

# A Catalog of the Monkey King's Powers and Skills

By Jim R. McClanahan

Email: [journeytothewestresearch@gmail.com](mailto:journeytothewestresearch@gmail.com)

Website: <https://journeytothewestresearch.com/>

Twitter: <https://twitter.com/McClanJr81>

Tumblr: <https://www.tumblr.com/blog/journeytothewestresearch>

## Introduction

This document will catalog each instance that Sun Wukong performs a particular power or skill in *Journey to the West* (西遊記, 1592). (It should not be confused with [these circa 1700 CE lists](#).) This will allow readers to better understand the context, requirements, range, and inconsistencies of said concepts throughout the novel. However, I must note that I will not list every time that he wields his staff as super strength. Nor will I mention every time that he uses his cloud somersault. This would quickly become monotonous. Therefore, I will only list said powers when the work quantifies them, such as saying how long it takes him to fly a certain distance or to a specific location, or describing the destruction wrought by his weapon.

I am using the Anthony C. Yu (Wu & Yu, 2012) [revised English translation](#), and this will be supplemented with the [Ctext Chinese version](#). Also, I highly recommend reading [this English summary of all 100 chapters](#) in order to better understand the broader context for why these powers or skills are used at a given time.

To make searching this document easier, I have employed an indexing system that follows the “ch. ##-##” format, where “ch. ##” refers to the chapter and “-##” the listed number where you can find the specific power or skill. For example, the first item in chapter one would be listed as “ch. 1-#1.” I will use these in the notes to show where the aforementioned ideas appear again in later chapters, or where there are inconsistencies. I must note that I tried my best to make these as accurate as possible, but due to the Google doc search function jumping around and skipping things I was looking for, there are bound to be errors in the list numbers (-##). However, you should be able to simply scroll up or down to find the correct listing under each chapter.

If you would like to jump to a specific chapter, please click the numbered heading on the document outline (on the left side). This only works on Google Docs.

# Color Key

**Bold black** and **bold linked blue** = magic power

**Bold red** = acquired non-magic skill

**Bold green** = claimed magic power or skill that is never actually demonstrated

**Bold orange** = intelligence (adeptness, calculation, commandeering enemy equipment, deception, info gathering, knowledge base, language acquisition, memory, pattern recognition, persuasion, planning, problem solving, quick thinking, etc.)

## Chapter 1

1. **Eye beams** - After his [stone birth](#), powerful beams of light flash from his eyes: “Having learned at once to climb and run, this monkey also bowed to the four quarters, while two beams of golden light flashed from his eyes to reach even the Palace of the Polestar” (便就學爬學走，拜了四方。目運兩道金光，射冲斗府。) (Wu & Yu, 2012, vol. 1, p. 101).
  - a. This doesn't last long, though, as eating mortal food causes them to dim (Wu & Yu, 2012, vol. 1, p. 102).
  - b. I consider this less of a power and more of an outpouring of the energies that created him, kind of like the release of pressure when opening a fresh bottle of soda. It could also be an announcement, almost like he's saying, “HERE I AM WORLD!!!”
    - i. I suggest [in this article](#) that these beams were influenced by the radiant splendor produced by the Buddha shortly after his birth.
    - ii. Refer to the notes for ch. 7-#2 for additional info about his flashing eyes.
2. **Intelligence** (language acquisition) - Monkey learns a new tongue while searching the world over for an immortal master: “With a swagger he walked through counties and prefectures, learning human speech and human manners in the marketplaces” (搖搖擺擺，穿州過府，在市廛中學人禮，學人話。) (based on Wu & Yu, 2012, vol. 1, p. 109).
  - a. A later instance in chapter 63 shows that he only has to listen to a conversation for a moment in order to learn a new language (行者聽了一會言談，卻就學語學話 ...) (Wu & Yu, 2012, vol. 3, p. 185). See ch. 63-#3.
  - b. Upon arriving in a new area in chapter 84, he claims that he can “converse in the local dialect” (這裡的鄉談，我也省得，會說。) (Wu & Yu, 2012, vol. 4, p. 132).

## Chapter 2

1. Early education #1 (human skills) - After being accepted as a disciple by the [Patriarch Subodhi](#), “he began to learn from his [senior immortal] schoolmates the **arts of language and etiquette**” (... 與眾師兄學言語禮貌 ...) (Wu & Yu, 2012, vol. 1, p. 116).
  - a. We all know that Monkey failed his etiquette classes.
2. Early education #2 (religious skills) - “He discussed with them the **scriptures and the doctrines**; he practiced **calligraphy and burned incense**” (... 講經論道、習字焚香; i.e. ritual procedure) (Wu & Yu, 2012, vol. 1, p. 116).
  - a. Wukong’s knowledge of scripture, specifically the [Heart Sutra](#), appears in chapters 43, 85, and 93 (Wu & Yu, 2012, vol. 2, pp. 254; vol. 4, pp. 144-145 and 264-265). See ch. 43#1, ch. 85#2, and ch. 93-#1.
3. Early education #3 (gardening skills) - “In more leisurely moments he would be ... **hoeing the garden, planting flowers or pruning trees**” (閑時即 ... 鋤園、養花修樹) (Wu & Yu, 2012, vol. 1, p. 116).
4. **Intelligence** (pattern recognition) - Subodhi scolds and strikes him thrice for refusing to learn a list of offered metaphysical skills. Our hero recognizes that this is actually a secret invitation:
  - a. “For the Monkey King, in fact, had already solved secretly, as it were, the riddle in the pot; he therefore did not quarrel with the other people [his senior religious brothers] but patiently held his tongue. He reasoned that the master, by hitting him three times, was telling him to prepare himself for the third watch; and by folding his arms behind his back, walking inside, and closing the main doors, was telling him to enter by the back door so that he might receive instruction in secret” (Wu & Yu, 2012, vol. 1, pp. 118-119).
  - b. ... 原來那猴王已打破盤中之謎，暗暗在心，所以不與眾人爭競，只是忍耐無言。祖師打他三下者，教他三更時分存心；倒背著手走入裡面，將中門關上者，教他從後門進步，秘處傳他道也。
    - i. The Patriarch is later secretly pleased when Sun comes to his room: “This fellow is indeed an offspring of Heaven and Earth. If not, how could he solve so readily the riddle in my pot!” (這廝果然是個天地生成的，不然，何就打破我盤中之暗謎也？) (Wu & Yu, 2012, vol. 1, p. 120).
5. **Intelligence** (calculation) - He is able to calculate the passing of time based on his breathing:
  - a. “Since there was no watchman in the mountain to beat the watch or call the hour, he could not tell what time it was. He could only rely on his own

calculations by counting the breaths he inhaled and exhaled.

Approximately at the hour of Zi [子, 23:00-01:00], he arose very quietly and put on his clothes” (Wu & Yu, 2012, vol. 1, p. 119).

- b. 山中又沒打更傳箭，不知時分，只自家將鼻孔中出入之氣調定。約到子時前後，輕輕的起來，穿了衣服 …

6. **Immortality** (1st category of eight) - After learning the secret of eternal life from the Patriarch, he practices breathing exercises (自己調息) at prescribed times for three years and achieves immortality (Wu & Yu, 2012, vol. 1, p. 121).

- a. The stipulated Chinese hours are before *zi* (子前; 23:00-01:00) and after *wu* (午後; 11:00-13:00) (i.e. noon to midnight). However, historical practice is reversed: [after zi and before wu](#) (i.e. midnight to noon).
  - i. In place of using “layer” or “level,” I’m choosing to designate his various immortalities as “categories.” This is because a new layer of divine longevity or durability would surely be added for each immortal peach, elixir pill, or cup/jug of heavenly wine consumed. Hence, eating multiple peaches would be one category, eating multiple elixir pills would be one category, and so on and so forth.
- b. I want to highlight that Zhu suggests that his religious brother has many lives because of his magical skill: “If he is capable of seventy-two transformations, he has seventy-two lives” (他有七十二般變化，就有七十二條性命。) (Wu & Yu, 2012, vol. 2, p. 232).
  - i. If true, this would have interesting implications for his various immortalities. Would someone have to kill him 72 times in order to make sure that he is dead for good?
    - 1. However, this is little more than speculation as the narrative never mentions Sun respawning after death like a video game character.

7. **Intelligence** (quick thinking and persuasion) - Subodhi claims that he can’t teach Sun the skills needed to hide from the “[three calamities](#)” (三災利害), heaven-sent elemental attacks meant to kill young immortals, because he isn’t human.

Monkey convinces him by replying:

- a. “‘I have a round head pointing to Heaven,’ said Wukong, ‘and square feet walking on Earth. Similarly, I have nine apertures [i.e. the holes comprising the eyes, nostrils, mouth, ears, genitals, and anus] and four limbs, entrails and cavities. In what way am I different from other people?’” (Wu & Yu, 2012, vol. 1, p. 122).
- b. 悟空道：「我也頭圓頂天，足方履地，一般有九竅四肢，五臟六腑，何以比人不同？」

- i. He further cements his qualifications by stating that his [cheek pouches](#) make up for having less jowls than humans (Wu & Yu, 2012, vol. 1, p. 122).
    - 1. He touts his powers of persuasion in chapter 38 (Wu & Yu, 2012, vol. 2, p. 183). See ch. 38-#4.
- 8. First learns the “**multitude of terrestrial killers**” (地煞數; a.k.a. “72 changes,” 七十二般變化); **intelligence** (adeptness and memory) - This requires oral spells (口訣, a.k.a. 咒語). Monkey uses previous knowledge to quickly master the method:
  - a. “But this Monkey King was someone who, knowing one thing, could understand a hundred! He immediately learned the oral formulas and, after working at them and practicing them himself, he mastered all seventy-two transformations” (Wu & Yu, 2012, vol. 1, p. 122).
  - b. 這猴王也是他一竅通時百竅通，當時習了口訣，自修自煉，將七十二般變化都學成了。
    - i. This power sometimes requires a magic hand sign, but a shake of the body is **FAR** more common (see below).
      - 1. Chapter 92 strangely adds a “change!” (變) command (Wu & Yu, 2012, vol. 4, p. 249). See ch. 92-#1. This is normally associated with “body beyond body” (i.e. magic hairs). See ch. 2-#14, ch. 3-#4, ch. 4-#7, and ch. 5-#6 & #11, for example.
    - ii. The ability is voided in chapter 75 when a bout of uncontrollable laughter causes our hero to revert to his original form at an inopportune time (Wu & Yu, 2012, vol. 3, p. 367).
      - 1. The same chapter explains a further weakness in the technique:
        - a. “Pilgrim, you see, was capable of seventy-two kinds of transformation. If it was a matter of changing into a fowl, a beast, a plant, a utensil, or an insect, his entire body could be transformed. But when he had to change into another person [人物], only his face but not his body could be transformed. When they lifted up his clothes, therefore, they saw a body full of blondish-brown fur, two red buttocks, and a tail” (based on Wu & Yu, 2012, vol. 3, p. 367).
        - b. 原來行者有七十二般變化，若是變飛禽、走獸、花木、器皿、昆蟲之類，卻就連身子滾去了；但變人物，卻只是頭臉變了，身子變不過來。果然一身黃毛，兩塊紅股，一條尾巴。

- iii. As a reminder, Zhu suggests that his religious brother has many lives because of this magical skill: “If he is capable of seventy-two transformations, he has seventy-two lives” (他有七十二般變化, 就有七十二條性命。)(Wu & Yu, 2012, vol. 2, p. 232).
      - 1. If true, this would have interesting implications for his various immortalities. Would someone have to kill him 72 times in order to make sure that he is dead for good?
        - a. However, this is little more than speculation as the narrative never mentions Sun respawning after death like a video game character.
    - iv. Likewise, in chapter 46, Sha Wujing comments: “If he knows seventy-two ways of transformation he may have altogether seventy-two heads!” (他有七十二般變化, 就有七十二個頭哩。)(Wu & Yu, 2012, vol. 2, p. 308).
      - 1. This is in reference to Monkey regrowing his head after decapitation (Wu & Yu, 2012, vol. 2, p. 308). See ch. 46-#22.
  - 9. First attempt at “**cloud-soaring**” (騰雲) - Subodhi mockingly calls this “Cloud-Climbing” (爬雲) because Sun “pull[s] himself up with a somersault” (... 打了個連扯跟頭 ...) and meanders slowly in the clouds instead of rising into the air and zipping around like normal celestials (Wu & Yu, 2012, vol. 1, p. 122).
  - 10. First learns the “**cloud somersault**” (筋斗雲); **intelligence** (adeptness) - This requires a magic hand sign, an oral spell, a fist clench, and a body shake (... 捻著訣, 念動真言, 攢緊了拳, 將身一抖 ...). The Patriarch teaches Monkey a style of flying that compliments his penchant for jumping (跳上) into the air. This method takes him 108,000 *li* (十萬八千里; 33,554 mi/54,000 km) in a single leap (based on Wu & Yu, 2012, vol. 1, p. 123). The power is mastered after a single night of practice (Wu & Yu, 2012, vol. 1, p. 123).
    - a. Most of the requirements listed here don’t appear throughout the rest of the novel (see below).
      - i. However, an oral spell (念聲咒語) is later used in chapter 73 (Wu & Yu, 2012, vol. 3, p. 339). See ch. 73-#1.
    - b. Monkey claims he flies so fast that he can travel 108,000 *li* to and from the [Western Heaven](#) 50 times (i.e. a total of 10,800,000 *li* or 3,355,404.43 mi/5,400,000 km) before the sun sets (Wu & Yu, 2012, vol. 1, p. 452). See ch. 24-#1.
      - i. It’s important to note that 108,000 *li* is a metaphor for instant enlightenment and travel to the Buddha’s paradise (see [section III here](#)).
      - ii. Also, I should point out that **only one character** in the entire novel is faster than Sun. The “[Peng of Ten Thousand Cloudy Miles](#)” (雲程

萬里鵬) is a bird demon that can cover 90,000 *li* (九萬里; 27,961.70 mi/45,000 km) with a single flap of his wings. Two flaps, therefore, overshoot our hero, allowing the fiend to capture him (Wu & Yu, 2012, vol. 4, p. 18).

- c. This ability is nullified when Monkey is severely injured in chapter 41 (Wu & Yu, 2012, vol. 2, p. 233).
  - d. He sometimes whistles (唿哨) before leaping into the air (Wu & Yu, 2012, vol. 1, p. 322; vol. 3, pp. 249, 288, and 293; vol. 4, pp. 39, 196, and 254).
  - e. The nimbus is sometimes called the “cloudy luminosity” (雲光) (Wu & Yu, 2012, vol. 2, pp. 75, 193, 248, 269, and 287; vol. 3, pp. 36, 105, and 370; vol. 4, pp. 66, 116, 124, 125, and 303). It is also called an “auspicious cloud” (祥雲) (Wu & Yu, 2012, vol. 2, pp. 6 and 280; vol. 3, pp. 1, 146, 161, 184, and 226; vol. 4, pp. 118, 197, 222, and 225). Chapter 88 adds to this by calling it the “auspicious cloud of [five colors](#)” (五色祥雲) (Wu & Yu, 2012, vol. 4, p. 196).
11. **Multitude of terrestrial killers** (i.e. 72 changes) - This requires a magic hand sign, an oral spell, and a body shake (... 捻著訣, 念動咒語, 搖身一變 ...). He turns into a “pine tree” (松樹) in order to impress his classmates (Wu & Yu, 2012, vol. 1, p. 124).
12. **Cloud somersault** and **navigation** - After being expelled by Subodhi for showing off, he flies from the [Western Continent](#), past the Eastern Continent, and onto Flower-Fruit Mountain (i.e. from one side of the world to the other) “in less than an hour” (消一個時辰) (Wu & Yu, 2012, vol. 1, p. 125).
- a. He finds his way home without a map and despite never having seen the mountain from a bird’s eye view.
  - b. This same distance is said to take [Sha Wujing](#) “three nights and days” (三晝夜) in chapter 57 (Wu & Yu, 2012, vol. 3, p. 98).
13. **Navigation** - His children tell him about [a monster](#) that had been terrorizing them in his absence. They don’t know the exact distance to or location of the fiend’s cave, but they suggest it’s in a northerly direction. Monkey uses this tip to find the exact mountain and confronts the beast (Wu & Yu, 2012, vol. 1, pp. 126-127).
14. **Martial arts** (unarmed) - Not having a weapon of his own, Sun challenges the three [zhang](#)-tall (三丈; 31.29 ft/9.53 m) fiend to a boxing match and subsequently overwhelms him with punches:
- a. “The Monstrous King shifted his position and struck out. Wukong closed in on him, hurtling himself into the engagement. The two of them pummeled and kicked, struggling and colliding with each other. It is easy to miss on a long reach, but a short punch is firm and reliable. Wukong jabbed the Monstrous King in the short ribs, hit him in the groin, and gave him such heavy punishment with a few sharp blows that the monster stepped aside,

picked up his huge scimitar, aimed it straight at Wukong's head, and slashed at him. Wukong dodged, and the blow narrowly missed him” (based on Wu & Yu, 2012, vol. 1, p. 128).

- b. 那魔王丟開架子便打，這悟空鑽進去相撞相迎。他兩個拳槌腳踢，一衝一撞。原來長拳空大，短簇堅牢。那魔王被悟空掬短脅，撞了襠，幾下筋節，把他打重了。他閃過，拿起那板大的鋼刀，望悟空劈頭就砍。悟空急撒身，他砍了一個空。

- i. This and a later boxing match in chapter 51 demonstrate that his canonical preferred fighting method is [Short Fist](#) (短拳), a style with quick, close-range attacks ([see here](#) for more info). See the notes for ch. 51-#4.
- ii. Monkey is said to attack the fiend's groin (撞了襠) during the confrontation (based on Wu & Yu, 2012, vol. 1, p. 128). He also attacks a devil's groin in chapter 51 using the “dragon plunges to Earth with heels upturned” (翹跟淬地龍) technique (again, [see here](#)) (Wu & Yu, 2012, vol. 3, p. 13).

15. First use of the “[body beyond body](#)” (身外身法; a.k.a. “magic of body division,” 分身法; i.e. magic hairs); **intelligence** (planning) - This requires chewing and a “change!” (變) command. When attacked with the sword, he creates small clone monkeys to further assault the monster (based on Wu & Yu, 2012, vol. 1, p. 128).

A passage explains:

- a. “For you see, when someone acquires the body of an immortal, he can project his spirit, change his form, and perform all kinds of wonders. Since the Monkey King had become accomplished in the Way, every one of the eighty-four thousand hairs on his body could change into whatever shape or substance he desired” (Wu & Yu, 2012, vol. 1, p. 128).
- b. 原來人得仙體，出神變化無方。不知這猴王自從了道之後，身上有八萬四千毛羽，根根能變，應物隨心。
  - i. Monkey claims in chapter 90 that a **single hair** can multiply almost endlessly, with one becoming ten of him, ten becoming 100, and so on and so forth until the total number of clones reaches into the millions and billions (百千萬億之變化) (Wu & Yu, 2012, vol. 4, p. 220). See ch. 90-#2. And since he has 84,000 hairs on his body, the total number of clones could reach into the hundreds of thousands of billions or even trillions! But of course, the power is never used to its full extent in the narrative.
    - 1. I should point out that 84,000 is used in Buddhism to denote a very large number, [1] so this is a metaphorical figure and not a fixed amount.

- ii. A verse in chapter 83 states that his hairs are like steel needles (渾身毛硬似鋼針) (based on Wu & Yu, 2012, vol. 4, p. 115).
- iii. It's important to note, however, that these hairs are not invulnerable. Sun acknowledges in chapter 35 that his hair clones could be burnt up by the intense, spiritual flames of a demon king's magic fan, so he retrieves them with a shake (身一抖) before this happens (Wu & Yu, 2012, vol. 2, pp. 139-140).
  - 1. Later in chapter 59, his thigh hair is burnt off by the roaring fire of the [Mountain of Flames](#) (火焰山) (Wu & Yu, 2012, vol. 3, p. 131). Monkey admits: "If I hadn't run fast enough, all my hair would have been burned away" (若是跑得不快, 把毫毛都燒盡矣。) (Wu & Yu, 2012, vol. 3, p. 131).
  - 2. After Zhu Bajie makes light of the situation, our hero explains why this happened:
    - a. "With a chuckle, Eight Rules said, 'You have often made the claim that you can be hurt neither by thunder nor by fire. How is it that you are afraid of fire now?' 'Oh, Idiot!' said Pilgrim. 'You just don't know anything! On those occasions, I was always prepared, and therefore I could not be hurt. Today I was only trying to extinguish the fire with the fan, and I did not even make the fire-repellant sign [避火訣], nor did I use magic to protect my body. So, the hair on both my thighs is burned up'" (Wu & Yu, 2012, vol. 3, p. 131).
    - b. 八戒笑道:「你常說雷打不傷, 火燒不損, 如今何又怕火?」行者道:「你這猻子, 全不知事。那時節用心防備, 故此不傷; 今日只為搨息火光, 不曾捻避火訣, 又未使護身法, 所以把兩股毫毛燒了。」
- iv. He often shakes his body (身抖) to retrieve the hair(s) used (Wu & Yu, 2012, vol. 1, pp. 386, 410, and 466, for example).
  - 1. They fly back to the spot of his head, body, or tail from which they were pulled.
- v. His hair clones can be sucked away and reverted back to their normal state provided a celestial weapon is strong enough to do this (Wu & Yu, 2012, vol. 3, p. 13). See the notes for ch. 51-#5.
- c. As previously mentioned, "magic of body division" (分身法) is another name for "body beyond body" (i.e. magic hairs) (Wu & Yu, 2012, vol. 1, p. 132 and 172-173, for example). However, chapter 75 uses the term to denote a separate power allowing Monkey to endlessly split his body (Wu & Yu, 2012, vol. 3, p. 374). See ch. 75-#11.

- d. This technique is given the embellished title “Grand Magic of Body-Division in the Assembly of Gods” (大分身普會神法) in chapter 84 (Wu & Yu, 2012, vol. 4, p. 139). See ch. 84-#11.
16. First use of the **magic of displacement** (攝法; i.e. wind travel); **intelligence** (problem solving) - This requires an oral spell (念聲咒語). He flies “thirty or fifty” (三五十) monkeys and previously stolen property (pots, bowls, utensils, etc.) on a “violent wind” (狂風) back to Flower-Fruit Mountain (Wu & Yu, 2012, vol. 1, p. 129).
- a. Refer to ch. 3-#5, ch. 62-#4, ch. 71-#13, and ch. 84-#5. See also ch. 3-#6 for a claim.
  - b. The term “攝法” does not appear here, but it’s clear what this is referring to.
    - i. It’s important to note that because he uses the wind to transport the monkeys and property, this **does not** contradict the novel’s claim (ch. 21 and 43) that auspicious clouds cannot lift mortal beings due to the great weight of their impure bodies (Wu & Yu, 2012, vol. 1, p. 427; vol. 2, p. 255).

## Chapter 3

1. **Martial arts** (armed) and **intelligence** (knowledge base: making weapons and basic soldiering) - He teaches his children military skills so that they know how to fight:
  - a. “[H]e practiced daily with the little monkeys the art of war [武藝], teaching how to sharpen bamboos for making spears, file wood for making swords, arrange flags and banners, go on patrol, advance or retreat, and pitch camp” (Wu & Yu, 2012, vol. 1, pp. 131-132).
  - b. 逐日操演武藝，教小猴砍竹為標，削木為刀，治旗幡，打哨子，一進一退，安營下寨 ...
    - i. It’s important to note that in spite of the common image of Monkey taking on the entire heavenly army single handedly, he actually leads these monkey-soldiers, as well as other animal-spirits and demon kings, into battle. But admittedly, they don’t put up much resistance to heavenly forces (Wu & Yu, 2012, vol. 1, pp. 171-173 and 182).
    - ii. Also, instead of fighting the entirety of the heavenly army, he personally only battles higher-ranking individuals like the [Nine Luminaries](#), the [Four Heavenly Kings](#), [Li Jing](#), [Nezha](#), and [Muzha](#) (Wu & Yu, 2012, vol. 1, pp. 171-172 and 177).
      1. This agrees with his statement in chapter 51 in which he claims to have only fought heavenly commanders and not the 100,000-foot soldiers, who were holding the heavenly mesh:
        - a. “Remember when I caused great havoc in the Celestial Palace: the Jade Emperor sent out one hundred thousand Heavenly soldiers with cosmic nets, but there was not a single general who could stand up to me” (based on Wu & Yu, 2012, vol. 3, p. 4).
        - b. 想我鬧天宮時，玉帝遣十萬天兵，佈天羅地網，更不會有一將敢與我比手。
      2. This is similar to a common trope in martial literature, such as [Romance of the Three Kingdoms](#) (三國演義, c. 14th-century) and the [Water Margin](#) (水滸傳, c. 1400), where the appearance, scream, and/or fighting ability of a great warrior is enough to hold hundreds or even thousands of foot soldiers at bay while he battles opposing officers.

2. **Cloud somersault** and **navigation** - Based on the suggestion of his [four advisors](#), Monkey flies from Flower-Fruit Mountain over “200 *li* [62.13 mi/100 km] of water in no time” (霎時間過了二百里水面) in order to acquire proper metal weapons from a human kingdom on the [Eastern Continent](#) (based on Wu & Yu, 2012, vol. 1, p. 131).
3. **Mighty wind** (陣風) and **intelligence** (problem solving) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (他就捻起訣來，念動咒語，向巽地上吸一口氣 ...). He scares people away from the area so that he can access the weapons. A poem describes the chaos:
  - a. *“Thick clouds in vast formation moved o’er the world;  
Black fog and dusky vapor darkened the Earth;  
Waves churned in seas and rivers, affrighting fishes and crabs; Boughs broke in mountain forests, wolves and tigers taking flight.  
Traders and merchants were gone from stores and shops.  
No single man was seen at sundry marts and malls.  
The king retreated to his chamber from the royal court.  
Officials, martial and civil, returned to their homes.  
This wind toppled Buddha’s throne of a thousand years  
And shook to its foundations the Five-Phoenix Tower”* (Wu & Yu, 2012, vol. 1, p. 132).
  - b. 炮雲起處蕩乾坤，黑霧陰霾大地昏。  
江海波翻魚蟹怕，山林樹折虎狼奔。  
諸般買賣無商旅，各樣生涯不見人。  
殿上君王歸內院，階前文武轉衙門。  
千秋寶座都吹倒，五鳳高樓幌動根。
    - i. The oral command “Come, wind!” (風來!) is later added in chapter 71 (Wu & Yu, 2012, vol. 3, p. 312). See ch. 71-#11.
4. **Body beyond body** (i.e. magic hairs) and **intelligence** (problem solving) - This requires chewing and a “change!” (變) command. He reasons the best way to carry an armory’s worth of weapons is to create an army of small clone monkeys (Wu & Yu, 2012, vol. 1, p. 132).
5. **Magic of displacement** (i.e. wind travel) - He carries the weapon-laden monkeys on a “great wind” (狂風) back to Flower-Fruit Mountain (Wu & Yu, 2012, vol. 1, p. 132).
  - a. Refer to ch. 2-#15, ch. 62-#4, ch. 71-#13, and ch. 84-#5. See also ch. 3-#6 for a claim.
6. Monkey makes a claim to his children about having a number of **supernatural powers**:
  - a. “I have the ability of **seventy-two transformations**. The **cloud somersault** has unlimited power. I am familiar with the **magic of body**

**concealment** [身遯身, a.k.a. 隱身法; i.e. invisibility] and the **magic of displacement**. I can **find my way to Heaven or I can enter the Earth**. I can **walk past the sun and the moon without casting a shadow**, and I can **penetrate stone and metal without hindrance**. **Water cannot drown me, nor fire burn me**" (Wu & Yu, 2012, vol. 1, p. 133).

- b. 我自聞道之後，有七十二般地煞變化之功，筋斗雲有莫大的神通；善能隱身遯身，起法攝法。上天有路，入地有門；步日月無影，入金石無礙；水不能溺，火不能焚。
- i. Refer to ch. 5-#9, ch. 6-#3, ch. 24-#2, ch. 50-#6, ch. 63-#4, ch. 68-#2, and ch. 71-#7 for examples of body concealment magic. See also ch. 14-#7 and ch. 22-#4 for claims about invisibility.
  - ii. Refer to ch. 2-#16, ch. 3-#5, ch. 62-#4, and ch. 71-#13 for examples of displacement magic.
  - iii. The claimed ability to "penetrate stone...without hindrance" is contradicted when Monkey is forced to beat on the stone doors of demon strongholds. This tactic often fails (Wu & Yu, 2012, vol. 1, p. 355, for example).
  - iv. He travels to heaven many times. See ch. 4-#2, ch. 16-#3 & #5, and ch. 31-#8, for example.
  - v. Refer to ch. 58-#2 and ch. 97-#10 for examples of traveling to the underworld (i.e. entering the earth).
  - vi. Refer to ch. 3-#7 & #11 and ch. 41-#4 for examples of water-warding magic.
  - vii. Refer to ch. 35-#8, ch. 41-#2, and ch. 75-#5 for examples of fire-warding magic.
    1. I should note, however, that in chapter 59, Monkey's hands are burnt by fresh rice-pudding (糕) (Wu & Yu, 2012, vol. 3, p. 120). This is a clear contradiction to his "nor fire burn me" statement. Though, this is no doubt an attempt to humanize our hero so that readers can better identify with him.
    2. In chapter 75, despite having already activated his fire avoidance magic, his adamantine ankles are softened by the intense, spiritual flames produced by three "fire dragons" (火龍) inside of a heavenly treasure-weapon (Wu & Yu, 2012, vol. 3, pp. 368-369).
      - a. The magic vase assaulting Sun is claimed to "contain the seven jewels, the eight trigrams, and the twenty-four solar terms" (... 內有七寶八卦、二十四氣 ...) (based on Wu & Yu, 2012, vol. 3, p. 368). The

second set of contents is the same octet of elements governing [Laozi's eight trigrams furnace](#).

- i. This might suggest that Monkey would have been **severely injured or worse** if exposed to direct flames of the heavenly oven for an extended period of time.

7. **Water-controlling magic** - Again, based on the suggestion of his advisors, he dives into the water under his immortal cave's bridge and uses the "magic of water restriction" (閉水法) to travel to a Dragon Kingdom in order to acquire a celestial weapon of his own (Wu & Yu, 2012, vol. 1, p. 133).
  - a. A later use of this in chapter 41 calls it "water-division magic" (逼水法) (Wu & Yu, 2012, vol. 2, p. 227).
  - b. Monkey twice admits (ch. 22 & 49) that he is a less-proficient fighter in water (Wu & Yu, 2012, vol. 1, pp. 423-424; vol. 2, p. 345). For instance, in chapter 49, he explains:
    - i. "To tell you the truth, Worthy Brother [Zhu Bajie],' said Pilgrim, 'if this were a monster-spirit in a mountain, there would be no need for both of you [Zhu and Sha Wujing] to exert yourselves. But I can't quite do business in water. If I were to go into the ocean or walk in a river, I would have to make the water-repelling sign [避水訣] with my fingers, or else I would have to change into a fish or a crab before I could go in. Since I had to make the sign, I would not be able to use my iron rod properly to attack the fiend'" (Wu & Yu, 2012, vol. 2, p. 345).
    - ii. 行者道：「不瞞賢弟說，若是山裡妖精，全不用你們費力；水中之事，我去不得。就是下海行江，我須要捻著避水訣，或者變化甚麼魚蟹之形，才去得；若是那般捻訣，卻掄不得鐵棒，使不得神通，打不得妖怪。...」
  - c. He is later shown capable of magically summoning Dragon Kings without the need to travel to their respective underwater kingdoms (Wu & Yu, 2012, vol. 2, p. 313; vol. 3, p. 277; vol. 4, p. 20). See ch. 46-#33, ch. 69-#4, and ch. 77-#5.
8. **Super strength** - There, he toys with a 3,600 [catty](#) (三千六百斤; 4,682.61 lbs/2,124 kg) battle fork (九股叉) and a 7,200 catty (七千二百斤; 9,365.23 lbs/4,248 kg) halberd (方天戟) (Wu & Yu, 2012, vol. 1, p. 134). He states that the latter isn't heavy enough: "It's still light! Much too light!" (... 也還輕，輕，輕。) (based on Wu & Yu, 2012, vol. 1, p. 134).
  - a. During the Ming, one catty (斤) was 590 grams (Elvin, 2004, p. 491 n. 133).

9. **Super strength** - The [Dragon King](#) subsequently offers him the iron pillar that [a sage-king](#) once used to [fix the depth of the world flood](#), believing it impossible for the immortal to lift its [13,500 catties](#) (一萬三千五百斤; 17,559.81 lbs/7,965 kg). However, Sun succeeds with little effort (based on Wu & Yu, 2012, vol. 1, p. 135).
- The Dragon King describes the kinds of injuries that can be caused by the pillar-turned-staff:
    - “That piece of iron—a small stroke with it is deadly and a light tap is fatal! The slightest touch will crack the skin and a small rap will injure the muscles!” (Wu & Yu, 2012, vol. 1, p. 137).
    - 那塊鐵，挽著些兒就死，磕著些兒就亡；挨挨兒皮破，擦擦兒舐傷。
  - Later in chapter 33, a spirit explains:
    - “One stroke of it means death; one touch, a bad wound! A small tap and the tendons snap, a tiny brush and the skin collapses!” (Wu & Yu, 2012, vol. 2, p. 112).
    - 打著的就死，挽著的就傷；磕一磕兒舐斷，擦一擦兒皮塌哩。
  - The great weight of the weapon is referenced again in chapters 58 and 88 (Wu & Yu, 2012, vol. 3, p. 81; vol. 4, p. 201).
10. **Martial arts** (armed) - He celebrates acquiring the heavenly weapon by performing his martial skill, much to the dismay of the aquatic folk:
- “See how he displayed his power now! He wielded the rod to make lunges and passes, engaging in mock combat all the way back to the Water-Crystal Palace. The old Dragon King was so terrified that he shook with fear, and the dragon princes were all panic-stricken. Sea-turtles and tortoises drew in their necks; fishes, shrimps, and crabs all hid themselves” (Wu & Yu, 2012, vol. 1, p. 135).
  - 你看他弄神通，丟開解數，打轉水晶宮裡。謊得老龍王膽戰心驚，小龍子魂飛魄散，龜鱉鼃鼉皆縮頸，魚蝦鰲蟹盡藏頭。
    - His skill with the staff is compared in chapter 33 to the [Six Secret Teachings](#) and [Three Strategies](#) (六韜三略) (cf. Wu & Yu, 2012, vol. 2, p. 105), two ancient manuals listed among the [Seven Military Classics](#) of China. See ch. 33-#1.
      - His staffwork is respectively described by demons in chapters 50 and 76 to be perfect and without any weaknesses (Wu & Yu, 2012, vol. 2, p. 372; vol. 4, p. 11). See ch. 50-#7 and ch. 76-#12.
11. **Water-controlling magic** - He “opens a waterway” (開水道) in order to return to Flower-Fruit Mountain (Wu & Yu, 2012, vol. 1, p. 137).
12. First use of the “[magic method of modeling heaven on earth](#)” (法天像(象)地) - This requires bending over and screaming “grow!” [長!]. After returning home, he

shows off his power to his children by taking on a monstrous, 10,000 *zhang* (萬丈; 104,300 ft/31,800 m) tall giant form. It is said to have:

- a. “[A] head like the Tai Mountain and a chest like a rugged peak, eyes like lightning and a mouth like a blood bowl, and teeth like swords and halberds” (Wu & Yu, 2012, vol. 1, p. 138).
- b. ... 頭如泰山, 腰如峻嶺, 眼如閃電, 口似血盆, 牙如劍戟 ...
  - i. I should note that 10,000 *zhang* may be a metaphor for a much larger number. This is because, in chapter 14, Monkey claims to have the ability to fill the universe if he so desires it (... 大之則量於宇宙 ...) (Wu & Yu, 2012, vol. 1, p. 311). See the notes for ch. 14-#7.
  - ii. I’m differentiating this power from “size manipulation” (ch. 21-#1, ch. 25-#7, and ch. 36-#1, for example) as the giant form is a grand transformation and not just a simple change in size.

13. **Super strength** - He kills [two psychopomps](#) for reaping his soul in his sleep:

- a. “The two summoners paid scant attention [to his protests]. Yanking and pulling, they were determined to haul him inside [the underworld capital]. Growing angry, the Monkey King whipped out his treasure. One wave of it turned it into the thickness of a rice bowl; he raised his hands once, and the two summoners were reduced to hash” (Wu & Yu, 2012, vol. 1, p. 139).
- b. 那兩個勾死人, 只管扯扯拉拉, 定要拖他進去。這猴王惱起性來, 耳朵中掣出寶貝, 幌一幌, 碗來粗細。略舉手, 把兩個勾死人打為肉醬。
  - i. Fun fact: the rope used by psychopomps to reap souls is called the “Life-Dispatching Cord” (追命繩) in chapter 76 (Wu & Yu, 2012, vol. 4, p. 9).

14. **Immortality** (2nd category of eight) - Monkey then reprimands the judges of hell for their clerical error and forces them to give him the ledgers of life and death (生死簿子). He takes this opportunity to ink out his name and those of all other primates, thus freeing himself and his kind from the hand of [Yama](#). He later awakens in the world of the living (Wu & Yu, 2012, vol. 1, p. 141).

## Chapter 4

1. **Cloud somersault** - The [Jade Emperor](#) sends the [god Venus](#) to invite Monkey to hold a position in heaven (with the intent of keeping his unruly adventures in check), and when the two take leave, Sun's cloud carries him much faster than the planet (Wu & Yu, 2012, vol. 1, p. 145).
  - a. But he can fly slower, like in chapter 58 when Sha Wujing holds him back to ensure that they travel at the same speed (Wu & Yu, 2012, vol. 3, p. 104).
2. **Travel to heaven and navigation** - He travels to the South Heaven Gate (南天門) in order to accept his promotion to [keeper of the heavenly horses](#) (Wu & Yu, 2012, vol. 1, p. 145).
  - a. Refer to ch. 3-#6.
  - b. He travels to heaven for the first time without a map, arriving at the exact gate needed to enter the celestial realm.
  - c. This job gives him authority over all of the world's horses. See ch. 14-#3 and ch. 56-#1. He's essentially the god of horses in the JTTW universe.
    - i. Oddly enough, he pretends to be a horse trader named "Second Master Sun" (孫二官) in chapter 84 (Wu & Yu, 2012, vol. 4, p. 132). See ch. 84-#6
3. **Celestial voice(?)** - After rebelling against heaven for giving him a low-ranking job, Monkey faces a number of celestial commanders in combat, including [one god](#) who notes that he has a "voice resounding like bells and [stone chimes](#)" (... 聲音響亮如鐘磬。) (based on Wu & Yu, 2012, vol. 1, p. 152).
  - a. Admittedly, this addition is a bit of a stretch. Look at this as more of a "fun fact" if you don't think it's a power.
  - b. Having said that, please refer to his use of super scream in chapters 27 and 65 (Wu & Yu, 2012, vol. 2, p. 16; vol. 3, p. 213). See ch. 27-#1 and 65-#1. Refer also to all of his uses of voice impersonation below.
4. **Cloud production** - During their combat, both are said capable of "[b]lowing out cloud and puffing up fog" (噴雲暖霧) (Wu & Yu, 2012, vol. 1, p. 153).
5. First use of "**three-headed and six-armed**" form (三頭六臂; i.e. war form) - This requires a "change!" (變) command. During his bout with [Nezha](#), the child-god takes on a multi-headed and multi-armed form, so Sun mirrors this transformation in response (Wu & Yu, 2012, vol. 1, p. 155).
  - a. While this is a result of his earthly killers (i.e. 72 changes), I'm listing this as a special transformation since it's only rarely used. See ch. 7-#3, ch. 31-#6, and ch. 40-#5, for example.

- b. I should point out that Sun doesn't magically copy Nezha's transformation (like is often claimed on social media). He just has the same ability to change his shape.
6. **Staff multiplication** and **intelligence** (problem solving) - This is done millions of times over (以一化千千化萬) to face Nezha's own countless weapons (Wu & Yu, 2012, vol. 1, p. 155). The multitude of armaments are said to "[fill] the sky as a swarm of dancing dragons" (... 滿空亂舞賽飛虬) (Wu & Yu, 2012, vol. 1, p. 155).
  - a. The multiplied staff is also associated with serpents in chapters 50 and 95 (Wu & Yu, 2012, vol. 2, p. 372; vol. 4, p. 297). See ch. 50-#8 and ch. 95-#2.
  - b. In chapter 95, an oral spell is required to rejoin all of the copies back into a single weapon (... 念聲咒語, 將鐵棒收做一根 ...) (Wu & Yu, 2012, vol. 4, pp. 297-298). See the notes for ch. 95-#2.
7. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception and planning) - This requires a "change!" (變) command. Monkey creates an autonomous clone to distract Nezha while his "true form" (真身) slips behind to land a staff blow (Wu & Yu, 2012, vol. 1, p. 156).
8. **Immortality** (3rd category of eight) - Heaven passifies the raging immortal by granting him the empty rank of "[Great Sage Equaling Heaven](#)," leavening him plenty of time to socialize and drink heavenly wine (御酒, a.k.a. "Immortal wine," 仙酒 and "juices of jade," 玉液瓊漿) with countless celestials (Wu & Yu, vol. 1, p. 159).
  - a. This continues into chapter five (Wu & Yu, vol. 1, pp. 165 and 167).

## Chapter 5

1. **Cosmic social connections** - The opening of this chapter lists the numerous deities that he becomes acquainted with:
  - a. “Having neither duties nor worries, he was free and content to tour the mansions and meet friends, to make new acquaintances and form new alliances at his leisure. When he met the [Three Pure Ones](#), he addressed them as ‘Your Reverence’; and when he ran into the Four Thearchs, he would say, ‘Your Majesty.’ As for the [Nine Luminaries](#), the Generals of the Five Quarters, the [Twenty-Eight Constellations](#), the [Four Devarajas](#), the [Twelve Horary Branches](#), the Five Elders of the Five Regions, the Star Spirits of the entire Heaven, and the numerous gods of the [Milky Way](#), he called them all brother and treated them in a fraternal manner” (Wu & Yu, vol. 1, p. 160).
  - b. ... 無事牽縈，自由自在。閑時節會友遊宮，交朋結義。見三清稱個「老」字，逢四帝道個「陛下」。與那九曜星、五方將、二十八宿、四大天王、十二元辰、五方五老、普天星相、河漢群神，俱只以弟兄相待，彼此稱呼。
    - i. It would be interesting to see how his social connections would grow if he was introduced to the world pantheon.
2. **Immortality** (4th category of eight) - He eats untold numbers of 9,000-year-old [immortal peaches](#) (蟠桃) while serving as the [temporary guardian of the Queen Mother's celestial orchard](#) (Wu & Yu, 2012, vol. 1, pp. 161-162 and 168).
  - a. Eating the fruits are said to “make a man's age equal to that of Heaven and Earth, the sun and the moon” (... 人吃了與天地齊壽，日月同庚。) (Wu & Yu, 2012, vol. 1, p. 161).
3. First use of the “**magic of Immobilization**” (定身法); **intelligence** (planning) - This requires a magic sign, an oral spell, and shouting “Stay! Stay! Stay!” (... 捻著訣，念聲咒語 ... 道：「住！住！住！」). He freezes [seven heavenly maidens](#) in place so that he can investigate why he hasn't been invited to the [Queen Mother's](#) famous immortal peach banquet (Wu & Yu, 2012, vol. 1, p. 164).
  - a. The effects are said to last an entire day (Wu & Yu, 2012, vol. 1, p. 167).
    - i. This agrees with Monkey's statement in chapter 54 that he can recall the spell after “one day and one night” (一晝夜) (Wu & Yu, 2012, vol. 2, p. 199).
      1. However, loud noises are shown in chapter 77 to wake up affected individuals (Wu & Yu, 2012, vol. 4, p. 24).
      2. Chapter 97 adds a “spell of release” (解咒) (Wu & Yu, 2012, vol. 4, p. 328).

- b. A later instance of this in chapter 39 requires pointing (一指) and shouting “cease!” (莫來!) (Wu & Yu, 2012, vol. 2, p. 199). See ch. 39-#5.
  - c. A very unique version of this power in chapter 89 requires spitting and saying the spell “*Om Hum Ta li*” (... 一口法唾噴將去, 念一聲「唵吽吒唎」...) (Wu & Yu, 2012, vol. 4, p. 208). See ch. 89-#3.
    - i. It’s interesting to note that *Om Hum Ta li* [appears at the very end](#) of the *Scripture of the Jade Pivot of the Celestial Worthy of Universal Transformation Whose Sound of Thunder Responds to the Primordials in the Nine Heavens* (九天應元雷聲普化天尊玉樞經; a.k.a. *Scripture of the Jade Pivot*, 玉樞經, c. late-12th or early-13th-century) (Skar, 2008).
  - d. An instance in chapter 97 requires throwing dirt, saying a spell, and giving a “stop!” command (... 地搥把塵土, 往上一灑, 念個咒語 ... 喝一聲:「住!」) (Wu & Yu, 2012, vol. 4, p. 327). See ch. 97
- 4. **Intelligence** (planning, deception, and persuasion) - Upon running into the “[Great Immortal of Naked Feet](#)” (赤腳大仙), he convinces the god to head to a different location before the banquet:
  - a. “‘The Venerable Wisdom has not yet learned of what I’m about to say,’ said the Great Sage. ‘Because of the speed of my cloud somersault, the Jade Emperor has sent old Monkey out to all five thoroughfares to invite people to go first to the Hall of Perfect Light for a rehearsal of ceremonies before attending the banquet’” (Wu & Yu, 2012, vol. 1, p. 164).
  - b. 大聖道:「老道不知。玉帝因老孫觔斗雲疾, 著老孫五路邀請列位, 先至通明殿下演禮, 後方去赴宴。」
- 5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires an oral spell and a body shake (... 念聲咒語, 搖身一變 ...). He turns into the bear-footed celestial in order to freely travel to the heavenly banquet hall (Wu & Yu, 2012, vol. 1, p. 164).
  - a. Monkey will often “wipe his face” (臉上抹了一抹) in order to return to his original appearance. See the notes for 18-#3, ch. 31-#5, ch. 47-#4, ch. 60-#7, ch. 63-#5, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
- 6. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning) - This requires chewing and a “change!” (變) command. He creates “sleep-inducing bugs” (瞌睡蟲) in order to incapacitate heavenly banquet staff (Wu & Yu, 2012, vol. 1, p. 165).
  - a. The bugs only have to land on the face in order to be effective (Wu & Yu, 2012, vol. 1, p. 165).

- b. Other examples of hairs-turned-sleeping bugs appear in chapters 71, 84, and 86 (Wu & Yu, 2012, vol. 3, p. 303; vol. 4, pp. 139 and 168). See ch. 71-#2, ch. 84-#11, and ch. 86-#6.
    - i. This transformation is contradicted in chapters 25 and 77 when Monkey states that he had previously won the bugs from [one of the Four Heavenly Kings](#) in a game of [morra](#) (猜枚) (Wu & Yu, 2012, vol. 1, p. 469; vol. 4, p. 22). See ch. 25-#5 and ch. 77-#8. This inconsistency is likely born from two storytelling traditions making it into the novel.
      - 1. These same chapters state that the bugs have to climb inside the target's nose in order to be effective (Wu & Yu, 2012, vol. 1, p. 469; vol. 4, p. 22). This is also the case in chapter 86 (Wu & Yu, 2012, vol. 4, p. 168).
    - ii. Chapter 25 associates them with a "sleep demon" (睡魔) (Wu & Yu, 2012, vol. 1, p. 470). And chapter 77 even calls them "sleep demon bugs" (睡魔蟲) (cf. Wu & Yu, 2012, vol. 4, p. 22).
7. **Medicine** and **intelligence** (knowledge base: celestial pharmacology) - After crashing the banquet and getting intoxicated on heavenly wine, he drunkenly flies to [Laozi's realm in the 33rd heaven](#), where he encounters gourds containing the high god's elixir pills. This reminds him of his dream to make his own:
- a. "Since old Monkey has understood the Way and comprehended the mystery of the Internal's identity with the External, I have also wanted to produce some golden elixir on my own to benefit people" (Wu & Yu, 2012, vol. 1, p. 166).
  - b. 老孫自了道以來，識破了內外相同之理，也要煉些金丹濟人 ...
    - i. Refer to ch. 69-#3 for info about his knowledge of earthly pharmacology.
8. **Immortality** (5th category of eight) - He goes on to eat five gourds full of "finished elixir" (煉就的金丹; a.k.a. "Golden Elixir of Nine Turns," 九轉金丹) (Wu & Yu, 2012, vol. 1, pp. 166 and 168).
- a. He later eats another pill of immortality (仙丹) in chapter 17 (Wu & Yu, 2012, vol. 1, pp. 363).
  - b. In chapter 81, he claims to have only eaten three of Laozi's elixir pills (Wu & Yu, 2012, vol. 4, p. 85). But I think he's just trying to downplay his past crime.
9. First use of "**magic of body concealment**" (隱身法, i.e. invisibility) - The elixir washes away the effects of the heavenly wine, allowing him to understand the gravity of his actions. He uses this method to escape heaven unseen (Wu & Yu, 2012, vol. 1, p. 166).

10. **Travel to heaven, navigation**, and **magic of body concealment** - He once more sneaks into the realm above to steal four jugs of heavenly wine for his children on Flower-Fruit Mountain (Wu & Yu, 2012, vol. 1, p. 167).
  - a. Refer to ch. 3-#6.
11. **Body beyond body** (i.e. magic hair) and **intelligence** (problem solving) - This requires chewing and a “change!” (變) command. Angered with his actions, the Jade Emperor once again dispatches heavenly troops. Monkey creates “many thousands of Great Sages” (千百個大聖) that fight and defeat Nezha and the five Heavenly Kings (Wu & Yu, 2012, vol. 1, p. 172).
12. **Staff multiplication** - He multiplies the weapon for each clone (Wu & Yu, 2012, vol. 1, p. 172).

## Chapter 6

1. **Magic method of modeling heaven on earth** (i.e. giant form) - This **does not** require bending over and screaming “grow!” (長!). When Sun is confronted by [Erlang](#), who had taken on his own monstrous giant form, he mirrors the transformation to [meet him in combat](#) (Wu & Yu, 2012, vol. 1, p. 181).
  - a. Again, he’s not magically copying an opponent’s transformation. He just has the same ability to change his shape.
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and quick thinking) - These require various body shakes (搖身). But he loses heart when his children are captured, and so he flees in the form of a sparrow (麻雀兒), a cormorant (大鷲老), a fish (魚兒), a water snake (水蛇), a spotted bustard (花鵝), and a small [local god of the soil](#) temple (土地廟兒) in order to avoid capture (Wu & Yu, 2012, vol. 1, pp. 182-183). The temple comprises different body parts:
  - a. “His wide-open mouth became the entrance, his teeth the doors, his tongue the Bodhisattva, and his eyes the windows. Only his tail he found to be troublesome, so he stuck it up in the back and changed it into a flagpole” (Wu & Yu, 2012, vol. 1, p. 183).
  - b. 大張著口，似個廟門；牙齒變做門扇；舌頭變做菩薩；眼睛變做窗櫺；只有尾巴不好收拾，豎在後面，變做一根旗竿。
    - i. His tail is a weakness in this regard.
      1. Another example appears in chapter 34: Zhu Bajie notices the tail while Monkey is transformed (Wu & Yu, 2012, vol. 2, p. 125). But Zhu also later claims to see his red butt cheeks (屁股上兩塊紅) (Wu & Yu, 2012, vol. 2, p. 129).
        - a. Irwen Wong of the [Journey to the West Library blog](#) has suggested to me that a possible in-canon explanation for Monkey’s trouble with transforming his tail could be that the 72 changes is a skill designed for (tailless) human immortals.
    - ii. This is not the first time that he has turned himself into a structure (i.e. the temple). In chapter 27, he lists “a lonely building” (莊臺) among the forms that he would take in the past to eat humans (Wu & Yu, 2012, vol. 2, p. 25).
  - c. This battle is mirrored in chapter 61 by the confrontation of Monkey and the Bull Demon King (Wu & Yu, 2012, vol. 3, pp. 156-157). See ch. 61-#4.

3. **Magic of body concealment** (i.e. invisibility) and **intelligence** (deception) - He uses this to evade the cordon of celestial soldiers and escape towards Erlang's home (Wu & Yu, 2012, vol. 1, p. 183).
4. **Navigation** - He travels directly to the god's temple at the River of Libations (灌江) (Wu & Yu, 2012, vol. 1, p. 184).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into "Holy Father Erlang" (二郎爺爺) in order to trick the demigod's allies (Wu & Yu, 2012, vol. 1, p. 184).

## Chapter 7

1. **Invulnerability** - After capturing Monkey, heaven fails to execute him with conventional methods:
  - a. “They [celestial officers] then slashed him with a scimitar, hewed him with an ax, stabbed him with a spear, and hacked him with a sword, but they could not hurt his body in any way. Next, the Star Spirit of the South Pole ordered the various deities of the Fire Department to burn him with fire, but that, too, had little effect. The gods of the Thunder Department were then ordered to strike him with thunderbolts, but not a single one of his hairs was destroyed” (Wu & Yu, 2012, vol. 1, p. 188).
  - b. ... 刀砍斧剁，槍刺劍刳，莫想傷及其身。南斗星奮令火部眾神放火煨燒，亦不能燒著。又著雷部眾神以雷屑釘打，越發不能傷損一毫。
    - i. This contradicts an incident from the previous chapter where hooked knives are pushed through Sun’s shoulder blades to stop his troublesome transformations (... 使勾刀穿了琵琶骨，再不能變化。) (based on Wu & Yu, 2012, vol. 1, p. 186).
    - ii. Laozi suggests that all of the immortal foodstuff consumed by our hero was refined by his own samadhi fire (三昧火), a spiritual flame in the [lower abdomen](#), thus giving him a “diamond body” (金鋼之軀) (Wu & Yu, 2012, vol. 1, p. 188).
      1. The proposed source for this adamantine frame is, however, contradicted in chapter 34 when Sun claims that his time in [Laozi’s oven](#) gave him “a heart strong as gold and viscera hardy as silver [and] a bronze head and an iron back” (... 金子心肝，銀子肺腑，銅頭鐵背 ...) (Wu & Yu, 2012, vol. 2, p. 131). See ch. 34-#25.
      2. This is further refuted in chapter 75 when he recites a poem claiming to have been born with a metallic head, which was further concentrated by the furnace:
        - a. “Born with a bronze head and a crown of iron  
That no one possessed in Heav’n or on Earth.  
Unbreakable by the mallet or the ax,  
It has gone in my youth into Laozi’s stove.  
Its making Four Dipper Stars had overseen  
And Twenty-Eight Lodges applied their work.  
It could not be wrecked though drowned a few times,  
For tough sinews circled it all around.  
Fearing still that it was not strong enough,

*The Tang Monk added a fillet of gold!*" (Wu & Yu, 2012, vol. 3, p. 374).

