all those mountains and rivers will be a complete waste. Who is in attendance here?" he called, and the arhat Suklavira stepped forward. "Use your divine might," Dipamkara instructed him, "and go after the Tang Priest like a shooting star. Take the wordless scriptures from him and tell him to come back to

夺了，教他再来求取有字真经。”白雄尊者，即驾狂风，滚离了雷音寺山门之外，大作神威。那阵好风，真个是：

佛前勇士，不比巽二风神。仙窍怒号，远赛吹嘘少女。这一阵，鱼龙皆失穴，江海逆波涛。玄猿捧果难来献，黄鹤回云找旧巢。丹凤清音鸣不美，锦鸡幄运叫声嘈。青松枝折，优钵花飘。翠竹竿竿倒，金莲朵朵摇。钟声远送三千里，经韵轻飞万壑高。崖下奇花残美色，路旁瑶草偃鲜苗。彩鸾难舞翅，白鹿躲山崖。荡荡异香漫宇宙，清清风气彻云霄。

那唐长老正行间，忽闻香风滚淡，只道是佛祖之祯祥，未曾堤防。又闻得响一声，半空中伸下一只手来，将马驮的经，轻轻抢去，唬得个三藏捶胸叫唤，八戒滚地来追，沙和尚护守着经担，孙行者急赶去如飞。那白雄尊者，见行者赶得将近，恐他棍头上没眼，一时间不分好歹，打伤身体，即将经包摔碎，抛落尘埃。行者见经包破落，又被香风吹得飘零，





fetch the true scriptures." The arhat Suklavira then flew off on a storm wind that roared away from the Thunder Monastery as he gave a great display of his divine might. That splendid wind really was

A warrior from the Buddha's presence,  
Greater than the two wind gods of the Xun quarter.  
The angry roars from his divine orifices  
Were more powerful by far than the puffs of a young girl.  
This wind made  
Fish and dragons lose their dens,  
While the waves flowed backwards in rivers and seas.  
Black apes could not present the fruit they carried;  
Yellow cranes turned back to the clouds as they sought their nests.  
Ugly rang the song of the red phoenix;  
Raucous were the calls of the multicoloured pheasants.  
The branches of hoary pines were broken  
As the flowers of the udumbara blew away.  
Every cane of green bamboo bowed low;  
All the blooms of golden lotus swayed.  
The sound of the bell was carried a thousand miles  
While the chanting of sutras flew lightly up the ravines.  
Ruined was the beauty of flowers under the crag;  
The tender shoots of plants were laid low by the path  
The brilliant phoenixes could hardly spread their wings;  
White deer hid beneath the cliffs.  
The heavens were heavy with fragrance  
As the clear wind blew right through the clouds.

The Tang Priest was walking along when he smelt the fragrant wind, but he paid no attention to it, taking it for an auspicious sign of the Lord Buddha. Then a noise could be heard as a hand reached down from mid-air to lift the scriptures lightly off the horse's back, which gave Sanzang such a shock that he beat his chest and howled aloud. Pig scrambled along in pursuit, Friar Sand guarded the carrying-poles loaded with scriptures, and Brother Monkey flew after the arhat. Seeing that Monkey had almost caught up with him, and frightened that the merciless cudgel would make no bones about wounding him badly, the arhat tore the bundle of scriptures to shreds and flung it into the dust. When Monkey saw the bundle

却就按下云头顾经，不去追赶。那白雄尊者收风敛雾，回报古佛不题。

八戒去追赶，见经本落下，遂与行者收拾背着，来见唐僧。唐僧满眼垂泪道：“徒弟呀！这个极乐世界，也还有凶魔欺害哩！”沙僧接了抱着的散经，打开看时，原来雪白，并无半点字迹。慌忙递与三藏道：“师父，这一卷没字。”行者又打开一卷，看时，也无字。八戒打开一卷，也无字。三藏叫：“通打开来看看。”卷卷俱是白纸。长老短叹长吁的道：“我东土人果是没福！似这般无字的空本，取去何用？怎么敢见唐王！诳君之罪，诚不容诛也！”行者早已知之，对唐僧道：“师父，不消说了。这就是阿傩、伽叶那厮，问我要人事，没有，故将此白纸本子与我们来了。快回去告在如来之前，问他指财作弊之罪。”八戒嚷道：“正是！正是！告他去来！”四众急急回山，无好步，忙忙又转上雷音。

不多时，到于山门之外。众皆拱手相迎，笑道：“圣僧是换经来的？”三藏点头称谢。众金刚也不阻挡，让他进去，直至大雄殿前。行者嚷道：“如来！我师徒们受了万蜚千魔，千辛万苦，自东土拜到此处，蒙如来吩咐传经，被阿傩、伽叶指财不遂，通同作弊，故意将无字的白纸本儿教我们拿



falling in pieces that were being scattered by the fragrant wind he stopped chasing the arhat and brought his cloud down to look after the scriptures. The arhat Suklavira put the wind and the clouds away, then went back to report to Dipamkara.

When Pig, who was also in pursuit, saw the scriptures falling he helped Monkey to collect them up and carry them back to the Tang Priest. "Disciples," the Tang Priest exclaimed, tears pouring from his eyes, "even in this world of bliss evil demons cheat people." After gathering up the scattered scriptures in his arms Friar Sand opened one of them up and saw that it was as white as snow: not a word was written on it. Quickly he handed it to Sanzang with the remark, "There's nothing in this scroll, Master." Monkey opened out another scroll to find that it had nothing written in it either. Pig opened another and it too had nothing in it. "Open them all for us to examine," said Sanzang. Every single scroll was blank paper. "We Easterners really do have no luck," he said, sighing and groaning. "What point is there in fetching wordless scriptures like these? How could I ever face the Tang emperor? I will have no way of avoiding execution for the crime of lying to my sovereign." Monkey, who already understood what had happened, then said to the Tang Priest, "Say no more, Master. Ananda and Kasyapa gave us these scrolls of blank paper because we hadn't got any presents to give them when they asked for them. Let's go back, report them to the Tathagata and get them accused of extortion." "That's right," shouted Pig, "that's right. Let's report them." The four of them then hurried up the mountain again, and after a few steps they were rushing back to the Thunder Monastery.

Before long they were once more outside the gates of the monastery, where everyone raised their clasped hands in greeting. "Have you holy monks come to exchange your scriptures?" they asked with smiles. Sanzang nodded and expressed his thanks. The vajrapanis did not block them, but let them go straight in to the Mahavira Hall. "Tathagata," yelled Monkey, "our master and the rest of us have had to put up with endless monsters, demons, troubles and hardships to get here from the east to worship you. You gave the orders for the scriptures to be handed over, but Ananda and Kasyapa didn't do so because they were trying to extort things from us.

去，我们拿他去何用？望如来救治！”佛祖笑道：“你且休嚷。他两个问你要人事之情，我已知矣。但只是经不可轻传，亦不可以空取。向时众比丘圣僧下山，曾将此经在舍卫国赵长者家与他诵了一遍，保他家生者安全，亡者超脱，只讨得他三斗三升米粒黄金回来，我还说他们忒卖贱了，教后代儿孙没钱使用。你如今空手来取，是以传了白本。白本者，乃无字真经，倒也是好的。因你那东土众生，愚迷不悟，只可以此传之耳。”即叫：“阿傩、伽叶，快将有字的真经，每部中各检几卷与他，来此报数。”

二尊者复领四众，到珍楼宝阁之下。仍问唐僧要些人事。三藏无物奉承，即命沙僧取出紫金钵盂，双手奉上道：“弟子委是穷寒路遥，不曾备得人事。这钵盂乃唐王亲手所赐，教弟子持此，沿路化斋。今特奉上，聊表寸心。万望尊者不鄙轻褻，将此收下，待回朝奏上唐王，定有厚谢。只是以有字真经赐下，庶不孤钦差之意，远涉之劳也。”那阿傩接了，但微微而笑。被那些管珍楼的力士，管香积的庖丁，看阁的尊者，你抹他脸，我扑他背，弹指的，扭唇的，一个个笑道：“不羞！不羞！需索取经的人事！”须臾，把脸皮都





They conspired and deliberately let us take away blank paper versions without a single word written on them. But what's the point in taking those? I beg you to have them punished, Tathagata." "Stop yelling," replied the Lord Buddha with a smile. "I already know that they asked you for presents. But the scriptures cannot be casually passed on. Nor can they be taken away for nothing. In the past bhiksus and holy monks went down the mountain and recited these scriptures to the family of the elder Zhao in the land of Sravasti. This ensured peace and safety for the living and deliverance for the dead members of the family. All that was asked for was three bushels and three pecks of granular gold. I said they had sold the scriptures too cheap, so I saw to it that Zhao's sons and grandsons would be poor. You were given blank texts because you came here to fetch them empty-handed. The blank texts are true, wordless scriptures, and they really are good. But as you living beings in the east are so deluded and have not achieved enlightenment we'll have to give you these ones instead. Ananda, Kasyapa," he called, "fetch the true scriptures with words at once. Choose a few rolls from each title to give them, then come back here and tell me how many."

The two arhats then led the four pilgrims to the foot of the library building and once again asked the Tang Priest for a present. Having nothing else to offer, he ordered friar Sand to bring out the begging bowl of purple gold and presented it with both hands. "Your disciple is poor and has come a very long way," he said, "and I did not bring any presents with me. This bowl was given to me by the Tang emperor with his own hands to beg for food with on my journey. I now offer it to you as a token of my heartfelt feelings. I beg you arhats not to despise it but to keep it. When I return to my court I shall report this to the Tang emperor, who will certainly reward you richly. I only ask you to give me the true scriptures that have words to save me from failing in my imperial mission and making this long, hard journey for nothing."

Ananda accepted the bowl with no more than a hint of a smile. The warriors guarding the precious library building, the kitchen staff responsible for the spices and the arhats in charge of the library rubbed each other's faces, patted each other's backs, flicked each other with their fingers and pulled faces. "Disgraceful," they all said with grins, "disgrace-

羞皱了，只是拿着钵盂不放。伽叶却才进阁检经，一一查与三藏。三藏却叫：“徒弟们，你们都好生看看，莫似前番。”他三人接一卷，看一卷，却都是有字的。传了五千零四十八卷，乃一藏之数。收拾齐整，驮在马上；剩下的，还装了一担，八戒挑着。自己行囊，沙僧挑着。行者牵了马，唐僧拿了锡杖，按一按毗卢帽，抖一抖锦袈裟，才喜喜欢欢，到我佛如来之前。正是那：

《大藏真经》滋味甜，如来造就甚精严。  
须知玄奘登山苦，可笑阿傩却爱钱。  
先次未详亏古佛，后来真实始安然。  
至今得意传东土，大众均将雨露沾。

阿傩、伽叶引唐僧来见如来。如来高升莲座，指令降龙、伏虎二大罗汉敲响云磬，遍请三千诸佛、三千揭谛、八金刚、四菩萨、五百尊罗汉、八百比丘僧、大众优婆塞、比丘尼、优婆夷，各天各洞，福地灵山，大小尊者圣僧，该坐的请登宝座，该立的侍立两旁。一时间，天乐遥闻，仙音嘹亮，满空中祥光迭迭，瑞气重重，诸佛毕集，参见了如来。如来问：“阿傩、伽叶，传了多少经卷与他？可一一报数。”





ful. Demanding presents from the pilgrims who've come to fetch the scriptures!" A moment later Ananda was frowning with embarrassment but still holding the bowl and not letting go. Only then did Kasyapa go into the library to check the scriptures through one by one and give them to Sanzang. "Disciples," called Sanzang, "take a good look at them, not like last time." The three of them took the rolls and examined them one by one. All had words. 5,048 rolls were handed over, the total in a single store. They were neatly packed up and put on the horse, and those left over were made into a carrying-pole load for Pig to take. Friar Sand carried their own luggage, and as Brother Monkey led the horse the Tang Priest took his staff, pushed his Vairocana mitre into position, shook his brocade cassock, and went happily into the presence of the Tathagata. Indeed,

Sweet taste the True Scriptures of the Great Store,  
Created fine and majestic by the Tathagata.  
Remember what Xuanzang suffered to climb this mountain:  
Ananda's greed was something ridiculous.  
What they did not notice at first Dipamkara helped them to see;  
Later the scriptures were real and they then found peace.  
Successful now, they would take the scriptures to the east;  
Where all could be refreshed by their life-giving richness.

Ananda and Kasyapa led the Tang Priest to see the Tathagata, who ascended his lotus throne and directed the two great arhats Dragon-queller and Tiger-subduer to strike the cloud-ringing stone chimes that summoned all the Three Thousand Buddhas, Three Thousand Protectors, Eight Vajrapanis, Four Bodhisattvas, Five Hundred Arhats, Eight Hundred Bhiksus, the host of laymen, bhiksunis, laywomen, and the greater and lesser honoured ones and holy monks of every cave, every heaven, the blessed lands and the magic mountains. Those who were supposed to sit were asked to ascend their precious thrones, and those who were supposed to stand stood on either side. All of a sudden heavenly music rang out from afar and magical sounds wafted around. The air was full of countless beams of auspicious light and of aura upon aura as all the Buddhas gathered together to pay their respects to the Tathagata. "How many rolls of scripture have you given them, Ananda and Kasyapa?" the Tathagata

二尊者即开报：“现付去唐朝：

《涅槃经》……四百卷 《菩萨经》……三百六十卷  
《虚空藏经》……二十卷 《首楞严经》……三十卷  
《恩意经大集》……四十卷 《决定经》……四十卷  
《宝藏经》……二十卷 《华严经》……八十一卷  
《礼真如经》……三十卷 《大般若经》……六百卷  
《金光明品经》……五十卷 《未曾有经》……五百五十卷  
《维摩经》……三十卷 《三论别经》……四十二卷  
《金刚经》……一卷 《正法论经》……二十卷  
《佛本行经》……一百一十六卷 《五龙经》……二十卷  
《菩萨戒经》……六十卷 《大集经》……三十卷  
《摩竭经》……一百四十卷 《法华经》……十卷  
《瑜伽经》……三十卷 《宝常经》……一百七十卷  
《西天论经》……三十卷 《僧祇经》……一百一十卷  
《佛国杂经》……一千六百三十八卷 《起信论经》……五十卷  
《大智度经》……九十卷 《宝威经》……一百四十卷  
《本阁经》……五十六卷 《正律文经》……十卷  
《大孔雀经》……十四卷 《维识论经》……十卷  
《具舍论经》……十卷

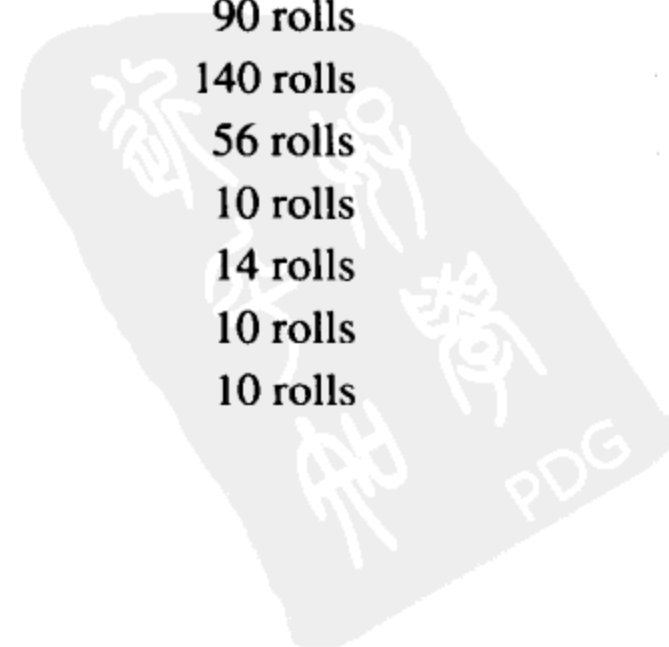






asked. "Please tell me the numbers one by one." The two arhats then reported, "We are now handing over for the Tang court the

Nirvana sutra	400 rolls
Bodhisattva sutra	360 rolls
Akasagarbha sutra	20 rolls
Surangama sutra	30 rolls
Collection of sutras on the meaning of grace	40 rolls
Determination sutra	40 rolls
Ratnagarbha sutra	20 rolls
Avatamsaka sutra	81 rolls
Sutra on Worshipping Bhutatathata	30 rolls
Mahaprajnaparamita sutra	600 rolls
Mahaprabhasa sutra	50 rolls
Adbhuta-dharma sutras	550 rolls
Vimalakirti sutra	30 rolls
The Three Sastras	42 rolls
Diamond sutra	1 rolls
Saddharma sastra	20 rolls
Buddhacaritakavya sutra	116 rolls
Pancanaga sutra	20 rolls
Bodhisattva-vinaya sutra	60 rolls
Mahasamnipata sutras	30 rolls
Makara sutra	140 rolls
Saddharma-pundarika sutra	10 rolls
Yoga sutra	30 rolls
Precious Eternity sutra	170 rolls
Sutra on the Western Heaven	30 rolls
Samghika sutra	110 rolls
Samyukta-Buddhadesa sutra	1,638 rolls
Mahayana-sraddhotpada sastra	50 rolls
Great Wisdom sutra	90 rolls
Ratna-prabhava sutra	140 rolls
Original Pavilion sutra	56 rolls
Principal vinaya sutra	10 rolls
Mahamayuri-vidyarajni sutra	14 rolls
Vijnaptimatra-tasiddhi sastra	10 rolls
Abhidharma-kosa sastra	10 rolls



在藏总经，共三十五部，各部中检出五千零四十八卷，与东土圣僧传留在唐。现俱收拾整顿于人马驮担之上，专等谢恩。”

三藏四众拴了马，歇了担，一个个合掌躬身，朝上礼拜。如来对唐僧言曰：“此经功德，不可称量。虽为我门之龟鉴，实乃三教之源流。若到你那南赡部洲，示与一切众生，不可轻慢。非沐浴斋戒，不可开卷。宝之！重之！盖此内有成仙了道之奥妙，有发明万化之奇方也。”三藏叩头谢恩，信受奉行，依然对佛祖遍礼三匝，承谨归诚，领经而去；去到三山门，一一又谢了众圣不题。

如来因打发唐僧去后，才散了传经之会。旁又闪上观世音菩萨合掌启佛祖道：“弟子当年领金旨向东土寻取经之人，今已成功，共计得一十四年，乃五千零四十日，还少八日，不合藏数。望我世尊，早赐圣僧回东转西，须在八日之内，庶完藏数，准弟子缴还金旨。”如来大喜道：“所言甚当。准缴金旨。”即叫八大金刚吩咐道：“汝等快使神威，驾送圣僧



From the thirty-five scriptures in all of the stores we have selected 5,048 rolls to give to the holy monk. These will be kept and handed down in Tang. They have now all been packed neatly and put on the horse or made into carrying-pole loads. The pilgrims are only waiting to express their thanks.”