- b. 生就銅頭鐵腦蓋，天地乾坤世上無。  
斧砍鎚敲不得碎，幼年曾入老君爐。  
四斗星官監臨造，二十八宿用工夫。  
水浸幾番不得壞，周圍挖搭板筋鋪。  
唐僧還恐不堅固，預先又上紫金箍。

- i. Therefore, the novel gives three conflicting reasons for his superhard head and body.
- 3. As previously mentioned, in chapter 75, his adamantine ankles are softened by the intense, spiritual flames produced by three "fire dragons" (火龍) inside of a heavenly treasure-weapon (Wu & Yu, 2012, vol. 3, pp. 368-369).
  - a. The magic vase assaulting Sun is claimed to "contain the seven jewels, the eight trigrams, and the twenty-four solar terms" (... 內有七寶八卦、二十四氣 ...) (based on Wu & Yu, 2012, vol. 3, p. 368). The second set of contents is the same octet of elements as those governing Laozi's eight trigrams furnace.
    - i. This might suggest that Monkey would have been **severely injured or worse** if exposed to direct flames of the heavenly oven for an extended period of time.
- iii. It's important to note that **only one monster** in the entire novel is able to pierce Sun's invulnerable hide. The "[Scorpion Spirit](#)" (蝎子精) wounds him by stabbing his head with her stinger/weapon in chapter 55 (Wu & Yu, 2012, vol. 3, p. 65).
  - 1. This is an accomplishment given that Sun's crown is one of the hardest parts of his body, easily taking direct blows from sharp weapons wielded by demons with no issue (Wu & Yu, 2012, vol. 1, pp. 314, 383-384, and 408; vol. 2, p. 128; vol. 3, pp. 125 and 373). See ch. 14-#9, ch. 19-#3, ch. 21-#1, ch. 34-#15, ch. 59-#3, and ch. 75-#10.
    - a. But the golden beams (金光) of [a many-eyed insect-spirit](#) in chapter 73 are able to momentarily soften his crown (Wu & Yu, 2012, vol. 3, p. 342).
- iv. His eyes, however, appear to be a weakness. For example, they are permanently inflamed by the divine smoke inside Laozi's furnace (Wu & Yu, 2012, vol. 1, p. 189). And his eyes are injured by

the divine wind produced by [a monster](#) in chapter 21 (Wu & Yu, 2012, vol. 1, pp. 409-410).

1. It's important to remember, though, that these are spiritual elements that are **far** more powerful than mere earthly fire and wind.
- v. In chapter 65, Monkey claims that he will die from the lack of air inside of a sealed Buddhist treasure-weapon if he isn't soon released. This predicament is shortly thereafter reported to the Jade Emperor (Wu & Yu, 2012, vol. 3, p. 217). After escaping, he later claims to Zhu Bajie that he "almost lost his life already" (老孫的性命幾乎難免 ...) (Wu & Yu, 2012, vol. 3, p. 224). Though, again, this is no doubt an attempt to humanize our hero so that readers can better identify with him.
2. First acquires his famous "**fiery eyes and golden pupils**" (火眼金睛; i.e. magic eyes) - Heaven subsequently punishes Sun to execution in Laozi's eight trigrams furnace, and though he survives, his eyes are permanently inflamed by the powerful spiritual smoke inside (Wu & Yu, 2012, vol. 1, p. 189).
  - a. He isn't exposed to direct flames for very long, though. This is because he crawls inside of the wind trigram (☳/巽), which is a still hot but much cooler area of the furnace (Wu & Yu, 2012, vol. 1, p. 189).
  - b. Later episodes demonstrate that Monkey is able to peer long distances and see through illusions with this injury-turned-power (Wu & Yu, 2012, vol. 1, pp. 322 and 421, for example). See ch. 15-#1 and ch. 22-#1.
    - i. He is said to have golden eyes that flash with light (眼晃金睛如掣電/金睛晃亮/眼放光華結繡雲/眼放金光如火亮) (Wu & Yu, 2012, vol. 1, p. 351; vol. 2, pp. 276 and 371; vol. 4, p. 115).
      1. Refer to the notes for ch. 1-#1 for additional info about his flashing eyes.
      2. Chapter 36 states that he has "a pair of yellow eyeballs" (兩隻黃眼睛) (Wu & Yu, 2012, vol. 2, p. 155).
      3. It's interesting to note that a poem in chapter 65 describes him having "blue eyes" (碧眼) (cf. Wu & Yu, 2012, vol. 3, p. 216). But this is likely a play on the nickname of a historical foreign monk. [2]
    - ii. Chapter 49 states that Monkey doesn't blink (眼不轉睛) while focusing on something (Wu & Yu, 2012, vol. 2, p. 352).
3. **Three-headed and six-armed form** (i.e. war form) - After escaping the furnace 49 celestial days (49 solar years) later, he takes this form in order to simultaneously battle a [heavenly commander](#) and 36 thunder generals (Wu & Yu, 2012, vol. 1, p. 191).

4. **Staff multiplication** - This is done to arm his war form (Wu & Yu, 2012, vol. 1, p. 191).
5. **Cloud somersault** - When challenged to a bet by [the Buddha](#), Monkey leaps out of his hand and flies to what he thinks to be the end of the cosmos:
  - a. “He said simply, ‘I’m off’ and he was gone—all but invisible like a streak of light in the clouds. Training the eye of wisdom on him, the Buddhist Patriarch saw that the Monkey King was hurtling along relentlessly like a whirligig.

As the Great Sage advanced, he suddenly saw five flesh-pink pillars supporting a mass of green air. ‘This must be the end of the road,’ he said” (Wu & Yu, 2012, vol. 1, p. 195).

- b. ...「我出去也。」你看他一路雲光，無形無影去了。佛祖慧眼觀看，見那猴王風車子一般相似不住，只管前進。大聖行時，忽見有五根肉紅柱子，撐著一股青氣。他道：「此間乃盡頭路了 ...」
    - i. This is commonly cited as an example of Monkey’s ability to almost instantly travel to the end of the universe (Sadakata, 1997, pp. 156-157, for example).
      1. But the novel is **extremely inconsistent** in this regard. It commonly takes him much, much longer to fly far shorter distances. See ch. 2-#13, ch. 42-#5, ch. 49-#7, ch. 53-#1 & #4, ch. 57-#2, ch. 60-#1, and ch. 66-#1, for example.
    - ii. Monkey’s poem in chapter 71 states that he “tour[ed] all Heavens before turning back” (遊遍周天去復來) at this time (Wu & Yu, 2012, vol. 3, p. 309).
6. First use of **body beyond body** to make a tool - This requires the “change!” (變) command. He makes an ink-soaked writing brush (濃墨雙毫筆) in order to [write graffiti on a pillar at the end of the cosmos](#) (i.e. the Buddha’s finger) (Wu & Yu, 2012, vol. 1, p. 195).
7. **Invulnerability** and **super strength** - Upon his “return,” Sun learns that he had never left the Buddha’s palm, and when he tries to escape, the Enlightened One slams his hand on the earth, creating the five-peaked “[Five Phases/Elements Mountain](#)” (五行山). Monkey survives, though, and starts crawling out from under it shortly thereafter. Therefore, the Tathagata has the landmass anchored with a [magic talisman](#) (Wu & Yu, 2012, vol. 1, pp. 195 and 199).
8. **Invulnerability** - He is given hot iron pellets (鐵丸) to eat and molten copper (銅汁; lit: “copper juice”) to drink as [a hellish punishment](#) during his imprisonment (Wu & Yu, 2012, vol. 1, p. 199).
  - a. This agrees with his statement in chapter 94: “With but iron pellets for my hunger / And copper juice for my thirst, / And not a drop of tea or rice for

five hundred years” (... 饑餐鐵彈, 渴飲銅汁, 五百年未嘗茶飯。) (Wu & Yu, 2012, vol. 4, p. 280).

## **Chapter 8 to 13 - Nothing**

## Chapter 14

1. **Super strength** - [Over 600 years later](#), Tripitaka pulls the talisman, allowing Monkey to free himself by splitting open Five Phases/Elements Mountain: “All at once came a crash so loud that it was as if the mountain was cracking and the earth splitting wide open; everyone was awestruck” (... 只聞得一聲響亮, 真個是地裂山崩。眾人盡皆悚懼。) (Wu & Yu, 2012, vol. 1, p. 309).
2. **Cloud Somersault(?)** - He travels an undetermined distance beyond “five or seven *li*” (五七里; 1.55-2.17 mi/2.5-3.5 km) in an instant to appear right before the Tang Monk (based on Wu & Yu, 2012, vol. 1, p. 309).
  - a. The cloud somersault is not mentioned, but its use is likely given that it is Monkey’s dominant mode of travel.
3. **Horse authority** - Tripitaka’s horse shivers in Sun’s presence:
  - a. “When the horse saw him, its torso slackened and its legs stiffened. In fear and trembling, it could hardly stand up. For you see, that monkey had been a [BanHorsePlague](#), who used to look after dragon horses in the celestial stables. His authority was such that horses of this world inevitably would fear him when they saw him” (Wu & Yu, 2012, vol. 1, p. 309).
  - b. 那馬見了他, 腰軟蹄矜, 戰兢兢的立站不住。蓋因那猴原是弼馬溫, 在天上看養龍馬的, 有些法則, 故此凡馬見他害怕。
    - i. This power also appears in chapter 56 (Wu & Yu, 2012, vol. 3, p. 77). See ch. 56-#1.
4. **Taming tigers** - A tiger blocking their path instantly submits and cowers in his presence (Wu & Yu, 2012, vol. 1, p. 310 and 311).
  - a. Refer to the notes for ch. 14-#7.
5. **Super strength** - He explodes the big cat’s skull with a single blow of his staff:
  - a. “Pilgrim Sun aimed the rod at its head, and one stroke caused its brain to burst out like ten thousand red petals of peach blossoms, and the teeth to fly out like so many pieces of white jade” (Wu & Yu, 2012, vol. 1, p. 310).
  - b. 卻被他照頭一棒, 就打的腦漿迸萬點桃紅, 牙齒噴幾珠玉塊。
6. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning) - This requires the “change!” (變) command. He makes an “ox ear dagger” (牛耳尖刀) in order to skin the tiger and make [a kilt](#) (cf. Wu & Yu, 2012, vol. 1, p. 310).
7. Sun makes a claim to Tripitaka about having a number of **supernatural powers**:
  - a. “I, old Monkey, possess the **ability to subdue dragons** and **tame tigers**, and the power to **overturn rivers** and **stir up oceans**. I can **look at a person's countenance and discern his character**; I can **listen merely to sounds and discover the truth**. If I want to be big, I can **fill the universe**; if I want to be small, I can **be smaller than a piece of hair**. In

sum, I have **boundless ways of transformation** and incalculable means of becoming visible or **invisible**” (Wu & Yu, 2012, vol. 1, p. 311).

b. 我老孫頗有降龍伏虎的手段，翻江攪海的神通；見貌辨色，聆音察理；大之則量於宇宙，小之則攝於毫毛；變化無端，隱顯莫測。

i. “Subduing dragons and taming tigers” (降龍伏虎) is a traditional metaphor for the mastery of [yin and yang](#)—i.e. successfully achieving immortality via cultivation practices. But the novel also applies it to any method by which someone gains eternal life. For instance, in chapter 80, he states: “[T]aming the tiger and subduing the dragon, I even removed our [all primate] names from the register of death” (降龍伏虎，消了死籍。) (Wu & Yu, 2012, vol. 4, p. 67). See ch. 3-#14.

1. But if the metaphor components are taken as separate abilities, the power of subduing dragons is contradicted by the fact that the [dragon prince](#) doesn’t automatically submit to and even actively fights Monkey (Wu & Yu, 2012, vol. 1, p. 323). The validity of the ability is even questioned by Tripitaka (Wu & Yu, 2012, vol. 1, pp. 323-324).

2. Refer to ch. 14-#4 for an example of tiger taming.

ii. Refer to ch. 15-#2 for an example of overturning and stirring up bodies of water.

iii. Refer to ch. 67-#2, ch. 81-#6, and ch. 93-#2 for examples of face reading.

iv. Sun demonstrates the ability to grow 10,000 *zhang* tall (see ch. 3-#12, for example), but this is not the size of the universe. The only way this would work is if the figure was a metaphor for a much larger number.

v. To my knowledge, his smallest transformation is a hair-like “cicada” (蟪蛄), which is “so delicate that it [i]s no thicker than a strand of whisker and no longer than a piece of eyebrow hair” (... 十分輕巧，細如鬚髮，長似眉毛 ...) (cf. Wu & Yu, 2012, vol. 3, pp. 370). See ch. 75#8.

1. This is perhaps a typo for “蟪蛄蟲,” an aquatic insect from Daoist literature said to be so small that it can [congregate in the eyebrows of a mosquito](#).

a. 蟪蛄 and 蟪蛄 are visually similar.

The next smallest is [mustard seeds](#) (芥菜子兒) (Wu & Yu, 2012, vol. 3, p. 216 and 218). See ch. 65-#4 & #9. And the last are various insect transformations: ants (ch. 84-#10 and ch. 86-#5), mosquitos (ch. 21-#4), flies (ch. 34-#1, ch. 41-#11, ch. 51-#6, ch. 70-#16, ch.

72-#2, ch. 74-#4, and ch. 77-#6), bees (ch. 16-#2 & #6, ch. 55-#1 & 2, ch. 78-#1, and ch. 94-#4), midges (ch. 70-#5 and ch. 97-#5), crickets (ch. 52-#1 & #3), moths (ch. 84-#3), butterflies (ch. 89-#2), cicadas (ch. 32-#2 & #4, ch. 34-#28, ch. 46-#4, #7, #10, & #16, ch. 59-#6, ch. 76-#8, ch. 78-#5, and ch. 82-#5), and dragonflies (ch. 23-#2).

- vi. Refer to ch. 5-#9, ch. 6-#3, ch. 24-#2, ch. 50-#6, ch. 63-#4, ch. 68-#2, and ch. 71-#7 for examples of body concealment magic (i.e. visibility). See also ch. 3-#6 and ch. 22-#4 for claims about invisibility.

8. **Sewing** - After finding lodging, he asks for needle and thread to sew the hide kilt: “Taking off his tiger skin, he sewed the hems together using a ‘horse-face fold’” (馬面樣的摺子) (Wu & Yu, 2012, vol. 1, p. 314).
  - a. Refer to ch. 84-#7 for another example of sewing.
9. **Invulnerability** - Six thieves come to block their path and attack Monkey for refusing to submit, “chop[ping] at his head seventy or eighty times” (砍有七八十下) with no effect (Wu & Yu, 2012, vol. 1, p. 314).
  - a. The motif of Sun’s crown easily taking direct blows from sharp weapons also appears in chapters 19, 21, 34, 59, and 75 (Wu & Yu, 2012, vol. 1, pp. 383-384, and 408; vol. 2, p. 128; vol. 3, pp. 125 and 373). See ch. 19-#3, ch. 21-#1, ch. 34-#15, ch. 59-#3, and ch. 75-#10.
10. **Water-controlling magic** and **navigation** - After being expelled from the journey for killing the thieves, he flies to the Eastern Ocean and “open[s] up a path in the water” (開水道) in order to vent to the Dragon King (Wu & Yu, 2012, vol. 1, p. 317).
  - a. Recall that he had originally only traveled there via the water under the sheet iron bridge of his immortal’s cave in chapter 3 (Wu & Yu, 2012, vol. 1, p. 133). See ch. #3-#7.
11. **Cosmic social connections** - He is warmly received by the Eastern Sea Dragon King and shares a cup of tea with him while they discuss matters (Wu & Yu, 2012, vol. 1, p. 317-318).

## Chapter 15

1. First full explanation of the **fiery eyes and golden pupils** (i.e. magic eyes) - He flies into the sky to track [a dragon](#) that had just eaten the Tang Monk's horse, but he sees nothing for hundreds of miles/kilometers around. He takes this opportunity to tout his great vision to his master: "This pair of eyes of mine in daylight can discern good and evil within a thousand *li* [310.68 mi/500 km]; at that distance, I can even see a dragonfly when it spreads its wings" (我這雙眼，白日裡常看一千里路的吉凶。像那千里之內，蜻蜓兒展翅，我也看見 ...) (based on Wu & Yu, 2012, vol. 1, p. 322).
  - a. A similar quote appears in chapter 22 (Wu & Yu, 2012, vol. 1, p. 421). See ch. 22-#1.
  - b. Monkey notes in chapter 47 that his fiery eyes can only see up to 300 to 500 *li* (夜裡也還看三五百里; 93.20 to 155.34 mi/150 to 250 km) at night (cf. Wu & Yu, 2012, vol. 2, p. 317).
    - i. This is contradicted in chapter 81 when he lights a lamp with divine flame so he can search a dark room (Wu & Yu, 2012, vol. 4, p. 87). See ch. 81-#4.
2. **Water-controlling magic** - He draws the dragon out of a stream by churning the water using the "magic of overturning seas and rivers" (翻江攪海的神通) (Wu & Yu, 2012, vol. 1, p. 324).
  - a. Refer to the notes for ch. 14-#7.
3. **Summoning gods**, **cosmic social connections**, and **intelligence** (info gathering) - Monkey says "a spell beginning with the [letter om](#)" (... 念了一聲「唵」字咒語 ...) and calls forth [local gods of the soil](#) and mountain (Wu & Yu, 2012, vol. 1, p. 324). The deities greet him and refer to themselves as "small gods" (小神), or as Yu (Wu & Yu, 2012) translates it, "humble subjects" (vol. 1, p. 324). They also stroke his ego in order to avoid getting beaten by the staff: "[Y]ou have always been a first-rank primordial immortal who submits neither to Heaven nor to Earth" (... 原來是個不伏天不伏地混元上真 ...) (Wu & Yu, 2012, vol. 1, pp. 324-325). When questioned, the deities subsequently reveal that the dragon was sent to the stream by [Guanyin](#) (Wu & Yu, 2012, vol. 1, p. 325).
  - a. A later example of summoning in chapter 69 requires that he [walk the Big Dipper](#) (Wu & Yu, 2012, vol. 3, p. 277). See ch. 69-#4.
4. **Three life-saving hairs** (三根救命的毫毛) - A Buddhist spirit assigned to protect Tripitaka retrieves the Bodhisattva, and after she convinces the dragon to submit and become a replacement horse, she gifts our hero three treasures to aid in his journey:

- a. “Plucking three leaves from her willow branch, the Bodhisattva placed them at the back of Pilgrim’s head, crying, “Change!” They changed at once into three hairs with lifesaving power” (Wu & Yu, 2012, vol. 1, pp. 328).
  - b. 菩薩將楊柳葉兒摘下三個，放在行者的腦後，喝聲：「變！」即變做三根救命的毫毛。
    - i. These will transform into anything Monkey needs to help save his life (Wu & Yu, 2012, vol. 1, pp. 328-329).
      1. I’m differentiating this from “body beyond the body” (i.e. magic hairs) because the novel treats them as separate concepts.
    - ii. He is forced to give up one of these hairs as a pledge of loyalty to gain Guanyin’s assistance in chapter 42 (Wu & Yu, 2012, vol. 2, p. 245). The novel doesn’t mention the Bodhisattva giving it back, but the third hair appears in chapter 75 (Wu & Yu, 2012, vol. 3, pp. 369).
5. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that a boatman offering them a ride to the other side of the stream is actually a river god in disguise (Wu & Yu, 2012, vol. 1, pp. 329-330).
- a. This doesn’t always work, though. There are several times when Monkey can’t see through magic disguises (Wu & Yu, 2012, vol. 1, pp. 330-333, for example).
    - i. A great example appears in chapter 39 when [a monster](#) mirrors Tripitaka’s form and stands hand in hand with him. Sun Wukong is forced to seek heavenly aid, admitting that he can’t tell them apart:
      1. “Old Monkey is trying to subdue a monster here, who has changed himself into the likeness of my master. Both their form and substance seem exactly the same and it’s difficult to tell them apart. But you may be able to distinguish them in secret” (Wu & Yu, 2012, vol. 2, pp. 203-204).
      2. 老孫至此降妖，妖魔變作我師父，氣體相同，實難辨認。汝等暗中知會者 ...
        - a. It’s important to note that he almost kills the real Tripitaka with his staff, but thankfully a cadre of Buddhist gods blocks the blow (Wu & Yu, 2012, vol. 2, p. 204).
    - ii. Another example in chapter 61 shows that the Bull Demon King tricks Monkey with a Zhu Bajie transformation because he has “no concern to distinguish between the true and the false” (孫大聖那知

真假, 也慮不及此 ... ; i.e. he is not concentrating) (Wu & Yu, 2012, vol. 3, p. 149).

1. This suggests that he has to concentrate in order for the power to work.
- iii. Chapter 31 notes that water vapor can negate a fiend's monstrous aura, thus rendering them invisible to Sun's fiery vision (... 被水氣隱住妖雲, 所以不曾看見他 ...) (Wu & Yu, 2012, vol. 2, pp. 83 and 84).
- iv. A further example in chapter 81 sees Sun failing to recognize that a demoness had changed her shoe into her own likeness and fled, leaving him to continue fighting her double (Wu & Yu, 2012, vol. 4, p. 91).

## Chapter 16

1. **Put off sleep** - The pilgrims settle down to rest at a Buddhist monastery, but Monkey only “exercis[es] his breath to preserve his spirit, with his eyes half-closed” (... 只是存神煉氣, 朦朧著醒眼。) (Wu & Yu, 2012, vol. 1, p. 341).
  - a. He does, however, sleep sometimes (Wu & Yu, 2012, vol. 1, p. 139, for example).
    - i. Interestingly, in chapter 37, he claims that he never has dreams while sleeping because of his single-minded focus on acquiring scriptures (Wu & Yu, 2012, vol. 2, p. 168).
  - b. He claims in chapter 25 that putting off sleep for nearly three years wouldn’t even bother him: “If I, old Monkey, went without sleep even for a thousand nights, I still would not feel fatigue” (我老孫千夜不眠, 也不曉得些困倦。) (Wu & Yu, 2012, vol. 1, p. 475).
    - i. A supreme immortal also claims in the same chapter that celestials don’t need lots of rest: “Those who have attained immortality should not be so desirous of sleep, for their spirits are full” (... 成仙的人, 神滿再不思睡 ...) (Wu & Yu, 2012, vol. 1, p. 470). This perhaps explains why Sun doesn’t require a regular sleep schedule.
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving and info gathering) - This requires a body shake (搖身). He turns into a bee (蜜蜂) in order to secretly leave the room where his master is sleeping (Wu & Yu, 2012, vol. 1, p. 341). Outside, he learns that monks are piling wood to kill them with fire so that their wicked abbot can steal Tripitaka’s celestial [Buddhist robe](#) (given to him by Guanyin) (Wu & Yu, 2012, vol. 1, p. 341).
3. **Travel to heaven, navigation**, and **intelligence** (knowledge base: heavenly treasures) - He travels to the South Heaven Gate (南天門) in order to borrow a celestial blanket impervious to fire (Wu & Yu, 2012, vol. 1, p. 341).
  - a. Refer to ch. 3-#6.
  - b. This shows that he has knowledge of the treasures of heaven.
4. **Mighty wind** and **intelligence** (planning) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (... 他轉捻訣念咒, 望巽地上吸一口氣吹將去 ...). He does this to fan the flames set by the monks to ensure the destruction of their temple (Wu & Yu, 2012, vol. 1, pp. 342).
  - a. The aforementioned blanket is used to protect his master during this time.
5. **Travel to heaven** and **navigation** - He travels to the South Heaven Gate (南天門) in order to return the borrowed blanket (Wu & Yu, 2012, vol. 1, p. 344).
  - a. Refer to ch. 3-#6.

6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This requires a body shake (搖身). He once again turns into a bee (蜜蜂) in order to secretly enter the room where his master is sleeping (Wu & Yu, 2012, vol. 1, p. 344).
7. **Super strength** - When Monkey learns that [a bear-monster](#) had stolen the robe in the chaos, he scares the monks into taking good care of Tripitaka before leaving to go look for it:
  - a. “He whipped out his rod and aimed it at the seared bricked wall: with one stroke, not only did he pulverize the wall, but the impact was so great that it caused seven or eight more walls to collapse” (Wu & Yu, 2012, vol. 1, p. 348).
  - b. 他掣出棍子，照那火燒的磚牆上，撲的一下，把那牆打得粉碎，又震倒了有七八層牆。
    - i. The motif of a demon king stealing heavenly treasures from the pilgrims in the middle of the night also appears in chapter 88 (Wu & Yu, 2012, vol. 4, p. 204).
8. **Navigation** - Based on a tip from the monks, he travels southeast to a mountain in order to confront the fiend (Wu & Yu, 2012, vol. 1, p. 348).

# Chapter 17

1. **Super strength** - He comes upon a small devil delivering a message from the monster to the abbot inviting him to a festival. He kills the fiend with a single strike to the head, turning him into a “meat patty” (肉餅) (Wu & Yu, 2012, vol. 1, p. 356).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires him to say an oral spell and face the wind (... 念動咒語, 迎著風一變 ...). He turns into the “Golden Pool Elder” (金池長老; i.e. the abbot) in order to infiltrate the cave (Wu & Yu, 2012, vol. 1, p. 356).
3. **Intelligence** (deception, quick thinking, and persuasion) and **voice impersonation** - When the demon king questions why the Golden Pool Elder arrived before the invitation was even delivered, Monkey explains:
  - a. “‘I was just coming to pay my respects,’ said Pilgrim, ‘and I did not anticipate meeting your kind messenger. When I saw that there was going to be a Festival of the Buddha Robe, I came hurriedly, hoping to see the garment’” (Wu & Yu, 2012, vol. 1, p. 357).
  - b. 行者道：「正來進拜，不期路遇華翰，見有佛衣雅會，故此急急奔來，願求見見。」
    - i. Sun’s ability to mimic the voices of people that he has copied is, to my knowledge, only addressed twice. In chapter 47, an old man compliments him for successfully copying all of his child’s qualities, including their sound (老者道：「像像像，果然一般嘴臉，一般聲音，一般衣服，一般長短。」) (Wu & Yu, 2012, vol. 2, p. 326). See ch. 47-#4. And in chapter 97, he imitates the voice of a recently slain householder (... 學著那員外的聲音 ...), fooling the man’s family into believing that his soul has returned from the underworld (Wu & Yu, 2012, vol. 4, p. 333). See ch. 97-#6. But our hero most certainly does this throughout the novel any time he takes on someone’s form and subsequently interacts with their close acquaintances. Otherwise, the wrong voice would instantly give away the deception.
      1. This may have a connection to his own voice. See ch. 4-#3.
4. **Intelligence** (deception, quick thinking, and persuasion) and **voice impersonation** - And when the monster reminds him that the garment was originally kept at his (the monk’s) monastery, Sun replies:
  - a. “‘Your poor monk,’ answered Pilgrim, ‘did borrow it, but he did not have the opportunity last night to examine it before it was taken by the Great King. Moreover, our monastery, including all our belongings, was destroyed by

fire, and the disciple of that Tang Monk was rather bellicose about the matter. In all that confusion, I couldn't find the cassock anywhere, not knowing that the Great King in his good fortune found it. That is why I came specially to see it" (Wu & Yu, 2012, vol. 1, p. 357).

- b. 行者道：「貧僧借來，因夜晚還不曾展看，不期被大王取來。又被火燒了荒山，失落了家私。那唐僧的徒弟又有些驍勇，亂忙中，四下裡都尋覓不見。原來是大王的洪福收來，故特來一見。」
  - i. Unfortunately, this ruse is discovered when a small patrol fiend reports that they found the dead body of the messenger that was originally sent to invite the Golden Pool Elder to the festival (Wu & Yu, 2012, vol. 1, p. 357).
5. **Cloud production** - During their subsequent battle, both are said capable of "belching wind and fog" (吐霧噴風) (Wu & Yu, 2012, vol. 1, p. 358).
6. **Fiery eyes and golden pupils** (i.e. magic eyes) - He returns to the monastery to update his master, who questions whether the monks are demons since their abbot was friends with one. But Sun replies, "This bunch of monks here ... don't have the aura of monsters" (這夥和尚沒甚妖氣 ...) (Wu & Yu, 2012, vol. 1, p. 359).
7. **Cloud somersault, navigation, Intelligence** (problem solving), and **cosmic social connections** - It takes him "only a moment" (須臾) to fly from the Southern Continent to [Mount Potalaka](#) in the Southern Ocean in order to enlist Guanyin to help defeat the fiend (Wu & Yu, 2012, vol. 1, p. 360).
  - a. This is the first time that he flies there.
8. **Intelligence** (planning) - Upon returning to the mountain, Monkey recognizes and kills one of the fiend's friends, a snake-spirit disguised as a Daoist carrying a tray of immortal elixir pills (仙丹). Sun takes this opportunity to devise a plan utilizing Guanyin:
  - a. "If you agree with me, Bodhisattva, you can change yourself into this Daoist. I'll take one of the pills and then change myself into another pill—a slightly bigger one, that is. Take this tray with the two magic pills and present them to the monster as his birthday gift. Let the monster swallow the bigger pill, and old Monkey will accomplish the rest. If he is unwilling to return the Buddha robe, old Monkey will make one—even if I have to weave it with his guts!" (Wu & Yu, 2012, vol. 1, pp. 363).
  - b. 菩薩，你要依我時，可就變做這個道人，我把這丹吃了一粒，變上一粒，略大些兒。菩薩，你就捧了這個盤兒、兩粒仙丹，去與那妖上壽，把這丸大些的讓與那妖。待那妖一口吞之，老孫便於中取事：他若不肯獻出佛衣，老孫將他肚腸就也織將一件出來。
9. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning and deception) - This **does not** require an oral spell, magic hand sign, or body shake.

He follows through with the plan by turning into the pill and infiltrating the demon king's stomach in order to beat him up from the inside (Wu & Yu, 2012, vol. 1, p. 363).

- a. The motif of Sun attacking enemies from within also appears in chapters 59, 66, 67, and 75 (Wu & Yu, 2012, vol. 3, pp. 129, 238, 249, and 380). See ch. 59-#6, ch. 66-#3, ch. 67-#8, and ch. 75-#14. He attempts this twice in chapter 82, but only one is successful (Wu & Yu, 2012, vol. 4, pp. 104 and 110-111). See ch. 82-#9.

## Chapter 18

1. **Super strength** - Upon entering a new area, Sun holds onto a young man's shirt while questioning him. The man bitterly punches and claws at Monkey, but he fails in breaking the grip, which is described as being like "iron tongs" (鐵鈴拑) (Wu & Yu, 2012, vol. 1, p. 369).
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - After learning about and accepting to capture the pig-monster ([Zhu Bajie](#)) holding a family's daughter captive, he forces open a locked door and peers into a pitch black room to see the disheveled, young woman (Wu & Yu, 2012, vol. 1, pp. 373-374).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into the young woman in order to trick the fiend (Wu & Yu, 2012, vol. 1, p. 374).
  - a. He later wipes his face (臉上抹了一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 1, pp. 376-377). This motif also appears in numerous other chapters. See the notes for ch. 31-#5, ch. 47-#4, ch. 60-#7, ch. 63-#5, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
4. **Super strength and magic of seizure** (i.e. holding trick) - "Using a holding trick, he [Monkey] caught the long snout of that monster and gave it a sudden, violent twist, sending him crashing to the floor ..." (即使個拿法, 托著那怪的長嘴, 叫做個小跌。漫頭一抖, 撲的攢下床來。) (Wu & Yu, 2012, vol. 1, p. 375).
  - a. This is impressive since Zhu Bajie is described in chapter 29 as having a body so large that it "causes even the wind to rise when he walks" (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that he is so heavy that "[n]ot even a dozen people could budge him" (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).
  - b. The "holding trick" (拿法) is used later in chapter 62. Translated as the "magic of seizure," he uses it to capture two aquatic devils with one hand (一隻手抓將過來) (Wu & Yu, 2012, vol. 3, p. 171). See ch. 62-#2.
    - i. A certain "hand technique" (手法) appears in chapter 89, and it is used to clear a cave of everything, including valuables, little fiend corpses, and livestock (Wu & Yu, 2012, vol. 4, p. 213). See ch. 89-#10. If this is related to the "holding trick" or "magic of seizure," Sun can certainly grab a lot with just his hand.
5. **Intelligence** (deception and info gathering) and **voice impersonation** - He acts like a dissatisfied wife, complaining that her family doesn't know anything about his family (i.e. his background) in order to learn more about him (Wu & Yu, 2012, vol. 1, p. 376).

## Chapter 19

1. **Cloud production** - After revealing his true form and initiating combat, a poem states that Monkey and his opponent are capable of spewing glowing water vapor:
  - a. [...]“*This one spat out colored fog:  
That one spouted crimson mist.  
The spouted crimson mist lit up the dark;  
The colored fog spat out made bright the night*”  
[...] (Wu & Yu, 2012, vol. 1, p. 380)
  - b. 這一個口噴彩霧，那一個氣吐紅霞。氣吐紅霞昏處亮，口噴彩霧夜光華。
2. **Super strength** - Once the monster flees, Sun later travels to his cave and provokes combat by breaking his stone door: “Bounding up that mountain, he arrived at the cave's entrance; a few strokes of the iron rod reduced the doors to dust” (... 跳到他那山上，來到洞口，一頓鐵棍，把兩扇門打得粉碎。) (Wu & Yu, 2012, vol. 1, p. 382).
3. **Invulnerability** - Zhu hits Sun on the head at full strength with his heavenly battle rake (see [sec. 2.4 here](#)) but to no effect (Wu & Yu, 2012, vol. 1, pp. 383-384).
  - a. During this event, Monkey references heaven's inability to harm him with blades, fire, and lightning, but he adds that the punishments also included bludgeoning with a club (鎚敲) (Wu & Yu, 2012, vol. 1, p. 384). This is not mentioned in chapter seven. See ch. 7-#1.
  - b. The motif of Sun's crown easily taking direct blows from sharp weapons also appears in chapters 14, 21, 34, 59, and 75 (Wu & Yu, 2012, vol. 1, pp. 314 and 408; vol. 2, p. 128; vol. 3, pp. 125 and 373). See ch. 14-#9, ch. 21-#1, ch. 34-#15, ch. 59-#3, and ch. 75-#10.
4. **Body beyond body** (i.e. magic hairs), [immortal breath](#) (仙氣), and **intelligence** (problem solving) - This requires the breath and a “change!” (變) command. After Zhu agrees to submit, Monkey makes a “three-ply hemp rope” (三股麻繩) in order to tie his wrists (Wu & Yu, 2012, vol. 1, p. 385).

## Chapter 20

1. **Seize the wind** (抓風) and **super smell** - He is alerted to a dark presence while walking through a mountain, and so he grabs the wind with his hand like an animate object and smells it to detect evil:
  - a. “Dear Great Sage! He allowed the head of the wind to move past but he caught hold of its tail and sniffed at it. Finding it somewhat fetid, he said, ‘This is indeed not a very good wind, for it smells like a tiger or else like a monster; there's something definitely strange about it’” (Wu & Yu, 2012, vol. 1, p. 400).
  - b. 好大聖，讓過風頭，把那風尾抓過來聞了一聞，有些腥氣。道：「果然不是好風，這風的味道不是虎風，定是怪風，斷乎有些蹊蹺。」
    - i. Super smell also appears in chapters 41, 67, and 91 (Wu & Yu, 2012, vol. 2, p. 235; vol. 3, p. 248; vol. 4, p. 241). See ch. 41-#8, ch. 67-#6, and ch. 91-#2.
    - ii. Foul odors cause him to cover his nose with his hand (侮著鼻子) (Wu & Yu, 2012, vol. 3, pp. 250 and 252).
2. **Cloud production** - Sun later confronts a tiger-spirit that had just kidnapped his master, and during their battle, a verse explains that he is capable of spewing water vapor: “Wukong spits out fog and clouds [that] hide the sun” (悟空吐霧雲迷日。) (Wu & Yu, 2012, vol. 1, p. 405).

# Chapter 21

1. **Invulnerability** and **size manipulation** - This requires a stretch of his torso (腰躬一躬). Monkey dares [a monster](#) to strike him with his trident and grows a total of one *zhang* (一丈; 10.43 ft/3.18 m) tall when hit (Wu & Yu, 2012, vol. 1, p. 408).
  - a. I'm differentiating this from the "magic method of modeling heaven on earth" (ch. 3-#12, ch. 6-#1, ch. 61-#5, ch. 65-#4 for example) as this is a simple change in size and not a grand transformation like the giant form.
  - b. The motif of Sun's crown easily taking direct blows from sharp weapons also appears in chapters 14, 19, 34, 59, and 75 (Wu & Yu, 2012, vol. 1, pp. 314 and 383-384; vol. 2, p. 128; vol. 3, pp. 125 and 373). See ch. 14-#9, ch. 19-#3, ch. 34-#15, ch. 59-#3, and ch. 75-#10.
  - c. Size manipulation is specifically called the "magic of body-escaping" (遁身法) in chapter 65 (cf. Wu & Yu, 2012, vol. 3, p. 221). See ch. 65-#12. This is shortened in chapter 77 to just "escape magic" (遁法) (cf. Wu & Yu, 2012, vol. 4, p. 18). See ch. 77-#2.
    - i. Refer to the notes for ch. 3-#6.
2. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning) - This requires chewing and a "change!" (變) command. After fighting 30 rounds, he creates 100-plus clones in order to gain an "achievement" (功績; i.e. victory) over the demon (cf. Wu & Yu, 2012, vol. 1, p. 409).
3. **Invulnerability** - Although his eyes are injured, his body withstands the monster's uber powerful, point-blank spiritual wind attack (Wu & Yu, 2012, vol. 1, pp. 409-410). A poem describes the gust's destructive nature, including the verses, "This wind blew down the Potalaka Mount" (這風吹倒普陀山) and "The universe did almost split apart! / The whole world was one mighty trembling mass!" (乾坤險不炸崩開, 萬里江山都是顫) (Wu & Yu, 2012, vol. 1, p. 410).
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving and info gathering) - This requires a magic hand sign, an oral spell, and a body shake (... 捻著訣, 念個咒語, 搖身一變 ...). He transforms into a "spotted-leg mosquito" (花腳蚊蟲) in order to secretly infiltrate the monster's cave (Wu & Yu, 2012, vol. 1, p. 415). A poem describes the insect:
  - a. *"A pesky small shape with sharp sting;  
His tiny voice can hum like thunder!  
Adept at piercing gauze nets and orchid rooms,  
He likes the warm, sultry climate.  
He fears incense and swatting fans,  
But dearly loves bright lights and lamps."*

*Airy, agile, all too clever and fast,  
He flies into the fiend's cave*" (Wu & Yu, 2012, vol. 1, p. 415).

- b. 擾擾微形利喙，嚶嚶聲細如雷。  
蘭房紗帳善通隨，正愛炎天暖氣。  
只怕薰煙撲扇，偏憐燈火光輝。  
輕輕小小忒鑽疾，飛入妖精洞裡。
    - i. His bite is capable of making a “big lump” (大疙瘩) just like the real insect (Wu & Yu, 2012, vol. 1, p. 415). This suggests that he gains all of an animal’s abilities while disguised as them.
    - ii. Hand signs and oral spells won’t be used in tandem again for transformations until later. See ch. 55-#1.
  - c. Eavesdropping allows him to learn the name of a deity capable of defeating the monster: the bodhisattva Lingji (靈吉菩薩) (Wu & Yu, 2012, vol. 1, p. 416).
5. **Cloud somersault, navigation**, and **intelligence** (planning) - Using a tip from [a god](#), he travels a great distance south to a mountain in order to enlist Lingji’s help: “With a nod of his head, he covered three thousand *li* [932.05 mi/1,500 km]; just a twist of his torso carried him over eight hundred!” [248.54 mi/400 m; 他點頭經過三千里，扭腰八百有餘程) (based on Wu & Yu, 2012, vol. 1, p. 418).
- a. Monkey’s ability to find the right deity to defeat a monster appears several more times in the novel. See ch. 52-#7, ch. 55-#4, ch. 73-#7, ch. 75-#14, ch. 90-#9 & 10, ch. 92-#5 & 6.
6. **Super strength** - After returning to his starting point, he destroys the monster’s front door in order to provoke combat and draw him outside so that Lingji can defeat him with a Buddha-treasure (Wu & Yu, 2012, vol. 1, p. 419).

## Chapter 22

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - After entering a new area, he flies into the clouds and sees that a river is 800 *li* (八百里; 248.54 mi/400 km) wide (based on Wu & Yu, 2012, vol. 1, p. 421). He takes this opportunity to tout his great vision to Zhu Bajie:
  - a. “‘To tell you the truth, Worthy Brother,’ said Pilgrim, ‘these eyes of mine can determine good or evil up to a thousand *li* [932.05 mi/1,500 km] away in daylight’” (based on Wu & Yu, 2012, vol. 1, p. 421).
  - b. 行者道：「不瞞賢弟說，老孫這雙眼，白日裡常看得千里路上的吉凶 ...」
    - i. He makes a similar claim in chapter 15 (Wu & Yu, 2012, vol. 1, p. 322). See ch. 15-#1.
2. **Intelligence** (planning) - Monkey instructs Zhu Bajie to draw a water-spirit ([Sha Wujing](#)) that had just attacked them to the surface so that our hero can help defeat him (Wu & Yu, 2012, vol. 1, p. 424).
  - a. This plan is used several times in a row but to no avail (Wu & Yu, 2012, vol. 1, pp. 424-426 and 428-430).
  - b. A similar plan is later used in chapter 49 (Wu & Yu, 2012, vol. 2, p. 347). See ch. 49-#5.
3. **Cloud somersault** - He travels to a home roughly 5,000 to 7,000 *li* (五七千里; 1,553.42 to 2,174.79 mi/2,500 to 3,500 km) away in order to beg food for Tripitaka, and then he returns quickly:
  - a. “‘You are fibbing again, Elder Brother!’ said Eight Rules. ‘Five to seven thousand *li*, how could you cover that distance so quickly?’ ‘You have no idea,’ said Pilgrim, ‘about the capacity of my cloud somersault, which with one leap can cover one hundred and eight thousand *li*. For the five or seven thousand here, all I have to do is to nod my head and stretch my waist, and that's a round trip already! What's so hard about that?’” (based on Wu & Yu, 2012, vol. 1, p. 427).
  - b. 八戒道：「哥哥又來扯謊了，五七千里路，你怎麼這等去來得快？」行者道：「你那裡曉得，老孫的筋斗雲，一縱有十萬八千里。像這五七千里路，只消把頭點上兩點，把腰躬上一躬，就是個往回，有何難哉？」
4. Monkey makes a claim to Zhu about having **supernatural powers** - “[O]ld Monkey knows every trick well, including becoming **invisible** [i.e. “body concealment magic”] and **making distances shorter**” (... 老孫也會使會弄。還有那隱身法、縮地法，老孫件件皆知。)(Wu & Yu, 2012, vol. 1, p. 428).
  - a. Refer to ch. 5-#9, ch. 6-#3, ch. 24-#2, ch. 50-#6, ch. 63-#4, ch. 68-#2, and ch. 71-#7 for examples of body concealment magic. See also ch. 3-#6 and ch. 14-#7 for claims about invisibility.

- b. See ch. 31-#9 and ch. 40-#1 for examples of shortening distances.
- 5. **Navigation**, **Intelligence** (problem solving), and **cosmic social connections** -  
He once more travels to Mount Potalaka to enlist Guanyin to help submit the monster, but she instead sends her disciple [Hui'an/Muzha](#) to take care of the issue (Wu & Yu, 2012, vol. 1, pp. 428-432).

## Chapter 23

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - He perceives that a building in a new area is a heavenly illusion:
  - a. “‘Disciples,’ said the elder, ‘look over there. There’s a small village where we may perhaps ask for lodging.’ When Pilgrim heard these words, he looked up and saw that it was covered by auspicious clouds and hallowed mists. He knew then that this place had to be a creation of buddhas or immortals, but he dared not reveal the Heavenly secret” (Wu & Yu, 2012, vol. 1, p. 438).
  - b. 長老道：「徒弟啊，你且看那壁廂有一座莊院，我們卻好借宿去也。」行者聞言，急擡頭舉目而看，果見那半空中慶雲籠罩，瑞靄遮盈，情知定是佛仙點化，他卻不敢泄漏天機 ...
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). When Zhu volunteers to graze the horse, Sun follows him as a “red dragonfly” (紅蜻蜓兒) and learns that the pig-spirit is instead trying to covertly arrange a marriage for himself with the inhabitants, a family of beautiful women (Wu & Yu, 2012, vol. 1, p. 443).
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that the ravishing mother and daughters are actually divine beings: “Pilgrim answered with a laugh. ‘The women of that household happened to be some bodhisattvas from somewhere, who had waited for us ...’” (行者笑道：「昨日這家子娘女們，不知是那裡菩薩，在此顯化我等 ... 」) (Wu & Yu, 2012, vol. 1, p. 448).

## Chapter 24

1. **Cloud somersault** - Monkey claims he flies so fast that he can travel 108,000 *li* (十萬八千里; 33,554 mi/54,000 km) to and from the [Western Heaven](#) 50 times (i.e. a total of 10,800,000 *li* or 3,355,404.43 mi/5,400,000 km) before the sun sets (Wu & Yu, 2012, vol. 1, p. 452).
  - a. He suggests that it would take Zhu Bajie and Sha Wujing ten days to make a single one way trip (Wu & Yu, 2012, vol. 1, p. 452).
2. **Magic of body concealment** (i.e. invisibility) and **intelligence** (deception) - While staying at [a supreme immortal](#)'s residence, he sneaks into an adjoining garden to steal immortal fruit (Wu & Yu, 2012, vol. 1, p. 459).
3. **Summoning gods**, **cosmic social connections**, and **intelligence** (info gathering) - "Making the magic sign and reciting a spell that began with the letter *om*" (他就捻著訣，念一口「唵」字咒 ...), he calls forth the local god of the soil for the garden (Wu & Yu, 2012, vol. 1, p. 461). The deity greets him and refers to themselves in the diminutive: "Great Sage, what sort of instructions do you have for this humble deity?" (大聖呼喚小神，有何吩咐？) (Wu & Yu, 2012, vol. 1, p. 461). When questioned, the earth god subsequently explains the tree's connection to the [five elements](#) and the proper way to harvest the fruit (Wu & Yu, 2012, vol. 1, p. 461).
4. **Immortality** (6th category of eight) - He thereafter successfully picks the [baby-shaped "ginseng fruit"](#) (人參果; a.k.a. "grass of reverted cinnabar," 草還丹) and shares it with his religious brothers (Wu & Yu, 2012, vol. 1, p. 463).
  - a. Eating the fruits will result in someone "reach[ing] his forty-seven thousandth year" (... 吃一個，就活四萬七千年。) (Wu & Yu, 2012, vol. 1, p. 453).
  - b. The local god of the soil had previously explained that earth exposed to the ginseng fruit becomes super hard:
    - i. "... This part of the garden will last for at least forty-seven thousand years. Even a steel pick will not be able to bore through it, for it is three or four times harder than raw iron. That is why a man will live long if he eats one of the fruits. If you don't believe me, Great Sage, strike at the ground and see for yourself.' Whipping out his golden-hooped rod, Pilgrim gave the ground a terrific blow. The rod rebounded at once, but there was not the slightest mark on the ground. 'Indeed! Indeed!' said Pilgrim. 'This rod of mine can turn a boulder into powder; it will leave its mark even on raw iron'" (Wu & Yu, 2012, vol. 1, p. 453).

- ii. 這個土有四萬七千年，就是鋼鑽鑽他也鑽不動些須，比生鐵也還硬三四分，人若吃了，所以長生。大聖不信時，可把這地下打打兒看。」行者即掣金箍棒築了一下，響一聲，迸起棒來，土上更無痕跡。行者道：「果然，果然。我這棍打石頭如粉碎，撞生鐵也有痕 ...

1. This would imply that anyone who eats the fruit will also attain a body impervious to harm.
  - a. When discussing the capture of his master in chapter 92, Sun suggests that Tripitaka is unlikely to be harmed due to previously having eaten the ginseng fruit (Wu & Yu, 2012, vol. 4, p. 253).

## Chapter 25

1. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This requires the breath and a “change!” (變) command. The supreme immortal’s disciples anger him by berating the pilgrims for stealing the fruit, and so Monkey makes a fake copy of himself (假行者) in order to cause havoc in a different location (Wu & Yu, 2012, vol. 1, p. 465).
2. **Spirit-body** - “His true body exited as a spirit” (他的真身出一個神 ...) and travels back to the garden (based on Wu & Yu, 2012, vol. 1, p. 465).
  - a. The two immortal lads also refer to this as the “magic of the spirit leaving the body” (出神的手段) (Wu & Yu, 2012, vol. 1, p. 470).
  - b. The spirit-body is used again below (#9). It also appears in chapters 45, 77, and 85 (Wu & Yu, 2012, vol. 2, p. 292; vol. 4, pp. 20 and 151). See ch. 45-#6, ch. 77-#4, and ch. 85-#4.
3. **Super strength** - He gets revenge by using his “mountain-pushing, range-shifting divine strength” (推山移嶺的神力) to push over the ginseng fruit tree (cf. Wu & Yu, 2012, vol. 1, p. 466).
  - a. This great strength is demonstrated once more in chapter 33 when he carries two mountains on his shoulders while running with great speed (Wu & Yu, 2012, vol. 2, pp. 108-109). See ch. 33-#3.
4. **Lock-picking magic** (解鎖法) - Monkey points his staff (一指) to unlock a door after the disciples trap them inside (Wu & Yu, 2012, vol. 1, pp. 468-469).
  - a. A later use in chapter 52 requires saying a spell and wiping the lock with his hand (念動咒語, 用手一抹) (Wu & Yu, 2012, vol. 3, p. 19). See ch. 52-#4.
  - b. A later use in chapter 62 just requires wiping the lock with his hand (用手一抹) (Wu & Yu, 2012, vol. 3, p. 169). See ch. 62-#1.
  - c. He doesn’t use his staff to unlock a door again until chapter 71 (Wu & Yu, 2012, vol. 3, p. 306). See ch. 71-#8.
5. **Sleep-inducing bugs** (瞌睡蟲兒) and **intelligence** (problem solving) - He incapacitates the two lads while they sleep, allowing the pilgrims to escape (Wu & Yu, 2012, vol. 1, p. 469).
  - a. He claims to have previously won the bugs from [one of the Four Heavenly Kings](#) in a game of [morra](#) (猜枚) (Wu & Yu, 2012, vol. 1, p. 469). This is repeated in chapter 77 (Wu & Yu, 2012, vol. 1, p. 469; vol. 4, p. 22). See ch. 77-#8. This inconsistency is likely born from two storytelling traditions making it into the novel.
    - i. JTTW treats these insects as separate concepts from the sleep-inducing bugs that he makes via body beyond body (i.e.

magic hairs) in chapters 5, 71, 84, and 86 (Wu & Yu, 2012, vol. 1, p. 165; vol. 3, p. 303; vol. 4, pp. 139 and 168). See ch. 5-#6, ch. 71-#2, ch. 84-#11, and ch. 86-#6.

- b. The novel states that the insects are kept on his waist (... 腰裡有帶的瞌睡蟲兒) (Wu & Yu, 2012, vol. 1, p. 469). I'm not sure if this means that they crawl on that part of his body, or they are just housed in a container on his belt. I'll leave it up to the reader to decide.
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving and quick thinking) - This requires a twist of the torso (腰扭一扭) and a "change!" (變) command. After the supreme immortal returns and captures the group, Sun turns his legs into "wrought iron" (熟鐵腿) in order to avoid injury from the celestial's dragon hide whip (cf. Wu & Yu, 2012, vol. 1, p. 473).
  - a. The narrative seems to forget that Monkey already has a "diamond body" (金鋼之軀) and therefore wouldn't need to harden his legs (Wu & Yu, 2012, vol. 1, p. 188).
7. **Size manipulation** and **intelligence** (problem solving) - This **does not** require anything. He slightly shrinks his body to escape from the hemp ropes (麻繩) binding him (Wu & Yu, 2012, vol. 1, p. 474).
  - a. Refer to ch. 65-#11 and 90-#5 for other examples of him shrinking to escape ropes. See also the note for ch. 75-#4.
    - i. Not being able to snap ropes seems like an inconsistency with his strength considering that he can support two mountains on his shoulders while running in chapter 33 (Wu & Yu, 2012, vol. 2, pp. 108-109). See ch. 33-#2. Though, again, this is no doubt an attempt to humanize our hero so that readers can better identify with him.
      1. This inability to break free is further contradicted in chapter 77 when Sun claims he can bust even the thickest, strongest bindings with ease:
        - a. "Even if they use **coir** cables as thick as a rice bowl, I'll treat the matter as lightly as an autumn breeze blowing past my ears!" (Wu & Yu, 2012, vol. 4, p. 19).
        - b. ... 就是碗粗的棕纜, 只也當秋風過耳 ...
8. **Blood transformation magic** and **intelligence** (deception and planning) - He transforms four willow trees (柳樹) into talking stand-ins for the group so that the real monks can escape captivity:
  - a. "Then the Great Sage recited a spell; biting the tip of his own tongue, he spat some blood on the trees and cried, "Change!" One of them changed into the elder [Tripitaka], another changed into a figure like himself, and the two other trees changed into Sha Monk and Eight Rules. They all

seemed to look exactly alike; when questioned, they knew how to make replies; when their names were called, they knew how to answer” (Wu & Yu, 2012, vol. 1, pp. 474-475).

- b. 那大聖念動咒語，咬破舌尖，將血噴在樹上，叫：「變！」一根變作長老，一根變作自身，那兩根變作沙僧、八戒；都變得容貌一般，相貌皆同，問他也就說話，叫名也就答應。
9. **Blood transformation magic, spirit-body, and intelligence** (deception and planning) - After being recaptured, Monkey transforms a stone lion (石獅子) into his likeness in order to escape being fried in (possibly magic) hot oil. He then travels in spirit:
- a. “With a bound, Pilgrim rolled himself toward the west; biting the tip of his tongue, he spat a mouthful of blood on the stone lion, crying, "Change!" It changed into a figure just like himself, all tied up in a bundle. His true spirit rose into the clouds, from where he lowered his head to stare at the Daoists” (Wu & Yu, 2012, vol. 1, p. 477).
  - b. 行者將身一縱，滾到西邊，咬破舌尖，把石獅子噴了一口，叫聲：「變！」變作他本身模樣，也這般捆作一團。他卻出了元神，起在雲端裡，低頭看著道士。
    - i. The spirit-body is used above (#2). It also appears in chapters 45, 77, and 85 (Wu & Yu, 2012, vol. 2, pp. 292; vol. 4, pp. 20 and 151). See ch. 45-#6, ch. 77-#4, and ch. 85-#4.
    - ii. He happily accepts a challenge to bathe in hot oil in chapter 46 (Wu & Yu, 2012, vol. 2, p. 311). See ch. 46-#30.

## Chapter 26

1. **Intelligence** (persuasiveness) - He convinces the supreme immortal to not only let him go in order to find a cure for the tree, but also to untie and entertain his master (Wu & Yu, 2012, vol. 2, p. 1).
2. **Cloud somersault** and **navigation** - He travels like “lightning and meteor” (快如掣電, 疾如流星) from the Western Continent to [Penglai](#) in the Eastern Ocean (Wu & Yu, 2012, vol. 2, p. 2).
3. **Cosmic social connections** - There, he first seeks a cure from the [Three Stars](#) (三星), whom he greets as “old brothers” (老弟) (Wu & Yu, 2012, vol. 2, p. 3).
4. **Intelligence** (persuasiveness) - He convinces them to visit the supreme immortal in order to help further smooth the situation over (Wu & Yu, 2012, vol. 2, pp. 4-5).
5. **Cosmic social connections** and **navigation** - He then travels to [Fangzhang Mountain](#) (方丈仙山) in order to find a cure from the [Grand Thearch](#) (帝君), who greets him by name and offers him tea (Wu & Yu, 2012, vol. 2, pp. 6-7).
6. **Cosmic social connections** and **navigation** - He next travels to the island of Yingzhou (瀛洲海島) in order to find a cure from the Nine Elders of Yingzhou (瀛洲九老), whom he greets as “old brothers” (老兄弟) (Wu & Yu, 2012, vol. 2, pp. 9-10).
7. **Navigation**, **intelligence** (problem solving), and **cosmic social connections** - Finally, he once more travels to Mount Potalaka to enlist Guanyin’s aid (Wu & Yu, 2012, vol. 2, pp. 10-11).
8. **Cosmic social connections** - After successfully reviving the tree with the help of the bodhisattva, Sun is taken as the bond-brother (兄弟) of the supreme immortal (Wu & Yu, 2012, vol. 2, p. 14).

## Chapter 27

1. **Super scream** - His yell scares off ferocious animals blocking their path:
  - a. “The elder on the horse became fearful, but our Great Sage Sun was ready to show off his abilities. Wielding the iron rod, he let out such a fearful cry that wolves and serpents retreated, that tigers and leopards took flight” (Wu & Yu, 2012, vol. 2, p. 16).
  - b. 那長老馬上心驚。孫大聖佈施手段，舞著鐵棒，哮吼一聲，唬得那狼蟲顛竄，虎豹奔逃。
    - i. I’m adding this to the list because a later instance in chapter 65 associates it with magic (神通) (Wu & Yu, 2012, vol. 3, p. 213). See ch. 65-#1.
    - ii. Refer to ch. 4-#3 for info about the sound of his voice.
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - He thrice recognizes the human transformations of [a corpse spirit](#), who wishes to eat Tripitaka (Wu & Yu, 2012, vol. 2, pp. 19-20, 22-23, and 25).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - He tries to persuade the Tang Monk to trust his expertise on monsters since he used to be one. He goes on to provide a list of the transformations that he used [to kill](#) and eat humans in the past:
  - a. “When I was a monster back at the Water-Curtain Cave [水簾洞], I would act like this if I wanted to eat human flesh. I would change myself into gold or silver, a lonely building, a harmless drunk, or a beautiful woman. Anyone feeble-minded enough to be attracted by me I would lure back to the cave. There I would enjoy him as I pleased, by steaming or boiling. If I couldn't finish him off in one meal, I would dry the leftovers in the sun to keep for rainy days” (Wu & Yu, 2012, vol. 2, p. 20).
  - b. 老孫在水簾洞裡做妖魔時，若想人肉吃，便是這等：或變金銀，或變莊臺，或變醉人，或變女色。有那等痴心的愛上我，我就迷他到洞裡，盡意隨心，或蒸或煮受用；吃不了，還要曬乾了防天陰哩。
    - i. He alludes to his past experience with eating humans in chapter 80 (Wu & Yu, 2012, vol. 4, p. 69).
      1. Sun’s admitted hunger for flesh is, however, contradicted in chapter 39 when the novel states that he has spiritually clean breath because he’s eaten only fruits and nuts since his youth (Wu & Yu, 2012, vol. 2, p. 196).
        - a. But this itself is disputed in chapter 75 when he claims to have eaten “phoenix marrow and dragon liver” (鳳

髓龍肝) during his time in heaven (Wu & Yu, 2012, vol. 3, p. 379).

- ii. Chapter 31 states that following his banishment from the journey, he wears a “monster garment” (妖衣) upon returning to his life as the Monkey King (Wu & Yu, 2012, vol. 2, p. 20).
4. **Craftsmanship** - Monkey believes that the spirit’s beauty has bewitch the monk, so he offers to build them a love shack:
- a. “If you do have the desire, why not ask Eight Rules to cut some timber and Sha Monk to find us some grass. I'll be the carpenter and build you a little hut right here where you can consummate the affair with her” (Wu & Yu, vol. 2, p. 27).
  - b. 若果有此意，叫八戒伐幾棵樹來，沙僧尋些草來，我做木匠，就在這裡搭個窩鋪，你與他圓房成事 ...
    - i. While he doesn't actually build the shack, he is shown capable of constructing other things in chapter 71 (Wu & Yu, 2012, vol. 3, p. 314). See ch. 71-#12. So, I am listing this as an **acquired non-magic skill** instead of a **claimed magic power or skill that is never actually** demonstrated.
    - ii. He actually suggests building a hut for his master in chapter 67 (Wu & Yu, 2012, vol. 3, p. 241). See ch. 67-#1.
5. **Invulnerability** - The Tang Monk is tricked into thinking that the spirit’s fake, magic corpse is proof that Sun had just killed a human, leading him to recite the [tight-fillet spell](#). Monkey survives his head being squeezed well beyond human limits:
- a. “Lying on the road, he [Tripitaka] did not speak another word except to recite the Tight-Fillet Spell back and forth exactly twenty times. Alas, poor Pilgrim’s head was reduced to an hourglass-shaped gourd! As the pain was truly unbearable, he had to roll up to the Tang Monk and plead, “Master, please don’t recite anymore. Say what you have to say” (Wu & Yu, 2012, vol. 2, p. 23).
  - b. ... 睡在路傍，更無二話，只是把緊箍兒咒顛倒足足念了二十遍。可憐把個行者頭勒得似個亞腰兒葫蘆，十分疼痛難忍，滾將來哀告道：「師父莫念了，有甚話說了罷。」
    - i. This is just one of many times that Tripitaka resorts to the tight-fillet spell (緊箍兒咒). I’m only listing a few examples in the catalog because these quantify the amount of damage done to our hero. But for reference, the spell is used in chapters 14, 16, 27, 38, 39, and 56-58 (Wu & Yu, vol. 1, pp. 319-320 and 346-347; vol. 2, p. 21, 23, 26, 191, 192 and 204; vol. 3, pp. 89, 91, 106, and 109).

6. **Summoning gods**, **cosmic social connections**, and **intelligence** (problem solving) - He recites a spell (... 念動咒語 ...) and calls forth local gods of the soil and mountain in order to help corner the spirit. The narrative states that “neither dared disobey it [his command], and they both stood guard on the edge of the clouds” (... 誰敢不從, 都在雲端裡照應。) (Wu & Yu, 2012, vol. 2, p. 25). Their help allows the immortal to kill her for good (Wu & Yu, 2012, vol. 2, p. 25).
7. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (problem solving) - This requires the breath and a “change!” (變) command. Monkey attempts to bow to Tripitaka before his banishment for murder, but the monk keeps turning away from him. In response, he makes three copies of himself to bow towards his master in all four directions (Wu & Yu, 2012, vol. 2, p. 27).

## Chapter 28

1. **Mighty wind** and **intelligence** (planning) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (... 手裡捻訣, 口內念念有詞, 往那巽地上吸了一口氣 ...). After returning to Flower-Fruit Mountain, he learns that in his absence, his children have been hunted, eaten, and/or enslaved by human hunters. He therefore calls up the gale to kill them with a storm of rocks when they return (Wu & Yu, 2012, vol. 2, p. 33). A poem states that the wind puts the world into chaos:
  - a. *"It threw up dust and scattered dirt;  
It toppled trees and cut down forests.  
The ocean waves rose like mountains;  
They crashed fold upon fold on the shore.  
The cosmos grew dim and darkened;  
The sun and the moon lost their light.  
The pine trees, once shaken, roared like tigers;  
The bamboos, hit abruptly, sang like dragons.  
All Heaven's pores let loose their angry breaths  
As rocks and sand flew, hurting one and all"* (Wu & Yu, 2012, vol. 2, p. 33).
  - b. 揚塵播土, 倒樹摧林。海浪如山聳, 渾波萬疊侵。乾坤昏蕩蕩, 日月暗沉沉。一陣搖松如虎嘯, 忽然入竹似龍吟。萬竅怒號天噫氣, 飛砂走石亂傷人。

## Chapter 29 to 30 - Nothing

## Chapter 31

1. **Super hearing** - Sun has Zhu Bajie brought back to the cave by force when the pig-spirit is overheard by primates insulting him for refusing to save Tripitaka from [a monster](#)'s machinations. Monkey then lies to Zhu, claiming to have heard everything from afar:
  - a. "If I pull up this left ear of mine, I can find out who's speaking up in the Thirty-third Heaven; if I pull down this right ear of mine, I can discover how the Ten Kings of Hell are settling the cases with the judges" (Wu & Yu, 2012, vol. 2, p. 72).
  - b. 我這左耳往上一扯，曉得三十三天人說話；我這右耳往下一扯，曉得十代閻王與判官算帳。
    - i. It's interesting to note that Monkey's doppelganger, the [Six-Eared Macaque](#) (ch. 56-58), which is an aspect of our hero's mind, is said by the Buddha to also have super hearing. He can perceive anything that happens within 1,000 *li* (千里; 310.7 mi/500 km) (Wu & Yu, 2012, vol. 3, p. 115).
      1. The extent of his magic hearing matches the range of our hero's magic sight. See ch. 15-#1 and ch. 22-#1.
2. **Intelligence** (planning) - He devises a plan involving the demon's sons in order to lure him back to its cave, allowing them to battle without fear of hurting civilians:
  - a. "Pilgrim said, 'The two of you should mount the clouds and stand above the Palace of the Golden Chimes. Don't bother about the consequence: just hurl the boys down to the ground before the white jade steps. If anyone asks you whose kids they are, just tell them that they are the sons of the Yellow Robe monster caught by the two of you. When the fiend hears this, he will certainly want to return here. I don't want to fight with him inside the city because our battle will scatter cloud and mist, throw up dirt and dust. The officials of the court and the city's whole populace will then be disturbed'" (Wu & Yu, 2012, vol. 2, p. 77).
  - b. 行者道：「你兩個駕起雲，站在那金鑾殿上，莫分好歹，把那孩子往那白玉階前一擲。有人問你是甚人，你便說是黃袍妖精的兒子，被我兩個拿將來也。那怪聽見，管情回來，我卻不須進城與他鬥了。若在城上廝殺，必要噴雲噀霧，播土揚塵，驚擾那朝廷與多官、黎庶，俱不安也。」
3. **Intelligence** (planning and persuasion) - He convinces a kidnapped princess to help him by playing off of her sense of shame (for becoming the monster's wife), appealing to her filial piety towards her royal parents, and assuring her that despite his small size, he has the power necessary to subdue the creature (Wu & Yu, 2012, vol. 2, pp. 78-79).

4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He then takes her form to trick the monster (Wu & Yu, 2012, vol. 2, p. 79).
5. **Intelligence** (deception) and **voice impersonation** - The “princess” acts like a distraught mother missing her children. Wanting to calm his wife, the monster willingly reveals the source of his cultivated power, an internal [Sarira](#) jewel (舍利子). Our hero promptly swallows the treasure and reveals his true form (Wu & Yu, 2012, vol. 2, pp. 80-81).
  - a. Unfortunately, the narrative never indicates that this increases Monkey’s might. This is definitely a missed opportunity.
  - b. He wipes his face (把臉抹了一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 2, pp. 81). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 47-#4, ch. 60-#7, ch. 63-#5, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
6. **Three-headed and six-armed form** (i.e. war form) - This requires a “change!” (變) command. He takes on multiple heads and arms in order to battle an army of hundreds of little fiends called up by the monster (Wu & Yu, 2012, vol. 2, p. 82).
7. **Staff multiplication** - This is done to arm his war form (Wu & Yu, 2012, vol. 2, p. 82).
8. **Travel to heaven, navigation**, and **intelligence** (info gathering) - He travels to the South Heaven Gate (南天門) in order to investigate the demon’s celestial origins, learning that it is one of the [28 lunar constellations](#) (Wu & Yu, 2012, vol. 2, p. 84).
  - a. Refer to ch. 3-#6.
9. **Shortening the Ground** (縮地法; i.e. shrinking distances) and **intelligence** (problem solving) - After the monster is subdued and returned to heaven, Monkey and his brothers quickly transport the princess back to her kingdom by contracting the earth (Wu & Yu, 2012, vol. 2, p. 85).
  - a. Refer back to ch. 22-#4.
  - b. A later use of this power in chapter 40 calls it the “magic of shortening the ground and moving the mountain” (移山縮地之法) (Wu & Yu, 2012, vol. 2, p. 211). See ch. 40-#1.
10. **Magic nullification** - This requires an oral spell (念動真言) and spitting water. Monkey cancels the monster’s illusion magic that had trapped Tripitaka in the form of a fierce tiger (Wu & Yu, 2012, vol. 2, p. 86).

## Chapter 32

1. **Intelligence** (persuasion) - Upon learning about the presence of [two monsters](#) in a new area from a god, Monkey feigns tears and claims to be overworked in order to convince the Tang Monk to make Zhu Bajie patrol the mountain. He does this in the hopes of testing the fiends' power via combat with his religious brother (Wu & Yu, 2012, vol. 2, pp. 93-94).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This requires a body shake (搖身). He turns into a "cicada" (蟪蛄蟲兒) in order to keep an eye on the notoriously lazy Zhu (cf. Wu & Yu, 2012, vol. 2, p. 96). A poem describes the insect:
  - a. *"Thin wings dance in the wind without effort;  
A small waist sharp as a pin.  
He darts through rushes and the floral shades  
Faster than even a comet.  
Eyes that are shining bright;  
A voice that's soft and faint.  
Of insects he's one of the smallest:  
Slender, shapely, and sly.  
A few times he rests idle in the secluded woods  
His whole body out of sight,  
Lost to a thousand eyes"* (Wu & Yu, 2012, vol. 2, p. 96)
  - b. 翅薄舞風不用力，腰尖細小如針。穿蒲抹草過花陰，疾似流星還甚。眼睛明映映，聲氣渺瘳瘳。昆蟲之類惟他小，亭亭款款機深。幾番閑日歇幽林，一身渾不見，千眼莫能尋。
    - i. Yu (Wu & Yu, 2012) translates "蟪蛄蟲" as both "tiny mole cricket" and "tiny insect" (vol. 2, pp. 97, 131, 301, 304, and 305-306; vol. 3, pp. 129 and 149; vol. 4, p. 8), but cicada is more accurate ([see here](#)).
3. **Multitude of terrestrial killers** (i.e. 72 changes) - This requires a body shake (搖身). He turns into a "small woodpecker" (啄木蟲兒) in order to pester the pig-spirit when he goes to sleep on the job (Wu & Yu, 2012, vol. 2, p. 97).
  - a. The novel describes this transformation "weighing perhaps only several ounces" (上秤稱，只有二三兩重) (Wu & Yu, 2012, vol. 2, p. 97), showing that Monkey's natural weight fluctuates depending on his size and shape. In other words, it's a physical change and not just an illusion.
4. **Multitude of terrestrial killers** (i.e. 72 changes) - This requires a body shake (搖身). He once more turns into a cicada (蟪蛄蟲) in order to further pester Zhu (cf. on Wu & Yu, 2012, vol. 2, p. 97).

## Chapter 33

1. **Martial arts** (armed) - He later calms his master's nerves with a display of martial skill:
  - a. "Dear Pilgrim! Whipping out his rod, he began to go through a sequence of maneuvers with the rod as he walked before the horse: up and down, left and right, the thrusts and parries were made in perfect accord with the [Six Secret Teachings](#) and [Three Strategies](#) [六韜三略]. What the elder saw from the horse was a sight incomparable anywhere in the world!" (based on Wu & Yu, 2012, vol. 2, p. 105)
  - b. 好行者，理開棒，在馬前丟幾個解數，上三下四，左五右六，盡按那六韜三略，使起神通。那長老在馬上觀之，真個是寰中少有，世上全無。
    - i. The named books are two ancient manuals listed among the [Seven Military Classics](#) of China.
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - When an injured, elderly Daoist comes into view along their path, Monkey recognizes him as one of the demons' magic disguises (Wu & Yu, 2012, vol. 2, pp. 107-108).
3. **Super strength and super speed(?)** - Tripitaka makes him carry the figure, but as soon as the devil realizes Sun is about to kill him, he magically summons two mountains to crush our hero. However, Monkey effortlessly carries [Mt. Sumeru](#) (須彌山) and [Mt. Emei](#) (峨嵋山) on his shoulders "while giv[ing] chase to his master with the speed of a meteor!" (飛星來趕師父) (Wu & Yu, 2012, vol. 2, pp. 108-109).
  - a. I consider this to be his [greatest feat of strength](#).
    - i. But there is a time when he is not strong enough to lift something. In chapter 42, Monkey fails to lift Guanyin's holy vase after it is filled with an ocean of water:
      1. "The Bodhisattva said, 'Normally it's an empty vase, but once it has been thrown into the ocean, it has traveled through the three rivers, the five lakes, the eight seas, and the four big rivers. It has, in fact, gathered together from all the aquatic bodies in the world an oceanful of water, which is now stored inside it. You may be strong, but you don't possess the strength of upholding the ocean. That's why you cannot pick up the vase'" (Wu & Yu, 2012, vol. 2, pp. 108-109).
      2. 菩薩道：「常時是個空瓶；如今是淨瓶拋下海去，這一時間，轉過了三江五湖、八海四瀆、溪源潭洞之間，共借了一海水在裡面。你那裡有架海的斤量？此所以拿不動也。」

- a. However, this could just be a simple matter of Monkey not having enough dharma power (法力) to lift it. Beyond Guanyin herself, another figure, the bodhisattva's sea turtle, is shown capable of transporting it (Wu & Yu, 2012, vol. 2, pp. 243-244). Also, Guanyin suggests that she will send her disciple, the "Dragon Girl Skilled in Wealth" (善財龍女), to go along with Sun (i.e. carry the vase for him) (Wu & Yu, 2012, vol. 2, pp. 244).
    - ii. He uses his "mountain-pushing, range-shifting divine strength" (推山移嶺的神力) to push over a magic tree in chapter 25 (cf. Wu & Yu, 2012, vol. 1, p. 466). See ch. 25-#3.
  - b. The aforementioned speed could just be hyperbole given that Tripitaka's horse isn't very far away, but if one were so inclined, it could also be interpreted as a feat. After all, he runs fast **while carrying mountains**. I'll leave it up to the reader to decide.
  - c. The motif of Monkey being forced to carry a disguised demon who subsequently uses magic to weigh him down also appears in chapter 40 (Wu & Yu, 2012, vol. 2, p. 216). See ch. 40-#3.
4. **Invulnerability** - Though he is severely injured in the process, he subsequently survives [Mount Tai](#) (泰山) crushing his body:
  - a. "With this magic of the Tai Mountain Pressing the Head, the Great Sage was overpowered as his strength ebbed and his tendons turned numb; the weight was so great that the spirits of the [Three Worms](#) inside his body exploded and blood spouted from his seven apertures" (i.e. eyes, nostrils, mouth, and ears) (Wu & Yu, 2012, vol. 2, pp. 109 and 111).
  - b. 大聖力軟筋麻，遭逢他這泰山下頂之法，只壓得三尸神咋，七竅噴紅。
    - i. It's important to note that Mount Tai is considered the heaviest thing imaginable in Chinese philosophy. See the [third paragraph below figure two here](#).
    - ii. Recall that Sun is still carrying the two aforementioned mountains when he is crushed by the much, much heavier third.
5. **Cosmic social connections** - The Buddhist spirits assigned to protect the Tang Monk alert the gods overseeing the mountains that they have pinned the famous Great Sage Equaling Heaven, who will likely beat them close to death and then have them demoted (Wu & Yu, 2012, vol. 2, pp. 111-112). One of the earth deities attempts to placate the immortal by referring to themselves in the diminutive and promising to remove the mountains, but Sun still wants to beat them upon his release:

- a. “The local spirit said, ‘Allow me to report this to the Great Sage. I ask your permission to move the mountains away so that the Great Sage might come out and pardon the crime of disrespect unknowingly committed by this humble deity.’ Pilgrim said, ‘Move the mountains away. I won’t hit you.’ When he said this, it was as if an official pardon had been announced! The various gods began reciting their spells and the mountains were sent back to their original locations.

Once released, Pilgrim leaped up; shaking off the dirt and tightening up his [tigerskin] skirt, he whipped out his rod from [inside] his ear and said to the mountain god and the local spirit: ‘Stick out your shanks. Each of you will receive two strokes so that old Monkey may find some relief for his misery!’ Terrified, the two gods said, ‘Just now the Great Sage promised to pardon us. How could you change your word, now that you have come out, and want to hit us?’” (Wu & Yu, 2012, vol. 2, p. 212).

- b. 土地道：「告大聖得知：遣開山，請大聖出來，赦小神不恭之罪。」行者道：「遣開山，不打你。」喝聲：「起去！」就如官府發放一般，那眾神念動真言咒語，把山仍遣歸本位，放起行者。行者跳將起來，抖抖土，束束裙，耳後掣出棒來，叫山神、土地：「都伸過孤拐來，每人先打兩下，與老孫散散悶。」眾神大驚道：「剛才大聖已吩咐，恕我等之罪，怎麼出來就變了言語要打？」

6. **Intelligence** (info gathering, planning, and deception) and **multitude of terrestrial killers** (i.e. 72 changes) - This requires a body shake (搖身). After questioning the local gods, he plays on the demon kings’ fondness for Daoists by turning into an “old adept” (老真人) in order to trick underlings that had been sent to capture him with heavenly treasure-weapons (Wu & Yu, 2012, vol. 2, p. 113). A poem describes him:

- a. *“His head had two buns of hair;  
He wore a clerical robe;  
His hand struck a bamboo fish;  
A [Master Lu](#) sash circled his waist.  
Reclining by the main road,  
He waited for the little fiends.  
In awhile the fiends arrived;  
The Monkey King released his tricks”* (based on Wu & Yu, 2012, vol. 2, p. 113).

- b. 頭挽雙髻髻，身穿百衲衣。手敲漁鼓筒，腰繫呂公條。斜倚大路下，專候小魔妖。頃刻妖來到，猴王暗放刁。

7. **Intelligence** (planning, persuasion, and info gathering) - When the small spirits arrive, he convinces them that he is an immortal from Penglai, and once they

pledge to become his students, they reveal information about the two heavenly treasure-weapons—a gourd and a vase (Wu & Yu, 2012, vol. 2, p. 114).

8. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This requires a “change!” (變) command. He makes a “huge red gourd of purple gold” (大紫金紅葫蘆) in order to trick the little monsters into thinking that he has a treasure-weapon similar to theirs (Wu & Yu, 2012, vol. 2, p. 115).
  - a. The gourd is said to be super light, allowing it to be blown through the sky:
    - i. “Think of it: that gourd was changed from a piece of hair. How heavy could it be? Lifted up by the mountain wind, it drifted here and there for at least half an hour before dropping down” (你想, 這是一根毫毛變的, 能有多重? 被那山頂上風吹去, 飄飄蕩蕩, 足有半個時辰, 方才落下。)(Wu & Yu, 2012, vol. 2, p. 117).
      1. This suggests that only the shape and not the weight of a copied object is duplicated.
        - a. However, this is contradicted by the fact that monsters never seem to notice a copied item’s change in weight (Wu & Yu, 2012, vol. 2, pp. 117-118, 130 and 132; vol. 3, p. 305, for example).
9. **Intelligence** (deception, planning, persuasion, and commandeering enemy equipment), **summoning gods**, **cosmic social connections** - This requires a bow of the head, a magic hand sign, and an oral spell (... 低頭捻訣, 念個咒語 ...). He covertly summons a cadre of gods to enlist the aid of heaven to darken the sky with a magic banner in order to convince the small fiends that his fake treasure (the aforementioned gourd) can trap all of the celestial realm. This is done to trick them into trading the real treasure-weapon gourd and vase for the fake one (Wu & Yu, 2012, vol. 2, pp. 115-117).
  - a. This means that he has successfully stolen two (of five) heavenly treasure-weapons from the demon kings. This includes the gourd and the vase.
10. **Secret communication** - He recites a spell (... 念咒語 ...) in order to secretly tell Prince Nezha to recall the effects of the banner (Wu & Yu, 2012, vol. 2, p. 117).
11. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This requires the breath and a “change!” (變) command. He makes a “copper penny” (銅錢) in order to buy paper to make the bartering of goods official (Wu & Yu, 2012, vol. 2, pp. 117-118).
12. **Cloud somersault, travel to heaven**, and **navigation** - He travels “with one wag of his tail” (尾子撻了一撻) to the South Heaven Gate (南天門) in order to thank Prince Nezha for his assistance (Wu & Yu, 2012, vol. 2, p. 118).
  - a. Refer to ch. 3-#6.

## Chapter 34

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). He turns into a “fly” (蒼蠅兒) in order to follow the two lesser devils (Wu & Yu, 2012, vol. 2, p. 120).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This requires a body shake (搖身). He turns into a fellow “little monster” (小妖兒) in order to learn from two new small devils where the demon kings’ **fox-spirit** mother lives. This is because she is in possession of a magic golden rope (幌金繩) (Wu & Yu, 2012, vol. 2, p. 121).
  - a. He is described as “wearing a fox-skin cap and a tiger-skin kilt hitched up to the waist” (... 戴一頂狐皮帽子, 將虎皮裙子倒插上來勒住 ...) (Wu & Yu, 2012, vol. 2, p. 121).
3. **Intelligence** (persuasion and quick thinking) - He introduces himself as a member of the same cave clan. But when the little monsters claim to not recognize him, he states that he is part of the “external division” (外班), thus explaining away his unfamiliarity (Wu & Yu, 2012, vol. 2, p. 122). He goes on to convince the devils of his sincerity by claiming that one of their demon kings had sent him along to speed up their travel (Wu & Yu, 2012, vol. 2, p. 122). The novel explains:
  - a. “When the little fiends saw that his words went straight to the bottom of the truth, they did not suspect anything, thinking instead that Pilgrim indeed was a member of the same clan” (Wu & Yu, 2012, vol. 2, p. 122).
  - b. 小妖見說著海底眼, 更不疑惑, 把行者果認做一家人。
4. **Super strength** - He kills the two fiends with a stroke of his staff, turning them both into a “meat patty” (肉餅) (Wu & Yu, 2012, vol. 2, p. 122).
5. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This requires the breath and a “change!” (變) command. He makes a copy of “Hill-Pawing Tiger” (巴山虎), one of the two small demons that he had just killed (Wu & Yu, 2012, vol. 2, p. 122).
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into “Sea-Lolling Dragon” (倚海龍), the other small monster he had just killed (Wu & Yu, 2012, vol. 2, p. 122).
7. **Intelligence** (deception) and **voice impersonation** - He acts out the parts of both little monsters by inviting the fox-spirit to travel with the magic rope to visit her sons (Wu & Yu, 2012, vol. 2, p. 123).
8. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This **does not** require immortal breath or the “change!” (變) command. He walks a distance ahead of the procession, and while waiting for them to arrive, sits down and

makes a “huge biscuit” (大燒餅). He begins to eat it in order to draw in the female devils (小女妖) carrying the fox-spirit when they arrive (Wu & Yu, 2012, vol. 2, p. 124).

- a. The novel says that “he held [the biscuit] and began to munch on [it]” (抱著啃) (Wu & Yu, 2012, vol. 2, p. 124).

- i. Does this suggest that he can make real food with his hairs?

9. **Super strength** - He kills several demons with his staff:

- a. “Whipping out his iron rod, Pilgrim gave their heads a terrific blow: the one hit directly was reduced at once to pulp, while the other who was swiped by the rod did not die immediately and was still moaning. When the old fiend heard someone moan and stuck her head out to look, Pilgrim leaped before the [sedan chair](#) and slammed the rod down on her head. Brains burst out and blood spurted in every direction from the gaping hole” (Wu & Yu, 2012, vol. 2, p. 124).
- b. 被行者掣出棒，著頭一磨：一個搪著的，打得稀爛；一個擦著的，不死還哼。那老怪聽得人哼，轎子裡伸出頭來看時，被行者跳到轎前，劈頭一棍，打了個窟窿，腦漿迸流，鮮血直冒。

10. **Intelligence** (commandeering enemy equipment) - He retrieves the magic rope from the fox-spirit’s corpse (Wu & Yu, 2012, vol. 2, p. 124).

- a. This means that he has successfully stolen three (of five) heavenly treasures-weapons from the demon kings. These include the gourd, vase, and rope.

11. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This **does not** require immortal breath or the “change!” (變) command. He turns them into the two previously killed monsters, as well as two more into female demons whom he had just killed. The hairs-turned-creatures are later shown to have the ability of speech (Wu & Yu, 2012, vol. 2, p. 125).

12. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He turns into the “Old Madam” (老奶奶), the “nine-tailed fox” (九尾狐狸), whom he had just killed (Wu & Yu, 2012, vol. 2, p. 125).

13. **Intelligence** (deception) and **voice impersonation** - He convincingly portrays the fox-spirit mother, telling the demon kings that “she” would rather eat Zhu Bajie’s ears than the Tang Monk (Wu & Yu, 2012, vol. 2, p. 126).

- a. Unfortunately, this ruse is discovered when Zhu, who recognizes him (because of his tail), tattles in revenge, as well as when a patrol monster announces that they had discovered the dead body of the real fox-spirit (Wu & Yu, 2012, vol. 2, p. 126).

14. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking) - This requires a body shake (搖身). He turns into a “red light” (紅光) in

order to escape the demon kings' cave (Wu & Yu, 2012, vol. 2, p. 126). The novel describes this as a "secret" skill:

- a. "Such abilities made the whole episode fun and games for him. For truly he had mastered this secret: coming together he took on form, but dispersing he became ether" (Wu & Yu, 2012, vol. 2, p. 126).
- b. 似這般手段，著實好耍子。正是那聚則成形，散則成氣。
  - i. He also turns into light in chapter 42 (Wu & Yu, 2012, vol. 2, p. 241). See ch. 42-#4.

15. **Invulnerability** - One of the monsters is able to steal back the rope and uses it to capture Monkey, taking the opportunity to deliver some ineffective sword blows:

- a. "The fiend then gave the rope a tug and pulled Pilgrim down before he gave that bald head seven or eight blows with the sword. The skin on Pilgrim's head did not even redden at all" (Wu & Yu, 2012, vol. 2, p. 128).
- b. 那怪將繩一扯，扯將下來，照光頭上砍了七八寶劍。行者頭皮兒也不曾紅了一紅。
  - i. The demon king takes back the magic gourd and vase once they return to the cave (Wu & Yu, 2012, vol. 2, p. 128).
  - ii. The motif of Sun's crown easily taking direct blows from sharp weapons also appears in chapters 14, 19, 21, 59, and 75 (Wu & Yu, 2012, vol. 1, pp. 314, 383-384, and 408; vol. 3, pp. 125 and 373). See ch. 14-#9, ch. 19-#3, ch. 21-#1, ch. 59-#3, and ch. 75-#10.

16. **Staff transformation, immortal breath, and intelligence** (problem solving) -

This requires the breath and a "change!" (變) command. After the monster takes him to a cave and ties him to a pillar with the rope, Monkey uses a hair-turned-"file of pure steel" (純鋼的銼兒) to file through the hoop pinning his neck (Wu & Yu, 2012, vol. 2, p. 128).

17. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This requires a change command (叫變). Sun creates a fake form (假身) of himself still tied to the pillar (Wu & Yu, 2012, vol. 2, p. 129).

18. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) -

This requires a body shake (幌一幌). His "true form" (真身) turns into a "little monster" (小妖) to stand next to his double (Wu & Yu, 2012, vol. 2, p. 129).

19. **Intelligence** (quick thinking and persuasion) - Zhu Bajie once more tattles on Monkey's transformation, and so our hero tells the alerted demon king: "Zhu Eight Rules is trying to persuade Pilgrim Sun to escape by transformation, but Sun isn't willing. That's why Zhu is hollering" (豬八戒攛道孫行者教變化走了罷，他不肯走，在那裡吆喝哩。) (Wu & Yu, 2012, vol. 2, p. 129).

20. **Intelligence** (problem solving) - Zhu admits that he can recognize his religious brother's transformation because of his red butt (屁股上兩塊紅), so Monkey goes into the kitchen to rub pot soot on his bottom (Wu & Yu, 2012, vol. 2, p. 129).

21. **Intelligence** (deception and persuasion) - He convinces one of the demon king's to remove the magic rope from the fake Sun:
- “Great King, look how that Pilgrim Sun is crawling all over the pillar. The yellow-gold rope, I fear, may be ruined by all that rubbing and stretching. We should get something thicker to tie him up.’ ‘You are right,’ said the old demon, and he took off a belt with a lion buckle from his own waist to hand to Pilgrim” (Wu & Yu, 2012, vol. 2, p. 130).
  - 大王，你看那孫行者拴在柱上，左右爬蹉，磨壞那根金繩，得一根粗壯些的繩子換將下來才好。」老魔道：「說得是。」即將腰間的獅蠻帶解下，遞與行者。
22. **Intelligence** (commandeering enemy equipment) - He uses this opportunity to once more steal the magic rope (Wu & Yu, 2012, vol. 2, p. 130).
23. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This requires only the breath. He makes a fake copy of the treasure-weapon (Wu & Yu, 2012, vol. 2, p. 130).
24. **Intelligence** (deception and persuasion) - He resumes his true form outside the cave and then presents himself as his fake brother, “**Grimpil Sun**” (者行孫).
- This is a rearrangement of his religious name “**Pilgrim Sun**” (孫行者).
25. **Invulnerability** - After being magically sucked into the voice-activated heavenly treasure-weapon gourd, he claims that he could never be dissolved since his time in Laozi's furnace gave him an adamantine body:
- “He thought further to himself, ‘It's nothing. I can't be dissolved! When old Monkey caused great disturbance in the Celestial Palace five hundred years ago and was refined for forty-nine days in the eight trigram brazier of Laozi, the process in fact gave me a heart strong as gold and viscera hardy as silver, a bronze head and an iron back, fiery eyes and diamond pupils. How could I be reduced to pus in one and three-quarter hours?’” (Wu & Yu, 2012, vol. 2, p. 131).
  - 沒事，化不得我。我老孫五百年前大鬧天宮，被太上老君放在八卦爐中煉了四十九日，煉成個金子心肝，銀子肺腑，銅頭鐵背，火眼金睛，那裡一時三刻就化得我？
    - It's important to note that by this point, the monsters believe they have successfully captured **two** Monkey Kings.
    - The motif of Sun being sucked inside of a voice-activated heavenly treasure-weapon that can render people into puss in 1-3/4ths hours also appears in chapter 75 (Wu & Yu, 2012, vol. 3, p. 368).
26. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This requires a “change!” (變) command. He transforms it into a fake, half-melted version of himself in order to trick one of the demon kings into thinking that our hero is being successfully dissolved inside (Wu & Yu, 2012, vol. 2, p. 131).

27. **Intelligence** (deception and persuasion) - His fake wails of pain convince one of the monsters that he is being broken down by the treasure-weapon, leading them to open the top to look inside (Wu & Yu, 2012, vol. 2, p. 131).
28. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and problem solving) - This requires a body shake (搖身). His “true form” (真身) turns into a cicada (蟪蛄蟲兒) that sticks to the underside of a sticker sealing the treasure-weapon in order to escape unnoticed when it is opened (cf. Wu & Yu, 2012, vol. 2, p. 131).
29. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a roll (打個滾). He again turns into Sea-Lolling Dragon (倚海龍), the small monster whom he had previously killed, in order to blend in (Wu & Yu, 2012, vol. 2, pp. 131-132).
30. **Intelligence** (deception and commandeering enemy equipment) and **voice impersonation** - “Sea-Lolling Dragon” stands by in attendance, and when the demon kings toast each other with alcohol, one of them passes Monkey the gourd, thus allowing him to steal it again (Wu & Yu, 2012, vol. 2, p. 132).
31. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This **does not** require immortal breath or a “change!” (變) command. He once more makes a “red gourd of purple gold” (紫金紅葫蘆) in order to replace the stolen treasure-weapon (Wu & Yu, 2012, vol. 2, p. 132).

## Chapter 35

1. **Intelligence** (deception and persuasion) - He resumes his true form outside the cave and then presents himself as his fake second brother, “**Sun Pilgrim**” (行者孫) (Wu & Yu, 2012, vol. 2, p. 133).
  - a. Again, this is a rearrangement of his religious name “Pilgrim **Sun**” (孫行者).
2. **Intelligence** (deception and info gathering) - Sun tricks the monster king into revealing the origin of the magic gourd. He then uses this info to provide a similar background for “his” (i.e. the real gourd). He explains both treasure-weapons grew from the same celestial vine, except both are different genders: the fiend’s is male, while his is female (Wu & Yu, 2012, vol. 2, pp. 134-135).
  - a. When his (fake) gourd subsequently doesn’t work, the monster reasons it must be because the male is wife-ridden:
    - i. “Dropping down from the air, the demon beat his breast and stamped his feet, crying, ‘Heavens! And we say that only human life has not changed in the world! Even a treasure like this is afraid of his mate: when the female meets the male, it ceases to be effective!’” (based on Wu & Yu, 2012, vol. 2, p. 135).
    - ii. 那魔墜將下來，跌腳搥胸道：「天那！只說世情不改變哩，這樣個寶貝，也怕老公，雌見了雄，就不敢裝了。」
  - b. The motif of Monkey tricking spirits into revealing the origins of heavenly treasure-weapons so that he can copy the story for his own purposes also appears in chapter 71 (Wu & Yu, 2012, vol. 3, p. 311). See ch. 71-#10.
3. **Intelligence** (deception and planning) - Monkey takes the failure of the fake gourd as an opportunity to magically suck the fiend into the real item, where the spirit is quickly melted (Wu & Yu, 2012, vol. 2, p. 135).
4. **Intelligence** (knowledge base: classics) - He sloshes the resulting liquid while walking, using the rhythm to recite a wide array of subjects:
  - a. “Look at him! He shook the thing [the gourd] in his hand constantly while reciting, ‘[The Classic of Change of King Wen](#), [Great Sage Confucius](#), Master Zhou of Lady Peach-Blossom, [Master Ghost Valley](#)’” (Wu & Yu, 2012, vol. 2, p. 136).
  - b. 你看他手裡不住的搖，口裡不住的念道：「周易文王、孔子聖人、桃花女先生、鬼谷子先生。」
    - i. These are all classics of divination, ethics, and rhetoric/warfare, thus showing the breadth of his learning.
5. **Body beyond body** (i.e. magic hairs) and **intelligence** (quick thinking) - This requires chewing and a “change!” (變) command. He makes hundreds of clones

to fight against an army of little but fierce monsters unleashed by the remaining demon king (Wu & Yu, 2012, vol. 2, pp. 138-139).

- a. The clones are described as being different sizes. The larger ones use staves, while the medium and smaller ones fight with their bare hands (Wu & Yu, 2012, vol. 2, p. 139).
  - b. The novel describes the devastation wrought by the clones:
    - i. “As he [Sun Wukong] sped up to the entrance of the cave and lowered the direction of his cloud, he saw a hundred-odd little fiends outside the door, every one of them with head wounds or broken legs, with lesions and bruises. They were the ones injured by his magic of the Body beyond the Body, all standing there whimpering and in pain” (Wu & Yu, 2012, vol. 2, p. 140).
    - ii. 急到門前，把雲頭按落，又見那洞門外有百十個小妖，都破頭折腳，肉綻皮開。原來都是他分身法打傷了的，都在這裡聲聲喚喚，忍疼而立。
6. **Staff multiplication** - This is done to arm the larger of his hair clones (Wu & Yu, 2012, vol. 2, p. 139).
7. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This **does not** require a “change!” (變) command. When the demon king responds with a spiritual fire attack from his magic fan (one of the five treasure-weapons), Monkey makes a fake copy of himself (假身) to make it look like he is fleeing the flames (Wu & Yu, 2012, vol. 2, p. 140).
8. **Fire avoidance spell** (避火訣) - This requires a magic hand sign (捻著). His “true form” (真身) performs the spell and then flies up into the clouds (Wu & Yu, 2012, vol. 2, p. 140).
- a. He does this to avoid the hair on his body from being singed. See the notes for ch. 2-#14.
9. **Intelligence** (commandeering enemy equipment) - He rushes into the then unoccupied cave intending to save his kidnapped master, but he’s distracted by the glow of the aforementioned heavenly vase. He leaves after stealing it (Wu & Yu, 2012, vol. 2, p. 140).
10. **Intelligence** (commandeering enemy equipment) - He later returns and steals the magic fan while the demon king is sleeping (Wu & Yu, 2012, vol. 2, p. 141).
11. **Intelligence** (commandeering enemy equipment) - After a few skirmishes with the monster, Monkey sucks him inside the gourd, allowing our hero to finally steal the magic sword (Wu & Yu, 2012, vol. 2, p. 145).
- a. This means that he has successfully stolen all five of the heavenly treasure-weapons from the demon kings. This includes the rope, gourd, vase, fan, and sword.
    - i. These are eventually returned to Laozi, their rightful owner (Wu & Yu, 2012, vol. 2, p. 146).

## **Chapter 36**

1. **Size manipulation** and **intelligence** (problem solving) - This requires a stretch of his torso (腰兒躬一躬). Upon entering a new area, he grows over two *zhang* (二丈; 20.86 ft/6.36 m) tall in order to wipe off dirt obscuring the sign over a door (based on Wu & Yu, 2012, vol. 2, p. 150).
  - a. Refer to the notes for ch. 3-#6.
2. **Super strength** - After a rude abbot treats the Tang Monk disrespectfully, Monkey easily smashes through the wooden door of his monastery chambers (Wu & Yu, 2012, vol. 2, p. 155).
3. **Super strength** - He then showcases his power by pulverizing a stone lion with his staff in order to scare the abbot into treating Tripitaka with more respect (Wu & Yu, 2012, vol. 2, p. 156).
4. **Intelligence** (knowledge base: astronomy and philosophy) - Noticing how his master is admiring the moon, he describes at length [its phases](#) according to [yin-yang theory](#) (Wu & Yu, 2012, vol. 2, pp. 159-160).
  - a. See the [04-27-24 update here](#).
  - b. Refer to ch. 35-#4, ch. 38-#2, and ch. 50-#2 for other examples of his knowledge base.

## Chapter 37

1. **Body beyond body** (i.e. magic hairs), **immortal breath**, **intelligence** (planning)
  - This requires the breath and a “change!” (變) command. After the ghost of a

murdered and dethroned king requests Tripitaka's aid, Sun makes a "red lacquered box plated in gold" (紅金漆匣兒) in order to house a piece of imperial jewelry entrusted to his master (Wu & Yu, 2012, vol. 2, p. 169).

2. **Intelligence** (planning) - He devises a plan to reveal the secret of the monarch's murder and replacement by [a demon](#). It involves Monkey somehow drawing the king's son to the monastery, where our hero will hide inside of the box held by the Tang Monk. Tripitaka is to give the prince the cold shoulder, and when this angers the royal, Sun will magically protect his master from harm. Then Tripitaka will reveal his name and quest to seek the Buddha, but he will change the mission details by stating that he has three treasures to offer the Buddhist patriarch. When the prince asks to see them, Tripitaka will note how his [cassock](#) (given to him by Guanyin) is a third-rate treasure, but that the box contains even greater wonders. The first is the "King-Making Thing" (立帝貨), a miniature monk which can see 500 years into the past, 500 years of the present, and 500 years into the future. The other is of course the king's signature jewelry (Wu & Yu, 2012, vol. 2, pp. 169-170).
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - He flies into the sky and sees the former king's capital city 40 *li* (四十里; 12.42 mi/20 km) away, which is surrounded by a dark aura: "It was shrouded by unending layers of eerie mists and battered by constant gusts of demonic wind" (又見那怪霧愁雲漠漠, 妖風怨氣紛紛) (Wu & Yu, 2012, vol. 2, p. 170).
  - a. This is due to the presence of the evil spirit living there.
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception, planning, and quick thinking) - This requires a body shake (搖身). As luck would have it, the Prince just so happens to leave the city on a hunting trip when Monkey approaches by cloud. Therefore, Sun turns into a "little white rabbit" (白兔兒) in order to further the plan (Wu & Yu, 2012, vol. 2, pp. 171-172).
5. **Intelligence** (deception and planning) - He intercepts the prince's arrow and carries it away like the rabbit had been successfully wounded, thus leading the royal son to the monastery. He leaves the arrow stuck on a doorpost and runs inside (Wu & Yu, 2012, vol. 2, p. 172).
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This **does not** require a body shake (搖身). He turns into the King-Making Thing, a "tiny monk about two [cun](#) tall" (二寸長的小和尚兒; 2.5 in or 6.36 cm), as part of the plan (based on Wu & Yu, 2012, vol. 2, p. 172).
  - a. One *chi* is roughly 12.3 in or 31.8 cm, and during the Ming, it equaled 10 *cun* (寸; a.k.a. "Chinese inches"). Therefore, one *cun* would be about 1.25 in or 3.18 cm (Jiang, 2005, p. xxxi).
7. **Secret communication** and **intelligence** (planning) - When the prince is offended by the Tang Monk not responding to him, Monkey "recite[s] in silence a

spell” (默默的念咒) demanding that the various Buddhist deities assigned to protect Tripitaka save him from being bound and beaten by royal soldiers (Wu & Yu, 2012, vol. 2, p. 173).

8. **Size manipulation** - This requires him to stretch his torso (腰伸一伸). When the prince makes fun of his height, Monkey grows another “3 *chi* and 4 or 5 *cun*” (長了有三尺四五寸; roughly 3.65 ft/1.11 m) (based on Wu & Yu, 2012, vol. 2, p. 174), reaching [his normal height](#) of 3 *chi* and 6 or 7 *cun* (roughly 3.86 ft/1.176 m).
  - a. Refer to the notes for ch. 3-#6.
9. **Intelligence** (planning and persuasion) - The “monk” lessens the prince’s skepticism about his father’s murder by revealing facts about the past, showing him the aforementioned jewelry, and divulging Monkey’s true identity and history. He then suggests that the royal son take the jewelry to his mother and ask if there has been any change in her husband’s affections. Finally, he suggests that the prince secretly enter the city from a rear entrance so as to avoid arousing the suspicion of the demon-turned-king (Wu & Yu, 2012, vol. 2, pp. 175-177).

## Chapter 38

1. **Summoning gods**, **cosmic social connections**, and **intelligence** (planning and quick thinking) - He “ma[kes] the magic sign, and recite[s] the spell, Let *Om* and *Ram* purify the Dharma-realm” (捻著訣, 念一聲「唵藍淨法界」的真言 ...) to call forth local earth gods. They refer to themselves in the diminutive upon arrival:

“Great Sage, what is your wish when you command these humble deities to appear?” (大聖, 呼喚小神, 有何使命?) (Wu & Yu, 2012, vol. 2, p. 181). He then orders them to gather a large collection of wild game in order to give the impression that the prince’s hunting trip was very successful, thereby avoiding the suspicion of the demon-turned-king (Wu & Yu, 2012, vol. 2, p. 181).

2. **Intelligence** (knowledge base: law) - Monkey proves to have knowledge of ancient statutes. He tells Tripitaka that according to the “[legal codes](#) established by [Xiao He](#)” (蕭何的律法), he needs to discover the dead king’s body in order to have the evidence necessary to charge and convict the monster with the crime (Wu & Yu, 2012, vol. 2, p. 182).
3. **Intelligence** (planning) - He devises a plan in which he and Zhu Bajie will infiltrate the city, retrieve the monarch’s body from a hidden well, and then later confront the demon with the evidence before all of the court officials. Finally, the prince and queen will be called upon to properly mourn over the monarch’s body (Wu & Yu, 2012, vol. 2, p. 183).
4. **Intelligence** (deception and persuasion) - He convinces Zhu to help him by saying he will let the pig-spirit keep the demon’s magic treasure-weapon that is capable of defeating a 10,000-strong army. This is of course a lie as the well where the “treasure” is held actually contains the king’s corpse (Wu & Yu, 2012, vol. 2, pp. 183-184).
  - a. Monkey touts his great powers of persuasion:
    - i. “But watch me! If you [Tripitaka] let me go near him, I’ll use only my healthy, three-*cun* [3.75 in or 9.54 cm] tongue to persuade him. Never mind that he is Zhu Eight Rules; even if he were Zhu Nine Rules, I would have the ability to make him go with me” (based on Wu & Yu, 2012, vol. 2, p. 183).
    - ii. 我這去, 但憑三寸不爛之舌, 莫說是豬八戒, 就是豬九戒, 也有本事教他跟著我走。
5. **Super jump** - Both Monkey and Zhu jump over a palace wall in the middle of the night (Wu & Yu, 2012, vol. 2, p. 184).
6. **Super strength** - After Zhu falls a tree and digs up the well beneath it, Monkey effortlessly picks up his religious brother with the staff and lowers him into the hole. And after Zhu retrieves the corpse from an underwater dragon kingdom, Sun lifts him out with no problem (Wu & Yu, 2012, vol. 2, pp. 186 and 189).
  - a. As a reminder, Zhu is described in chapter 29 as having a body so large that it “causes even the wind to rise when he walks” (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that he is so heavy that “[n]ot even a dozen people could budge him” (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).

7. **Mighty wind** and **intelligence** (problem solving) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (... 捻著訣, 念聲咒語, 往巽地上吸一口氣). He uses his breath to blow himself and Zhu over the city wall (Wu & Yu, 2012, vol. 2, p. 190).
  - a. The characters apparently forget that they can fly on clouds and wind.

## Chapter 39

1. **Travel to heaven** and **navigat~~ion~~** - Bitter at his religious brother for being lied to, Zhu goads Tripitaka into using the tight-fillet spell in order to force Sun to find a way to resurrect the king. He travels to the South Heaven Gate (南天門) in order to attain a life-restoring pill from Laozi in the [33rd heaven](#) (Wu & Yu, 2012, vol. 2, pp. 192-193).
  - a. Refer to ch. 3-#6.

- b. Zhu tricks the Tang Monk into ignoring Sun's original plan to retrieve the monarch's spirit from the underworld because it is too easy (Wu & Yu, 2012, vol. 2, p. 192). This method is actually used to resurrect an old man in chapter 97 (Wu & Yu, 2012, vol. 4, p. 339). See ch. 97-#11.
2. **Immortal breath(?)** or **mouth to mouth resuscitation(?)** - Monkey brings the long-dead ruler back to life with the magic pill and by blowing air into the monarch's various bodily channels:
  - a. "The Great Sage, therefore, went forward and clamped his thundergod beak to the lips of the king: a mighty breath was blown through his throat to descend the tiered towers. Invading the bright hall, it reached the [cinnabar field](#) and the jetting-spring points beyond before it reversed its direction and traveled to the mud-pill chamber of the crown. With a loud swoosh, the king's breath came together and his spirit returned" (Wu & Yu, 2012, vol. 2, p. 196).
  - b. 這大聖上前，把個雷公嘴，噙著那皇帝口唇，呼的一口氣吹入咽喉，度下重樓，轉明堂，徑至丹田，從湧泉倒返泥垣宮。呼的一聲響亮，那君王氣聚神歸 ...
    - i. This is not the last time that he will resurrect the dead. He does it again in chapter 97 when he retrieves an old man's soul from the underworld and forces it back into his body (Wu & Yu, 2012, vol. 4, p. 339). See ch. 97-#11.
3. **Intelligence** (planning) - He makes the newly revived king dress as a monk and carry the luggage from the monastery so he won't be recognized when they enter the city (Wu & Yu, 2012, vol. 2, pp. 196-197).
4. **Intelligence** (planning) - After requesting to have their travel rescript signed, Monkey purposely enrages the demon-turned-king by ignoring court etiquette and calling his kingdom an inferior state to the Tang (Wu & Yu, 2012, vol. 2, p. 199).
5. **Magic of Immobilization** - This **does not** require a magic hand sign (捻著訣) or oral spell (咒語), but it **does** require pointing (一指) and shouting "Cease!" (莫來!). He freezes an entire court of military and civil officials rushing to arrest him (Wu & Yu, 2012, vol. 2, pp. 199-200).
  - a. A prior instance of this in chapter 5 requires a magic hand sign, an oral spell, and shouting "Stay! Stay! Stay!" (捻著訣，念聲咒語 ... 道：「住！住！住！」) (Wu & Yu, 2012, vol. 1, p. 164). See ch. 5-#3.
6. **Intelligence** (deception and persuasion) - He convinces the demon that their "porter" is a deaf idiot who was only hired because of his knowledge of routes to the west. However, the monster becomes unnerved when Sun reveals him to be the rightful king in an impromptu poem (Wu & Yu, 2012, vol. 2, pp. 201-202).
7. **Fiery eyes and golden pupils** - Monkey locates the fiend after it flees:

- a. “Rising straight up to the clouds of the Ninefold Heaven, Pilgrim opened wide his eyes to stare all around: the demon king, having escaped with his life, was fleeing toward the northeast” (Wu & Yu, 2012, vol. 2, p. 202).
  - b. 他原來跳在九霄雲裡，睜眼四望，看那魔王哩。只見那畜果逃了性命，徑往東北上走哩。
    - i. [This Chinese dictionary](#) notes that the “Ninefold Heaven” is just a metaphor for a place high in the sky, so it doesn’t refer to the celestial realm.
- 8. **Summoning gods**, **cosmic social connections**, and **intelligence** (problem solving and quick thinking) - The demon is defeated in one-on-one combat, and so he returns to the palace and takes on the Tang Monk’s appearance. Not able to distinguish one from the other, Monkey summons a cadre of gods in the hope that they can help:
  - a. “Old Monkey is trying to subdue a monster here, who has changed himself into the likeness of my master. Both their form and substance seem exactly the same and it’s difficult to tell them apart. But you may be able to distinguish them in secret ...” (Wu & Yu, 2012, vol. 2, pp. 203-204).
  - b. 老孫至此降妖，妖魔變作我師父，氣體相同，實難辨認。汝等暗中知會者 ...
    - i. He almost kills the correct Tripitaka when the fiend outsmarts them, but thankfully the gods are there to block his strike (Wu & Yu, 2012, vol. 2, p. 204).
      - 1. His inability to see through the monster’s disguise shows that his fiery eyes and golden pupils (i.e. magic eyes) have limitations. See the notes for ch. #7-#2.