Sanzang and his three followers then tethered the horse, put down the loads, joined their hands in front of their chests and bowed in worship. “The achievement of these scriptures is immeasurable,” the Tathagata said to the Tang Priest, “Although they are the source of foreknowledge and reflection for my school they are truly the origin of all Three Schools. If they reach your Southern Continent of Jambudvipa they must not be treated with disrespect when they are shown to all living beings. Nobody who has not bathed, avoided eating meat and observed the prohibitions may open the rolls. Treasure them. Honour them. They include the esoteric mysteries of the way of immortality and wonderful methods for discovering all transformations.” Kowtowing in thanks, Sanzang faithfully accepted these instructions and determined to carry them out, did three more circuits of homage round the Lord Buddha then with dutiful and sincere obedience accepted the scriptures and went out with them through the third of the monastery gates, where he thanked all the holy beings one by one again. Of him we will say no more.

After sending the Tang Priest on his way the Tathagata dissolved the assembly that had been called to pass on the scriptures. The Bodhisattva Guanyin then stepped forward from the side, put her hands together and submitted to the lord Buddha, “It has been fourteen years from the time when your disciple went to the East that year to find the man who would fetch the scriptures to his success today. That makes 5,040 days. May the World-honoured One allow the holy monks to go back East from the West within eight days, so as to complete the number of rolls in one store, and then your disciple may report his mission as completed.” “What you say is quite right,” replied the Tathagata with delight. “You are permitted to report the completion of your mission.” With that he instructed the Eight Vajrapanis, “You are to use your divine might to escort the holy monks back to the East, where they will hand the true scriptures over to be kept there. After escorting the holy monks back, you may return to the

回东，把真经传留，即引圣僧西回。须在八日之内，以完一藏之数。勿得迟违。”金刚随即赶上唐僧，叫道：“取经的，跟我来！”唐僧等俱身轻体健，荡荡飘飘，随着金刚，驾云而起。

这才是：

见性明心参佛祖，功完行满即飞升。

毕竟不知回东土怎生传授，且听下回分解。

West. This must be done within eight days in order to match the number of rolls in one store. There must be no disobedience or delay.” The vajrapanis caught up with the Tang Priest. “Come with us, scripture-fetchers,” they called; and the Tang Priest and the others became light and strong as they floated up on clouds after the vajrapanis. Indeed,

Nature revealed and mind made clear, they visited the Buddha;  
Actions complete and all achieved, they flew aloft.

If you do not know how they passed on the scriptures after returning to the East, listen to the explanation in the next instalment.



## 第九十九回

九九数完魔灭尽 三三行满道归根

话表八金刚既送唐僧回国不题。那三层门下，有五方揭谛、四值功曹、六丁六甲、护教伽蓝，走向观音菩萨前启道：“弟子等向蒙菩萨法旨，暗中保护圣僧，今日圣僧行满，菩萨缴了佛祖金旨，我等望菩萨准缴法旨。”菩萨亦甚喜道：“准缴，准缴。”又问道：“那唐僧四众，一路上心行何如？”诸神道：“委实心虔志诚，料不能逃菩萨洞察。但只是唐僧受过之苦，真不可言。他一路上历过的灾愆患难，弟子已谨记在此。这就是他灾难的簿子。”菩萨从头看了一遍。上写着：

“蒙差揭谛皈依旨  
金蝉遭贬第一难  
满月抛江第三难  
出城逢虎第五难  
双叉岭上第七难

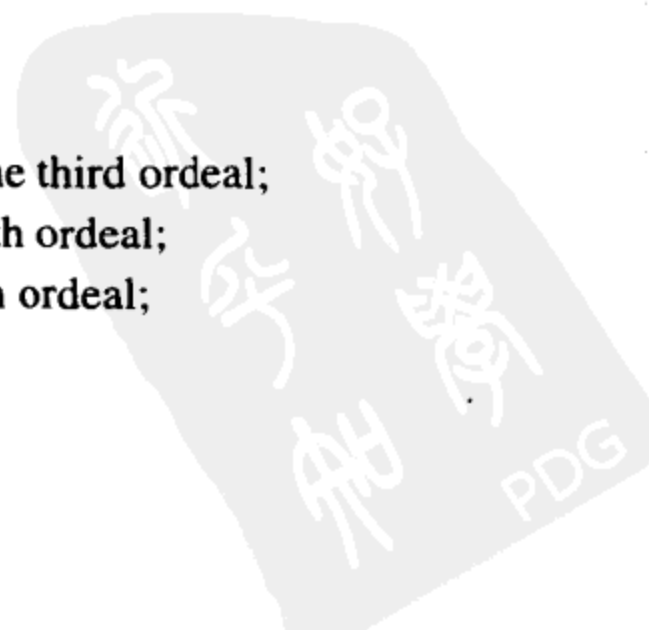
谨记唐僧难数清  
出胎几杀第二难  
寻亲报冤第四难  
折从落坑第六难  
两界山头第八难

## Chapter 99

### When the Nine Nines Are Complete the Demons Are All Destroyed After the Triple Threes Are Fulfilled the Way Returns to Its Roots

The story goes on to tell how the Eight Vajrapanis escorted the Tang Priest back to their country, but we will not go into that now. Outside the gates the Protectors of the Four Quarters and the Centre, the Four Duty Gods, the Six Dings, the Six Jias and the Guardians of the Faith went up to the Bodhisattva Guanyin and said, "We, your disciples, have given secret help to the holy monk in obedience to your dharma command, Bodhisattva. Now that they have fulfilled their deeds and you have reported your mission accomplished to the Lord Buddha, we would like to report the completion of our mission." "Permission granted." The Bodhisattva replied with delight. "permission granted." The Bodhisattva then went on to ask, "What were the thoughts and actions of the Tang Priest and his three disciples on their journey?" "They really were pious and determined," the deities all replied, "as we are sure will not have escaped your profound perception. But the Tang Priest's sufferings truly beggar description. Your disciples have made a careful record of the disasters and hardships that he has endured on his journey. This is the account of his ordeals." The Bodhisattva read it through from the beginning, and this is what was written in it:

"We Protectors were sent at the Bodhisattva's command,  
To keep a close record of the Tang Priest's ordeals.  
The Golden Cicada's exile was the first ordeal;  
Being born and almost killed was the second ordeal;  
Abandonment in the river under the full moon was the third ordeal;  
Finding his mother and getting revenge was the fourth ordeal;  
The tigers he met after leaving the city were the fifth ordeal;  
Falling into the pit was the sixth ordeal;  
The Double Forked Peak was the seventh ordeal;



陡涧换马第九难  
失却袈裟十一难  
黄风怪阻十三难  
流沙难渡十五难  
四圣显化十七难  
难活人参十九难  
黑松林失散二十一难  
金銮殿变虎二十三难  
莲花洞高悬二十五难  
被魔化身二十七难  
风摄圣僧二十九难  
请圣降妖三十一难  
搬运车迟三十三难  
祛道兴僧三十五难  
身落天河三十七难  
金峴山遇怪三十九难

夜被火烧第十难  
收降八戒十二难  
请求灵吉十四难  
收得沙僧十六难  
五庄观中十八难  
贬退心猿二十难  
宝象国捎书二十二难  
平顶山逢魔二十四难  
乌鸡国救主二十六难  
号山逢怪二十八难  
心猿遭害三十难  
黑河沉没三十二难  
大赌输赢三十四难  
路逢大水三十六难  
鱼篮现身三十八难  
普天神难伏四十难







The Double Boundary Mountain was the eighth ordeal;  
Exchanging horses at the ravine was the ninth ordeal;  
The fire at night was the tenth ordeal;  
The loss of the cassock was the eleventh ordeal;  
Subduing Pig was the twelfth ordeal;  
The obstacles created by the Yellow Wind Monster were the thirteenth  
ordeal;  
Asking the help of Lingji was the fourteenth ordeal;  
The hard crossing of the Flowing Sands River was the fifteenth ordeal;  
Winning over Friar Sand was the sixteenth ordeal;  
The appearance of the four holy ones was the seventeenth ordeal;  
In the Wuzhuang Temple was the eighteenth ordeal;  
The difficulty of reviving the manfruit was the nineteenth ordeal;  
The dismissal of the Mind-ape was the twentieth ordeal;  
Getting lost in Black Pine Forest was the twenty-first ordeal;  
Delivering the letter to Elephanta was the twenty-second ordeal;  
To be turned into a tiger in the palace hall was the twenty-third ordeal;  
Meeting the monsters on Flat-top Mountain was the twenty-fourth  
ordeal;  
To hang in the Lotus Flower Cave was the twenty-fifth ordeal;  
The rescue of the king of Wuji was the twenty-sixth ordeal;  
The transformation by the demons was the twenty-seventh ordeal;  
The encounter with the monster of Mount Hao was the twenty-eighth  
ordeal;  
The holy monk being carried off by the wind was the twenty-ninth  
ordeal;  
The attack on the Mind-ape was the thirtieth ordeal;  
Inviting the holy one to subdue the fiend was the thirty-first ordeal;  
Sinking in the Black River was the thirty-second ordeal;  
The moving in Tarrycart was the thirty-third ordeal;  
The enormous wager was the thirty-fourth ordeal;  
Casting out the Taoists and promoting the Buddhists was the thirty-fifth  
ordeal;  
The great river met on the way was the thirty-sixth ordeal;  
Falling into the River of Heaven was the thirty-seventh ordeal;  
The appearance with the fish basket was the thirty-eighth ordeal;  
Meeting the monster on Mount Jindou was the thirty-ninth ordeal;  
All the gods of heaven being unable to subdue him was the fortieth

- |           |           |
|-----------|-----------|
| 问佛根源四十一难  | 吃水遭毒四十二难  |
| 西梁国留婚四十三难 | 琵琶洞受苦四十四难 |
| 再贬心猿四十五难  | 难辨猕猴四十六难  |
| 路阻火焰山四十七难 | 求取芭蕉扇四十八难 |
| 收缚魔王四十九难  | 赛城扫塔五十难   |
| 取宝救僧五十一难  | 棘林吟咏五十二难  |
| 小雷音遇难五十三难 | 诸天神遭困五十四难 |
| 稀柿衲阻五十五难  | 朱紫国行医五十六难 |
| 拯救疲癯五十七难  | 降妖取后五十八难  |
| 七情迷没五十九难  | 多目遭伤六十难   |
| 路阻狮驼六十一难  | 怪分三色六十二难  |
| 城里遇灾六十三难  | 请佛收魔六十四难  |
| 比丘救子六十五难  | 辨认真邪六十六难  |
| 松林救怪六十七难  | 僧房卧病六十八难  |
| 无底洞遭困六十九难 | 灭法国难行七十难  |
| 隐雾山遇魔七十一难 | 凤仙郡求雨七十二难 |
| 失落兵器七十三难  | 会庆钉钯七十四难  |





ordeal;  
Asking the Buddha about his origins was the forty-first ordeal;  
To be poisoned by drinking the water was the forty-second ordeal;  
Being kept in Womanland of Western Liang for the wedding was the  
forty-third ordeal;  
The agonies of the Pipa Cave were the forty-fourth ordeal;  
The Mind-ape's second dismissal was the forty-fifth ordeal;  
Telling the macaques apart was the forty-sixth ordeal;  
Being held up by the Fiery Mountains was the forty-seventh ordeal;  
Obtaining the plantain-leaf fan was the forty-eighth ordeal;  
Tying up the demon king was the forty-ninth ordeal;  
Sweeping the pagoda in Jisai city was the fiftieth ordeal;  
The recovery of the treasures and the rescue of the monks were the  
fifty-first ordeal;  
Reciting poems in the Thorn Forest was the fifty-second ordeal;  
Trouble in the Lesser Thunder Monastery was the fifty-third ordeal;  
The capture of the heavenly gods was the fifty-fourth ordeal;  
Being stopped by the filthy Runny Persimmon Lane was the fifty-fifth  
ordeal;  
Healing in Purpuria was the fifty-sixth ordeal;  
Saving from debility was the fifty-seventh ordeal;  
Subduing fiends and rescuing the queen was the fifty-eighth ordeal;  
Delusion by the seven passions was the fifty-ninth ordeal;  
The wounding of the Many-eyed Monster was the sixtieth ordeal;  
Being held up by the Lion was the sixty-first ordeal;  
Dividing demons into three categories was the sixty-second ordeal;  
Meeting disaster in the city was the sixty-third ordeal;  
Asking the Buddha to subdue the demon was the sixty-fourth ordeal;  
The rescue of the boys in Bhiksuland was the sixty-fifth ordeal;  
Telling the true from the evil was the sixty-sixth ordeal;  
Saving the monster in the pine forest was the sixty-seventh ordeal;  
Lying sick in the monastic cell was the sixty-eighth ordeal;  
Capture in the Bottomless Cave was the sixty-ninth ordeal;  
Delays in Dharmadestructia were the seventieth ordeal;  
Meeting the monster on Hidden Clouds Mountain was the seventy-first  
ordeal;  
Begging for rain in Fengxian was the seventy-second ordeal;  
The loss of the weapons was the seventy-third ordeal;

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竹节山遭难七十五难	玄英洞受苦七十六难
赶捉犀牛七十七难	天竺招婚七十八难
铜台府监禁七十九难	凌云渡脱胎八十难
路经十万八千里	圣僧历难簿分明”

菩萨将难簿目过了一遍，急传声道：“佛门中‘九九’归真。圣僧受过八十难，还少一难，不得完成此数。”即令揭谛，“赶上金刚，还生一难者。”这揭谛得令，飞云一驾向东来。一昼夜赶上八大金刚，附耳低言道：“如此如此，……谨遵菩萨法旨，不得违误。”八金刚闻得此言，刷的把风按下，将他四众，连马与经，坠落下地。噫！正是那：

九九归真道行难，坚持笃志立玄关。  
必须苦练邪魔退，定要修持正法还。  
莫把经章当容易，圣僧难过许多般。  
古来妙合参同契，毫发差殊不结丹。

三藏脚踏了凡地，自觉心惊。八戒呵呵大笑道：“好！好！好！这正是快得迟。”沙僧道：“好！好！好！因是我们走快了些儿，教我们在此歇歇哩。”大圣道：“俗语云：‘十日滩头坐，一日行九滩。’”三藏道：“你三个且休斗嘴。认认方向，看这是甚么地方。”沙僧转头四望道：“是这里！”



The rake banquet was the seventy-fourth ordeal;  
Troubles on Bamboo Mountain were the seventy-fifth ordeal;  
Suffering in Dark Essence Cave was the seventy-sixth ordeal;  
Catching Rhinoceros was the seventy-seventh ordeal;  
Being required to marry in India was the seventy-eighth ordeal;  
Imprisonment in Brazentower was the seventy-ninth ordeal;  
Casting of the body at the Lingyun Crossing was the eightieth ordeal;  
The journey was one of 36,000 miles,  
And the ordeals of the holy monk are all clearly recorded."

Casting her eyes over the record, the Bodhisattva quickly said, "In the Buddha's school 'nine nines' are needed before one can come to the truth. The eighty ordeals that the holy monk has endured are one short of the full number. "Go after the vajrapanis," she ordered a protector, "and tell them to create another ordeal." The protector headed east by cloud as soon as he was given this order, and after a day and a night he caught up with the Eight Vajrapanis. "It's like this, you see," he said, whispering in their ears in explanation, adding, "so you must do as the Bodhisattva commands and not disobey." When the Eight Vajrapanis heard this they stopped the wind with a swishing sound and dropped the four of them to the ground, horse, scriptures and all. Oh dear! It was a case of

The Way of reaching the truth through the nine nines is hard;  
Hold fast to your determination to stand at the mysterious pass.  
Only through rigorous effort can the demons be repelled;  
Perseverance is essential to the true Dharma's return.  
Do not mistake the scriptures for something easily won;  
Of many a kind were the hardships endured by the holy monk.  
The marvellous union has always been hard to achieve:  
The slightest mistake and the elixir will not be made.

As his feet touched common ground Sanzang felt alarmed. "Marvel-  
lous," said Pig, roaring with laughter, "just marvellous! It's a case of more  
haste less speed." "It really is marvellous," said Friar Sand. "They're  
giving us a rest here after going so fast." "As the saying goes," remarked  
the Great Sage, "Wait ten days on a sandbank, then cross nine in a single  
day." "Stop arguing, you three," said Sanzang. "Find out which way we  
have come and where we are." "We're here!" said Friar Sand after look-

是这里！师父，你听听水响。”行者道：“水响想是你的祖家了。”八戒道：“他祖家乃流沙河。”沙僧道：“不是，不是。此通天河也。”三藏道：“徒弟啊，仔细看在那岸。”行者纵身跳起，用手搭凉篷，仔细看了，下来道：“师父，此是通天河西岸。”三藏道：“我记起来了。东岸边原有陈家庄。那年到此，亏你救了他儿女，深感我们，要造船相送，幸白鼋伏渡。我记得西岸上，四无人烟。这番如何是好？”八戒道：“只说凡人会作弊，原来这佛面前的金刚也会作弊。他奉佛旨，教送我们东回，怎么到此半路上就丢下我们？如今岂不进退两难！怎生过去！”沙僧道：“二哥休报怨。我的师父已得了道。前在凌云渡已脱了凡胎，今番断不落水。教师兄同你我都作起摄法，把师父驾过去也。”行者频频的暗笑道：“驾不去！驾不去！”你看他怎么就说个驾不去？若肯使出神通，说破飞升之奥妙，师徒们就一千个河也过去了；他只因心里明白，知道唐僧九九之数未完，还该有一难，故羁留于此。

师徒们口里纷纷的讲，足下徐徐的行，直至水边，忽听得有人叫道：“唐圣僧，唐圣僧！这里来，这里来！”四众皆惊。举头观看，四无人迹，又没舟船，却是一个大白赖头鼋在岸边探着头叫道：“老师父，我等了你这几年，却才回





ing all around, "We're here! Listen to the water, Master." "From the sound of the water I suppose it must be your family home," observed Brother Monkey. "His home is the River of Flowing Sands," said Pig. "No, it's not that," replied Friar Sand. "It's the River of Heaven." "Take a careful look at the other side, disciple," said Sanzang, at which Monkey sprang into the air, shaded his eyes with his hand, and took a careful look around. "Master," he said after coming down again, "this is the west bank of the River of Heaven." "I remember now," said Sanzang. "On the east bank there is Chen Family Village. When we came here the other year they were so grateful to us for rescuing their son and daughter that they wanted to build a boat to take us across, but the White Soft-shelled Turtle carried us over. As I recall, there was no sign of human life anywhere on the west bank. Whatever are we to do now?"