## Chapter 40

- 1. **Shortening the ground** (i.e. shrinking distances) and **intelligence** (problem solving) - This requires that Monkey point his staff backwards (金箍棒往後一指). He performs the “magic of shortening the ground and moving the mountain” (移山縮地之法) in order to transport Tripitaka past an area suspected to house a monster-spirit (Wu & Yu, 2012, vol. 2, p. 211).
  - a. Refer to ch. 22-#4.
  - b. An example of this power in chapter 31 has the shorter title “縮地法” (Wu & Yu, 2012, vol. 2, p. 85). See ch. 31-#9.

2. **Fiery eyes and golden pupils** (i.e. magic eyes) - He sees through [Red Boy's](#) disguise as a bound child hanging from a tree, but Tripitaka forces him to carry the fiend anyway (Wu & Yu, 2012, vol. 2, p. 214).
3. **Super strength** - He easily carries over 1,000 catties (千斤; 1,322.77 lbs/600 kg) of weight when Red Boy blows on his back with magic breath (Wu & Yu, 2012, vol. 2, p. 216).
  - a. The motif of Monkey being forced to carry a disguised demon who subsequently uses magic to weigh him down also appears in chapter 33 (Wu & Yu, 2012, vol. 2, pp. 108-109). See ch. 33-#3.
4. **Super strength** - Realizing that our hero is about to kill him, Red Boy produces a fake, magic corpse and escapes in spirit. Sun reduces it to a "meat patty" (肉餅) by smashing it against some rocks (Wu & Yu, 2012, vol. 2, p. 216).
5. **Three-headed and six-armed form** (i.e. war form) - Monkey angrily lashes out at his surroundings when the spirit subsequently kidnaps his master without leaving a trace (Wu & Yu, 2012, vol. 2, p. 218).
  - a. The motif of Sun lashing out for the given reason also appears in chapter 81 (Wu & Yu, 2012, vol. 4, p. 93). See ch. 81-#7.
6. **Staff multiplication** - This is done to arm his war form (Wu & Yu, 2012, vol. 2, p. 218).

## Chapter 41

1. **Martial arts** (armed) - After finding his cave and angering him, Monkey engages Red Boy in combat. The novel then describes our hero's great martial skill:
  - a. "Standing on one side, Zhu Eight Rules [Bajie] saw clearly what was going on: although the monster-spirit was not about to be defeated, he was only parrying the blows left and right, and did not attack his opponent at all; and, although Pilgrim did not seem able to prevail all at once, he was, after all, such an adroit and skillful warrior that the rod back and forth never seemed to leave the vicinity of the monster's head" (Wu & Yu, 2012, vol. 2, p. 224)

- b. 豬八戒在傍邊看得明白：妖精雖不敗陣，卻只是遮攔隔架，全無攻殺之能；行者縱不贏他，棒法精強，來往只在那妖精頭上，不離了左右。
        - i. The motif of Sun aiming his staff attacks at the head of a demon who is only able to defend and not attack also appears in chapter 67 (Wu & Yu, 2012, vol. 3, p. 249). See ch. 67-#7.
2. **Fire avoidance spell** and **intelligence** (problem solving) - This requires a hand symbol (捏著). Monkey performs this so he can dive headfirst into Red Boy's powerful spiritual flames (Wu & Yu, 2012, vol. 2, p. 225).
  - a. I should note that he can't see because of the fire and smoke:
    - i. "Because the fire and smoke were so intense, Pilgrim could not even see the way before the cave's entrance and therefore he could not search for the fiend" (Wu & Yu, 2012, vol. 2, p. 226).
    - ii. 行者被他煙火飛騰，不能尋怪，看不見他洞門前路徑 ...
      1. This shows that the spell has a limitation.
3. **Cloud somersault** and **naviga**tion**** - Wanting to enlist the dragon kings to help him extinguish Red Boy's flames, he heads east: "Mounting the clouds to leave that place, he arrived at the Eastern Ocean in a moment" (... 縱雲離此地，頃刻到東洋 ... ; i.e. He travels from the Western Continent to the ocean next to the Southern Continent in an instant) (Wu & Yu, 2012, vol. 2, p. 227).
4. **Water-controlling magic** - He uses "water-division magic" (逼水法) in order to travel to the underwater Dragon Kingdom (Wu & Yu, 2012, vol. 2, p. 227).
  - a. The novel states that he "parts the waves" (分開波浪) while using this power (cf. Wu & Yu, 2012, vol. 2, p. 227).
  - b. An earlier use of this power in chapter 3 calls it the "magic of water restriction" (閉水法) (Wu & Yu, 2012, vol. 1, p. 133). Refer to ch. 3-#7.
  - c. He is later shown capable of magically summoning Dragon Kings without the need to travel to their respective underwater kingdoms (Wu & Yu, 2012, vol. 2, p. 313; vol. 3, p. 277; vol. 4, pp. 21 and 178). See ch. 46-#28, ch. 69-#4, ch. 77-#5, and ch. 87-#2.
5. **Intelligence** (persuasion and planning) and **cosmic social connections** - He convinces the Dragon Kings of the world's oceans to lend him aquatic soldiers to help douse Red Boy's flames with rain (Wu & Yu, 2012, vol. 2, pp. 228-229).
6. **Intelligence** (deception and planning) - He provokes combat so Red Boy will leave his cave, thus leaving him susceptible to the dragons' rain.
7. **Fire Avoidance Spell** and **intelligence** (problem solving) - This requires a magic hand sign (捻著訣). Monkey once again performs this so he can dive headfirst into Red Boy's powerful spiritual flames (Wu & Yu, 2012, vol. 2, p. 231).
  - a. This spell, however, does not protect him from the heat and smoke of the demon's fire. Monkey shortly thereafter flees and **dies** from thermal shock

upon seeking the relief of water. But, thankfully, he is resuscitated by Zhu Bajie (Wu & Yu, 2012, vol. 2, pp. 231-232).

- i. As a reminder, Zhu suggests that his religious brother has many lives because of his magical skill: “If he is capable of seventy-two transformations, he has seventy-two lives” (他有七十二般變化，就有七十二條性命。) (Wu & Yu, 2012, vol. 2, p. 232).
  1. If true, this would have interesting implications for his various immortalities. Would someone have to kill him 72 times in order to make sure that he is dead for good?
    - a. However, this is little more than speculation as the narrative never mentions Sun respawning after death like a video game character.
- ii. It's important to point out that Red Boy's flame is not earthly or heavenly fire. It's something far more powerful. A poem explains:
  1. *“Torrid and fierce, a blaze reaching the sky;  
Hot and brilliant, it reddens the whole earth.  
It's like a fiery wheel flying up and down,  
Like charcoals aglow dancing east and west.  
This fire is not from Suiren drilling wood,  
Or from Laozi roasting cinnabar;  
It's not fire from Heaven, Nor is it a wildfire.  
It's the realized samadhi fire born of the demon's  
self-cultivation.  
The five carts conform to the Five Phases  
That grow and transform to beget the flame.  
The liver's wood can make the heart's fire strong;  
The heart's fire can calm the earth of the spleen;  
The spleen's earth begets metal, which changes into water;  
Water can beget wood, thus the magic's complete.  
Growth and transformation, all are caused by fire,  
For all things flourish when fire fills the sky?  
The fiend, long enlightened, summons samadhi.  
He rules the West forever as number one”* (Wu & Yu, 2012, vol. 2, pp. 225-226).
  2. 炎炎烈烈盈空燎，赫赫威威遍地紅。卻似火輪飛上下，猶如炭屑舞西東。這火不是燧人鑽木，又不是老子炮丹，非天火，非野火，乃是妖魔修煉成真三昧火。五輛車兒合五行，五行生化火煎成。肝木能生心火旺，心火致令脾土平。脾土生金金化水，水能生木徹通靈。生生化化皆因火，火遍長空萬物榮。妖邪久悟呼三昧，永鎮西方第一名。

- iii. Additionally, the novel notes that adding water only makes the flames worse:
    - 1. “The rain descended in torrents but it could not extinguish the fiend's fire at all. The fact of the matter was that what the Dragon Kings let loose happened to be unauthorized rain, capable of putting out worldly fires. How could it extinguish the true fire of samadhi cultivated by that monster-spirit? It was, in fact, like adding oil to the fire, making the blaze all the more intense” (Wu & Yu, 2012, vol. 2, pp. 230-231).
    - 2. 那雨淙淙大小，莫能止息那妖精的火勢。原來龍王私雨，只好潑得凡火，妖精的三昧真火如何潑得？好一似火上澆油，越潑越灼。
- 8. **Super smell** - He smells misfortune on the wind, realizing that something bad has happened to Zhu Bajie, who had been sent to seek Guanyin's aid:
  - a. “A gust of putrid wind blew past and, sneezing immediately, he said, “Bad! Bad! This wind betokens misfortune more than good luck! Zhu Eight Rules, I think, must have taken the wrong way” (Wu & Yu, 2012, vol. 2, p. 235).
  - b. ... 只見一陣腥風，刮面而過，他就打了一個噴嚏道：「不好，不好！這陣風凶多吉少，想是豬八戒走錯路也。」
    - i. Zhu had previously been kidnapped by Red Boy (Wu & Yu, 2012, vol. 2, p. 234).
    - ii. Super smell also appears in chapters 20, 67, and 91 (Wu & Yu, 2012, vol. 1, p. 400; vol. 3, p. 248; vol. 4, p. 241). See ch. 20-#1, ch. 67-#6, and ch. 91-#2.
- 9. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking and deception) - This **does not** require a body shake, but it **does** require a “change!” (變) command. Still weakened from his injuries, Monkey turns into a “cloth wrapper adorned with gold” (銷金包袱) in order to avoid fighting a group of Red Boy's armed fiends (Wu & Yu, 2012, vol. 2, p. 235).
- 10. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This **does not** require a “change!” (變) command, but it **does** require the breath. He recreates the aforementioned wrapper (Wu & Yu, 2012, vol. 2, pp. 235-236). The novel applauds his deceptive nature: “Dear Pilgrim! Even in the midst of falsehood he knew greater falsehood, and each fakery of his produced more fakery!” (好行者，假中又假，虛裡還虛 ...) (Wu & Yu, 2012, vol. 2, p. 235).
- 11. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This **does not** require a body shake (搖身). His “true form” (真身) turns into a fly (蒼蠅兒) in order to infiltrate the cave and later follow a

group of small fiends sent to invite the “[Bull Monster/Demon King](#)” (牛魔王), Red Boy’s father and an old friend of Monkey’s, to eat the Tang Monk (Wu & Yu, 2012, vol. 2, p. 236).

## Chapter 42

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into the Bull Demon King in order to deceive the group of small fiends (Wu & Yu, 2012, vol. 2, p. 237).
2. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This requires a “change!” (變) command. He creates devil attendants for the fiend:
  - a. “They changed into several little fiends who were mounting falcons, leading hounds, and brandishing bows and arrows as if they were hunting in the fold of the mountain” (Wu & Yu, 2012, vol. 2, pp. 235-236).
  - b. 在那山凹裡，駕鷹牽犬，搭弩張弓，充作打圍的樣子...

- i. I love how Monkey is able to supply his hair-clones with tools and animals.
3. **Intelligence** (deception and persuasion) and **voice impersonation** - He convincingly portrays Red Boy's father at first, but his touting of Sun's powers and claim that he can't eat the Tang Monk until the next day because he's on a temporary vegetarian diet (based on the [sexagenarian calendar](#)) arouses Red Boy's suspicions (Wu & Yu, 2012, vol. 2, pp. 238-240).
  - a. Unfortunately this ruse is discovered when the "Bull Demon King" is unable to tell Red Boy about the particulars of his birth when asked (Wu & Yu, 2012, vol. 2, pp. 240-241).
  - b. The motif of Monkey claiming to be on a sexagenarian cycle-based vegetarian diet that keeps him from eating meat until the following day also appears in chapter 84 (Wu & Yu, 2012, vol. 4, pp. 134-135). See ch. 84-#8.
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking) - This **does not** require a body shake (搖身). Still in a weakened state, our hero turns into a "golden beam of light" (金光) in order to escape a group of small monsters attacking him with weapons (Wu & Yu, 2012, vol. 2, p. 241).
  - a. He also turns into light in chapter 34 (Wu & Yu, 2012, vol. 2, p. 126). See ch. 34-#14.
5. **Cloud somersault, navigation, intelligence** (problem solving), and **cosmic social connections** - It takes him "much less than half an hour" (那消半個時辰) to travel from the Western Continent to the South Seas (南海) in order to seek Guanyin's aid (Wu & Yu, 2012, vol. 2, p. 242).
  - a. She subsequently forces him to give up one of his life-saving hairs as a sign of loyalty (Wu & Yu, 2012, vol. 2, p. 245). The novel doesn't mention the Bodhisattva giving it back, but the third hair appears in chapter 75 (Wu & Yu, 2012, vol. 3, pp. 369).
6. **Super strength** - Guanyin devises a plan, part of which involves Monkey provoking combat in order to draw Red Boy outside his cave:
  - a. "He [Sun] lifted the iron rod and with one blow punched a big hole in the door. The little fiends were so terrified that they ran inside, crying, "Pilgrim Sun has smashed our door!" (Wu & Yu, 2012, vol. 2, p. 248).
  - b. 舉鐵棒，將門一下，打了一個窟窿。慌得那小妖跌將進去道：「孫行者打破門了。」
7. **Multitude of terrestrial killers(?)** (i.e. 72 changes) and **intelligence** (quick thinking) - He feigns being defeated and flees, leading the demon to Guanyin: "Pilgrim, with one shake of his body, slipped into the divine luminosity that surrounded the body of the Bodhisattva and disappeared" (行者將身一幌，藏在那菩薩的神光影裡。) (Wu & Yu, 2012, vol. 2, p. 249).

- a. I'm a little confused by this. Does he transform into light in order to hide in Guanyin's halo?
  - i. This is similar to chapter 77 when the Buddha devises a plan where Monkey is to provoke combat with [three demon kings](#) and feign defeat, leading them to the Enlightened One. He then hides in the Tathagata's halo (金光影) (Wu & Yu, 2012, vol. 4, p. 30).
- b. Red Boy is subsequently subdued and becomes the [bodhisattva's disciple](#) (Wu & Yu, 2012, vol. 2, pp. 251-252).

## Chapter 43

1. **Intelligence** (knowledge base: scripture) - Monkey reprimands his master for worrying about a sound, reminding him of lessons from scripture:
  - a. “‘You have quite forgotten again the Heart Sutra.’ ‘The [Heart Sutra](#),’ said the Tang Monk, ‘was imparted to me orally by the [Crow's Nest Zen Master](#) [ch. 19] of the Pagoda Mountain. It has fifty-four sentences, all in all, two hundred and seventy characters. I memorized it at the time and up till now, I have recited it often. Which sentence do you think I have forgotten?’

Pilgrim said, ‘Old Master, you have forgotten the one about ‘no eye, ear, nose, tongue, body, or mind.’ Those of us who have left the family should see no form with our eyes, should hear no sound with our ears, should

smell no smell with our noses, should taste no taste with our tongues; our bodies should have no knowledge of heat or cold, and our minds should gather no vain thoughts. This is called the extermination of the Six Robbers. But look at you now! Though you may be on your way to seek scriptures, your mind is full of vain thoughts: fearing the demons you are unwilling to risk your life; desiring vegetarian food you arouse your tongue; loving fragrance and sweetness you provoke your nose; listening to sounds you disturb your ears; looking at things and events you fix your eyes. You have, in sum, assembled all the Six Robbers together. How could you possibly get to the Western Heaven to see Buddha?”

- b. 你把那《多心經》又忘了也？」唐僧道：「《多心經》乃浮屠山烏巢禪師口授，共五十四句，二百七十個字。我當時耳傳，至今常念，你知我忘了那句兒？」行者道：「老師父，你忘了『無眼耳鼻舌身意』。我等出家之人，眼不視色，耳不聽聲，鼻不嗅香，舌不嘗味，身不知寒暑，意不存妄想：如此謂之祛褪六賊。你如今為求經，念念在意；怕妖魔，不肯捨身；要齋吃，動舌；喜香甜，觸鼻；聞聲音，驚耳；睹事物，凝眸；招來這六賊紛紛，怎生得西天見佛？」
  - i. The motif of Sun reminding his master of the *Heart Sutra* also appears in chapters 85 and 93 (Wu & Yu, 2012, vol. 4, pp. 144-145 and 264-265). See ch. 85#2, and ch. 93-#1.
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - After Tripitaka is kidnapped in a new area, he claims to have noticed “something perverse” (不正氣) about a boatman who turned out to be [a serpent-monster](#) (Wu & Yu, 2012, vol. 2, p. 257).
3. **Water-controlling magic** - This requires a magic hand sign. Monkey uses “water-repellent magic” (避水訣) in order to travel underwater and confront the Dragon King of the Western Ocean, who is the uncle of the fiend (Wu & Yu, 2012, vol. 2, p. 260).
  - a. This is said to “part the waves” (分開波浪) (based on Wu & Yu, 2012, vol. 2, p. 260).
4. **Cosmic social connections** - The Dragon King of the Western Ocean greets him as the “Great Sage” (大聖) and offers him some tea (Wu & Yu, 2012, vol. 2, p. 261).
5. **Water-controlling magic** - This requires a magic hand sign. After obtaining an army of dragon soldiers to help subdue the monster, Monkey once again uses “water-repellent magic” (避水訣) to make his way to the surface (Wu & Yu, 2012, vol. 2, p. 262).

## Chapter 44

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - After entering a new area, he rises into the clouds and sees a city that is “veiled by auspicious luminosity after all and not by any baleful vapor” (... 倒也祥光隱隱, 不見甚麼凶氣紛紛。) (Wu & Yu, 2012, vol. 2, p. 269).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into a “mendicant Daoist of the [Complete Truth](#) order” (遊方的雲水全真) in order to question two Daoists who are subjugating Buddhist monks (Wu & Yu, 2012, vol. 2, p. 270).
  - a. The mendicant is described as “[wearing an] exorcist hamper ... on his left arm” and “[s]triking a hollow [wooden fish](#) with his hands and chanting lyrics of Daoist themes” (... 左臂上掛著一個水火籃兒, 手敲著漁鼓, 口唱著道情詞 ...) (Wu & Yu, 2012, vol. 2, p. 270).
3. **Intelligence** (persuasion and info gathering) - Monkey convinces the Daoists that he is a coreligionist from a foreign land, leading them to explain how their kingdom has come to enslave all Buddhist monks. He further convinces them to

allow him to find and free a “relative” among the monks, giving him a chance to question the clerics about their situation. In the end, he tries to free the monks by claiming that all of them are his relatives (Wu & Yu, 2012, vol. 2, pp. 270-275).

4. **Super strength** - When the Daoists refuse to let them all go, he kills the rude individuals with his staff:

a. “This one blow made

*Their heads crack, their blood squirts, their bodies sink low;  
Their skin split, their necks snap, their brains outflow!”* (Wu & Yu, 2012, vol. 2, p. 275).

b. ... 可憐就打得頭破血流身倒地，皮開頸折腦漿傾。

5. **Super strength** - He pulls an extremely heavy wagon full of building supplies up a steep grade and then destroys it:

a. “Exerting his magic power, he yanked the cart [being hauled by many monks] through the two passes and up the spine ridge before picking it up and smashing it to pieces (Wu & Yu, 2012, vol. 2, p. 277).

b. 使個神通，將車兒拽過兩關，穿過夾脊，提起來，摔得粉碎。

i. [This cart is a metaphor](#) for Daoist internal practices.

6. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning) - After freeing the monks, he creates an army of hair clones that individually appear to help the 500 traveling clerics when his name is called:

a. “Dear Great Sage! He plucked a handful of hairs that he chewed into small pieces. To each of the monks he gave a piece with the instruction: ‘Stick it into the nail of your fourth finger and then make a fist. You can walk as far as you want. Don’t do anything if no one comes to seize you, but if there should be someone trying to arrest you, hold your fist up tightly and cry, ‘Great Sage, Equal to Heaven.’ I will come at once to protect you.’”

“‘Father,’ said the monks, ‘if we walk too far away and you can’t see or hear us, what good will it do?’ ‘Relax,’ said Pilgrim, ‘for even if you are ten thousand miles away, I guarantee that nothing will happen to you.’ One of the monks who was somewhat courageous indeed held up his fist and whispered, ‘Great Sage, Equal to Heaven.’ At once a thunder spirit [i.e. Monkey] stood in front of him, holding an iron rod. He looked so formidable that not even a thousand cavalry would dare charge near him. Several scores of the monks made the call also, and several scores of Great Sages at once appeared” (Wu & Yu, 2012, vol. 2, p. 277).

b. 好大聖，把毫毛拔了一把，嚼得粉碎，每一個和尚與他一截。都教他：「捻在無名指甲裡，捻著拳頭，只情走路。無人敢拿你便罷；若有人拿你，攢緊了拳頭，叫一聲齊天大聖，我就來護你。」眾僧道：「爺爺，倘若去得遠了，看不見你，叫

你不應，怎麼是好？」行者道：「你只管放心，就是萬里之遙，可保全無事。」眾僧有膽量大的，捻著拳頭，悄悄的叫聲：「齊天大聖！」只見一個雷公站在面前，手執鐵棒，就是千軍萬馬，也不能近身。此時有百十眾齊叫，足有百十個大聖護持。

- i. A “Cease” (寂) command cancels the magic (Wu & Yu, 2012, vol. 2, p. 277).
7. **Mighty wind** and **intelligence** (planning) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (... 捻著訣，念個咒語，往巽地上吸一口氣 ...) (Wu & Yu, 2012, vol. 2, pp. 280). He disrupts a Daoist ritual being performed by [three monster-spirits](#) disguised as respected human immortal precepts of state (Wu & Yu, 2012, vol. 2, pp. 280).
8. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He turns into a statue of the [“Celestial Worthy of Commencement”](#) (元始天尊), one of the [Three Pure Ones](#) (三清), supreme gods of Daoism, in order to secretly eat food offerings in the altar room of a temple (Wu & Yu, 2012, vol. 2, p. 281).
  - a. Zhu and Sha change into the other two Pure Ones to share the food and chat (Wu & Yu, 2012, vol. 2, p. 281).

## Chapter 45

1. **Intelligence** (deception and persuasion) and **voice impersonation** - When their chatting accidentally draws the attention of the monsters and other Daoists, Monkey convinces the crowd that the Three Pure Ones have descended to earth. And when the demons beg for an immortal elixir, he asks them to leave the room while the religious brothers urinate into the chosen vessels. The monsters return and test the elixir, noting the strange smell and flavor (BWAHAHAHAHAHA!!!!!!) (Wu & Yu, 2012, vol. 2, pp. 284-287).
  - a. This ruse is spoiled when Sun reveals their true identity in a poem (Wu & Yu, 2012, vol. 2, p. 287).
2. **Super strength** - “Dear Pilgrim! Using his left hand to catch hold of Sha Monk and his right to take hold of Eight Rules, he crashed out of the door and mounted the cloudy luminosity” (好行者，左手挾了沙僧，右手挾了八戒，闖出門，駕著雲光) (Wu & Yu, 2012, vol. 2, p. 281).
  - a. Sha Wujing is 12.51 feet or 3.816 meters tall ([see this article](#) for more info), and, as a reminder, Zhu Bajie is said in chapter 29 to be so large that he “causes even the wind to rise when he walks” (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that Zhu is so heavy that “[n]ot even

a dozen people could budge him” (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).

3. **Intelligence** (persuasion) - When the monsters tell the local monarch what the foreign monks have done (killing the Daoists, destroying the cart, desecrating the statues, eating the offerings, and tricking them into drinking urine), Monkey convinces the king that none of this could have happened without evidence, ultimately suggesting that this is a ploy set by the fiends (Wu & Yu, 2012, vol. 2, pp. 289-290).
4. **Intelligence** (info gathering) - After the pilgrims are challenged to a rain-making competition, Monkey tricks one of the demons into detailing the Daoist Thunder Ritual that he plans to use in order to call up rain (Wu & Yu, 2012, vol. 2, p. 291).
5. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception and planning) - This requires the breath and a “change!” (變) command. He then makes a fake copy of himself (假行者) so that he can leave from the public ritual unnoticed (Wu & Yu, 2012, vol. 2, p. 292).
6. **Spirit-body** and **intelligence** (deception and planning) - “His true body rose with his primal spirit into midair” (他的真身出了元神，趕到半空中 ...) (Wu & Yu, 2012, vol. 2, p. 292).
  - a. The spirit-body also appears in chapters 25, 77, and 85 (Wu & Yu, 2012, vol. 1, pp. 465 and 477; vol. 4, pp. 20 and 151). See ch. 25-#2 & 9, ch. 77-#4, and ch. 85-#4.
7. **Intelligence** (planning and persuasion) - He convinces (i.e. threatens) the requested weather gods to instead help him produce rain (Wu & Yu, 2012, vol. 2, pp. 292-294).
8. **Intelligence** (planning and deception) and **cosmic social connections** - Sun asks Tripitaka to take his place on the rain-making stage, and while the monk quietly chants the [\*Heart Sutra\*](#), our hero secretly raises his staff to alert the various weather gods to respectively produce wind, fog, thunder and lightning, and rain (Wu & Yu, 2012, vol. 2, pp. 294-297).
  - a. The monsters try to take credit, but Monkey proves his power by demanding that the Eastern Sea Dragon King show himself to the mortals (Wu & Yu, 2012, vol. 2, pp. 297-298).

## Chapter 46

1. Monkey once more makes a claim to Zhu about having a number of **supernatural powers**:
  - a. “I’m quite capable of performing such difficult feats as **kicking down the sky** or **overturning wells**, **stirring up oceans** or **upending rivers**, **carrying mountains** or **chasing the moon**, and **altering the course of stars and planets**. I’m not afraid, in fact, of even having my **head split open or cut off**, of having **my stomach ripped apart** and **my heart gouged out**, or of any such strange manipulations” (Wu & Yu, 2012, vol. 2, p. 301).
    - i. The term “kicking down the sky or overturning wells” (踢天弄井) [is an idiom](#) referring to a very capable or naughty person. This obviously applies to Monkey. But if the two components are taken as literal concepts, they are never demonstrated in the novel. For instance, Sun is forced to bail water out of a well with a bucket in chapter 53 (Wu & Yu, 2012, vol. 3, p. 40).
    - ii. Refer to ch. 15-#2 for an example of stirring up oceans and upending rivers.
    - iii. Refer to ch. 33-#2 for an example of carrying mountains.
  - b. 若是踢天弄井、攪海翻江、擔山趕月、換斗移星諸般巧事，我都幹得；就是砍頭剝腦、剖腹剜心、異樣騰那卻也不怕 ...

- iv. The Buddha mentions in chapter 58 that the "Stone-Monkey of Numinous Wisdom" (靈明石猴, i.e. Sun Wukong) has the "ab[ility] to alter the course of planets and stars" (移星換斗) (based on Wu & Yu, 2012, vol. 3, p. 115), but again, this is never actually demonstrated.
    - 1. However, in chapter 5, Sun single handedly defeats the "Nine Luminaries" (九曜星; a.k.a. [Navagraha](#)) (Wu & Yu, 2012, vol. 1, p. 171), anthropomorphic representations of the [Sun](#), [Moon](#), [Mars](#), [Mercury](#), [Jupiter](#), [Venus](#), [Saturn](#), and [Rahu](#) and [Ketu](#). So, I'll leave it up to the reader to decide whether or not this counts as manipulating stellar bodies.
  - v. Refer to ch. 46-#18 for an example of surviving decapitation.
  - vi. Refer to ch. 46-#26 for an example of surviving evisceration.
  - vii. Refer to ch. 79-#1 for an example of surviving his heart being gouged out.
2. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception and planning) - This **does not** require immortal breath or a "change!" (變) command. He makes a fake copy of himself (假像) in order to secretly work his machinations (Wu & Yu, 2012, vol. 2, p. 301).
  3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This **does not** require a body shake (搖身). He turns into an "auspicious cloud of five colors" (五色祥雲) in order to help Tripitaka win the "Epiphany of Saintliness by the Cloud Ladder" (雲梯顯聖), a flying meditation contest against one of the monsters (Wu & Yu, 2012, vol. 2, p. 301).
    - a. Carrying him to the top of the meditation platform contradicts the novel's claim (ch. 21 and 43) that holy nimbuses cannot lift mortal beings due to the great weight of their impure bodies (Wu & Yu, 2012, vol. 1, p. 427; vol. 2, p. 255).
      - i. This rule is also broken by a demoness in chapter 82 when she carries the Tang Monk on a cloud (Wu & Yu, 2012, vol. 4, p. 111).
  4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This **does not** require a body shake (搖身). He turns into a cicada (蟪蛄) in order to communicate with Zhu Bajie unseen (cf. Wu & Yu, 2012, vol. 2, p. 301).
    - a. He advises him to carefully watch Tripitaka, as well as warns him not to talk to the fake Sun (Wu & Yu, 2012, vol. 2, p. 301).
      - i. I assume in this instance that the clone is incapable of speech. However, his hair clones are able to speak in chapter 34 (Wu & Yu, 2012, vol. 2, p. 125). See ch. 34-#11.
  5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking and problem solving) - This requires a body shake (搖身). After Monkey gets rid

of a magic bug sent by the fiends to break the Tang Monk's concentration, Sun retaliates by turning into a "centipede at least seven *cun* [8.75 in or 22.26 cm] in length" (七寸長的蜈蚣). One bite on the lip sends the monster spiraling to the ground (on Wu & Yu, 2012, vol. 2, p. 302).

6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This **does not** require a body shake (搖身). He once more turns into an "auspicious cloud" (祥雲) in order to fly his master back down to the ground (Wu & Yu, 2012, vol. 2, p. 302).
7. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This **does not** require a body shake (搖身). When the Tang Monk is asked to partake in a second challenge—this time predicting what is inside a locked chest—Monkey once more turns into a cicada (蟪蛄) in order to secretly discover the chest's contents (cf. Wu & Yu, 2012, vol. 2, p. 303).
8. **Blood transformation magic** and **intelligence** (deception and planning) - He magically changes the appearance of the contents, a set of royal clothing:
  - a. "Quickly he picked them up and shook them loose; then he bit open the tip of his tongue and spat a mouthful of blood onto the garments, crying, "Change!" They changed instantly into a torn and worn-out cassock" (Wu & Yu, 2012, vol. 2, p. 303).
  - b. 一口血噴將去，叫聲：「變！」即變作一件破爛流丟一口鐘。
    - i. He subsequently flies back to tell Tripitaka what to guess (Wu & Yu, 2012, vol. 2, p. 303).
    - ii. See ch. 25-#8.
9. **Intelligence** (deception and planning) - When the original contents are replaced, he once more infiltrates the chest (in bug form) to discover the next item, a peach. He then resumes his true form and eats the fruit (Wu & Yu, 2012, vol. 2, p. 304).
10. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This **does not** require a body shake (搖身). He changes back into the cicada (蟪蛄) in order to covertly tell his master what to guess next (cf. Wu & Yu, 2012, vol. 2, p. 304).
11. **Intelligence** (deception and planning) - When the contents are again replaced, he once more infiltrates the chest (in bug form) to discover the next item, a Daoist lad (Wu & Yu, 2012, vol. 2, p. 305).
12. **Multitude of terrestrial killers** (i.e. 72 changes), **voice impersonation**, and **intelligence** (deception and planning) - This requires a body shake (搖身). He turns into one of the fiends in order to talk to the Daoist lad (Wu & Yu, 2012, vol. 2, p. 305).
13. **Staff transformation**, **voice impersonation**, **intelligence** (problem solving) - This **does not** require immortal breath or a "change!" (變) command. After telling

the lad that he will change him into a Buddhist monk, he turns the staff into a “sharp razor” (剃頭刀) in order to shave his head (Wu & Yu, 2012, vol. 2, p. 305).

- a. This is the first of three times that he changes the weapon into a razor blade. See ch. 46-#13 and ch. 63-#1 for other examples.

14. **Immortal breath** and **intelligence** (deception and planning) - This requires a “change!” (變) command. He turns the lad’s light-colored Daoist robes into a brown monk’s robe (土黃色的直裰兒) (Wu & Yu, 2012, vol. 2, p. 305).

15. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception and planning) - This **does not** require immortal breath or a “change!” (變) command. He makes a “wooden fish” (木魚兒) in order to complete the lad’s look as a Buddhist monk (Wu & Yu, 2012, vol. 2, p. 305).

16. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This **does not** require a body shake (搖身). He once more turns into the cicada (蟪蛄蟲) in order to leave the chest unseen and tell his master what to guess (cf. Wu & Yu, 2012, vol. 2, p. 305-306).

17. **Intelligence** (deception and quick thinking) - When the monsters suggest a final contest of mutilation and torture, he fabricates a story about learning the skill of surviving decapitation:

- a. "When I was practicing austerities in a monastery some years ago," said Pilgrim, "I met a mendicant Chan master, who taught me the magic of head cutting. I don't know whether it works or not, and that's why I want to try it out right now" (Wu & Yu, 2012, vol. 2, p. 307).
- b. 行者道：「我當年在寺裡修行，曾遇著一個方上禪和子，教我一個砍頭法，不知好也不好，如今且試試新。」

18. **Turning off invulnerability(?)** and **surviving fatal wounds** - He easily survives having his head cut off (Wu & Yu, 2012, vol. 2, p. 306).

- a. Monkey previously described his ability to survive such wounds:
  - i. *“Cut off my head and I still can speak,  
Sever my arms, I still can beat you up!  
My legs amputated, I still can walk.  
My belly, ripped open, will heal again,  
Smooth and snug as a wonton people make:  
A tiny pinch and it's completely formed.  
To bathe in boiling oil is easier still;  
Like warm liquid cleanse me of dirt it will”* (Wu & Yu, 2012, vol. 2, p. 307).
  - ii. 砍下頭來能說話，剝了臂膊打得人。  
斬去腿腳會走路，剖腹還平妙絕倫。  
就似人家包匾食，一捻一個就囫圇。  
油鍋洗澡更容易，只當溫湯滌垢塵。

19. **Phantom speech(?)** (a.k.a. talking without a head) - “No blood, however, spurted from the neck of Pilgrim. Instead, a voice came from inside his stomach, crying, “Come, head!” (行者腔子中更不出血。只聽得肚裡叫聲:「頭來！」) (Wu & Yu, 2012, vol. 2, p. 307).
20. **Magic body part retrieval** - He calls for his head to return, but it can't since it's being held in place by local deities that had been bribed by the demons (Wu & Yu, 2012, vol. 2, pp. 307-308).
21. **Super strength** - He easily snaps ropes tying him to the execution block (Wu & Yu, 2012, vol. 2, p. 308).
- a. He has to shrink himself to escape ropes in at least three chapters (Wu & Yu, 2012, vol. 1, p. 474; vol. 3, p. 221; vol. 4, p. 224). See ch. 25-#7, ch. 65-#12, and ch. 90-#5.
22. **Regrowing a head** - This requires a “Grow!” (長!) command. He sprouts a new head from his neck (Wu & Yu, 2012, vol. 2, p. 308).
- a. Sha Wujing comments: “If he knows seventy-two ways of transformation he may have altogether seventy-two heads!” (他有七十二般變化, 就有七十二個頭哩。) (Wu & Yu, 2012, vol. 2, p. 308).
  - b. The Bull Demon King also has the ability to regrow his heads since he too knows the 72 changes (Wu & Yu, 2012, vol. 3, pp. 148 and 160).
23. **Super healing** - Zhu Bajie notes that there is no indication that Monkey ever had his head cut off: “It healed perfectly. You can't feel even the slightest scar!” (卻也長得完全, 截疤兒也沒些兒。) (Wu & Yu, 2012, vol. 2, p. 308).
24. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception and planning) - This requires the breath and a “change!” (變) command. When the first spirit performs the head-cutting contest, Monkey makes a “yellow hound” (黃犬) that carries off his head and drops it into a nearby moat, thereby breaking the protective spell and killing him (Wu & Yu, 2012, vol. 2, p. 308).
25. **Intelligence** (deception and quick thinking) - When challenged to the next part of the contest—evisceration—he makes up a false story about having a reason to cut open his stomach:
- a. “‘This little priest,’ said Pilgrim, ‘has not eaten much prepared food for a long time. The other day when we were journeying to the West, a kind patron kept asking us to eat and I stuffed myself with more pieces of steamed bread than I should have taken. I have been having a stomach ache since, and I fear that I may have worms. This contest, therefore, can't be more timely, for I want very much to borrow Your Majesty's knife to rip open my stomach, so that I may take out my viscera and clean out my stomach and spleen before I dare proceed to see Buddha in the Western Heaven’” (Wu & Yu, 2012, vol. 2, p. 310).

- b. 行者道：「小和尚久不吃煙火食，前日西來，忽遇齋公家勸飯，多吃了幾個饅饅，這幾日腹中作痛，想是生蟲，正欲借陛下之刀，剖開肚皮，拿出臟腑，洗淨脾胃，方好上西天見佛。」

26. **Turning off invulnerability(?) and surviving fatal wounds** - He easily survives having his stomach cut open and intestines pulled out:

- a. “Then he [the executioner] wielded a short ox ear dagger and ripped Pilgrim's chest downward, all the way to his lower abdomen. Pilgrim used both his hands to push open his belly, and then he took out his intestines, which he examined one by one. After a long pause, he put them back inside, coil for coil exactly as before” (based on Wu & Yu, 2012, vol. 2, p. 309).
- b. ... 把一口牛耳短刀幌一幌，著肚皮下一割，撈個窟窿。這行者雙手爬開肚腹，拿出腸臟來，一條條理夠多時，依然安在裡面，照舊盤曲。

27. **Super healing and immortal breath** - “Grasping the skins of his belly and bringing them together with his hands, he blew his magic breath on his abdomen, crying, “Grow!” At once his belly closed up completely” (捻著肚皮，吹口仙氣，叫：「長！」依然長合。) (Wu & Yu, 2012, vol. 2, p. 309).

28. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception and planning) - This requires the breath and a “change!” (變) command. When the second devil performs the stomach-cutting contest, Monkey makes a “hungry hawk” (餓鷹) that steals his entrails, leading to his death (Wu & Yu, 2012, vol. 2, p. 310).

- a. The raptor is said to eat the organs somewhere else (Wu & Yu, 2012, vol. 2, p. 310).
- i. This would imply that animals created from his magic hair have the same biological impulses and needs as natural creatures.

29. **Intelligence** (deception and quick thinking) - When challenged to the last part of the contest—boiling in oil—he fabricates a story about needing a hot oil bath:

- a. “I thank you for your kindness,” said Pilgrim, “for this young priest has not had a bath for a long time. My skin, in fact, has been rather dried and itchy these past two days, and I must have it scalded to take away the irritation” (Wu & Yu, 2012, vol. 2, p. 310).
- b. 行者道：「多承下顧。小和尚一向不曾洗澡，這兩日皮膚燥癢，好歹盪盪去。」

30. **Invulnerability** - He swims and plays inside of a tub of boiling oil (Wu & Yu, 2012, vol. 2, p. 311).

- a. Monkey actively avoids a bath in (possibly magic) oil in chapter 25. See ch. 25-#8.

31. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He plays a trick on Zhu Bajie and

Sha Wujing by changing into a “small tack” (棗核釘兒) in order to make them think that he had been dissolved by the oil (Wu & Yu, 2012, vol. 2, p. 311).

32. **Super strength** - After revealing himself again, he gets angry at a human official for lying about his death and reduces him to a “meat patty” (肉餅) with the staff (Wu & Yu, 2012, vol. 2, p. 313).
33. **Summoning gods**, **cosmic social connections**, and **intelligence** (problem solving) - This requires an “[oral] spell that beg[ins] with the letter *Om*” (... 念聲「唵」字咒語 ...) (Wu & Yu, 2012, vol. 2, p. 313). When it is the demon’s turn, Monkey discovers that his oil is cold to the touch, and so he summons the Northern Sea Dragon King and accuses him of helping. The deity is so scared that he immediately explains that he’s not at fault, and that the fiend is instead being protected by a cold dragon, which he cultivated himself (... 自己煉的冷龍 ...) (Wu & Yu, 2012, vol. 2, p. 313). Sun finally orders the Dragon King to arrest the serpent: “‘Take him away,’ said Pilgrim, ‘and you’ll be spared a whipping!’” (行者道:「趁早收了, 免打。」), leading to the monster’s death by boiling (Wu & Yu, 2012, vol. 2, p. 313).

## Chapter 47

1. **Foreknowledge of fate** - Monkey tells the monarch that he would have ultimately been killed by the three monster-spirits if the pilgrims had not saved him:
  - a. “These three Daoists were all mountain beasts which had become spirits, united in their efforts to come here and plot against you. When they saw that your nodal fate [氣數] [3] was still in strong ascendancy, they dared not harm you as yet. After two or more years when your nodal fate declines, they would have taken your life and your entire kingdom would have been theirs. It was fortunate that we came in time to exterminate these deviates and save your life” (Wu & Yu, 2012, vol. 2, p. 315).
  - b. 他本是成精的山獸，同心到此害你，因見氣數還旺，不敢下手。若再過二年，你氣數衰敗，他就害了你性命，把你江山一股兒盡屬他了。幸我等早來，除妖邪救了你命。
    - i. This power also appears in chapters 81, 97, and 99 (Wu & Yu, 2012, vol. 4, pp. 81-82, 328, 331-332, and 362). See ch. 81-#3, ch. 97-#3-5, and ch. 99-#1.
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - After leaving the previous kingdom, Monkey flies into the clouds to see how wide a river is, but it's beyond the 300 to 500 *li* (夜裡也還看三五百里; 93.20 to 155.34 mi/150 to 250 km) limit of his night vision (cf. Wu & Yu, 2012, vol. 2, p. 317).
3. **Intelligence** (problem solving) - Upon entering a village and learning how the young children of two elderly brothers have been chosen to be sacrificed to [a monster](#), he suggests that they could use their copious wealth to buy replacements (Wu & Yu, 2012, vol. 2, pp. 324-326).
4. **Multitude of terrestrial killers** (i.e. 72 changes), **voice impersonation**, and **intelligence** (deception and planning) - This requires an oral spell and a body

shake (... 默默念聲咒語, 搖身一變 ...). When this idea is shown to be nonviable, he concocts a plan to take the place of the 7-year-old son “Chen Guangbao” (陳關保). His transformation is said to be the same in every aspect:

- a. “‘Did I look like your son?’ asked Pilgrim, laughing. ‘Very much! Very much!’ said the old man. ‘You had exactly the same features, the same voice, the same clothes, and the same height!’ ‘You haven’t even examined me closely,’ said Pilgrim. ‘Bring out the scale and see if I’m of the same weight as his.’ ‘Yes! Yes! Yes!’ said the old man. ‘I could tell that you were exactly of the same weight’” (Wu & Yu, 2012, vol. 2, p. 326).
  - b. 行者笑道:「可像你兒子麼？」老者道:「像像像, 果然一般嘴臉, 一般聲音, 一般衣服, 一般長短。」行者道:「你還沒細看哩。取秤來稱稱, 可與他一般輕重？」老者道:是是是, 是一般重。」
    - i. He later wipes his face (把臉抹了一把) in order to reveal his true features (Wu & Yu, 2012, vol. 2, p. 327). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 31-#5, ch. 60-#7, ch. 63-#5, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
5. **Immortal breath** and **intelligence** (problem solving) - This requires the breath. He assists Zhu Bajie’s transformation into “One Load of Gold” (一秤金), the daughter set for sacrifice, in order to shrink the pig-spirit’s hulking body to match her size and shape (Wu & Yu, 2012, vol. 2, pp. 328-329).
- a. It also requires that Zhu stand in the big dipper stance (佈起罡來) (Wu & Yu, 2012, vol. 2, p. 328). This likely refers to [bugang](#).
6. **Intelligence** (planning) - He tells the brothers to supplicate their children in order to avoid any potential sobbing that would alert the monster to their plan: “Give your children plenty of nice fruits and make certain that they don’t cry. I don’t want that Great King to get wind of our plans” (你將好果子與他吃, 不可教他哭叫, 恐大王一時知覺, 走了風汛。)(based on Wu & Yu, 2012, vol. 2, p. 329).

## Chapter 48

1. **Intelligence** (deception and planning) and **voice impersonation** - After being offered to the fiend, the “boy” acts surprisingly unafraid and even jovial, thus unnerving the monster:
  - a. “Now that you have been offered to me, I'm going to eat you.’ ‘I dare not resist you,’ said Pilgrim. ‘Please feel free to enjoy yourself’ When the fiendish creature heard this, he was even more reluctant to raise his hands. Standing there in the doorway, he shouted, ‘Don't you dare be impudent! In years past I would eat the virgin boy first. But this year, I'm going to eat the virgin girl first’” (Wu & Yu, 2012, vol. 2, p. 329).
  - b. 怪物道：「... 如今供獻我，當吃你。」行者道：「不敢抗拒，請自在受用。」怪物聽說，又不敢動手，攔住門喝道：「你莫頂嘴。我常年先吃童男，今年倒要先吃童女。」

## Chapter 49

1. **Body beyond body** (i.e. magic hairs) and **intelligence** (quick thinking and deception) - This **does not** require immortal breath or a “change!” (變) command. He makes a fake copy of himself (假身) because he realizes that Zhu Bajie is about to play a trick on him while swimming him to the monster’s underwater lair (Wu & Yu, 2012, vol. 2, p. 345).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). His “true form” (真身) turns into a “hog louse” (豬虱子) and attaches to Zhu’s ear (Wu & Yu, 2012, vol. 2, pp. 345-346).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into a “shrimp-mother with long legs” (長腳蝦婆) in order to infiltrate the lair (Wu & Yu, 2012, vol. 2, p. 346).
4. **Intelligence** (info gathering) - He questions another shrimp mother about where the Tang Monk is being held. She tells Monkey where and when they plan to eat his master (Wu & Yu, 2012, vol. 2, pp. 346-347).
5. **Intelligence** (planning) - He instructs Zhu and Sha to provoke combat with the monster, but if he proves too strong, then draw him to the surface so that our hero can help defeat him (Wu & Yu, 2012, vol. 2, p. 347).
  - a. The plan, however, fails when the monster flees back into the water (Wu & Yu, 2012, vol. 2, p. 352).
  - b. This is just like a plan used in chapter 22 (Wu & Yu, 2012, vol. 1, p. 424). See ch. 22-#2.
6. **Water-controlling magic** - “Making the water-repelling sign with his fingers, Pilgrim darted out of the river and stood on the bank to wait for them” (這行者捻著避水訣，鑽出河中，停立岸邊等候不題。) (Wu & Yu, 2012, vol. 2, p. 348).
7. **Cloud somersault, navigation, cosmic social connections**, and **intelligence** (problem solving) - It takes him “less than half an hour” (那裡消半個時辰) to travel

from the Western Continent to the South Seas (南海) in order to seek Guanyin's aid in capturing the monster (Wu & Yu, 2012, vol. 2, p. 354).

## Chapter 50

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - Upon entering a new area, he notices that a building is "shrouded with baleful clouds and diabolical air" (... 只見那壁廂兇雲隱隱, 惡氣紛紛。) (Wu & Yu, 2012, vol. 2, p. 361).
2. **Intelligence** (knowledge base: demonology) - But when Tripitaka begs to go inside, Monkey dissuades his master by flaunting his knowledge of monsters and their use of illusions:
  - a. "'O Master,' said Pilgrim with a snicker, 'how could you know? There are plenty of monsters and demons on the way to the West, and they are most capable of devising some form of houses or dwellings. It doesn't matter whether it is a towered building or a pavilion, or some such edifice; any one of these can be merely a transformation to deceive people. You have heard of the saying that 'a dragon can beget nine kinds of offspring' [龍生九種]. One of them is the giant clam [蜃]; the breath this creature emits is luminous and takes on the appearance of buildings and houses. When a big river is caught in inclement weather, that's when the giant clam produces such a mirage. If some birds or crows happen to fly by and decide to rest their wings on these specious buildings, the clam will swallow them with one gulp. It's a vicious trap. When I see how baleful the aura is over there, I must tell you not to approach it'" (Wu & Yu, 2012, vol. 2, pp. 361-362).
  - b. 行者笑道:「師父啊, 你那裡知道。西方路上多有妖怪邪魔, 善能點化莊宅。不拘甚麼樓臺房舍, 館閣亭宇, 俱能指化了哄人。你知道『龍生九種』, 內有一種名蜃。蜃氣放光, 就如樓閣淺池。若遇大江昏迷, 蜃現此勢。倘有鳥鵲飛騰, 定來歇翅。那怕你上萬論千, 盡被他一氣吞之。此意害人最重。那壁廂氣色兇惡, 斷不可入。」
    - i. Refer to ch. 35-#4, ch. 36-#4, and ch. 38-#2 for other examples of his knowledge base.

3. **Magic barrier** and **intelligence** (problem solving) - Before leaving the group to beg food for his master, he makes a circular barrier in order to protect him from danger in his absence:
  - a. “He took out his golden hooped rod and drew on the level ground a large circle. The Tang Monk was asked to sit in its middle, while Eight Rules and Sha Monk stood by either side of him. The horse and the luggage, too, were placed near them. Then Pilgrim pressed his palms together to bow to the Tang Monk, saying, ‘The circle drawn by old Monkey here is as strong as an iron wall. No matter what they are—tigers, wolves, ogres, or demons—they will not dare come near you. But you must not step out of the circle. Remain seated inside and no harm will come to you. But if you leave the circle, you will in all likelihood meet with danger. Please take heed of my words! Please take heed of my words!’” (Wu & Yu, 2012, vol. 2, p. 362).
  - b. 即取金箍棒，幌了一幌，將那平地下週圍畫了一道圈子，請唐僧坐在中間；著八戒、沙僧侍立左右，把馬與行李都放在近身。對唐僧合掌道：「老孫畫的這圈，強似那銅牆鐵壁。憑他甚麼虎豹狼蟲，妖魔鬼怪，俱莫敢近。但只不許你們走出圈外，只在中間穩坐，保你無虞；但若出了圈兒，定遭毒手。千萬千萬，至祝至祝。」
4. **Cloud somersault** - It takes him “no more than the time of drinking a cup of tea” (還不上一盞熱茶之時) to reach a place 1,000 *li* (千里; 310.68 mi/500 km) away and beg for food (Wu & Yu, 2012, vol. 2, p. 363).
5. **Invulnerability** - His pushy nature causes an old man to hit him with a walking staff to no effect:
  - a. “When the old man saw how persistent Pilgrim was, he became angry; lifting his staff, he struck out at Pilgrim. Not the least intimidated, Pilgrim allowed the old man to hit his bald head seven or eight times without a flinch—it was as if someone were scratching an itch for him!” (Wu & Yu, 2012, vol. 2, p. 364).
  - b. 那老者見纏得緊，惱了，舉藜杖就打。行者公然不懼，被他照光頭上打了七八下，只當與他拂癢。
6. **Magic of body concealment** (i.e. invisibility) and **intelligence** (deception) - This requires a magic hand sign (捻著訣). When the old man slams the door in Monkey’s face, he turns invisible in order to secretly steal rice from inside the house (Wu & Yu, 2012, vol. 2, p. 364).
  - a. Past uses of this power are called “隱身法” (see ch. 5-#9, for example), but this time it is called “隱身遁法” (lit: “invisibility-escape magic”).
    - i. It’s interesting to note that chapter 77 associates the phrase “遁法” (lit: “escape magic”) with shrinking one’s body (Wu & Yu, 2012, vol. 4, p. 18). See ch. 77-#2.

7. **Martial arts** - He subsequently confronts [a monster](#) that had kidnapped Tripitaka in his absence, and after a period of battle, the fiend compliments our hero's martial skill:
- a. "When that demon king saw how perfect Wukong's style was in using his rod, how there was not even the slightest false move, he was so pleased that he shouted bravos repeatedly, saying, 'Marvelous ape! Marvelous ape! Truly abilities like these are worthy to cause havoc in Heaven!'" (Wu & Yu, 2012, vol. 2, p. 372).
  - b. 那魔王見孫悟空棍法齊整，一往一來，全無些破綻，喜得他連聲喝采道：「好猴兒，好猴兒，真個是那鬧天宮的本事。」
    - i. The motif of a demon noting Monkey's skill with the staff also appears in chapter 76 (Wu & Yu, 2012, vol. 4, p. 11). See ch. 76-#12.
8. **Staff multiplication** - When the fiend orders his underlings to attack Sun, he multiplies his staff thousands of times over in response:
- a. "Growing more agitated, Pilgrim tossed his rod up into the air, shouting, 'Change!' It changed immediately into iron rods by the hundreds and thousands; like flying snakes and soaring serpents, they descended onto the fiends from the air" (Wu & Yu, 2012, vol. 2, p. 372).
  - b. 行者忍不住焦躁，把金箍棒丟將起去，喝聲：「變！」即變作千百條鐵棒，好便似飛蛇走蟒，盈空裡亂落下來。
    - i. The demon subsequently sucks away Sun's staff with a [magic treasure-weapon](#), leaving him weaponless (Wu & Yu, 2012, vol. 2, p. 372).
    - ii. The multiplied staff is also associated with serpents in chapters 4 and 95 (Wu & Yu, 2012, vol. 1, p. 156; vol. 4, p. 297). See ch. 4-#6 and ch. 95-#2.

## Chapter 51

1. **Travel to heaven, navigation**, and **intelligence** (info gathering) - After Monkey learns that the demon recognizes him as the Great Sage that caused havoc in heaven 500 years ago, he travels to the South Heaven Gate (南天門) in order to investigate the fiend's likely celestial origins (Wu & Yu, 2012, vol. 3, p. 1).
  - a. Refer to ch. 3-#6.
2. **Travel to heaven, navigation, cosmic social connections**, and **intelligence** (problem solving and planning) - After the martial gods sent by the Jade Emperor all have their weapons sucked away by the monster's treasure-weapon, Monkey once more travels to the South Heaven Gate (南天門) in order to request the help of a fire god in battling the fiend (Wu & Yu, 2012, vol. 3, p. 7).
  - a. Refer to ch. 3-#6.
3. **Travel to heaven, navigation, cosmic social connections**, and **intelligence** (problem solving and planning) - When the treasure-weapon sucks away the god's fire weapons and animals, Sun travels to the North Heaven Gate (北天門) in order to request the help of a water god in battling the monster (Wu & Yu, 2012, vol. 3, p. 10).
  - a. The subsequent water attack is repelled by the treasure-weapon (Wu & Yu, 2012, vol. 3, pp. 11-12).
  - b. This is the first time that he visits the northern gate.
  - c. Refer to ch. 3-#6.
4. **Martial arts** (unarmed) - He then challenges the monster to a boxing match:
  - a. "Hitching up his clothes and walking forward, the fiend assumed a boxing posture; his two fists upraised looked truly like two iron sledge hammers. Our Great Sage also loosened his legs at once and moved his body to attack; right before the cave entrance, he began to box with the demon king. This was quite a fight! Aha!

*Opening wide the 'Four Levels Posture';  
 The double-kicking feet fly up.  
 They pound the ribs and chests; They stab at galls and hearts.  
 'The Immortal Pointing the Way';  
 'Lao Zi Riding the Crane';  
 'A Hungry Tiger Pouncing on the Prey' is most hurtful;  
 'A Dragon Playing with Water' is quite vicious.  
 The demon king uses a 'Serpent Turning Around';  
 The Great Sage employs a 'Deer Letting Loose its Horns.'  
 The dragon plunges to Earth with heels upturned;  
 The wrist twists around to seize Heaven's bag.  
 A green lion's open-mouthed lunge;  
 A carp's snapped-back flip.  
 Sprinkling flowers over the head;  
 Tying a rope around the waist;  
 A fan moving with the wind;  
 The rain driving down the flowers.  
 The monster-spirit then uses the 'Guanyin Palm,'  
 And Pilgrim counters with the 'Arhat Feet.'  
 The 'Long-Range Fist,' stretching, is more slack, of course.  
 How could it compare with the 'Close-Range Fists' sharp jabs?  
 The two of them fought for many rounds—  
 None was the stronger, for they are evenly matched" (Wu & Yu, 2012, vol. 3, pp. 12-13).*

- b. 那妖撩衣進步，丟了個架子，舉起兩個拳來，真似打油的鐵鎚模樣。這大聖展足挪身，擺開解數，在那洞門前，與那魔王遞走拳勢。這一場好打。咦！拽開大四平，踢起雙飛腳。韜脅劈胸墩，剌心摘膽著。仙人指路，老子騎鶴。餓虎撲食最傷人，蛟龍戲水能兇惡。魔王使個蟒翻身，大聖卻施鹿解角。翹跟淬地龍，扭腕拿天橐。青獅張口來，鯉魚跌脊躍。蓋頂撒花，遶腰貫索。迎風貼扇兒，急雨催花落。妖精便使觀音掌，行者就對羅漢腳。長掌開闊自然鬆，怎比短拳多緊削。兩個相持數十回，一般本事無強弱。
  - i. I discuss the meanings of said boxing techniques [in this article](#).
  - ii. The heavenly commanders subsequently compliment his fighting prowess after the battle ends in a draw:
    1. "The Great Sage Sun is still a marvelous fighter!" said the prince. 'The way you box, it's truly like adding flowers to the embroidery ...' 'As you watched from afar,' said Pilgrim, smiling, 'how did the abilities of the fiend compare with old Monkey's?' 'His punches were slack,' said Devaraja Li, 'and his kicks were slow; he certainly could not match the Great

Sage for his speed and tightness” (Wu & Yu, 2012, vol. 3, pp. 13-14).

2. 這太子道：「孫大聖還是個好漢。這一路拳，走得似錦上添花 ...」行者笑道：「列位在此遠觀，那怪的本事，比老孫如何？」李天王道：「他拳鬆腳慢，不如大聖的緊疾 ...」

5. **Body beyond body** (i.e. magic hair) and **intelligence** (planning) - This requires a “change!” (變) command. He creates “thirty to fifty little monkeys” (三五十個小猴) in an attempt to overwhelm the monster (cf. Wu & Yu, 2012, vol. 3, p. 13).
- a. The devil subsequently sucks away the magic hairs with the treasure-weapon (Wu & Yu, 2012, vol. 3, p. 13).
    - i. This shows that the hairs can be taken away from Monkey against his will (provided the magic is strong enough).
  - b. Nezha refers to “body beyond the body” as “body-division magic” (分身法) (Wu & Yu, 2012, vol. 3, p. 14).
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into a fly (麻蒼蠅兒) in order to infiltrate the demon’s lair (Wu & Yu, 2012, vol. 3, p. 14). A poem describes the insect:
- a. *“His wings thin as skin of bamboo;  
A body small like a flower’s heart.  
His arms and his legs just thicker than hairs;  
Beady eyes both shining and bright.*  
  
*Good at chasing scent and fragrance,  
He flies swiftly riding the wind.  
His frame barely pulls down the steelyard weight;  
So cute he’s even of some use”* (Wu & Yu, 2012, vol. 3, p. 14).
  - b. 翎翅薄如竹膜，身軀小似花心。手足比毛更瑣，星星眼窟明明。善自聞香逐氣，飛時迅速乘風。稱來剛壓定盤星，可愛些些有用。
7. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He turns into a “badger-head spirit” (獾頭精) in order to walk around the monster’s cave unnoticed (Wu & Yu, 2012, vol. 3, pp. 14-15). He subsequently steals back his staff and uses it to fight small fiends while exiting the cave (Wu & Yu, 2012, vol. 3, p. 15).

## Chapter 52

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This requires a body shake (搖身). Monkey turns into a “small cricket” (促織兒) in order to once more infiltrate the monster’s cave. He does this to locate the treasure-weapon (Wu & Yu, 2012, vol. 3, p. 18). A poem describes the insect:
  - a. *“Hard mouth, long whiskers, and black skin,  
With keen eyes and legs forked like branches.  
Midst bright moon and clear breeze he chirps on the wall,  
Like someone speaking in silent night.  
He weeps when dew saddens prospect,  
A proud voice, though halting and faint.  
The window's pensive guest dreads hearing him,  
This lodger 'neath the steps or the bed”* (Wu & Yu, 2012, vol. 3, p. 18).
  - b. 嘴硬鬚長皮黑，眼明爪腳丫叉。風清月明叫牆涯。夜靜如同人話。泣露淒涼景色，聲音斷續堪誇。客窗旅思怕聞他。偏在空階床下。
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This requires a body shake (搖身). Monkey turns into a “flea with yellow skin” (黃皮虻蚤) in an attempt to make him take off the treasure-weapon in his sleep by biting him (Wu & Yu, 2012, vol. 3, pp. 18-19).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This **does not** require a body shake (搖身). When this plan fails, Monkey once more turns into a cricket (促織兒) in order to search the cave for the holy weapons sucked away from heavenly forces in the previous chapter (Wu & Yu, 2012, vol. 3, p. 19).
4. **Lock-picking magic** and **intelligence** (problem solving) - This requires saying an oral spell and wiping the lock with his hand (... 念動咒語，用手一抹 ...). Monkey opens the lock of a room housing the stolen holy weapons (Wu & Yu, 2012, vol. 1, pp. 468-469).

- a. An earlier use of this in chapter 25 requires him to point (一指) at the lock with his staff (Wu & Yu, 2012, vol. 1, pp. 468-469). See ch. 25-#4.
  - b. A later use in chapter 62 just requires wiping with the hand (Wu & Yu, 2012, vol. 3, p. 169). See ch. 62-#1.
5. **Body beyond body** (i.e. magic hairs) and **intelligence** (problem solving) - This requires a “change!” (變) command. He finds his previously stolen hairs, turns them into “thirty to fifty little monkeys” (三五十個小猴), and orders them to carry the stolen holy weapons (cf. Wu & Yu, 2012, vol. 3, p. 19).
6. **Travel to heaven, navigation, cosmic social connections**, and **intelligence** (info gathering and problem solving) - When all of the weapons are once again sucked away by the treasure-weapon, he travels for the **first time** to the [Western Heaven](#) of [Spirit Mountain](#) in order to ask the Buddha for the fiend’s true identity (Wu & Yu, 2012, vol. 3, p. 23).
  - a. Monkey needs no directions. He seemingly navigates there by instinct.
    - i. However, in chapter 96, he comments that he is ignorant of the foot route to Tathagata’s paradise because he has always relied on his cloud:
      1. “Though I have traveled several times on this road, I did it in the air. I mounted the clouds to go back and forth. Since when did I ever make a stop on the ground? There was no reason for me to investigate what was of no concern to me” (Wu & Yu, 2012, vol. 4, pp. 309-310).
      2. 這路雖是走過幾遍，那時只在九霄空裡，駕雲而來，駕雲而去，何曾落在此地？事不關心，查他做甚？
        - a. This is referenced again in chapter 98 (Wu & Yu, 2012, vol. 4, p. 343).
  - b. Refer to ch. 3-#6.
7. **Travel to heaven, navigation, cosmic social connections**, and **intelligence** (info gathering and problem solving) - When the Buddha’s plan to capture the demon fails (which the Tathagata foresaw), he later suggests via a message that Monkey seek out Laozi. Sun travels to the South Heaven Gate (南天門) in order to gain further access to the Daoist high god’s realm in the 33rd heaven. There, he learns the true identity of the monster, which is subsequently subdued by Laozi (Wu & Yu, 2012, vol. 3, p. 28).
  - a. Refer to ch. 3-#6.

## Chapter 53

1. **Cloud somersault** and **naviga**tion**** - Based on a tip from an old woman, he travels south to a mountain “about three thousand *li*” (有三千里; 932.05 mi/1,500 km) away “in a little while” (少頃間) in order to procure magic water [needed to abort Tripitaka and Zhu Bajie’s unwanted magic pregnancies](#) (Wu & Yu, 2012, vol. 3, pp. 35 and 36).
  - a. He returns to his starting point shortly thereafter (Wu & Yu, 2012, vol. 3, p. 41).
2. **Super strength** - Monkey kicks down [an evil immortal](#)’s door to gain access to a well, but his opponent’s attacks make it hard to simultaneously fight and draw the water (Wu & Yu, 2012, vol. 3, p. 40).
  - a. Sun’s inability to get the water without a rope and bucket contradicts his claimed ability of “overturning wells” (弄井) (Wu & Yu, 2012, vol. 2, p. 301). See ch. 46-#1.
  - b. Here, the narrative seems to forget our hero’s “three-headed and six-armed” war form.
3. **Intelligence** (planning and problem solving) - He devises a plan in which he will distract the fiend with combat while Sha Wujing secretly draws the water (Wu & Yu, 2012, vol. 3, p. 41).
4. **Cloud somersault** and **naviga**tion**** - It takes Monkey and Sha “less than half an hour” to cover the aforementioned 3,000 *li* (Wu & Yu, 2012, vol. 3, p. 41).
  - a. The longer travel time is likely because Sha flies slower than him.
    - i. The novel explicitly states that Monkey flies faster than him in chapter 58 (Wu & Yu, 2012, vol. 3, p. 104).
5. **Cloud production** - After initiating battle, a verse states that both he and his opponent are capable of spewing water vapor: “They belch cloud and fog to sadden ghosts and gods” (... 噴雲嘜霧鬼神愁) (Wu & Yu, 2012, vol. 3, p. 43).
6. **Super strength** - After his religious brother successfully retrieves the water, Sun destroys the immortal’s weapon with his bare hands: “Grabbing the [metal] compliant hook the Great Sage snapped it in two; then he bundled the pieces together and, with another bend, broke them into four segments” (大聖奪過如意鉤來, 折為兩段; 總拿著又一抉, 抉作四段。) (Wu & Yu, 2012, vol. 3, p. 44).

## Chapter 54

1. **Intelligence** (planning) - He devises a plan called “Fleeing the Net by a False Marriage” (假親脫網). This involves Tripitaka accepting the marriage proposal of [a female monarch](#) in order to have their travel rescript certified, thus allowing them legal passage through the country. After a great banquet, the monk is supposed to request that he and his future wife accompany the disciples outside the city to see them off. This is when Monkey will use his magic of immobilization to freeze everyone in place, thereby allowing Tripitaka to leave with the group. Once they are far enough away, the immortal will recall his magic. The point of this plan is to bypass open conflict, which could possibly lead to the disciples killing an entire nation of women. Also, it will help the monk keep his holy seed (i.e. virginity) intact (Wu & Yu, 2012, vol. 3, p. 53).
  - a. This is the first of two times that the monk has to be saved from marriage. See also ch. 93-#4.
  - b. This is similar to respective plans in chapters 84 to 85 and 97 in which Sun saves the whole group from punishment at the hands of misguided humans by resorting to trickery over violence (Wu & Yu, 2012, vol. 4, pp. 139-144 and 333-335). See ch. 84-#11 to 13 and ch. 85-#1 and ch. 97-#6 to 8.

## Chapter 55

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This requires a magic hand sign, an oral spell, and a body shake (... 捻著訣, 念個咒語, 搖身一變 ...). Monkey turns into a bee (蜜蜂兒) in order to infiltrate a cave to find his master, who had just been kidnapped by [a female monster](#) (Wu & Yu, 2012, vol. 3, p. 63). A poem describes the insect:
  - a. *His thin wings go soft with wind;  
His waist in sunlight is trim.  
A mouth once sweetened by flowers;  
A tail that stripe-toads has tamed.  
What merit in honey-making!  
How modest his home-returning!  
A smart plan he now conceives  
To soar past both doors and eaves* (Wu & Yu, 2012, vol. 3, p. 63).
  - b. 翅薄隨風軟, 腰輕映日纖。  
嘴甜曾覓蕊, 尾利善降蟾。  
釀蜜功何淺, 投衙禮自謙。  
如今施巧計, 飛舞入門簷。
    - i. Hand signs and oral spells haven't been used in tandem to transform for a while now. See ch. 21-#4.
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This **does not** require a magic hand sign or an oral spell, but it **does** require a body shake (搖身). After recovering from an injury inflicted by the spirit in a previous battle, Monkey once more turns into a bee (蜜蜂兒) in order to find the Tang Monk in her cave (Wu & Yu, 2012, vol. 3, p. 70).
  - a. Regarding the injury, refer to the notes for ch. 7-#1.
3. **Fiery eyes and golden pupils** (i.e. magic eyes) and **cosmic social connections** - After Monkey and Zhu Bajie are once more defeated by the monster, he recognizes an approaching old woman (媽媽) as Guanyin based on the "auspicious clouds covering her head and fragrant mists encircling her body" (... 頭直上有祥雲蓋頂, 左右有香霧籠身) (Wu & Yu, 2012, vol. 3, p. 71). She goes on to suggest a [stellar rooster god](#) perfect for defeating the monster (Wu & Yu, 2012, vol. 3, p. 72).
4. **Travel to heaven** and **navigation** - He travels to the East Heaven Gate (東天門) in order to seek the aid of said deity, which subsequently kills the fiend (Wu & Yu, 2012, vol. 3, pp. 72 and 74).

- a. Refer to ch. 3-#6.
- 5. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that several maidens inside the devil's cave are human because they have "no demonic aura about them" (不見妖氣) (Wu & Yu, 2012, vol. 3, p. 75).

## Chapter 56

1. **Horse authority** - He is able to scare the white dragon horse into speeding up to a gallop along their path because his former position as the [keeper of the heavenly horses](#) gives him command over all the world's equines (Wu & Yu, 2012, vol. 3, p. 77).
  - a. Refer to ch. 14-#3.
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). Monkey turns into a “young priest wearing a clerical robe” (... 乾乾淨淨的小和尚, 穿一領緇衣 ...) in order to trick some bandits (holding his master at knife point) into a false sense of security (Wu & Yu, 2012, vol. 3, p. 79). He is described in the next sentence:
  - a. “He was only about sixteen years old, and he had a blue cloth-wrap on his shoulder” (Wu & Yu, 2012, vol. 3, p. 79).
  - b. ... 年紀只有二八, 肩上背著一個藍布包袱。
    - i. This is the first of three times that he changes into a young monk. See ch. 74-#4 and ch. 81-#5 for other examples.
3. **Invulnerability** - “He [a bandit] raised up his knotty staff and gave the bald head of Pilgrim seven or eight blows, but Pilgrim behaved as if nothing whatever had happened” (掄起一條挖撻藤棍, 照行者光頭上打了七八下。行者只當不知 ...) (Wu & Yu, 2012, vol. 3, p. 80).
  - a. He laughs, responding, “Dear elder brother, if that's how you hit people, you can hit me until next spring and I won't consider you doing it for real” (哥呀, 若是這等打, 就打到來年打罷春也是不當真的。) (based on Wu & Yu, 2012, vol. 3, pp. 80-81).
  - b. Two more bandits subsequently join in on the beating but to no effect (Wu & Yu, 2012, vol. 3, p. 81).
4. **Invulnerability** - “One of the bandit chiefs approached him and gave him another fifty or sixty blows” (那賊上前來, 又打了五六十下。) (Wu & Yu, 2012, vol. 3, p. 81).
5. **Super strength** - In response, he grows his staff “seven or eight *zhang* tall” (七八丈長短; 73.01 to 83.44 ft/22.253 to 25.432 m) and uses it to kill the two chiefs (cf. Wu & Yu, 2012, vol. 3, p. 81).
6. **Cosmic social connections** - When Tripitaka tells Sun to say a prayer for the slain bandits, he taunts them by saying that tattling on him will not do them any good since he knows so many deities across the Buddho-Daoist cosmos:
  - a. “*The Jade Emperor knows me;*  
*The devarajas follow me;*  
*The Twenty-Eight Constellations fear me;*

*The Nine Luminaries are afraid of me;  
 The prefectural, district, and municipal deities kneel before me;  
 Equal to Heaven, the guardian of Mount Tai dreads me;  
 The Ten Kings of Hell once served as my attendants;  
 The Five Grand Deities have been my houseboys;  
 Whether they be Five Bureaus of the Three Realms,  
 Or the Sundry Gods of the Ten Quarters  
 They regard me as an intimate friend” (Wu & Yu, 2012, vol. 3, p. 84).*

- b. 玉帝認得我，天王隨得我；二十八宿懼我，九曜星官怕我；府縣城隍跪我，東岳天齊怖我；十代閻君曾與我為僕從，五路猖神曾與我當後生。不論三界五司，十方諸宰，都與我情深面熟 …
7. **Super strength** - When the remaining bandits later track the pilgrims down and attack, Sun kills them with his bare hands:
  - a. “Those he bumped into died at once, those he caught hold of perished immediately, those he tapped had their bones broken, and those he brushed against had their skins torn” (Wu & Yu, 2012, vol. 3, p. 89).
  - b. 搪著的就死，挽著的就亡；搥著的骨折，擦著的皮傷 …
8. **Invulnerability** - The Tang Monk resorts to the tight-fill spell after the murders. Monkey once again survives his head being squeezed well beyond human limits:
  - a. “The head of Pilgrim was clamped so painfully tight that his entire face turned scarlet, his eyes bulged, and dizziness overtook him. Rolling on the ground, all he could mutter was: ‘Stop that recital! Stop that recital!’ The elder, however, went on for more than ten times, and still he would not stop. Pilgrim was doing somersaults and handstands, for the pain was truly unbearable” (Wu & Yu, 2012, vol. 3, p. 89).
  - b. … 把個行者勒得耳紅面赤，眼脹頭昏，在地下打滾，只教：「莫念，莫念。」那長老念夠有十餘遍，還不住口。行者翻筋斗，豎蜻蜓，疼痛難禁 …
    - i. As a reminder, this is just one of many times that Tripitaka resorts to the tight-fillet spell (緊箍兒咒). I’m only listing a few examples in the catalog because these quantify the amount of damage done to our hero. But for reference, the spell is used in chapters 14, 16, 27, 38, 39, and 56-58 (Wu & Yu, vol. 1, pp. 319-320 and 346-347; vol. 2, pp. 21, 23, 26, 191, 192 and 204; vol. 3, pp. 89, 91, 106, and 109).

## Chapter 57

1. **Invulnerability** - After exiling our hero again, Tripitaka uses the tight-fillet spell to punish Sun when he returns to beg for a second chance. Monkey once more survives his head being squeezed well beyond human limits:
  - a. “As soon as he reined in the horse, he recited the Tight-Fillet Spell. Over and over again, he went through it for more than twenty times until the Great Sage fell prostrate to the ground, the fillet cutting one *cun* [1.25 in or 3.18 cm] into his flesh (based on Wu & Yu, 2012, vol. 3, p. 91).
  - b. ... 兜住馬，即念緊箍兒咒。顛來倒去，又念有二十餘遍。把大聖咒倒在地，箍兒陷在肉裡有一寸來深淺 ...
    - i. As a reminder, this is just one of many times that Tripitaka resorts to the tight-fillet spell (緊箍兒咒). I’m only listing a few examples in the catalog because these quantify the amount of damage done to our hero. But for reference, the spell is used in chapters 14, 16, 27, 38, 39, and 56-58 (Wu & Yu, vol. 1, pp. 319-320 and 346-347; vol. 2, p. 21, 23, 26, 191, 192 and 204; vol. 3, pp. 89, 91, 106, and 109).
2. **Cloud somersault** and **cosmic social connections** - Following his banishment, it takes Sun “less than an hour” (那消一個時辰) to travel from the Western Continent to the South Seas (南海) in order to complain to Guanyin (Wu & Yu, 2012, vol. 3, p. 91).

## Chapter 58

1. **Travel to heaven, navigation, cosmic social connections**, and **intelligence** (problem solving) - Monkey comes to fight his doppelganger, the [Six-Eared](#)

[Macaque](#), who had attacked the Tang Monk and stolen the group's travel rescript. He and his double fight their way to the South Heaven Gate (南天門) in order to see if the gods can differentiate one from the other (Wu & Yu, 2012, vol. 3, p. 106).

- a. Refer to ch. 3-#6.
2. First time to intentionally **travel to the underworld** (i.e. entering the earth); **navigation**, **cosmic social connections**, and **intelligence** (problem solving) - When this fails, they fight their way to hell in order to see if the [10 Kings](#) (十王) can tell them apart (Wu & Yu, 2012, vol. 3, pp. 110-111).
  - a. Refer to ch. 3-#6.
  - b. He once more travels to hell in chapter 97 (Wu & Yu, 2012, vol. 4, p. 338). See ch. 97-#10.
3. **Travel to heaven**, **navigation**, **cosmic social connections**, and **intelligence** (problem solving) - Finally, they fight their way to the Western Heaven in order to see if the Tathagata knows the difference (Wu & Yu, 2012, vol. 3, pp. 112-113).
  - a. Refer to ch. 3-#6.
4. **Super strength** - He manages to kill Six Ears with a single strike from his staff (Wu & Yu, 2012, vol. 3, p. 116).

## Chapter 59

1. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception) - This **does not** require a “change!” (變) command. Upon entering a new area, he makes a “copper penny” (銅錢) in order to buy some fresh rice-pudding for his master (Wu & Yu, 2012, vol. 3, p. 120).

- a. The novel doesn't mention him retrieving the hair, so the coin would be for all intents and purposes real money.
2. **Cloud Somersault and navigation** - Based on a tip from an old man, he travels southwest 1,450 or 1,460 *li* (一千四百五六十里; 450.49 to 453.60 mi/725 to 730 km) to [Princess Iron Fan](#)'s mountain in an "instant" (霎時) to obtain the magic fan needed to extinguish a [flaming landmass](#) blocking their westward path (cf. Wu & Yu, 2012, vol. 3, p. 122).
3. **Invulnerability** - After a brief conversation, he easily withstands the demoness' sword strikes to his head:
  - a. "Without permitting further discussion, Raksasi [Princess Iron-Fan] raised her hands and chopped at Pilgrim's head [with her treasure swords] some dozen times. Our Pilgrim thought that it was all a game. Growing fearful, Raksasi turned around and wanted to flee" (based on Wu & Yu, 2012, vol. 3, p. 125).
  - b. 那羅剎不容分說，雙手掄劍，照行者頭上乒乒乓乓，砍有十數下，這行者全不認真。羅剎害怕，回頭要走。
    - i. The motif of Sun's crown easily taking direct blows from sharp weapons also appears in chapters 14, 19, 21, 34, and 75 (Wu & Yu, 2012, vol. 1, pp. 314, 383-384, and 408; vol. 2, p. 128; vol. 3, p. 373). See ch. 14-#9, ch. 19-#3, ch. 21-#1, ch. 34-#15, and ch. 75-#10.
4. **Halting clouds** (留雲) - Upon being blown away by the Princess' hurricane force wind-producing magic fan, Monkey is able to stop himself from hurtling endlessly through the sky after some 50,000 *li* (五萬餘里; 15,534.28 mi/25,000 km) (based on Wu & Yu, 2012, vol. 3, pp. 127-128).
  - a. The bodhisattva Lingji (靈吉菩薩) explains that a normal person would have been blown a full 84,000 *li* (八萬四千里; 26,097.59 mi/42,000 km) (based on Wu & Yu, 2012, vol. 3, pp. 127-128).
    - i. The Bull Demon King later contradicts this statement in chapter 61 by saying he would have been blown 108,000 *li* (十萬八千里; 33,554 mi/54,000 km) (based on Wu & Yu, 2012, vol. 3, p. 148).
5. **Wind-arresting elixir** (定風丹) - This pill makes it impossible for the magic fan to blow Monkey away. It is originally sown into the collar of his robe by Lingji (Wu & Yu, 2012, vol. 3, p. 128), but our hero later accidentally swallows it, and his body is strengthened by it. Chapter 61 explains:
  - a. "He [the Bull Demon King] did not know, however, that when the Great Sage changed previously into a cicada to enter the stomach of Raksasi [ch. 59-#6], he still had in his mouth that Wind-Arresting Elixir, which he swallowed unwittingly. All his viscera had become firm; his skin and bones

were wholly fortified. No matter how hard the Bull King fanned at him, he could not be moved” (cf. Wu & Yu, 2012, vol. 3, p. 149).

- b. 不知那大聖先前變螞蟥蟲入羅剎女腹中之時，將定風丹嚥在口裡，不覺的嚥下肚裡，所以五臟皆牢，皮骨皆固，憑他怎麼搨，再也搨他不動。
  - i. Lingji twice reveals (ch. 21 and 59) that the elixir is a treasure bestowed by the Buddha (Wu & Yu, 2012, vol. 1, p. 419; vol. 3, p. 128).
    1. Yu (Wu & Yu, 2012) translates this magic pill as the “wind-stopping pearl” in chapter 21 (vol. 1, p. 419)
    2. A “wind-stopping pearl” (定風珠) is said to be one of many heavenly jewels decorating Tripitaka’s cassock in chapter 12 (Wu & Yu, 2012, vol. 1, p. 282).
  - ii. The elixir/pill essentially turns Monkey into an **immovable object**.
    1. This is forgotten in subsequent chapters, but this would be an interesting element to make use of in fanfiction. I can see this being a great setup for a battle with the [Juggernaut](#). After all, both of their respective static and kinetic abilities are tied to divine beings (Buddha and [Cyttrak](#)).
  - iii. This mirrors a sort of elixir pill that he swallows in chapter 31 (Wu & Yu, 2012, vol. 2, pp. 80-81). Unfortunately, he doesn’t appear to gain any power from it.
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and commandeering enemy equipment) - This requires a body shake (搖身). He turns into a cicada (螞蟥蟲兒) in order to enter her cave and infiltrate her stomach via the tea she is drinking (cf. Wu & Yu, 2012, vol. 3, p. 129). This allows him to beat her up from the inside and thus force her to give up her magic fan (which later turns out to be a fake) (Wu & Yu, 2012, vol. 3, p. 129).
  - a. A failed attempt at this drink-based tactic also appears in chapter 82 (Wu & Yu, 2012, vol. 4, p. 104). The motif of Sun attacking monsters from within succeeds in chapters 17, 66, 67, 75, and 82 (Wu & Yu, 2012, vol. 1, p. 363; vol. 3, pp. 238, 249, and 380; vol. 4, pp. 110-111). See ch. 17-#9, ch. 66-#3, ch. 67-#8, ch. 75-#14, and ch. 82-#9.
7. **Cloud Somersault** and **navigation** - He returns to his master, traveling the aforementioned 1,450 or 1,460 *li* (一千四百五六十里; 450.49 or 453.60 mi/725 or 730 km) in an “instant” (霎時) (cf. Wu & Yu, 2012, vol. 3, pp. 122 and 130).

## Chapter 60

1. **Cloud somersault** and **naviga**tion**** - Based on a tip from a local god of the soil, he travels south to a mountain 3,000 *li* (三千餘里; 932.05 mi/1,500 km) away “in less than half an hour” (那裡消半個時辰) (based on Wu & Yu, 2012, vol. 3, p. 134). He travels there to find the Bull Demon King but first meets [his concubine](#) (Wu & Yu, 2012, vol. 3, p. 135).
2. **Intelligence** (persuasion) - Monkey assuages the Bull Demon King’s rage over Red Boy’s past defeat and submission to Buddhism by pointing out that the

child-sage now serves as Guanyin's close disciple and thereby enjoys true immortality. In addition, Sun cools the fiend's anger over his castigation of the concubine (from only a few moments before) by explaining that he was only responding to her rude words (Wu & Yu, 2012, vol. 3, p. 138).

3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (幌一幌). After a brief battle, Monkey turns into a "gust of wind" (清風) in order to follow the Bull Demon King, who postpones combat to attend a banquet (Wu & Yu, 2012, vol. 3, p. 140).
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). He turns into a "crab" (螃蟹) in order to secretly follow the Bull Demon King under water (Wu & Yu, 2012, vol. 3, p. 140).
  - a. The novel states that the creature is "neither too big nor too small, it weigh[s] about thirty-six catties" (不大不小的有三十六斤重; 46.82 lbs/21.24 kg) (based on Wu & Yu, 2012, vol. 3, p. 140).
5. **Intelligence** (quick thinking and persuasion) - When an eagle-eyed Dragon King orders the unfamiliar "crab" captured, our hero quickly invents a humble backstory. This leads those in attendance to beg for his release (Wu & Yu, 2012, vol. 3, pp. 141-142). The song reads:
  - a. *"Since birth the lake's my livelihood,  
I dwell in a cave by the ridge.  
Of late time's passage has my body freed—  
My rank, Private Sidewise-Carriage.  
Treading on grass and trailing mud,  
I've ne'er learned to walk properly.  
Untaught in law, I your kingly might offend;  
I beg your Grace to pardon me"* (Wu & Yu, 2012, vol. 3, p. 142).
  - b. 生自湖中為活，傍崖作窟權居。蓋因日久得身舒。官受橫行介士。踏草拖泥落索，從來未習行儀。不知法度冒王威。伏望尊慈恕罪！
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He turns into the Bull Demon King in order to trick Princess Iron-Fan into giving him the genuine fan (Wu & Yu, 2012, vol. 3, p. 142).
7. **Intelligence** (persuasion, info gathering, and commandeering enemy equipment) and **voice impersonation** - He convinces the demoness that he is her long-absent husband by (among other things) feigning anger at stories of how Monkey had overpowered her in combat. After a round of chatting and drinking, the now tipsy Princess reveals not only the location of the real treasure-weapon, but also how to operate it. He subsequently steals the fan (Wu & Yu, 2012, vol. 3, pp. 143-145).

- a. He later wipes his face (把臉抹一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 3, p. 145). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 31-#5, ch. 47-#4, ch. 63-#5, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.

## Chapter 61

1. **Super strength** - Monkey and Zhu Bajie destroy the front door of the concubine's cave with their respective weapons (Wu & Yu, 2012, vol. 3, p. 154).
2. **Cloud production** - They are forced to flee when the Bull Demon King is backed up by additional forces, but the duo later return to once more provoke combat. During their battle, a verse states that they and their opponent are capable of spewing water vapor: "They belch out wind and fog and do as they please" (... 吐霧噴風任發揮) (Wu & Yu, 2012, vol. 3, p. 155).
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that a bird is the fiend's fleeing transformation (Wu & Yu, 2012, vol. 3, p. 156).

4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking) - This requires various kinds of shaking (搖身). He wages a battle of transformations with the Bull Demon King, turning into a Manchurian vulture (海東青), a black phoenix (烏鳳), a scarlet phoenix (丹鳳), a hungry tiger (餓虎), a golden-eyed Asian lion (金眼狻猊), and a scabby elephant (賴象) (Wu & Yu, 2012, vol. 3, pp. 156-157).
  - a. This battle is a mirror of Monkey and Erlang's confrontation from chapter 6 (Wu & Yu, 2012, vol. 1, pp. 182-183). See ch. 6-#2.
5. **Magic method of modeling heaven on earth** (i.e. giant form) - This requires bending over and screaming "grow!" [長!]. He uses this form to battle the Bull Demon King's titanic transformation (Wu & Yu, 2012, vol. 3, p. 157). The story describes him as before:
  - a. "At once he grew to a height of ten thousand *zhang* [萬丈; 104,300 ft/31,800 m], with a head like Mount Tai, eyes like the sun and the moon, a mouth like a bloody pond, and teeth like doors" (based on Wu & Yu, 2012, vol. 3, p. 157).
  - b. ... 長得身高萬丈，頭如泰山，眼如日月，口似血池，牙似門扇 ...

## Chapter 62

1. **Lock-picking magic** and **intelligence** (problem solving) - This **does not** require an oral spell, but it **does** require wiping the lock with his hand (用手一抹). Upon entering a new area, Monkey picks the lock of chains imprisoning young monks (Wu & Yu, 2012, vol. 3, p. 169).
  - a. An earlier use in chapter 25 requires that he point (一指) his staff at the lock (Wu & Yu, 2012, vol. 1, pp. 468-469). See ch. 25-#4.
  - b. An instance in chapter 52 requires saying a spell and wiping the lock with his hand (念動咒語，用手一抹) (Wu & Yu, 2012, vol. 3, p. 19). See ch. 52-#4.
2. **Magic of seizure** (拿法; a.k.a. holding trick) - He captures two aquatic devils with a single hand (一隻手抓將過來) (Wu & Yu, 2012, vol. 3, p. 171).

- a. I'm confused by this. Does he enlarge his hand? Does some kind of invisible forcefield enclose the monsters?
  - b. The magic of seizure also appears in chapter 18, and it is translated as the "holding trick" (Wu & Yu, 2012, vol. 1, p. 374). See ch. 18-#4. Sun uses it to twist Zhu Bajie's nose so hard that it flips his body.
3. **Intelligence** (persuasion) - He provides sage advice, convincing a king not to choose officials based solely on their looks:
- a. "When the king saw Pilgrim, he was astounded, saying, 'The sage monk [Tripitaka] has such elegant features! How is it that your noble disciple has that sort of appearance?' When the Great Sage Sun heard this, he spoke up in a loud voice, 'Your Majesty,

*Do not judge a man by his face,  
Nor measure the sea by a vase.*

If you only cared for men of good appearance, how could you seize the fiendish thieves [that stole a temple's [Buddha-treasure](#)]?' These words of Pilgrim turned the king's astonishment to delight, and he said, 'What the sage monk says is true indeed. We shall not select talents according to their appearances'" (Wu & Yu, 2012, vol. 3, p. 175).

- b. 國王見了，大驚道：「聖僧如此丰姿，高徒怎麼這等像貌？」孫大聖聽見了，厲聲高叫道：「陛下，『人不可貌相，海水不可斗量』。若愛丰姿者，如何捉得妖賊也？」國王聞言，回驚作喜道：「聖僧說的是。朕這裡不選人材 ...
  - i. Refer to ch. 67-#2 for another example of Sun's views on judging others based on looks.
4. **Magic of displacement** (i.e. wind travel) and **naviga**tion**** - Monkey and Zhu Bajie travel southeast by cloud and wind to a mountain where [a lagoon dragon king](#) lives (Wu & Yu, 2012, vol. 3, p. 178).
- a. Refer to ch. 2-#15, ch. 3-#5, ch. 71-#13, and ch. 84-#5. See also ch. 3-#6 for a claim.
  - b. Yu (Wu & Yu, 2012) translates this as the "magic of traction" (Wu & Yu, 2012, vol. 3, p. 178).
  - c. Chapter 63 notes that the pair travel on a "violent wind" (狂風) (Wu & Yu, 2012, vol. 3, p. 180).

## Chapter 63

1. **Staff transformation, immortal breath, and intelligence** (planning) - This requires the breath and a “change!” (變) command. He mutilates a pair of fish monsters with the staff-turned-knife in order to provoke combat: “It changed at once into a ritual razor [戒刀], with which he cut off the ears of the black fish spirit and the lower lip of the sheat fish spirit” (變作一把戒刀, 將一個黑魚怪割了耳朵, 鮎魚精割了下唇 ...) (Wu & Yu, 2012, vol. 3, p. 180).
  - a. This is the second of three times that he changes the weapon into a razor blade. See ch. 46-#13 and ch. 84-#13 for other examples.
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This requires a magic hand sign and a body shake (... 捻著訣, 搖身一變 ...). After Zhu is captured by the dragon’s monstrous son-in-law, Monkey turns into a “crab” (螃蟹) in order to rescue him from the underwater kingdom (Wu & Yu, 2012, vol. 3, p. 185).

- a. The crustation is later shown to be strong enough to cut the ropes binding his religious brother with his pincer (Wu & Yu, 2012, vol. 3, p. 185).
3. **Intelligence** (language acquisition and info gathering) - He learns the language of underwater spirits just by briefly listening to their conversation (行者聽了一會言談, 卻就學語學話 ...) (Wu & Yu, 2012, vol. 3, p. 185). He does this in order to learn where Zhu is being held (Wu & Yu, 2012, vol. 3, p. 185).
  - a. Refer to ch. 1-#2.
  - b. Upon arriving in a new area in chapter 84, he claims that he can “converse in the local dialect” (這裡的鄉談, 我也省得, 會說。) (Wu & Yu, 2012, vol. 4, p. 132).
4. **Magic of body concealment** (i.e. invisibility) and **intelligence** (deception and problem solving) - He uses this to covertly steal back Zhu’s weapon, which was being kept in the main hall of the dragon palace (Wu & Yu, 2012, vol. 3, p. 185).
5. **Multitude of terrestrial killers** (i.e. 72 changes), **voice impersonation**, and **intelligence** (deception) - This **does not** require a magic hand sign or a body shake. He turns into the “[nine-headed beast](#)” (九頭蟲), [4] the dragon’s son-in-law, in order to steal back a [Buddha-treasure](#) that had previously been stolen from a Buddhist pagoda (cf. Wu & Yu, 2012, vol. 3, p. 190).
  - a. He later wipes his face (把臉一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 3, p. 190). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 31-#5, ch. 47-#4, ch. 60-#7, ch. 70-#12, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
6. **Summoning gods** and **cosmic social connections** - This requires an oral spell (念動真言). He summons the local regional, city, and temple gods in order to instruct them to look after the slain dragon king’s widow, who has been enslaved as the pagoda’s caretaker (Wu & Yu, 2012, vol. 3, p. 192).

## Chapter 64

1. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (problem solving) - This requires the breath and a “change!” (變) command. He turns them into 30 “ferocious striped tigers” (斑斕猛虎) in order to scare off monks who had joined the pilgrimage uninvited (Wu & Yu, 2012, vol. 3, p. 194).
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - Upon entering a new area, he flies into the sky and sees that a bramble-covered ridge is “at least a thousand *li* long” (似有千里之遙; 310.7 mi/500 km) (based on Wu & Yu, 2012, vol. 3, pp. 195-196).
  - a. It is beyond the 1,000 *li* limit of his sight (as noted in ch. 15 and 22) (Wu & Yu, 2012, vol. 1, pp. 322 and 421).
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - “After he had surveyed the region, Pilgrim said, ‘This place portends more evil than good. We shouldn’t stay here long’” (此地少吉多凶, 不宜久坐。) (Wu & Yu, 2012, vol. 3, p. 197).
4. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that a local god of the soil is actually a spirit in disguise (Wu & Yu, 2012, vol. 3, p. 197).

5. **Fiery eyes and golden pupils** (i.e. magic eyes) - He later perceives that a group of trees are the [true form of spirits](#) that had earlier abducted Tripitaka (Wu & Yu, 2012, vol. 3, p. 209).

## Chapter 65

1. **Super scream** - Upon entering a new area, his yell scares off ferocious animals blocking their path:
  - a. “The moment that Tripitaka caught sight of this, he was terrified, but Pilgrim Sun displayed his vast magic powers. Look at him with his golden hooped rod! He gave one shout and all those wolves, tigers, and leopards scattered” (Wu & Yu, 2012, vol. 3, p. 213).
  - b. 唐三藏一見心驚。孫行者神通廣大，你看他一條金箍棒，哮吼一聲，嚇過了狼蟲虎豹 ...
    - i. His super scream also appears in chapter 27 (Wu & Yu, 2012, vol. 2, p. 16. See to ch. 27-#1).
    - ii. Refer to ch. 4-#3 for info about the sound of his voice.
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - He detects evil within the spiritual light of a monastery:
  - a. “After Pilgrim had looked over the place, he turned to Tripitaka, saying, ‘Master, that is a monastery over there. I don't know why, however, within the aura of Chan and the auspicious lights there seems to be an air of violence as well’” (Wu & Yu, 2012, vol. 3, p. 214).

- b. 行者看罷，回覆道：「師父，那去處便是座寺院，卻不知禪光瑞藹之中，又有些凶氣何也 ... 」
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that the Tathagata and Buddhist deities appearing in a monastery are actually [a monster](#) and his underlings (Wu & Yu, 2012, vol. 3, p. 215).
4. **Magic method of modeling heaven on earth, size manipulation, and intelligence** (quick thinking) - When he attempts to attack the fiend, he is immediately entrapped in Buddhist treasure-weapon cymbals, leading to a failed attempt to escape by growing and shrinking in rapid succession:
  - a. “Making a magic sign with his fingers, he at once grew to thousands of *zhang* [千百丈] tall, but the cymbals also grew with him. There was not even the slightest crack to let in a ray of light. He made the magic sign again and at once his body diminished in size until he became [as small as a mustard seed](#). The cymbals grew smaller, too, with his body, so that there was not the tiniest hole” (based on Wu & Yu, 2012, vol. 3, p. 216).
  - b. 遂捻著一個訣，就長有千百丈高；那金鐃也隨他身長，全無一些瑕縫光明。卻又捻訣把身子往下一小，小如芥菜子兒；那鐃也就隨身小了，更無些些孔竅。
    - i. This is not official designated as the magic method of modeling heaven on earth (i.e. giant form), but “growing thousands of *zhang* tall” (長有千百丈高) is quite similar to the power’s listed “10,000 *zhang*” (萬丈) height. See ch. 3-#12.
      1. The motif of Sun rapidly growing and shrinking in a failed attempt to escape a heavenly treasure-weapon also appears in chapter 75 (Wu & Yu, 2012, vol. 3, p. 369). See ch. 75-#6.
        - a. A similar motif involving a demon’s talons appears in chapter 77 (Wu & Yu, 2012, vol. 4, p. 18). See ch. 77-#2.
      - ii. Refer to the notes for ch. 3-#6.
5. **Staff transformation, immortal breath, and intelligence** (problem solving) - “Gripping the iron rod, Pilgrim blew on it an immortal breath, crying, “Change!” It changed into a flagpole, which he used to hold up the cymbals” (他又把鐵棒，吹口仙氣，叫：「變！」即變做旛竿一樣，撐住金鐃。) (based on Wu & Yu, 2012, vol. 3, p. 216).
6. **Life-saving hairs and intelligence** (planning) - This requires a “change!” (變) command. He turns two hairs into a “plum-flower-like, five-pointed [\[bow\] drill](#)” (梅花頭五瓣鑽兒) in a failed attempt to escape the magic cymbals (Wu & Yu, 2012, vol. 3, p. 216).
  - a. The novel does not openly state that these are the life-saving hairs, but they are pulled from the back of his head (腦後毫毛) (Wu & Yu, 2012, vol.

3, p. 216), which is the same spot that Guanyin placed said hairs (放在行者的腦後) in chapter 15 (Wu & Yu, 2012, vol. 1, pp. 328). See ch. 15-#4.

- i. Recall that Monkey had to give up one of these hairs in chapter 42 (Wu & Yu, 2012, vol. 2, p. 245). The novel doesn't mention the Bodhisattva giving it back, but the third hair appears in chapter 75 (Wu & Yu, 2012, vol. 3, pp. 369).

- b. The motif of transforming a life-saving hair into a drill also appears in chapter 75 (Wu & Yu, 2012, vol. 3, pp. 369). See ch. 75-#7.

7. **Summoning gods, cosmic social connections, and intelligence** (problem solving) - This requires a magic hand sign and the oral spell “Let *Om* and *Ram* purify the dharma realm / Key: Primary Reception Beneficial for Determination” (... 捻個訣, 念一聲「唵嚩靜法界, 乾元亨利貞」的咒語 ...) (Wu & Yu, 2012, vol. 3, p. 216). He summons the Buddhist gods assigned to protect Tripitaka and instructs them to make or find an exit, but this ultimately fails (Wu & Yu, 2012, vol. 3, p. 216).
  - a. This unique spell also appears in chapter 77 (Wu & Yu, 2012, vol. 4, p. 20). See ch. 77-#5.
8. **Staff transformation and intelligence** (problem solving) - This **does not** require immortal breath or a “change!” (變) command. He turns the staff into a “steel [bow] drill” (鋼鑽兒) in order to bore a hole into the tip of a dragon constellation's horn, which had only just managed to pierce the seam of the cymbals (Wu & Yu, 2012, vol. 3, p. 218).
  - a. This doesn't make any sense considering that Monkey had previously changed hairs into a drill (Wu & Yu, 2012, vol. 3, p. 216). See ch. 65-#6.
  - b. This is the first of two times that he changes his staff into a drill. See ch. 84-#9 for the other example.
9. **Size manipulation and intelligence** (quick thinking) - This **does not** require anything. He once more shrinks to the size of a mustard seed (芥菜子兒) in order to fit into the hole, thereby managing to exit the cymbals when the horn is withdrawn (Wu & Yu, 2012, vol. 3, p. 218).
  - a. Refer to the notes for ch. 3-#6.
10. **Super strength** - “Reverting to his original size, he whipped out the iron staff and hit the cymbals with a loud bang, causing them to shatter like a crumbling copper mountain or an operating gold mine” (... 現了原身, 掣出鐵棒, 照鑊鈸嚙的一聲打去, 就如崩倒銅山, 咋開金礦。) (cf. Wu & Yu, 2012, vol. 3, p. 218).
11. **Cloud production** - Thus alerted, the monster attacks him, and during their combat, a verse associates Sun with the ability to spew water vapor: “Belched-out fog cover[s] the mount” (... 吐霧遮峰嶂) (Wu & Yu, 2012, vol. 3, p. 220).

12. **Size manipulation** and **intelligence** (problem solving) - After being captured by the spirit's divine bag and tied up with ropes, he uses the "magic of body-escape" (遁身法) in order to shrink and escape the bindings (cf. Wu & Yu, 2012, vol. 3, p. 221).

- a. Refer to the notes for ch. 3-#6.
- b. Refer to ch. 25-#7 and ch. 90-#5 for other examples of him shrinking to escape ropes. See also the note for ch. 75-#4.
  - i. Not being able to snap ropes seems like an inconsistency with his strength considering that he can support two mountains on his shoulders while running in chapter 33 (Wu & Yu, 2012, vol. 2, pp. 108-109). See ch. 33-#3. Though, again, this is no doubt an attempt to humanize our hero so that readers can better identify with him.
- c. The magic of body-escape (遁身法) is shortened in chapter 77 to just "escape magic" (遁法) (cf. Wu & Yu, 2012, vol. 4, p. 18). See ch. 77-#2.

13. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This requires a magic hand sign and a body shake (捻著訣, 搖身一變). He turns into a "bat" (蝙蝠; a.k.a. "divine mouse," 仙鼠) in order to infiltrate the monster's lair by squeezing through a space in the eaves of the roof (Wu & Yu, 2012, vol. 3, p. 222). A poem describes the animal:

- a. *A pointed head like a rat's,  
Like it his eyes shine, too.  
With wings he comes out at dusk;  
Sightless he sleeps in the day.  
He hides in hollow tiles  
To find mosquitoes for food.  
He loves most the bright, fair moon  
And knows when to fly and soar* (Wu & Yu, 2012, vol. 3, p. 222).
- b. 頭尖還似鼠，眼亮亦如之。  
有翅黃昏出，無光白晝居。  
藏身穿瓦穴，覓食撲蚊兒。  
偏喜晴明月，飛騰最識時。

## Chapter 66

1. **Cloud somersault, navigation, intelligence** (problem solving and planning), and **cosmic social connections** - It takes him “less than a day” (不一日早到) to travel from the Western Continent to the Southern Continent to enlist the aid of the demon queller [Zhenwu](#) (真武) (Wu & Yu, 2012, vol. 3, pp. 231-232).
  - a. This is inconsistent with previous trips to farther away places. For example, in chapter 2, he flies from one side of the world to the other in less than an hour (Wu & Yu, 2012, vol. 1, p. 125). See ch. 2-#13.
2. **Cloud production** - When this plan fails, he seeks out another god and his brothers, and when they confront the monster, a verse states that Monkey, his allies, and the beast all “[b]elched out cloud and fog” (噴雲霧) during battle (Wu & Yu, 2012, vol. 3, p. 235).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - Following the failure of this scheme, our hero follows the [Maitreya Buddha](#)’s (彌勒) plan by disguising himself as a “huge, ripe melon” (大熟瓜) in order to infiltrate the monster’s stomach. He then proceeds to beat him up from the inside (based on Wu & Yu, 2012, vol. 3, p. 238).
  - a. The motif of Sun attacking enemies from within succeeds in chapters 17, 59, 67, and 75 (Wu & Yu, 2012, vol. 1, p. 363; vol. 3, pp. 129, 249, and 380). See ch. 17-#9, ch. 59-#6, ch. 67-#8, and ch. 75-#14. He attempts

this twice in chapter 82, but only one is successful (Wu & Yu, 2012, vol. 4, pp. 104 and 110-111). See ch. 82-#9.

## Chapter 67

1. **Craftsmanship** - Upon entering a new area, Sun offers to build a house for the Tang Monk when the weather becomes inclement: “Old Monkey knows how to play carpenter. I can build for you right by the road a little thatched hut in which you can live for at least a year” (老孫會做木匠，就在那路上搭個蓬庵，好道也住得年把 ...) (Wu & Yu, 2012, vol. 3, p. 241).
  - a. While he doesn't actually build the house, he is shown capable of constructing other things in chapter 71 (Wu & Yu, 2012, vol. 3, p. 314). See ch. 71-#12. So, I am listing this as an **acquired non-magic skill** instead of a **claimed magic power or skill that is never actually demonstrated**.
  - b. This is actually the second time that he suggests building a place for his master (Wu & Yu, vol. 2, p. 27). See ch. 27-#4.
2. **Face reading** and **intelligence** (knowledge base: logic) - He defends himself when an old man comments on his ugly appearance:
  - a. “As the books on physiognomy would say, ‘The features may be strange and bizarre, but it is a piece of fine jade hidden in the stone: If you judge people only by their looks, you're completely wrong’” (Wu & Yu, 2012, vol. 3, p. 242).
  - b. 相法云：『形容古怪，石中有美玉之藏。』你若以言貌取人，乾淨差了。

- i. Face reading also appears in chapters 81 and 93 (Wu & Yu, 2012, vol. 4, pp. 93 and 270). See ch. 81-#6 and ch. 93-#2. See also ch. 14-#7 for a claim about this skill. In addition, see ch. 62-#3 for another example of Sun's views on judging others based on looks.
  - ii. Monkey jokingly claims to be the ancestor of face readers in chapter 94:
    1. "With loud giggles, both Eight Rules and Sha Monk said, 'Elder Brother must have recently learned the art of physiognomy!'"
 

'Those physiognomists,' said Pilgrim, 'ought to be regarded only as my grandsons!'" (Wu & Yu, 2012, vol. 3, p. 242).
    2. 沙僧與八戒笑道：「哥哥近日又學得會相面了。」行者道：「相面之士，當我孫子罷了。」
3. He recites a poem to the old man in which he makes claims about his **supernatural powers**:
- a. *Purvavideha* [i.e. the Eastern Continent] *was my ancestral home, I did cultivation on Mount Flower-Fruit. I bowed to the [Patriarch of Heart and Mind](#) And perfected with him the **martial arts**. I can **tame dragons**, **stirring up the seas**; I can **tote mountains** to chase down the sun. In **binding fiends and demons** I'm the best; **Moving stars and planets**, I scare ghosts and gods. **Stealing from Heav'n and Earth** gives me great fame, Of **boundless change**, Handsome Stone Monkey's my name* (Wu & Yu, 2012, vol. 3, p. 243).
  - b. 我  
祖居東勝大神洲，花果山前自幼修。  
身拜靈臺方寸祖，學成武藝甚全周：  
也能攪海降龍母，善會擔山趕日頭；  
縛怪擒魔稱第一，移星換斗鬼神愁。  
偷天轉地英名大，我是變化無窮美石猴。
    - i. Refer to ch. 2-#14, ch. 3-#1 & #10, ch. 33-#1, ch. 41-#1, ch. 50-#7, ch. 51-#4, ch. 67-#7, ch. 76-#12, ch. 88-#2, ch. 90-#11, and ch. 99-#3 for info on martial arts.
    - ii. Refer to ch. 14-#7 for a previous claim of dragon taming/subduing.
    - iii. Refer to ch. 14-#7, ch. 15-#2, and ch. 46-#1 for claims or previous examples of stirring up seas/oceans.
    - iv. Refer to ch. 33-#2 for an example of him carrying mountains.

- v. His ability to defeat demons is demonstrated throughout the novel.
  - vi. Refer to ch. 46-#1 for a past claim about manipulating stellar bodies.
  - vii. His ability to steal from heaven is best illustrated during his rebellion.
  - viii. And of course he is a master of the multitude of terrestrial killers (i.e. 72 changes).
4. **Intelligence** (problem solving) - He suggests that a village plagued by a [giant snake monster](#) could collectively raise enough money to hire an exorcist:
- a. "If each family here were to donate an ounce of silver, I should think that five hundred families would yield at least five hundred ounces. With that amount of money, you could hire an exorcist anywhere who would be able to catch the fiend for you" (Wu & Yu, 2012, vol. 3, pp. 244-245).
  - b. 我想著每家只出銀一兩，五百家可湊五百兩銀子，不拘到那裡，也尋一個法官把妖拿了 ...
    - i. However, the villagers already thought of this, hiring two successive ritual masters that had unfortunately died in battle against the fiend (Wu & Yu, 2012, vol. 3, pp. 245-246).
5. **Super strength** - Monkey agrees to help, and when the monster arrives, our hero uses his great strength to keep the much larger Zhu Bajie and Sha Wujing from running away out of fright (Wu & Yu, 2012, vol. 3, p. 248).
- a. He does the same thing in chapter 69 (Wu & Yu, 2012, vol. 3, p. 283). See ch. 69-#6.
    - i. As a reminder, Sha Wujing is 12.51 feet or 3.816 meters tall ([see this article](#) for more info), and in chapter 29, Zhu Bajie is said to be so large that he "causes even the wind to rise when he walks" (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that Zhu is so heavy that "[n]ot even a dozen people could budge him" (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).
6. **Super smell** - "Only Pilgrim sniffed at the wind to try to determine what sort of fiend that was" (行者聞風認怪 ...) (Wu & Yu, 2012, vol. 3, p. 248).
- a. Super smell also appears in chapters 20, 41, and 91 (Wu & Yu, 2012, vol. 1, p. 400; vol. 2, p. 235; vol. 4, p. 241). See ch. 20-#1, ch. 41-#8, and ch. 91-#2.
7. **Martial arts** (armed) - He engages the demon in combat and shows off his martial skill:
- a. "Standing down below in the courtyard, Eight Rules and Sha Monk saw everything clearly. The fiend, you see, only wielded the lance to parry [Monkey's staff] blows, but he did not attack his opponent at all. Pilgrim's

rod, therefore, hardly ever left the head of the fiend" (Wu & Yu, 2012, vol. 3, p. 249).