"They say that common mortals can be sinners," said Pig, "but the vajrapanis who serve the Buddha in person are too. The Buddha ordered them to bring us back east, so why have they dropped us half way home? We're stuck here now. How ever are we going to get over?" "Stop complaining, brother," said Friar Sand. "Our master has found the Way. He cast off his mortal body at the Cloud-touching Crossing, so he won't possibly fall into the water now. Our big brother and we two can all do levitation magic, so we can carry the master across." Monkey laughed to himself under his breath as he replied, "We can't do it, we can't do it." Why do you think he said that they couldn't do it? If he had been prepared to use his divine powers and give away the secret of flying then master and disciples would have been able to cross a thousand rivers. But he understood that as the Tang Priest had not yet completed the nine nines he was fated to undergo another ordeal, which was why he had been held up here.

Talking as they walked slowly along, master and disciples headed straight to the river-bank, where all of a sudden they heard someone calling, "This way, Tang Priest, this way!" They were all surprised, and when they looked up there was no sign of anyone around, and no boat either. There was only a big, white, scabby-headed soft-shelled turtle raising its head by the bank and calling, "Master, I have been waiting for you all these years. Why have you only just come back?" "We troubled you in the past, old

也？”行者笑道：“老鼋，向年累你，今岁又得相逢。”三藏与八戒、沙僧都欢喜不尽。行者道：“老鼋，你果有接待之心，可上岸来。”那鼋即纵身爬上河来。行者叫把马牵上他身。八戒还蹲在马尾之后。唐僧站在马颈左边。沙僧站在右边。行者一脚踏着老鼋的项，一脚踏着老鼋的头叫道：“老鼋，好生走稳着。”那老鼋蹬开四足，踏水面如行平地，将他师徒四众，连马五口，驮在身上，径回东岸而来。诚所谓：

不二门中法奥玄，诸魔战退识人天。  
本来面目今方见，一体原因始得全。  
秉证三乘随出入，丹成九转任周旋。  
挑包飞杖通休讲，幸喜還元遇老鼋。

老鼋驮着他们，蹚波踏浪，行经多半日，将次天晚，好近东岸，忽然问曰：“老师父，我向年曾央到西方见我佛如来，与我问声归着之事，还有多少年寿，果曾问否？”原来那长老自到西天玉真观沐浴，凌云渡脱胎，步上灵山，专心拜佛及参诸佛菩萨圣僧等众，意念只在取经，他事一毫不理，所以不曾问得老鼋年寿，无言可答；却又不敢欺；打诳语，沉吟半晌，不曾答应。老鼋即知不曾替问，他就将身一幌，唵喇





turtle," said Monkey with a smile, "and this year we meet again." Sanzang, Pig and Friar Sand were all delighted. "If you really do want to look after us, come ashore," Monkey said, at which the turtle climbed out of the river with a bound. Monkey had the horse tied to the turtle with Pig squatting behind the horse's tail. The Tang Priest stood to the left of the horse's neck and Friar Sand to its right, while Monkey stood with one foot on the turtle's neck and the other on his head. "Take it easy and take it steady," he said. The turtle strode across the water just as if his four feet were walking on flat land, carrying the master and his three disciples, five of them altogether including the horse, straight back to the eastern bank. This was indeed,

The mystery of the Dharma within the unique sect:  
When the demons are all defeated man and heaven are made known.  
Only now can the original face be seen,  
And the causes of the one body all be complete.  
Hold to the Three Vehicles to come and go at will;  
After the elixir's nine transformations you may do what you like.  
Carry your bundle, let your staff fly, and understand the inexpressible;  
Lucky they were on their return to meet the Ancient Turtle.

Carrying them on his back, the Ancient Soft-shelled Turtle walked across the waves for the best part of a day. It was nearly evening when, as they approached the east bank, he suddenly asked, "Venerable master, some years ago I begged you when you reached the West and saw our Tathagata Buddha to ask him when I would be converted and how long I would live."

Now ever since the venerable elder had reached the Western Heaven, bathed in the Jade Truth Temple, cast off his mortal body at the Cloud-touching Crossing and walked up the Vulture Peak, his heart had been set only on worshipping the Buddha; and when he met all the Buddhas, Bodhisattvas, holy monks and others his whole mind had been devoted to fetching the scriptures. He had given no attention to anything else, and so had not asked about how long the Ancient Turtle would live. Having nothing he could say, and not daring to lie to or deceive the turtle, Sanzang was quiet for a long time and gave no reply. When the turtle realized that Sanzang had not asked the questions on his behalf he gave a shake of his

的淬下水去，把他四众连马并经，通皆落水。咦！还喜得唐僧脱了胎，成了道。若似前番，已经沉底。又幸白马是龙，八戒、沙僧会水，行者笑巍巍显大神通，把唐僧扶驾出水，登彼东岸。只是经包、衣服、鞍辔俱湿了。

师徒方登岸整理，忽又一阵狂风，天色昏暗，雷炆俱作，走石飞沙。但见那：

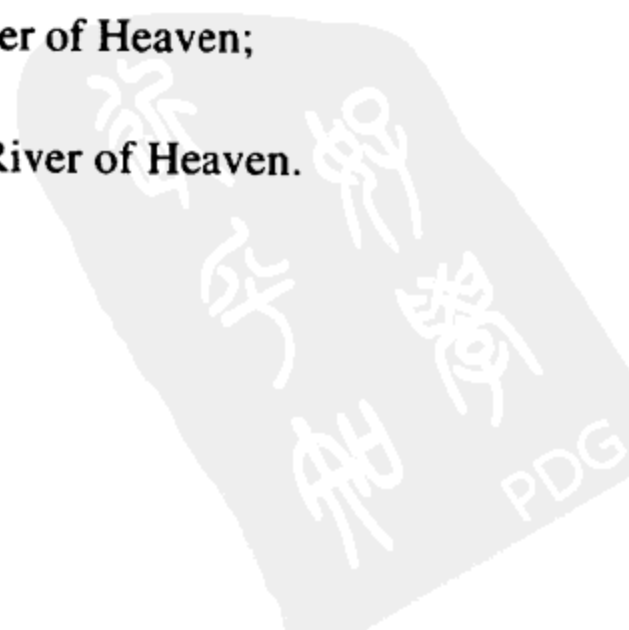
一阵风，乾坤播荡；一声雷，振动山川。一个炆，钻云飞火；一天雾，大地遮漫。风气呼号，雷声激烈。炆掣红绡，雾迷星月。风鼓的尘沙扑面，雷惊的虎豹藏形，炆幌的飞禽叫噪，雾漫的树木无踪。那风搅得个通天河波浪翻腾，那雷振得个通天河鱼龙丧胆，那炆照得个通天河彻底光明，那雾盖得个通天河岸崖昏惨。好风！颓山烈石松篁倒。好雷！惊蛰伤人威势豪。好炆！



body and submerged with a loud splash, dropping the four of them, horse, scriptures and all, into the water. Oh dear! But luckily the Tang Priest had cast off his mortal body and achieved the Way. If he had still been as he had before he would have sunk to the bottom. It was also lucky that the white horse was a dragon, that Pig and Friar Sand could swim, and that Brother Monkey gave a smiling and magnificent display of his great magic powers as he lifted the Tang Priest out of the water and up the east bank. The only thing was that the bundles of scriptures, the clothes and the saddle were all soaked.

Master and disciples had climbed up the bank to get themselves sorted out when a sudden fierce wind blew up, the sky turned dark, and amid thunder and lightning stones and sand flew all around. This is what could be seen:

A wind  
Throwing heaven and earth into chaos;  
Thunder  
Rocking mountains and rivers;  
Lightning  
Flying like fire through the clouds;  
Mists  
Covering all of the earth.  
The wind howled;  
Loud roared the thunder.  
The lightning streaked red,  
While clouds blocked out the moon and the stars.  
The wind-blown dust drove into the face,  
And tigers and leopards hid in terror.  
The lightning flashes set birds cawing,  
And tress all vanished in the spreading mists.  
The wind whipped up the waves of the River of Heaven;  
The thunder terrified the fish and dragons in the River of Heaven;  
The lightning lit up the whole of River of Heaven;  
The mists enshrouded in darkness the banks of the River of Heaven.  
Splendid wind!  
Mountains toppled; pines and bamboo fell.  
Splendid thunder!  
Its majesty alarmed insects and spread terror.



流天照野金蛇走。好雾！混混漫空蔽九霄。

唬得那三藏按住了经包，沙僧压住了经担，八戒牵住了白马，行者却双手轮起铁棒，左右护持。原来那风、雾、雷、烟乃是些阴魔作号，欲夺所取之经。劳攘了一夜，直到天明，却才止息。长老一身水衣，战兢兢的道：“悟空，这是怎的起？”行者气呼呼的道：“师父，你不知就里。我等保护你取获此经，乃是夺天地造化之功，可以与乾坤并久，日月同明，寿享长春，法身不朽：此所以为天地不容，鬼神所忌，欲来暗夺之耳。一则这经是水湿透了；二则是你的正法身压住，雷不能轰，电不能照，雾不能迷；又是老孙轮着铁棒，使纯阳之性，护持住了；及至天明，阳气又盛：所以不能夺去。”

三藏、八戒、沙僧方才省悟，各谢不尽。少顷，太阳高照，却移经于高崖上，开包晒晾。至今彼处晒经之石尚存。他们又将衣鞋都晒在崖旁，立的立，坐的坐，跳的跳。真个是：

一体纯阳喜向阳，阴魔不敢逞强梁。  
须知水胜真经伏，不怕风雷烟雾光。





Splendid lightning!

It moved across the sky and lit up the wilds like golden snakes.

Splendid mist!

Darkening the whole of space, obscuring the nine heavens.

This alarmed Sanzang, who pressed down on the bundles of scriptures, while Friar Sand held down their carrying-pole and Pig clung to the white horse. Monkey, however, swung his iron cudgel around with both hands as he kept guard to both right and left.

Now the wind, mist, thunder and lightning were all signals made by evil demons who wanted to steal the scriptures that had been fetched. They tried all night to grab them until the dawn; only then did they stop. The venerable elder, whose clothes were all soaking wet, shivered and shook as he said, "How did all this start, Wukong?" "Master," Brother Monkey replied, snorting with fury, "you don't understand the inner truth. By escorting you to fetch these scriptures we have won the great achievement of heaven and earth. You will enjoy perpetual youth, and your dharma body will never decay. This is something heaven and earth can't stand for, and the demons and gods detest. They wanted to come and steal them in the darkness. But because the scriptures were soaked through and your true dharma body was holding them down, the thunder could not bombard them, the lightning could not illuminate them and the mist could not obscure them. It was also because I whirled my iron cudgel around to make its pure Positive nature protect them. Since dawn the Positive has been in the ascendant again, which is why they can't take them now."

Only then did Sanzang, Pig and Friar Sand realize what had happened and all express unbounded thanks. A little later, when the sun was shining from high in the sky, they took the scriptures to the top of a high cliff, opened the bundles and put them out to dry. The rocks on which the scriptures were dried in the sun remain there to this day. Then they spread their clothes and shoes out to dry beside the cliff while they stood there, sat down, or leapt around. Indeed,

The pure Positive body was happy in the sun,

When Negative demons dared not use their might.

Even when water is dominant the true scriptures will win,

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自此清平归正觉，从今安泰到仙乡。  
晒经石上留踪迹，千古无魔到此方。

他四众检看经本，一一晒晾，早见几个打鱼人，来过河边，抬头看见。内有认得的道：“老师父可是前年过此河往西天取经的？”八戒道：“正是，正是。你是那里人？怎么认得我们？”渔人道：“我们是陈家庄上人。”八戒道：“陈家庄离此有多远？”渔人道：“过此冲南有二十里，就是也。”八戒道：“师父，我们把经搬到陈家庄上晒去。他那里有住坐，又有得吃，就教他家与我们浆浆衣服，却不是好？”三藏道：“不去罢。在此晒干了，就收拾找路回也。”那几个渔人，行过南冲，恰遇着陈澄。叫道：“二老官，前年在你家替祭儿子的师父回来了。”陈澄道：“你在那里看见？”渔人回指道：“都在那石上晒经哩。”

陈澄随带了几个佃户，走过冲来望见，跑近前跪下道：“老爷取经回来，功成行满，怎么不到舍下，却在这里盘弄？快请，快请到舍。”行者道：“等晒干了经，和你去。”陈澄又问道：“老爷的经典、衣物，如何湿了？”三藏道：“昔年亏白鼋驮渡河西，今年又蒙他驮渡河东。已将近岸，被他





Not fearing wind or thunder, lightning, mist or light.  
After this clarification they come to the true perception;  
From now on they will reach the immortals' land in peace.  
On the rocks where the scriptures were dried their traces still remain;  
Never again will any demons come back to this place.

As the four of them were checking through the scriptures and drying them in the sun one by one some fishermen who were passing the river bank lifted up their heads and saw them there. One of the fishermen recognized them and said, "Venerable teachers, didn't you cross this river the other year when you were on your way to the Western Heaven to fetch the scriptures?" "Yes, yes," said Pig, "that's right. Where are you from? How did you know who we are?" "We're from Chen Village," the fisherman replied. "How far is Chen Village from here?" Pig asked. "It's seven miles south from this gulch," the fisherman said. "Let's take the scriptures to Chen Village and dry them there," said Pig. "There's somewhere we can stay there, and we'll be able to get something to eat. Besides, we can get their family to wash our clothes. That'll be best, won't it?" "We will not go there," said Sanzang. "When we have dried everything here we can pack up and find our way back."

The fishermen, who passed the gulch to the south, happened to meet Chen Cheng. "You two old gentlemen," they called, "the teachers who went to be sacrificed instead of your children the other year have come back." "Where did you see them?" Chen Cheng asked. "Drying their scriptures in the sun on the rocks," the fishermen replied.

Chen Cheng then took several of his tenants across the gulch, saw the pilgrims, and hurried towards them to kneel and say, "My lords, now that you are coming back with your scriptures, your achievement completed and your deeds done, why don't you come to my house? Why are you hanging around here? Won't you please come straight to the house?" "We'll go with you when we've dried our scriptures in the sun," Monkey replied. "How did your scriptures and clothes all get wet, my lords?" Chen Cheng asked. "The other year the White soft-shelled Turtle kindly carried us west across the river," Sanzang replied, "and this year he carried us across it eastwards. We were approaching the bank when he put some questions to me about the enquiries he had asked me to make with the

问昔年托问佛祖寿年之事，我本未曾问得，他遂淬在水内，故此湿了。”又将前后事细说了一遍。那陈澄拜请甚恳，三藏无已，遂收拾经卷。不期石上把《佛本行经》沾住了几卷，遂将经尾沾破了。所以至今《本行经》不全，晒经石上犹有字迹。三藏懊悔道：“是我们怠慢了，不曾看顾得！”行者笑道：“不在此！不在此！盖天地不全。这经原是全全的，今沾破了，乃是应不全之奥妙也。岂人力所能与耶！”师徒们果收拾毕，同陈澄赴庄。

那庄上人家，一个传十，十个传百，百个传千，若老若幼，都来接看。陈清闻说，就摆香案，在门前迎迓；又命鼓乐吹打。少顷到了，迎人。陈清领合家人眷，俱出来拜见，拜谢昔日救女儿之恩。随命看茶摆斋。三藏自受了佛祖的仙品、仙肴，又脱了凡胎成佛，全不思凡间之食。二老苦劝，没奈何，略见他意。孙大圣自来不吃烟火食，也道：“馥了。”沙僧也不甚吃。八戒也不似前番，就放下碗。行者道：“呆子也不吃了？”八戒道：“不知怎么，脾胃一时就弱了。”遂此收了斋筵，却又问取经之事。三藏又将先至玉真观沐浴，凌云渡脱胎，及至雷音寺参如来，蒙珍楼赐宴，宝





Lord Buddha about how long he would live. Now I never made this enquiry, so he soaked us all in the water. That was how they got wet.” Sanzang then told the whole story in all its details, and as Chen Cheng was so sincere in pressing his invitation Sanzang could do nothing but pack up the scriptures. As it was not realized that the ends of several rolls of the *Buddhacaritakavya sutra* had stuck to the rock when wet, the ends were torn off, which is why the *Buddhacaritakavya sutra* is incomplete to this day and there are still traces of writing on the rocks where the scriptures were dried in the sun. “We were careless,” Sanzang said with remorse. “We did not pay enough attention.” “You’re wrong,” said Monkey with a laugh, “you’re wrong. Heaven and earth are incomplete and this scripture used to be complete. Now it’s been soaked and torn to fulfil the mystery of incompleteness. This is not something that could have been achieved through human effort.” When master and disciples had finished packing the sutras they returned with Chen Chang to his village.

In the village one person told ten, ten told a hundred, and a hundred a thousand, till all of them, young and old, came out to welcome and see the pilgrims. As soon as Chen Qing heard of it he had an incense table set out to greet them in front of the gates; he also ordered drummers and players of wind instruments to perform. A moment later the travellers arrived and were welcomed and taken inside. Chen Qing led out his whole household to greet them with bows and thank them for their earlier kindness in saving their son and daughter. Tea and a vegetarian meal were then ordered; but since receiving the immortal food and immortal delicacies of the Lord Buddha and casting off his mortal body to become a Buddha, Sanzang had lost all desire for mortals’ food. As the two old men’s urgings were so insistent, he took some of the food as a mark of gratitude. The Great Sage Monkey had never been one to eat cooked food, so he said, “That will be enough.” Friar Sand did not eat either, and even Pig was not the Pig he used to be: he soon put his bowl down. “Aren’t you eating any more either, idiot?” Monkey asked. “I don’t know why,” Pig said, “but my stomach’s gone weak all of a sudden.” The vegetarian banquet was then cleared away as the old men asked about how they had fetched the scriptures. Sanzang then gave them a detailed account that started with the bath in the Jade Truth Temple and the lightening of their bodies at

阁传经，始被二尊者索人事未遂，故传无字之经，后复拜告如来，始得授一藏之数，并白鼋淬水，阴魔暗夺之事，细细陈了一遍，就欲拜别。

那二老举家，如何肯放，且道：“向蒙救拔儿女深恩莫报，已创建一座院宇，名曰救生寺，专侍奉香火不绝。”又唤出原替祭之儿女陈关保、一秤金叩谢，复请至寺观看。三藏却又将经包儿收在他家堂前，与他念了一卷《宝常经》。后至寺中，只见陈家又设馔在此。还不曾坐下，又一起来请。还不曾举筋，又一起来请。络绎不绝，争不上手。三藏俱不敢辞，略略见意。只见那座寺果盖得齐整：

山门红粉腻，多赖施主功。一座楼台从此立，两廊房宇自今兴。朱红隔扇，七宝玲珑。香气飘云汉，清光满太空。几株嫩柏还浇水，数千乔松未结丛。活水迎



Cloud-touching Crossing and went on to tell how they had seen the Tathagata at Thunder Monastery, been feasted at the jewelled tower, given the scriptures in the precious library — wordless scriptures at first because when the two arhats had demanded presents they had refused them — had gone back to pay their respects to the Tathagata again to be given the number of rolls in a single store, had been plunged into the water by the White Soft-shelled Turtle, and nearly had the scriptures stolen in the darkness by evil spirits. After telling all this Sanzang took his leave.