- b. 八戒、沙僧在李家天井裡看得明白。原來那怪只是舞槍遮架，更無半分兒攻殺。行者一條棒不離那怪的頭上。

- i. The motif of Sun aiming his staff attacks at the head of a demon who is only able to defend and not attack also appears in chapter 41 (Wu & Yu, 2012, vol. 4, p. 224). See ch. 41-#1.

- 8. **Intelligence** (knowledge base: spiritual cultivation and demonology) - He notes that the monster has yet to fully cultivate itself, meaning that it is more of a *yin*-spirit:

- a. "[B]ut what's important is that this fiendish creature does not know how to speak, because he has not yet attained the way of humans. He is still heavily under the influence of the yin aura. In the morning when the yang aura grows stronger, he will certainly want to flee" (Wu & Yu, 2012, vol. 3, p. 249).

- b. ... 但這怪物還不會說話，想是還未歸人道，陰氣還重。只怕天明時陽氣勝 ...

- 9. **Super strength** - He contributes to the mountainous snake-spirit's death by deforming its body from the inside using his staff:

- a. "Using all his strength, Pilgrim pushed his iron rod upward from the spine of the fiendish creature until it reached a height of some five to seven *zhang* [五七丈; 52.15 ft to 73.01 ft/15.89 m to 22.25 m] and the shape of a mast" (based on Wu & Yu, 2012, vol. 3, p. 249).

- b. ... 又在裡面盡著力把鐵棒從脊背上搥將出去，約有五七丈長，就似一根桅杆。

- i. The motif of Sun attacking enemies from within also appears in chapters 17, 59, 66, and 75 (Wu & Yu, 2012, vol. 1, p. 363; vol. 3, pp. 129, 238, and 380). See ch. 17-#9, ch. 59-#6, ch. 66-#3, and ch. 75-#14. He attempts this twice in chapter 82, but only one is successful (Wu & Yu, 2012, vol. 4, pp. 104 and 110-111). See ch. 82-#9.

## Chapter 68

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - Upon entering a new area, he recognizes Chinese characters on the banners of a distant, moated city long before even Zhu Bajie and Sha Wujing (Wu & Yu, 2012, vol. 3, p. 255).
2. **Magic of body concealment** (i.e. invisibility) and **intelligence** (planning) - This requires throwing dirt and saying an oral spell (... 拈一撮土, 往上灑去, 念聲咒語 ...). He steals a royal proclamation calling for a doctor to heal a king's illness (Wu & Yu, 2012, vol. 3, p. 263).
3. **Mighty wind** and **intelligence** (planning) - This **does not** require a magic hand sign or oral spell, but it **does** require facing the southwest while taking a deep breath (朝著巽地上吸口仙氣吹來 ...). He scares away a crowd in order to place the document in a sleeping Zhu Bajie's collar, thus making him look like a thief (Wu & Yu, 2012, vol. 3, p. 263).
4. **Medicine** and **intelligence** (knowledge base: pathology) - After his trick comes to light, Monkey promises to heal the king, assuaging the fears of court officials by explaining the proper procedure for analyzing a patient:
  - a. *"Most mysterious is the physician's art;  
His mind must ever be alert and keen.  
To look, listen, ask, and take-these four things  
If one is missing, his craft's not complete."*



## Chapter 69

1. **Medicine** and **intelligence** (knowledge base: pathology) - He uses the three golden threads to analyze the ailing king from afar:
  - a. “Using the thumb and the index finger of his right hand to pick up one of the threads, Pilgrim first examined the pulse of the *cun* [寸] section; next, he used his middle finger and his thumb to pick up the second thread and examine the pulse of the *guan* [關] section; finally, he used the thumb and his fourth finger to pick up the third thread and examine the pulse of the *chi* [尺] section.

Thereafter Pilgrim made his own breathing regular and proceeded to determine which of the Four Heteropathic Pneumatics, the Five Stases, the Seven External Images of the Pulse, the Eight Internal Images of the Pulse, and the Nine Pulse Indications were present. His pressure on the threads went from light to medium to heavy, and from heavy to medium to light, until he could clearly perceive whether the condition of the patient was repletion or depletion of energy and its cause. Then he made the request that the threads be untied from the king's left wrist and be attached as before to the positions on his right wrist. Using now the fingers on his left hand, he then examined the pulse on the right wrist section by section. When he had completed his examination, he shook his body once and retrieved his hairs” (based on Wu & Yu, 2012, vol. 3, p. 270).

- b. 行者接了線頭，以自己右手大指先托著食指，看了寸脈；次將中指按大指，看了關脈；又將大指托定無名指，看了尺脈。調停自家呼吸，分定四氣、五鬱、七表、八裡、九候、浮中沉、沉中浮，辨明了虛實之端。又教解下左手，依前繫在右手腕下部位。行者即以左手指，一一從頭診視畢，卻將身抖了一抖，把金線收上身來。
2. **Medicine** and **intelligence** (knowledge base: pathology) - Monkey finally delivers a very detailed diagnosis:
- a. “‘Your Majesty,’ he cried in a loud voice, ‘on your left wrist the pulse of your *cun* [寸] section feels strong and tense, the pulse of your *guan* [關] section feels rough and languid, and the pulse of your *chi* [尺] section feels hollow and sunken. On your right wrist the pulse of your *cun* section feels floating and smooth, the pulse of your *guan* section feels retarded and hesitant, and the pulse of your *chi* section feels accelerated and firm. Now, when the pulse of your left *cun* section feels strong and tense, it indicates an internal energetic depletion with pain in the cardiac system of functions. When the pulse of your left *guan* section feels rough and languid, it indicates sweating that has led to numbness in the flesh. When the pulse of your left *chi* section feels hollow and sunken, it indicates a pink tinge to your urine and blood in your stool. When the pulse of the *cun* section on your right wrist feels floating and smooth, it indicates a congestion blocking the pneumatic energy circulation and leading to [cessation of menses](#). When the pulse of your right *guan* section feels retarded and hesitant, it indicates a stasis of alimentary matter in the stomach system with retention of fluids. When the pulse of your right *chi* section feels accelerated and firm, it indicates discomfort caused by sensations of stuffiness and chills caused by energetic depletion. To sum up, your illness has been caused by fear and anxiety, and it may be the manifestation type of an illness called the ‘Paired Birds in Severance [雙鳥失群]’” (based on Wu & Yu, 2012, vol. 3, pp. 270-271).
- b. 陛下左手寸脈強而緊，關脈濇而緩，尺脈芤且沉；右手寸脈浮而滑，關脈遲而結，尺脈數而牢。夫左寸強而緊者，中虛心痛也；關濇而緩者，汗出肌麻也；尺芤而沉者，小便赤而大便帶血也。右手寸脈浮而滑者，內結經閉也；關遲而結者，宿食留飲也；尺數而牢者，煩滿虛寒相持也。診此貴恙，是一個驚恐憂思，號為『雙鳥失群』之症。
- i. The king later confirms the diagnosis by revealing that his wife had been kidnapped by [a monster](#) (Wu & Yu, 2012, vol. 3, p. 281).
3. **Medicine** and **intelligence** (knowledge base: earthly pharmacology) - Following the diagnosis, he combines an ounce of ground *dahuang* (大黃), an ounce of ground *badou* (巴豆), half a flask of frying pan soot (鍋臍灰; a.k.a. “Hundred-Grass Frost,” 百草霜), and less than half a flask of (dragon-)horse

urine ((龍)馬尿; a.k.a. “Horse-Saddle-Bell,” 馬兜鈴) to create three pills of the “Elixir of Black Gold” (烏金丹) (Wu & Yu, 2012, vol. 3, pp. 273-275, 276, and 280).

- a. Monkey is very secretive about his medical concoction. This is demonstrated when he orders 2,424 catties (二千四百二十四斤; 3,206.40 lbs/1,454.4 kg) of ingredients to throw off anyone who wants to copy it:
    - i. “You [Zhu Bajie] think I really need that much?” said Pilgrim. “But those imperial physicians are all stupid and blind. I asked for such a huge amount of medicines only to prevent them from ever guessing what are the exact flavors I have used. It’ll be difficult for them to learn my ingenious prescription” (Wu & Yu, 2012, vol. 3, pp. 272-273).
    - ii. 行者道：「那裡用得許多？他那太醫院官都是些愚盲之輩，所以取這許多藥品，教他沒處捉摸，不知我用的是那幾味，難識我神妙之方也。」
  - b. Refer to ch. 5-#7 for info about his knowledge of celestial pharmacology.
4. **Summoning gods**, **cosmic social connections**, and **intelligence** (planning) - This requires [walking the Big Dipper](#) and reciting an oral spell (... 步了罡訣，念聲咒語 ...). He summons the [Eastern Sea Dragon King](#), and when the deity arrives, the serpent respectfully greets him: “Great Sage ... Aoguang, the Dragon King of the Eastern Ocean is here to see you” (大聖，東海龍王敖廣來見。) (Wu & Yu, 2012, vol. 3, p. 277). The immortal then asks him for “sourceless water” (無根水; i.e. water that hasn’t touched the earth), which the king needs to swallow the pills (Wu & Yu, 2012, vol. 3, p. 277).
- a. This is the first time that walking the dipper is used for summoning gods. See ch. 15-#3, ch. 24-#3, ch. 27-#6, and ch. 33-#9, for example.
  - b. Both the water and medicine cures the king by allowing him to pass a lump of rice that was obstructing his bowels (Wu & Yu, 2012, vol. 3, p. 278).
5. **Intelligence** (quick thinking) - When Zhu is on the verge of divulging the secret horse urine ingredient to the king, Monkey stops him mid-sentence by handing him wine. And when the king asks about the relationship between horses and the medicine, Sun quickly replies:
- a. “That’s the way my brother speaks all the time. Whenever he has a tried and true prescription, he would share it with everyone. The medicine that you took this morning, Your Majesty, did contain Horse-Saddle-Bell” (Wu & Yu, 2012, vol. 3, p. 280).
  - b. 我這兄弟是這般口敞，他有個經驗的好方兒，他就要說與人。陛下早間吃藥，內有馬兜鈴。

6. **Super strength** - When the monster's vanguard arrives at the palace, Monkey once again uses his great strength to keep the much larger Zhu and Sha from running away out of fright (Wu & Yu, 2012, vol. 3, p. 283).
  - a. He does the same thing in chapter 67 (Wu & Yu, 2012, vol. 3, p. 248). See ch. 67-#5.
7. **Super strength** - "Our Idiot [Zhu] twisted left and right, but he could not struggle free of Pilgrim's firm grip" (那猢猻子左掙右掙, 掙不得脫手。)(Wu & Yu, 2012, vol. 3, p. 283).

## Chapter 70

1. **Sympathetic magic** and **intelligence** (quick thinking) - Shortly after defeating the underling, Monkey throws a goblet of wine presented to him by the king, thereby extinguishing a fire:
  - a. "'Your Majesty,' said Pilgrim, still laughing, 'when you saw me throwing away the cup, you thought I was offended. But actually, I was not. That fiend fled toward the west in defeat; because I did not give chase, he started a fire. That goblet of wine was what I used to extinguish the fiendish fire and save the families located in the western part of the capital. That was all!'" (Wu & Yu, 2012, vol. 3, p. 286).
  - b. 行者又笑道:「陛下, 你見我撇杯, 疑有見怪之意, 非也。那妖敗走西方, 我不曾趕他, 他就放起火來。這一杯酒, 卻是我滅了妖火, 救了西城裡外人家, 豈有他意?」
    - i. This is surprising since it contradicts the narrative's established rule that rain can **only** fall once it has been approved by a strict bureaucratic process and delivered by a cadre of weather deities (Wu & Yu, 2012, vol. 2, pp. 227-228 and 292-294; vol. 4, p. 178).
2. **Cloud somersault** and **navigation** - Based on a tip from the human monarch, Monkey travels south towards the demon king's mountain, quickly covering 3,000 *li* (三千里; 932.05 mi/1,500 km) in the process (Wu & Yu, 2012, vol. 3, pp. 286-287 and 288).

- a. Recall that it takes him "less than half an hour" (那裡消半個時辰) to travel 3,000 *li* in chapter 60 (based on Wu & Yu, 2012, vol. 3, p. 134). See ch. 60-#1.
3. **Invulnerability** - Monkey easily survives deadly, magic sand getting into his nose (Wu & Yu, 2012, vol. 3, p. 289).
  - a. The novel states that anyone who gets this in their nose will die (Wu & Yu, 2012, vol. 3, pp. 297-298).
    - i. However, it only makes our hero sneeze, leading him to stop up his nose with pebbles (Wu & Yu, 2012, vol. 3, p. 289). He references this several pages later (Wu & Yu, 2012, vol. 3, p. 298).
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This requires a body shake (搖身). He turns into a "sparrowhawk able to penetrate fire" (... 攢火的鷂子, 飛入煙火中間 ...) in order to fly through magic flame and smoke accompanying the sand (Wu & Yu, 2012, vol. 3, p. 289).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). He turns into a "midge" (猛蟲兒) in order to follow a devil postman, thereby learning that the demon king had sent a "declaration of war" (戰書) to the human kingdom for the defeat of his vanguard (Wu & Yu, 2012, vol. 3, pp. 289-290).
6. **Multitude of terrestrial killers** (i.e. 72 changes), **voice impersonation**, and **intelligence** (deception and info gathering) - This requires a body shake (搖身). He turns into a "little Daoist lad" (道童) in order to question the spirit postman about the queen's well-being (Wu & Yu, 2012, vol. 3, p. 290). A poem describes him:
  - a. *His head had two tufts of hair;  
He wore a patched cleric robe.  
Tapping a wooden-fish drum,  
A Daoist hymn he hummed* (Wu & Yu, 2012, vol. 3, p. 290).
  - b. 頭挽雙丫髻, 身穿百衲衣。  
手敲魚鼓簡, 口唱道情詞。
7. **Super strength** - "Unleashing his violence all at once, Pilgrim whipped out his rod, turned around again, and delivered a blow on the back of the little fiend's head. Alas! This one blow made
 

*The head shatter, the blood flow, the brains burst out;  
The skin rift, the neck split, and his life expire*" (Wu & Yu, 2012, vol. 3, p. 291).

  - a. 行者就行起兇來, 掣出棒, 復轉身, 望小妖腦後一下, 可憐, 就打得頭爛血流漿迸出, 皮開頸折命傾之。

8. **Intelligence** (planning) - Monkey asks the human king for a precious item in order to prove his identity to the queen as an envoy of her husband:
- “‘Let me ask your Majesty, did the Golden Sage Palace [the queen] leave you any memento when she departed? If she did, give it to me.’

[...]

‘Even if I were to succeed [in bypassing the demon king’s elemental attacks], I fear that our lady would refuse to accompany me, a stranger, to return to the kingdom. She will trust me only if she sees me entrusted with some object most dear to her when she was in the palace. That’s why I must take such an object along with me’” (Wu & Yu, 2012, vol. 3, pp. 292 and 293).

- 我問陛下：金聖宮別時，可曾留下個甚麼表記？你與我些兒。

[...]

縱收了，又恐娘娘見我面生，不肯跟我回國。須是得他平日心愛之物一件，他方信我，我好帶他回來。為此故要帶去。

- He is subsequently given a pair of “gold bracelets” (黃金寶串) (Wu & Yu, 2012, vol. 3, p. 293).

- This episode [has connections to](#) the [Ramayana](#) and [Cinderella](#).

9. **Cloud somersault** - He again travels the 3,000 *li* (Wu & Yu, 2012, vol. 3, p. 293).
10. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into “Coming and Going” (有來有去), the previously killed devil postman, in order to infiltrate the demon king’s lair (Wu & Yu, 2012, vol. 3, p. 294).
11. **Intelligence** (deception and planning) and **voice impersonation** - Monkey spins a tale for the monster about how the human kingdom was already mobilizing a vast army for war, and also about how he narrowly escaped execution and was later beaten on the legs and sent on his way. This story works in his favor as the demon king asks him to cheer up the queen by telling her about how her husband is coming to fight for her (Wu & Yu, 2012, vol. 3, p. 295).
12. **Intelligence** (persuasion and info gathering) - Upon meeting the queen, he convinces her to send away attendants so that he can reveal loving comments from the king. He uses this opportunity to reveal his true identity and purpose. He also questions her about the source of the elemental attacks, learning that they are produced by a trio of magic bells (Wu & Yu, 2012, vol. 3, pp. 297-298).

- a. He wipes his face (把臉一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 3, p. 297). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 31-#5, ch. 47-#4, ch. 60-#7, ch. 63-#5, and 74-#1. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
13. **Intelligence** (planning) - Sun devises a plan in which the queen will fake tenderness with the monster in order to gain custody of the magic bells, thus giving him a chance to steal them (Wu & Yu, 2012, vol. 3, p. 298).
14. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). After finishing with the queen, he once more turns into Coming and Going (Wu & Yu, 2012, vol. 3, p. 298).
15. **Intelligence** (deception and planning) and **voice impersonation** - He furthers the plan by telling the monster that he had convinced the queen that the human king had already taken another wife, causing her feelings for the fiend to change for the better.
16. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (problem solving) - This requires a body shake (搖身). He is careless when retrieving the bells, causing them to ring and call forth the elemental attacks. He thereafter turns into a fly (痴蒼蠅兒) in order to escape little fiends surrounding him in the monster's cave (Wu & Yu, 2012, vol. 3, p. 300).

## Chapter 71

1. **Intelligence** (planning) - Monkey suggests that the queen invite the monster to drink wine so that he can serve them under the guise of a female attendant, thus creating an opportunity to steal the bells (Wu & Yu, 2012, vol. 3, p. 303).
2. **Body beyond body** (i.e. magic hairs) and **immortal breath** - This requires the breath and a “change!” (變) command. He creates a sleep-inducing bug (瞌睡蟲) in order to incapacitate a fox-spirit attendant that he plans to replace (Wu & Yu, 2012, vol. 3, p. 303).
  - a. Other examples of hairs-turned-sleep bugs appear in chapters 5, 84, and 86 (Wu & Yu, 2012, vol. 1, p. 165; vol. 3, p. 303; vol. 4, pp. 139 and 168). See ch. 5-#6, ch. 84-#11, and ch. 86-#6.
  - b. The bugs have to crawl inside the nose (往鼻孔裡爬, 爬進孔中) in order to be effective (Wu & Yu, 2012, vol. 3, p. 303). This requirement is repeated in chapter 77 and 86 (Wu & Yu, 2012, vol. 4, pp. 22 and 168). See ch. 77-#8 and ch. 86-#6.
    - i. However, a previous instance in chapter 5 states that they only have to land on the face (Wu & Yu, 2012, vol. 1, p. 165). See ch. 5-#6.
  - c. As a reminder, the novel treats these insects as separate concepts from the sleep-inducing bugs that he won from a god in a game of chance in chapters 25 and 77 (Wu & Yu, 2012, vol. 1, p. 469; vol. 4, p. 22). See ch.

25-#5 and ch. 77-#8. This inconsistency is likely born from two storytelling traditions making it into the novel.

- d. It's interesting to note that he pulls and transforms the hair while still disguised as a fly (Wu & Yu, 2012, vol. 3, p. 303).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into "Spring Grace" (春嬌), the aforementioned attendant (Wu & Yu, 2012, vol. 3, p. 303).
4. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (problem solving) - This requires the breath, chewing, and a "change!" (變) command. He creates "three kinds of vicious thing: lice, fleas, and bedbugs" (三樣惡物, 乃虱子、虻蚤、臭蟲) in order to make the monster-spirit remove his clothing, thereby exposing the three magic bells hidden on his body (Wu & Yu, 2012, vol. 3, p. 304).
  - a. He creates a huge amount of the bothersome bugs:
    - i. "[O]n every layer of his [the devil's] clothing fleas were hopping about, and every garment had rows of big bedbugs. Those lice, big and small, were so thick that they resembled ants pouring out of their hills!" (Wu & Yu, 2012, vol. 3, p. 305).
    - ii. ... 層層皆有虻蚤跳, 件件皆排大臭蟲; 子母虱密密濃濃, 就如螻蛄出窩中。
5. **Intelligence** (deception) - "Spring Grace" asks the king to pass her the bells so that she can pick the bugs off of them (Wu & Yu, 2012, vol. 3, p. 305).
6. **Body beyond body** (i.e. magic hairs) and **intelligence** (deception and commandeering enemy equipment) - This **does not** require a "change!" (變) command. Monkey takes this opportunity to create copies of the bells in order to steal the real specimens (Wu & Yu, 2012, vol. 3, p. 305).
7. **Magic of body concealment** (i.e. invisibility) and **intelligence** (deception) - This requires a magic hand sign and an oral spell (... 捏著訣, 念動真言 ...). He uses this in an attempt to sneak out of the monster's cave, but the exit is locked (Wu & Yu, 2012, vol. 3, p. 306).
8. **Lock-picking magic** and **intelligence** (problem solving) - This requires pointing (一指) his staff. He unlocks the door and leaves (Wu & Yu, 2012, vol. 3, p. 306).
9. **Cloud production** - He immediately provokes combat, and during their battle, a verse states that both Sun and his opponent are capable of spewing water vapor: "The two of them belched out cloud and fog to darken Heaven" (兩個噴雲噴霧照天宮 ...) (Wu & Yu, 2012, vol. 3, p. 310).
10. **Intelligence** (deception and info gathering) - After a brief battle, Sun tricks the monster king into revealing the origin of his magic bells. He then uses this info to provide a similar background for "his" (i.e. the real bells). He explains both treasure-weapons were made in the same heavenly smelting process, except

both are different genders: the fiend's is male, while his is female (Wu & Yu, 2012, vol. 3, p. 311).

- a. When the (fake) bells subsequently don't work, the monster reasons it must be because the male is wife-ridden:
  - i. "Terribly flustered, the fiend king said, 'How strange! How strange! The ways of the world have changed! These must be hen-pecked bells! The male sees the female, and that's why nothing comes out!'"
  - ii. 妖王慌了手腳道：「怪哉，怪哉！世情變了，這鈴兒想是懼內，雄見了雌，所以不出來了。」
- b. The motif of Monkey tricking spirits into revealing the origins of heavenly treasure-weapons so that he can copy the story for his own purposes also appears in chapter 35 (Wu & Yu, 2012, vol. 2, pp. 134-135). See ch. 35-#2.

11. **Mighty wind** and **intelligence** (planning) - "The Great Sage also recited a spell and, facing the ground toward the southwest, shouted, 'Come, wind!'" (大聖口裡又念個咒語，望巽地上叫：「風來！」) (Wu & Yu, 2012, vol. 3, p. 312). He activates the bells and uses the wind to whip up the magic fire, smoke, and sand attacking the fiend (Wu & Yu, 2012, vol. 3, p. 312).

- a. This is the first time that an oral command has been used. See ch. 3-#3, ch. 28-#1, ch. 38-#7, ch. 44-#7, and ch. 68-#3, for example.

12. **Craftsmanship** - After the spirit is subdued by Guanyin, he creates a "straw dragon" (草龍) for the queen to ride (Wu & Yu, 2012, vol. 3, p. 314).

13. **Magic of displacement** (i.e. wind travel), **cloud somersault**, and **intelligence** (problem solving) - He transports her back to her kingdom, again covering the aforementioned 3,000 *li* "in a period of half an hour" (半個時辰) (Wu & Yu, 2012, vol. 3, p. 314).

- a. This chapter never uses the term "攝法," but associated phrasing is the same as a past instance. For example, Sun tells the queen to close her eyes and not to be scared (合著眼，莫怕) before departure and then to open her eyes (娘娘開眼) upon arrival (Wu & Yu, 2012, vol. 3, p. 314). He tells a group of monkeys to do the same when he uses displacement magic in chapter 2 (你們都合了眼，休怕 ... 孩兒們睜眼) (Wu & Yu, 2012, vol. 1, p. 129). See ch. #2-#12.

In addition, the novel states that "all she heard was the sound of the wind" (只聽得耳內風響) (Wu & Yu, 2012, vol. 3, p. 314). This is similar to what the monkey children say about their kidnapping by [a monster](#) in chapter 2: "[W]hen we came here, all we heard was wind rushing past us, and we

seemed to float through the air until we arrived here” (... 我們來時, 只聽得耳邊風響, 虛飄飄到於此地 ...) (based on Wu & Yu, 2012, vol. 1, p. 129).

- i. Refer to ch. 2-#15, ch. 3-#5, ch. 62-#4, and ch. 84-#5. See also ch. 3-#6 for a claim.

## Chapter 72

1. **Summoning gods**, **cosmic social connections**, and **intelligence** (info gathering) - This requires a magic hand sign and an oral spell (... 捻一個訣, 念一個咒 ...). After the Tang Monk disappears into a web-covered village/cave, Monkey summons a local god of the soil to learn about monsters in the new area. The deity is horrified when he receives the call, telling his confused wife about the Great Sage's penchant for beating celestials, but he ultimately answers and humbles himself: "Trembling all over, he went to his knees by the road and called out, 'Great Sage, the local spirit of this region kowtows to you'" (大聖, 當境土地叩頭。) (Wu & Yu, 2012, vol. 3, p. 323). Sun subsequently learns about the seven fiends occupying the region (Wu & Yu, 2012, vol. 3, p. 323).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This requires a body shake (搖身). He turns into a fly (麻蒼蠅兒) in order to secretly wait for [spider-spirits](#) to emerge from the sticky mess of webs (Wu & Yu, 2012, vol. 3, p. 324).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This requires a magic hand sign, an oral spell, and a body shake (... 捏著訣, 念個咒, 搖身一變...). After watching the beautiful fiends disrobe and enter a celestial hot spring, he turns into an "old, hungry hawk" (餓老鷹) in order to inconvenience them by stealing their clothing (Wu & Yu, 2012, vol. 3, p. 327). A poem describes the raptor bird:
  - a. *"Feathers like snow and frost,  
And eyes bright as the stars.*

*Seeing him, the fiendish fox loses its wits;  
Meeting him, the wily hare's terrified.  
Steel-like claws gleaming and quick  
Make his looks fierce and heroic.  
He uses his old fists to serve his mouth,  
Ready to chase himself all things that fly.  
He soars through vast stretches of frigid air,  
Boring clouds, grasping things, without a care"* (Wu & Yu, 2012, vol. 3, p. 327).

- b. 毛猶霜雪，眼若明星。妖狐見處魂皆喪，狡兔逢時膽盡驚。鋼爪鋒芒快，雄姿猛氣橫。會使老拳供口腹，不辭親手逐飛騰。萬里寒空隨上下，穿雲撿物任他行。
4. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning) - This requires chewing and a “change!” (變) command. After the demonesses are further humiliated by Zhu Bajie, they call up seven insect-spirits, their adopted sons, to attack the pilgrims, multiplying themselves into the thousands in the process. Monkey responds by turning his hairs into a yellow hawk (黃鷹), a sparrowhawk (麻鷹), a kite (鷂鷹), a gerfalcon (白鷹), an eagle (鷲鷹), a fishhawk (魚鷹), and a harrier (鵞鷹) (Wu & Yu, 2012, vol. 3, p. 332). The birds are described as competent aerial fighters:
- a. “The hawks, of course, were most able to peck at insects; one peck of their bills and a whole insect was devoured. They attacked also with their claws, and they knocked the insects down with their wings. Soon the insects were eliminated; not a trace of them could be found in the air, but there was over a *chi* [12.3 in/31.8 cm] of their corpses on the ground” (based on Wu & Yu, 2012, vol. 3, p. 332).
  - b. 鷹最能嚙蟲，一嘴一個，爪打翅敲，須臾，打得罄盡，滿空無跡，地積尺餘。

## Chapter 73

1. **Cloud somersault** and **intelligence** (quick thinking) - This requires an oral spell (念聲咒語). Sun is nearly overwhelmed by the spider-spirits' webbing while battling their religious brother, [a centipede-demon](#), causing our hero to leap free from the engagement (Wu & Yu, 2012, vol. 3, p. 339).
  - a. A spell hasn't been a requirement for the cloud somersault since chapter two (Wu & Yu, 2012, vol. 1, p. 123). See ch. 2-#11.
2. **Summoning gods**, **cosmic social connections**, and **intelligence** (info gathering) - This requires a magic hand sign and the *Om* spell (... 捻著訣, 念聲「唵」字真言 ...). He once more summons the local god of the soil to learn more about the spider-spirits' background (Wu & Yu, 2012, vol. 3, p. 339).
3. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (planning) - This requires the breath and a "change!" (變) command. He makes "seventy small Pilgrims" (七十個小行者) in order to help him subdue the creatures (Wu & Yu, 2012, vol. 3, p. 340).
4. **Staff transformation** and **multiplication**, **immortal breath**, and **intelligence** (planning) - This requires the breath and a "change!" (變) command. He creates "seventy rods forked at one end" (七十一條雙角叉兒棒) in preparation for cutting the troublesome webs (Wu & Yu, 2012, vol. 3, p. 340).
5. **Super strength** - He kills the monstresses with his staff in front of the centipede-spirit: "One wave of the forked staff and it changed back into his original iron rod, which he raised with both hands to smash to pulp those seven spider spirits" (... 把叉兒棒幌一幌, 復了一根鐵棒, 雙手舉起, 把七個蜘蛛精盡情打爛。) (Wu & Yu, 2012, vol. 3, p. 340).
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking and problem solving) - This requires an oral spell and a body shake (... 念個咒語

, 搖身一變 ...). He turns into a “pangolin” (穿山甲) in order to escape the centipede’s subsequent burning, golden beam attack by digging underground (Wu & Yu, 2012, vol. 3, p. 342). A poem describes the animal:

a. *“His four iron claws*

*Could bore through hills and rocks like sifting flour;*

*His scaly frame*

*Could pierce cliffs and ridges like cutting scallions.*

*Two luminous eyes*

*Seemed like a pair of refulgent stars;*

*A sharp, pointed beak,*

*Stronger than any steel chisel or diamond drill.*

*This was pangolin of medical fame;*

*Scaly anteater was his vulgar name”* (Wu & Yu, 2012, vol. 3, p. 342).

b. 四隻鐵爪，鑽山碎石如搗粉；滿身鱗甲，破嶺穿巖似切蔥。兩眼光明，好便似雙星晃亮；一嘴尖利，勝強如鋼鑽金錐。藥中有性穿山甲，俗語呼為鯪鯢鱗。

7. **Cloud somersault** and **naviga**tion**** - Based on a tip from [a goddess](#), he “at once” (隨到) travels south 1,000 *li* (千里; 310.7 mi/500 km) to a mountain where he requests the help of [a female sage](#) in defeating the insect-monster (Wu & Yu, 2012, vol. 3, p. 344 and 345).

## Chapter 74

1. **Multitude of terrestrial killers** (i.e. 72 changes), **voice impersonation**, and **intelligence** (problem solving) - This requires a magic hand sign and a body shake (... 捻著訣, 搖身一變 ...). He turns into a “neat young priest” (乾乾淨淨的小和尚兒) in order to question an old man warning them of [a trio of super powerful demon kings](#) ruling the new area (Wu & Yu, 2012, vol. 3, p. 350). A poem describes the youth:
  - a. “*Lovely eyes and clear brow,  
A round head and a square face.  
When he moved, he acted like a gentleman;  
When he spoke, he used no vulgar language*” (Wu & Yu, 2012, vol. 3, p. 350).
  - b. ... 真個是目秀眉清, 頭圓臉正; 行動有斯文之氣象, 開口無俗類之言辭。
    - i. Zhu Bajie comments on his beauty:
      1. “Even if old Hog rolled around for two, three years, he couldn't change into someone this attractive!” (Wu & Yu, 2012, vol. 3, p. 350).
      2. 老豬就滾上二三年, 也變不得這等俊俏。
    - ii. The old man guesses him to be 7 or 8 years old (七八歲) (Wu & Yu, 2012, vol. 3, p. 350).
      1. He later wipes his face (把臉抹一抹) in order to reveal his true features (Wu & Yu, 2012, vol. 3, p. 352). This motif also appears in numerous other chapters. See the notes for 18-#3, ch. 31-#5, ch. 47-#4, ch. 60-#7, ch. 63-#5, and ch. 70-#12. See also the notes for 74-#7 and ch. 75-#3 for a similar face-wiping motif.
      2. This is the second of three times that he changes into a young monk. See ch. 56-#2 and ch. 81-#5 for other examples.

2. **Intelligence** (planning) - He explains to Zhu how he would use his staff to decimate the monsters' reportedly massive army:
  - a. "With a laugh, Pilgrim said, 'No need for grabbing or binding [the demons]. I give this rod of mine a yank on both ends, crying, 'Grow!', and it'll be forty *zhang* [四十丈; 417.2 ft/127.16 m] long. Next, I wave it once, crying, 'Thicken!' and it'll have an eight-*zhang* [八丈; 83.44 ft/25.43 m] circumference. I roll it toward the south of the mountain once, and five thousand fiends will be crushed to death; I roll it toward the north of the mountain once, and another five thousand will be crushed to death. Then I roll it once from east to west, and forty or fifty thousand, who cares how many, will be reduced to meat patties'" (based on Wu & Yu, 2012, vol. 3, pp. 354-355).
  - b. 行者笑道:「不用甚麼抓、拿、網縛。我把這棍子兩頭一扯,叫:『長!』就有四十丈長短。幌一幌,叫:『粗!』就有八丈圍圓粗細。往山南一滾,滾殺五千;山北一滾,滾殺五千;從東往西一滾,只怕四五萬碾做肉泥爛醬。」
3. **Fiery eyes and golden pupils** (i.e. magic eyes) - After the old man magically disappears, Monkey recognizes that he was actually a god (who turns out to be the planet [Venus](#)) by the "colored mists flickering in the air" (... 見半空中有彩霞晃亮 ...) (Wu & Yu, 2012, vol. 3, p. 355). He initially admonishes his friend, "Long Life Li" (李長庚), for using a disguise but later thanks him for passing along important information about the monsters (Wu & Yu, 2012, vol. 3, p. 355).
  - a. Refer to ch. 4-#1 for a past example of Sun interacting with this deity.
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a magic hand sign, an oral spell, and a body shake (... 捻著訣,念個咒,搖身一變 ...). He turns into a fly (蒼蠅兒) in order to follow a fiend carrying a command flag (Wu & Yu, 2012, vol. 3, p. 356).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a magic hand sign, an oral spell, or a body shake. "Quickly he changed into another little fiend, having, in fact, the same clothes and like him, beating the rattle, shaking the bell, hauling the banner, and mumbling the same words" (... 照依他敲著梆,搖著鈴,掄著旗,一般衣服 ...) (Wu & Yu, 2012, vol. 3, p. 356).
  - a. This transformation is said to be "three to five *chi* taller" (比他略長了三五寸; 3.07 to 5.12 ft/0.937 to 1.562 m) than this "little fiend" (小妖兒), which is paradoxically described as being "one *zhang* and two *chi* tall" (一丈二尺; 12.48 ft/3.803 m) (based on Wu & Yu, 2012, vol. 3, p. 356 and 357).
6. **Intelligence** (quick thinking) - He introduces himself as a member of the same cave clan, but when the little monster claims to not recognize him, he states, "I'm one of those who tend the fires, and you've seldom met me" (我是燒火的,你會得我少。) (Wu & Yu, 2012, vol. 3, p. 357).

7. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and quick thinking) - This **does not** require a magic hand sign, an oral spell, or a body shake, but it **does** require wiping the face (... 把手侮著嘴揉一揉 ...). The fiend, however, continues voicing his suspicion by pointing out the foreign nature of Monkey's beak-like mouth, a feature unknown to any of his lower clansmen. Therefore, he quickly wipes it away with his hand, much to the spirit's surprise (Wu & Yu, 2012, vol. 3, p. 357).
  - a. The motif of Sun wiping his face (即把手摸摸) to correct a mistake in his magic disguise also appears in chapter 75 (Wu & Yu, 2012, vol. 3, p. 367). See ch. 75-#3.
8. **Intelligence** (quick thinking) - The devil keeps doubting him, noting the impossibility of his new position since the clan system places a strict divide between fire tenders and patrolmen. In response, Sun concocts a story about receiving a merit-based promotion:
  - a. "Exceedingly clever with his mouth, Pilgrim at once replied, 'You have no idea that our great kings had promoted me, when they saw how good I was at tending the fires, and asked me to patrol the mountain'" (Wu & Yu, 2012, vol. 3, pp. 357-358).
  - b. 行者口乖, 就趁過來道:「你不知道。大王見我燒得火好, 就陞我來巡山。」
9. **Intelligence** (quick thinking, deception, and info gathering) - The fiend finally asks to see Monkey's golden badge, which all patrolmen are given to prove their identity. But he tricks the little monster into showing him his first so that he can make his own copy (Wu & Yu, 2012, vol. 3, p. 358).
  - a. This is similar to a motif appearing in chapters 35 and 71 where Sun tricks spirits into revealing the origins of heavenly treasure-weapons so that he can copy the story for his own purposes (Wu & Yu, 2012, vol. 2, pp. 134-135; vol. 3, p. 311). See 35-#2 and ch. 71-#10.
10. **Intelligence** (quick thinking and deception) and **body beyond body** (i.e. magic hairs) - This requires pinching the hair and saying a "change!" command (小毫毛拔下一根, 捻他把, 叫:「變!」). Upon learning that the fiend is called "Little Wind Cutter" (小鑽風), he instantly deduces that all patrolmen must have similar names. He then turns a hair into a "gold-lacquered plate" (金漆牌兒) reading "Chief Wind Cutter" (總鑽風) (Wu & Yu, 2012, vol. 3, p. 358).
11. **Intelligence** (quick thinking, deception, persuasion) - Sun's deduction proves correct when questioned as to why he is ranked as head of the Wind Cutters. He quickly fabricates a story in response:
  - a. "As he had always acted with the greatest calculation and spoken with the utmost shrewdness, Pilgrim immediately said, 'You really have no idea that our great kings promoted me to be a patrol commander when they saw how well I tended the fires. They also gave me a new plate with the

name, Chief Wind Cutter, and the charge that I would lead the forty of you in this platoon” (Wu & Yu, 2012, vol. 3, p. 358).

- b. 行者幹事找絕，說話合宜，就道：「你實不知。大王見我燒得火好，把我陞個巡風；又與我個新牌，叫做『總巡風』，教我管你這一班四十名兄弟也。」

12. **Intelligence** (deception and info gathering) - After being accepted as the Chief, he gathers all of the Wind Cutters together under the pretense of accepting a congratulatory gift (i.e. bribe) from each one. He takes this opportunity to question them, stating that he has been instructed to root out any individuals who might be Monkey in disguise. This allows him to learn about the demon kings' history, appearances, abilities, and weapons (Wu & Yu, 2012, vol. 3, pp. 358-360).

- a. It's important to note that he learns the third king has a powerful heavenly treasure-weapon called the “yin-yang double-force vase” (陰陽二氣瓶) (Wu & Yu, 2012, vol. 3, p. 360).

13. **Super strength** - He becomes enraged when he learns of the monsters' plan to eat the Tang Monk, so he lashes out at the forty small fiends with his staff:

- a. “He was so mad that he clenched his teeth, whipped out his iron rod, and leaped down from the tall peak. All he had to do was to slam the rod down on the heads of the little fiends, and they were immediately reduced to meat patties!” (Wu & Yu, 2012, vol. 3, p. 361).
- b. 恨一聲，咬響鋼牙，掣出鐵棒，跳下高峰，把棍子望小妖頭上研了一研，可憐，就研得像一個肉陀。

14. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This requires a magic hand sign, an oral spell, and a body shake (迎風捻個訣，口裡念個咒語，搖身一變 ...). He turns into Little Wind Cutter, the demon he had previously killed, and takes up his gear before heading deep into the mountains to find the demon kings' lair (Wu & Yu, 2012, vol. 3, p. 361).

15. **Intelligence** (deception, persuasion, and planning) and **voice impersonation** - Realizing that the heavily guarded cave would make a frontal assault impossible, he resorts to psychological warfare by telling those around him tall tales about seeing a titanic Sun Wukong talking to his staff with murderous intent:

- a. “Pilgrim said, ‘He was squatting there by the side of a brook, and he still seemed like a trailblazing deity. If he stood up, he would have to be over ten *zhang* [十數丈; 104.3 ft/31.79 m] tall! He had in his hands an iron rod that resembled a huge pole, so thick it was that it had to have the thickness of a rice bowl. As he sprinkled some water on the stone ledge, he rubbed his rod on it while he mumbled to himself, “O dear pole! I haven't taken you out for awhile to show your magic powers. Now that you have been taken out, may you beat to death for me all those monster-spirits, even if there are one hundred thousand of them! Then let

me slay also those three archdemons and offer them as sacrifices to you! Once he has polished his rod so that it shines, he will no doubt slaughter first those ten thousand of you before the door” (based on Wu & Yu, 2012, vol. 3, p. 362).

- b. 行者道：「他蹲在那澗邊，還似個開路神；若站起來，好道有十數丈長。手裡拿著一條鐵棒，就似碗來粗細的一根大杠子，在那石崖上抄一把水，磨一磨，口裡又念著：『杠子啊，這一向不曾拿你出來顯顯神通，這一去就有十萬妖精，也都替我打死，等我殺了那三個魔頭祭你。』他要磨得明了，先打死你門前一萬精哩。」

- i. The monsters are frightened by this story: “When those little fiends heard these words, every one of their hearts quivered and their galls shook, as their [hun-souls](#) scattered and their *po*-spirits flew away” (那些小妖聞得此言，一個個心驚膽戰，魂散魄飛。) (based on Wu & Yu, 2012, vol. 3, p. 362).

- 16. **Intelligence** (deception, persuasion, and planning) and **voice impersonation** - He further disheartens the troops by stating the fact that there is no way the limited amount of Tripitaka’s holy flesh can be shared equally among the thousands of them. So, they would be fighting for nothing and ultimately losing their lives in battle against Monkey. This sobering truth causes 8,000 fiends to flee (Wu & Yu, 2012, vol. 3, pp. 362-363).

## Chapter 75

1. **Intelligence** (deception, persuasion, and planning) and **voice impersonation** - He alarms the first monster king with the same story, and once it's reported that thousands of soldiers have [deserted](#), the order is given to withdraw the remaining troops inside the cave and lock the front and back entrances (Wu & Yu, 2012, vol. 3, p. 366).
2. **Body beyond body** (i.e. magic hairs), **immortal breath**, **voice impersonation**, and **intelligence** (deception, persuasion, and planning) - This requires the breath and a "change!" (變) command. Fearing that he has lost two avenues of escape, he suggests that the demons open the doors since Sun would bypass the locks anyways by entering through small spaces in the form of a fly. He then turns one of his hairs into a "gold-headed fly" (金蒼蠅) and directs it to hit the first king's face (Wu & Yu, 2012, vol. 3, p. 366).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and quick thinking) - This **does not** require a magic hand sign, an oral spell, or a body shake, but it **does** require wiping the face (... 即把手摸摸 ...). The ruse is discovered, however, when his laughter during the ensuing confusion causes him to revert to his original features. He quickly wipes away the mistake, but not all of the demon kings are fooled (Wu & Yu, 2012, vol. 3, p. 367).
  - a. He is subsequently captured, and when "Little Wind Cutter" is inspected, his identity as Monkey is confirmed when his body is found to have the fur, red butt, and tail of a primate (果然一身黃毛, 兩塊紅股, 一條尾巴 ...) (based on Wu & Yu, 2012, vol. 3, p. 367). See the notes for ch. 2-#8.
  - b. The motif of Sun wiping his face (把手侮著嘴揉一揉) to correct a mistake in his magic disguise also appears in chapter 74 (Wu & Yu, 2012, vol. 3, p. 357). See ch. 74-#7.
4. **Size manipulation** - This **does not** require anything. After being stripped and hogtied, he is magically sucked inside the third king's heavenly treasure-weapon vase, which is said to be able to render someone into puss in 1-3/4ths hours. He shrinks his body in order to sit more comfortably inside the small container (Wu & Yu, 2012, vol. 3, p. 368).
  - a. Considering that he is still tied up, his use of size manipulation here is similar to previous instances of shrinking to escape ropes (Wu & Yu, 2012, vol. 1, p. 474; vol. 3, p. 221; vol. 4, p. 224). See ch. 25-#7, ch. 65-#12, and ch. 90-#5.
  - b. Refer to the notes for ch. 3-#6.

5. **Fire avoidance spell, invulnerability, and intelligence** (quick thinking) - This requires a magic hand sign. Monkey's voice activates the vase, which assaults him with fire and biting snakes. The serpents offer him no danger, but he activates his flame-warding magic just in case (Wu & Yu, 2012, vol. 3, p. 368).
  - a. The motif of Sun being sucked inside of a voice-activated heavenly treasure-weapon that can render people into puss in 1-3/4ths hours also appears in chapter 34 (Wu & Yu, 2012, vol. 2, p. 131). See ch. 34-#25.
6. **Size manipulation and intelligence** (quick thinking) - However, his fire-warding spell is subsequently overpowered by the intense, spiritual flames of three "fire dragons" (火龍) that coalesce inside the vase (Wu & Yu, 2012, vol. 3, pp. 368-369). This leads to a failed attempt to escape by growing and shrinking in rapid succession:
  - a. "Dear Great Sage! Making the magic sign with his fingers and reciting a spell, he cried, 'Grow!' At once his body reached more than one *zhang* [丈數; note: one *zhang* = 10.43 ft/3.18 m], but the vase also grew in size with him. Reversing his magic, he reduced the size of his body, but the vase, too, grew smaller with him" (based on Wu & Yu, 2012, vol. 3, pp. 369).
  - b. 好大聖，捻著訣，念聲咒，叫：「長！」即長了丈數高下。那瓶緊靠著身，也就長起去。他把身子往下一小，那瓶兒也就小下來了。
    - i. Refer to the notes for ch. 3-#6.
    - ii. This is the first time that a magic hand sign and spell are used for size manipulation since chapter 65 (Wu & Yu, 2012, vol. 3, p. 216). See ch. 65-#4.
    - iii. The motif of Sun rapidly growing and shrinking in a failed attempt to escape a heavenly treasure-weapon also appears in chapter 65 (Wu & Yu, 2012, vol. 3, p. 216). See ch. 65-#4.
      1. A similar motif involving the bird-demon's talons appears in chapter 77 (Wu & Yu, 2012, vol. 4, p. 18). See ch. 77-#2.
7. **Three life-saving hairs, immortal breath, and intelligence** (problem solving) - This requires the breath and a "change!" (變) command. He turns all three hairs into a bow drill in order to bore his way out of the vase:
  - a. "One of the hairs changed into a diamond drill, the second one into a strip of bamboo, and the third into a piece of cotton rope. Bending the strip into the shape of a bow, he tied the rope to both ends and used it to guide the drill to drill away at the bottom of the vase. After awhile, light filtered in through a small hole" (Wu & Yu, 2012, vol. 3, pp. 369).
  - b. 一根即變作金鋼鑽，一根變作竹片，一根變作綿繩。扳張篾片弓兒，牽著那鑽，照瓶底下颼颼的一頓鑽，鑽成一個眼孔，透進光亮。
8. **Size manipulation, multitude of terrestrial killers** (i.e. 72 changes), and **intelligence** (problem solving) - This **does not** require a body shake (搖身). "He

retrieve[s] his hairs and, shrinking the size of his body, changed into a cicada [螻蟲兒], so delicate that it was no thicker than a strand of whisker and no longer than a piece of eyebrow hair” (... 收了毫毛, 將身一小, 就變做個螻蟲兒, 十分輕巧, 細如鬚髮, 長似眉毛 ...) (cf. Wu & Yu, 2012, vol. 3, pp. 370).

- a. Refer to the notes for ch. 3-#6.
  - b. To my knowledge, this is his smallest transformation. See the notes for ch. 14-#7.
    - i. 螻蟲 is perhaps a typo for “螻蟻蟲,” an aquatic insect from Daoist literature said to be so small that it can [congregate in the eyebrows of a mosquito](#).
      1. 螻蟲 and 螻蟻 are visually similar.
9. **Intelligence** (planning) - He escapes and lands on one of the demon kings, using the opportunity to fan the flames of their ensuing confusion and panic:
- a. “Removing the [vase] stopper, the old demon peered inside and, when he saw a speck of light coming from the bottom, he burst out, ‘The vase is empty!’ Unable to contain himself, the Great Sage shouted on his head, ‘My dear child! I'm gone!’ ‘He's gone! He's gone!’ cried the other fiends. ‘Close the doors! Close the doors!’” (Wu & Yu, 2012, vol. 3, pp. 370).
  - b. 老魔揭蓋看時, 只見裡面透亮, 忍不住失聲叫道:「這瓶裡空者控也。」大聖在他頭上, 也忍不住道一聲「我的兒啊, 颺者走也。」眾怪聽見道:「走了, 走了。」即傳令:「關門, 關門。」
    - i. All of this scheming to psyche out the monsters succeeds when he later returns with Zhu Bajie to provoke combat and none of them are initially brave enough to answer his challenge (Wu & Yu, 2012, vol. 3, pp. 372).
10. **Invulnerability** - When the first demon king finally works up the courage to fight, Sun offers him a free sword strike to the head:
- a. “‘You come over here,’ said the old demon, ‘and act as my chopping block first. If your bald head can withstand three blows of my scimitar, I'll let you and your Tang Monk go past. But if you can't, you'd better turn him over quickly to me as a meal.’”

When he heard this, Pilgrim smiled and said, ‘Fiend! If you have brush and paper in your cave, take them out and I'll sign a contract with you. You can start delivering your blows from today until next year, and I won't regard you seriously!’ Arousing his spirit, the old demon stood firmly with one foot placed in front of the other. He lifted up his scimitar with both hands and brought it down hard on the head of the Great Sage. Our Great Sage, however, jerked his head upward to meet the blow. All they heard was a

loud crack, but the skin on the head did not even redden” (Wu & Yu, 2012, vol. 3, p. 373).

- b. 老魔道：「你過來，先與我做個樁兒，讓我盡力氣著光頭砍上三刀，就讓你唐僧過去；假若禁不得，快送你唐僧來，與我做一頓下飯。」行者聞言笑道：「妖怪，你洞裡若有紙筆，取出來，與你立個合同。自今日起，就砍到明年，我也不與你當真。」

那老魔抖擻威風，丁字步站定，雙手舉刀，望大聖劈頂就砍。這大聖把頭往上一迎，只聞挖掬一聲響，頭皮兒紅也不紅。

- i. The motif of Sun’s crown easily taking direct blows from sharp weapons also appears in chapters 14, 19, 21, 34, and 59 (Wu & Yu, 2012, vol. 1, pp. 314, 383-384, and 408; vol. 2, p. 128; vol. 3, pp. 125). See ch. 14-#9, ch. 19-#3, ch. 21-#1, ch. 34-#15, and ch. 59-#3.

11. First use of **magic of body division** (分身法); **turning off invulnerability(?)** and **intelligence** (planning) - This **does not** require anything. The demon strikes again, but this time, Monkey splits into two separate bodies, claiming, “If you cut me ten thousand times, I’ll give you twenty thousand persons!” (... 砍上一萬刀，還你二萬個人。) (Wu & Yu, 2012, vol. 3, p. 374).

- a. He does this as a joke in response to the fiend’s threat to split his head like a gourd (一削就是兩個瓢) (Wu & Yu, 2012, vol. 3, p. 374). He later rejoins the two halves by rolling together (... 把身摟上來，打個滾，依然一個身子 ...) (Wu & Yu, 2012, vol. 3, p. 374)
- b. The term “magic of body division” is primarily used in the novel to refer to Monkey’s “body beyond body” (i.e. magic hairs) (Wu & Yu, 2012, vol. 1, p. 132 and 172-173, for example), but chapter 75 deviates from this and presents it as a separate ability.

12. **Intelligence** (planning and deception) - After being overwhelmed by Sun and Zhu in combat, the first demon king reverts to his true form, a titanic lion, and attempts to swallow them both. While the pig-spirit flees, our hero purposely jumps into his mouth and goes down into his stomach. And when the fiend promises to starve him by meditating over the winter, Monkey frightens the beast by claiming that he will punch a chimney through the top of his skull and make chop suey (雜碎) of his entrails (Wu & Yu, 2012, vol. 3, pp. 377 and 378-379).

- a. The motif of Sun threatening to eat the insides of a monster also appears in chapter 82 (Wu & Yu, 2012, vol. 4, p. 111). See ch. 82-#9.

13. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (quick thinking) - This requires a twist of his head (把頭一扭). The demon king attempts to drive him out with medicinal wine (藥酒), but Monkey intercepts the remedy by

turning his mouth into a horn shape and drinking it before it even reaches the stomach (... 變做個喇叭口子, 張在他喉嚨之下) (Wu & Yu, 2012, vol. 3, p. 379).

14. **Intelligence** (planning) - His plan comes to fruition when he drunkenly beats up the fiend from the inside:

- a. “He did jumping jacks and cartwheels; he let loose high kicks; grabbing the liver he used it for a swing, and he went through handstands and somersaults, prancing madly here and there. So unbearable was the pain that the fiend slumped to the ground” (Wu & Yu, 2012, vol. 3, p. 380).
- b. 不住的支架子、跌四平、踢飛腳、抓住肝花打鞦韆、豎蜻蜓、翻根頭、亂舞。那怪物疼痛難禁, 倒在地下。
  - i. The motif of Sun attacking enemies from within also appears in chapters 17, 59, 66, and 67 (Wu & Yu, 2012, vol. 1, p. 363; vol. 3, pp. 129, 238, and 249). See ch. 17-#9, ch. 59-#6, ch. 66-#3, and ch. 67-#8. He attempts this twice in chapter 82, but only one is successful (Wu & Yu, 2012, vol. 4, pp. 104 and 110-111). See ch. 82-#9.