But the whole family of the two old men was not at all willing to let them go. “We have been under a great debt to you for saving our children that we have not yet been able to repay,” they said. “We have built a Temple of Deliverance where incense has been burned to you ever since without ceasing.” Then they called out the children in whose place Monkey and Pig had gone to be sacrificed, Chen Guan-given and Pan of Gold, to kowtow in thanks and ask them into the shrine to take a look. Sanzang then put the bundles of scriptures in front of the hall of their house and read them one roll of the *Precious Eternity sutra*. Then they went to the temple, where the Chens had set out delicacies. Before the pilgrims could sit down another group of people came to invite them to another meal, and before they could pick up their chopsticks yet another group came with a third invitation. This went on and on without end, so that they had no chance to eat properly. Sanzang, who dared not decline the invitations, had to make gestures of eating. The shrine was indeed most handsomely built:

The gateway was thickly painted in red  
Thanks to the generous donors.  
A tower rose there  
Where houses with a pair of cloisters had now been built.  
Red were the doors  
And the Seven Treasures were finely carved.  
Incense floated up to the clouds;  
Pure light filled the vault of space.  
Some tender cypress saplings were still being watered;  
A number of pine trees did not yet form a grove.  
Living waters met one in front



前，通天迭迭翻波浪；高崖倚后，山脉重重接地龙。

三藏看毕，才上高楼。楼上果装塑着他四众之像。八戒看见，扯着行者道：“兄长的相儿甚像。”沙僧道：“二哥，你的又像得紧。只是师父的又忒俊了些儿。”三藏道：“却好！却好！”遂下楼来。下面前殿后廊，还有摆斋的候请。行者却问：“向日大王庙儿如何了？”众老道：“那庙当年拆了。老爷，这寺自建立之后，年年成熟，岁岁丰登，却是老爷之福庇。”行者笑道：“此天赐耳，与我们何与！但只我们自今去后，保你这一庄上人家，子孙繁衍，六畜安生，年年风调雨顺，岁岁雨顺风调。”众等却叩头拜谢。

只见那前前后后，更有献果献斋的，无限人家。八戒笑道：“我的蹭蹬！那时节吃得，却没人家连请十请；今日吃不得，却一家不了，又是一家。”饶他气满，略动手，又吃过八九盘素食；纵然胃伤，又吃了二三十个馒头。已皆尽饱，又有人来相邀。三藏道：“弟子何能，感蒙至爱！望今夕暂停，明早再领。”

时已深夜。三藏守定真经，不敢暂离，就于楼下打坐看守。将及三更，三藏悄悄的叫道：“悟空，这里人家，识得我们道成事完了。自古道：‘真人不露相，露相不真人。’恐为



Where the waves of the River of Heaven were rolling;  
High cliffs rose behind  
Where range upon range of mountains joined the earth dragon.

When Sanzang has seen everything he climbed the high tower, where statues of the four pilgrims had been placed. "Looks just like you, brother," said pig, tugging at Monkey, when he saw them. "Second brother," said Friar Sand, "Your statue's just like you too. The only thing is that the master's is too good-looking." "It is very good," said Sanzang, "it is very good." They then came downstairs, where people were still waiting, and urged them to eat the vegetarian food that was set out in the hall and in the cloisters behind it. "What happened to the Great King's Temple that used to be here?" Brother Monkey asked. "It was demolished that year," the old men replied. "My lords, we have had good harvests every year since this monastery was established, thanks to your lordships' blessed protection." "That was heaven's gift," said Monkey with a smile, "nothing to do with us. But after we have gone this time I guarantee that the families in your village will have many sons and grandsons, flourishing livestock, wind and rain at the right time year in and year out, and rain and wind year out and year in at the right time." The people all kowtowed in thanks.

What could then be seen were a countless number of people lined up behind each other to offer fruit and other vegetarian food. "I'll be blowed," said Pig with a laugh. "In the old days, when I could eat, nobody ever asked me to do so ten times over. But now, when I can't, one family won't wait for another to finish before offering me food." Although he was feeling full he did get going a little and ate eight or nine meatless dishes; and despite having an injured stomach he also downed twenty or thirty steamed breadrolls. When they were all full, more people came with further invitations. "Grateful though I am for your great affection," Sanzang said, "I do not deserve it. I hope that we may be allowed to rest tonight. Tomorrow morning we will accept some more."

It was now late at night. Sanzang, who was guarding the true scriptures and would not leave them for a moment, sat in meditation at the foot of the tower to keep a vigil. As the third watch of the night approached he said quietly, "Wukong, the people here know that we have found the Way and completed our undertaking. As the old saying goes, 'The true adept

久淹，失了大事。”行者道：“师父说得有理。我们趁此深夜，人皆熟睡，寂寂的去了罢。”八戒却也知觉，沙僧尽自分明，白马也能会意。遂此起了身，轻轻的抬上驮垛，挑着担，从庑廊驮出。到了山门，只见门上有锁。行者又使个解锁法，开了二门、大门，找路望东而去。只听得半空中有八大金刚叫道：“逃走的，跟我来！”那长老闻得香风荡荡，起在空中。

这正是：

丹成识得本来面，体健如如拜主人。

毕竟不知怎生见那唐王，且听下回分解。



does not show his face; who shows his face is no true adept.' I am afraid that if we tarry too long here that we may fail in our main enterprise." "What you say is right, Master," Monkey replied. "Let's slip quietly away in the middle of the night while they're all sound asleep." Pig too understood, Friar Sand comprehended very clearly, and the white horse also knew what he meant. So they got up, quietly loaded the packs, shouldered the poles, and carried the things out along the cloister. When they reached the main gates and found them locked Monkey used unlocking magic to open the inner gates and the main gates. They followed the path east, only to hear the Eight Vajrapanis calling from mid-air. "Come with us, escapers." The venerable elder then smelt incense as he rose up into the air. This was indeed a case of

When the elixir is formed one sees the original face;

When the body is strong one can then visit one's sovereign.

If you do not know how he saw the Tang emperor, listen to the explanation in the next instalment.



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## 第一百回

### 径回东土 五圣成真

且不言他四众脱身，随金刚驾风而起。却说陈家庄救生寺内多人，天晓起来，仍治果肴来献，至楼下，不见了唐僧。这个也来问，那个也来寻，俱慌慌张张，莫知所措，叫苦连天的道：“清清把个活佛放去了！”一会家无计，将办来的品物，俱抬在楼上祭祀烧纸。以后每年四大祭，二十四小祭。还有那告病的，保安的，求亲许愿，求财求子的，无时无日，不来烧香祭赛。真个是金炉不断千年火，玉盏常明万载灯。不题。

却说八大金刚使第二阵香风，把他四众，不一日，送至东土，渐渐望见长安。原来那太宗自贞观十三年九月望前三日送唐僧出城，至十六年，即差工部官在西安关外起建了望经楼接经。太宗年年亲至其地。恰好那一日出驾复到楼上，忽见正西方满天瑞霭，阵阵香风，金刚停在空中叫道：“圣

## Chapter 100

### The Journey Back to the East Is Made The Five Immortals Achieve Nirvana

We will tell not of how the four travellers escaped and rose on the wind with the vajrapanis, but of the many people in the Temple of Deliverance in Chen Village. After they rose at dawn to prepare more fruit and delicacies to offer they came to the ground floor of the tower and found the Tang Priest gone. Some asked questions and others searched. They were all thrown into panic and did not know what to do. "We've let those living Buddhas all get clean away," they lamented as their howls rose to the skies. As there was nothing else they could do about it they carried all the food they had prepared to the ground floor of the tower as offerings and burned imitation paper money. From then on four major sacrifices and twenty-four minor sacrifices were held every year. In addition people praying for cures or safety, seeking marriages, making vows, and seeking wealth or sons came at every hour of every day to burn incense and make offerings. Indeed,

Incense smoked in the golden burner for a thousand years;  
The light burned in the lamps of jade through eternity.

We will say no more of this, but tell of how the Eight Vajrapanis used a second fragrant wind to carry the four pilgrims off again. Some days later they reached the East, and Chang'an came gradually into view. Now after seeing the Tang Priest off from the city on the twelfth day of the ninth month in the thirteenth year of *Zhen Guan* the Emperor Taizong had in the sixteenth year sent officials of his Department of Works to build a Watching For the Scriptures Tower outside the city of Chang'an to receive the scriptures. Here Taizong went in person every year. It so happened that on the very day the emperor went to the tower the western sky was filled with auspicious light and gusts of scented wind. "Holy monk,"



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僧，此间乃长安城了。我们不好下去，这里人伶俐，恐泄漏吾像。孙大圣三位也不消去，汝自去传了经与汝主，即便回来。我在霄汉中等你，与你一同缴旨。”大圣道：“尊者之言虽当，但吾师如何挑得经担！如何牵得这马！须得我等同去一送。烦你在空少等，谅不敢误。”金刚道：“前日观音菩萨启过如来，往来只在八日，方完藏数。今已经四日有余，只怕八戒贪图富贵，误了期限。”八戒笑道：“师父成佛，我也望成佛，岂有贪图之理！泼大粗人！都在此等我，待交了经，就来与你回西也。”呆子挑着担，沙僧牵着马，行者领着圣僧，都按下云头，落于望经楼边。

太宗同多官一齐见了，即下楼相迎道：“御弟来也？”唐僧即倒身下拜。太宗搀起，又问：“此三者何人？”唐僧道：“是途中收的徒弟。”太宗大喜，即命侍官：“将朕御车马扣背，请御弟上马，同朕回朝。”唐僧谢了恩，骑上马。大圣轮金箍棒紧随。八戒、沙僧俱扶马挑担，随驾后共入长安。真个是：

当年清宴乐升平，文武安然显俊英。



the vajrapanis said, stopping in mid air, "this is the city of Chang'an. We cannot come down as the people here are too clever: we are afraid that they might give away what we look like. The Great Sage Monkey and the other two gentlemen cannot go there either. You must go there yourself to hand the scriptures to your monarch then come back here. We will be waiting for you up in the clouds ready to go to report back on your mission." "Although what you respected gentlemen say is right," replied the Great Sage, "how could my master possibly shoulder the pole for carrying the scriptures? And how could he lead this horse? We'll have to take him there. May I trouble you to wait a moment up in the air? We wouldn't dare keep you waiting." "The other day the Bodhisattva Guanyin informed the Tathagata," the vajrapanis replied, "that the return journey would take only eight days, so as to make up the number of rolls of scriptures in the Tripitaka. We have already spent over four days, and we are worried that Pig will be so greedy for blessings and honours that he will make us overrun the time limit." "The master's a Buddha now," Pig replied with a smile, "and I want to become one too. So why should I want to be greedy? Cheeky great fools! Wait here while we hand the scriptures over, then we'll come back to return with you." The idiot then shouldered a pole while Friar Sand held the horse and Brother Monkey led the holy monk as they brought their cloud down to land beside the Watching For the Scriptures Tower.

When Taizong and his officials all saw this they came down to greet the travellers with the words, "You are back, Imperial Younger Brother." The Tang Priest fell to the ground in a kowtow, only to be helped back to his feet by Taizong, who asked, "Who are these three?" "They are disciples I took on along the way," Sanzang replied. Taizong was delighted. "Harness the horses to our imperial carriage," he ordered his aides, "and invite the Imperial Younger Brother to mount his steed and return to the palace with us." The Tang Priest thanked him and mounted his horse. The Great Sage followed closely behind, whirling his golden cudgel. Pig and Friar Sand led the horse and shouldered the pole as they followed the emperor back to Chang'an.

Indeed,

In that year of peace and rising prosperity

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水陆场中僧演法，金銮殿上主差卿。  
关文敕赐唐三藏，经卷原因配五行。  
苦炼凶魔种种灭，功成今喜上朝京。

唐僧四众，随驾入朝。满城中无一不知是取经人来了。却说那长安唐僧旧住的洪福寺大小僧人，看见几株松树一颗颗头俱向东，惊讶道：“怪哉！怪哉！今夜未曾刮风，如何这树头都扭过来了？”内有三藏的旧徒弟道：“快拿衣服来！取经的老师父来了！”众僧问道：“你何以知之？”旧徒弟曰：“当年师父去时，曾有言道：‘我去之后，或三五年，或六七年，但看松树枝头若是东向，我即回矣。’我师父佛口圣言，故此知之。”急披衣而出。至西街时，早已有人传播说：“取经的人适才方到，万岁爷爷接入城来了。”众僧听说，又急急跑来，却就遇着。一见大驾，不敢近前，随后跟至朝门之外。唐僧下马，同众进朝。唐僧将龙马与经担，同行者、八戒、沙僧，站在玉阶之下。太宗传宣：“御弟上殿。”赐坐。唐僧又谢恩坐了，教把经卷抬来。行者等取出，近侍官传



Civil and military officials are calm and magnificent.  
At a land and water mass the clergy displayed the dharma;  
The monarch commands his ministers in the throne hall of the palace.  
A passport was given to Tang Sanzang;  
The primal cause of the scriptures has been matched to the Five  
Elements.  
Through painful tempering all monsters have been destroyed;  
Now he returns in triumph to the capital.

The Tang Priest and his three disciples followed the imperial carriage back to the palace. Everybody in the capital knew that the pilgrim who had gone to fetch the scriptures had now returned. When the monks, young and old, of the Hongfu Monastery in Chang'an where the Tang Priest used to live saw that the tops of a number of pine trees were all leaning towards the east they exclaimed in astonishment, "Odd, very odd! There's been no wind today, so why are the tops of these trees all bent?" "Fetch our vestments at once," said one of them who was a former disciple of Sanzang. "The master who went to fetch the scriptures is back." "How do you know?" the other monks all asked. "When the master left many years ago," the former disciple replied, "he said that when the branches and tops of the pines turned east three, four, six or seven years after he had gone he would be back. My master speaks with the holy voice of a Buddha: that is how I know." They quickly put on their habits and went out. By the time they reached the western street, messengers had arrived to say, "The pilgrim who went for the scriptures has just returned, and His Majesty is bringing him into the city." As soon as they heard this the monks all hurried over to meet him. When they saw the imperial carriage they dared not come close, but followed it to the palace gates, where the Tang Priest dismounted and went inside with his disciples.

The Tang Priest stood at the foot of the steps to the throne hall with the dragon horse, the load of sutras, Monkey, Pig and Friar Sand. Emperor Taizong then summoned the Younger Brother to enter the throne hall and invited him to sit down, which the Tang Priest did with thanks. He then had the scriptures carried up. Monkey and the others unpacked the scrolls, which the officials in personal attendance handed to the em-

上。太宗又问：“多少经数？怎生取来？”三藏道：“臣僧到了灵山，参见佛祖，蒙差阿傩、伽叶二尊者先引至珍楼内赐斋，次到宝阁内传经。那尊者需索人事，因来曾备得，不曾送他，他遂以经与了。当谢佛祖之恩，东行，忽被妖风抢了经去。幸小徒有些神通赶夺，却俱抛掷散漫。因展看，皆是无字空本。臣等着惊，复去拜告恳求。佛祖道：‘此经成就之时，有比丘圣僧将下山与舍卫国赵长者家看诵了一遍，保佑他家生者安全，亡者超脱，止讨了他三斗三升米粒黄金，意思还嫌卖贱了，后来子孙没钱使用。’我等知二尊者需索人事，佛祖明知，只得将钦赐紫金钵盂送他，方传了有字真经。此经有三十五部。各部中检了几卷传来，共计五千零四十八卷。此数盖合一藏也。”太宗更喜，教：“光禄寺设宴开东阁酬谢。”忽见他三徒立在阶下，容貌异常，便问：“高徒果外国人耶？”长老俯伏道：“大徒弟姓孙，法名悟空，臣又呼他为孙行者。他出身原是东胜神洲傲来国花果山水帘洞人氏。因五百年前大闹天宫，被佛祖困压在西番两界山石匣之







peror. "How many scriptures are there?" the emperor asked. "And how did you fetch them?" "When your clerical subject reached Vulture Peak and saw the Lord Buddha," Sanzang replied, "he told the arhats Ananda and Kasyapa to take us first to a precious tower where we were given meatless food, then to the library, where we were handed the scriptures. The arhats demanded presents, but as we had not brought any we had none to give. Then they gave us the scriptures. When we had thanked the Buddha for his goodness and were travelling east the scriptures were snatched away by a demonic gale. Luckily my disciples were able to recover them by using magic powers, but they had been blown all over the place. On opening them out to look at them we found that they were all blank, wordless versions. We were so shocked that we went back to report to the Buddha and plead for the real ones. What the Lord Buddha said was, 'When these scriptures were composed, bhiksus and holy monks went down the mountain and recited them to the family of the elder Zhao in the land of Sravasti. This ensured peace and safety for the living and deliverance for the dead members of the family. All that was asked for was three bushels and three pecks of granular gold. I thought that they sold the scriptures too cheap, so I saw to it that Zhao's sons and grandsons would be poor.' When we realized that the two arhats were demanding a present and that the Lord Buddha knew all about it we had no choice but to give them our begging bowl of purple gold. Only then did they hand over the true scriptures with words. There are thirty-five of them, and a number of rolls from each of them was selected to be given us, making a total of 5,048 rolls. This corresponds to the number of rolls in a single Store."

At this Taizong was more delighted than ever. "Let the Protocol Office arrange a thanksgiving banquet in the eastern hall," he ordered, at which he suddenly saw the three disciples standing at the foot of the steps, looking very strange indeed. "Are your distinguished disciples foreigners?" he asked. "My senior disciple's surname is Sun," the venerable elder replied with a bow, "his Buddhist name is Wukong, and I also call him Sun the Novice. He originally came from the Water Curtain Cave on the Mountain of Flowers and Fruit in the country of Aolai in the Eastern Continent of Divine Body. For making great havoc in the palaces of heaven



内，蒙观音菩萨劝善，情愿皈依，是臣到彼救出，甚亏此徒保护。二徒弟姓猪，法名悟能，臣又呼他为猪八戒。他出身原是福陵山云栈洞人氏。因在乌斯藏高老庄上作怪，即蒙菩萨劝善，亏行者收之。一路上挑担有力，涉水有功。三徒弟姓沙，法名悟净，臣又呼他为沙和尚。他出身原是流沙河作怪者，也蒙菩萨劝善，秉教沙门。那匹马不是主公所赐者。”太宗道：“毛片相同，如何不是？”三藏道：“臣到蛇盘山鹰愁涧涉水，原马被此马吞之，亏行者请菩萨问此马来历，原是西海龙王之子，因有罪，也蒙菩萨救解，教他与臣作脚力。当时变作原马，毛片相同。幸亏他登山越岭，跋涉崎岖。去时骑坐，来时驮经，亦甚赖其力也。”太宗闻言，称赞不已。又问：“远涉西方，端的路程多少？”三藏道：“总记菩萨之言，有十万八千里之远。途中未曾记数。只知经过了一十四遍寒暑。日日山，日日岭。遇林不小，遇水宽洪。还经几座国王，俱有照验印信。”叫：“徒弟，将通关文牒取上来，对主公缴纳。”当时递上。太宗看了，乃贞观一十三年九月望前三日给。太宗笑道：“久劳远涉。今已贞观二十七





five hundred years ago he was crushed by the Lord Buddha in a stone cell in the Double Boundary Mountain on the western frontier. After the Bodhisattva Guanyin persuaded him to mend his ways he accepted conversion, so when I arrived there I delivered him. I am greatly indebted to him for my protection. My second disciple Zhu has the Buddhist name Wuneng, and I also call him Pig. He came from the Cloud Pathway Cave on the Mountain of Blessing, and was a monster in Gao Village in the land of Stubet until he was converted by the Bodhisattva and subdued by Wukong. He has made great efforts, carrying the load all along the way, and been very useful in crossing rivers. My third disciple's surname is Sha and his Buddhist name Wujing. He used to be a monster in the Flowing Sands River. He too was converted by the Bodhisattva and now believes in the Buddhist faith. The horse is not the one that my sovereign gave me." "How is that?" Taizong asked. "Its markings are the same." "When your subject was going to cross the waters of the Eagle's Sorrow Gorge by Coiled Snake Mountain my original horse was devoured by this one," Sanzang replied. "Sun the Novice obliged me by having the Bodhisattva asked about the horse's background. It was originally the son of the Dragon King of the Western Sea who had been sent there because of an offence. He too, was saved by the Bodhisattva, who told him to work for me and turned him into a horse with the same markings as the original one. He has been very helpful in climbing mountains, crossing ridges, fording rivers and negotiating difficult country. On the outward journey I rode him, and he carried the scriptures on the way back: I have depended greatly on his efforts." Taizong was full of boundless praise on learning this. "How long in fact was your journey to the far west?" he asked. "I remember the Bodhisattva saying that it was 36,000 miles," Sanzang replied, "but I kept no record of the distances along the way. All I know is that we experienced fourteen winters and summers. Every day there was a mountain or a ridge. The woods were big and the rivers wide. I also met several kings who inspected and stamped my passport. Disciples," he ordered, "fetch the passport and hand it to His Majesty." When Taizong examined it he saw that it had been issued on the twelfth day of the ninth month of the thirteenth year of *Zhen Guan*. "You did indeed make a long and protracted journey," he observed with a touch of a smile. "It is now the

年矣。”牒文上有宝象国印，乌鸡国印，车迟国印，西梁女国印，祭赛国印，朱紫国印，狮驼国印，比丘国印，灭法国印；又有凤仙郡印，玉华州印，金平府印。太宗览毕，收了。

早有当驾官请宴，即下殿携手而行。又问：“高徒能礼貌乎？”三藏道：“小徒俱是山村旷野之妖身，未谙中华圣朝之礼数。万望主公赦罪。”太宗笑道：“不罪他，不罪他。都同请东阁赴宴去也。”三藏又谢了恩，招呼他三众，都到阁内观看。果是中华大国，比寻常不同。你看那：

门悬彩绣，地衬红毡。异香馥郁，奇品新鲜。琥珀杯，琉璃盏，镶金点翠；黄金盘，白玉碗，嵌锦花缠。烂煮蔓菁，糖浇香芋。蘑菇甜美，海菜清奇。几次添来姜辣笋，数番办上蜜调葵。面筋椿树叶，木耳豆腐皮。





twenty-seventh year of *Zhen Guan*." On the passport were the seals of the monarchs of Elephandia, Wuji, Tarrycart, the Wonmanland of Western Liang, Jisai, Purpuria, Leonia, Bhiksuland and Dharmadestructia; as well as the seals of the chief officials of Fengxian, Yuhua and Jinping. When Taizong had read through the passport he put it away.

Soon the officials in personal attendance on the emperor came to invite them to go to the banquet, whereupon Taizong led Sanzang by the hand out of the throne hall, asking, "Do your distinguished disciples know how to behave themselves?" "My disciples were all demons from mountain villages and from the wilderness," Sanzang replied, "so they do not understand the etiquette of the sacred court of China. I beg you to forgive them for any offences, Your Majesty." "We won't blame them," Taizong said with a smile, "we won't blame them. They are all invited to come with us to the banquet in the eastern pavilion." Thanking him once again, Sanzang called his three disciples, and they all went to the eastern pavilion to look. This was indeed the great land of China, no ordinary place. Just look;

Coloured silks hung from the gates,  
Red carpets were spread on the floor.  
Heavy, rare fragrances,  
Fresh and exotic foods.  
Amber cups,  
Glazed dishes,  
Set with gold and nephrite;  
Plates of yellow gold,  
White jade bowls,  
Inlaid with patterns.  
Tender braised turnips,  
Sugar-dredged taros,  
Wonderful sweet mushrooms,  
Fine fresh seaweed,  
Several servings of bamboo shoots with ginger,  
A number of rounds of mallows with honey,  
Wheat gluten with leaves of the tree of heaven,  
Tree fungus and thin strips of beancurd,



石花仙菜，蕨粉干薇。花椒煮菜菔，芥末拌瓜丝。几盘素品还犹可，数种奇稀果夺魁。核桃柿饼，龙眼荔枝。宣州茧栗山东枣，江南银杏兔头梨。棒松莲肉葡萄大，榧子瓜仁菱米齐。橄榄林檎，苹婆沙果。慈菇嫩藕，脆李杨梅。无般不备，无件不齐。还有些蒸酥蜜食兼嘉馔，更有那美酒香茶与异奇。说不尽百味珍馐真上品，果然是中华大国异西夷。

师徒四众与文武多官，俱侍列左右。太宗皇帝仍正坐当中。歌舞吹弹，整齐严肃，遂尽乐一日。正是：

君王嘉会赛唐虞，取得真经福有余。

千古流传千古盛，佛光普照帝王居。

当日天晚，谢恩客散。太宗回宫，多官回宅。唐僧等归于洪福寺，只见寺僧磕头迎接。方进山门，众僧报道：“师



Agar and aster,  
Noodles with ferns and dried rose-petals,  
Peppers stewed with radish,  
Melon shredded with mustard.  
The dishes of vegetables were fine enough,  
But the rare and wonderful fruit was outstanding:  
Walnuts and persimmon cakes,  
Longans and lichees,  
Chestnuts from Xuanzhou and Shandong jujubes,  
Gingko fruit from south of the Yangtse and hare-head pears,  
Hazelnuts, pine nuts and lotus seeds, all big as grapes,  
Torreya nuts and melon seeds the size of water chestnuts,  
Olives and wild apples,  
Pippins and crabs,  
Lotus root and arrowhead,  
Crisp plums and red bayberries.  
Nothing was missing,  
All was complete.  
There were steamed honey pastries and other confections,  
Best wines and fragrant tea and things out of the ordinary.  
Words could not describe the countless delicacies:  
The great land of China was not western barbary.

The master and his three disciples, together with the civil and military officials, stood to left and right as Emperor Taizong took his seat in the middle. There was singing, dancing and instrumental music, and all was ordered and solemn as the celebration lasted for the rest of the day. Indeed,

The monarch's banquet was finer than those of ancient Tang and Yu;  
Great was the blessing of the true scriptures obtained.  
This was a story to be told with glory for ever:  
The light of the Buddha shines throughout the imperial capital.

That evening they thanked the emperor for his kindness, after which Taizong returned to the living quarters of the palace and the officials went home. The Tang Priest went back with his followers to the Hongfu Monastery, where the monks welcomed him with kowtows. No sooner had he gone in through the gates than the monks reported, "Master, these tree-

父，这树头儿今早俱忽然向东。我们记得师父之言，遂出城来接。果然到了！”长老喜之不胜，遂入方丈。此时八戒也不嚷茶饭，也不弄喧头。行者、沙僧，个个稳重。只因道果完成，自然安静。当晚睡下。

次日，太宗升朝，对群臣言曰：“朕思御弟之功，至深至大，无以为酬。一夜无寐，口占几句俚谈，权表谢意。但未曾写出。”叫：“中书官来，朕念与你，你一一写之。”其文云：

“盖闻二仪有象，显覆载以含生；四时无形，潜寒暑以化物。是以窥天鉴地，庸愚皆识其端；明阴洞阳，贤哲罕穷其数。然天地包乎阴阳，而易识者，以其有象也；阴阳处乎天地，而难穷者，以其无形也。故知象显可征，虽愚不惑；形潜莫睹，在智犹迷。况乎佛道崇虚，乘幽控寂。弘济万品，典御十方。举威灵而无上，抑神力而无下；大之则弥于宇宙，细之则摄于毫厘。无灭无生，历千劫而亘古；若隐若显，运百福而长今。妙道凝玄，遵之莫知其际；法流湛寂，挹之莫测其源。故知蠢蠢凡愚，区区庸鄙，投其旨趣，能无疑惑者哉！然





tops all suddenly leaned east this morning. As we remembered what you had said we went out of the city to meet you, and you had indeed come." Overcome with delight, the venerable elder then entered the abbot's lodgings. This time Pig neither shouted for tea and food nor made a row. Brother Monkey and Friar Sand also both behaved well. As the achievement was now complete they were naturally peaceful. At nightfall they went to bed.

Early the next morning Taizong announced to his officials at his dawn audience, "When we thought of the most profound and great achievement of our Younger Brother that we have no way of rewarding we were unable to sleep all night. We managed to draft a few colloquial sentences with which to express our thanks, but could not write them out. Officials of the Secretariat," he ordered, "write them all down while we recite them to you." This is the text he dictated:

It is known that Heaven and Earth have their forms as a demonstration of how they provide the cover and support in which life is contained, whereas the four seasons are invisible, hiding the cold and heat with which they transform all creatures. Thus it is that by examining Heaven and looking at the Earth even the stupid can know about their origins, but few are the wise who can exhaust the numbers of the Negative and the Positive. Heaven and Earth, which are enveloped by the Negative and Positive, are easily understood because of their images, but the Negative and Positive are hard to fathom because they are formless. If images are clear and can be grasped even the stupid will not be confused; if forms are hidden and invisible even the wise will be at a loss.

The way of the Buddha honours emptiness, rides on the mystery and controls silence, yet saves all beings and dominates all regions. When it raises up the numinous there is nothing higher; when it represses its own divine strength there is nothing lower. When it is big it extends throughout the cosmos; when tiny it can be contained in a fraction of an inch. It does not die and it is not born; it endures a thousand aeons and is eternal. Half hidden and half manifest, it controls all blessings and makes them exist for ever. Mysterious is the wonderful Way; none of those who follow it know its limits. Silent is the flow of the Dharma: of those who grasp it none finds its source. So how can mortal fools in their stupidity follow it without doubts or delusion?

则大教之兴，基乎西土。腾汉庭而皎梦，照东域而流慈。古者，分形分迹之时，言未驰而成化；当常见常隐之世，民仰德而知遵。及乎晦影归真，迁移越世，金容掩色，不镜三千之光；丽象开图，空端四八之相。于是微言广被，拯禽类于三途；遗训遐宣，导群生于十地。佛有经，能分大小之乘；更有法，传讹邪正之术。我僧玄奘法师者，法门之领袖也。幼怀慎敏，早悟三空之功；长契神清，先包四忍之行。松风水月，未足比其清华；仙露明珠，讵能方其朗润！故以智通无累，神测未形。超六尘而迥出，使千古而传芳。凝心内境，悲正法之陵迟；栖虑玄门，慨深文之讹谬。思欲分条振理，广彼前闻；截伪续真，开兹后学。是以翘心净土，法游西域。乘危远迈，策杖孤征。积雪晨飞，途间失地；惊沙夕起，空外迷天。万里山川，拨烟霞而进步；百重寒暑，蹶霜雨而前踪。诚重劳轻，求深欲达。周游西宇，



The great teaching arose in the West. Later a wondrous dream came to the Han court, spreading its brilliance and charity to the East. In ancient times, when the Buddha's forms and traces were shared around, they converted people before word could be spread abroad. In the age when they were sometimes visible and sometimes invisible, the people looked up to them and followed them. But later the image was obscured and nirvana was reached, it moved away and left the world, the golden countenance was hidden away and no longer radiated its brilliance in the three thousand worlds. Pictures of the lovely image were made, vainly trying to show the Buddha's thirty-two holy marks. Thereafter his subtle words were widely propagated, rescuing birds on the three roads of life; the teachings he left behind were spread afar, guiding all living beings along the ten stages of development. The Buddha has scriptures that can be divided into the Greater and Lesser Vehicles. There is also magic, the art of spreading mistakes and making right into wrong.

Now our priest Xuanzang, the Master of the Law, is the leader of the Dharma faith. In his youth he was so careful and perceptive that he soon became aware of the value of the three voids. As he grew up the clarity of his spirit embraced the four kinds of patience in his conduct. Not even a pine tree in a wind or the moon reflected in water could be compared with his purity; immortals' dew and bright pearls are no match for his lustrous splendour. His wisdom encompasses all without encumbrance; his spirit fathoms the formless. Rising far above the six impurities, he extends his fragrance through a thousand ages. When he concentrated his mind on the inner sphere he grieved at the torments suffered by the true Dharma; when he settled his thoughts on the gate of mystery he was distressed by the distortion of the profound writings. He longed to put them back into order so that the teachings of the past could be propagated again; and to root out apocryphal texts, enabling the true ones to stay in circulation so as to open the way for later scholars. That is why he lifted up his heart towards the Pure Land, and made a Dharma journey to the West, braving the dangers of distant lands as he walked alone, trusting to his staff. When the snow whirled around at dawn the land would disappear in a moment; and when the dust started to fly at evening the sky was blotted out. He advanced through the mists across a thousand leagues of mountains and rivers, making his way forward through the frosts and rains of a hundred changes of season. With great single-mindedness and making light of his efforts he longed deeply

十有四年。穷历异邦，询求正教。双林八水，味道餐风；鹿苑鹫峰，瞻奇仰异。承至言于先圣，受真教于上贤。探蹟妙门，精穷奥业。三乘六律之道，驰骤于心田；一藏百箠之文，波涛于海口。爰自所历之国无涯，求取之经有数。总得大乘要文，凡三十五部，计五千四十八卷，译布中华，宣扬胜业。引慈云于西极，注法雨于东陲。圣教缺而复全，苍生罪而还福。湿火宅之干焰，共拔迷途；郎金水之昏波，同臻彼岸。是知恶因业坠，善以缘升。升坠之端，惟人自作。譬之桂生高岭，云露方得泫其花；莲出绿波，飞尘不能染其叶。非莲性自洁而桂质本贞，良由所附者高，则微物不能累；所凭者净，则浊类不能沾。夫以卉木无知，犹资善而成善，矧乎人伦有识，宁不缘庆而成庆？方冀真经传布，并日月而无穷；景福遐敷，与乾坤而永大也软！”

写毕，即召圣僧。此时长老已在朝门外候谢。闻宣急入，行俯伏之礼。太宗传请上殿，将文字递与长老。览遍，复下谢



to reach his goal. He wandered around the West for fourteen years, visiting every one of those exotic countries in his search for the true teaching. He visited the Twin Trees and the Eight Rivers, savouring the Way and braving the wind. In Deer Park and on Vulture Peak he gazed upon wonders and marvels. He received the good word from ancient sages and the true teaching from superior worthies, probing deep within the wonderful gates, and exhausting the mysteries. The Way of the Three Vehicles and the Six Disciplines gallop across the field of his heart; a hundred cases of texts belonging to one Store roll like waves in the sea of his eloquence. Infinitely many are the countries he has visited; and vast the number of the scriptures he has collected.

He has obtained 5,048 rolls of all thirty-five of the essential texts of the Great Vehicle to be translated and made known in China so that the wonderful cause may be promoted. The clouds of mercy he has drawn from the far West will shed their Dharma rain here in the East. The holy teachings that had been incomplete are now complete once more; the common folk who had sinned are brought back to blessings. The searing flames of fire have been damped down, and all have been saved from the ways of delusion; the muddied waves in the water of wisdom have been made clear once more as all gather on the other bank. From this it can be learnt that the evil fall because of their karma, while the good rise because of their destiny. The origins of these rises and falls lie in one's own actions. This can be compared with a cassia growing on a high mountain, where only clouds and dew can nourish its blossom, or a lotus emerging from green waters, its leaves unsullied by flying dust. It is not that the lotus is pure by nature and the cassia unsullied: they are good because one attaches itself to what is lofty, where mean and trivial things cannot encumber it, while the other depends on what is clean, where filth cannot dirty it. Now if plants that know nothing can become good by building themselves up through goodness, how much the more so should conscient people achieve blessing through blessed cause and effect. It is now to be hoped that the true scriptures will be propagated as endlessly as the alternation of sun and moon; and that this blessing will extend for ever, eternal like heaven and earth.

As soon as this had been written out the holy monk, who was waiting outside the palace gates to express his thanks, was summoned. The moment he heard the summons, Sanzang hurried and performed the ritual of kowtows. Taizong then invited him into the throne room and handed him



恩，奏道：“主公文辞高古，理趣渊微。但不知是何名目？”太宗道：“朕夜口占，答谢御弟之意，名曰‘圣教序’。不知好否？”长老叩头，称谢不已。太宗又曰：

“朕才愧珪璋，言惭金石。至于内典，尤所未闻。口占叙文，诚为鄙拙。秽翰墨于金简，标瓦砾于珠林。循躬省虑，腴面恧心。甚不足称，虚劳致谢。”

当时多官齐贺，顶礼圣教御文，遍传内外。太宗道：“御弟将真经演诵一番，何如？”长老道：“主公，若演真经，须寻佛地。宝殿非可诵之处。”太宗甚喜。即问当驾官：“长安城寺，有那座寺院洁净？”班中闪上大学士萧瑀奏道：“城中有一雁塔寺，洁净。”太宗即令多官：“把真经各虔捧几卷，同朕到雁塔寺，请御弟谈经去来。”多官遂各各捧着，随太宗驾幸寺中，搭起高台，铺设齐整。长老仍命：“八戒、沙僧，牵龙马，理行囊；行者在我左右。”又向太宗道：“主公欲将真经传流天下，须当誊录副本，方可布散。原本还当珍





the document, Sanzang read it through, prostrated himself once more in thanks, and submitted this memorial: "Your Majesty's writing is both lofty and in the ancient style; it is reasoned, profound and subtle. But I do not know what its title is." "What we drafted orally last night," Taizong replied, "We would call a 'Preface to the Holy Teaching'. Would that be acceptable?" The venerable elder kowtowed and expressed his thanks at great length. Taizong then said, "Our talent makes us ashamed by comparison with what is recorded on jade tablets; our words are not worthy of what is inscribed on metal or stone. As for the Inner Scriptures, we are even more ignorant of them. The text we drafted orally is truly a base and clumsy composition that sullies golden tablets with brush and ink, and is like placing pebbles in a forest of pearls. When we reflect on it we are filled with embarrassment. It is most unworthy of merit; we have put you to the trouble of thanking us for nothing."