## Chapter 76

1. **Intelligence** (quick thinking) - Once his ego is stroked by the terrified monster, Monkey shows mercy by stopping the attack. But when he is about to climb out, he overhears the third fiend's suggestion to bite him, so he raises his staff in response. This leads to the demon breaking a tooth when he chomps down (Wu & Yu, 2012, vol. 4, p. 1).
2. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (planning and problem solving) - This requires the breath and a “change!” (變) command. The third demon king appeals to our hero's love for combat by inviting him to emerge from his brother's stomach onto an open battlefield. But realizing that there's still a chance for deception, Sun turns a hair into a “bristle-thin, 40-*zhang*-long rope” (四十丈長短 ... 繩兒; 417.2 ft/127.16 m) that “grow[s] thicker once it [i]s exposed to wind” (... 見風就長粗了。) (cf. Wu & Yu, 2012, vol. 4, p. 3). He ties the small end to the first monster's heart, intending to yank on it if he causes any trouble (Wu & Yu, 2012, vol. 4, p. 3).
3. **Size manipulation** and **intelligence** (problem solving) - This **does not** require anything. He then shrinks his body further and exits from the fiend's nose, thereby bypassing his sharp teeth (Wu & Yu, 2012, vol. 4, p. 3).
  - a. Refer to the notes for ch. 3-#6.
4. **Size manipulation** and **intelligence** (planning) - This requires a stretch of his torso (腰躬一躬). He emerges holding the rope and his staff and immediately grows three *zhang* (三丈; 31.29 ft/9.53 m) tall (Wu & Yu, 2012, vol. 4, p. 3).
  - a. Refer to the notes for ch. 3-#6.
5. **Intelligence** (planning) and **super strength** - Though he is forced to leap free from the three demon kings and tens of thousands of spirit-soldiers encircling him, his plan is realized when he gives three powerful tugs to the rope, which painfully drags the monster into the sky, leading to him falling back down to earth and making a crater (Wu & Yu, 2012, vol. 4, pp. 3-4).
  - a. He subsequently retrieves the hair with a shake (身一抖) once the demon kings agree to carry Tripitaka across the mountain in a [litter](#) (Wu & Yu, 2012, vol. 4, p. 4).
6. **Super strength** - When he returns and Zhu accuses him of being a ghost, “... Pilgrim g[ives] Eight Rules's face a whack that sen[ds] him stumbling” (... 巴掌打了個踉蹌 ...) (Wu & Yu, 2012, vol. 4, p. 5).
  - a. As a reminder, Zhu Bajie is described in chapter 29 as having a body so large that it “causes even the wind to rise when he walks” (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that he is so heavy that “[n]ot

even a dozen people could budge him” (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).

7. **Body beyond body** (i.e. magic hairs) - This **does not** require a “change!” (變) command. Per Zhu’s wishes, he recreates the rope and ties it around his brother's waist before the pig-spirit meets the second demon in combat. This is so Monkey can yank him away from danger if the battle doesn’t go in his favor (Wu & Yu, 2012, vol. 4, pp. 6-7).
8. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires an oral spell and a body shake (... 捻訣念起真言, 搖身一變 ...). After refusing to pull the rope and watching Zhu get captured, he turns into a cicada (蟪蛄蟲) in order to follow his brother and keep an eye on the demon kings (cf. Wu & Yu, 2012, vol. 4, p. 8).
9. **Voice impersonation(?)** and **intelligence** (deception and planning) - Knowing that he needs to rescue his religious brother from certain doom, but still wanting to punish him for suggesting that the pilgrimage disband after Monkey’s “death,” our hero decides to strip him of his secret stash of silver. He does this by effecting a different voice and pretending to be a **psychopomp** (勾司人, a likely typo for 勾死人) sent by King Yama to reap his spirit, and when Zhu tries to talk his way out of this, Sun asks him to pay money in order to buy himself more time on earth (Wu & Yu, 2012, vol. 4, pp. 8-9).
  - a. Refer to ch. 4-#3 for info about the sound of his original voice.
10. **Guessing weight** - When he takes the silver from its hiding place (the pig’s ear), he notices that it weighs the same amount claimed by Zhu: “[I]t did in fact weigh about four **mace** and five or six **candareen**” (... 足有四錢五六分重。) (Wu & Yu, 2012, vol. 4, pp. 9-10).
11. **Super strength** - Once the ruse is revealed, he fishes his religious brother out of a pond by placing his staff under the bundle of tied limbs and lifting him up (Wu & Yu, 2012, vol. 4, p. 10).
12. **Martial arts** (armed) - He subsequently battles the second demon king, an elephant-spirit, who takes note of his martial skill:
  - a. “When the monster-spirit saw how heavy Pilgrim's rod was, how tautly executed were his thrusts and parries, without the slightest hint of weakness or mistake, he blocked the rod with his lance and stretched out his trunk to seize his opponent” (Wu & Yu, 2012, vol. 4, p. 10).
  - b. 那妖精見行者棒重, 滿身解數, 全無破綻, 就把槍架住, 掙開鼻子, 要來捲他。
    - i. The motif of a demon noting Monkey’s skill with the staff also appears in chapter 50 (Wu & Yu, 2012, vol. 2, p. 372). See ch. 50-#7.

13. **Super strength** - After allowing himself to be caught, Monkey takes Zhu's advice and rams his staff into the monster's trunk and drags him along as his prisoner (Wu & Yu, 2012, vol. 4, p. 11).

14. **Fiery eyes and golden pupils** (i.e. magic eyes) - The monsters agree to escort the pilgrims across the mountain, but after 400-plus *li* (四百餘里; 124.27 mi/200 km), Sun is fear-stricken when a demon city "full of vicious miasmas" (有許多惡氣) comes into view (Wu & Yu, 2012, vol. 4, p. 15). A poem describes this capital of evil:

a. *"Crowded with fiends and monstrous demons;  
At four gates were all rapacious spirits.  
Their commander was an old striped tiger;  
Their captain, a white-faced, ferocious cat.  
Deer with jagged horns did carry their mail,  
And wily foxes walked along the roads.  
Circling the city were thousand-foot snakes  
And huge, long serpents blocked the thoroughfares.  
Grey wolves barked orders beneath the towers;  
Leopards guarding arbors roared like humans.  
Those waving flags and beating drums were fiends all;  
Watchmen and patrol, all mountain spirits.  
Cunning hares opened doors to ply their trade;  
Wild boars toted their loads to do commerce.  
This in years past was a great and noble court.  
Now it's a city of tigers and wolves"* (Wu & Yu, 2012, vol. 4, p. 15).

b. 攢攢簇簇妖魔怪，四門都是狼精靈。  
斑斕老虎為都管，白面雄彪作總兵。  
丫叉角鹿傳文引，伶俐狐狸當道行。  
千尺大蟒圍城走，萬丈長蛇占路程。  
樓下蒼狼呼令使，臺前花豹作人聲。  
搖旗擂鼓皆妖怪，巡更坐鋪盡山精。  
狡兔開門弄買賣，野豬挑擔幹營生。  
先年原是天朝國，如今翻作虎狼城。

## Chapter 77

1. **Cloud production** - Monkey and his religious brothers are unexpectedly ambushed by the demon kings, leading to a three-on-three battle. During their conflict, a verse states that all combatants are capable of spewing water vapor: “In a moment the belched out mist and fog darkened Heaven and Earth” (一時間吐霧噴雲天地暗 ...) (Wu & Yu, 2012, vol. 4, p. 18).
2. **Size manipulation** and **intelligence** (quick thinking) - Knowing that he can't face the trio alone when Zhu and Sha are captured, he flees on his somersault cloud, but the third demon, a **bird monster**, soon captures him with his superior speed. Sun tries and fails to escape from its grasp by rapidly growing and shrinking in succession:
  - a. “The grip of the fiend was so firm that he could not move left or right at all, nor could he even exercise his magic power to escape [遁法]; for when he enlarged himself, the fiend's clutch would loosen somewhat, and when he reduced his size, the fiend tightened his grip accordingly” (Wu & Yu, 2012, vol. 4, p. 18).
  - b. ... 拿在手中, 左右掙挫不得。欲思要走, 莫能逃脫。即使變化法遁法, 又往來難行: 變大些兒, 他就放鬆了搥住; 變小些兒, 他又攥緊了搥住。
    - i. This is similar to the motif of Sun rapidly growing and shrinking in a failed attempt to escape a heavenly treasure-weapon appearing in chapters 65 and 75 (Wu & Yu, 2012, vol. 3, pp. 216 and 369). See ch. 65-#4 and ch. 75-#6.
    - ii. Refer to the notes for ch. 3-#6.
    - iii. It's interesting to note that the aforementioned “遁法,” the power to escape by shrinking, is associated with invisibility in chapter 50. The power is called “隱身遁法” (lit: “invisibility-escape magic”) (cf. Wu & Yu, 2012, vol. 2, p. 364). See ch. 50-#6.
3. **Intelligence** (knowledge base: cooking) - He shows a deep understanding of steaming food when the monsters decide to cook the pilgrims:
  - a. “Pilgrim said, ‘Whenever you steam anything, the stuff placed on top always gets done first. That's why you always put the toughest foodstuff in the top layer of the steamer; build up the fire until the hottest steam gets up there, and everything will be fine. But if it is placed in the bottom layer where the steam doesn't get through that easily, you can steam the stuff for half a year and it still may not be cooked. He said just now that Eight Rules [Zhu] was not easy to steam, but he still wanted to put him in the bottom layer. Isn't he a rookie?’” (Wu & Yu, 2012, vol. 4, p. 20).

- b. 行者道：「大凡蒸東西，都從上邊起。不好蒸的，安在上頭一格，多燒把火，圓了氣，就好了；若安在底下，一住了氣，就燒半年也是不得氣上的。他說八戒不好蒸，安在底下，不是雛兒是甚的？」
4. **Body beyond body** (i.e. magic hairs), **immortal breath**, **spirit-body**, and **intelligence** (deception) - He creates a fake copy of himself to be placed in the steamer and then rises into the clouds:
  - a. "He pulled off a piece of hair and blew his immortal breath onto it, crying, "Change!" It changed at once into a Pilgrim bound by the hemp ropes. His true body rose with his spirit into the air, where he stood still and peered downward (Wu & Yu, 2012, vol. 4, p. 20).
  - b. 拔下一根毫毛，吹口仙氣，叫：「變！」即變做一個行者，捆了麻繩。將真身出神，跳在半空裡，低頭看著。
    - i. The spirit-body also appears in chapters 25, 45, and 85 (Wu & Yu, 2012, vol. 1, pp. 465 and 477; vol. 2, pp. 292; vol. 4, p. 151). See ch. 25-#2 & 9, ch. 45-#6, and ch. 85-#4.
5. **God summoning** and **cosmic social connections** - This requires a magic hand sign and the oral spell "Let Om and Ram purify the dharma realm / Key: Primary Reception Beneficial for Determination" (... 捻著訣，念一聲「唵藍淨法界，乾元亨利貞」的咒語 ...) (Wu & Yu, 2012, vol. 4, p. 20). He once more summons the Northern Sea Dragon King, who humbles himself upon arrival: "Aoshun, the little dragon from North Sea, kowtows to you" (北海小龍敖順叩頭。) (Wu & Yu, 2012, vol. 4, pp. 20-21). Monkey asks him to magically protect the Tang Monk and his religious brothers from the heat (Wu & Yu, 2012, vol. 4, p. 21).
  - a. This unique spell also appears in chapter 65 (Wu & Yu, 2012, vol. 3, p. 216). See ch. 65-#7.
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). After overhearing the monsters' plan to steam the monks overnight and then eat them in the morning, he turns into a "black fly" (黑蒼蠅兒) in order to see if the group is still alive (Wu & Yu, 2012, vol. 4, p. 21).
  - a. This doesn't make any sense considering that he had shortly before ordered the Dragon King to protect them. The celestial wouldn't risk a beating from the staff by failing this task.
7. **Super strength** - While still in fly form, he lifts the cover for the human-sized iron steamer and places it on top to jokingly frighten his companions (Wu & Yu, 2012, vol. 4, p. 21).
8. **Sleep-inducing bugs** and **intelligence** (planning) - He uses these in order to incapacitate the small fiends tending the fires of the steamer, allowing him access to Tripitaka, Zhu, and Sha without alerting the demon kings (Wu & Yu, 2012, vol. 4, p. 22).

- a. He once more claims to have previously won the bugs from [one of the Four Heavenly Kings](#) in a game of [morra](#) (猜枚) (Wu & Yu, 2012, vol. 4, p. 22). This assertion was previously made in chapter 25 (Wu & Yu, 2012, vol. 1, p. 469). See ch. 25-#5.
    - i. As a reminder, the novel treats these insects as separate concepts from the sleep-inducing bugs that he makes via body beyond body (i.e. magic hairs) in chapters 5, 71, 84, and 86 (Wu & Yu, 2012, vol. 1, p. 165; vol. 3, p. 303; vol. 4, pp. 139 and 168). See ch. 5-#6, ch. 71-#2, ch. 84-#11, and ch. 86-#6. This inconsistency is likely born from two storytelling traditions making it into the novel.
  - b. The chapter details his plans for the insects:
    - i. “He felt around his waist and found that he had a dozen of those insects left. ‘I’m going to send them ten of these,’ he said to himself, ‘and I’ll keep two for breeding’” (Wu & Yu, 2012, vol. 4, p. 22).
    - ii. 即往腰間順帶裡摸摸，還有十二個。「送他十個，還留兩個做種。」
  - c. The bugs have to crawl inside the nose (鑽入鼻孔) in order to be effective (Wu & Yu, 2012, vol. 4, p. 22). This requirement also appears in chapter 25 (Wu & Yu, 2012, vol. 1, p. 469). See ch. 25-#5.
9. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). After his companions are recaptured before they can climb over a city wall, he turns into a “little fiend” (小妖兒) in order to walk around the evil metropolis unnoticed (Wu & Yu, 2012, vol. 4, p. 26).
10. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This **does not** require a body shake (搖身). He turns into one of the “monster-spirits authorized to work in the palace” (穿宮的妖怪) in order to learn of his master’s fate (Wu & Yu, 2012, vol. 4, p. 26).
- a. The novel describes this royal personnel as “all wearing leather caps dusted with gold, and yellow cloth jackets[, with] red-lacquered wooden staffs in their hands and ivory plaques dangling from their waists” (Wu & Yu, 2012, vol. 4, p. 26).
  - b. ... 都戴著皮金帽子，穿著黃布直身，手拿著紅漆棍，腰掛著象牙牌 ...
11. **Travel to heaven, cloud somersault, navigation, cosmic social connections**, and **intelligence** (problem solving) - It takes him “hardly an hour” (消一個時辰) to fly to the [Western Heaven](#) in order to seek out the Buddha (Wu & Yu, 2012, vol. 4, p. 27).
- a. This results in the three fiends' eventual subjugation (Wu & Yu, 2012, vol. 4, pp. 31-32).
  - b. Refer to ch. 3-#6.

## Chapter 78

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This requires a body shake (搖身). Upon entering a new area, Monkey turns into a bee (蜜蜂兒) in order to discover the contents of 1,111 goose coops (鵝籠) lining the streets of a capital city. He discovers that each one contains a male child (Wu & Yu, 2012, vol. 4, p. 35).
2. **Intelligence** (planning and knowledge base: spiritual cultivation) - When the group learns that the children are to be slaughtered in order to produce a life-prolonging elixir for the local king, he suggests teaching the royal father-in-law (the architect of the immortal medicine) and the king the proper way to cultivate immortality:
  - a. “If he [the father-in-law] is a man, he may have embarked on the path of heterodoxy, being ignorant of the proper Way and thinking that only herbs and medicines will achieve realized immortality. Let old Monkey disclose to him the essential themes of cultivation by means of one's natural endowments and enlighten him into embracing the truth. If he's a monster or a fiend, I'll arrest him for the king to see, so that he may learn continence and find out how to nourish his own body” (Wu & Yu, 2012, vol. 4, p. 38).
  - b. 如若是人，只恐他走了傍門，不知正道，徒以採藥為真，待老孫將先天之要旨，化他皈正；若是妖邪，我把他拿住，與這國王看看，教他寬慾養身 ...
    - i. Refer to ch. 2-#6 for info about Sun's early elixir training.
      1. Sun's knowledge of cultivation is explored in more detail in chapter 88 (Wu & Yu, 2012, vol. 4, pp. 202-203). See ch. 88-#3.
3. **Intelligence** (planning) - He devises a plan to save the 1,111 children. It involves removing them from the coops, which will cause the monarch to question his father-in-law. This is when the pilgrims will attend court in order to determine if the father-in-law is a monster or not (Wu & Yu, 2012, vol. 4, p. 38).
4. **Summoning gods**, **cosmic social connections**, and **intelligence** (problem solving) - This requires a magic hand sign and the oral spell “Let Om purify the dharma realm!” (... 捻了訣，念動真言，叫一聲「唵淨法界」...) (Wu & Yu, 2012, vol. 4, p. 39). He summons a cadre of local, Daoist, and Buddhist gods to transport the children deep into the mountains and to watch over them until it's safe to return to the city (Wu & Yu, 2012, vol. 4, p. 39).
  - a. This event coincides with Tripitaka, Zhu, and Sha reciting a chant praising the [Medicine Buddha](#) (Wu & Yu, 2012, vol. 4, p. 39 and 40).

5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning and info gathering) - This requires an oral spell and a body shake (... 念個咒語, 搖身一變 ...). He turns into a cicada (蟪蛄蟲兒) in order to covertly follow the Tang Monk into court (cf. Wu & Yu, 2012, vol. 4, p. 41).
6. **Fiery eyes and golden pupils** - He determines that the father-in-law is a “perverse fiend” (妖邪) (Wu & Yu, 2012, vol. 4, p. 45).
7. **Mimic magic, immortal breath, and intelligence** (deception and planning) - This requires an oral spell, a mud mask, the immortal breath, and a “change!” (變) command. He utilizes a mud mask made from dirt and Zhu’s urine to make a mold of his face. After placing it on Tripitaka, he uses magic to make his master look like him. They then trade clothing (Wu & Yu, 2012, vol. 4, p. 47).
  - a. I’m assuming that this also shrinks the monk’s body to his size.
8. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - This requires a magic hand sign, an oral spell, and a body shake (... 捻著訣, 念個咒語, 搖身 ...). He completes the deception by taking on the Tang Monk’s appearance (cf. Wu & Yu, 2012, vol. 4, p. 47).
  - a. This plan is enacted to save Tripitaka from the machinations of the [monster/royal-father-in-law](#) who had previously convinced the king to kill and eat the monk instead (Wu & Yu, 2012, vol. 4, pp. 45-46).

## Chapter 79

1. **Multitude of terrestrial killers** (i.e. 72 changes), **turning off invulnerability(?)**, **surviving fatal wounds**, **voice impersonation**, and **intelligence** (deception) - This requires a belly rub (抹腹). After “Tripitaka” is brought to court and informed of the king’s desire to harvest his heart (specifically a black one), he claims to have many such muscles and nonchalantly survives cutting open his chest with a knife in order to reveal the collection:
  - a. “The spurious monk took those bloody hearts and manipulated them one by one for all to see: a red heart, a white heart, a yellow heart, an avaricious heart, a greedy heart, an envious heart, a petty heart, a competitive heart, an ambitious heart, a scornful heart, a murderous heart, a vicious heart, a fearful heart, a cautious heart, a perverse heart, a nameless obscure heart, and all kinds of wicked hearts. There was, however, not one single black heart!” (Wu & Yu, 2012, vol. 4, p. 50).
  - b. 假僧將那些心，血淋淋的一個個撿開與眾觀看，卻都是些紅心、白心、黃心、慳貪心、利名心、嫉妒心、計較心、好勝心、望高心、侮慢心、殺害心、狠毒心、恐怖心、謹慎心、邪妄心、無名隱暗之心、種種不善之心，更無一個黑心。
    - i. Refer to the notes for ch. 46-#1.
2. **Intelligence** (planning) - He scares the father-in-law into revealing his devilish nature by insinuating that he’ll rip out their heart instead to make the elixir, and when the fiend attempts to flee by cloud, he blocks him and initiates combat. Following the brief confrontation, the monster and his **fiendish daughter**, one of the king’s queens, subsequently escape in the form of light (Wu & Yu, 2012, vol. 4, pp. 50-51).
3. **Immortal breath** and **mimic magic** - This requires pulling off the mask, blowing on him, and giving a “change!” (變) command. He recalls his magic, allowing Tripitaka to revert to his original form. Exposure to the celestial vapor results in the monk “feeling more energetic and spirited than before” (... 精神愈覺爽利) (Wu & Yu, 2012, vol. 4, p. 52).
  - a. The cleric’s invigoration is likely connected to Sun’s ability to bestow divine power with his immortal breath (Wu & Yu, 2012, vol. 4, pp. 202-203). See ch. 88-#3.
4. **Cloud somersault** - Following a tip from the monarch, he and Zhu fly 70 *li* (七十里; 21.74 mi/35 km) south in order to confront the fiend at his home (Wu & Yu, 2012, vol. 4, pp. 52-53).
5. **God summoning**, **cosmic social connections**, and **intelligence** (info gathering) - This requires a magic hand sign and the *Om* spell (... 唵訣, 念一聲「唵」字真言 ...). Sun calls upon a local god of the soil, who humbles himself

upon arrival: “Trembling all over, the deity drew near to kneel down, saying, ‘Great Sage, the local spirit of Willow Slope kowtows to you’” (大聖, 柳林坡土地叩頭。) (Wu & Yu, 2012, vol. 4, p. 54). Monkey subsequently learns the ritual necessary to open the monster’s magically-hidden cave (Wu & Yu, 2012, vol. 4, pp. 54-55).

6. **Cosmic social connections** and **intelligence** (persuasion) - When the fleeing demon is caught by an old man, Monkey realizes that it’s his friend, “Brother Aged Star” (壽星兄弟), the [Old Man of the Southpole](#) and master of the fiend (a deer-spirit) (Wu & Yu, 2012, vol. 4, pp. 56). He convinces the deity to delay his return home until the monster’s true form has been revealed to the king (Wu & Yu, 2012, vol. 4, p. 57).
  - a. Refer to ch. 26-#3 for a past example of Sun interacting with this deity.
7. **God summoning**, **cosmic social connections**, and **intelligence** (problem solving) - He “recite[s] again the magic word Om” (... 又念聲「唵」字真言 ...) and calls forth the local god of the soil in order to procure wood needed to destroy the cave with fire (Wu & Yu, 2012, vol. 4, p. 58).

## Chapter 80

1. **Fiery eyes and golden pupils** - When flying to find food, he notices a pine forest that the pilgrims are traveling through is “veiled by hallowed clouds and auspicious mists” (祥雲縹緲) because his master, the reincarnation of [a divine being](#), is currently resting there (Wu & Yu, 2012, vol. 4, p. 66). He then perceives that another area of the forest has a “mass of black fumes” (一股子黑氣), indicating an evil presence (Wu & Yu, 2012, vol. 4, p. 66). When this dark aura overcomes that of his master, he reasons that a monster is about to harm the Tang Monk (Wu & Yu, 2012, vol. 4, p. 68).
2. **Super strength** - He uses Zhu’s ear to throw him to the ground when he realizes that the pig is about to untie [a spirit](#) disguised as a bound woman (Wu & Yu, 2012, vol. 4, p. 69).
  - a. As a reminder, Zhu is described in chapter 29 as having a body so large that it “causes even the wind to rise when he walks” (行路生風) (Wu & Yu 2012, vol. 2, p. 51). Chapter 68 states that he is so heavy that “[n]ot even a dozen people could budge him” (十來個人也弄他不動) (Wu & Yu, 2012, vol. 3, p. 264).

# Chapter 81

1. **Cloud somersault** - When Tripitaka asks him to deliver a letter to the Tang Emperor, Sun claims he can fly from the Western Continent to China (on the Southern Continent) and back again “before your brush and inkstand are dry!” (... 你的筆硯還不乾哩) (Wu & Yu, 2012, vol. 4, p. 81).
2. **Cosmic social connections** - But after learning the Tang Monk wants to ask the Emperor to appoint a new scripture pilgrim because he fears he will die from a recent illness, Monkey claims that the Ten Kings would never reap his spirit while under his protection, stating that he would personally go to the underworld and strip them of their tendons (Wu & Yu, 2012, vol. 4, pp. 81-82).
  - a. A character being technically immortal just because the personification of death is too afraid of the person’s bodyguard(s) to reap their soul is such an interesting concept. The premise would make a great story.
3. **Foreknowledge of fate** - He explains to Zhu Bajie that their master is fated to suffer this illness as punishment for an offense in his previous life as the Buddha’s second disciple: falling asleep during a sermon and causing a grain of rice to fall to the ground ([see here](#)) (Wu & Yu, 2012, vol. 4, p. 82).
4. **True Fire of Samadhi** - He lights a lamp with his own divine flame while searching for the demon: “The hall was completely dark, so he exhaled some true fire from within himself to light the crystal chalice” (... 那殿裡黑暗暗的。他就吹出真火，點起琉璃 ...) (based on Wu & Yu, 2012, vol. 4, p. 87).
  - a. “True fire” (真火) is short for the “true fire of samadhi” (三昧真火), the same spiritual flame produced by Red Boy (ch. 40-42) (Wu & Yu, 2012, vol. 2, p. 219).
    - i. As a reminder, Laozi suggests in chapter 7 that all of the immortal foodstuff consumed by our hero was refined by his samadhi fire (三昧火), thus giving him a “diamond body” (金鋼之軀) (Wu & Yu, 2012, vol. 1, p. 188).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and planning) - He takes the form of a teenaged cleric in order to fool the spirit:
  - a. “Thereafter with one shake of his body he changed into a young priest no more than twelve or thirteen years of age. Draped in a clerical robe of yellow silk and wearing a white cloth shirt, he chanted scriptures as his hand struck a wooden fish” (Wu & Yu, 2012, vol. 4, pp. 87-88).
  - b. 響罷，搖身一變，變做個小和尚兒，年紀只有十二三歲，披著黃絹襖衫，白布直裰，手敲著木魚，口裡念經。
    - i. This is the third of three times that he changes into a young monk. See ch. 56-#2 and ch. 74-#4 for other examples.

6. **Face reading** - Disguised as a flirty girl, the demon welcomes him to read her face. His “analysis” doesn’t please her:
  - a. “Do you know physiognomy?” asked the girl.

‘A little,’ replied Pilgrim. ‘Read my face,’ said the girl, ‘and see what sort of a person I am.’ ‘I can see,’ said Pilgrim, ‘that you are somewhat of a slut or debauchee driven out by your in-laws!’ ‘You haven’t seen a thing!’ exclaimed the girl. ‘You haven’t seen a thing!’” (Wu & Yu, 2012, vol. 4, p. 93).
  - b. 女子道：「你相我怎的樣子？」行者道：「我相你有些兒偷生捫熟，被公婆趕出來的。」女子道：「相不著，相不著。」
    - i. Face reading also appears in chapters 67 and 93 (Wu & Yu, 2012, vol. 3, p. 242; vol. 4, p. 270). See ch. 67-#2 and ch. 93-#2. See also ch. 14-#7 for a claim about this skill.
7. **Three-headed and six-armed form** (i.e. war form) - This requires a body shake (搖身). Monkey angrily lashes out at his surroundings when the spirit subsequently kidnaps his master without leaving a trace (Wu & Yu, 2012, vol. 4, p. 93).
  - a. The motif of Sun lashing out for the given reason also appears in chapter 40 (Wu & Yu, 2012, vol. 2, p. 218). See ch. 40-#5
8. **Cloud somersault** and **naviga**tion**** - Based on a tip from two gods, he and his religious brothers travel 1,000 *li* (千里; 310.7 mi/500 km) south in “a little while” (不多時) in order to confront the fiend at her mountain home (Wu & Yu, 2012, vol. 4, p. 94).
9. **Intelligence** (persuasion) - He convinces Zhu to go fight the monster by chastising him for making a promise to help but then backing out (Wu & Yu, 2012, vol. 4, p. 95).

## Chapter 82

1. **Intelligence** (persuasion and knowledge base: wood) - Zhu goes to question two female monsters about the location of the demoness' cave, but when he rudely refers to them as monsters, they beat him on the head with poles, forcing him to flee. When he returns in defeat, Monkey convinces him to confront them again by using wood as a metaphor for how his rough nature causes him to experience hardship:
  - a. "Poplar is quite pliant by nature, and it is used by craftsmen for carving holy images or making Tathagatas. The wood is dressed in gold and painted; it is decorated with jade and other ornaments. Tens of thousands of people burn incense before it in their worship, and it enjoys countless blessings. Rosewood, on the other hand, is hardy and tough by nature. Oil factories, therefore, harvest it to make caskets: they bind the planks with iron rings, and then they hammer them with mallets. The wood's toughness, you see, is what causes it to suffer like that" (Wu & Yu, 2012, vol. 4, p. 97).
  - b. 一樣是楊木，一樣是檀木。楊木性格甚軟，巧匠取來，或雕聖像，或刻如來，裝金立粉，嵌玉裝花，萬人燒香禮拜，受了多少無量之福。那檀木性格剛硬，油房裡取了去，做柞撒，使鐵箍箍了頭，又使鐵鎚往下打，只因剛強，所以受此苦楚。
    - i. He then tells him to return in disguise and greet the spirits properly this time (Wu & Yu, 2012, vol. 4, p. 97).
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - After Zhu learns where the monster's cave is, Monkey discovers that the opening is a pit more than 300 li (三百餘里; 93.20 mi/150 km) deep (Wu & Yu, 2012, vol. 4, p. 99).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - This requires a magic hand sign and a body shake (搖身捻訣). He turns into a fly (蒼蠅兒) in order to covertly explore the cave (Wu & Yu, 2012, vol. 4, p. 100).
4. **Intelligence** (planning) - Monkey devises a plan where the Tang Monk will clumsily pour the spirit a drink, allowing him to hide among the bubbles in insect form and enter her stomach (Wu & Yu, 2012, vol. 4, p. 101).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and quick thinking) - These transformations **do not** require a body shake (搖身). He turns into a cicada (蟪蛄蟲兒) in furtherance of the plan, but the scheme ultimately fails when she notices the bug in her wine. He thereafter immediately transforms into a "hungry old hawk" (餓老鷹) in order to flip the table, thus ruining the food and drink (Wu & Yu, 2012, vol. 4, p. 104). A poem describes the bird:

- a. *“Jade claws, golden eyes, and iron quills;  
A brave, fierce form for battling the clouds.  
The sly fox, the wily hare on seeing him  
Will swiftly flee to farthest land.  
Hungry, he hunts birds in the wind;  
Sated, he soars to Heaven's gate.  
His old fists, most deadly, are hard as steel;  
E'en the sky he finds too low inflight”* (Wu & Yu, 2012, vol. 4, p. 104).
- b. 玉爪金睛鐵翮，雄姿猛氣搏雲。妖狐狡兔見他忙，千里山河時遁。饑處迎風逐雀，飽來高貼天門。老拳鋼硬最傷人，得志凌霄嫌近。
  - i. A successful example of Sun entering a female demon's stomach by way of a drink appears in chapter 59 (Wu & Yu, 2012, vol. 3, p. 129). See ch. 59-#6.
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This **does not** require a body shake (搖身). He changes back into a fly (蒼蠅兒) and returns to the cave after giving an update to his religious brothers, who are stationed outside (Wu & Yu, 2012, vol. 4, p. 105).
7. **Intelligence** (planning) - He devises a second plan in which the monk will entice her to eat fruit (i.e. Monkey) that he has just plucked from a tree in a back garden. Our hero will then jump into her stomach and beat her up from the inside (Wu & Yu, 2012, vol. 4, p. 106).
8. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a body shake (搖身). He turns into a “red peach” (紅桃兒) and enters her stomach as planned (Wu & Yu, 2012, vol. 4, p. 109).
  - a. The motif of him attacking monsters from within also appears in chapters 17, 66, 67, and 75 (Wu & Yu, 2012, vol. 1, p. 363; vol. 3, pp. 238, 249, and 380). See ch. 17-#9, ch. 66-#3, ch. 67-#8, and ch. 75-#14.
9. **Intelligence** (planning) - His plan comes to fruition when he beats up the fiend from the inside:
  - a. “At once he began to wave his fists and stamp his feet, to assume boxing postures and do gymnastic exercises with his four limbs, nearly punching through her leather bag in the process. Unable to endure the pain, the monster-spirit dropped to the ground and dared not speak for a long time” (Wu & Yu, 2012, vol. 4, p. 111).
  - b. ... 便就掄拳跳腳，支架子，理四平，幾乎把個皮袋兒搗破了。那妖精忍不得疼痛，倒在塵埃，半晌家不敢言語。
    - i. He had shortly before scared the demoness by telling her that he would eat her entrails:
      1. “I'll just devour

*Your six loaves of liver and lung,  
Your triple-haired and seven-holed heart.  
All five viscera I'll clean out,  
One rattling spirit you'll become!"* (Wu & Yu, 2012, vol. 4, p. 111).

2. ... 只是吃了你的六葉連肝肺，三毛七孔心，五臟都淘淨，弄做個榔子精。
  - a. The motif of Sun threatening to eat the insides of a monster also appears in chapter 75 (Wu & Yu, 2012, vol. 3, pp. 378-379). See ch. 75-#12.

## Chapter 83

1. **Size manipulation, immortal breath, staff transformation, and intelligence** (problem solving) - This requires the breath, a “change!” (變) command, and a stretch of the torso (腰一躬). He shrinks himself to crawl out of her throat, but realizing that there’s still a chance for deception, he turns his staff into a “jubei core nail” (槓核釘兒) and points it towards the roof of her mouth as insurance against biting (cf. Wu & Yu, 2012, vol. 4, p. 113). He then resumes his normal size with a stretch upon exiting (Wu & Yu, 2012, vol. 4, p. 113).
  - a. Refer to the notes for ch. 3-#6.
2. **Super strength** - The fiend unfortunately kidnaps Tripitaka once more, and so he goes back inside to search for him. Coming upon the doors of a fortified gate-tower (門樓), he destroys them with a single strike of his weapon in order to venture inside (cf. Wu & Yu, 2012, vol. 4, p. 116).
3. **Intelligence** (problem solving), **cloud somersault, travel to heaven, and navigation** - Upon learning that the demoness is the daughter of the god [Li Jing](#) (father of Nezha), he plans to submit a complaint to the Jade Emperor’s court asking for all involved parties to be arrested. And after telling Zhu that he’ll be back before someone can boil tea or cook rice (... 多時飯熟, 少時茶滾就回 ...), he flies to the South Heaven Gate (南天門) in order to register his complaint (Wu & Yu, 2012, vol. 4, pp. 117-118).
  - a. Refer to the notes for ch. 3-#6.
4. **Intelligence** (planning) and **cosmic social connections** - Li Jing takes offense at the accusation and ties Monkey up and attempts to kill him, but when Nezha stops his blade and reveals that the fiend is actually the general’s long-forgotten *adopted* daughter, Li backpedals and calls for our hero to be released. However, Sun refuses and instead insists that the general escort him to court in ropes since this will make Li look even more guilty (Wu & Yu, 2012, vol. 4, pp. 119-122).
  - a. After Venus convinces him to forgive Li and the general personally unbinds him, “Pilgrim [i]s then invited to tidy his clothes and take the honored seat, after which the various deities [go] forward one by one to pay their respects” (請行者著衣上坐, 一一上前施禮。) (Wu & Yu, 2012, vol. 4, pp. 122-123).
  - b. Li Jing eventually calls up his army, leading to the spirit’s capture (Wu & Yu, 2012, vol. 4, pp. 124 and 126).

## Chapter 84

1. **Fiery eyes and golden pupils** (i.e. magic eyes) and **cosmic social connections** - He recognizes that an old woman and child blocking their path in a new area are respectively the goddess and her disciple:
  - a. “With his fiery eyes and diamond pupils, however, Pilgrim was the only one who could discern the truth: the old woman and the child were actually the Bodhisattva Guanyin and the [Boy Skilled in Wealth](#) [i.e. [Red Boy](#)]” (Wu & Yu, 2012, vol. 4, p. 128).
  - b. 行者火眼金睛，其實認得好歹：那老母攙著孩兒，原是觀音菩薩與善財童子。
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - He goes to investigate a city where [the local monarch](#) has reportedly killed nearly 10,000 monks. But to his surprise, he notices that the capital is surrounded by “airs of gladness and auspicious luminosity” (... 喜氣沖融，祥光蕩漾) (Wu & Yu, 2012, vol. 4, p. 129).
3. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception) - This requires a magic hand sign, an oral spell, and a body shake (捻著訣，念動真言，搖身一變 ...). He turns into a “moth” (撲燈蛾兒) in order to covertly explore the city (Wu & Yu, 2012, vol. 4, p. 129). A poem describes the insect:
  - a. *“A small shape with light, agile wings,  
He dives to snuff candles and lamps.  
By metamorphosis he gains his true form,  
Most active midst rotted grasses.*  
  
*He strikes flames for love of hot light,  
Flying, circling without ceasing.  
Purple-robed, fragrant-winged, chasing the fireflies,  
He likes most the deep windless night”* (Wu & Yu, 2012, vol. 4, p. 129).
  - b. 形細翼礚輕巧，滅燈撲燭投明。本來面目化生成。腐草中間靈應。  
每愛炎光觸燄，忙忙飛繞無停。紫衣香翅趕流螢。最喜夜深風靜。
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This requires a body shake (搖身). He turns into a “rat” (老鼠) in order to steal some hats and clothing to help disguise his master and religious brothers as normal folk (Wu & Yu, 2012, vol. 4, p. 129). He is discovered but (while still in rat form) chooses to explain to a very confused innkeeper why he’s taking the garments (Wu & Yu, 2012, vol. 4, p. 131).
5. **Magic of displacement** (i.e. wind travel) - He then transports the clothing back to his companions (Wu & Yu, 2012, vol. 4, p. 131).
  - a. Yu (Wu & Yu, 2012) translates the term “攝法” as the “magic of abduction” (vol. 4, p. 131).

- b. Refer to ch. 2-#15, ch. 3-#5, ch. 62-#4, and ch. 71-#13 for other examples of displacement magic. See also ch. 3-#6 for a claim.
- 6. **Intelligence** (planning) - Sun devises a plan in which the pilgrims will dress as laymen, seek lodging in the city, and then rise early in order to avoid being questioned. If confronted, they are to explain that they are four of ten traders looking to sell a herd of horses (just outside the city), including the white (dragon) horse. He further suggests that each companion take a spurious lay name. For example, our hero chooses “Second Master Sun” (孫二官) (Wu & Yu, 2012, vol. 4, pp. 131-132).
  - a. This is funny considering his former position as keeper of the heavenly horses. See ch. 4-#2.
- 7. **Sewing** - Sun shows off his sewing skills again in order to help cover Zhu Bajie's massive head:
  - a. “Eight Rules, however, had such a huge head that he could not wear the wrap as it was. Pilgrim had to rip open two wraps and sew them together with needle and thread to make one wrap and drape it over his head” (Wu & Yu, 2012, vol. 4, p. 132).
  - b. 八戒的頭大，戴不得巾兒，被行者取了些針線，把頭巾扯開兩頂，縫做一頂，與他搭在頭上 ...
    - i. Refer to ch. 14-#8 for another example of sewing.
- 8. **Intelligence** (planning and quick thinking) - He quickly devises plans to both keep an innkeeper from slaughtering animals to feed them and to keep away young hostesses promised to serve them. First, he explains that the traders are all on a temporary vegetarian diet (based on the [sexagenarian calendar](#)) and can't eat meat until the next day. Second, he requests that the girls not join them until the following day as that is when the rest of their group will arrive (Wu & Yu, 2012, vol. 4, pp. 134-135).
  - a. The motif of Sun claiming to be on a sexagenarian cycle-based vegetarian diet that keeps him from eating meat until the following day also appears in chapter 42 (Wu & Yu, 2012, vol. 2, pp. 239-240). See ch. 42-#3.
    - i. It's interesting to note that the day on which he can't eat meat (庚申) [is associated with monkeys](#).
- 9. **Staff transformation, immortal breath**, and **intelligence** (problem solving) - This requires the breath and a “change!” (變) command. After the “huge wardrobe” (大櫃) that they ask to sleep in (for convoluted reasons) is stolen by bandits and retrieved by government soldiers, he turns his staff into a “three-pointed [bow] drill” (三尖頭的鑽兒) in order to bore a hole in the bottom (Wu & Yu, 2012, vol. 4, p. 139).
  - a. This is the second of two times that he changes his staff into a drill. See ch. 65-#8 for the other example.

10. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This requires a body shake (搖身). He turns into an “ant” (螞蟥兒) and crawls out through the hole (Wu & Yu, 2012, vol. 4, p. 139).
11. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (planning) - He turns his arm hair into incalculable Monkey clones and sleep bugs:
- “Using the Grand Magic of Body-Division in the Assembly of Gods, Pilgrim ripped off all the hairs on his left arm. He blew his immortal breath on them, crying, ‘Change!’ They all changed into tiny Pilgrims. From his right arm he pulled off all the hairs, too, and blew his immortal breath on them, crying, ‘Change!’ They changed into sleep-inducing insects” (Wu & Yu, 2012, vol. 4, p. 139).
  - 他使個「大分身普會神法」，將左臂上毫毛都拔下來，吹口仙氣，叫：「變！」都變做小行者。右臂上毛也都拔下來，吹口仙氣，叫：「變！」都變做瞌睡蟲。
    - I say “incalculable” because of the number of blades that are subsequently given out to the clones (see #13 below).
12. **Summoning gods**, **cosmic social connections**, and **intelligence** (planning) - “Then he recited another magic spell, which began with the letter *Om*, to summon the local spirits of the region into his presence” (念一聲「唵」字真言 ...) (Wu & Yu, 2012, vol. 4, p. 139). He instructs them to place a bug on any ranking person within the city in order to incapacitate them (Wu & Yu, 2012, vol. 4, p. 139).
13. **Staff transformation** and **intelligence** (planning) - This **does not** require the immortal breath. He equips the clones with countless staves-turned-razors to shave people’s heads:
- “Pilgrim also took up his golden-hooped rod; with a sq[u]eeze and a wave, he cried, ‘Treasure, change!’ It changed at once into hundreds and thousands of razor blades. He took one of them, and he told the tiny Pilgrims each to take one, so that they could go into the palace, the commissions, and the ministries to shave heads” (Wu & Yu, 2012, vol. 4, p. 139).
  - 又將金箍棒取在手中，掂一掂，幌一幌，叫聲：「寶貝，變！」即變做千百口剃頭刀兒。他拿一把，吩咐小行者各拿一把，都去皇宮內院、五府六部、各衙門裡剃頭。
    - A poem explains this is done in the hopes of changing the king’s mind (Wu & Yu, 2012, vol. 4, p. 140).
    - This is the third of three times that he changes the weapon into a razor blade. See ch. 63-#1 and ch. 84-#13 for other examples.

14. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) -

This **does not** require a body shake (搖身). He once more turns into an ant (螻蛄兒) in order to rejoin his companions (Wu & Yu, 2012, vol. 4, p. 140).

## Chapter 85

1. **Intelligence** (planning) - His plan comes to fruition when the king changes his mind and accepts Buddhism (Wu & Yu, 2012, vol. 4, pp. 143-144).
  - a. This is the first of two times when Sun saves the whole group from punishment at the hands of misguided humans by resorting to trickery over violence. See ch. 97-#5 to 8 for the other example. While only saving Tripitaka from marriage, our hero does something similar in chapter 54 (Wu & Yu, 2012, vol. 3, p. 53). See ch. 54-#1.
2. **Intelligence** (knowledge base: scripture) - Monkey reprimands his master for worrying on the journey, reminding him of lessons from scripture:
  - a. "Still laughing, Pilgrim said, 'And you've long forgotten the [Heart Sutra](#) of the [Crow's Nest Zen Master](#)' [ch. 19]. 'I do remember it,' said Tripitaka. 'You may remember the sutra,' said Pilgrim, 'but there are four lines of [gatha](#) which you have forgotten.' 'Which four lines?' asked Tripitaka. Pilgrim said,

*Seek not afar for Buddha on [Spirit Mount](#);  
Mount Spirit lives only inside your mind.  
There's in each man a Spirit Mount [stupa](#);  
Beneath this stupa you must be refined.*

'Disciple,' said Tripitaka, 'you think I don't know this? According to these four lines, the lesson of all scriptures concerns only the cultivation of the mind.'

'Of course, that goes without saying,' said Pilgrim. 'For when the mind is pure, it shines forth as a solitary lamp, and when the mind is secure, the entire phenomenal world becomes clarified. The tiniest error, however, makes for the way to slothfulness, and then you'll never succeed even in ten thousand years. Maintain your vigilance with the utmost sincerity, and Thunderclap will be right before your eyes. But when you afflict yourself like that with fears and troubled thoughts, then the Great Way and, indeed, Thunderclap seem far away. Let's stop all these wild guesses. Follow me.' When the elder heard these words, his mind and spirit immediately cheered up as all worries subsided" (Wu & Yu, 2012, vol. 4, pp. 144-145).

- b. 行者笑道：「你把烏巢禪師的《多心經》早已忘了？」三藏道：「我記得。」行者道：「你雖記得，這有四句頌子，你卻忘了哩。」三藏道：「那四句？」行者道：

「佛在靈山莫遠求，靈山只在汝心頭。  
人人有個靈山塔，好向靈山塔下修。」

三藏道：「徒弟，我豈不知？若依此四句，千經萬典，也只是修心。」行者道：「不消說了。心淨孤明獨照，心存萬境皆清。差錯些兒成惰懈，千年萬載不成功。但要一片志誠，雷音只在眼下。似你這般恐懼驚惶，神思不安，大道遠矣，雷音亦遠矣。且莫胡疑，隨我去。」那長老聞言，心神頓爽，萬慮皆休。

- i. The motif of Sun reminding his master of the *Heart Sutra* also appears in chapters 43 and 93 (Wu & Yu, 2012, vol. 2, pp. 254; vol. 4, pp. 264-265). See ch. 43#1 and ch. 93-#1.
3. **Intelligence** (planning and persuasion) - After discovering that the unnatural mountain wind and fog scaring Tripitaka are actually being produced by [a monster](#), Monkey uses the pretense of food at a (nonexistent) nearby village to trick Zhu into venturing deeper by himself. The hope is that he will happen upon the fiend, allowing Sun to measure its strength by way of battle with his religious brother (Wu & Yu, 2012, vol. 4, pp. 146-147).
4. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This requires the breath and a “change!” (變) command. He makes a fake copy of himself (本身模樣) that continues walking along with his companions (Wu & Yu, 2012, vol. 4, p. 151).
5. **Spirit-body** - He then goes in search of Zhu and finds him fighting the demon king:
  - a. “His true body left with his spirit to shoot up into the air and look: he soon discovered that Idiot, surrounded by the fiends, was gradually losing ground, the movements of his muckrake slackening” (Wu & Yu, 2012, vol. 4, p. 151).
  - b. 他的真身出個神，跳在空中觀看，但見那猊子被怪圍繞，釘耙勢亂，漸漸的難敵。
    - i. Zhu is emboldened when Sun pretends like he is going to help, allowing him to fight even harder and achieve victory (Wu & Yu, 2012, vol. 4, p. 151).

## Chapter 86

1. **Intelligence** (knowledge base: sound(?)) - The monsters attempt to fool Monkey and his brothers into believing that Tripitaka, whom they had kidnapped, had already been eaten. They do this by presenting the group with a fake skull carved

from a tree root. He knows it is a fake based on the sound that it makes when thrown against something (Wu & Yu, 2012, vol. 4, p. 161).

2. **Intelligence** (knowledge base: cosmic hierarchy) - After they are fooled with a real skull, they assault the fiend's cave hoping to avenge their master. But when he learns the devil's pretentious title, he reprimands him by explaining that he should be more humble since even high gods have someone to answer to:
  - a. "“You audacious hairy clod!” scolded Pilgrim. ‘How many years have you lived that you dare assume the title, South Mountain? [Old Lord Li](#) happens to be the patriarch that split heaven and earth [i.e. created the universe], but he still sits to the right of [Supreme Purity](#). The Buddha Tathagata is the honored one who governs the world, and yet he still sits beneath the [great peng](#) [ch. 74-77]. [Kong the Sage](#) is the founder of Confucianism, but he assumes the mere tide of Master. And you, a cursed beast, dare call yourself some Great King of South Mountain, holding this place in your sway! Don't try to escape! Have a taste of your Grandfather's rod!” (based on Wu & Yu, 2012, vol. 4, p. 163).
  - b. 行者罵道：「這個大膽的毛團！你能有多少的年紀，敢稱『南山』二字？李老君乃開天闢地之祖，尚坐於太清之右；佛如來是治世之尊，還坐於大鵬之下；孔聖人是儒教之尊，亦僅呼為『夫子』。你這個孽畜，敢稱甚麼『南山大王』，數百年之放蕩。不要走，吃你外公老爺一棒。」
3. **Body beyond body** (i.e. magic hairs), **staff multiplication**, and **intelligence** (problem) - This requires chewing and a “change!” (變) command. He creates an army of Monkey clones, complete with magic staves, to battle the demon's army of fierce little fiends (Wu & Yu, 2012, vol. 4, pp. 164-165).
4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning and deception) - This **does not** require a body shake (搖身). When the monster barricades his front entrance with stones and mud, Sun turns into a “water rat” (水老鼠) in order to covertly enter the cave through a drainpipe in the back (Wu & Yu, 2012, vol. 4, p. 166).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning, deception, and info gathering) - This **does not** require a body shake (搖身). He further turns into a “winged ant” (有翅的螞蟻兒) in order to discover what the monster is up to (Wu & Yu, 2012, vol. 4, p. 166). A poem describes the insect:
  - a. *“His name's Dark Colt, a small and feeble thing,  
But long cultivation has formed his wings.  
In idle moments by a bridge he'd flit  
Or roam beneath a bed to test his wit.  
He seals his hole, knowing when rain would come;  
Weighed down by dust he would ashes become.  
So airy and agile he can quickly soar*

*A few times, unknown, past the firewood door*" (based on Wu & Yu, 2012, vol. 4, p. 166).

- b. 力微身小號玄駒，日久藏修有翅飛。  
閑渡橋邊排陣勢，喜來床下鬥仙機。  
善知雨至常封穴，壘積塵多遂作灰。  
巧巧輕輕能爽利，幾番不覺過柴扉。
  - i. This transformation is repeated after he finds and greets his master in his original form (Wu & Yu, 2012, vol. 4, p. 167).
6. **Body beyond body** (i.e. magic hairs) and **intelligence** (planning and problem solving) - He incapacitates the demon king and his underlings:
  - a. "Pulling out a bunch of his own hairs and chewing them to pieces, he spat them out lightly and recited in silence a magic spell. The hairs all changed into sleep-inducing insects, which he threw onto the faces of the monsters. As the insects crawled into their noses one by one, the little monsters gradually dropped off until, in no time at all, they had all fallen fast asleep"
  - b. 即將毫毛拔了一把，口中嚼碎，輕輕吹出，暗念咒語，都教變做瞌睡蟲兒，往那眾妖臉上拋去。一個個鑽入鼻中，小妖漸漸打盹，不一時都睡倒了。
    - i. He is forced to make a second bug—a tactic that Monkey calls "a double-wick lamp" (雙捺燈)—because the monster resists the first one (Wu & Yu, 2012, vol. 4, p. 168).
    - ii. As a reminder, the novel treats these insects as separate concepts from the sleep-inducing bugs that he won from a god in a game of chance in chapters 25 and 77 (Wu & Yu, 2012, vol. 1, p. 469; vol. 4, p. 22). See ch. 25-#5 and ch. 77-#8. This inconsistency is likely born from two storytelling traditions making it into the novel.
7. **Super strength** - He uses his staff to destroy a door locking the Tang Monk inside of a back garden (Wu & Yu, 2012, vol. 4, p. 168).
8. **Super strength** - After freeing his master, he hogties the sleeping demon king and uses his staff to carry him over his shoulder like a [hobo's bundle](#) (Wu & Yu, 2012, vol. 4, p. 169).
  - a. Zhu Bajie subsequently kills the monster with his rake (Wu & Yu, 2012, vol. 4, p. 170).

## Chapter 87

1. When the group enters a new area plagued by drought, the Tang Monk requests Monkey's help, leading him to make a claim before human officials about his various **supernatural powers**:

- a. “‘What’s so difficult about praying for rain?’ said Pilgrim. ‘Old Monkey can **overturn rivers and seas, alter the course of the planets, topple Heaven and upturn a well, belch out fog and cloud, chase down the moon while carrying a mountain, call up the wind and the rain.** Which one of these things, in fact, has not been the sport of my youth? There’s nothing to marvel at!’” (Wu & Yu, 2012, vol. 4, p. 170).
  - b. 行者道：「祈雨有甚難事？我老孫翻江攪海、換斗移星，踢天弄井、吐霧噴雲，擔山趕月、喚雨呼風：那一件兒不是幼年耍子的勾當？何為稀罕？」
    - i. Most of these, including water-manipulation, controlling celestial bodies, shifting heaven, and moving mountains, are covered in ch. 46-#1.
    - ii. Refer to ch. 4-#4, ch. 17-#5, ch. 19-#1, ch. 20-#2, ch. 61-#2, ch. 65-#11, ch. 66-#2, ch. 71-#9 for spewing condensed water vapor.
2. **God summoning, cosmic social connections, and intelligence** (problem solving) - This requires an oral spell (念動真言). He then summons the Eastern Sea Dragon King, who humbles himself upon arrival: “In what capacity may this humble dragon serve the Great Sage who has summoned me?” (大聖喚小龍來，那方使用？) (Wu & Yu, 2012, vol. 4, p. 178). The immortal subsequently requests rain, but the god reminds him that he can’t make rain without divine permission. The Dragon King finally suggests that he file a request with the heavenly court (Wu & Yu, 2012, vol. 4, p. 178).
3. **Travel to heaven, navigation, and cosmic social connections** - He travels to the West Heaven Gate (西天門) in order to make the official request. It is here that he learns the kingdom is being punished for offending the Jade emperor, and the only thing that can save it from eternal drought is the performance of good deeds (Wu & Yu, 2012, vol. 4, p. 178).
  - a. Refer to ch. 3-#6.
4. **Travel to heaven, navigation, and cosmic social connections** - After setting the kingdom on the right track, he once more travels to the West Heaven Gate (西天門) in order to see if heaven has withdrawn the punishment. But instead of seeing the Jade Emperor, he follows a heavenly guardian’s suggestion to request the help of weather gods from a specific celestial office (Wu & Yu, 2012, vol. 4, pp. 182-183).
  - a. All of this effort results in the kingdom receiving rain (Wu & Yu, 2012, vol. 4, p. 186).
  - b. Refer to ch. 3-#6.
5. **Cosmic social connections** - He orders the weather gods to reveal themselves to the kingdom in order to promote worship:
  - a. “As the various deities gradually halted their [rain-making] activities, the Great Sage cried out in a loud voice: ‘Let the deities of the Four Bureaus

temporarily stay their cloudy attendants. Allow old Monkey to go ask the prefect to make his proper expression of thanks. All of you can then sweep aside the mist and cloud to reveal your true forms. When these common mortals have seen you with their own eyes, they will then believe and sacrifice to you with constancy.' On hearing this, the gods had no choice but to remain in midair" (Wu & Yu, 2012, vol. 4, p. 186).

- b. 眾神祇漸漸收回。孫大聖厲聲高叫道：「那四部眾神，且暫停雲從，待老孫去叫郡侯拜謝列位。列位可撥開雲霧，各現真身，與這凡夫親眼看看，他才信心供奉也。」眾神聽說，只得都停在空中。

## Chapter 88

1. **Super strength** - Upon entering a new area, the disciples show off their weapons to three rowdy princes. Monkey sinks his staff 3 *chi* (三尺; 3.07 ft/93.72 cm) into the ground and welcomes one of them to move it (Wu & Yu, 2012, vol. 4, p. 196).