The officials all expressed their congratulations and kowtowed before the imperial text on the holy teaching, which was going to be published everywhere in the capital and the provinces. "Would you be willing to recite some of the true scriptures for us, Younger Brother?" Taizong asked. "Your Majesty," Sanzang replied, "if true scriptures are to be recited it must be done in the Buddha's ground. A throne hall is no place for the recital of scriptures." Taizong was most pleased to accept this. "Which is the purest monastery in the city of Chang'an?" he asked his officers in attendance, at which the Academician Xiao Yu slipped forward from his rank to memorialize, "The Monastery of the Wild Goose Stupa in the city is the purest of them all." Taizong then ordered his officials, "Each of you is reverently to bring a few rolls of the true scriptures and accompany us to the Monastery of the Wild Goose Stupa, where we shall invite our younger brother to preach on the scriptures." The officials, all carrying some rolls of the scriptures, went with Taizong to the monastery, where a high platform was erected and everything was neatly set out. "Pig, Friar Sand," the venerable elder commanded, "bring the dragon horse with you and put the luggage in order. Monkey will stay beside me." He then addressed the emperor, saying, "If Your Majesty wishes to spread the true scriptures throughout the world copies must be made before they can be published. The original texts must be stored as great treasures. They may

藏，不可轻褻。”太宗又笑道：“御弟之言，甚当！甚当！”随召翰林院及中书科各官誊写真经。又建一寺，在城之东，名曰眷黄寺。

长老捧几卷登台，方欲讽诵，忽闻得香风缭绕，半空中有八大金刚现身高叫道：“诵经的，放下经卷，跟我回西去也。”这底下行者三人，连白马，平地而起。长老亦将经卷丢了，也从台上起于九霄，相随腾空而去。慌得那太宗与多官望空下拜。这正是：

圣僧努力取经编，西宇周流十四年。  
苦历程途遭患难，多经山水受迍遭。  
功完八九还加九，行满三千及大千。  
大觉妙文回上国，至今东土永留传。

太宗与多官拜毕，即选高僧，就于雁塔寺里，修建水陆大会，看诵《大藏真经》，超脱幽冥孽鬼，普施善庆。将誊录过经文，传布天下不题。

却说八大金刚，驾香风，引着长老四众，连马五口，复转灵山。连去连来，适在八日之内。此时灵山诸神，都在佛





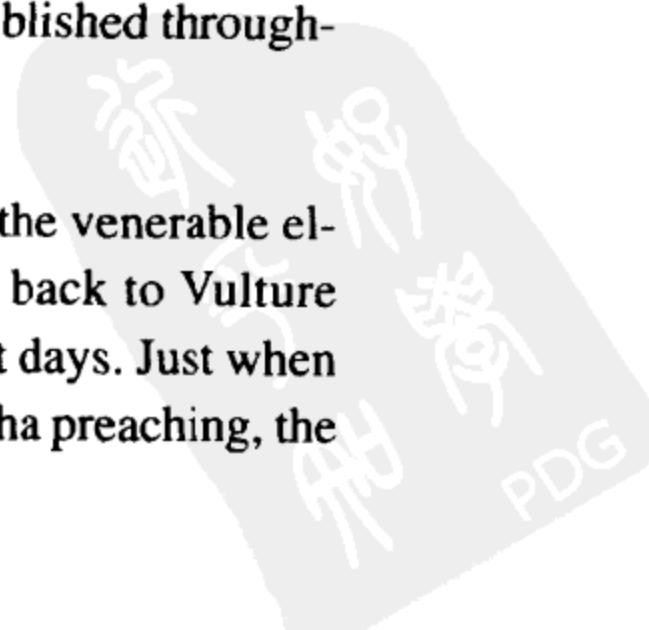
not be shown any disrespect or be defiled." "Younger Brother," replied Taizong with a smile, "what you say is very correct, very correct." He then ordered the officials of the Hanlin Academy and the Palace Secretariat to copy out the true scriptures and had another monastery, the Copying Monastery, founded to the east of the city wall.

The venerable elder mounted the platform with several scriptures in his hands. He was just about to begin reciting them when scented breezes began to waft around and the Eight Great Vajrapanis appeared in mid-air to shout aloud, "Scripture-reciter, put those scriptures down and come back to the West with us." Monkey and the other two, who were standing below Sanzang, all rose up above the ground together with the white horse. Sanzang put the scriptures down and also rose up to the ninth level of clouds, then went away with them through the air. Taizong and his officials were all so alarmed that they kowtowed to the sky. This was indeed a case of

The holy monk long strove to fetch the scriptures;  
For fourteen years across the West he strayed.  
He journeyed hard and met with much disaster;  
By mountains and by rivers long delayed.  
Completing eight times nine and one nine more,  
His deeds filled worlds in numbers beyond measure.  
He went back to his country taking sutras  
That people in the East will always treasure.

When Taizong and all the officials had finished worshipping, eminent monks were selected to prepare a great Land and Sea Mass in the Monastery of the Wild Goose Stupa at which the true scriptures of the Great Store would be recited, and by which all evil-doing ghosts in the underworld would be saved, and goodness would spread all around. We will not describe how copies were made of the scriptures and published throughout the empire.

The story tells instead how the Eight Vajrapanis led the venerable elder, his three disciples and the horse, all five of them back to Vulture Peak. The journey to Chang'an and back had taken eight days. Just when all the deities of Vulture Peak were listening to the Buddha preaching, the



前听讲。八金刚引他师徒进去，对如来道：“弟子前奉金旨，驾送圣僧等，已到唐国，将经交纳，今特缴旨。”遂叫唐僧等近前受职。如来道：“圣僧，汝前世原是我之二徒，名唤金蝉子。因为汝不听说法，轻慢我之大教，故贬汝之真灵，转生东土，今喜皈依，秉我迦持，又乘吾教，取去真经，甚有功果，加升大职正果，汝为旃檀功德佛。孙悟空，汝因大闹天宫，吾以甚深法力，压在五行山下，幸天灾满足，归于释教；且喜汝隐恶扬善，在途中炼魔降怪有功，全终全始，加升大职正果，汝为斗战胜佛。猪悟能，汝本天河水神，天蓬元帅。为汝蟠桃会上酗酒戏了仙娥，贬汝下界投胎，身如畜类。幸汝记爱人身，在福陵山云栈洞造孽，喜归大教，入吾沙门，保圣僧在路，却又有顽心，色情未泯。因汝挑担有功，加升汝职正果，做净坛使者。”八戒口中嚷道：“他们都成佛，如何把我做个净坛使者？”如来道：“因汝口壮身慵，食肠宽大。盖天下四大部洲，瞻仰吾教者甚多，凡诸佛事，教汝净坛，乃是个有受用的品级。如何不好！——沙悟净，





Eight Vajrapanis led master and disciples in. "In obedience to the golden command," they reported to the Tathagata, "your disciples have carried the holy monks back to the land of Tang, where they handed the scriptures over. We have now come to report our mission completed." The Tang Priest and his disciples were then told to step forward and be given their jobs.

"Holy Monk," the Tathagata said, "in an earlier life you were my second disciple, and called Master Golden Cicada. But because you would not listen to my sermon on the Dharma and had no respect for my great teaching I demoted your soul to be reborn in the East. Now, happily, you have come over to the faith and rely on our support; and in following our teaching your achievement in fetching the true scriptures has been very great. Your reward will be to be promoted to high office as the Candanapunya Buddha. Sun Wukong, when you made great havoc in the palaces of heaven I had to use powerful magic to crush you under the Five Elements Mountain until, happily, your heaven-sent punishment was completed and you were converted to the Sakyamuni's faith. It was also fortunate that you suppressed your evil side and gave play to your good side as you won glory by defeating monsters and demons along the journey. All that was begun has now been completed and you too will be rewarded with high office as the Victorious Fighting Buddha. Zhu Wuneng; you used to be a water god in the River of Heaven as Marshal Tian Peng. Because of your drunken flirtation with an immortal maiden at the Peach Banquet you were sent down to be born in the lower world as a beast. From your love of the human body you sinned in the Cloud Pathway Cave on the Mount of Blessing before your conversion to the great faith and entry into our Buddhist sect. You guarded the holy monk on his journey, but your heart is still unregenerate, and you are not yet purged of your lust. But as you won merit by carrying the luggage you will be rewarded with promotion as the Altar Cleanser."

"They've both been made Buddhas," Pig shouted, "so why am I only the Altar Cleanser?" "Because you have a voracious appetite, a lazy body and a huge belly," the Tathagata replied. "Now very many people in the world's four continents believe in our teachings. I will ask you to clean up the altars after all Buddhist services: your post is of a rank that provides

汝本是卷帘大将，先因蟠桃会上打碎玻璃盏，贬汝下界，汝落于流沙河，伤生吃人造孽，幸皈吾教，诚敬迦持，保护圣僧，登山牵马有功，加升大职正果，为金身罗汉。”又叫那白马：“汝本是西洋大海广晋龙王之子。因汝违逆父命，犯了不孝之罪，幸得皈身皈法，皈我沙门，每日家亏你驮负圣僧来西，又亏你驮负圣经去东，亦有功者，加升汝职正果，为八部天龙马。”

长老四众，俱各叩头谢恩。马亦谢恩讫。仍命揭谛引了马下灵山后崖，化龙池边，将马推入池中。须臾间，那马打个展身，即退了毛皮，换了头角，浑身上长起金鳞，腮颌下生出银须，一身瑞气，四爪祥云，飞出化龙池，盘绕在山门里擎天华表柱上。诸佛赞扬如来的大法。孙行者却又对唐僧道：“师父，此时我已成佛，与你一般，莫成还戴金箍儿，你还念什么《紧箍咒儿》揶揄我？趁早儿念个《松箍儿咒》，脱下来，打得粉碎，切莫叫那甚么菩萨再去捉弄他人。”唐僧道：“当时只为你难管，故以此法制之。今已成佛，自然去矣。岂有还在你头上之理！你试摸摸看。”行者举手去摸一摸，果然无之。此时旃檀佛、斗战佛、净坛使者、金身罗





plenty to eat. What is wrong with that? Sha Wujing, you used to be the Curtain-lifting General until you were banished to the lower world for smashing a crystal bowl at a Peach Banquet. You fell into the River of Flowing Sands where you sinned by killing and eating people, until, thank goodness, you were converted to our teaching, sincerely relied on our support, and won merit by protecting the holy monk and leading the horse up the mountain. Your reward will be elevation to high office as the Golden Arhat." Then he said to the white horse. "You were originally the son of Guangjin, the Dragon King of the Western Ocean. Because you disobeyed your father you were punished for being unfilial until you too were converted to the Dharma and to our faith. Every day you carried the holy monk to the west, and after that you carried the holy scriptures back to the east. For these achievements you will be rewarded by being made a Heavenly Dragon of the Eight Classes of Being."

The venerable elder and his three disciples all kowtowed to express their thanks, and the horse showed its gratitude too. A protector was then ordered to take the horse straight down to the Dragon-transforming Pool by the precipice at the back of Vulture Peak and push him into the pool. At once the horse stretched itself out, shed all its hair, and acquired horns. Golden scales grew all over its body and a silver beard sprouted on its cheeks and chin. Then, shining all over with auspicious aura and with clouds of good omen in every claw, it flew up from the Dragon-transforming Pool to coil itself around the Heaven-supporting Winged Column. All the Buddhas expressed their admiration for the Tathagata's great magic. "Master," Monkey said to the Tang Priest, "now that I've become a Buddha just like you, surely I don't have to go on wearing this golden band. Do you plan to say any more Band-tightening Spells to tighten it round my head? Say a Band-loosening Spell as quickly as you can, take it off, and smash it to smithereens. Don't let that Bodhisattva or whatever she is make life miserable for anyone else with it." "It was because you were so uncontrollable in those days that this magic was needed to keep you in order." Sanzang replied. "Now that you are a Buddha it can of course go. There is no reason for it to stay on your head any longer. Feel there now." When Monkey raised his hands to feel he found that it had indeed gone. The Candana-punya Buddha, the Victorious Fighting Buddha, the Altar

汉，俱正果了本位。天龙马亦自归真。有诗为证。诗曰：

一体真如转落尘，合和四相复修身。  
五行论色空还寂，百怪虚名总莫论。  
正果旃檀皈大觉，完成品职脱沉沦。  
外传天下恩光阔，五圣高居不二门。

五圣果位之时，诸众佛祖、菩萨、圣僧、罗汉、揭谛、比丘、优婆夷塞、各山各洞的神仙、大神、丁甲、功曹、伽蓝、土地，一切得道的师仙，始初俱来听讲，至此各归方位。你看那：

灵鹫峰头聚霞彩，极乐世界集祥云。  
金龙稳卧，玉虎安然。  
乌兔任随来往，龟蛇凭汝盘旋。  
丹凤青鸾情爽爽，玄猿白鹿意怡怡。  
八节奇花，四时仙果。  
乔松古桧，翠柏修篁。  
五色梅时开时结，万年桃时熟时新。  
千果千花争秀，一天瑞霭纷纭。

大众合掌皈依。都念：



Cleanser and the Golden Arhat had all completed the true achievement and reached their proper places. The heavenly dragon horse had also come back to its true self. There is a poem to prove this that goes:

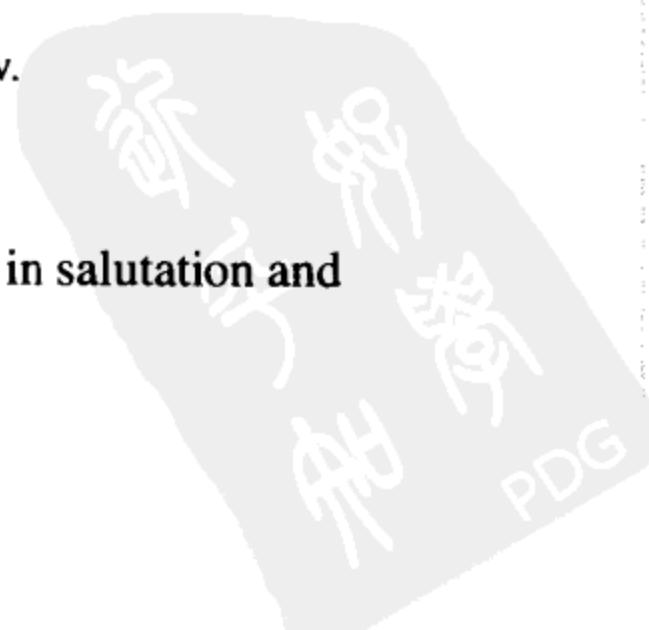
All of reality turns to dust;  
When the four appearances combine the body is renewed.  
The substance of the Five Elements is all void;  
Forget about the passing fame of fiends.  
With Candana-punya comes the great awakening;  
When duties are completed they escape from suffering.  
Great is the blessing of scriptures spread abroad;  
Within the only gate five sages dwell on high.

When the five holy ones had taken their places all the Buddhas, Bodhisattvas, holy monks, arhats, protectors, bhiksus, lay people, deities and immortals from every cave and every mountain, great gods, Ding and Jia gods, duty gods, guardians, local deities, and all teachers and immortals who had achieved the Way—all of whom had originally come to hear the preaching—resumed their own places. Just look at it:

The coloured mists surround the Vulture Peak;  
Auspicious clouds are massed in the world of bliss.  
Golden dragons lie at peace,  
Jade tigers all are quiet.  
Black hares come and go at will;  
Tortoises and snakes coil all around.  
Phoenixes red and green are in high spirits;  
Happy the dark apes and white deer.  
Throughout the year amazing flowers bloom;  
Immortal fruit grows in all four seasons.  
Lofty pine and ancient juniper,  
Blue-green cypress and slender bamboo.  
Plums of every colour, in blossom or in fruit,  
Eternal peaches, sometimes ripe and sometimes new.  
A thousand kinds of fruit and flower vie in beauty;  
All of the sky is filled with auspicious mists.

They all put their hands together in front of their chests in salutation and recited together:

“Homage to the ancient Dipamkara Buddha.