- a. The motif of Sun stabbing the weapon into the ground and inviting someone unruly to move it also appears in chapter 58 (Wu & Yu, 2012, vol. 3, p. 81).
2. **Martial arts** - Sun agrees to show off his fighting ability to the princes:
  - a. “Marvelous Great Sage! With a loud whistle he somersaulted right up into midair, his two feet treading the auspicious cloud of five colors. At about three hundred paces above ground, he let loose his rod to make [the stances] Sprinkling Flowers over the Top [撒花蓋頂] and the Yellow Dragon Entwining the Body [黃龍轉身]. Up and down he moved, circling left and right. In the beginning his person and the rod so complemented each other that they seemed, as the adage had it, like flowers added to brocade. By and by even the person disappeared, and all one could see was a sky full of twirling rods!” (Wu & Yu, 2012, vol. 4, p. 196).
  - b. 好大聖，唸哨一聲，將筋斗一抖，兩隻腳踏著五色祥雲，起在半空，離地約有三百步高下。把金箍棒丟開個「撒花蓋頂」，「黃龍轉身」，一上一下，左旋右轉，起初時人與棒似錦上添花；次後來不見人，只見一天棒滾。
3. **Divine empowerment** and **immortal breath** - After the disciples take the princes as their students, Sun strengthens their bodies with an arcane ritual:
  - a. “In a secluded room behind the Gauze-Drying Pavilion, Pilgrim traced out on the ground a diagram of the Big Dipper [罡斗]. Then he asked the three princes to prostrate themselves inside the diagram and, with eyes closed, exercise the utmost concentration. Behind them he himself recited in silence the true sayings of realized immortality [真言] and intoned magic spells [咒語] as he blew divine breaths into their visceral cavities. Their primordial spirits [元神] were thus restored to their original abodes. Then he transmitted secret oral formulas [口訣] to them so that each of the princes received the strength of tens of thousands of men. He next helped them to circulate and build up the fire phases [火候], as if they themselves were carrying out the technique for shedding the mortal embryo and changing the bones. Only when the circulation of the vital force had gone through all the circuits of their bodies (modeled on planetary movements) did the young princes regain consciousness. When they jumped to their feet and gave their own faces a wipe, they felt more energetic than ever. Each of them, in fact, had become so sturdy in his bones and so strong in his ligaments that the eldest prince could handle [Monkey’s] golden-hooped rod, the second prince could wield [Zhu’s] nine-pronged muckrake, and the third prince could lift [Sha Wujing’s] fiend-routing staff” (based on Wu & Yu, 2012, pp. 202-203).
  - b. 行者才教三個王子都在暴紗亭後，靜室之間，畫了罡斗。教三人都俯伏在內，一個個瞑目寧神。這裡卻暗暗念動真言，誦動咒語，將仙氣吹入他三人心腹之

中，把元神收歸本舍。傳與口訣，各授得萬千之膂力，運添了火候，卻像個脫胎換骨之法。運遍了子午周天，那三個小王子方才甦醒，一齊爬將起來，抹抹臉，精神抖擻，一個個骨壯筋強：大王子就拿得金箍棒，二王子就掄得九齒鉞，三王子就舉得降妖杖。

- i. This ritual may also bestow the princes with some form of divine longevity (see section 3 of the above linked article).
  1. This episode would be a great setup for a *Game of Thrones*-style Asian fantasy. The three princes could be plotting and scheming against each other in the hopes of one day gaining the throne from their aging father, the sovereign prince. Then a monkey wizard comes along and makes things worse by bestowing them with super strength and nigh-immortality. This would definitely lead to lots of drama between the brothers and their offspring. It would be a centuries-long battle royale between competing dynasties of superpowered beings!
  2. This ritual may be related to an instance in chapter 79 when Tripitaka is invigorated by his disciple's immortal breath (Wu & Yu, 2012, vol. 4, p. 52). See 79-#3.
- ii. The princes subsequently commission blacksmiths to make copies of their masters' weapons, but the originals are unfortunately stolen by a demon king in the middle of the night (Wu & Yu, 2012, vol. 4, p. 204).
  1. The motif of a fiend stealing the pilgrims' treasures under cover of night also appears in chapter 16 (Wu & Yu, 2012, vol. 1, pp. 343-344).

## Chapter 89

1. **Cloud somersault** and **naviga**tion - When the theft is discovered, Monkey "instantly" (一瞬) travels 30 *li* (三十里; 9.32 mi/15 km) north to find the monster's cave (Wu & Yu, 2012, vol. 4, p. 207).
2. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (deception and info gathering) - He comes upon two little fiends and uses a transformation to follow them: "Making the magic sign with his fingers, he recited a spell and,

with one shake of his torso, changed into a little butterfly” (捻著訣，念個咒，搖身一變，變做個蝴蝶兒 ...) (Wu & Yu, 2012, vol. 4, p. 207). A poem describes the insect:

- a. *“Two wings gossamery,  
Twin feelers silvery.  
Aloft the wind he darts away  
Or dances slowly through the day.  
The waters and walls so nimbly he'll skirt;  
With fragrant catkins his delight's to flirt.  
Scents of fresh flowers his airy self most please;  
His graceful form unfolds with greatest ease”* (Wu & Yu, 2012, vol. 4, p. 207).
- b. 一雙粉翅，兩道銀鬚。乘風飛去急，映日舞來徐。渡水過牆能疾俏，偷香弄絮甚歡娛。體輕偏愛鮮花味，雅態芳情任卷舒。
  - i. He subsequently overhears the devils talk about how they were given silver and instructed to go buy livestock, which will be served as food for an upcoming feast celebrating the demon king acquiring the disciples' three treasure-weapons (Wu & Yu, 2012, vol. 4, p. 207).

3. **Magic of immobilization** and **intelligence** (info gathering) - He freezes them in place in order to search and strip them of their things:

- a. “He waited until those two fiends had almost reached him and then suddenly spat a mouthful of magic saliva onto them, crying, ‘Om Hum Ta Li!’ At once this magic of immobilization rendered those two wolf-headed spirits completely motionless: eyes unblinking, they could not even open the mouths; body upright, their two legs stood absolutely still. Then Pilgrim pushed both of them over, searched through their clothes ...”

[...]

Dear Great Sage! He took their silver and untied their [name] tablets, then strode back to the city” (Wu & Yu, 2012, vol. 4, p. 208).

- b. 那怪看看走到身邊，被他一口法唾噴將去，念一聲「唵吽吒唎」，即使個定身法，把兩個狼頭精定住。眼睜睜，口也難開；直挺挺，雙腳站住。又將他扳翻倒，揭衣搜檢 ...

[...]

好大聖，取了他銀子，解了他牌兒，返跨步回至州城。

- i. It's interesting to note that *Om Hum Ta li* [appears at the very end](#) of the *Scripture of the Jade Pivot of the Celestial Worthy of Universal Transformation Whose Sound of Thunder Responds to the Primordials in the Nine Heavens* (九天應元雷聲普化天尊玉樞經; a.k.a. *Scripture of the Jade Pivot*, 玉樞經, c. late-12th or early-13th-century) (Skar, 2008).
  - ii. I think this is the first time that he doesn't kill underlings when first encountering them while doing reconnaissance. Is this an example of Tripitaka's constant talk of mercy sinking in and affecting his actions?
4. **Intelligence** (planning) - He devises a plan based on the previously overheard conversation: Monkey and Zhu will take the forms of the two frozen demons, and Sha will take the form of a trader leading a herd of livestock (requested from the sovereign prince). This will grant them access to the monster king's cave and hopefully their stolen weapons (Wu & Yu, 2012, vol. 4, p. 208).
5. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (memory and planning) - This **does not** require a body shake (搖身). He turns into "Shifty-and-Freaky" (刁鑽古怪), one of the aforementioned fiends, in order to guide Zhu's own transformation (Wu & Yu, 2012, vol. 4, p. 209).
6. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (memory and planning) - This **does not** require a body shake (搖身). After Zhu copies the transformation, Sun turns into the other demon, "Freaky-and-Shifty" (古怪刁鑽) (Wu & Yu, 2012, vol. 4, p. 209).
7. **Intelligence** (deception and info gathering) and **voice impersonation** - The group happens upon a little fiend carrying an invitation, and when the monster recognizes Freaky-and Shifty, Monkey asks for information about the feast, as well as asks to read the summons. This allows him to learn the name of the demon king, who is a lion spirit, and that of [his grandmaster](#), a supreme lion-spirit (Wu & Yu, 2012, vol. 4, pp. 209-210).
8. **Intelligence** (deception, quick thinking, and persuasion) and **voice impersonation** - Upon returning to the cave, he informs the demon king that they were short money and need more to pay the trader. He also asks if the merchant can stay for the feast and see the weapons—a clever ploy to get Sha Wujing inside. This seemingly upsets the monster king since he thinks the trader will return to the city and tell the sovereign prince what he has seen. But Sun quickly insists that the businessman is from a different region northeast of the principality. This revelation seems to placate the demon king as he doesn't stop "Freaky-and-Shifty" from taking Sha inside (Wu & Yu, 2012, vol. 4, p. 211).
9. **Intelligence** (planning) - Zhu impulsively takes back his rake and reverts to his original form, causing his brothers to do the same. The three then battle the

monster for a time before he flees. When the pig-spirit attempts to give chase, Sun instead recommends that they stay and destroy his cave so that he doesn't have a place to retreat to (Wu & Yu, 2012, vol. 4, pp. 212-213).

10. **Magic of seizure** (i.e. holding trick)(?) - This **does not** require anything. After all of the little fiends are killed, he uses his power to clear the cavern of everything: "Then the Great Sage used his magic to haul up all the valuable belongings from the cave, the carcasses of the slain monsters, and the hogs and sheep that had been herded there" (被大聖使個手法, 將他那洞裡細軟物件並打死的雜項獸身與趕來的豬羊, 通皆帶出。) (Wu & Yu, 2012, vol. 4, p. 213).
  - a. Chapters 18 and 62 feature a "holding trick" or "magic of seizure" (拿法), which is used to twist or grab things with the hand (Wu & Yu, 2012, vol. 3, p. 171 and ). See ch. 18-#4 and ch. 62-#2.

## Chapter 90

1. **Body beyond body** (i.e. magic hairs) and **intelligence** (problem solving) - This requires chewing and a "change!" (變) command. Monkey, Zhu (who is captured), and Sha are defeated by the grandmaster monster's six adopted grandsons, all lion-spirits. But he quickly makes "hundreds of little pilgrims" (百十個小行者) in order to encircle the fiends and change the tide of battle (Wu & Yu, 2012, vol. 4, p. 219). He and Sha continue to fight on, and the duo manages to capture two of the six lions (Wu & Yu, 2012, vol. 4, p. 219).

2. **Body beyond body** (i.e. magic hairs) - He explains the capacity of his magic hairs when the princes question him about having seen hundreds of Monkeys on the battlefield:
  - a. “‘On my body,’ replied Pilgrim with a chuckle, ‘there are eighty-four thousand hairs. One of them can change into ten of me, and the ten can also change into one hundred. In fact, the transformation can grow to millions and billions. This is the magic of the body beyond the body’” (Wu & Yu, 2012, vol. 4, p. 220).
  - b. 行者笑道：「我身上有八萬四千毫毛，以一化十，以十化百，百千萬億之變化，皆身外身之法也。」
    - i. The total number of clones could, theoretically, reach into the hundreds of thousands of billions or even trillions! But of course, the power is never used to its full extent in the narrative.
      1. I should point out that 84,000 is used in Buddhism to denote a large number, [refer to note 1 below] so this is a metaphorical figure and not a fixed amount.
3. **Body beyond body** (i.e. magic hairs) and **intelligence** (problem solving) - This requires chewing and a “change!” (變) command. He creates “hundreds and thousands of little Pilgrims” (千百個小行者), which beat the original demon king to death and capture the five remaining lion-spirits when the monsters assault the capital of the principality. Unfortunately, the supreme lion-spirit is able to kidnap the Tang Monk, the sovereign prince, and the three princes in the chaos (Wu & Yu, 2012, vol. 4, p. 221).
4. **Invulnerability** - Sun and Sha set out the next morning to confront the monster, but they are quickly captured in the grandmaster’s multiple mouths. The supreme lion-spirit then has the fiends of his cave beat Monkey as revenge, but this punishment is ineffective against the immortal’s adamantite hide:
  - a. “Each picking up a willow cane, those three little monsters began to rain blows on Pilgrim. Pilgrim’s body, however, was one that had undergone prolonged cultivation and refinement. The effect of those willow canes on him was no more severe than scratching an itch! No matter how hard they flogged him, he neither showed concern nor made a sound. Eight Rules, the Tang Monk, and the princes, however, were petrified at the sight. After a little while, even the canes broke from the flogging and had to be replaced” (Wu & Yu, 2012, vol. 4, pp. 223-224).
  - b. 那三個小妖各執柳棍，專打行者。行者本是熬煉過的身體，那些些柳棍兒，只好與他拂癢，他那裡做聲，憑他怎麼捶打，略不介意。八戒、唐僧與王子見了，一個個毛骨悚然。少時，打折了柳棍。
    - i. The beatings are said to last all day into the night. The supreme lion-spirit also promises that the other pilgrims will be beat in the

coming days. But the caners are at some point ordered to pause for the night while the monster and some fiends sleep (Wu & Yu, 2012, vol. 4, p. 224).

1. The motif of a powerful enemy beating Monkey for a misdeed and promising to punish the other pilgrims in turn after a night's rest also appears in chapter 25 (Wu & Yu, 2012, vol. 1, pp. 473-474).
5. **Size manipulation** - This **does not** require anything. When the small devils beating him fall asleep on the job, he shrinks his body in order to escape the ropes binding him (Wu & Yu, 2012, vol. 4, p. 224).
6. **Super strength** - He seeks revenge on the spirits who beat him:
  - a. "One wave of it [his iron staff] and it acquired the thickness of a bucket and the length of two *zhang* [二丈; 20.86 ft/6.35 m] ... Ever so lightly he dropped the rod on those three little fiends, and at once they turned into three meat patties" (Wu & Yu, 2012, vol. 4, p. 224).
  - b. ... 幌一幌, 有吊桶粗細, 二丈長短, ... 把三個小妖輕輕一掙, 就掙做三個肉餅。
7. **Super strength** - He attempts to free his religious brothers, but Zhu's noisy mouth awakens the supreme lion-spirit. Sun is spooked when he hears him coming, and so he bulldozes several internal doors while escaping the cave (Wu & Yu, 2012, vol. 4, p. 224).
8. **Cosmic social connections** - Monkey returns to the city and is greeted in the air by the Buddhist spirits assigned to protect Tripitaka. These celestials explain that they went out of their way to capture the local god overseeing the supreme lion-spirits mountain just so the immortal can question him. Sun subsequently learns who his master is (Wu & Yu, 2012, vol. 4, p. 225).
9. **Cloud somersault, travel to heaven, navigation**, and **intelligence** (problem solving) - He "travel[s] through the night" (連夜前行) to the East Heaven Gate (東天門) in order to enlist the aid of the monster's master (Wu & Yu, 2012, vol. 4, pp. 225-226).
  - a. Refer to to ch. 3-#6.
10. **Cosmic social connections** - The novel suggests that the two are familiar with each other: "Pilgrim bowed low, and the Celestial Worthy returned his salutation, saying, 'Great Sage, we haven't seen you these few years'" (行者朝上施禮。天尊答禮道:「大聖, 這幾年不見 ... 」) (Wu & Yu, 2012, vol. 4, p. 227).
  - a. They learn that the page in charge of the lion got drunk on a bottle of Laozi's celestial dew (immortal wine) and slept for three days, allowing the beast to cause havoc on earth for three years. The master subsequently subdues the supreme lion-spirit (Wu & Yu, 2012, vol. 4, pp. 227-229).

- i. The motif of a high god's heavenly animal escaping to earth because a page fell asleep also appears in chapter 52 (Wu & Yu, 2012, vol. 3, pp. 28-29).
- 11. **Martial arts** (armed) - The Tang Monk instructs his disciples to teach the princes their martial skills so that the group can continue on their journey:
  - a. "Right in the palace courtyard, therefore, each of the brothers wielded his weapon and began instructing the princes one by one. In a few days those three princes became thoroughly familiar with their drills and exercises. All the methods of offense and defense, fast and slow, indeed all seventy-two styles of movement that belonged to each weapon were mastered. The three princes, after all, were most determined to learn, and, moreover, the Great Sage Sun had endowed them with divine strength. For this reason they could now raise and move a thousand-catty [1,300.72 lbs/590 kg] rod or an eight hundred-catty [1,040.58 lbs/472 kg] muckrake. Compared with the martial arts they formerly practiced by themselves, this was something else indeed!" (Wu & Yu, 2012, vol. 4, p. 230).
  - b. 他三人就各掄兵器，在王府院中，一一傳授。不數日，那三個王子盡皆操演精熟，其餘攻退之方，緊慢之法，各有七十二道解數，無不知之。一則那諸王子心堅，二則虧孫大聖先授了神力，此所以那千斤之棒，八百斤之鈹、杖，俱能舉能運；較之初時自家弄的武藝，真天淵也。
    - i. Learning all "72 styles of movement" (七十二道解數) in just "a few days" (不數日) seems like the princes may have also been imbued with extra intelligence.

## Chapter 91

- 1. **Fiery eyes and golden pupils** (i.e. magic eyes) - Upon entering a new area, Tripitaka is invited to a lantern festival, during which three Buddha figures appear in the sky. Monkey warns him that they are not what they seem: "Master, these are not good people! They have to be monstrous deviates!" (師父，不是好人，必定是妖邪也。) (Wu & Yu, 2012, vol. 4, p. 240). But the Tang Monk gets too close and is subsequently whisked away on the wind (Wu & Yu, 2012, vol. 4, p. 240).

2. **Super smell** - He follows the trail of a nasty odor on the wind (腥風之氣) in order to track [the monsters](#) all night to the northeast (Wu & Yu, 2012, vol. 4, p. 241).
  - a. Super smell also appears in chapters 20, 41, and 67 (Wu & Yu, 2012, vol. 1, p. 400; vol. 2, p. 235; vol. 3, p. 248). See ch. 20-#1, ch. 41-#8, and ch. 67-#6.
3. **Fiery eyes and golden pupils** (i.e. magic eyes) and **cosmic social connections** - He recognizes that a group of herders are actually the cadre of Buddhist gods assigned to protect his master in disguise. He admonishes them at first for not saving Tripitaka, but they placate him by revealing the location of the demons' cave (Wu & Yu, 2012, vol. 4, p. 242).

## Chapter 92

1. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (info gathering) - This **does not** require a body shake (搖身), but it **does** require a magic sign, an oral spell, and a “change!” command (... 捻著訣, 念聲咒語, 叫: 「變! 」). He turns into a “firefly” (火焰蟲兒) in order to covertly enter and search the demon kings' cave (Wu & Yu, 2012, vol. 4, p. 249). A poem describes the insect:
  - a. *“Wings stretched he soars like a comet.  
'Grasses decayed become fireflies.’*

*One should not take lightly such magic change:  
His is a nature that endures.*

*Flying near the stone door to look  
Through the drafty crack on one side,  
With one leap he reaches the quiet yard  
To spy on the demons' conduct"* (Wu & Yu, 2012, vol. 4, p. 249).

- b. 展翅星流光燦，古云腐草為螢。神通變化不可輕。自有徘徊之性。
- c. 飛近石門懸看，傍邊瑕縫穿風。將身一縱到幽庭。打探妖魔動靜。
  - i. This is the first time that a “change!” command has been used for a transformation.
2. **Lock-picking magic** and **intelligence** (problem solving) - This requires wiping the lock with his hand (用手一抹). He frees the Tang Monk from the chains binding him (Wu & Yu, 2012, vol. 4, p. 250).
3. **Super strength** - He is confronted by little fiends while attempting to sneak his master out. This results in the deaths of two of them:
  - a. “Without permitting further explanation, Pilgrim whipped out his rod, which, with one sweep, attained the thickness of a rice bowl. He struck, and immediately slew two of them with one blow” (Wu & Yu, 2012, vol. 4, p. 251).
  - b. 行者不容分說，掣出棒幌一幌，碗來粗細，就打，棒起處，打死兩個。
4. **Super strength** - He abandons Tripitaka and bulldozes several doors to escape once the three demon kings are alerted to his presence (Wu & Yu, 2012, vol. 4, p. 251).
5. **Travel to heaven, navigation, intelligence** (problem solving), and **cosmic social connections** - He travels to the West Heaven Gate (西天門) in order to seek aid, and in the process, the planet Venus reveals the fiends’ origins and suggests four stellar deities (members of the [28 Lunar Mansions](#)) that are best suited for subduing them. He uses this info when he requests help from the Jade Emperor, leading to the four deities being deployed (Wu & Yu, 2012, vol. 4, p. 255).
  - a. The demon kings are scared and revert to their original forms, rhinos, upon seeing the deities (Wu & Yu, 2012, vol. 4, p. 257).
6. **Water-controlling magic** - After two of the stellar deities chase the trio into the Western Ocean, he also parts the waves to jump in: “Gripping his iron rod and making the magic sign with his fingers, he opened up a pathway in the water and went into the depths of the ocean” (... 掄著棒，捻著訣，辟開水逕，直入波濤深處 ...) (Wu & Yu, 2012, vol. 4, p. 259).
  - a. One of the monsters is subsequently mauled to death by a stellar deity, while the other two are captured by a combined effort from another stellar

deity, Monkey, and the Western Sea dragon army (Wu & Yu, 2012, vol. 4, pp. 259-260).

7. **Cosmic social connections** - After the other two rhino-spirits are killed by Zhu, Sun requests that the stellar deities take four of the horns (from the demon kings and other spirits killed that day) to present to the Jade Emperor as tribute, while one will be given to the city and another will be kept by the pilgrims to be presented to the Buddha (Wu & Yu, 2012, vol. 4, p. 262).

## Chapter 93

1. **Intelligence** (knowledge base: scripture) - Monkey reprimands his master for worrying on the journey, reminding him of lessons from scripture:
  - a. “‘Master,’ said Pilgrim, ‘could it be that you have quite forgotten again the [Heart Sutra](#) of the [Crow's Nest Chan Master](#) [ch. 19]?’

Tripitaka said, ‘That [Prajna-paramita](#) is like a cassock or an alms bowl that accompanies my very body. Since it was taught me by that Crow's Nest Chan Master, has there been a day that I didn't recite it? Indeed, has there been a single hour that I didn't have it in mind? I could recite the piece backward! How could I have forgotten it?’

‘Master, you may be able to recite it,’ said Pilgrim, ‘but you haven’t begged that Chan Master for its proper interpretation.’

‘Ape-head!’ snapped Tripitaka. “How dare you say that I don’t know its interpretation! Do you?’

‘Yes, I know its interpretation!’ replied Pilgrim. After that exchange, neither Tripitaka nor Pilgrim uttered another word.

At their sides, Eight Rules nearly collapsed with giggles and Sha Monk almost broke up with amusement. ‘What brassiness!’ said Eight Rules. ‘Like me, he began his career as a monster-spirit. He wasn’t an acolyte who had heard lectures on the sutras, nor was he a seminarian who had seen the law expounded. It’s sheer flimflam and pettifoggery to say that he knows how to interpret the sutra! Hey, why is he silent now? Let’s hear the lecture! Please give us the interpretation!’

‘Second Elder Brother,’ said Sha Monk, ‘do you believe him? Big Brother is giving us a nice tall tale, just to egg Master on his journey. He may know how to play with a rod. He doesn’t know anything about explaining a sutra!’

‘Wuneng and Wujing,’ said Tripitaka, ‘stop this claptrap! Wukong’s interpretation is made in a speechless language. That’s true interpretation’” (Wu & Yu, 2012, vol. 4, pp. 264-265).

- b. 行者道：「師父，你好是又把烏巢禪師《心經》忘記了也。」三藏道：「《般若心經》是我隨身衣鉢，自那烏巢禪師教後，那一日不念？那一時得忘？顛倒也念得來，怎會忘得？」行者道：「師父只是念得，不曾求那師父解得。」三藏說：「猴頭，怎又說我不曾解得？你解得麼？」行者道：「我解得，我解得。」自此，三藏、行者再不作聲。旁邊笑倒一個八戒，喜壞一個沙僧，說道：「嘴巴，替我一般的做妖精出身，又不是那裡禪和子聽過講經，那裡應佛僧也曾見過說法。弄虛頭，找架子，說甚麼『曉得』、『解得』。怎麼就不作聲？聽講，請解。」沙僧說：「二哥，你也信他？大哥扯長話，哄師父走路。他曉得弄棒罷了，他那裡曉得講經？」三藏道：「悟能、悟淨，休要亂說。悟空解得是無言語文字，乃是真解。」
  - i. Zhu’s claim that Monkey never studied scriptures is incorrect as our hero learned the subject from his older religious brothers in chapter two upon becoming Subodhi’s disciple (Wu & Yu, 2012, vol. 1, p. 116). See ch. 2-#2.

- ii. The motif of Sun reminding his master of the *Heart Sutra* also appears in chapters 43 and 85 (Wu & Yu, 2012, vol. 2, pp. 254; vol. 4, pp. 144-145). See ch. 43#1 and ch. 85#2.
2. **Face reading** - After the Tang Monk enters a new area and learns about a princess imprisoned in a monastery, he promises to investigate her origins in the capital city of India. Tripitaka reminds him of this fact before leaving, and he replies: “‘Indeed, I shall not!’ laughed Pilgrim. ‘When I get to the city, I’ll be able to establish the fundamental principles by listening to sounds and determine the emotions by scrutinizing countenances’ (行者笑道：「謹領，謹領。我到城中，自能聆音而察理，見貌而辨色也。」) (Wu & Yu, 2012, vol. 4, p. 270).
  - a. Face reading also appears in chapters 67 and 81 (Wu & Yu, 2012, vol. 3, p. 242; vol. 4, p. 93). See ch. 67-#2 and ch. 81-#6. See also ch. 14-#7 for a claim about this skill.
3. **Size manipulation and super scream(?)** - [The spirit](#) who had replaced the princess uses Tripitaka’s presence in the city as an opportunity to choose him as her husband in a fixed marriage ball ceremony (i.e. she throws the ball directly at him instead of letting fate decide). When the common folk rush to steal the ball, Monkey protects him with a terrifying transformation: “With a thunderous roar, Pilgrim gave his torso a stretch, teeth clenched, and immediately became an imposing figure some three *zhang* [三丈; 31.29 ft/9.53 m] tall and with a most ugly face” (被行者喝一聲，把牙倅一倅，把腰躬一躬，長了有三丈高的個神威，弄出醜臉。) (based on Wu & Yu, 2012, vol. 4, p. 273).
4. **Intelligence** (planning) - He devises a plan called “Subduing the Fiend through Marriage” (倚婚降怪之計). This involves the Tang Monk venturing to court to see whether or not the princess intends to marry him. If not, they can be on their way after their travel rescript is signed. If so, he is to invite his disciples to the palace so that Sun can “distinguish the true from the false” (辨別真假) (Wu & Yu, 2012, vol. 4, p. 274).
  - a. The princess, however, is not present at court, only the King (Wu & Yu, 2012, vol. 4, pp. 279-283).
    - i. He describes what he intends to do in chapter 94:
      1. “The moment these fiery eyes and diamond pupils of old Monkey see her face, they will be able to discern truth and falsehood, good and evil, wealth and poverty. Then I will be able to act to distinguish the right from the deviant” (Wu & Yu, 2012, vol. 4, p. 283).
      2. 老孫的火眼金睛，但見面，就認得真假善惡，富貴貧窮，卻好施為，辨明邪正。
  - b. This is the second of two times that the monk has to be saved from marriage. See also ch. 54-#1.

## Chapter 94

1. **Intelligence** (planning and quick thinking) - When Tripitaka threatens to use the [tight-fillet spell](#), he quickly expands on his plan by saying that he will sneak his master out of the wedding during some pre-planned chaos (Wu & Yu, 2012, vol. 4, pp. 283-284).
2. **Fiery eyes and golden pupils** (i.e. magic eyes) - He recognizes that the monarch is under some negative influence: “I could tell,” said Pilgrim, “that the king has a certain gloomy aura about him. It has not, however, penetrated his body yet, and I don’t think it will cause him any great harm” (行者道：「那國王我已識得他有些晦氣，還未沾身，不為大害。’) (Wu & Yu, 2012, vol. 4, p. 292).
3. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (planning) - This requires the breath and a “change!” (變) command. He creates a fake version of himself (本身模樣) to stay with his religious brothers (Wu & Yu, 2012, vol. 4, p. 293).

4. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This **does not** require a body shake (搖身). His “true form” (真身) turns into a bee (蜜蜂兒) in order to covertly contact his master (Wu & Yu, 2012, vol. 4, p. 293). A poem describes the insect:
- a. *“Yellow wings, sweet mouth, and sharp tail  
A mad dancer lost in the gale,  
Most able to pick the buds and steal their scent,  
To make through willows his descent.  
He submits to both stains and dyes;  
Hither and yon vainly he flies,  
N'er tasting that sweetness he helps distill.  
He has but his name for a will”* (Wu & Yu, 2012, vol. 4, p. 293).
  - b. 翅黃口甜尾利，隨風飄舞顛狂。最能摘蕊與偷香。度柳穿花搖蕩。  
辛苦幾番淘染，飛來飛去空忙。釀成濃美自何嘗。只好留存名狀。

## Chapter 95

1. **Fiery eyes and golden pupils** (i.e. magic eyes) - Monkey scans the wedding procession and notices something off about the princess:
  - a. “Pilgrim ... at once perceived that there was a slight manifestation of monstrous aura on top of the princess's head, although it did not seem too virulent. He quickly crawled near his master's ear to whisper: ‘Master, that princess is a false one’” (Wu & Yu, 2012, vol. 4, p. 295).
  - b. 行者早已知識，見那公主頭頂上微露出一點妖氛，卻也不十分兇惡。即忙爬近耳朵叫道：「師父，公主是個假的。」
2. **Staff multiplication** and **intelligence** (problem solving) - This requires throwing the weapon and a “change!” (變) command. After fighting the monster to a draw, he bombards her with endless staves:
  - a. “The single rod changed into ten rods; the ten became a hundred, and the hundred turned into thousands. Like slithering snakes and gliding dragons in midair, these rods madly attacked the monstrous deviate” (Wu & Yu, 2012, vol. 4, p. 297).

- i. An oral spell is required to rejoin all of the copies back into a single weapon (... 念聲咒語, 將鐵棒收做一根 ...) (Wu & Yu, 2012, vol. 4, pp. 297-298).
  - ii. The multiplied staff is also associated with serpents in chapters 4 and 50 (Wu & Yu, 2012, vol. 1, p. 156; vol. 2, p. 372). See ch. 4-#6 and ch. 50-#8.
3. **Travel to heaven, navigation**, and **cosmic social connections** - He orders the guards of the West Heaven Gate (西天門) to block the fleeing demoness from entering (Wu & Yu, 2012, vol. 4, p. 298).
4. **God summoning, cosmic social connections**, and **intelligence** (info gathering) - This requires a magic hand sign and an oral spell (... 捻著訣, 念動真言 ...). After defeating the fiend and returning to give an update to his master, he returns to her mountain but has no luck finding her. He then summons the local gods of the soil and mountain, who humble themselves upon arrival: "The two gods arrived and immediately kowtowed, both crying, 'We didn't know! We didn't know! If we had known, we would have gone far to receive you. We beg you to pardon us'" (少時, 二神至了, 叩頭道:「不知, 不知, 知當遠接, 萬望恕罪。」) (Wu & Yu, 2012, vol. 4, p. 301).
  - a. They subsequently lead him to possible hiding spots in order to avoid a beating (Wu & Yu, 2012, vol. 4, p. 301).
5. **Super strength** - He lifts "two huge slabs of stone" (兩塊大石頭) with his weapon in order to unblock the monster's barricaded den (Wu & Yu, 2012, vol. 4, p. 301).
6. **Cosmic social connections** - She attempts to fight, but when he is about to kill her, he is asked to stop by [a moon goddess](#). [5] His respect towards her suggests that they know each other:
  - a. "Pilgrim was so startled that he quickly put away his iron rod and bowed to receive them, saying, 'Old Supreme Yin, where are you going? Pardon old Monkey for not stepping out of the way!'" (Wu & Yu, 2012, vol. 4, p. 302).
  - b. 慌得行者收了鐵棒, 躬身施禮道:「老太陰往那裡去? 老孫失迴避了。
7. **Cosmic social connections** and **intelligence** (persuasion) - After the goddess reveals the monster to be the [moon rabbit](#), he convinces the deity and her attendants (whom he calls "immortal sisters," 仙妹) to take the rabbit-spirit before the king and explain what has happened (Wu & Yu, 2012, vol. 4, p. 302).
  - a. The king's negative aura disappears once the monster is taken back to heaven (Wu & Yu, 2012, vol. 4, p. 305).
8. **Cloud somersault** and **navigation** - He travels 60 *li* (六十里; 18.64 mi/30 km) "with one twist of his torso" (把腰一扭) back to the monastery in order to notify them that the king and queen have set out to retrieve their daughter (based on Wu & Yu, 2012, vol. 4, p. 306).

9. **Intelligence** (problem solving) - Sun tells the king about a story that he had learned at the beginning of the episode: travelers are afraid to venture through a mountainous portion of the empire because the area is plagued by giant centipedes. He therefore suggests that the monarch deploy large chickens to make the road safe for travel (Wu & Yu, 2012, vol. 4, p. 307).
10. **Mighty wind** and **intelligence** (problem solving) - This requires a magic hand sign, an oral spell, and facing the southwest while taking a deep breath (... 捻訣, 往巽地上吹口仙氣 ...). He calls up the gale to temporarily blind the king and queen, the monks, and the common folk who refuse to stop following the pilgrims once they continue their journey (Wu & Yu, 2012, vol. 4, p. 308).

## Chapter 96 - Nothing

## Chapter 97

1. **Magic of immobilization** and **intelligence** (problem solving) - A wealthy lay Buddhist in a new area hosts the pilgrims for a month before sending them off with an extravagant parade. This unfortunately attracts the attention of bandits who rob and kill him at night during a thunderstorm. The next morning, they just so happen to catch up with the monks, who had been stuck at a rundown shrine in the downpour, and attempt to rob them too, but Sun captures the brigands:
  - a. “As Pilgrim lowered his head to untie the luggage, he managed quickly to scoop up a fistful of dirt, which he tossed into the air. Reciting a spell, he exercised the magic of immobilization. ‘Stop!’ he cried, and those bandits-altogether some thirty of them—all stood erect. Each of them with teeth clenched, eyes wide open, and hands lowered, they could neither talk nor move” (Wu & Yu, 2012, vol. 4, p. 327).
  - b. 行者低頭打開包袱，就地撿把塵土，往上一灑，念個咒語，乃是個定身之法；喝一聲：「住！」那夥賊共有三十來名，一個個咬著牙，睜著眼，撒著手，直直的站定，莫能言語，不得動身。
    - i. Refer to ch. 5-#3 for other variations of this spell.

2. **Body beyond body** (i.e. magic hairs), **immortal breath**, and **intelligence** (deception) - This **does not** require a “change!” (變) command, but it **does** require the breath. He creates “thirty ropes” (三十條繩索) in order to tie them up (Wu & Yu, 2012, vol. 4, p. 328).
  - a. The magic of immobilization is recalled via the “spell of release” (解咒) (Wu & Yu, 2012, vol. 4, p. 328).
3. **Foreknowledge of fate** - After freeing the highwaymen, the group heads back to the city to return the stolen goods. However, government troops—spurred on by false testimony by the householder’s wife—find them carrying the looted items, making them look guilty. Upon seeing the soldiers, Sun whispers to Sha, “The evil star has descended once more on Master” (師父的災星又到了 ...) (Wu & Yu, 2012, vol. 4, p. 328).
4. **Foreknowledge of fate** and **invulnerability** - Knowing that this is the Tang Monk’s fate, Monkey confesses to the crime instead of arguing against the charges. The magistrate then orders that his head be squeezed, but this has no effect on his adamantite scalp:
  - a. “Together the bailiffs looped the head clamp onto Pilgrim. When they suddenly tightened the rope, it snapped with a loud crack. They joined the rope and clamped again, and once more it snapped with a loud crack. After three or four times of clamping like this, the skin on Pilgrim’s head did not even show a wrinkle” (Wu & Yu, 2012, vol. 4, p. 331).
  - b. 皂隸們齊來上手，把行者套上腦箍，收緊了一勒，挖撲的把索子斷了。又結又箍，又挖撲的斷了。一連箍了三四次，他的頭皮皺也不會皺一些兒。
5. **Foreknowledge of fate**, **size manipulation**, **multitude of terrestrial killers** (i.e. 72 changes), and **intelligence** (planning) - This requires a body shake (搖身). The group is subjected to a series of tortures until nightfall. But when the clock turns over to the next day, Sun knows that Tripitaka’s fated period of physical punishment is over, so he escapes a [torture rack](#) by shrinking himself and then turns into a midge (蠅蟲兒) in order to leave the jail (Wu & Yu, 2012, vol. 4, p. 332).
6. **Voice impersonation** and **intelligence** (planning and deception) - He lands on the deceased’s coffin and imitates his voice (... 學著那員外的聲音 ...), using information that he had learned earlier at the magistrate’s office to reveal that the embittered wife had actually framed the monks for robbery. He warns them to withdraw the false complaint, or else “his” ghost will wreak murderous havoc on the household for the next month (Wu & Yu, 2012, vol. 4, pp. 333-334).
7. **Voice impersonation** and **intelligence** (planning and deception) - He next flies to the prefectural magistrate’s house and pretends to be the disembodied ghost of his deceased uncle, a prestigious duke. He warns him to free the monks, or

else the official will be dragged to hell to face [King Yama](#) (Wu & Yu, 2012, vol. 4, pp. 334-335).

8. **Magic method of modeling heaven on earth** (i.e. giant form) and **intelligence** (planning and deception) - He finally flies to the district magistrate's office and assumes a "huge magic body" (大法身), [lowering a single, giant foot](#) into the hall (Wu & Yu, 2012, vol. 4, p. 335). Claiming to be a "Wandering Spirit" (浪蕩遊神) sent by heaven, he warns him to free the monks, or else his other foot will drop and stomp all of the surrounding people and buildings to oblivion (Wu & Yu, 2012, vol. 4, p. 335).
9. **Multitude of terrestrial killers** (i.e. 72 changes) and **intelligence** (planning) - This **does not** require a body shake (搖身). He resumes the midge (蠅蟲兒) form in order to return to the jail (Wu & Yu, 2012, vol. 4, p. 336).
  - a. All of this results in the pilgrims being released (Wu & Yu, 2012, vol. 4, p. 336).
    - i. This is the second of two times when Sun saves the whole group from punishment at the hands of misguided humans by resorting to trickery over violence. See ch. 84-#11 to 13 and ch. 85-#1 for the other example. While only saving Tripitaka from marriage, our hero does something similar in chapter 54 (Wu & Yu, 2012, vol. 3, p. 53). See ch. 54-#1.
10. **Travel to the underworld** (i.e. entering the earth), **navigation**, **cosmic social connections**, and **intelligence** (problem solving) - He travels "[w]ith a series of cloud somersaults" (一路筋斗雲) to retrieve the laymen's soul from the underworld, and when he arrives, the judges of hell immediately humble themselves (Wu & Yu, 2012, vol. 4, p. 338). Two verses read: "Ten Yama Kings, hands joined, saluted him; / Five Quarters ghost judges kowtowed to him" (十代閻君拱手接, 五方鬼判叩頭迎。) (Wu & Yu, 2012, vol. 4, p. 338).
11. **Cosmic social connections**, **immortal breath**, **resurrection(?)**, and **intelligence** (planning) - After the Bodhisattva [Ksitigarbha](#) grants him permission to free the householder, he manipulates the spirit for more ease of travel:
  - a. "Pilgrim changed the soul of the squire into ether by blowing on him. The ether was stored in his sleeve so that they could leave the house of darkness and go back to the world of light together" (Wu & Yu, 2012, vol. 4, p. 339).
  - b. ... 將他吹化為氣, 掉於衣袖之間, 同去幽府, 復返陽間。
    - i. He subsequently forces the soul back into the deceased's body, bringing him back to life (Wu & Yu, 2012, vol. 4, p. 339).
      1. Monkey mentions having this skill earlier in chapter 39 (Wu & Yu, 2012, vol. 2, p. 190).

## Chapter 98

1. **Cosmic social connections** - After traveling to a Daoist temple just below Buddha's blessed land, he recognizes the divine custodian: "'Master,' he cried, 'this is the Great Immortal of the Golden Head, who resides in the Jade Perfection Daoist Abbey at the foot of the Spirit Mountain'" (師父, 此乃是靈山腳下玉真觀金頂大仙 ...) (Wu & Yu, 2012, vol. 4, p. 342).
2. **Intelligence** (knowledge base: spirituality) - The Tang Monk, Zhu, and Sha all refuse to walk over a floating log to cross a tumultuous, 8 or 9 *li*-wide (八九里; 2.48 mi/4 km or 2.79 mi/4.5 km) river. Monkey knows that this is a test, telling Zhu: "Unless you walk across this bridge, you'll never become a Buddha" (Wu & Yu, 2012, vol. 4, p. 345).
  - a. He had previously run across it with ease (Wu & Yu, 2012, vol. 4, p. 344).
3. **Fiery eyes and golden pupils** (i.e. magic eyes) and **cosmic social connections** - He can tell that a boatman coming to their aid is actually an enlightened being: "... Pilgrim at once recognized that the ferryman was in fact the Conductor Buddha, also named the Light of Ratnadhvaja" (... 早已認得是接引佛祖, 又稱為南無寶幢光王佛。) (Wu & Yu, 2012, vol. 4, p. 345).

4. **Intelligence** (knowledge base: spirituality) - He already knows that the Buddha's bottomless boat (隻無底的船兒) is safe to stand on. In addition, as they travel across the river, he and his brothers recognize that a corpse (死屍) suddenly appearing in the current actually belongs to the Tang Monk, who is still seated in the ferry (Wu & Yu, 2012, vol. 4, pp. 345-346). Verses subsequently reveal that his master had been "[d]elivered from his mortal flesh and bone" (脫卻胎胞骨肉身) and that he "becomes a Buddha this day" (今朝行滿方成佛) (based on Wu & Yu, 2012, vol. 4, p. 346).
  - a. I.e. Sun knows that riding the boat across the river serves the purpose of stripping one of their mortal form.
5. **Weightless body** - After they disembark from the ferry, all four have exceedingly light bodies that allow them to walk up Spirit Mountain with agility (Wu & Yu, 2012, vol. 4, p. 346).
6. **Immortality** (7th category of eight) - They are given "immortal food, tea, and fruit" (仙饈、仙茶、仙果), which is said to "grant them longevity and health and enable them to transform their mortal substance into immortal flesh and bones" (... 壽長生, 脫胎換骨之饌, 儘著他受用。) (based on Wu & Yu, 2012, vol. 4, pp. 349-350).
  - a. The latter quote refers directly to Zhu and Sha, but Monkey certainly benefits from the meal as well, gaining another category of immortality.
  - b. It's important to note that this category was attained at the journey's end, so it shouldn't be lumped together with those acquired before and during the pilgrimage.

## Chapter 99

1. **Foreknowledge of fate** - After the pilgrims achieve the scriptures, they are transported by Vajra warriors on divine clouds towards China. However, Guanyin has them stopped after only halfway in order to enact one final ordeal. The group finds themselves stranded on the western shore of a great river. Sha suggests crossing it on their own clouds now that Tripitaka has an immortal body capable of flight, but Sun knows that this would go against his fate:
  - a. “‘You can't take him over! You can't take him over!’ said Pilgrim, chuckling to himself. Now, why did he say that? If he were willing to exercise his magic powers and reveal the mystery of flight, master and disciples could cross even a thousand rivers. He knew, however, that the Tang Monk had not yet perfected the sacred number of nine times nine [i.e. 81 tribulations]. That one remaining ordeal made it necessary for them to be detained at the spot” (Wu & Yu, 2012, vol. 4, p. 362).
  - b. 行者頻頻的暗笑道：「駕不去，駕不去。」你看他怎麼就說個駕不去？若肯使出神通，說破飛昇之奧妙，師徒們就一千個河也過去了。只因心裡明白，知道唐僧九九之數未完，還該有一難，故羈留於此。

- i. A list of the previous 80 tribulations appears in this chapter (Wu & Yu, 2012, vol. 4, pp. 358-361).
2. **Super strength(?)** and **water-controlling magic(?)** - They attempt to cross the river on a giant turtle, but the beast unexpectedly dumps them into the water. Monkey then rescues his master: "Smiling broadly, Pilgrim made a great display of his magic powers by hauling the Tang Monk [across the bottom of the river(?)] right out of the water and onto the eastern shore" (... 行者笑微微顯大神通, 把唐僧扶駕出水, 登彼東岸。)
3. **Martial arts** (armed) and **yang energy projection(?)** - Upon crawling to safety, the pilgrims are attacked by demons and gods wishing to steal the scriptures. Sun exerts great effort to protect the holy texts:
  - a. "Master and disciples had just climbed up the riverbank when suddenly a violent gale arose; the sky darkened immediately and both thunder and lightning began as rocks and grit flew everywhere. What they felt was

*One gust of wind And the whole world teetered;  
One clap of thunder  
And both mountains and streams shuddered.  
One flash of lightning Shot flames through the clouds;  
One sky of fog Enveloped this Great Earth.  
The wind's mighty howl;  
The thunder's violent roar;  
The lightning's scarlet streaks;  
The fog blanking moon and stars.  
The wind hurtled dust and dirt at their faces;  
The thunder sent tigers and leopards into hiding;  
The lightning raised among the fowl a ruckus;  
The fog made the woods and trees disappear.  
That wind caused waves in the Heaven-Reaching River [通天河] to toss  
and churn;  
That lightning lit up the Heaven-Reaching River down to its bottom;  
That thunder terrified the Heaven-Reaching River's dragons and fishes;  
That fog covered the shores of Heaven-Reaching River with a shroud of  
darkness.  
Marvelous wind! Mountains cracked as pines and bamboos toppled.  
Marvelous thunder!  
Its power stirred insects and injured humans.  
Marvelous lightning!  
Like a gold snake it brightened both land and sky.  
Marvelous fog!*

*It surged through the air to screen the Ninefold Heaven [九霄].*

So terrified were the pilgrims that Tripitaka held firmly to the scripture wraps and Sha Monk threw himself on the poles. While Eight Rules clung to the white horse, Pilgrim twirled the iron staff to give protection left and right. That wind, fog, thunder, and lightning, you see, had been a storm brought on by demons of yin energy [陰魔], who wanted to snatch away the scriptures the pilgrims had acquired. The commotion lasted all night, and only by morning did the storm subside. Soaked from top to bottom and shaking all over, the elder said, 'Wukong, how did this storm come about?'

'Master, you don't seem to understand,' said Pilgrim, panting heavily, 'that when we escorted you to acquire these scriptures, we had, in fact, robbed Heaven and Earth of their creative powers. For our success meant that we could share the age of the universe; like the light of the sun and moon, we would enjoy life everlasting for we had put on an incorruptible body. Our success, however, had also incurred the envy of Heaven and Earth, the jealousy of both demons and gods [鬼神], who wanted to snatch away the scriptures from us. They could not do so only because the scriptures were thoroughly wet and because they had been shielded by your rectified dharma body [正法身], which could not be harmed by thunder, lightning, or fog. Moreover, old Monkey was brandishing his iron rod to exercise the nature of pure yang energy [純陽之性] and give you protection. Now that it is morning, the forces of yang are evermore in ascendancy, and the demons cannot prevail.'

Only then did Tripitaka, Eight Rules, and Sha Monk realize what had taken place, and they all thanked Pilgrim repeatedly” (based on Wu & Yu, 2012, vol. 4, pp. 363-365).

b. 師徒方登岸整理，忽又一陣狂風，天色昏暗，雷閃並作，走石飛沙。但見那：

一陣風，乾坤播蕩；一聲雷，振動山川。一個閃，鑽雲飛火；一天霧，大地遮漫。風氣呼號，雷聲激烈。閃掣紅銷，霧迷星月。風鼓的沙塵撲面，雷驚的虎豹藏形。閃晃的飛禽叫噪，霧漫的樹木無蹤。那風攪得個通天河波浪翻騰，那雷振得個通天河魚龍喪膽。那閃照得個通天河徹底光明，那霧蓋得個通天河岸崖昏慘。好風，頽山烈石松篁倒。好雷，驚蟄傷人威勢豪。好閃，流天照野金蛇走。好霧，混混漫空蔽九霄。

說得那三藏按住了經包，沙僧壓住了經擔，八戒牽住了白馬；行者卻雙手輪起

鐵棒，左右護持。原來那風、霧、雷、燭，乃是些陰魔作號，欲奪所取之經。勞攘了一夜，直到天明，卻才止息。長老一身水衣，戰兢兢的道：「悟空，這是怎的起？」行者氣呼呼的道：「師父，你不知就裡。我等保護你取獲此經，乃是奪天地造化之功，可以與乾坤並久，日月同明，壽享長春，法身不朽。此所以為天地不容，鬼神所忌，欲來暗奪之耳。一則這經是水濕透了；二則是你的正法身壓住，雷不能轟，電不能照，霧不能迷；又是老孫輪著鐵棒，使純陽之性，護持住了；及至天明，陽氣又盛：所以不能奪去。」三藏、八戒、沙僧方才省悟，各謝不盡。

- i. He calls his staff the “Rod of Numinous Yang” (靈陽棒) in chapter 85 (Wu & Yu, 2012, vol. 3, p. 375). This likely explains the effect that it has on the yin demons.
  - ii. This is Sun's final battle in the novel.
4. **Lock-picking magic** and **intelligence** (problem solving) - This **does not** require pointing the staff (一指) or wiping with the hand (用手一抹). He magically opens a lock keeping them from stealing away from an overly grateful town that they had helped in the past (ch. 47) (Wu & Yu, 2012, vol. 4, p. 369).

## Chapter 100

1. **Buddhahood** and **immortality** (8th category of eight) - The Buddha elevates Monkey in spiritual rank to an enlightened being:
  - a. “Sun Wukong, when you caused great disturbance at the Celestial Palace, I had to exercise enormous dharma power to have you pressed beneath the Mountain of Five Phases. Fortunately your Heaven-sent calamity came to an end, and you embraced the Buddhist religion. I am pleased even more by the fact that you were devoted to the scourging of evil and the exaltation of good. Throughout your journey you made great merit by smelting the demons and defeating the fiends. For being faithful in the end as you were in the beginning, I hereby give you the grand promotion and appoint you the [Buddha Victorious in Strife](#) [a.k.a. Victorious Fighting Buddha] (Wu & Yu, 2012, vol. 4, p. 381).
  - b. 孫悟空，汝因大鬧天宮，吾以甚深法力，壓在五行山下，幸天災滿足，歸於釋教；。且喜汝隱惡揚善，在途中煉魔降怪有功，全終全始，加陞大職正果，汝為鬥戰勝佛。
    - i. The golden headband subsequently disappears after his attainment of Buddhahood (Wu & Yu, 2012, vol. 4, pp. 382-383).
      1. It's interesting to note that a temple in Hong Kong has what it believes to be [the original tight fillet](#) on display.

- ii. A list of Buddhas, bodhisattvas, and arhats at the end of the story places Monkey above Guanyin, noting his higher spiritual rank:
  - 1. “[...]
    - I submit to the Buddha of the Gift of Light.
    - I submit to the [Buddha of Candana Merit](#).
    - I submit to the Buddha Victorious in Strife.**
    - I submit to the Bodhisattva Guanshiyin** (emphasis added).
    - I submit to the Bodhisattva, Great Power-Coming.
    - I submit to the Bodhisattva Manjusri”
    - [...] (Wu & Yu, 2012, vol. 4, p. 385).
  - 2. ... 南無才光佛。南無旃檀功德佛。南無鬥戰勝佛。南無觀世音菩薩。南無大勢至菩薩。南無文殊菩薩。...
- iii. I’m adding another immortality category here since, as a Buddha, he is now completely free of the [wheel of reincarnation](#).
  - 1. As a reminder, this was attained at the journey’s end, so it shouldn’t be lumped together with those acquired before and during the pilgrimage.
- iv. It’s important to note that the novel ends before Monkey is able to perform any feats as a Buddha. **Therefore, making claims about his subsequent abilities is outside of canon.**

## Notes

1) Buddhism believes that there are 84,000 atoms in the human body, 84,000 stupas of [Asoka](#), 84,000 [bodily relics](#) of the Buddha, 84,000 rays of illumination of [Amitabha](#), 84,000 bodily signs of a Buddha, and 84,000 teachings of the Buddha (Soothill & Hodous, 1937/2006, p. 39).

2) The aforementioned poem refers to Sun as the *Biyan hu* (碧眼胡), or the “Blue-Eyed Monkey” (cf. Wu & Yu, 2012, vol. 3, p. 216). This is a likely play on *Biyan hu* (碧眼胡), or the “Blue-Eyed Barbarian,” [a common nickname](#) of the influential foreign monk [Bodhidharma](#), who is believed to have founded [Chan Buddhism](#) (a major component of JTTW).

3) Yu (Wu & Yu, 2012) explains:

Nodal fate: *qishu* 氣數, literally, the fate or destiny of an individual or group based on its correlation with the pneumatic significance (presumably measurable in some manner to the discerning eye or mind) of the year's calendrical nodal periods (*jie* 節, a term deriving directly from the successive knots on a bamboo stalk), each with its distinctive character. It is hence common practice, in both historiography and fiction, to decipher or interpret the fate to rise or decline of a person, a household (e.g., the Ximen or Jia clans), or a dynastic state with the concept (vol. 2, p. 390, ch. 47 n. 1).

4) The creature's name is originally translated as the "Nine-Headed Insect," but its true form is that of a monstrous reptilian bird (Wu & Yu, vol. 3, p. 184). While *chong* (蟲) usually means "insect, worm, or pest," it can also mean "beast." For instance, *Da chong* (大蟲, "great beast") is the name of the tiger killed by the hero [Wu Song](#) in the [Water Margin](#) (c. 1400) (Børdahl, 2007, p. 144). So a better name for our villain would be "Nine-Headed Beast."

5) Yu (Wu & Yu, 2012) translates *laoshen* (老身) as "old man" (Wu & Yu, 2012, vol. 4, p. 302), likely because [a male deity](#) is also associated with the moon. But this is just [a generic term](#) for an old person. The specific deity, *Taiyin xingjun* (太陰星君), has been depicted as a woman for centuries. For instance, see the [Western Xia](#) (11th to 13th-century) painting [on this article](#).

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