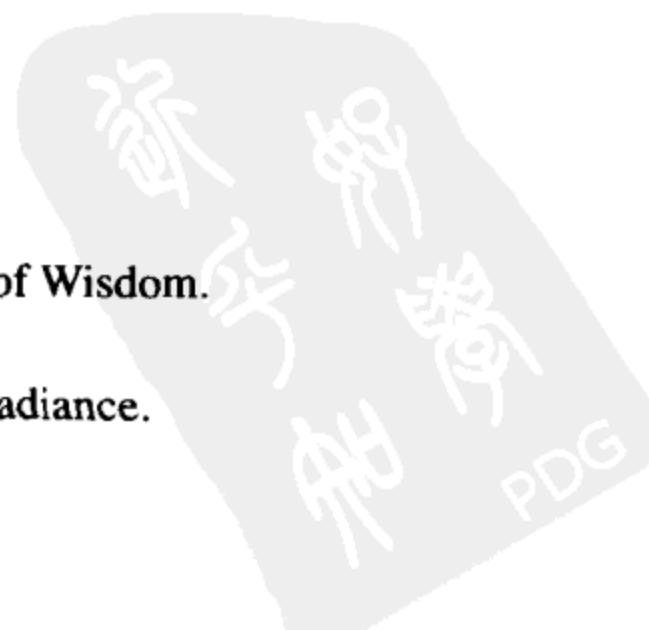
“南无燃灯上古佛。南无药师琉璃光王佛。南无释迦牟尼佛。南无过去未来现在佛。南无清净喜佛。南无毘卢尸佛。南无宝幢王佛。南无弥勒尊佛。南无阿弥陀佛。南无无量寿佛。南无接引归真佛。南无金刚不坏佛。南无宝光佛。南无龙尊王佛。南无精进善佛。南无宝月光佛。南无现无愚佛。南无婆留那佛。南无那罗延佛。南无功德华佛。南无才功德佛。南无善游步佛。南无旃檀光佛。南无摩尼幢佛。南无慧炬照佛。南无海德光明佛。南无大慈光佛。南无慈力王佛。南无贤善首佛。南无广庄严佛。南无金华光佛。南无才光明佛。南无智慧胜佛。南无世静光佛。南无日月光佛。南无日月珠光佛。南无慧幢胜王佛。南无妙音声佛。南无常光幢







- Homage to Bhaisajya-guru-vaiduryaprabhasa Buddha.  
Homage to Sakyamuni Buddha.  
Homage to the Buddhas of Past, Present and Future.  
Homage to the Pure and Happy Buddha.  
Homage to Vairocana Buddha.  
Homage to Ratnadhvaja-rajā Buddha.  
Homage to Maitreya Buddha.  
Homage to Amitabha Buddha.  
Homage to Amitayus Buddha.  
Homage to Buddha Who Leads to the Truth.  
Homage to the Imperishable Vajra Buddha.  
Homage to Ratnaprabhasa Buddha.  
Homage to the Nagaraja Buddha.  
Homage to the Buddha of Zealous Goodness.  
Homage to the Precious Moonlight Buddha.  
Homage to the Buddha Free of Stupidity.  
Homage to Varuna Buddha.  
Homage to Narayana Buddha.  
Homage to Punyapuspa Buddha.  
Homage to the Buddha of Meritorious Talent.  
Homage to the Good Wandering Buddha.  
Homage to the Illustrious Candana-punya Buddha  
Homage to the Manidhvaja Buddha.  
Homage to the Buddha of the Torch of Wisdom.  
Homage to the Buddha of Great Virtues.  
Homage to the Brilliant Buddha of Great Compassion.  
Homage to the Maitribala-rajā Buddha.  
Homage to the Wise and Good Leader Buddha.  
Homage to the Vyuharaja Buddha.  
Homage to the Buddha of Golden Splendour.  
Homage to the Buddha of Brilliant Talent.  
Homage to the Buddha of Wisdom.  
Homage to the Buddha of the World's Calm Light.  
Homage to the Sunlight and Moonlight Buddha.  
Homage to the Sunlight and Moonlight Pearl Buddha.  
Homage to the Supreme Buddha King of the Banner of Wisdom.  
Homage to the Sughosa Buddha.  
Homage to the Buddha of the Banner of Unceasing Radiance.



佛。南无观世灯佛。南无法胜王佛。南无须弥光佛。南无大慧力王佛。南无金海光佛。南无大通光佛。南无才光佛。南无旃檀功德佛。南无斗战胜佛。南无观世音菩萨。南无大势至菩萨。南无文殊菩萨。南无普贤菩萨。南无清净大海众菩萨。南无莲池海会佛菩萨。南无西天极乐诸菩萨。南无三千揭谛大菩萨。南无五百阿罗大菩萨。南无比丘夷塞尼菩萨。南无无边无量法菩萨。南无金刚大士圣菩萨。南无净坛使者菩萨。南无八宝金身罗汉菩萨。南无八部天龙广力菩萨。

如是等一切世界诸佛，

愿以此功德，庄严佛净土。

上报四重恩，下济三途苦。

若有见闻者，悉发菩提心。

同生极乐国，尽报此一身。

十方三世一切佛，诸尊菩萨摩诃萨，摩诃般若波罗密。”

《西游记》至此终。



Homage to the Buddha of the World-watching Lamp.  
Homage to the Supreme Dharma King Buddha.  
Homage to the Buddha of Sumeru Light.  
Homage to the Buddha Prajnabala King.  
Homage to the Brilliant Buddha of the Golden sea.  
Homage to the Buddha of Universal Light.  
Homage to the Buddha of Illustrious Talent.  
Homage to Candana-punya Achievement Buddha.  
Homage to the Victorious Fighting Buddha.  
Homage to the Bodhisattva Guanyin.  
Homage to the Bodhisattva Mahasthama.  
Homage to the Bodhisattva Manjusri  
Homage to the Bodhisattva Samantabhadra.  
Homage to the Bodhisattvas of the Ocean of Purity.  
Homage to the Buddhas and Bodhisattvas of the Lotus Pool Assembly.  
Homage to all the Bodhisattvas of the Utterly Blissful Western Heaven.  
Homage to the Three Thousand Protector Bodhisattvas.  
Homage to the Five Hundred Arhat Bodhisattvas.  
Homage to the Bhiksu, Bhiksuni, Upasaka and Upasaka Bodhisattvas.  
Homage to the Bodhisattvas of the Boundless Dharma.  
Homage to the Holy Vajra Bodhisattvas.  
Homage to the Altar-cleansing Bodhisattva.  
Homage to the Golden Arhat Bodhisattva of the Eight Treasures.  
Homage to the Bodhisattva Heavenly Dragon of Eight Classes of Being.

Thus it is that all the Buddhas of every world

Are willing with this achievement  
To adorn the Pure Land of the Buddha.  
Above we can repay the fourfold kindness,  
Below we save those suffering in the three paths of life.  
Let anyone who sees or hears  
Cherish the enlightened mind.  
May all be reborn in the Land of Bliss,  
To end this present life of retribution.

All the Buddhas of Past, Present and Future in the Ten Regions, all the  
Bodhisattvas and Mahasattvas, Maha-prajnaparamita.”

Here ends the *Journey to the West*.



蘇  
系  
知  
和  
磷  
PDG



## NOTES

### Chapter 84

<sup>1</sup> Held on the full moon night of the first month of the lunar calendar.

<sup>2</sup> A gengshen day, like the xinyou day that follows it occurs once in every cycle of sixty days.

<sup>3</sup> Legendary horses of King Mu of Zhou.

<sup>4</sup> Another swift horse.

### Chapter 86

<sup>1</sup> The dialect names of these wild vegetables are hard to identify: the tentative translations are offered for atmosphere, not for botanical reference.

### Chapter 91

<sup>1</sup> Of the immensely rich Shi Chong in third-century Luoyang.

<sup>2</sup> “Three goats” (*san yang*) sounds the same in Chinese as the Three Positives, the three positive lines that appear in the hexagram ☰ for the first month of the year.

### Chapter 94

<sup>1</sup> These terms refer to the esoteric practices of physiological alchemy.

### Chapter 97

<sup>1</sup> Famed as good officials in the first century BC.

<sup>2</sup> Loyal officials who upheld Confucian values in the Later Han Dynasty.

### Chapter 98

<sup>1</sup> In Buddhist mythology the udumbara tree blooms only once in 3,000 years.



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## TRANSLATOR'S AFTERWORD

*Journey to the West* is one of the greatest treats in Chinese literature. In its present form, the one translated here, it has been enjoyed by countless readers for almost four hundred years, and episodes in the book have been the basis for many a tale and an opera through which many more people have known the story than have read it. It has been adapted for the large and small screen and been turned into comic books. Every child brought up in the Chinese world wants to be Monkey, and would rather laugh at the greedy and idle Pig than be compared to him.

Of all the Chinese fantasy novels published in the sixteenth and seventeenth centuries it is the only one to have become so central to Chinese culture and remain so popular. It won its popularity at a time when fiction was not taken seriously, and hundreds of years before it became regarded as one of the great classics of Chinese literature.

Pinning down this marvellous book and its appeal to the reader is not easy. The structure of the book is casual; the plots of its episodes all end in predictable success for the travellers; and there are only three fully developed characters in the whole vast story. And yet the book works, and works triumphantly well.

Before trying to answer the question of why it works, there is an even more basic one to deal with: what is *Journey to the West*? The question is not a new one: in one form or another it has been asked for nearly four hundred years, and the answers have been many and contradictory. There is no single explanation. Whenever anyone thinks that Monkey is caught by a formula he springs out of the trap on his somersault cloud. So rather than offer any single interpretation I prefer to consider the novel from a number of different approaches.

Can we call it a novel? In the sense that *A Dream of Red Mansions* or most of the great nineteenth-century European novels are novels, the answer must be no. They are, or attempt to be, integrated wholes, structures in which the component parts are all more or less interdependent and essential, the creation of a single mind (even if left incomplete to be tidied up by others, as was *A Dream of Red Mansions*). The *Journey* is no



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such thing. It is a string of stories that developed over many hundreds of years before being put into the definitive version we now have at some time in the middle or later sixteenth century. But if we take "novel" to mean an extended piece of fiction, that it certainly is, and it is in that more general sense that I use the word here.

The component stories, which number between thirty and fifty depending on how one divides them up, fall into three main groups. Of the book's hundred chapters the first twelve tell of the earlier life of two of the chief characters, Monkey and the Tang Priest Sanzang, and of the circumstances in which Emperor Taizong sends Sanzang off on his journey to the Western Heaven to visit the Tathagata Buddha and fetch the Mahayana scriptures. The best of these chapters are the first seven, dealing with Monkey's origins and his career as the king of the monkeys on the Mountain of Flowers and Fruit who twice rebelled against Heaven. All these chapters, with the exception of the story of Sanzang's family, are essential to the whole story and follow no repeated formulae. By far the largest section, chapters 13 to 97, over five-sixths of the whole book, covers the journey itself. The first ten of these chapters include some episodes essential to the whole in which the lone pilgrim Sanzang acquires his three disciples, Monkey, Pig and Friar Sand, as well as his white dragon horse. The next seventy-five chapters, the adventures of the four travellers and their horse on their fourteen-year journey, are not one but dozens of stories, all self-contained and running from one to five chapters in length. In each episode the travellers are presented with a problem that they have to deal with before they can continue on their way. Once the problem is solved, as it always is, the place where it happened is left behind and a new episode immediately begins. Apart from the pilgrims themselves and some of their heavenly patrons who put in an occasional appearance, characters virtually never recur after the episode in which they feature. It is unusual for earlier episodes on the journey even to be referred to once they are over. Monkey, Pig, Friar Sand and the Tang Priest hardly ever talk about them; and while the monsters, kings and other characters met along the way have often heard of the pilgrims' general reputations and origins, they rarely know anything about Monkey's deeds along the way.





The third part, which is also the shortest, is only three chapters long. This is enough to deal with the travellers' arrival at the Thunder Monastery on Vulture Peak in India, their rather shabby treatment there, their return to China, and their final reward. Once the journey to the West is over there is little more to be said. A Monkey who has risen above the world's troubles as a Buddha, a Pig who has lost his greed, are no longer either interesting or attractive. The book is brought to a summary conclusion and that is that.

The structure of the novel is thus something like a pair of book ends, the first twelve and the last three chapters in the present version, between which stand a number of booklets, each of which is a self-contained story or short set of related stories about the same group of pilgrims in a new location every time.

We can see something of how this loose structure developed by comparing the *Journey to the West* we now have with surviving parts of earlier versions of the story cycle.

The ultimate origin of the tradition was a real journey across central Asia to the Indian subcontinent by a most remarkable man, the Buddhist monk and translator Xuanzang, also known as the Dharma Master Sanzang, who died in 664. Xuanzang was brave and able, coping unaided with the difficulties and dangers of his journey, then becoming so expert in Mahayana Buddhist Pure Ideation theory that he could defeat rivals in public disputations in India. His own account of his travels and the biography of him written by a disciple bear very little relation to the pure fantasy of *Journey to the West*; and the real Xuanzang was nothing like the helpless idiot in the story who can scarcely take a single pace without his disciples. So although Xuanzang's journey was the starting point of the tradition, that starting point is so remote from the present book as to have very little direct relationship with it. *Journey to the West* is not a fictionalized version of the actual travels of Xuanzang; but had Xuanzang not made his journey west from Tang China the legends and fantasies that led to the present book would never have developed.

Even before the Tang Dynasty was over the legends that led to *Journey to the West* had begun to form. Among the many thousands of manuscripts found in a cave at Dunhuang earlier in this century is a tantalizing

fragment of the story of how Emperor Taizong of the Tang went down to the underworld that now forms Chapter 11 of the novel.<sup>1</sup> This early version is even less respectful to the Tang monarch than the one we have in the present book. The fragment, dating from the ninth or tenth century, does not touch on any of the main elements in the story cycle as we now know it, and so we cannot take it as proof that the cycle had already begun to develop: the emperor's trip to the underworld may have been an independent story that was only later tacked on to the main group of stories about Sanzang's journey.

In Hangzhou in the thirteenth century or thereabouts a book was printed, only two tattered copies of which were preserved in Japan till modern times, that is immediately recognizable as an ancestor of the present *Journey to the West: The Tale of How Sanzang of the Great Tang Fetched the Scriptures*.<sup>2</sup> It is far shorter—about a fiftieth of the length of the *Journey*—and is much simpler. In both plot and detail the *Tale* differs in all sorts of ways from the vastly richer, more subtle and more mature *Journey*. But it adds the fantastic Monkey to the historical Tang Priest, and though he is not identical with our Monkey he is evidently the same character in essence: the reformed king of the 84,000 monkeys on the Mountain of Flowers and Fruit who has made mischief in heaven is the past and is now putting his magical powers (which are much like our Monkey's) at the service of Sanzang on his pilgrimage. It is generally accepted that this monkey is closely related to the mischievous monkey king Hanuman of Hindu mythology who led his monkey hordes to help Rama. An earlier version of Friar Sand also appears; of the essential characters only Pig is lacking.

Compared with the *Journey*, the *Tale* lacks most of the opening section—the first group of chapters in the *Journey*—and devotes quite a lot of its very limited space to the return journey from the West. But in it we can see an early stage of the development of the *Journey's* great central section. Already it contains self-contained adventures along the way to India in which Sanzang would be lost were not Monkey there to save him with his magic power and his intelligence.

The next fairly full version of the story that survives is a stage one, probably going back to fourteenth-century performing scripts though it



was printed much later. *The Drama of the Journey to the West*<sup>3</sup> is a musical play in twenty-four scenes that starts with four of the disasters that befell Sanzang's parents and the later retribution. Not till Scene 9 does Monkey appear, rebel against Heaven, and submit to Guanyin. From then on he dominates most but not all of the episodes on the pilgrimage, which ends with Sanzang reaching Vulture Peak in Scene 22. As in our novel, the story is brought rapidly to an end after this. In this play script the white dragon horse, Friar Sand and, more important, Pig all appear. Pig tells us that he was the charioteer of Marici (a Hindu goddess taken over by Buddhism as a bodhisattva) in an earlier life. Although the story of his carrying a wife off to his mountain cave is clearly an earlier version of the story of how he is subdued in chapters 18 and 19 of the present *Journey*, he is not yet the marvellously rich character of the *Journey*, and in the few scenes that follow his submission he has no speaking or singing part. The central relationship in our *Journey*, that between him and Monkey, has not yet appeared.

We know for certain that there was at least one other written version of the story circulating about this time, *The Story of the Journey to the West*.<sup>4</sup> An excerpt is quoted in one of the few surviving volumes of an early fifteenth-century compendium, the *Yong Le Encyclopaedia*. This is an earlier and shorter version of the beheading of the dragon king of the Jing River to be found in Chapter 10 of our *Journey*. Other excerpts are quoted, summarized or referred to in a manual of lively conversational Chinese published in Korea at about the same time. These include Monkey's battle of magic with the three Taoist immortals in our Chapters 45 and 46.

From what we can judge of this earlier *Story of the Journey to the West* it was well on the way to becoming the present novel. We do not know how long it was, and we cannot tell how many episodes or chapters it contained. The fragments that survive suggest that it was a lot closer to the present version than were the *Tale* and the *Drama*, but that it was far simpler and less elaborated. Clearly the individual episodes were much shorter than they are in the present text; and I am inclined to doubt whether there were as many of them. There were good reasons why the number of episodes along the way should grow and grow as the story developed

over the centuries.

We have been looking so far at written versions of the story as it developed from about the thirteenth century onwards. Much of the real development of the story, however, was not on paper but in performances, sometimes on stage but especially by storytellers. In the cities of late mediaeval China drama and storytelling were commercialized: they were show business. Storytellers in Tang times had sometimes been Buddhist monks, using amazing tales that were often drawn or copied from the immensely wealthy storehouses of Indian fantasy to bring their listeners to share their faith. By the Song Dynasty storytelling was primarily a secular trade, though the professionals undoubtedly were influenced by some of the religious parables. The earliest known version of the present story, the *Tale of How Sanzang of the Great Tang Fetched the Scriptures*, still has a very clear Buddhist message that is put over hard in every chapter. Yet its publisher was from the entertainment quarter of the city of Hangzhou. It is thus at the transition from what is primarily preaching while also being fun, to what is primarily fun but still has more than a touch of religion to it.

Storytellers earning their living in a highly competitive market such as the city of Hangzhou had their work cut out to keep their customers. Their position was not unlike that of a television series competing in an open market with a number of rivals. Different storytellers specialized in telling different kinds of stories, and within their own fields each one had to be predictable enough for the audience to know more or less what kind of thing to expect, while also being original enough within those limits to keep the public interested and wanting to come back for more. Just as television viewers can switch channels, the would-be hearers of stories could always go elsewhere if they did not like what was on offer. And just as television executives like to stay with a series that has a successful formula, arranging for more and more episodes to be written and made until the audiences fall off, so did the storytellers in fourteenth century Chinese cities enrich and develop the very simple formula of monk plus monkey they had inherited into the vital triangle of monk, monkey and pig facing a long series of troubles. The chapters in the book were equivalent to performances; new episodes could be freely added. It is during this



century that wit comes into the tradition, and the stories become far richer in satire and invention. By the end of the fourteenth century the quintet of Tang Priest, Monkey, Pig, Friar Sand and the white horse were well enough known to the public for a manufacturer to market a porcelain pillow featuring them all on its design.<sup>5</sup>

Once the successful formula had been found it could be developed. Now that the audience knew and liked the pilgrims it wanted new stories and plays about them as well as the familiar ones return. And as the series became more and more popular in theatres, teahouses and bars, enterprising publishers, not restricted by copyright, brought out printed versions of the stories and plays that enabled the rich to enjoy them in private. There would always have been a demand for new, self-contained episodes. To return to the metaphor used above, as more and more booklets were added, the book-ends were pushed further apart.

Although we cannot be sure when the present novel was written there are reasons for thinking it almost certainly dates from the middle or later decades of the sixteenth century. The style is right for the period, and the theme of a deluded monarch under the influence of devilish Taoist magicians that is found in several episodes of the novel (as in chapters 37-39, 44-46, and 78-79) would have had a special relevance during or soon after the Jiajing reign of 1522-1567. The Jiajing emperor was a devotee of heterodox Taoist magic, including some of a very unpleasant nature: the story in the book of the king of Bhiksuland who was going to have a thousand little boys murdered so that their hearts could be used to make a potion for him was only to some extent an exaggeration of what was done for the Ming emperor.

It may be that the author of the novel was the Wu Cheng'en to whom it is generally attributed by scholars, but the thin evidence for the attribution fails to establish it beyond reasonable doubt. Wu's official career took him to Beijing, where he would have learned much about palace politics, and to provincial postings; and the author of the book must have known a little about court life though he shows scarcely any interest at all in the inner workings of bureaucratic politics. There is nothing about palaces in the book that a fairly well-read commoner could not have known, and

one would not have needed inside sources of information to hear the kind of rumours about the court that may lie behind some chapters of the *Journey*.

Another question about the authorship that is just as important and even harder to answer with confidence is this: how far did the person who wrote down the present version of the story create it, or was he only an editor? We know of some episodes that had been told, performed and published before, but we do not know how many, or how fully. There is no way of telling what other stories about Sanzang, Monkey and the rest of them were being told in the sixteenth century. The book does not read as though it is simply a transcription of performances, however. It seems reasonable to regard it as one man's reworking of material that had been accumulated, developed and improved by countless professional entertainers over many centuries. Did this final reworking include the invention of whole new episodes? Had the hundred-chapter length and the nine times nine ordeals of the Tang Priest been reached before the present version, or did our author himself stretch the story cycle to its present length? These are questions that cannot yet be answered.

With the exception of Chapter 9 of the present version, a chapter that was in any case not in the original edition of 1592, the style of the book is basically consistent throughout, especially once the journey has begun in Chapter 13. So too are the characters of the four travellers, even when some of the adventures they undergo differ greatly from the normal pattern. The book's overall structure is casual—the result, as we have seen, of hundreds of years of lengthening the journey by adding new episodes—but the writing is not. Although the individual episodes are not all equally inspired, even the lesser ones are enlivened by the marvellous dialogue, especially the endless banter between Monkey and Pig, and by the acute observation of human foibles. Whenever we can compare a passage in the present *Journey* with a related one in a previous version of the story the present version is vastly superior.

Another reason for believing that the author of this version really did a lot to the material he inherited is that once this version of the story was published all earlier versions disappeared. All later editions of the story

were reprints, adaptations or abridgements of this one; and though it gave rise to sequels it left no room in the market for rivals. Given the absence of copyright and the competitiveness of the Ming book trade, publishers would have been only too willing to bring out other versions of the story had ones as good as this been available. Wu Cheng'en (or whoever else the author was) produced something so superior to any other treatments of the story cycle that he gave it a definitive form. There was no further room or need for improvement.

*Journey to the West* was thus both a collective creation by professional entertainers who over many hundreds of years developed its stories and characters in response to audience demand and also the work of an individual writer of unusual quality who used the excellent material he inherited to make something even better. The author's personality never intrudes, but the reader can often feel it there.

Because of the long and complicated process of its creation it is hard to find the right critical approach. We cannot make the sort of demands of it that could be made of a nineteenth-century European novel, then blame it for failing to be an integrated whole expressing a clear, individual view of life. The author of *Journey to the West* could not transcend the form he took as his basis, the storyteller's tale, but he could make the best possible use of it and adapt it to the printed page.

The storyteller's tale was the vehicle for a performance that had to hold its audience. A storyteller had no time for long descriptions except as poems or songs to vary the entertainment, keeping the audience in suspense at exciting moments, or commenting on what was happening. The many verse passages in the novel are, I believe, a development of storyteller's verse. The author uses them as exuberant celebrations of language, piling up words with a gusto that reminds a Western reader of Rabelais' magnificent accumulations of words. They are not, for the most part, restrained and understated classical poetry, but verbal play, deliberately exaggerated. In the verse everything is taken to extremes, but we always feel that the author has his tongue in his cheek, and that in piling on his effects he is reminding us that it is only a game. He was not trying to write classical poetry and failing, but using popular forms to indulge in a



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kind of writing that the classical forms would not accommodate. He also took that kind of descriptive verse much further than a storyteller could have done without losing his audience: reading is quicker than hearing.

The narrative method of the *Journey* is very much the storyteller's. The storyteller's performance was one-man or one-woman theatre, with the characters impersonated. Being theatrical, it needed action and dialogue, with a minimum of description or accounts of events that could not be graphically shown to the audience. The storyteller's tale tends to divide up into clearly defined scenes with the links between them he kept as brief as possible. Groups of scenes go to make up a single session and sometimes up to five sessions can form a miniature serial, which might have been spread over several days. In a book using this form the session is the chapter, and groups of up to five chapters form the self-contained episodes that make up nearly all of *Journey to the West*.

Although *Journey to the West* was written to be read, it deliberately creates the impression of a storyteller's performance. From time to time the reader is addressed directly and told to wonder at something; at the end of each chapter, or session, we are urged to listen to, not read, the next instalment. Like a storyteller, the author does not tell us directly about his characters' personalities and motivations, but brings them out through their words and actions. Yet even though we are given the feel of a story being told, it is a book most enjoyed when read. One has the choice of reading it through from beginning to end or dipping in and enjoying an episode. Perhaps it is best treated as a serial and taken a few chapters at a time.

One thing the book does not try to do is to persuade the reader very hard that the fantastic adventures really are happening. As its original readers would all have known before they opened the book that the Tang Priest and his disciples were going to complete his journey safely there would have been little point in trying to create great suspense about whether he is going to be eaten by any of the monsters who capture him along the way. The interest of plot of each episode is not whether Sanzang will be rescued but how Monkey will do it this time.

Monsters doomed to failure cannot be all that frightening, and the





author of the *Journey* does not really attempt to terrify his readers. They are of course wicked. Most of them, especially the ones who live in the mountains or rivers, eat people. The males are particularly eager to eat some of the flesh of the Tang Priest because he is so holy that it will make them live for ever; and the females among them want to attain immortality by mating with him. They all have amazing magical powers and most of them look terrifying. And yet apart from the ones in human form who masquerade as Taoist masters, delude kings and persecute their subjects, the monsters are not shown as being personally evil or loathsome. Some are even shown with a certain warmth, and the reader suspects that in some of the portrayals the author is satirizing powerful figures in the human society of his own day. We even feel a little sorry for Raksasi, the Princess Iron Fan who has been abandoned by her husband the Bull Demon King and whose son the Red Boy has been taken from her by the Bodhisattva Guanyin.

One might expect that a long series of adventures in which Monkey has to save either his master or a country from monsters and in which we know he is going to succeed would be of much less interest than in fact they are. Most of the episodes on the journey fall into two categories. The larger category is of episodes in which monsters who live in the wilds, generally mountains and sometimes rivers, capture the Tang Priest and at least one of the disciples, and are eventually subdued. These are the monsters who have to be dealt with if the journey is to continue. The smaller category is of episodes set in cities or other settled, civilized places. Here the danger is usually not to the travellers themselves but to human society, coming generally from misgovernment that results from fiendish influences. The proportion of episodes in the wilds to ones in civilization is about two to one. These standard patterns are varied with unique episodes, such as the subduing of Pig, the trouble with the manfruit in the Wuzhuang Temple, and the confusion between the true and the false Monkey; and the standard patterns themselves allow plenty of room for ingenious diversification.

When we first get to know Monkey as a monster himself on the Mountain of Flowers and Fruit we see him develop powers so tremendous that only the Tathagata Buddha can subdue him. After he becomes Sanzang's



disciple he remains a formidable and indestructible fighter capable of amazing magical feats. But his powers have their limits: after all, if he could beat all enemies with a couple of swings of his gold-banded cudgel there would be no story to tell. Although none of the monsters can kill him, he cannot beat the more powerful of them. The help of Pig and Friar Sand is rarely enough to tip the balance. This brings into play another of his talents that turns out to be at least as important as his strength, speed and power of transformation: his understanding of the ways of the human, the heavenly and the demonic worlds. Monkey's own fighting prowess makes him all but invincible, but it is his expertise in knowing the right people, and in knowing or finding out what everybody's background is, that enables him to beat the monsters. With that knowledge, his old prestige as a heaven-smashing rebel and his present status as the Tang Priest's escort Monkey can get past the underlings who would block anyone else's access and ask for help from whoever has the power to subdue the monster in question. In the last resort it is not what Monkey can do but who he knows that gives him most power. This is typical of the worldly wisdom and maturity of *Journey to the West*. Monkey the fixer, never at a loss whether he is dealing with humans, gods or demons, holds our attention and interest long after the novelty of Monkey the fighter with amazing magic arts has worn off. The fantasy is firmly grounded in social reality.

Another way in which the novel is successful by being true to life is in the handling of the main characters. Two of them, Sanzang and Monkey, had been in the earlier versions of the story as far back as it can be traced, as we have seen, and Monkey had always been the dominant one. In order to set him off better, Sanzang became weaker and more useless over the centuries, until by the time the present *Journey* was written he had become a nincompoop. The only positive thing left about him is his unswerving determination to preserve himself so he can reach his goal and collect the scriptures. Apart from that, he is cowardly, self-pitying, easily deceived, stupid, petty, given to complaining when he is hungry or tired, and grudging in acknowledging Monkey's abilities and efforts. Monkey, on the other hand, is loyal, selfless to the point of risking the dreaded Band-tightening Spell-being recited, unafraid, dauntless, cheerful and tireless, in addition to all the magic powers that make him so outstanding a



fighter and a fixer. Monkey's attitude to his master, in which real loyalty is expressed with no respect for Sanzang's dignity, is utterly free from slavishness. But these two characters are not enough to build a great story on. However richly varied the circumstances of each episode, the relationship between Monkey and his master lacks the depth of, say, Don Quixote and Sancho Panza. Neither of them is ordinary enough to set the other off.

This gap was filled when Pig was brought into the tradition; and though we do not know how much his part in the present novel owes to its author and how much to earlier Ming sources, it is he who provides the ideal foil for Monkey. He is the archetypal man of appetites, greedy, vain, jealous, boastful, and lecherous. Lazy when he can be, he also works hard when he must. Stupid though he is usually, he also knows a trick or two, as when he ties straw on the horse's hooves before the crossing of a frozen river. He is always the first to want to give up when things are going badly, but he can easily be talked round, just as he will restrain himself from pursuing a woman when reminded of his duty. When the novelist constantly calls him "the idiot" he is not being quite fair: Pig is not completely stupid. If he were there could be no rivalry between him and Monkey. Pig is not so much an idiot as an ordinary man.

That rivalry is the central relationship in the book. Pig envies Monkey's superior magical and fighting powers, while Monkey resents what he sees as the master's favouritism towards Pig. Pig brings out some aspects of Monkey's character, such a playful but malicious cruelty, that might otherwise be less noticeable. While Monkey won't let Pig die, he is willing to let his junior fellow-disciple suffer all sorts of unpleasantness short of death just in order to get one up on him.

The development of Pig into being a central figure in the story over the century or two before the present *Journey* was written also changed Monkey, making him more distinctive. In earlier versions of the tradition Monkey had a wife and chased women, behaving much more like an ordinary monster. Pig took over that side of the earlier Monkey, leaving Monkey free of appetites to be the pure intellect, the Mind-ape capable of infinite transformations, the potentially destructive and dangerous force that has to be controlled by the golden band round his

head. While Monkey embodies the mind, Pig can represent the body with its appetites. Monkey is never bothered about food—the occasional piece of fruit is enough to keep him going—while Pig is obsessed with it. Monkey is always trying to find things out, and he moves with the speed of thought; Pig, though capable of flying, is a plodder who rarely thinks further ahead than the end of his snout. Pig cares terribly about what people think of him, whereas Monkey does not worry about his prestige or even refer to it except when it will help the cause. Pig is as essential to the journey as Monkey. Grumble though he may, he will do the heavy jobs such as carrying luggage or clearing the way across Thorn Ridge; and as even Monkey cannot be everywhere at once Pig can, provided he is kept under control, help guard the master and fight demons.

Monkey and Pig's dialogues are one of the greatest joys of the novel. Sometimes very warm, sometimes needling, sometimes getting at each other, sometimes discussing the situation, often joking, their talk is an unending source of pleasure. For many readers they are the heart of the novel; and because they are so true to human nature everywhere they give the book its immortality and universal appeal.

The triangle of Monkey, Pig and their master is the central structure of nearly all the episodes of the journey. This leaves little for Friar Sand to do in carrying the story forward, with the result that he remains a rather shadowy figure throughout. His main contribution to the stories is to be somebody to whom one of the three main characters can talk when the other two are away. One has the impression that he was too firmly established in the tradition to be got rid of, but that neither storyteller nor writer, neither hearer nor reader, found much of interest in him. For this reason he has been retained but the shadows, leaving the limelight to Monkey and Pig.

The question of what the book's message really is has been argued about for over three centuries and is never likely to be finally answered because its archetypal symbols can be taken in so many ways. Part of the difficulty in interpreting it arises from the fact that what was originally a preaching story to encourage the general public to



accept a rather simple Buddhist faith changed much of its content as it grew over the centuries while preserving the form of a pilgrimage to collect Buddhist scriptures. It is hard to disentangle what is simply time-honoured convention from the author's own thoughts. The Buddhism of the book is not very rigorous. Titles of sutras and of Buddhas and bodhisattvas are in places wrong; and the Buddhist verses contain the sort of teachings that were commonplace in Ming China, where they were taken for granted in much the same way that Christian values were in Western Europe at the time. The book is Buddhist, but not primarily so, just as much sixteenth-century European literature is Christian without being religious.

There is also a strong element of Taoism in it. Some commentators have argued that this is the book's main message, and presented it as a guide to finding the Way. It is true that there is much use of commonplace Taoist symbolism, such as the Five Elements that yield to each other. Obscure references are made to achieving the elixir of literal or metaphorical immortality through combining the elements and a long process of self-purification. In sixteenth-century China Taoist chemical and physiological alchemy were much in vogue, so that references to that kind of thinking were almost inevitable: but it is hard to see that it is meant to be taken very seriously. In addition, the hatred that the author felt for some Taoist magic is made very clear, particularly when it involved ruining a country by deluding its monarch. Yet Monkey himself acquired his powers through learning Taoist magic. The supernatural world of the novel is one in which Buddhas and Taoist deities co-exist as part of the same heavenly hierarchy. The Jade Emperor and Lord Lao Zi have their spheres of interest, and the Buddhas and bodhisattvas have theirs. Nowhere in the book do they clash. When in the early chapters Monkey is a rebel, he rebels against both, and they combine forces to put him down. Then, as later, the Tathagata Buddha is the ultimate authority; but he so holds back from intervening in worldly affairs that only in exceptional circumstances will he use his supreme power.

It seems to me that there is no need to choose between the Buddhist and the Taoist aspects of the book. Monkey advises the king of Tarrycart

in Chapter 47 (Volume 2, p. 273):

“I hope that you will combine the three teachings by honouring both the Buddhist clergy and the way of Taoism, and also by educating men of talent in the Confucian tradition. I can guarantee that this will make your kingdom secure for ever.”

We cannot be sure that the author is speaking through Monkey's voice, but it certainly sounds that way.

Nor is the book a straightforward struggle between good and evil. Monkey himself has some ambiguities about him. In the book's exhilarating early chapters he is himself a great monster who rebels against Heaven. As he explains to the Tang Priest in Chapter 27, he used to eat people too. Monkey as rebel has been made much of in China in recent decades, and this is understandable. But does that mean that from Chapter 14 onwards he has surrendered? Not, I think, in the author's mind. The book does not end with the defeat of Monkey's rebellion: it is only the beginning of the story. An overall interpretation of Monkey has to give more weight to eighty-seven chapters than to seven, and treat the seven as a prologue to the rest. In the eighty-seven chapters Monkey's destructiveness and wildness are held under control, both by his loyalty to his master and by the threat of excruciating headaches. But he does not lose his spirit. Monkey's loyalty does not extend to toadying, whether to his master or to anyone else. In his frank speaking and impatience with protocol, hypocrisy, pomposity and tyrannical government he is the same Monkey as before.

For Monkey the obstacles along the way are just that: obstacles to be dealt with. Only the ogres in human form who bring misery to human society are seen as really evil to be eliminated for their own sake. Most of the monsters in the wilds along the way are themselves escaped heavenly creatures, whose masters and mistresses take them back and protect them from Monkey's avenging cudgel. All that matters is that they stop hindering the travellers. Whether Monkey and Pig exterminate them or not is not really important.

It is sensible, I think, to take the book's symbolism and message in as broad a sense as possible. There are besides a number of hints that the highest teaching is wordless. The quest could be any quest, any long and difficult undertaking in which patience, ingenuity and courage, together



with an excellent understanding of the ways of the world, are essential for success. The form happens to be a journey to fetch Buddhist scriptures, and it can be taken as what it appears to be if one wishes. Like all the best symbolism, it is very adaptable.

Whatever the message may be, the best thing is not to worry about it, but simply to enjoy the book's wisdom, humour and endlessly rich observation and invention. If the reader can get some of the pleasure from *Journey to the West* that I have had in translating it the effort will not have been wasted.

W. J. F. J.  
September 1984

### Notes

- <sup>1</sup> This is translated by Arthur Waley in his *Ballads and Stories from Tunhuang*.
- <sup>2</sup> 大唐三藏取经诗话.
- <sup>3</sup> 西游记杂剧.
- <sup>4</sup> 西游记平话, also referred to as 西游记.
- <sup>5</sup> Now in the Guangzhou Museum.









## ABOUT THE TRANSLATOR

W J F (Bill) Jenner, born in 1940, is an English student of Chinese history and culture. His secondary education was mainly in the Greek and Latin classics. He began the study of Chinese at Oxford in 1958, where he graduated in Oriental Studies in 1962. He earned his Oxford D Phil for a thesis on the history of the great city of Luoyang in the 5th-6th century AD.

From 1963 to 1965 he was a translator at the Foreign Languages Press, for which he translated *From Emperor to Citizen* (volume 1, 1964; volume 2, 1965; later reprints in two-volume and single-volume form, including one from Oxford University Press), the ghosted autobiography of Aisin-Gioro Pu Yi, the last emperor of China. He also began his translation of *Journey to the West* at that time. From 1979 to 1985 he returned to the FLP most summers to complete *Journey to the West* and to do other translations for the Press and its sister organization Panda Books. They included *Lu Xun: Selected Poems*, a bilingual edition with introduction and notes published by the FLP in 1982 and *Miss Sophie's Diary and Other Stories* by Ding Ling (Panda Books, 1985).

Since 1965 he has taught Chinese studies in universities, mainly the University of Leeds and also the Australian National University and the University of East Anglia. His other books include *Modern Chinese Stories*, edited and translated with Gladys Yang (London: Oxford University Press, 1970); *Memories of Loyang: Yang Hsuan-chih and the lost capital, 493-534* (Oxford: Clarendon Press, 1981); and *The Tyranny of History: the Roots of China's Crisis* (London: Allen Lane, The Penguin Press, 1992; Penguin paperback with corrections and afterword, 1994).

In recent years his main project has been a major new two-volume history of China from the Neolithic to the present for Penguin Books.

He has two daughters and a son.